

Exploring the Relevance of Inclusive and Universal Design in Islamic Architecture Principles

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Abstract

Fifteen percent of the world's population is disabled. Eighty-two percent of them are in developing countries and live below the poverty line due to access limitations. Muslims, as the majority in developing countries, have a vital role in supporting individuals with disabilities through accessible designs. Applying Inclusive Design principles (IDP) and Universal Design principles (UDP) to architectural design can be a solution. This study examines the relevance of IDP and UDP to the Islamic Architecture Principles (IAP). The research method was carried out by collecting IAP, IDP, UDP, and Islamic evidence through literature, then formulated into tables to analyze their relevance. The results show that UDP and IDP are relevant to IAP as long as the application emphasizes accessibility, social justice, and diversity of user needs based on Islamic norms without applying the ideology. Hopefully, this research can encourage Muslim communities worldwide to apply UDP or IDP to their designs.

Keyword: *Inclusive Design Principles; Islamic Architecture Principles; Relevance; Universal Design Principles*

Introduction

Based on data from the International Labor Organization (ILO), around 15 percent of the world's population are people with disabilities. Eighty-two percent are in developing countries and live below the poverty line due to limited access to health, education, training, and decent work (ILO) for people with disabilities. (ILO, 2016)

Islam is the majority religion believed by around 25% of people worldwide (H. Dyvik, 2024). In the D-8 group of developing countries, nearly 62% of the Muslim population

is Muslim (Khalid, Ferguson, & Asadullah, 2023).

Therefore, it cannot be denied that limited access seriously affects Muslims. So that Muslims can also have a significant role in realizing easier access for persons with disabilities.

Inclusive Design and Universal Design are options to provide easy access for people with disabilities. One is through architectural design, which serves as a space for humans to engage in various activities (Kumar, Arora, & Agarwal, 2023).

This research uses qualitative comparative analysis (Ding, 2023) To investigate the relationship between the Inclusive Design Principles (IDP) and Universal Design Principles (UDP) and their relevance to Islamic

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Architecture Principles (IAP). The results are expected to encourage people, especially Muslims, not to hesitate to apply these principles in developing their architectural designs.

By implementing IDP and UDP, it is hoped that persons with disabilities can live more decently and be more productive in reducing poverty in the world, especially in developing countries where the majority of them are Muslims.

Literature Review

Islamic Architecture Principles

Islamic architecture developed since the founding of the Islamic religion and influenced construction

work in Muslim culture (Abdullah & Khan, 2011). This Islamic architecture also refers to the characteristics of buildings Muslims use as their identity (Yassin & Utaberta, 2012). However, the values or principles of Islamic architecture do not only apply exclusively to Muslims in mosque buildings. Still, they can apply openly regardless of ethnicity, race, and religion. (Rasyid, 2016).

To see the relevance of IDP and UDP to IAP. Various studies in Islamic architectural literature are conducted to obtain an IAP that can encompass diverse aspects and be applied widely. The following are the results of the IAP study:

