

LANDSCAPE TYPOLOGY AND DESIGN CHECKLIST
OF SPATIAL ORGANIZATION AND SOCIAL
INTERACTION FOR THE MUSLIM-FRIENDLY
CULTURAL-BASED HOMESTAY

BY

NUR AMIRAH AZRIATI BINTI NOOR AZMEE

A thesis submitted in fulfilment of the requirement for the
degree of Master of Science (Built Environment)

Kulliyyah of Architecture and Environmental Design
International Islamic University Malaysia

JUNE 2020

ABSTRACT

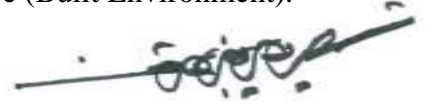
With the emergence of the homestay programme, Malaysia as a multi-racial country offers a golden opportunity for tourists to experience different cultures from different races. Homestay concept can be defined as the owner of the house living together with the guests providing their needs in terms of accommodation and meals. However, the homestay programme offered does not according to the Shariah requirement as the concept of living together with the host leads to other complications especially for Muslim guests which does not portray the Islamic way of life as a Muslim country. Therefore, this research aimed to develop a Muslim-Friendly homestay design checklist based on the interrelationship of spatial organization, social interaction (ikhtilat) and landscape setting/milieu of five different homestays towards Islamic Built Environment. In order to translate the results from the study of host and guest interrelationship into a spatial, social interaction (ikhtilat) and landscape setting/milieu of the selected homestays, landscape-based research by design method is used for the transformation plan of Muslim-friendly homestay. Research by design is an umbrella term for ways to link research and design. The process of design is an iterative process using mixed methods, in which, knowledge on host and guest behavior, specific homestay site characteristics and landscape setting are creatively integrated into a specific design. An inventory, analysis and synthesis of present and future spatial or space quality, spatial structure, context and visual perception of five different homestays will be mapped and combined. This layered approach will give insight into possible conflicts and relations, but also exposed hidden qualities and potentials for the development of Muslim friendly homestay design checklist. Our findings revealed that in terms of spatial organization the location of the rooms in the house as well as space limitation for the guest and host in the house were the two main issues that need to be resolved. In terms of social interaction between the guest and the host's family members, our observation identified that the attire or preservation of awrah between guest and host in the house and separation between genders during activities either indoor or outdoor were the two problems that need to be solved. Lastly for Muslim friendly elements that need to be considered are basic facilities for the toilet, adequate space for praying, cleanliness and safety. All the findings were reflected in the design checklist notions and transformed into Muslim friendly rating tools assessment for future sustainable homestay programme.

ملخص البحث

مع ظهور برنامج الإقامة المنزلية في السياحة، تقدم ماليزيا الدولة متعددة الأعراق فرصة ذهبية للسائحين لتجربة ذات ثقافات مختلفة من أعراق مختلفة. يمكن تعريف مفهوم الإقامة المنزلية على أن صاحب المنزل يقيم ويعيش مع الضيوف في نفس المنزل، ويوفر احتياجاتهم من حيث الإقامة والوجبات. ومع ذلك، فإن برنامج الإقامة المنزلية المقدم قد لا يتوافق مع متطلبات الشريعة أحياناً، حيث أن مفهوم العيش مع المضيف يؤدي إلى تعقيدات أخرى خاصة بالنسبة للمضيف المسلم، لأنه ربما لا يجد أسلوب الحياة الإسلامي كما في البلد المسلم. لذلك، يهدف هذا البحث إلى تطوير قائمة لمراجعة التدقيق للإقامة المنزلية الملائمة للمسلمين بناء على العلاقة المتبادلة بين التنظيم المكاني، والتفاعل الاجتماعي (الاختلاط)، وضبط المناظر الطبيعية/ البيئة الطبيعية لخمس أنواع من الإقامة المنزلية المختلفة نحو بيئة البناء الإسلامية. ومن أجل ترجمة النتائج من دراسة العلاقة المتبادلة بين المضيف والضيف إلى التفاعل المكاني والاجتماعي (الاختلاط)، وضبط المناظر الطبيعية/ البيئة الطبيعية للإقامة المنزلية المختارة فقد تم استخدام البحوث المستندة إلى المناظر الطبيعية عن طريق أسلوب التصميم لخطوة التحول الخاصة بالإقامة المنزلية الملائمة للمسلمين. يعد البحث حسب التصميم مصطلحاً شاملاً لطرق الربط بين البحث والتصميم. وعملية التصميم هي عملية متكررة تستخدم طرقاً مختلفة، حيث يتم دمج المعرفة حول سلوك المضيف والضيف، وخصائص موقع الإقامة المنزلية، وضبط المناظر الطبيعية بشكل إبداعي في تصميم معين. سيتم تعيين ودمج قائمة الجرد والتحليل والتوليف الحالي أو المستقبلي لجودة الفضاء أو المكان، البنية المكانية، والسياق والإدراك البصري لأنواع الإقامة المنزلية المختلفة. وهذا النهج المكوّن من طبقات سيعطي نظرة معمقة للنزاعات والعلاقات المحتملة، ولكنه يكشف أيضاً عن الصفات والإمكانات الخفية لتطوير قائمة المراجعة والتدقيق للإقامة المنزلية الملائمة للمسلمين. وكشفت نتائج هذه الدراسة بأن في حالة التنظيم المكاني، كان موقع الغرف في المنزل والمساحة المحددة بين المضيف والضيف في المنزل هما المسألتان الرئيسيتان اللتان يجب حلّهما. وعلى سبيل التفاعل الاجتماعي بين المضيف وأفراد الأسرة المضيفة، حددت من الملاحظة بأن الملابس أو المحافظة على العورة بين المضيف والمضيف في المنزل والفصل بين الجنسين أثناء الأنشطة، سواء داخل المنزل أو في الهواء الطلق هما المشكلتان اللتان تحتاجان إلى حل عاجل. وأخيراً، بالنسبة للعناصر الملائمة للمسلمين التي يجب أخذها في عين الاعتبار، فهي مرافق أساسية كالمرحاض، ومساحة كافية للصلاة، والنظافة، والسلامة. وقد انعكست جميع النتائج في مفاهيم قائمة المراجعة والتدقيق وتحوّلت إلى أدوات التقييم الملائمة للمسلمين لبرنامج الإقامة المنزلية المستدامة في المستقبل.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Science (Built Environment).



