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**Islamic Values in the Design of Residential Internal Layout**

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**Abstract**

Nowadays, the current residential design seems to be not fully incorporate Islamic values. Many issues related to the Islamic values like privacy, social integration, and internal planning especially for the internal layout arrangement in the house was claimed as inappropriate for Muslim society. However, there is no documentation and guideline on how to incorporate Islamic values in designing the internal layout. Hence, this study aims to investigate the characteristic of Muslim residences. Meanwhile, the objective is to determine the criteria of the internal layout according to Islamic values. This research uses qualitative methods with a descriptive analysis approach and contextual techniques. For the finding, we can conclude on the residential internal layout design according to Islamic values. For future research, the criteria of the internal layout design according to Islamic values can be applied in the construction guideline as well as future residential project in Malaysia.

**Keywords**: House, Islamic Design, Internal Layout, Sakinah, Mawaddah Wa Rahmah

**Introduction**

Islam defines house or residence as the place to rest, relax your body and also mind, to enjoy the legitimate worldly delights, worship, teach, learns, and propagate the message of Islam. Furthermore, according to the Quranic verses defined by Syarif, et al (2022), house is referred as the place in which an individual protects himself from the climatic impacts and in which he finds freedom from the restriction and pressure of society. Besides, a house is the place to rest and relax as well as to keep a peace of mind.

Omer (2002) defines a house as a microcosm of Islamic culture and civilization in as much as individuals and also for families bred and nurtured therein constitute the fundamental units of the Islamic society. Therefore, a house has its potential to take up the role of an educational and training center especially for teaching the child, which can produce in concert with other societal establishments the individuals’ capability of transforming the whole community they belong to.

The Prophet Muhammad (pbuh) once said that a house is the best place on earth, that shows a house is a place of expression and strengthening the relationships of the family. According to Rashid, et al (2015), the Prophet Muhammad considered owning a house as a contribution to happiness and it was supported with his words “For happiness, that a good thing to ride, and a good house”.

An Islamic house is designed based on the functions, its social role, and the nature of the family wherein the house is expected to respond and fulfill the lifestyle, comfort, culture, geographical conditions, economics, building materials, and so on. According to Hamid (2010), the form of a building must serve and enhance its function. Hence, the Islamic architecture is determined primarily by its function or use and not by form.

The ideal Muslim residence is the place where there are necessities like food and clothing and it is referred to in the Quran (2: 233, 235, 236), where meals are eaten together and where there are hospitality and generosity. Besides, the house is the place where *Salaam* or greeting of peace is heard at dawn and night and at many times of going and coming. Islam always encourages one to visit each other to build a good relationship, especially with the relatives and neighbors as the visits promote to build love, tenderness, and mercy. They are the norm for the Quran states “*And we have made between you love and tenderness*” (Hussin & Kamal, 2021)

According to Hamid (1989), the house is also regarded as the place of prayer for everyone, and it has a sense of time and the place in particular. Then, it should relate to the times of prayer, and it is a place which is determined by the direction of the *qiblah*. “*Smiling is a one-off charity*” shows that the house is a cheerful space and also a place to recites the Quran on daily basis and where the knowledge is imparted and pursued.

**Problem Statement**

Nowadays, the parties in the construction industry especially for the design team and developer are not aware of the design of internal layout according to Islamic values to fulfill the need of Muslim resident. The issue in the residential project is there is no documentation and guideline for designing residential internal layout that has caused the lack of knowledge on how to apply it.

The implementation of the design according to Islamic values is rarely present in current residential projects. The designer did not incorporate it during the designation stage of the internal layout. In some cases, the internal layout that was designed accordingly to the Islamic values was a coincidence without knowing that design has incorporated Islamic value. This proves that they do not specifically implement Islamic values but seems like that their projects in some areas had unconsciously or indirectly implemented the Islamic values.

The designers usually used *feng shui* as their guideline to arrange the internal layout of their designs. Some designers did not know how to incorporate the Islamic values in the designs and some respondents said that the implementation of the Islamic values in the internal layout is not suitable for residential project but are only suitable for office buildings (Jin & Juan, 2021).