Table 1. Study of Islamic Architecture Principles

No	IAP	REFERENCE	IAP Evidence	Evidence Type
1	The Remainder of <i>Tawhid</i> , A Reminder to God	5; 7; 9; 14; 15; 16; 17	Quran (3:18)	D, IN
2	Referring To the Quran and Hadith Does Not Violate Shari'a	1; 2; 3; 5; 6; 14; 15	Quran (5:92; 45:18; 2:229; 6:155), HR. Malik, No. 1395	D, C, P
3	Rational And Product of Thought	1; 3	Quran (67:3-4)	ID, IN, C
4	Central Consideration	12	Quran (2:30)	ID, IN, C
5	Set New Standard	13	Quran (2:148; 21:107)	ID, C, IN
6	Pluralism (Understanding of Diversity), Respecting Norms, Responding to Culture, Being In Harmony With People, Warning Against Cultural Tolerance, Justice, And Equality	1; 2; 4; 5; 8; 9; 12; 13; 15; 16; 17	Quran (49:13; 6:108; 60:8; 109:1-6; 4:135), (HR. Ahmad, No. 22391)	ID, C, P, IN
7	Community Aspirations and Needs	1; 5; 13; 15	Quran (42:38; 16:90)	D, C
8	Comfort, Psychological Aspects, Adaptive Design Sensitivity to The Human Scale	2; 5; 6; 10; 11; 14; 15; 18	Quran (16:80; 2:286; 7:31)	ID, IN
9	Security And Safety	10; 11; 12; 18	Quran (106:4; 5:32)	ID, IN, P
10	Privacy	2; 7; 14	Quran (24:27-28; 24:30-31)	D, P
11	Openness And Non-Exclusion	9	Quran (49:13)	ID, IN, C
12	Improving The Quality of Life, Reminder of Waqf And Public Welfare, Economic Development, Human Welfare And Glory	9; 12; 13; 16; 17	Quran (16:97; 2:267; 62:10; 59:7)	D, C
13	Sustainability, Recycling Facility, And Environmental Protection in Harmony with The Environment	2; 9; 10; 11; 13; 18	Quran (2:30; 55:7-9; 7:56)	D, IN, C, P

14	Adapt With Context	1; 11	Quran (2:185)	ID, IN
15	Saving Energy Through The Use Of Local Building Materials, Building Orientation, And Building Design, Taking Advantage Of Natural Site Features	2; 10; 11; 14	Quran (17:26-27; 7:31; 16:81; 55:7-8)	D, C, P, IN
16	Anti-Mubadzir, Avoid Harm, Simple, Efficient	3; 5; 7; 8; 9; 10,11; 15; 16; 17; 18	Quran (17:26-27; 7:56; 7:31)	D, C, P
17	Not Resembling Living Things, Decorations In The Form Of Calligraphy, Geometry, And Floral Designs, Aniconism	4; 8; 15	Quran (67:3-4); (HR. Bukhari No. 5950, Muslim No. 2109); (HR. Bukhari No. 3225, Muslim No. 210)	ID, D, P, IN
18	Functional	9; 10; 11; 15; 18	Quran (23:115) (HR. Ahmad no 3289)	ID, IN
19	Unity And Kind-Heartedness	12; 16	Quran (3:103; 3:159; 49:10; 2:195)	ID, D, C, P
20	Usefulness	5; 15	Quran (23:115; 99:7-8) (HR. Ahmad no 3289)	D, IN, C

Source: Author

- 1 (Yassin & Utaberta, 2012);
- 2 (Sabir Nu'Man, 2016) ;
- 3 (Riyanto & Ekaputri, 2022) ;
- 4 (Ghasemzadeh, Atefeh, & Tarvirdinassab, 2013) ;
- 5 (Putrie, Hosiah, Arsitektur, Sains, & Teknologi, 2012);
- 6 (Othman & Zainal-Abidin, 2011);
- 7 (Supriyanta & Malik, 2016);
- 8 (Abdullah & Khan, 2011);
- 9 (Mustajab et al., 2020);
- 10 (Edrees, 2012);
- 11 (Nur Zamzarniah, Rifqah, & AS, 2019)
- 12 (Jamalinezhad, Talakesh, & Soltani, 2012)
- 13 ('Aga Khan Award for Architecture - AKDN', n.d.)
- 14 (Wahyuni, Fithri, & Muliana, 2024)
- 15 (Azhar & Arsandrie, 2024)
- 16 (Ulfa, Hassan, & Saputra, 2023)
- 17 (Irawan, Sumaryoto, & Muqoffa, 2019)
- 18 (Maharani, Luthfia, & Arafat, 2021)

D = Directly
ID = Indirectly
C = Command
P = Prohibition
IN = Inspiration

Based on the table above, there are 20 IAPs, 18 principles can be applied widely, and two principles are deeply connected with the Muslim faith such as "The Remainder of

Tawhid, A Reminder To God" and "Referring to The Quran And Hadith, Does Not Violate Shari'a" that have potential to be applied exclusively for muslim.

Some of the IAP, such as the evidence in numbers 3, 5, 8, and 9, are not discussed explicitly but are indirectly interpreted and inspired by the verse.

