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THE EXPLORATION OF THE DIMENSIONS AND CRITERIA FOR AN INCLUSIVE MOSQUE

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ABSTRACT

The An-Nuur Mosque is one of the components forming the Alun-Alun area in Batu City. This area has been designed as a strategic city area and has functioned as a tourist attraction supporting Batu City as an international tourist city. Therefore, the An-Nuur Mosque has to be inclusive, accommodating people with disabilities. This study aims to explore the dimensions and criteria for forming an inclusive mosque. This is a qualitative research using coding analysis techniques. The data collection techniques used observation and in-depth interviews conducted with eight disabled respondents in Batu City. The results of the analysis showed that an inclusive mosque is formed by three dimensions and several criteria; those are the physical dimension (internal circulation, external circulation, facility), social dimension (assistance from others, conflict with transportation drivers), and management dimension (mosque administrators).

KEYWORDS:
Public space; inclusive mosque; accessibility; disability; inclusive city.

INTRODUCTION

A public space has to be inclusive [1]. The word "inclusive" is the opposite of "exclusive". An inclusive public space is defined as a space for all, as opposed to exclusive, which can only be owned or accessed by certain groups. Inclusive public spaces must be able to reach all groups, including groups that are often discriminated against. These groups are referred to as vulnerable groups [2]. According to the Law of the Republic of Indonesia Number 39 of 1999 concerning Human Rights, vulnerable groups have the same rights in obtaining services and facilities in urban areas. Therefore, exclusivity must be removed from a public space so that these vulnerable groups can obtain equal rights. There are five types of vulnerable groups according to the law. According to the Law of the Republic of Indonesia Number 39 of 1999, vulnerable groups include children, women, the elderly, the poor and disabled people. This research will focus more on people with disabilities, especially regarding equal access to public spaces. In addition, the disabled people that this research focuses on are the physically impaired ones, such as the physically disabled, blind, deaf and speech-impaired people. Physically impaired people have special needs related to urban physical conditions, which include accessibility in movement [3]. A physically impaired person is someone who has a physical impairment, a blind person is someone who has limited vision, a deaf and speech-impaired person is someone who has hearing and speech limitations [4]. Because of this, people with disabilities have special needs that must be accommodated in public spaces so that people with disabilities can access public spaces comfortably and safely.

A square area is a form of public space in Indonesia that has existed since the Hindu kingdoms (VI century AD). Mosque is one of the components that make up the square area and was designed by the Dutch colonial government to control community activities, especially the Muslim community [5]. Currently, the square's position has shifted into a recreation area and a space for expression [6]. In line with this, the function of the mosque, which was originally built for the benefit of the Dutch, turned into a means to support the activities of the square. Currently, the mosque is also included in one public space, namely, a space for gathering, worshipping, and education [7]. In addition, the mosque also functions as a tourist attraction [8]. Therefore, mosque is not only seen as a facility with a single function for worship but can also function as a community space to carry out activities and support the activities of certain areas.

One of the square areas in Indonesia is the Alun - Alun Area of Batu City. This area has been designated as a strategic area for Batu City and functions as a

tourist attraction in supporting Batu City as an international tourist city [9]. The strategic area is defined as a main area that greatly influences the existence of Batu City as a tourist city, both in terms of economy and socio-culture. The Alun - Alun area of Batu City consists of various land uses: the square, trade and services, and the An-Nuur Mosque. The An-Nuur Mosque is a grand mosque located in the North of Alun – Alun area in Batu City and functions as a place of worship. An inclusive area also pays attention to the integration between its land uses. Thus, the An-Nuur Mosque must be inclusive, meaning it can be accessed and used by everyone, especially those with physical disabilities.

There are two previous studies on An-Nuur Mosque, but both did not discuss the inclusiveness of the mosque but rather the financial accountability of mosque institutions [10] [11]. However, there has been no study of inclusive mosque standards. A standard is the main thing that needs attention to create the desired space [12]. Therefore, this study explores the criteria for inclusive mosques to create inclusiveness in public spaces. The An-Nuur Mosque was chosen because it was considered to represent a mosque in a more general context. It happens because this mosque had accommodated many worshipers, not only local worshipers but also tourists who came from other cities and countries. The method used in this research was qualitative with coding analysis techniques. Several studies within the scope of architecture and urban planning used coding analysis techniques. The research conducted by Daengbuppha et al. used coding analysis techniques to explore heritage tourism visitor models [13]. In addition, Dharma et al. also used coding analysis techniques to construct good housing criteria for the Chinese elderly in Bandung [14]. Both of these studies have proven that coding analysis techniques could be carried out to get new ideas and concepts in engineering science. Thus, coding analysis would be used in this research to produce output in the form of new criteria that could be applied to mosques to create an inclusive public space area.