.....
Rashidi Bin Othman
Supervisor

.....
Haza Hanurhaza Binti Md Jani
Co-Supervisor

I certify that I have read this study and in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Science (Built Environment).

.....
Mazlina Binti Mansor
Internal Examiner

.....
Nor Atiah Binti Ismail
External Examiner

This thesis was submitted to the Department of Landscape Architecture and is accepted as a fulfilment of the requirement for the degree of Master of Science (Built Environment).

.....
Jasasikin Bin Ab. Sani
Head, Department of Department
of Landscape Architecture

This thesis was submitted to the Kuliyyah of Architecture and Environmental Design and is accepted as fulfilment of the requirement for the degree of Master of Science (Built Environment).

.....
Abdul Razak Sopian
Dean, Kuliyyah of Architecture
and Environmental Design

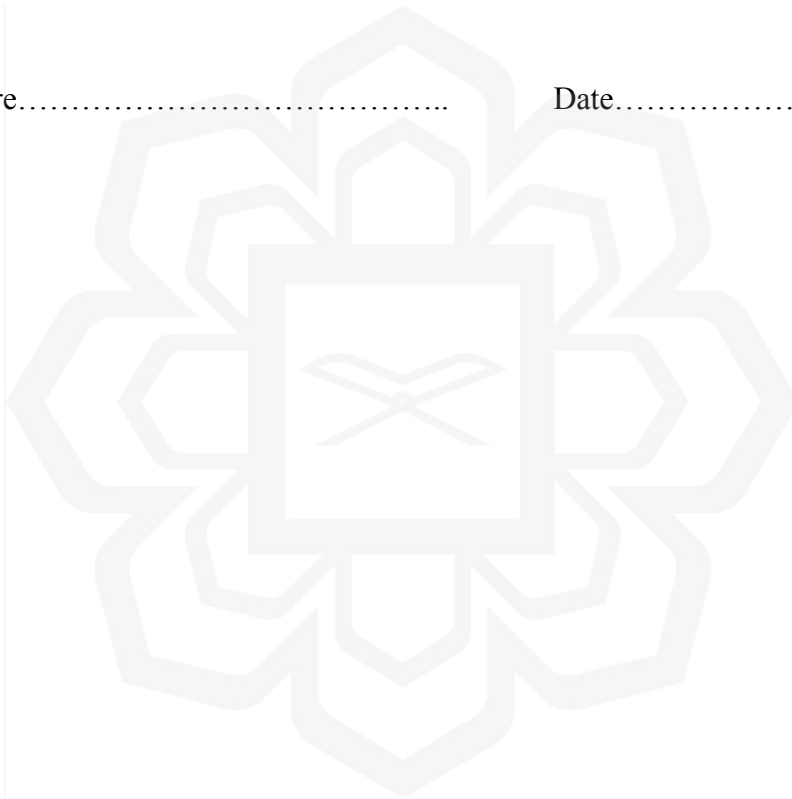
DECLARATION

I hereby declare that this thesis is the result of my own investigations, except were otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Nur Amirah Azriati Binti Noor Azmee

Signature.....

Date.....



INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION OF
FAIR USE OF UNPUBLISHED RESEARCH**

**LANDSCAPE TYPOLOGY AND DESIGN CHECKLIST OF
SPATIAL ORGANIZATION AND SOCIAL INTERACTION FOR
THE MUSLIM-FRIENDLY CULTURAL-BASED HOMESTAY**

I declare that the copyright holders of this dissertation are jointly owned by the student and IIUM.

Copyright © 2020 Nur Amirah Azriati Binti Noor Azmee and International Islamic University Malaysia. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below

1. Any material contained in or derived from this unpublished research may be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieved system and supply copies of this unpublished research if requested by other universities and research libraries.

By signing this form, I acknowledged that I have read and understand the IIUM Intellectual Property Right and Commercialization policy.

Affirmed by Nur Amirah Azriati Binti Noor Azmee

.....
Signature

.....
Date

ACKNOWLEDGEMENTS

All glory is due to Allah, the Almighty, whose Grace and Mercies have been with me throughout the duration of my programme. Although it has been tasking, His Mercies and Blessings on me ease the herculean task of completing this thesis.