On the other hand, most problems are related to the *qiblah* direction, some bedrooms were not facing the *qiblah* and some of them were facing toilets. The other problem is privacy wherein those low-cost flats only provided two bedrooms per unit. This does not agree to one of the criteria of Islamic housing in which a house must need three separate bedrooms for parents, son, and daughter. Normally, the current residential projects do not build a high brick wall that separate between neighbors to provide privacy for its residents but instead the chain link fencing was used. All types of residential did not locate the main entrance parallel to other doors whereas it goes direct to the living room and the number of leaves depends on the type of residential or clients’ requirements. Besides that, some bathrooms were designed near to the kitchen. It is not suitable and does not give comfort for the women to prepare meals.

**Scope and Methodology**

This research was conducted to get a better understanding of the concepts and proper procedures for preparing the initial of this research. The references include books, theses, and others. Once data is collected, the analysis and writing process are made by using all the information gathered. The literature review was done, the information and figure are also obtained from reliable sources. Reading materials are very crucial in this research because it can help identify the correct method to analyze data effectively where it will produce results that satisfy the reader. Once information is gathered, it will be analyzed and recorded to achieve the research objectives set.

**Influences of Islamic Values in Muslim Residence**

A few characteristics of Muslim residence have been identified, which they had similarities and are fulfilled by the Malay traditional house. There is an aspect like privacy that is referring to visual and acoustical privacy. Privacy is the most important aspect of a Muslim residence whereas, in Islam, the invasion of privacy is prohibited such as through direct visuals into the private part of others (Manaf et al., 2019).

According to Prima (2021), before the arrival of Islam, the Malays have been generally involved in arts, and particularly in architecture, and their involvements were very much influenced by Hindu-Buddhist culture and principles. Then, after the arrival of Islam, it managed to change the scenario and thus the architectural style and artistry started to incline towards Islamic values. After that, they derived into a combination of religious elements and local delicate arts. The way of life in the principles of Islam is for its society to live according to the local climate and cultural situations (Mohd Farhan 2019). Islam as a religion, provides enough flexibility in its architectural design. It is also important to consider that Islamic architecture allows eclectic influences of other cultures to be assimilated into its architectural vocabulary.

**Characteristic of Muslim Residence**

The privacy and segregation of women are some of the vital components of Islamic residence. The Arabic word, *Sakinah* means peaceful and holy as the house should be designed accordingly to enhance the safety, and comfort of the resident. Furthermore, the design must ensure the tidiness, simplicity, cleanliness, modesty, and pleasant odor. Besides that, it should also consider access way for the disabled and the elderly. Hence, the concept of universal design should be adopted into Islamic residential design. To be precise, the characteristics of Muslim residence are based on

*Privacy*

The privacy is based on the location and arrangement of the internal layout in the house that includes the location of the door. Islam emphasizes the privacy of mankind and considers it as the priority in Islam especially when it is related to the *aurah* (private parts) of women.

“*If ye find no one in the house and enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves, and God knows well all that ye do*.” (al-Nur, 24:28)

The privacy is divided into two main categories wherein visual privacy that should consider the features of the openings of the house like door and windows, its height and also the projection to preserve the female members and the other category is acoustical privacy. In this category, the important forms included are the site and plan. Acoustical privacy is one of the important aspects of a house that should be taken into account in preventing sound transmissions from one house to the outside and also from the private domain to the public area (Al-Munziri & Abd al-Qawiyy, 2003).

*Layout Plan*

The layout plan is important whereas the privacy inside one’s residence should be maintained with careful design of the public and private areas. The public domain is an area to serve guests which is necessary for Muslim residence. However, the privacy of house occupants should be protected by creating indirect visual access between the guest and the family area. Another area that should be protected is the living room and kitchen. This is because women always spend time in that area. For a sleeping quarter, it is considered as the most private area and must be separated between male and female children.