Universal Design Principles

Based on literature reviews that discuss the similarities and differences between Universal Design and Inclusive Design (Gronostajska & Berbesz, 2020) and the principles and processes in implementing universal design (Burgstahler, 2007). Because both literatures use the North California University universal design principle, this principle is chosen as the UDP model. Below is a table of selected UDP data: **(Tabel 2)**

Table 2. Universal Design Principles (UDP)

No	UDP	IAP	UDP Evidence	Evidence Type
1	Equitable Use	Justice And Equality; Community Aspirations And Needs; Comfort; Openness And Non-Exclusion; Adapt With Context; Usefulness	Quran (49:13; 16:71; 5:8), (HR. Ahmad, No. 22391)	D, ID, C, IN
2	Flexibility In Use	Community Aspirations And Needs; Comfort; Openness And Non-Exclusion; Usefulness	Quran (2:286; 4:28)	ID, IN
3	Simple, Intuitive, And Easy To Understand.	Rational; Comfort; Psychological Aspects; Simple; Functional; Efficient; Usefulness	Quran (11:1;2:185; 14:4; 16:89)	ID, IN, C
4	Perceptible Information	Community Aspirations And Needs; Rational; Comfort	Quran (2:185; 14:4; 16:89)	ID, IN, C
5	Tolerance For Error	Comfort, Security, And Safety	Quran (33:5; 16:119; 39:53)	ID, IN, P
6	Low Physical Effort.	Community Aspirations and Needs; Comfort; Sensitivity Design Adaptive to Human Scale; Openness and Non-Exclusion	Quran (22:78; 2:185; 4:28; 5:6)	ID, C, IN
7	Size And Space for Approach and Use	Community Aspirations and Needs; Comfort; Openness and Non-Exclusion; Adaptive design sensitivity to the human scale	Quran (58:11), Musnad Ahmad 10711	D, C

Source: Adopted from (Burgstahler, 2007; Gronostajska & Berbesz, 2020)

As seen in Table 2, there are seven UDPs, with the following explanation based on (Persson, Åhman, Yngling, & Gulliksen, 2015), UDP is explained:

The Equitable Use Principle ensures that designs are practical and accessible for everyone, regardless of their abilities. For example, a university building with entrances featuring automatic sliding doors and tactile paving allows individuals with mobility or visual impairments to access the facility independently.

The flexibility in Use Principle accommodates diverse preferences and abilities, as seen in public parks that offer benches of various heights and adjustable tables to meet different physical needs.

The Simple and Intuitive Principle ensures that designs are easy to understand for all users, regardless of their experience or background. For example, a public library with clearly marked zones, universally understandable pictograms, and intuitive wayfinding systems. The Perceptible Information Principle emphasizes the effective communication of essential information to users, regardless of their sensory abilities or environmental conditions. Airport terminals exemplify this principle, which utilizes visual signs, tactile paving, and auditory announcements to guide travelers.

The Tolerance for Error Principle aims to minimize risks and negative outcomes resulting from accidental or incorrect actions. For example, a staircase with non-slip materials and contrasting edges reduces the

chance of slips and falls, especially for individuals with reduced mobility or vision.

The Low Physical Effort Principle ensures that designs facilitate efficient and comfortable use with minimal physical strain. A prime example is the use of touchless faucets in public restrooms, which eliminate the need for twisting or turning, making them more accessible to individuals with limited hand mobility.

The "Size and Space for Approach and Use" principle emphasizes the need for adequate space that allows for easy approach, reach, manipulation, and use, regardless of a user's body size, posture, or mobility. For example, a conference hall with wide aisles, movable seating, and wheelchair-accessible ramps ensures the space is functional for users of all body sizes and mobility levels.

Inclusive Design Principles

Inclusive design is an approach to viewing a design or space as a system designed and

adapted to the unique needs of people with disabilities without separating them from those without special needs. The application of inclusive design also provides a fundamental right for every citizen to come and go regardless of their physical condition (Ikhsani & Setyowati, 2021).