METHODS

The method used in this study was qualitative method with coding analysis techniques [15]. Qualitative research aims to find new concepts or update the existing ones [16]. The scope of this research area is the An-Nuur Mosque, located in the Alun-Alun area of Batu City (Figure 1). Figure 2 shows the research framework. The first stage in this research is a literature review. The literature review aims to provide an overview of the research and to design interview questions for the respondents. This study uses the main literature from Zhou [1] regarding inclusive public space which will be further developed in this research. It happens because this research views the mosque as an integral component of public space,

Table 1. Literature Review

Concept	Author	Details	Function of Research
Distribution of the mosque space	Balkhiz, Binti Ismail (2019) [17]	Mosque space is divided into several main elements (mimbar, prayer hall, mihrab), minaret, dome, toilet, ablution area, shower room, administration office, imam's preparation room, administration office, meeting room, business entity, reading area, cafeteria, religious school, pantry, auxiliary police (CCTV), corpse management area, open space/verandah, landscape, fountain, signage, parking space, ramp.	• Providing an overview of the spatial distribution of the mosque • Creating interview question sets • The An-Nuur Mosque room was then reconfirmed using observation
	Kamil, Sukron Darojat, Zakiya (2019) [18]	The mosque space is divided into five: shahn, mihrab, pulpit, dome, and minaret.	
	Adriani, Hanni Saleh, Ismail Syahadat, Ray March Patih, Tandri Putra, Priambudi Trie (2017) [8]	The mosque space is divided into a circulation area (route to the entrance, stairs, connection between ablution area and toilet), praying area, and waiting room.	
Inclusive public space	Zhou (2019) [1]	There are three dimensions of forming an inclusive public space: physical environment, personal experience, as well as process and context. These three dimensions have relevance to other theories and concepts, namely: • Physical environment is relevant with universal design [19], place attachment [20], ludic space [21], good public space index [22], walkability [23], and inclusive transportation [24] • Personal experience is relevant with: place attachment [20] • Process and context is relevant with: story of public space [25] and public space management [12].	• Creating interview question sets
Variety of physical disabilities	Reefani (2013) [3] Widiarsih (2019) [26]	Variety of physical disabilities: • Physically disabled: someone who has impaired physical functions • Blind: a person who has partial or total visual impairment • Deaf: someone who has a hearing impairment (deaf), and someone who has difficulty in conveying information verbally (speech impaired). The two varieties are then referred to as speech-deaf because they have problems in the ear canal, nose, and throat, which affect speech and hearing.	• Providing an overview of interview for the respondents • Creating interview question sets

and views the mosque as a public space that must be used by everyone. An inclusive public space concept proposed by Zhou (2019) has relevance to the other theories and concepts shown in Table 1.

Figure 1. An-Nuur Mosque in Alun-Alun Area of Batu City

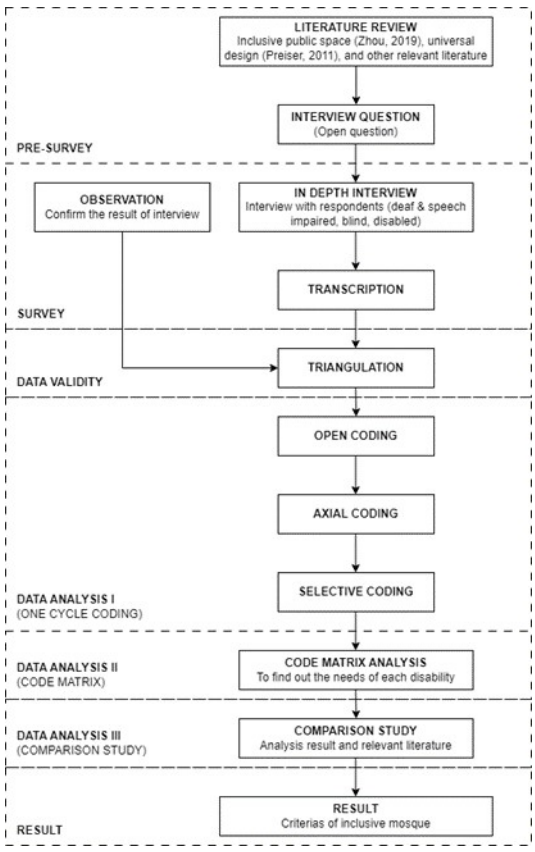

Figure 2. Research Framework

The data collection in this study was carried out using in-depth interviews and observation techniques. In-depth interviews aim to explore the criteria for inclusive mosques according to the perception of people with disabilities. Snowball sampling was used to find respondents with disabilities because there were difficulties in finding respondents directly or via the internet. Correspondence with respondents with disabilities is shown in Figure 3.