Traditionally, the house is comprised of veranda (anjung), serambi, main house (rumah ibu), selang, and kitchen (rumah dapur) to serve its function effectively without compromising its aesthetic values. They serve as various purposes and are clearly defined by its forms, heights, locations, and others. Hence, the early local builders of traditional houses had made a thorough consideration when designing and building each area in the house.

*Segregation between male and female*

Basically, in almost every social interaction, the women are separated from the men. Female in the family members, relatives, and neighbors often stay at the back portion of the house which is in the kitchen. It is a clear domain where womenfolk cook, wash, and socialize but sometimes they also use the passageway. For young females, they are usually kept away from most of the public domains of the house.

According to Al Kahar (2021), the importance of the segregation between men and women is highly stressed in Islam. That means the bedroom should be provided separately into three rooms which are for parents, boys, and girls when they reach the age of seven which is puberty age. The children should respect their parent’s room wherein they should ask for permission prior entering the parent’s room.

However, the children before *baligh* are free to enter their parents’ rooms at any time. For those who are *baligh*, they should always ask for permission. They should ask for permission before entering their parents’ room by knocking on the door, giving *salam*, and ask for permission. This statement is supported through hadith “*O, my son when you want to enter to where your family is, says salam. It is a blessing on you and the people of your house*.” (Sunan Al-Tirmidhi).

*Segregation between public and private space*

The traditional Malay house emphasizes on the segregation between public and private spaces. Spaces inside the house are divided into areas rather than rooms, which serve various social and household activities. The outermost areas are for the public while more private areas are located at the back and have their own private entrances.

The public and private spaces should be segregated based on the Islamic teaching. In the house, the private area is mainly for the family members, so this is important to segregate the private area to protect the female family members. In protecting the visual and acoustical privacy of the owner and occupant, the intended space must be located not too close to the kitchen, family area, and bedrooms.

The segregation between public and private space is about the arrangement of the family area with the guest area. The guest room should be located separately from the family area. Normally, the design for two-story residential house is, the guest room is located downstairs while the family area is upstairs together with all bedrooms. This should be segregated to protect the *aurah* of female members from the public.

*Providing a Specific Room for Bathing*

Activities are usually done outside of the house are in the bathrooms and toilets. The bathroom or toilets are built outside the house and are usually connected by using stepping-stones. For this characteristic, Islam encourages to provide specific room for a bath and urinate. The same goes for the ablution area. This is also related to the *aurah*.

To comply with Islamic teaching, there must be a lavatory built separately from the bathroom. If they are built together, it becomes as *makruh* wherein this action is not sinful but rather a profligate action. It is doubtful to performing wudhu’ (ablution) in the toilet, as unknown substances and dirty water might splash onto clothes and body that is going to be used for prayers. The satan likes this area to dwell, so it is advisable to locate this area further from the main building.

Housing Scheme Orientation

“*Do not face the qiblah when you defecate or urinate, but face east or west*.” (Sahih al-Bukhari)

Housing orientation is related to the direction of the *qiblah*. One should consider this aspect when designing the internal layout of the house. Islam has mentioned to face the *qiblah* during sleep. Based on the verse earlier, it is advisable to build a toilet opposite the *qiblah* direction. Thus, it is important to determine the direction of *qiblah* while designing the house. The orientation of the house preferably faces the direction of the *qiblah* for, the occupants in that house could perform their prayers together which is congregational prayer with the maximum number of *jamaah*.

This situation occurred especially during the tahlil and kenduri gatherings. Then, the design of the door at the prayer room should not be located in front of *jamaah* because this will cause disturbance and should be located in another position to prevent disruption while praying. Other things that should be taken into account are related to the wind flow and the source of the light coming into the house.

*Decoration*

“*The angels do not enter a house which has a statue in there*.” (Sahih Muslim).

Decoration of the house should comprise Islamic art and craft such as geometrical patterns, floral patterns, and calligraphy. The purpose of the decoration is not only for visual pleasure, but it also serves many functions as intended. The decoration can normally be found at the door, fascia boards, and fenestrations in window panels that will allow ventilation and also to avoid glaring eyes.