Firstly, I would like to express my sincere gratitude to my only and one supervisor, Assoc. Prof. Dr. Rashidi Othman for his patience, motivation, guidance and knowledge given throughout my journey of completing this research. His personality and thinking have helped me a lot during the process where he keeps me on the right track without putting me under pressure. I would say this is the main contribution to my progress for these previous months. Without my supervisor, I would not be able to achieve this stage at this moment.

Besides my supervisor, I would like to thank the rest of the lecturers that have helped me a lot for their comments and recommendations which put me to widen my research for the better findings. My sincere thanks to my parents, Noor Azmee Bin Ahmad and Siti Samerah Binti Basri for their continuous dua and support during the process of thesis completion. I believed their duas is the important contribution to my thesis. To you my mom, completing the final stage of thesis, knowing you are in bad condition of health, I completely feel hopeless and searched every possible way just to find slightest hope for us. I always pray for you to be in good whenever you are and do not give up for whatever to come. I am here because of you and do stay there to see my success because your dua that brings me far from expected. For your endless love, believe and support, I love you mama dunia akhirah.

Thank you mama for always stayed with me during the long journey and participated in site visit process. Thank you for fighting stage IV cancer at your fullest strength in one month. Thank you for waiting for me to come on your last day. Listening on how happy you were to know that I will soon be graduating and you would never be there, my heart was broken. May all the rewards from my good deeds reach you in hereafter. Al-Fatihah, mama.

Last but not the least, I would like to thank to my each of my friends and anyone who has directly or indirectly contribute and support me spiritually throughout the journey as well as my life. Thank you Kak Fadhlina for always guiding me throughout the thesis process and Kak Farah Ayuni and Kak Syibrah for helping me during my lowest point of my life. Your help will always remain in my mind and I pray Allah s.w.t grants each of you the highest rewards. Thank you for always being there.

TABLE OF CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval page	iv
Declaration	v
Copyright Page.....	vi
Acknowledgements	vii
List of Tables	xiii
List of Figures	xvi

CHAPTER ONE: INTRODUCTION	1
1.1 Background of the Study	1
1.1.1 Islamic Tourism	1
1.1.2 Introduction of Homestay	4
1.1.3 Cultural-Based Homestay	5
1.1.4 Islamic Built Environment	6
1.2 Problem Statement.....	9
1.2.1 High Demand for Muslim-Friendly Design Layout	9
1.2.2 High Demand for Practices between the Host and Guest in the Muslim-Friendly Homestay Programme and Activities.....	10
1.2.3 High Demand for Design Checklist for Muslim-Friendly Homestay	10
1.3 Research Aim.....	11
1.4 Research Questions.....	11
1.5 Research Objectives.....	12
1.6 Significance of the Research	12
1.7 Research Scope and Limitation	12
1.8 Research Structure	13
1.9 Audit Checklist	15
1.9.1 Typology of Assessment Approaches.....	16
1.10 Summary.....	17

CHAPTER TWO: THEORETICAL UNDERSTANDING OF THE COMMUNITY BASED TOURISM.....	18
2.1 Definition of Homestay	18
2.2 History of the Homestay	20
2.3 Malaysia Homestay Program Concept	21
2.4 Cultural Tourism in Malaysia Homestay.....	24
2.5 Cultural as Service Quality (SQ)	26
2.6 East Coast Economic Region.....	27
2.7 Recent Development of Homestay Programme	28
2.8 Community Based Tourism of Homestay Programme.....	30
2.9 Impacts and Challenges of Homestay Programme.....	31
2.10 Basic Facilities Provided in Homestay Programme	35
2.11 Concepts and Guideline for Homestay Programme	35
2.12 Asean Homestay Standard.....	36

2.13 Planning and Implementation Agencies	38
2.14 The Relationship between Homestay and Tourism	39
2.15 Existing Rating Tools in Malaysia	40
2.16 Summary	44

**CHAPTER THREE: UNDERSTANDING THE MUSLIM CULTURAL
BASED TOURISM IN MALAYSIA 45**

3.1 Muslim Travellers.....	45
3.2 Islamic Attributes.....	45
3.3 Malaysian Homestay And Islam.....	48
3.4 Islamic Principles.....	50
3.4.1 Concept And Principle Of Enviroment In Islam.....	51
3.4.2 Principles.....	52
3.4.2.1 Uphold The Islamic Law	52
3.4.2.2 Uphold Maqasid Shariah	54
3.4.2.3 Preserving The Public Interest (Maslahah)	57
3.5 Analysis On Asean Homestay Standard	58
3.6 Relationship Between Maqasid Shariah And Homestay Operation	66
3.7 Privacy	67
3.7.1 Definition Of Privacy	67
3.7.2 Types Of Privacy	68
3.7.3 Privacy In Islam	68
3.8 Shariah Compliant House Layout.....	73
3.9 Malay House	76
3.10 Space Planning.....	82
3.10.1 Definition Of Space Planning From Islamic Perspectives.....	81
3.10.2 Spatial Pattern Of A House	84
3.11 Summary Of Analysis	85
3.12 Summary.....	87