Based on literature reviews that discuss IDP, such as principles of inclusive design and their functions (Jha, 2020), highlights of inclusive design (Shuayb, 2020), principles of inclusive design (Ikhsani & Setyowati, 2021; Zallio & Clarkson, 2021), criteria and principles inclusive design (Kartika, Jayawinangun, & Indrawan, 2021), and the differences between inclusive design principles and non-inclusive design principles (Sholeh, Antaryama, & Noerwasito, 2022). CABE principles were chosen as the IDP model because they include all the inclusive design principles mentioned in the literature reviews. Below is a table of selected IDP data:

Table 3. Inclusive Design Principles (IDP)

REFERENCE	MODEL	BENCHMARKS
(Ikhsani & Setyowati, 2021; Jha, 2020; Kartika et al., 2021; Sholeh et al., 2022; Shuayb, 2020; Zallio & Clarkson, 2021)	Principles of Inclusive Design Commission for Arch. & Built Environ. (Cabe, 2006)	<ol style="list-style-type: none"> 1. It creates spaces that everyone can use. 2. It is everyone's responsibility. 3. Puts people at the heart of the design process. 4. Acknowledges and embraces diversity and differences. 5. Prioritizes flexibility of use. 6. Ensures convenience and enjoyment for all. 7. It offers users a variety of choices.

Source: Adopted from (Ikhsani & Setyowati, 2021; Jha, 2020; Kartika et al., 2021; Sholeh et al., 2022; Shuayb, 2020; Zallio & Clarkson, 2021)

As seen in Table 3 above, there are seven IDPs with the following explanation based on (Cabe, 2006):

Inclusive design is a place that everyone can use. By removing barriers or separation, everyone can participate equally, confidently, and independently in daily activities, such as

using a public library with step-free entrances and elevators.

Inclusive Design is Everyone's Responsibility. Architects, planners, engineers, and facility managers must collaborate with developers, landlords, and service providers to ensure that inclusive principles are applied in the design,

construction, and maintenance of spaces. A shopping mall that incorporates universal signage, wide corridors, and family-friendly restrooms exemplifies how inclusive design is a collaborative effort to accommodate a diverse user base.

People are at the heart of the design process. Involve as many people as possible in the design process to foster social cohesion, which refers to the group's ability to bond and strengthen relationships. For example, designing a community park through consultations with residents enables the inclusion of features such as wheelchair-accessible pathways, shaded seating areas for seniors, and play areas for children, thereby creating a space where everyone feels valued and connected.

The inclusive design acknowledges diversity and difference. It is responsive to the diversity of people in normal conditions, disabled wheelchair users, those with mental health disorders, those with visual and hearing impairments, and those of diverse ages, such as young children, adolescents, and the elderly. A city train station featuring tactile paving for the visually impaired, audio announcements, and baby-changing facilities exemplifies how inclusive design can cater to diverse needs. Such designs promote equity by being responsive to differences rather than excluding them.

Flexibility of use. One design solution can accommodate the needs of all users, making it easy for people with different abilities and age groups to use. A workspace with adjustable desks, ergonomic seating, and quiet zones for focused work ensures that employees with differing physical and cognitive requirements can thrive.

Convenient and fun for all. Inclusive design provides designs that adapt to the needs and demands of diverse users, allowing them to enjoy using these designs and facilities equally. A museum offering interactive exhibits, wheelchair-friendly routes, and

multilingual audio guides ensures access and enhances the user experience for diverse visitors.

Give/offer choices. Inclusive design highlights the need for different solutions to respond to users' diverse needs and capabilities. A movie theater, for instance, that provides options for captioned screenings, sensory-friendly showings, and various seating arrangements empowers users to select what suits them best.

Islamic Evidence Study

Muslims' lives are guided by the Quran and Hadith, which form the basis of their beliefs and determine what is considered good, bad, right, and wrong (Putri, 2024).

Even though the architectural concept of inclusivity is well-considered for the disabled, the ideological concept invites debate among Muslims because of the concepts of pluralism (Rahman & Setia, 2021) and LGBTQ (Umar, 2021), which are relatively contradictory to Muslim beliefs. So, the application of inclusivity as an ideology may not be relevant. However, it is suspected that there is a difference in relevance when applied at the level of physical architecture or buildings.