To get *barakah* (Allah’s blessing), Muslims should decorate their house in a way that does not contradict Islamic teaching. Muslims should not decorate the house with the figure of human and animal-like figures because they are non-figurative as Islam forbids it.

*Moderation in Expenses*

In the early years, Malays are very minimal with the furniture. Most of the activities like eating and sleeping were done on the floor. Most of the traditional houses used products from the surroundings in terms of building materials because the materials are easily gathered, durable, cheap, and also due to the Islamic teachings that always encourage its believers to live in modesty. This is also due to the economic difficulties of that time. The issue of comfortable and livable house to its occupant is the most important aspect that should be taken into account. Followers of Islam are not encouraged to flaunttheir wealth by building a gigantic and monumental house.

“*O children of Adam, wear your beautiful apparel at every time and places of prayers, eat and drink, but waste not by excess, for God loveth not the waster*.” (Al-A’raff 7:31)

This verse strongly mentioned that being excessive is prohibited in Islam. Build-up of spaces in the house is one of the aspects of being excessive, so it is most important to take into consideration of the materials, decoration and others that are used in the house which will contribute to the overall cost of that house.

*Cleanliness*

“*God be praised is good and He loves goodness, cleans and He also loves cleanliness, He loves generous and generosity, perfects and he loves perfection, so clean your fina”*. (Sunan Al-Tirmidhi)

The hadith explains that Prophet Muhammad (pbuh) emphasized cleanliness, especially in the house. It also means the interior courtyard and the exterior space adjacent to the exterior wall of that house. Cleanliness is also one of the main criteria in the Malay house. Removing the footwear before entering the house is the most important thing and a large jar of water should be placed nearby staircases or entrances so that people could wash their feet before entering the house. This is strongly related to the Islamic teachings and a very significant Malay culture. The house needs to always be in a clean state because the house is not only a place to rest and relax, but most importantly is house is also a place to worship Allah SWT and Allah loves cleanliness.

**The Design of Internal Layout According to Islamic Values**

For Muslims, the internal layout in the house should be designed within the guides of Islamic regulation. House is a place to perform *ibadah*, so one should follow that regulation to gain ‘*barakah*’. In detail, the design and arrangement of internal layout in the house includes the fences, position of the door, staircase, living room, prayer room, bedrooms, study area, visitor’s room, special room, ablution area, toilets, and in house equipment or furnishing.

*Fences*

The area in front of the house functions to dry clothes and the residents can decorate that area with a variety of ornamental plants, particularly for terraced houses. However, Muslim women should cover their *aurah* when going out of the house. This is the result of developers who are only concerned about the cost of construction by not having to build a brick plaster fence that exceeds a certain height which is higher than the eye level.

Fence or the front area of every home should be separated by a brick plaster fence at least on the shared area. This is one of the rules of construction. However, many developers take this for granted and only used the chain link fencing. Hence, the occupants had to build that brick plaster fence between houses in front and back of the home area on their own. The advantage is, it provides privacy for women to cover their *aurah*.

As such, women are free to do their homework, to dry clothes in the yard without wearing their scarf while enjoying the fresh air. The brick plaster fence is built to provide privacy at home. However, it should not hinder good relations between neighbors. Ties and relations by visiting neighbours should be continued even that fence is separating them from greeting when they are in the front area.

It is supported by the hadith of al-Tabarani to the effect: Narrated by Ka'b bin Malik, the Prophet Muhammad (pbuh) has sent Abu Bakr, Umar, and Ali to the mosque. So, they stood at the door of the mosque and gave advice, not 40 houses (houses around you that) neighbors, it will not be in heaven for those who intimidate its neighbors with evil.

Modifications to the home in the housing projects is customary for occupants who want comfort and privacy. However, negotiation with neighbours is necessary prior the modification process. Sometimes, they modify their houses to suit their home preference without considering about the effect of modifications that might interfere the neighbors’ comfort.