CHAPTER FOUR: RESEARCH METHODOLOGY 88

4.1 Introduction.....	88
4.2 Research Design	89
4.2.1 Parameters of the Study	89
4.3 Cultural Landscape	90
4.3.1 Components of the Place Identity	90
4.3.2 Components of the Cultural Landscapes	93
4.4 Data Collection Methods	95
4.4.1 Qualitative Method	95
4.4.2 Flow of Research	96
4.5 Types of Data Collection	97
4.5.1 Literature Review.....	97
4.5.2 Field Study	99
4.5.2.1 Types of Field Study.....	100
4.5.3 Site Selection.....	104
4.5.4 Interview	110
4.5.4.1 Semi-Structured Interview.....	110
4.5.4.2 Expert Reviewed Interview	111

4.6 Devices to Record Observations.....	112
4.7 Guideline for Muslim-Friendly Homestay Design Checklist.....	113
4.8 Instrumentation.....	119
4.8.1 Checklist.....	119
4.8.1.1 Component Assessment.....	119
4.9 Recommendation of Design Checklist for Muslim-Friendly Cultural-Based Homestay	123
4.10 Validation of a Design Checklist for a Muslim-Friendly Homestay	127
4.11 Measuring Competitive Advantage through SWOT Analysis	129
4.12 Summary.....	130
CHAPTER FIVE: RESULTS AND DISCUSSION.....	131
5.1 Characterisation on Case Study 1: Spatial Organization, Function, Circulation and Limitation of Kubang Telaga Homestay	131
5.1.1 Outdoor Spatial Organization and Element Distribution.....	131
5.1.2 Indoor Spatial Organization and Element Distribution.....	134
5.1.3 Study on Homestay Activities, Ikhtilat and Muslim-Friendly Elements	138
5.1.4 Assessment of Muslim Friendly Elements Using Proposed Design Checklist.....	139
5.2 Characterisation on Case Study 2: Spatial Organization, Function, Circulation and Limitation of Pantai Suri Homestay	142
5.2.1 Outdoor Spatial Organization and Element Distribution.....	142
5.2.2 Indoor Spatial Organization and Element Distribution.....	146
5.2.3 Study on Homestay Activities, Ikhtilat and Muslim-Friendly Elements	150
5.2.4 Assessment of Muslim Friendly Elements Using Proposed Design Checklist.....	151
5.3 Characterisation on Case Study 3: Spatial Organization, Function, Circulation and Limitation of Cikgu Garden Chalet.....	155
5.3.1 Outdoor Spatial Organization and Element Distribution.....	155
5.3.2 Indoor Spatial Organization and Element Distribution.....	158
5.3.3 Study on Homestay Activities, Ikhtilat and Muslim-Friendly Elements	162
5.3.4 Assessment of Muslim Friendly Elements Using Proposed Design Checklist.....	163
5.4 Characterisation on Case Study 4: Spatial Organization, Function, Circulation and Limitation of Teluk Ketapang Homestay	166
5.4.1 Outdoor Spatial Organization and Element Distribution.....	166
5.4.2 Indoor Spatial Organization and Element Distribution.....	170
5.4.3 Study on Homestay Activities, Ikhtilat and Muslim-Friendly Elements	174

5.4.4 Assessment of Muslim Friendly Elements Using Proposed Design Checklist.....	175
5.5 Characterisation on Case Study 5: Spatial Organization, Function, Circulation and Limitation of Teluk Ketapang Homestay	179
5.5.1 Outdoor Spatial Organization and Element Distribution.....	179
5.5.2 Indoor Spatial Organization and Element Distribution.....	182
5.5.3 Study on Homestay Activities, Ikhtilat and Muslim-Friendly Elements	186
5.5.4 Assessment of Muslim Friendly Elements Using Proposed Design Checklist.....	186
5.6 Discussion.....	190
5.6.1 Spatial Organization of Cultural-Based Homestay	191
5.6.1.1 Exterior Space of Homestay	191
5.6.1.2 Interior Space of Homestay	195
5.6.2 Social Interaction and Premise Quality.....	201
5.6.3 Assessment of Muslim-Friendly Elements in Cultural –Based Homestay	204
5.6.3.1 Location and Accessibility	205
5.6.3.2 Spatial Organization of Homestays	207
5.6.3.3 Premise Quality of Homestays	210
5.7 Relationship between Maqasid Shariah and Homestay Operation	214
5.8 Summary.....	215
CHAPTER SIX: SYNTHESIS AND RECOMMENDATION	216
6.1 Synthesis on Case Study 1: Kubang Telaga Homestay	216
6.1.1 Exterior Spatial Organization and Element Distribution	216
6.1.2 Interior Spatial Organization and Element Distribution	218
6.2 Synthesis on Case Study 2: Pantai Suri Homestay	221
6.2.1 Exterior Spatial Organization and Element Distribution	221
6.2.2 Interior Spatial Organization and Element Distribution	223
6.3 Synthesis On Case Study 3: Cikgu Garden Homestay	226
6.3.1 Exterior Spatial Organization and Element Distribution	226
6.3.2 Interior Spatial Organization and Element Distribution	227
6.4 Synthesis on Case Study 4: Teluk Ketapang Homestay	231
6.4.1 Exterior Spatial Organization and Element Distribution	231
6.4.2 Interior Spatial Organization and Element Distribution	232
6.5 Synthesis on Case Study 5: Teluk Ketapang Homestay	236
6.5.1 Exterior Spatial Organization and Element Distribution	236
6.5.2 Interior Spatial Organization and Element Distribution	237
CHAPTER SEVEN: CONCLUSION	247
REFERENCES.....	248
APPENDIX I: MUSLIM-FRIENDLY HOMESTAY RATING SYSTEM SCORE CARD	261
APPENDIX II: INDOOR SPACES OF CASE STUDY 1	275

