

Turnitin-INTEGRATING ISLAMIC VALUES INTO MODERN URBAN DESIGN: GENDER AND PRIVACY IN SOUTHEAST ASIA'S EVOLVING ARCHITECTURE

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INTEGRATING ISLAMIC VALUES INTO MODERN URBAN DESIGN: GENDER AND PRIVACY IN SOUTHEAST ASIA'S EVOLVING ARCHITECTURE

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ABSTRACT

The interplay between modernization and traditional Islamic architectural values in Southeast Asia presents significant challenges and opportunities for urban development. This study explores how contemporary architectural practices impact privacy, gender-sensitive design, and urbanization within Islamic contexts. Traditional Islamic architecture emphasizes spatial arrangements that preserve privacy and accommodate gender-specific needs, incorporating features such as courtyards and mashrabiyas. However, rapid modernization and the adoption of Western design principles often overlook these cultural and religious considerations, leading to tensions in urban planning. Employing a narrative literature review methodology, this study synthesizes academic sources, policy documents, and case studies to examine the evolution of Islamic architectural principles in modern urban settings. The findings highlight the erosion of traditional privacy structures, the ethical dilemmas posed by emerging surveillance technologies, and the need for inclusive, culturally sensitive urban designs. Additionally, the study identifies policy recommendations for integrating Islamic values into contemporary urban planning, providing guidelines for architects, policymakers, and educators. This research contributes to the discourse on sustainable urban development by offering a framework for balancing modernization with cultural preservation. The findings underscore the necessity for an interdisciplinary approach, combining insights from architecture, sociology, and urban studies to foster environments that respect Islamic traditions while accommodating contemporary demands. However, given the study's reliance on secondary sources, there are inherent limitations in capturing localized practices and contextual nuances, reinforcing the need for more empirical investigations. Furthermore, the lack of direct engagement with local communities may overlook evolving social norms and specific architectural adaptations in diverse regions, highlighting the need for multi-site field studies. Future research should further explore empirical studies and primary data collection to refine culturally sensitive architectural strategies.

Keywords:

Islamic architecture; modernization; gender-sensitive design; urbanization; Southeast Asia

1. INTRODUCTION

Urban design in the modern era faces a critical challenge: balancing the demands of modernization with the preservation of cultural values. This issue is particularly evident in Southeast Asia, where rapid urbanization has

reshaped the architectural landscape, often at the expense of traditional Islamic principles. The region's rich architectural heritage, characterized by a unique synthesis of Islamic values and local cultural elements, is increasingly threatened by the adoption of globalized urban designs. This narrative literature review (NLR) examines the interplay between tradition and modernity, focusing on the themes of privacy, gender, and urban design within Islamic architecture in Southeast Asia.

Islamic architecture in Southeast Asia reflects a harmonious integration of local traditions and Islamic principles, evident in structures such as mosques, traditional houses, and urban layouts. For example, Javanese Islamic architecture embodies pre-Islamic cultural influences, seamlessly blending Hindu-Buddhist elements with Islamic design [1]. Features such as courtyards and mashrabiya not only provide functional solutions for privacy and ventilation but also align with Islamic teachings on modesty and community interaction [2]. However, the accelerating pace of modernization and the adoption of Western architectural styles have disrupted these traditional practices. This shift has resulted in a loss of cultural identity, as seen in the diminishing use of traditional materials and design elements [3]. The architecture of contemporary mosques in Indonesia, for instance, often departs from traditional designs, sparking debates on cultural preservation versus modernization [4].

The neglect of gender and privacy issues in urban design further compounds the challenges posed by modernization. In traditional Islamic contexts, spatial organization reflects gendered practices, with private dwellings serving as both secure spaces for women and venues for communal interaction [5]. These designs prioritize privacy while fostering social engagement, thereby meeting both individual and collective needs. However, contemporary urban environments influenced by globalization frequently overlook these considerations, resulting in designs that inadequately address the specific needs of women in Islamic societies [6]. This oversight highlights the tension between universal urban designs and culturally specific requirements, particularly in regions like Southeast Asia, where Islamic principles significantly shape societal norms.