To determine whether IDP and UDP are relevant to Muslim beliefs, the Quran and Hadith are the appropriate references to use as supporting arguments (Putri, 2024).

Methodology

The first step of the research method is to collect several principles (IAP, IDP, and UDP) from literature studies and choose a model that can include and represent each principle.

Second, each principle is formulated into three separate tables, explained, and illustrated with an example through narration.

Third, collect Islamic evidence for each principle in the table and categorize it as direct, indirect, command, prohibition, or inspiration. In determining the evidence, verses from the Quran and hadith are selected based on their

commands or prohibitions, whether they directly or indirectly relate to the context of IDP, UDP, and IAP. Especially for indirect Islamic evidence, the chosen evidence can inspire the implementation of architectural principles, even though it does not discuss the same context.

Last, the IDP and UDP tables are compared with the IAP and their Islamic Evidence table to determine their relevance, and the result is concluded in the narration.

The limitation of this study is that the data sources are limited to online journals and websites of international organizations. This study only includes one IDP model and one UDP model for comparison with IAP and their Islamic Evidence. It is important to understand that all the selected evidence is intended to be applied at the physical level in architectural buildings, not at the ideological level.

To obtain more applicable research results that align without violating Islamic law. It is recommended that future research should pay attention to limitations or prohibitions of data based on the Al-Quran, hadith, and tafsir in order to avoid violating other Islamic laws.

Result and Discussion

Table 4 demonstrates that all aspects of UDP are relevant to IAP and supported by evidence from the Quran and hadith. Based on evidence research, five of the seven UDPs are indirectly connected to Islamic evidence, and only two are directly connected to the evidence. This may indicate that further research is required to obtain direct evidence of UDP or that some Islamic law, such as Quranic verses or hadith, does not directly discuss UDP but can be interpreted in a broader context.

Table 4. Equation of Universal Design Principles with Islamic Architecture Principles and UDP Evidence

No	UDP	IAP	UDP Evidence	Evidence Type
1	Equitable Use	Justice And Equality; Community Aspirations and Needs; Comfort; Openness and Non-Exclusion; Adapt With Context; Usefulness	Quran (49:13; 16:71; 5:8), (HR. Ahmad, No. 22391)	D, ID, C, IN
2	Flexibility In Use	Community Aspirations and Needs; Comfort; Openness and Non-Exclusion; Usefulness	Quran (2:286; 4:28)	ID, IN
3	Simple, Intuitive, And Easy to Understand.	Rational; Comfort; Psychological Aspects; Simple; Functional; Efficient; Usefulness	Quran (2:185; 14:4; 16:89)	ID, IN, C
4	Perceptible Information.	Community Aspirations and Needs; Rational; Comfort		
5	Tolerance For Error	Comfort, Security, And Safety	Quran (33:5; 16:119; 39:53)	ID, IN, P
6	Low Physical Effort.	Community Aspirations and Needs; Comfort; Sensitivity Design Adaptive To Human Scale; Openness And Non- Exclusion	Quran (22:78; 2:185; 4:28; 5:6)	ID, C, IN

7	Size And Space For Approach And Use	Community Aspirations and Needs; Comfort; Openness and Non-Exclusion; Adaptive design sensitivity to the human scale	Quran (58:11), Musnad Ahmad 10711	D, C
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Source: Author

D = Directly
ID = Indirectly
C = Command
P = Prohibition
IN = Inspiration

Furthermore, both principles demonstrate how inclusivity, functionality, and Islamic values coexist within architectural design, aligning with Islamic evidence.