APPENDIX III: INDOOR SPACES OF CASE STUDY 2	278
APPENDIX IV: INDOOR SPACES OF CASE STUDY 3	281
APPENDIX V: INDOOR SPACES OF CASE STUDY4	284
APPENDIX VI: INDOOR SPACES OF CASE STUDY 5	287



LIST OF TABLE

Table 1.1	Criteria that needs to be achieved during an assessment	17
Table 2.1	The concept of homestay in other countries in the world	19
Table 2.2	Four major activities offered by homestay in Malaysia	24
Table 2.3	List of homestay in East Coast Malaysia	27
Table 2.4	Total Tourist Arrival for Homestay Programme for year 2007 and 2008	29
Table 2.5	Total Receipt of Homestay Programme for 2006,2007 and 2008	29
Table 2.6	Homestay Programme (Village) and Operators (June 2009)	30
Table 2.7	Internal and external challenges of homestay programme	33
Table 2.8	Major challenges faced by current homestay	34
Table 2.9	Three main components of homestay programmes	36
Table 2.10	Homestay rules and regulations standard by Ministry of Tourism and Culture	37
Table 2.11	Homestay specific criteria by ASEAN-Homestay Standard	37
Table 2.12	Minimum requirement for both rating system (Tourism Industry Licensing System, MOTAC)	41
Table 2.13	Requirement stated in the Standard (MS2610:2015)(SIRIM)	43
Table 3.1	Top 10 OIC destinations' for Muslim travellers	47
Table 3.2	The Islamic Attributes related issues from literature	48
Table 3.3	The concept and objectives of Maqasid Shariah	57
Table 3.4	Shows the relationship between Maqasid Shariah and Homestay Operation	67
Table 3.5	Shows types of privacy and senses involved	68
Table 3.6	Shows the concept of spaces in Islamic House	73
Table 3.7	Comparison of Islamic house requirements between Omer (2014) and Zeenat (2011)	74

Table 3.8	The privacy level of spaces in a Malay house	78
Table 3.9	Shows most common elements in Malay House	79
Table 3.10	The privacy level of spaces in Islamic house and Malay house	80
Table 3.11	Islamic Principles of a House Design	83
Table 3.12	Shows the three elements of Muslim house design based on the literature review done above.	86
Table 4.1	Methodology from Previous Research	89
Table 4.2	Definition identified by the previous researcher	93
Table 4.3	Characteristics of cultural landscape through the literature (Ziyae,2014)	94
Table 4.4	Shows summary components of cultural landscapes methodology	95
Table 4.5	Five areas of qualitative research	96
Table 4.6	The description of the methodology process	96
Table 4.7	Shows the objectives and their variables	102
Table 4.8	Shows the three elements of Muslim house design	103
Table 4.9	Observation checklist for conducting site visit and data collection.	103
Table 4.10	Guidelines when conducting site visit	113
Table 4.11	The table below shows first preliminary of an design checklist	116
Table 4.12	Open coding process in acquiring the Muslim-Friendly elements.	120
Table 4.13	Final coded data for design checklist	122
Table 4.14	A design checklist for Muslim-Friendly Cultural-Based Homestay during site visit	124
Table 4.15	SWOT matrix (adapted from Winer,2006)	129
Table 5.1	Observation on homestay activities, ikhtilat and Muslim-friendly elements	138
Table 5.2	Homestay Design-Checklist on Case Study 1.	139