Efforts to integrate cultural preservation into urban planning have gained traction in Southeast Asia, as governments and architects recognize the importance of maintaining local identities amidst globalization. Policies promoting heritage conservation have led to the incorporation of traditional architectural elements into modern frameworks, as seen in initiatives to preserve vernacular architecture and historical sites [7, 8]. Such efforts underscore a growing recognition of the need to balance modernization with cultural preservation. Yet, significant gaps remain in research and practice, particularly concerning gender-sensitive urban design and privacy considerations.

Existing literature reveals significant disparities in the study of Islamic architecture between Southeast Asia and the Middle East. While Middle Eastern studies often focus on historical and religious significance, Southeast Asian research emphasizes the integration of local cultural identities within Islamic architecture [9, 10]. This regional disparity underscores a need for more comprehensive studies that address the unique characteristics of Southeast Asia's architectural landscape. Moreover, current research frequently overlooks the impact of modernization on gender dynamics and privacy in urban spaces. For instance, studies on the sustainability of Islamic geometric patterns and the role of women in Islamic architecture often fail to explore their implications for contemporary urban design [11, 12].

The objectives of this NLR are threefold. First, it aims to analyze the role of privacy and gender in traditional Islamic architecture, focusing on the design elements that uphold these values. Second, it seeks to examine the impact of modernization on the architectural landscape of Southeast Asia, identifying both challenges and opportunities for cultural preservation. Finally, the review proposes inclusive design frameworks that harmonize Islamic principles with the demands of modern urban environments. By addressing these objectives, this study contributes to the discourse on sustainable urban design, offering insights for architects, policymakers, and educators striving to create culturally sensitive spaces that respect Islamic traditions while embracing modernization.

This review is organized as follows. The first section provides an overview of Islamic architectural principles, emphasizing their relevance to privacy and gender-sensitive design. The second section examines the impact of modernization on urban design in Southeast Asia, highlighting the tensions between traditional values and contemporary practices. The third section explores the integration of Islamic values into modern urban frameworks, focusing on innovative approaches to design that address cultural and gender-specific needs. The final section summarizes the findings, discusses their implications for policy and practice, and outlines directions for future research. This structure ensures a comprehensive and coherent analysis of the interplay between tradition and modernity in Southeast Asia's Islamic architecture.

The integration of Islamic values into modern urban design represents a pressing research need, particularly in the context of Southeast Asia. While existing literature provides valuable insights into traditional architectural practices and cultural preservation, it often falls short of addressing the complexities of gender and privacy in contemporary urban environments. Nevertheless, this NLR is also limited by its reliance on secondary literature

and the absence of in-depth empirical data, which may not fully capture localized architectural practices and evolving social norms. Furthermore, the manuscript's scope does not address the varying levels of urban policy implementation across different municipalities, which may influence how Islamic values are integrated into local developments. By bridging this gap, this NLR seeks to advance the discourse on sustainable urban design, offering a framework for creating inclusive spaces that honor both tradition and modernity.

2. THEORETICAL FRAMEWORK

A. ISLAMIC ARCHITECTURAL PRINCIPLES

Islamic architectural principles, deeply rooted in the Qur'an and Hadith, emphasize core values such as spirituality, unity, functionality, and respect for privacy. One foundational aspect is the orientation towards the Qibla, ensuring that spaces like mosques are aligned to face Mecca, fostering a unified direction of worship [13, 14]. This orientation transcends functional purposes, symbolizing the spiritual connection central to Islamic life. Additionally, the use of geometric patterns and calligraphy in architecture reflects the Islamic belief in Allah's infinite nature, marrying aesthetic and spiritual dimensions [15, 16].