Figure 3. Correspondence with Respondent

The first interview was conducted with the Shining Deaf Organization in Batu City, one of the largest organizations of people with disabilities in Batu City. After the interview, the next respondent was sought by asking other disabled contact persons in the organization. The process of finding the respondents was stopped when the data had been saturated or repeated from one respondent to another.

Table 2. Research's Respondents

Disable	Initial	Number of Respondents
Physically Disabled	TD-M TD-P TD-F	3 persons
Blind	TN-E TN-M TN-K	3 persons
Deaf and speech impaired	TRW-B TRW-E	2 persons
Total		8 persons

Table 2 shows the respondents with disabilities who participated in the interview activities. The initials in this study refer to the respondent's disability. For example, TD means *tuna daksa* or physically disabled in Indonesian, while the word following it refers to the initials of the respondent's name. The initials TN refers to *tuna netra* (blind) respondents, and TRW refers to *tuna rungu wicara* (deaf and speech-impaired) respondents. The respondents of the interview are people with disabilities who have visited and performed their worship at the An-Nuur Mosque. Thus, the interview results were the experiences of people with disabilities who visited the mosque. Based on the survey results, 8 physically disabled respondents became respondents for this study. In detail, they are 2 deaf and speech-impaired people, 3 physically disabled people, and 3 blind people. The interviews were conducted using an open interview scheme so that the respondents could provide their answers freely related to the criteria needed to support people with disabilities to do their activities at the An-Nuur Mosque. The interview was recorded using a recorder application available in a cellphone. The process of the interview conducted with the deaf and speech-impaired respondents was accompanied by a hearing partner, a person who translated sign language into

spoken language. The presence of a hearing partner was essential in order to ensure that the information conveyed by the deaf and speech impaired individuals was not biased and there was no misinformation. At the same time, observation was intended to determine the existing conditions and confirm the interview results with the actual conditions.

The data credibility test in qualitative research was performed using triangulation techniques [16]. The triangulation used in this study included technical triangulation and source triangulation. Technical triangulation was carried out by comparing the results of the interviews with the disabled respondents as well as with the results of observations and findings in the existing conditions. In addition, technical triangulation can also be done by comparing the results of interviews with the literature. Meanwhile, source triangulation was carried out by giving each respondent the same number of questions. If the respondent answered with similar answers, it can be said that the interview results were valid and it can be continued at the next stage of analysis.

The analysis technique used in this research is called one-cycle coding. The coding analysis technique aims to find out the meaning of the data from the interviews, giving a code, then connect one code with another code to form a new concept of knowledge [27]. One-cycle coding is a coding analysis that is carried out for one cycle. Coding analysis can be carried out in several cycles according to research needs. This study used one-cycle coding because the expected output can be achieved after only one cycle. This happened because the analysis process is carried out when the data have experienced theoretical saturation. There are three stages involved in coding analysis: open coding, axial coding, and selective coding. Open coding is the process of translating interview transcripts into code snippets. Axial coding is about connecting and comparing the codes in open coding and grouping the codes into a category. Selective coding is connecting and comparing categories and drawing synthesis from broader categories. Coding analysis was carried out using the MAXQDA application to produce output as an inclusive mosque criteria. After obtaining the results from the coding analysis, a comparative study was carried out with other literature to support the research results.

RESULT AND DISCUSSION

ONE-CYCLE CODING ANALYSIS

After the interview, the audio recording was translated by the MAXQDA application. Then, the analysis was continued with open, axial, and selective coding. Two types of code were used in this analysis process, namely theoretical and in vivo codes. Theoretical code is a code obtained from the literature. This code is widely used in the process of axial code to selective code. Meanwhile, the in vivo code is obtained from interview transcripts and is often used in the open coding analysis process. A snapshot of the one-cycle coding analysis process is shown in Table 3.

Table 3 shows the excerpts of the one-cycle coding analysis in this study. Based on the results of the analysis, it was found that there were five codes, which were the result of selective coding analysis, namely social factors, mosque management, internal circulation, external circulation, and facilities. These codes are theoretical codes or codes of scientific terms that can be defined based on certain literature. The definition of each code is shown in Table 4.