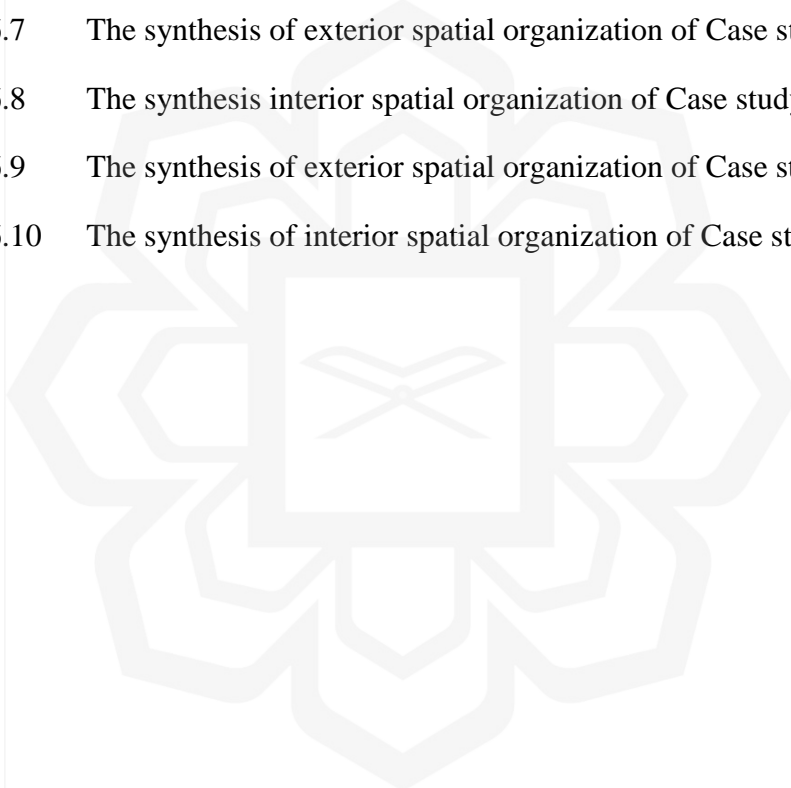
Table 5.3	Observation on homestay activities, ikhtilat and Muslim-Friendly elements.	150
Table 5.4	Homestay Design Checklist on Case Study 2.	151
Table 5.5	Observation on homestay activities, ikhtilat and Muslim-Friendly elements	162
Table 5.6	Homestay Design Checklist on Case Study 3.	163
Table 5.7	Observation on homestay activities, ikhtilat and Muslim-Friendly elements	174
Table 5.8	Homestay Design Checklist on Case Study 4.	175
Table 5.9	Observation on homestay activities, ikhtilat and Muslim-Friendly elements	186
Table 5.10	Homestay Design Checklist on Case Study 5	187
Table 5.11	Summary of layout pattern for the five case studies	196
Table 5.12	Shows the summary of outdoor space of each case study	200
Table 5.13	Shows the summary of indoor space of each case study	200
Table 5.14	Shows the propose requirement of Muslim-Friendly cultural-based homestay layout	201
Table 5.15	Shows Maqasid Shariah objectives and necessities	205
Table 5.16	Summary of location and accessibility of homestay	205
Table 5.17	Summary on spatial organization of homestay	207
Table 5.18	Summary on premise quality of homestay	211
Table 5.19	Shows the relationship between Maqasid Shariah and Homestay Operation	215
Table 6.1	Shows proposed rating tool for Muslim-Friendly Cultural-Based Homestay	243

LIST OF FIGURES

Figure 1.1	Cultural Rural Tourism product concept homestay programme	4
Figure 1.2	Flow chart of research activities	14
Figure 2.1	The timeline of homestay programme development in Malaysia (Ramele et al., 2017)	22
Figure 2.2	Projected demand for Accommodation by state in ECER (Bhuiyan, Siwar et. al., 2011)	28
Figure 2.3	Malaysia is the best developed Islamic economy for Muslim travel (Source ITC,2017)	41
Figure 3.1	Factors influencing Muslim tourists for destination selection	47
Figure 3.2	Hierachy of home privacy domain (Source Bahamman,1987)	60
Figure 3.3	Permeability of public to private spaces	71
Figure 3.4	Gender zones in designates areas	71
Figure 3.5	The components need to be considered in an interior space of House	72
Figure 3.6	Traditional Malay House layout	77
Figure 3.7	Types of pattern that can be implemented into house layout.	85
Figure 4.1	Descriptive components of place identity.	92
Figure 4.2	Data collection form used during direct observation in field work.	101
Figure 4.3	The base plan of Kampung Kubang Telaga Homestay	106
Figure 4.4	The base plan of Pantai Suri Homestay	107
Figure 4.5	The base plan of Cikgu Garden Chalet Homestay	107
Figure 4.6	The base plan of Teluk Ketapang Homestay	109
Figure 5.1	Inventory of Case Study 1's outdoor spaces.	132
Figure 5.2	Analysis of Case Study 1's outdoor spaces.	133
Figure 5.3	Inventory and analysis of Case Study 1's indoor spatial organization.	135

Figure 5.4	Inventory and analysis of Case Study 1's social movement inside the house.	136
Figure 5.5	Inventory and analysis of Case Study 1's indoor spaces.	137
Figure 5.6	Inventory of Case Study 2's outdoor space.	144
Figure 5.7	Analysis of Case Study 2's outdoor spaces.	145
Figure 5.8	Inventory and analysis of Case Study 2's indoor spatial organization.	147
Figure 5.9	Inventory and analysis on Case Study 2's social movement inside the house.	148
Figure 5.10	Inventory and analysis of Case Study 2's indoor spaces.	149
Figure 5.11	Inventory of Case Study 3's outdoor spaces.	156
Figure 5.12	Analysis of Case Study 3's outdoor spaces.	157
Figure 5.13	Inventory and analysis of Case Study 3's indoor spatial organization.	159
Figure 5.14	Inventory and analysis of Case Study 3's social movement inside the house.	160
Figure 5.15	Inventory and analysis of Case Study 3's indoor spaces.	161
Figure 5.16	Inventory of Case Study 4's outdoor spaces.	168
Figure 5.17	Analysis of Case Study 4's outdoor spaces.	169
Figure 5.18	Inventory and analysis of Case Study 4's indoor spatial organization.	171
Figure 5.19	Inventory and analysis of Case Study 4's social movement inside the house.	172
Figure 5.20	Inventory and analysis of Case Study 4's indoor spaces.	173
Figure 5.21	Inventory of Case Study 5's outdoor spaces.	180
Figure 5.22	Analysis of Case Study 5's outdoor spaces.	181
Figure 5.23	Inventory and analysis of Case Study 5's indoor spatial organization	183
Figure 5.24	Inventory and analysis of Case Study 5's social movement inside the house.	184