'Umar bin Shuaib, from his father and grandfather who narrated that the Prophet Muhammad (pbuh) said, "Do you know what the right of the neighbors is? And do not elevate buildings that will prevent air routes except with his consent."

Therefore, any modification which affects the comfort and air routes of the neighbors must be with his permission. Consensus and compromise are two important values in neighbourhood.

*Position of Doors*

The position of the main entrance should not be in line with other doors such as rooms and kitchen. If not, this will cause inconvenience to the occupants when receiving guests, especially for Muslim women, where they need to cover their aurah when receiving a guest who is not mahram. Therefore, it is recommended that the position of the main door is in certain way to allow Muslim women to move freely in the house. Besides, it will be easier for them to change clothes and grab their scarves when guests come for a visit.

The design with two entrances is highly encouraged. One door is to enter the living room while the other door is the entrance to the kitchen. For a Muslim woman, it eases them to go directly into the kitchen once returned from the market and keep the goods without the need to cross the living room, especially when receiving guests. Comfort and privacy are very important for family members, especially when they are having their meals. This two-door design can overcome this problem of not feeling comfortable upon the arrival of guests while eating. The position of the room door’s opening is recommended not to face the *qiblah*. Normally, residents will pray in the bedroom and if the door is placed in the direction of the *qiblah*, there is a high possibility of family members especially children to cross and disturb their focus while praying.

This is prohibited as stated in the Sahih Muslim, which means: Abu Said said, I have heard the Messenger of Allah said, "When someone prays a prayer facing something that protects them from the cross in front of him, and still some people want to cross in front of him, withhold his chest. If he refuses (moved from its place), fight him because he is the devil (evil acts)".

Most homes are using one door leaf. Two leaves door is usually used for luxury houses. We should be aware that two leaves door has some benefits, especially in term of the ease of entry and exit because it is broad and wide. People usually forget about the certainty of death as they are occupied with worldly affairs. Two leaves door is to facilitate in case of emergencies, injuries, and funeral upon death.

*Staircase*

For Muslims, they are encouraged to begin their activities with the right side. For example, when they are entering the house and the mosque it is a practice to enter with their right foot and exit using the left foot first. However, to step into a unhygienic or impure place such as the toilet, it is recommended to step in with the left foot. In term of stairs construction, it is encouraged to hold an odd number of stair steps for the residents to start and end the steps with the right foot. It will train the residents to start everything using the right side as it is a Sunnah of the Prophet Muhammad (pbuh) and thus will be rewarded when practiced. Moreover, a step should be appropriate to the size of the foot so that it can accommodate the stairs’ feet.

Comfort and safety are the two important factors in building stairs to avoid injuries and fatalities while using the stairs. In term of the privacy aspect, stairs to the upper floor should not be located in the living room as it can cause difficulties for women to ascend to their rooms especially when there are guests. The design of stairs should fulfill the original function as well as to provide comfort and safety upon use. However, there is a stair design that is not suitable to use like the stair with space between the stairs’ rung or made of transparent substance. This design is not recommended because it is uncomfortable for women to climb up when they are wearing skirt.

*Living Room*

The living room should be separated for the men and women by establishing clear boundaries between the living room for guest and family member. So the family privacy can be guaranteed and the women’s honour and dignity can be protected.

*Prayers Room*

The most important thing in designing Muslim residence is to know the *qiblah* direction as it plays a significant role. The best recommendation for the entrance of the house is to face the rising sun while the prayer position is facing the *qiblah* (the direction of the sunset). The advantage of this recommendation is that the prayer will not be disturbed by the in and out movement in the house. In short, the prayer position facing the *qiblah* is facing the back of main entrance and it also gives a good impact as the house is not affected by the light and heat of the afternoon sun which can make the house warm and steamy at night.

Each house should provide a prayer room. The right angle of the prayer room is facing the *qiblah* directly and is not positioned diagonally to the left or right. This can lead to praying in an inaccurate angle of direction and becomes doubtful while performing prayers. Based on the previous observation, the old Malay house prioritize the design of the house in facing the qiblah as compared to the current house that rarely placed to the left or right diagonal to perform prayers.