Based on table 4, it can be seen that there are still codes that can be regrouped into more general categories, namely internal circulation, external circulation, and facilities. Therefore, a more general term is needed to describe the categories of the three codes. The term dimension was then chosen to represent a more general category. Then, to clarify the use of this term, the term of the variables is illustrated in the chart shown in Figure 4.

Table 3. One Cycle Coding Analysis Overview

Respondent	Interview Quote	Open Coding	Axial Coding	Selective Coding
TD-M	*"...I usually walk from the main square.* ***Usually, I ask someone to help me crossing the street,*** *whether it's people who are crossing the same street or parking attendants or the merchant selling goods there because* ***I can't press the crossing bell because it's too far****. So, after crossing the street, I'll go there by myself ...* ***Usually the officers tell me to use the men's bathroom*** *(because you don't have to go down the stairs). So, yes, if you want to go to the toilet, you will be told to go to the front, so you won't have any trouble, he said ... At my place, there is only a faucet provided,* ***there is no place for hijab****. So, when you want to do ablution, you can't put your bag and headscarf, so it's difficult. Then,* ***in my opinion, it needs to be added a seat for ablution*** *because I also have a bit of trouble when I want to do ablution ... If the floor isn't slippery,* ***because it's not ceramic, it's like plaster of stones. It's different if the ceramic is exposed to water, it's slippery****...."*	Help crossing the road	Other people's help	Social factors
		Crossing bell	Crossing facilities	External circulation
		Appeal from the mosque officials	Mosque officer	Mosque administrator
		Item: hanger	Place of *Wudhu* (ablution)	Facilities
		Seating for taking *Wudhu* (ablution)	Place of *Wudhu* (ablution)	Facilities
		Plaster, stone, floor tiles	Floor materials	Internal circulation

Respondent	Interview Quote	Open Coding	Axial Coding	Selective Coding
TD-P	*"…If you want to go to the mosque, you have to cross the road first. Well, as I remember at that time,* ***fortunately there was a pedestrian bell****. We press it first, then walk. Before that, you have to go on the South road earlier, down to the asphalt. Just turned around to the North side to cross the road and to get to the mosque* ***because the sidewalk is too high****. At that time,* ***he was almost hit by a motorcyclist while crossing …*** *Then when you are at the mosque,* ***there is a place for wudhu outside,*** *usually I'm just there, so there's no need to go downstairs for wudhu.* ***But yes, there are still difficulties on the stairs because there are a lot of stairs, so someone needs help****. But when I go upstairs, I get out of the wheelchair. The wheelchair is left by the stairs …"*	Crossing bell	Crossing facilities	External circulation
		The walkway is too high	Pedestrian	External circulation
		Got hit by a motorbike while crossing	Conflict with riders	Social factors
		Wudhu (ablution) place with ramp	Place of *Wudhu* (ablution)	Facilities
		Number of steps	Circulation between floors	Internal circulation
		Help to go upstairs and down stairs	Other people's help	Social factors
TD-F	*"…There are not enough officers to help me crossing the road. Even though there is* ***a crossing bell****. It's been pressed but the motorbike still runs frequently, doesn't stop. For friends with disabilities it is very difficult.* ***The vehicle doesn't want to budge to stop*** *… Maybe because it's small, the bell doesn't have a sign. You can put* ***a big sign*** *it says "Walk slowly" or something like that so people can read it and know if someone is crossing the area …"*	Crossing bell	Crossing facilities	External circulation
		The vehicle won't stop	Conflict with riders	Social factors
		Big lettering sign	Signage	Internal circulation
TN-M	*"…Maybe for the view, we can't look at it, miss, how good is it or what? But maybe for blind people with disabilities you can add a* ***guide line****, where is the entrance …"*	Guide path	Guide path	Internal circulation
TN-E	***"…****Between the square and the mosque there is a main road. Even if there's a light there, but if the driver is already driving, sometimes he doesn't want to stop. Now that's a difficult one, when crossing. But if we cross alone,* ***there must be someone to help and they want to accompany us*** *… There were problems at the mosque,* ***especially for the many steps****. There is* ***no special lane for the blind disabled. The wudhu place has no handle*** *…"*	The vehicle won't stop	Conflict with riders	Social factors
		Help crossing the road	Other people's help	Social factors
		Number of steps	Circulation between floor	Internal circulation
		Guide path	Guide path	Internal circulation
		Handrail	Handrail	Internal circulation
TN-K	***" …*** *Yes, that was earlier, what is clear is that* ***there are still many stairs*** *at the wudhu area. Actually, in Permen PU, it has to be gentle. Then the* ***guiding block*** *also doesn't have a way to the prayer room …"*	Number of steps	Circulation between floor	Internal circulation
		Guide path	Guide path	Internal circulation
TRW-B	*"…When I go there with friends, I hear that information from him. For myself, it's difficult because I can't hear anything. So, you need to add* ***explanatory information boards*** *so that the deaf and speech impaired can understand the latest information, such as prayer times, adhan, and so on…."*	Explanatory writing	Signage	Internal circulation
		Information boards	Signage	Internal circulation
TRW-E	*"…In my opinion, for movement there is no problem, but I really need* ***an information board*** *around. Then, also, it is a bit difficult to read the information at night because it's dark,* ***so it needs lighting****, or usually in mosques there* ***is a running text next to the imam****, that is also effective…"*	Information boards	Signage	Internal circulation
		Lighting	Lighting	Internal circulation
		Running text	Signage	Internal circulation