Figure 5.25	Inventory and analysis of Case Study 5's indoor spaces.	185
Figure 5.26	Typical layout of traditional Malay house compound.	194
Figure 6.1	The synthesis of exterior spatial organization of Case study 1	217
Figure 6.2	The synthesis of interior spatial organization of Case study 1	220
Figure 6.3	The synthesis of exterior spatial organization of Case study 2	222
Figure 6.4	The synthesis of interior spatial organization of Case study 2	225
Figure 6.5	The synthesis of exterior spatial organization of Case study 3	229
Figure 6.6	The synthesis of interior spatial organization of Case study 3	230
Figure 6.7	The synthesis of exterior spatial organization of Case study 4	234
Figure 6.8	The synthesis interior spatial organization of Case study 4	235
Figure 6.9	The synthesis of exterior spatial organization of Case study 5	240
Figure 6.10	The synthesis of interior spatial organization of Case study 5	241



CHAPTER ONE

INTRODUCTION

2.1 BACKGROUND OF THE STUDY

1.1.1 Islamic Tourism

The tourism sector can be defined as an industry associated with leisure and travel (Cunha and Cunha, 2005) and has been categorized as the world's largest industry and fastest growing sector of the market which contribute to the country's economic growth and economic benefits of the local communities (Osman and Sentosa, 2013). It has become one of the key drivers to the socio-economic sources as it provides employment opportunity and business ventures associated with tourism. There are several businesses categories in the tourism service sector such as transportation services (taxi, airlines and cruise ships), hospitality services (hotel, resort and homestay), entertainment venues (amusement park, shopping mall, music venues and theatre) and infrastructure development (UNWTO,2012). As stated by Lin and Yeh (2013), tourism has experienced tremendous growth as visitors are seeking places that can release their stress and relaxing their minds. In order to fulfill the needs of the tourists, rural tourism has attracted the attention of the government, non-government (NGO) and industry players as it acts the main source of economic activity and helps to increase the communities' income (Egbali et al., 2011).

However, in the marketing strategy, the tourism sector should consider the background of their tourists which come from all part of the worlds. The Muslim market is one of the issues that the tourism sector concern about as it is important for the religion itself and for personal reasons. The number of Muslim tourists is expected to increase along with economic prosperity in Muslim countries and geopolitical

factors (Carboni and Janati, 2015). Fadzilah et al., (2017) revealed in their study that 62% of Muslim comes from Asia, followed by 20% in the Middle East and North Africa. Meanwhile, in Europe and America, where Islam is not the majority population, almost 40 million Muslim population were reported. The ten countries with the largest number of Muslims are home to fully two-thirds (66%) of all Muslim, lives in Indonesia (13%), followed by India (11%), Pakistan (11%), Bangladesh (8%), Nigeria (5%), Egypt (5%), Iran (5%), Turkey (5%), Algeria (2%) and Morocco (2%).

With the world's Muslim expected to increase from 1.6 million to 2.2 million by 2030, the projections about halal-travel should be expanded in the tourism sector within the next few years. Halal tourism can be defined as providing the needs of Muslim travellers in terms of halal foods, prayer facilities and a separate area for different genders. Thus, Malaysia has been one of the popular destinations for Muslim tourist, especially from the Middle East since the higher demands received towards Shariah compliant tourism product and activities (Salleh et al., 2014). Shariah-compliant is not only focused on economic, education and law but it covers also lifestyle including hospitality and tourism activities. Muslim is openly encouraged to travel over the world by Prophet Muhammad (saw) as an essential way to seek knowledge.

As Muslims travel all over the world, they would expect their spiritual needs and practice religious activities can be conducted comfortably. Their consideration towards several matters while travelling makes them be very distinctive such as food and travel patterns (Timothy and Olsen, 2006). Thus, hospitality in the tourism sector supposedly give a quick response towards the needs on the development of halal segments that fulfilling shariah ruling entertainment, gender-segregated, alcohol-free accommodation and restaurants. Most of the accommodations provided are

aggressively claimed their services are adopting Islamic values and ethics in order to achieve a standard level in the Muslim tourist market. As Islamic tourism becomes the main attraction nowadays, many countries show their interest in implementing the concept to their travel package without having a deep understanding of the true philosophy.

Based on many past types of research on Islamic tourism, Othman (2011) has come to the conclusion that Islamic tourism can be defined into two main principles: - which are *Tawhid* and *Shariah*. Tawhid compliance used as a basis for ideas and beliefs meanwhile Shariah compliance acts as a threshold at the level of practice and ethical values. One of the current topics discussed among the travellers is the types of accommodation served for the Muslim. Providing Shariah compliance types of accommodation is encouraging as Malaysia received uncounted numbers of Muslim travellers from other countries. Shariah is Arabic word that literally described as “a path to follow”. As claimed by Ahmad (2000), he highlighted that activities provided must follow Shariah principles which are focused on four philosophic foundations; *tawhid*, *rububiyah*, *khilafah* and *tazkiyyah*. Shariah-compliant aims to fulfill basic human necessities which are a religion (Ad-Deen), life (Al-Nafs), intellect (Al-Aql), lineage (Al-Nasl) and property (Al-Maal). These necessities are preserved into three levels of interest which are basic needs (Ad-Daruriyat), supportive needs (Al-Hajiyat) and the embellishment (Al-Tahsiniyat).