Privacy is a pivotal concept in Islamic design, shaping the spatial organization of homes and public spaces. Traditional architectural elements like the mashrabiya offer ventilation and natural light while maintaining visual seclusion, exemplifying how functionality and religious values intersect [17, 18]. This design feature ensures the dignity and modesty of occupants, aligning with Islamic teachings on personal boundaries. Similarly, communal spaces such as courtyards facilitate social interaction, reinforcing the Islamic principles of hospitality and community engagement [19, 20].

Southeast Asian Islamic architecture demonstrates the adaptability of these principles to regional contexts. For instance, Javanese mosque designs often incorporate local motifs and materials, blending Islamic aesthetics with indigenous traditions [1, 21]. The Salman Mosque in Bandung exemplifies this approach by forgoing traditional domes in favor of a functional yet spiritually resonant design, reflecting the evolution of Islamic architecture in response to contemporary needs [4, 22]. These examples underscore the dynamic interplay between Islamic principles and local cultural elements, fostering designs that are both regionally distinct and universally Islamic.

B. MODERNIZATION AND URBAN DESIGN

Modernization has significantly influenced urban planning in Islamic contexts, creating a tension between contemporary architectural practices and traditional values. The expansion of urban areas often prioritizes efficiency and aesthetics, sometimes at the expense of cultural and spiritual significance. In cities like Mecca, modernization has led to the demolition of historical structures to accommodate infrastructure growth, raising concerns about cultural heritage preservation [23, 24].

The integration of Western architectural styles has further challenged the preservation of traditional Islamic aesthetics. For example, the shift towards functionalism in mosque designs often neglects symbolic and cultural elements, compromising their spiritual resonance [4, 25]. Housing designs also frequently sacrifice privacy—a cornerstone of Islamic culture—in favor of modern aesthetics and cost-effectiveness [18, 26].

Despite these challenges, Southeast Asian cities have begun incorporating traditional elements into urban planning. In Tebuireng, Indonesia, urban development driven by historical and cultural significance integrates both traditional and modern needs, demonstrating how urbanization can harmonize with cultural preservation [27]. Similarly, adaptations of Javanese landscapes in urban designs highlight efforts to maintain local identity amidst rapid urbanization [21].

Global examples further illustrate the potential for reconciling tradition and modernity. Cities like Istanbul and Cairo show that careful planning and community engagement can preserve cultural heritage while embracing modernization [28]. The concept of critical regionalism, emphasizing local context in architectural design, has proven effective in fostering cultural identity amidst globalization [22]. These approaches provide valuable lessons for Southeast Asian urban planners seeking to balance modernization with the preservation of Islamic architectural values.

C. INTERSECTION OF TRADITION AND MODERNITY

The intersection of tradition and modernity in Southeast Asian Islamic architecture highlights the ongoing evolution of cultural identity through hybrid designs. Theoretical frameworks such as critical regionalism advocate for architectural practices that respect local culture while integrating modern techniques [22, 29]. This approach emphasizes the importance of creating spaces that resonate with the cultural and spiritual values of communities while meeting contemporary demands.

Hybrid architectural models are a prominent feature of this intersection. For example, contemporary mosques in Indonesia combine Islamic geometric patterns with minimalist modern aesthetics, demonstrating how tradition and modernity can coexist. However, such designs often face criticism for compromising cultural authenticity, underscoring the need for a balanced approach [4, 30].

Local communities play a critical role in this balance, as their active participation ensures that architectural designs reflect shared values and traditions. Community involvement not only fosters a sense of ownership but also aligns conservation efforts with local cultural practices [31]. For instance, grassroots initiatives in Saudi Arabia have successfully preserved architectural heritage by integrating community-driven approaches with governmental support [31].

Strategies for integrating Islamic values into modern urban planning include participatory processes and the use of traditional architectural elements. These methods emphasize social integration, environmental sustainability, and cultural preservation, creating spaces that honor both tradition and modernity [32]. By fostering collaboration between architects, policymakers, and local communities, these strategies ensure that urban developments enhance cultural identity while accommodating modern needs [8, 33].