Table 4. Definition of Selective Code

Selective Code	Definition
Internal circulation	Road networks, such as stairs, corridors and elevators in mosque buildings [28] [29]
External circulation	The road network that connects the mosque building with land use outside the mosque [28] [29]
Mosque Facilities	Buildings or tools provided to meet the needs of the congregation of the mosque [28] [29]
Social factors	The relationships between people with disabilities with other people around them in carrying out activities at the mosque [30]
Mosque administrator	The group that organizes all the activities and facilities of the mosque [31]

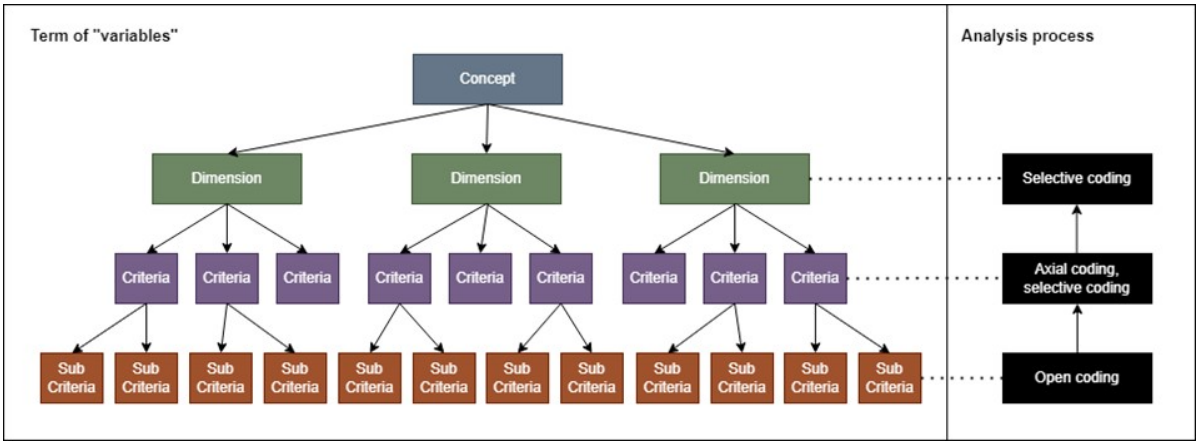

Figure 4. Term of Variables and The Relationship with Analysis Process

Selective coding in the following discussion will be called criteria (Figure 4). The determination of dimensions in this study was based on the criteria obtained in the coding process. Based on Table 4, it could be seen that the criteria for internal circulation, external circulation, and mosque facilities were related to the man-made physical factors that provided services for mosque congregations. Therefore, the dimension that included the three criteria was the physical dimension. Meanwhile, social factors are categorized into the social dimension. The mosque manager was related to mosque management, so it was included in the management dimension. The relationship between the dimensions and criteria is shown in Figure 5. Then, Figure 6 shows the dimensions and criteria of inclusive mosques in detail.