1.1.2 Introduction of Homestay

A homestay programme is a form of accommodation that gives the opportunity to the tourist staying together with selected families for them to interact and experience the daily lifestyle of the families as well as experience the host country's culture (Amiruddin, 2009). The programme then was introduced by Ministry of Culture and Tourism (MOCAT) in 1988 as one of effort highlight alternative of accommodation meanwhile introducing the uniqueness of Malaysia to the tourists (Malaysia, 2007). The popularity of the homestay programme as one of the income source is arising in the 1980s when Malay village started to receive long-stay tourist and Japanese students. The uniqueness of homestay programme is different form other types of accommodation as most of the homestays are located within rural environment, have a limited number of rooms/beds for guests, are equipped with minimum services and the architectural design based on the surrounding styles (Ismail, Hanafiah & et al., 2016). The concept of homestay is different in each country as it is known as *minshuku* in Japan, farmstays in European countries and homestay programmes in English education (Ramele, 2015). Malaysia homestay programmes provide golden opportunity to the tourists as they involve traditional culture and promote rural tourism to the world which can help to increase the economic status of the local people as mentioned by Yusnita, Shaladdin & et al., (2013).

1.1.3 Cultural-Based Homestay

Culture can be defined as spiritual, material, intellectual and emotional features that can portray the characteristic of society or social group (World Bank, 1998). Cultural-based homestay is the most popular accommodation type offered in Malaysia as it involves staying together with the host and learning the culture of the local people. According to Bachok et al., (2018), the uniqueness of cultural products can be marketed as tourism products and be one of the potential income source for the rural communities. They also mentioned that culture comprises into language, food and beverages, clothing, behaviour and arts (music, dance and drama) which creates strong influence on political and organizational structure of a certain places in Malaysia. As claimed by Ibrahim and Ahmad (2009), cultural tourism involves the activity of exploration, appreciating and enjoying the culture of other ethnic group.

It is important to maintain social and cultural identity in tourism sites in order to protect sense of a place of the area as mentioned by McNeill (1999) that the two components (generic and expected) is a 'must-haves' and the absence of the factors will 'de-motivate the sale itself. In order to fit the position in marketplace, it is important to provide beyond expectations of the customers think or need which called as augmentations. Levitt (1983) explained that augmentations can differentiate the uniqueness of various products and explore the competitive advantage of each product. Cultural activities offered by the homestay providers can be one of augmented product components which the operators can motivate the tourist to visit their destination by offering such augmentation over the destination that does not offer the same value. The figure below shows the cultural rural tourism product concept for Homestay programme.

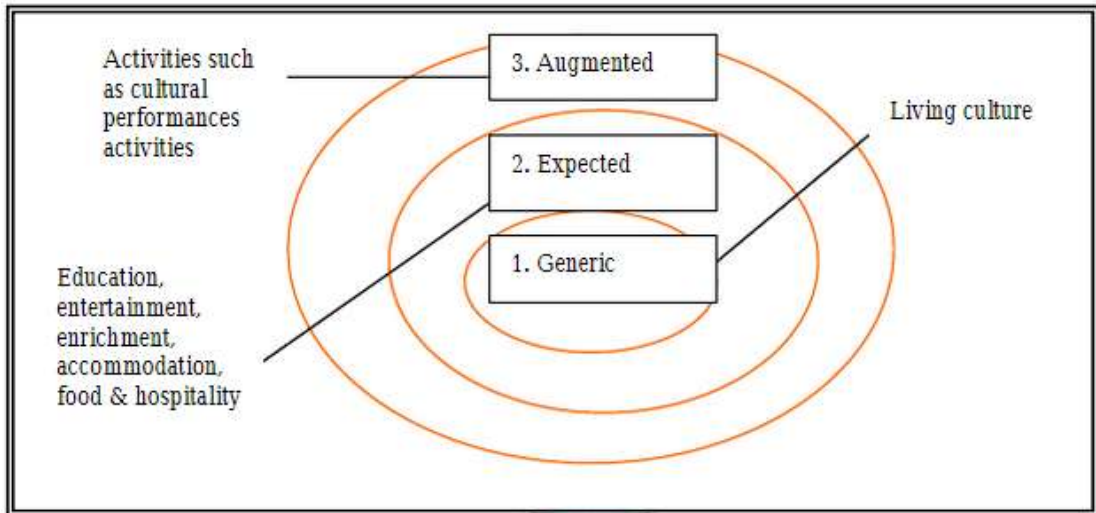


Figure 1.1 Cultural Rural Tourism product concept homestay programme.

1.1.4 Islamic Built Environment

As Islam is the nation's majority religion, Malaysia plays an important role to express Islamic country without taking multi-racial and multi-religious lifestyle as constraints to the country. The vision of being an Islamic country can be achieved by implementing Islamic values in the rules and regulations in its built environment. There are three aspects in Islamic built environment that need to be analyzed such as:

- a) The relationship between man and the creator;

The selected sites should be consider the needs of a servant of Allah in order to worship Allah. The consideration must focus on the cleanliness of the place, the qiblah and the privacy of a worshipping Allah without external distraction. Allah has mentioned in Quran about He created mankind and jinns to worship Him alone.

“...And not I have created the jinn and the mankind except that they worship me...”

(Ad-Dhariyat 51:56)