*Bedrooms*

Bedroom should be designed to face the qiblah which is about 12 degrees to the west as whenever someone goes to sleep, the proper sleeping direction in Islam is to not sleep with legs facing towards the *qiblah*. Prophet Muhammad (pbuh) said it is like the position of the dead and as a Muslim, one should take into consideration when positioning their bedrooms according to the position of the *qiblah*.

Usually, Muslims are encouraged to sleep on their right side because it is the best position because the left lung is smaller than the right side and it can give a smaller pressure on the heart. It also helps to eliminate the mucus of our left respiratory bronchioles in terms of medical intervention. Besides, according to science, sleeping on the right side of the body which is facing the right is the best sleeping position.

The design of the bedroom should protect the privacy of women in which they can access the bedroom far from the public view. Most of the current residency concept, the master bedroom is attached with the toilet. In Islam, toilets are recognized as the favorite place for Satan, so it is improper to put toilet in the bedroom. It should be segregated into a separate room.

Furthermore, the location of the bedroom door should be in an appropriate position. The bed’s position should face the *qiblah* during sleep and to secure the privacy of the occupants. The door should not be positioned by facing the stairs, especially for the upstairs bedrooms. To face the *qiblah*, the bedroom should be designed about 12 degrees to the west. This will ease the occupants to sleep facing the *qiblah* as suggested in Islam.

*Study Area*

The family who has the means to provide a study area can attach a mini library to facilitate learning activities. This room shall be used frequently and efficiently by the family member and neighbours

*Visitor rooms*

The visitor rooms should be located separately from the family area to protect the privacy of the occupants. Thus, toilet, bathroom, and sleeping room for the visitor should be separated and isolated from the family area by providing two doors to access the bathroom and bedroom. However, if the occupants cannot afford to provide such visitor room, the other room that is strategically located to serve that purpose can also be used as visitor room. If there is no visitor at that time, the room can be used for other purposes depending on the needs of that family.

*Special Room*

In modern residency, it is not important to build a special space to facilitate the process of bathing the corpse. The rare floor in traditional architecture’s philosophy is provided to serve this purpose. In the latest concept of modern residencies, they do not provide the rare floor and it is only built upon request by the occupants of the house. The lesson of this concept is for man to realize that this house is just a temporary pit stop and one will leave this world after their death, and this is a fact that cannot be denied by entire humanity.

*Ablution Area*

The ablution area should be located nearest to the prayer room to ensure the cleanliness as well as to avoid walking on unclean floor. Almost all residence provides the ablution area in the toilet, and this can make the prayer becomes invalid due to the dirt that can nullify ablution as well as prayers. The best way to avoid the doubt about cleanliness is by providing a separate ablution area close to the prayer room.

*Toilets*

Muslims are asked not to face the *qiblah* or must turn their backs whenever they urinate or defecate especially in an open area. Due to that, the water closet should not face the west or east or specifically not to face 12 degrees to the west. It should be located directly to north-south whereas they shall face any of the two other sides, as uttered by the Prophet Muhammad (pbuh).

Unfortunately, developers are not concerned about this sensitivity, and the buyers had no choice. Islam views this issue that even if someone has no choice but to use the toilet that face or turn the back to *qiblah*, one should try to deflect from the existing direction as much as possible like trying to face to the north or south direction which does not face or turning the back to *qiblah* direction and hopefully will be forgiven by Allah SWT.

The hook of the pipe should be located at an appropriate height and should be placed on the right side next to the water closet, to ease the users to hold the pipe with the right hand and then purify using the left hand. In terms of size, the space of the toilet should be comfortable for users and should not be too narrow, and the bathroom must be separated from the toilet. The most appropriate areas for toilets are in the living room and the back section of the house. Besides, in order to maintain a comfortable house, toilet should not be located in the kitchen as it is not comfortable for occupants to eat their meals.