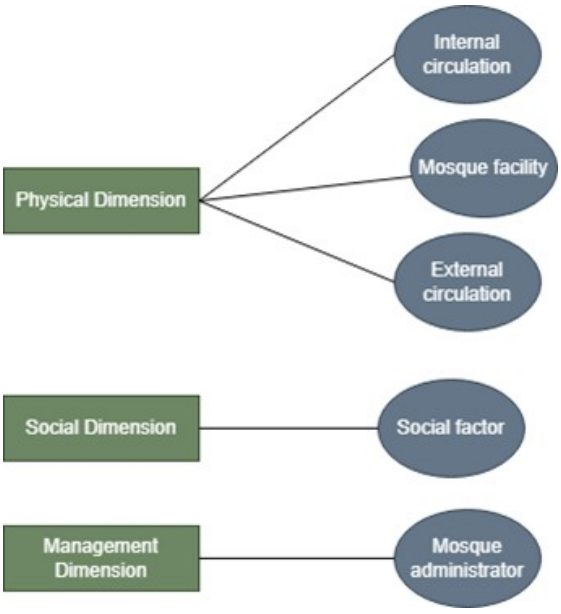

Figure 5. Relationship of Dimension and Criteria

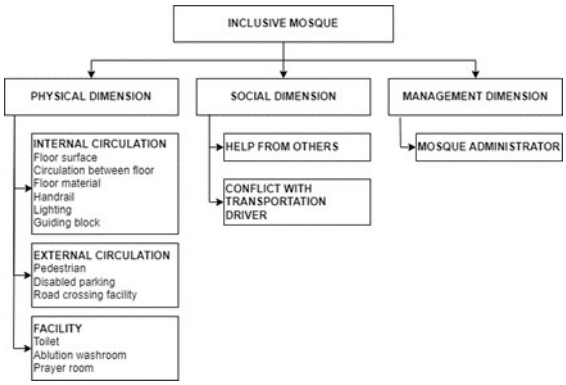

Figure 6. Diagram of Code

CODE MATRIX ANALYSIS

After obtaining the dimensions and criteria for inclusive mosques, a code matrix analysis was carried out to look for priority needs for the criteria for each variety of disabilities. The code matrix was done with the MAXQDA application. The code matrix showing the code often referred to by each respondent with disabilities. The more frequently the code was mentioned, the more important the code was for the variety of related disabilities. Code was then represented by a square symbol. The bigger the square indicated that the respondents mentioned the code more often. The code matrix is shown in Figure 7.

Based on figure 7, it could be seen that internal circulation was the criteria that was most often mentioned by all types of disabilities. This showed that the criteria of internal circulation were the most important criteria that must be considered in providing an inclusive mosque. It is caused by the fact that the internal circulation included basic requirements related to buildings and spaces, which greatly affected the abilities of the physically disabled people who had barriers toward movement. Then, the circulation criteria were translated again and a code matrix of internal circulation sub-criteria is obtained, as shown in Figure 7.

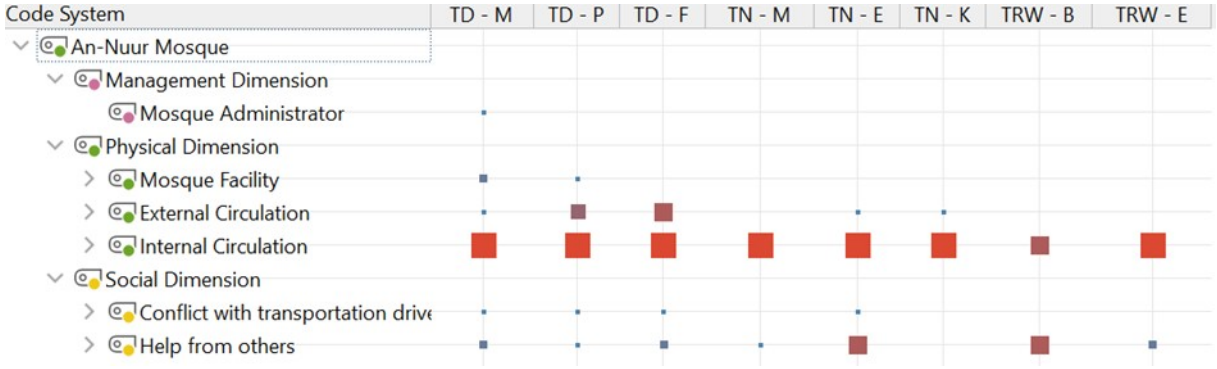

Figure 7. Code Matrix of Management Dimension, Physical Dimension, and Social Dimension