Table 5. Relevance between Islamic Architectural Principles and Inclusive Design Principles

No	IDP	IAP	IDP Evidence	Evidence Type
1	Inclusive design is about making a place that everyone can use	Community aspirations and needs; Openness and not exclusion; Usefulness	Quran (49:13; 5:8; 5:2), (HR. Ahmad, No. 22391)	D, C, P
2	Inclusive Design Is Everyone's Responsibility	Unity and Kindheartedness	Quran (2:30; 23:115), (HR. Bukhari no. 6605 and Muslim no. 1829)	D, C
3	People at the heart of the design process	Adaptive design sensitivity to the human scale; Community aspirations and needs, Human Welfare, and Glory	Quran (3:159; 42:38)	D, C, IN
4	Inclusive design acknowledges diversity and difference.	Pluralism, respecting norms; Adapt with Context; Openness and non-exclusion	Quran (49:13; 16:97; 2:286)	D, ID, C, IN
5	flexibility use	Functional; Efficient; Usefulness; Comfort	Quran (2:286; 22:78; 4:28)	ID, IN
6	Convenient and fun for all	Pluralism, respecting norms; Community aspirations and needs; Comfort; Openness and Non-Exclusion; Human welfare and glory; Adapt with Context; Usefulness; Psychological Aspects.	Quran (22:78; 2:185; 4:28; 5:6; 67:15)	ID, IN
7	Offer choice	Comfort; Functional; Usefulness	Quran (2:286; 67:15; 90:8-10)	ID, IN

Sources: Author

D = Directly
ID = Indirectly
C = Command
P = Prohibition
IN = Inspiration

Table 5 shows that all IDPs are also relevant to IAP and supported by evidence in the Quran and hadith. Only the "Inclusive Design is Everyone's Responsibility" principle has a connection with IAP. However, it does not make the principle irrelevant.

Based on evidence research, four of seven IDPs are directly connected to Islamic evidence, and three are indirectly connected to the evidence. This may indicate that further research is required to obtain direct evidence of UDP or that some Islamic law, such as Quranic verses or hadith, does not directly discuss UDP but can be interpreted in a broader context.

After analyzing the data, it can be concluded that the Universal Design submitted by North California University and written in (Gronostajska & Berbesz, 2020) and the Inclusive Design presented by the Commission for Architecture & Built Environment (CABE) written in (Shuayb, 2020) and (Jha, 2020) Both are relevant to IAP and supported by Quran and Hadith evidence.

Both UDP and IDP share similarities in their form. IAP requires designs to be shapeless or not resemble living things such as humans and animals. In terms of form, UDP and IDP are not concerned with form as long as it is simple, easy to understand, and user-friendly.

The cited Quranic verse and Hadith reference are added to support the evidence of IDP and UDP. Although the evidence does not directly address the concept of inclusivity in architecture, it is closely related to the principle of inclusiveness and can be applied in architectural design. Some references are relatively explicit as commands or prohibitions, while others are implicit, inspired by understanding or interpreting verses.

Potential Conflict

IDP's "offering choices" principle tends to provide a different design by separating general users and users with special needs. This principle can potentially lead to varying

perceptions among users, which may conflict with one of the IAPs, namely "justice and equality." The "Creates spaces that everyone can use" rule must be carefully studied before implementation, as it has the potential to violate Islamic principles, such as respect for privacy, the wearing of hijab, spatial separation, and social boundaries between men and women.

Conclusion

UDP and IDP are relevant to IAP and Islamic evidence because they contain kind values within every principle that can be applied to architecture, as long as the application of the concept emphasizes aspects of accessibility, social justice, and diversity of user needs based on Islamic norms, without applying ideological concepts.

Several principles in IAP have no relation to UDP and IDP, such as "central consideration, setting new standards, and privacy". Also, several IAPs are opposite relationships because their exclusivity is deeply related to the Islamic faith, such as "the remainder of tawhid, a reminder to god, referring to the Quran and hadith, does not violate shari'a". Even so, it does not mean that UDP and IDP are irrelevant to IAP and Islamic Law. Because every UDP and IDP already has its connection with IAP and Islamic evidence. It also does not mean that the two principles of IAP are unimportant. These two principles must be considered when implementing IDP and UDP to ensure compliance with Islamic law.

Islam may have its own version of inclusivity that aligns with its norms and laws. Future research should focus on implementing the principles by paying attention to limitations or prohibitions based on data from the Al-Quran, hadith, and tafsir to obtain more precise research results and avoid violating other Islamic laws.

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