The elevation of sewer hook should be appropriate and should not touch the floor and should be fastened to the hanger when not in use. This is to avoid dirt from contaminating the pipe as it lies on the floor and can later smudge the unwanted dirt on the user’s cloth. From Abu Qatadah, the Prophet Muhammad (pbuh) prohibits a person from breathing in beverage containers, holding his private parts with his right hand and use right hand for embroidery (Sahih Muslim). Thus, the pipe should be placed in the toilet right next to the water closet to ease the users in holding the pipe with their right hands and then purify using the left hand.

When we urinate, we fear that the splashes of urine get on our clothes especially when using the squatting water closet. A bowl-shaped toilet (water closet) is not encouraged to be installed at home because it is very difficult to use. It has been a case of broken toilet after a woman sat on it.

In term of size, the space of that toilet should be comfortable for users and should not be too narrow and the bathrooms must be separated from the toilet. Similarly, the place of ablution should be separated from the toilet so as not to splashed by dirt that can nullify ablution. The position of the toilet should not be in the kitchen as it is not comfortable to dine if one of our family members uses the toilet to urinate and cause unpleasant odors. The privacy for housewives is also interrupted if guests want to use the toilet and must cross the kitchen for the toilet while they are preparing food. The most appropriate space for the toilet is in the living room and the back area.

Islam has a guideline that when going to dirty places like toilets, believers should step in with the left foot. Therefore, the opening of the doors to the toilets should be designed with the door open to the right. Hence, there will be wider space to enter the toilet using the left foot. When the door is opened to the right, it is more comfortable to enter and exit the toilet following the Sunnah. The design of the door to the right will benefit the Muslim users as every aspect of life should follow Islamic teachings and Sunnah.

*Furnishings and equipment in house*

House is a place to relax after a tiring day of doing daily activities. Hence, the house must be decorated beautifully to obtain peace. Islam forbids Muslims to decorate their houses with carved images of living things. This includes living things’ picture, and that picture is not allowed to be mounted on the wall. Islam prohibits statues or sculptures of the three-dimensional shapes of living things where it refers to a complete and solid product and are not defective.

However, the statue for dolls and playing purposes is allowed even if it looks like an animal or human as it is intended as toys for children. Prophet Muhammad (pbuh) let Aisha played with toys, and statues are also used as a model to learn about funeral. The statues in the form of worship of other religions are prohibited in Islam. The existence of a perfect live-like statues in the house would cause the angels not entering the house Muslims are encouraged to put picture of mosque as the decorations on their walls to remind the occupants of God.

Photographs and drawings of flora and scenery are also encouraged as the picture of flora can radiate calmness and serenity. For decorative plates and bowls, the Prophet Muhammad (pbuh) forbids eating with plates, cups, forks, and spoons made from gold and silver in which the Prophet Muhammad once said, "*Those who drink in the former gold and silver, will surely boil in hellfire in their bellies*."

The pure silk used as bed sheets and cushion covers is not recommended for Muslims. However, it is allowed in certain circumstances when it involves health and any permissible reasons. A home furnishing made from a mixture of silk is prohibited for men unless the mixture of silk does not exceed 50 percent. In conclusion, the decoration in the house is intended to provide relaxation and tranquility to occupants and not to boast luxuries owned. Muslims should always be thankful for the blessings given by God.

**Conclusion**

The characteristic of Muslim residences was identified and should cover all criteria like privacy, segregation between male and female, public and private space, specific room for bathing, appropriate housing scheme orientation, Islamic decoration, moderation in expenses and cleanliness. Plus, the criteria of the interior design according to Islamic values in the residential project focus on the layout of the fence, position of doors, staircase, living room, prayer room, bedrooms, study area, visitor rooms, ablution area, toilets, or bathrooms and also the furnishing and the equipment in house.

Although it is impossible to predict the future, there is a high possibility for the designer and developer to incorporate Islamic values in designing the internal layout for residential instead of *feng shui* or *vastu shastra*. (Saelee, et al 2021) This research does provide guidelines to arrange and design the internal layout in residential especially for Muslim residences. Based on those criteria, further study can be carried out to investigate regarding the implementation of Islamic values in internal layout design in the current residential project.

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