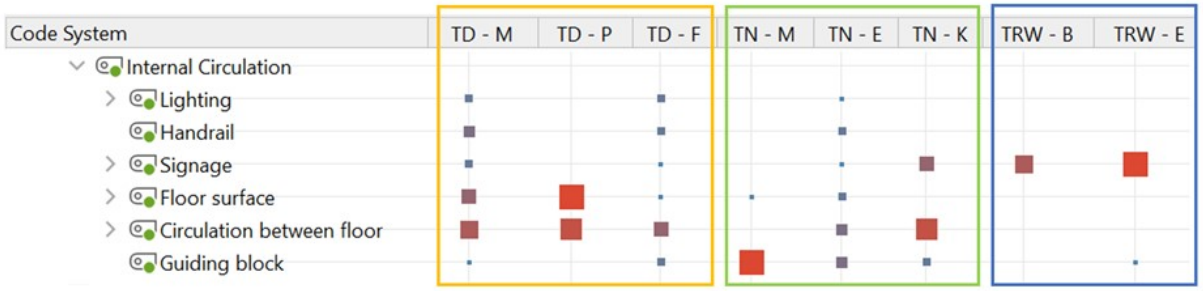

Figure 8. Code Matrix of Internal Circulation

Figure 8 shows that each type of person with disabilities had different needs related to internal circulation since each type of person with disabilities had different limitations. It affects the mosque's provision of circulation and facilities. The needs of each type of disability are then shown in Table 5.

Table 5. The Needs of Each Disabilities for Mosque

Disability Varieties	Special Needs
Physically disabled	Floor surface Circulation between floor
Blind	Guiding block Circulation between floor
Deaf	Signage

Based on Table 5, it could be seen that people with disabilities had special needs related to the floor surface and circulation between floors because people with disabilities had a variety of disabilities and movement barriers. Therefore, they had to use mobility aids such as wheelchairs, crutches, or canes. This assistive device had limitations that affected the movement of persons with disabilities [26]. For example, a wheelchair could not climb many steps that were too high. Therefore, the provision of circulation between floors must be accompanied by a ramp that could be accessed by assistive devices with disabilities. In addition, the floor surface also affected the movement of people with disabilities. Slippery floor surfaces are dangerous for them since they tend to fall and slip [32]. On the other hand, the rougher and rockier the floor surface, the more difficult it is to be accessed by people with disabilities because it causes obstacles to the locomotion. Therefore, the floor material must be smooth and non-slippery, such as plaster, textured ceramics, small stones, paving, and similar materials.

Visually impaired persons had special needs for guiding blocks and circulation between floors. Provision of guiding blocks is a major concern for the blind people because it becomes their guide when walking. The guiding block provides directional guidance integrated with the blind cane. Meanwhile, circulation between floors also affected the movement of the blind. Too many high stairs, which are not accompanied by a ramp made the blind people stumble and fall, causing trauma for them.

Meanwhile, the deaf and speech impaired people are highly dependent on signage availability since they have hearing and communication limitations. Thus, the deaf and speech impaired cannot receive information in the form of sound. Signage is an important point because it provides directions and information for the blind people to recognize their surroundings [33]. The information may be about *adhan*, *iqamah*, lectures, etc. In addition, lighting also has a role in supporting signage at night.

DIMENSION AND CRITERIA OF INCLUSIVE MOSQUE

Figure 9 shows the relationship between management, physical, and social dimensions. Based on this figure, it could be seen that the physical dimension included the physical provision of the mosque, both in terms of facilities, circulation within the mosque, and external circulation. The physical dimension can be interpreted as an information that the mosque cannot be seen as a single object but needs to be seen as an object that interacts with other

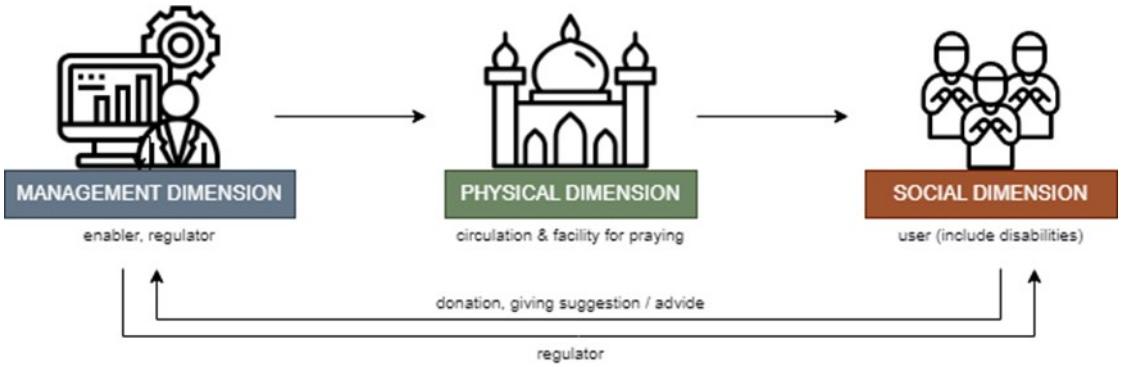

Figure 9. Relationship Among Dimensions

land uses, so good circulation is needed to create an inclusive area as a whole.

Meanwhile, the management dimension includes mosque arrangements in terms of physical (circulation and facilities) and social (congregants). The management dimension can be held by certain stakeholders who act as enablers, namely mosque development stakeholders and regulatory stakeholders, namely mosque maintenance stakeholders. When viewed from the existing conditions, there are enabler and regulator stakeholders at the An-Nuur Mosque in the form of the Mosque *Takmir*. The *takmir* plays a role in checking the cleanliness, security and orderliness of visitors, organizing mass activities, etc.

The social dimension is related to the user, namely the congregation of the An-Nur Mosque, including the people with disabilities. This dimension shows the interaction of the people with disabilities with other people around them. Based on the analysis results, it was found that assistance from other people also made it easier for the people with disabilities to move. This showed that the social dimension was closely related to the physical dimension. Social dimensions can facilitate barriers caused by inaccessible physical dimensions. Vice versa, unsupportive social conditions, such as transportation drivers who don't want to give in when the people with disabilities cross the road, hinder the movement of the people with disabilities. Therefore, the community's social conditions greatly affect the mosque's inclusiveness in the area.

Therefore, in creating an inclusive mosque, physical dimensions such as façade design and building support facilities cannot be seen as the only factors that affect the accessibility of persons with disabilities. However, there are social dimensions and management dimensions which greatly influence the inclusiveness of the mosque (figure 10). Figure 11 shows the dimensions and criteria for inclusive mosques, along with the needs of each type of disability and the role of stakeholders.

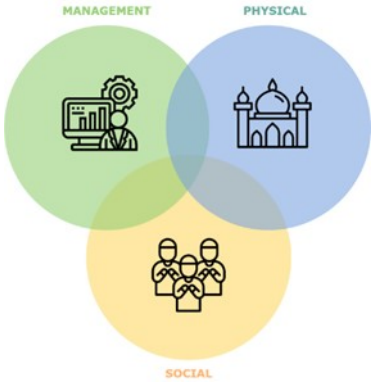

Figure 10. Dimensions of Inclusive Mosque

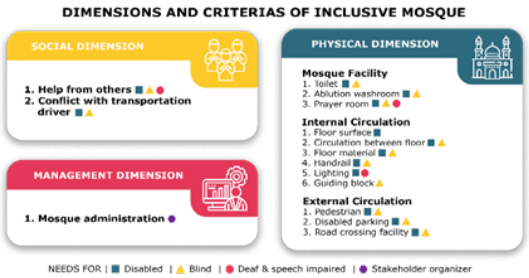

Figure 11. Dimensions and Criterias of an Inclusive Mosque

CONCLUSION

This qualitative research explores the dimensions and criteria of inclusive mosques. Based on the results of the analysis, the results showed that an inclusive mosque is formed from three main dimensions, namely the physical dimension, the social dimension and the management dimension. Each dimension is composed of several criteria. The physical dimension consists of the criteria for mosque facilities, internal, and external circulation. The physical dimension is a dimension that is considered important by people with disabilities because it relates to the provision of circulation and facilities in the mosque.

Meanwhile, the social dimension consists of several criteria, such as help from others and conflicts with transportation drivers. The social dimension plays a role in the relationship between people with disabilities and those around them. The social dimension participates in the ease of movement of people with disabilities in the mosque. Meanwhile, the management dimension consists of the criteria for mosque administration. The management dimension is related to the arrangement and maintenance of the mosque. Thus, an inclusive mosque does not only focus on providing its physical buildings but also considers social and governance factors from related stakeholders. This research also identified the needs of each type of physical disability related to providing circulation and mosque facilities. So, the priority of adding facilities and circulation for each type of disability can be acknowledged. The results of this research can be used as a basis for evaluating the inclusiveness of a mosque. Therefore, later, there will be potentials and problems that can be studied further to create an inclusive mosque.

However, the research still has some limitations. First, the concept of an inclusive space is a concept that covers the needs of all vulnerable groups, including children, pregnant women, the elderly, the people with disabilities and the poor. However, this research only focused on the people with disabilities. Because of this, further research is needed to examine the criteria for inclusive mosques expressed by other vulnerable groups.

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