As illustrated in Figure 1, traditional Islamic urban layouts in Southeast Asia often emphasize courtyard-centric designs, narrow walkways, and the spatial segregation of family or women's areas from more public zones. This layout reflects a long-standing tradition of zoning and spatial hierarchy, ensuring that privacy remains a fundamental aspect of both residential and communal architecture [2]. The use of high walls, mashrabiyas, and other architectural features provides both visual and auditory privacy, aligning with Islamic teachings on modesty and communal harmony [2, 34]. Additionally, mosques or religious centers in these settings tend to be centrally located, serving as both spiritual and social hubs that reinforce the communal fabric of Islamic society [35, 36].

By contrast, modern layouts highlighted in Figure 1 typically adopt high-rise or mixed-use buildings with open facades and minimal visual barriers. These designs cater to urban population growth and economic efficiency, but they often overlook cultural requirements for privacy and gender-sensitive spaces [6]. Many contemporary cityscapes prioritize vehicular traffic with wide roads and fewer pedestrian-friendly spaces, diminishing the organic communal interactions that traditional layouts naturally foster [9]. Furthermore, the shift towards glass and steel structures, which emphasize openness and minimalism, can pose challenges to privacy and religious considerations, particularly for women who observe modest dress codes and require gender-segregated spaces in public environments [2].

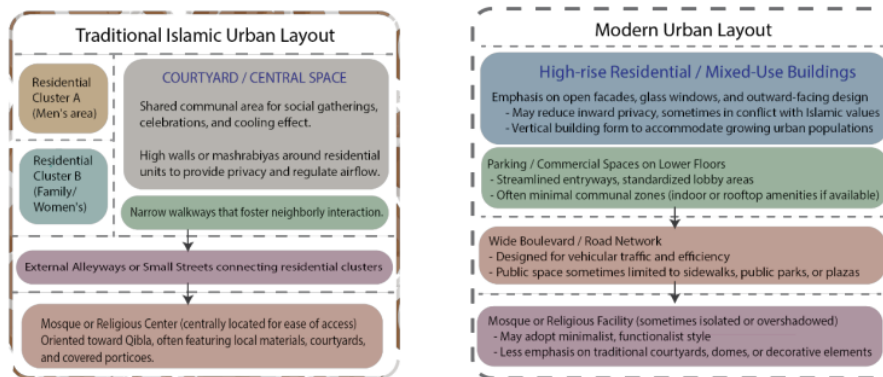


Figure 1. Comparative Diagram of Traditional vs. Modern Urban Layouts, highlighting key design elements and privacy considerations in Islamic architecture

This contrast underscores the tension that hybrid architectural models strive to resolve—bridging functional modernity with the cultural and religious imperatives of privacy, modesty, and communal interaction. Critical regionalism offers a potential solution by integrating sustainable building materials, advanced infrastructure, and technological innovations while retaining the social and spiritual dimensions of traditional Islamic architecture [35, 37]. The successful implementation of hybrid models is evident in various Southeast Asian urban developments, where modern high-rises incorporate courtyards, screened facades, and pedestrian-friendly communal spaces to maintain Islamic design principles [38].

From a practical standpoint, Figure 1 serves as a visual schema for policymakers, architects, and scholars, highlighting the risk of cultural erosion when urban planning leans exclusively toward Western-influenced

paradigms. However, it also illustrates potential strategies for adaptation, such as incorporating semi-private courtyards or communal nodes within high-rise developments to maintain a sense of privacy [2, 39]. Thoughtful façade treatments, such as ornate lattices or patterned glass panels, can help mitigate the loss of Islamic design aesthetics in contemporary constructions [38].

Consequently, Figure 1 aligns with existing literature advocating participatory approaches in urban planning, emphasizing that local communities—familiar with traditional architectural patterns—should be involved in modern development processes [40]. Such collaborative approaches could lead to hybrid solutions, where high-rise residential buildings integrate semi-private courtyards, and mosque designs blend contemporary aesthetics with symbolic motifs from traditional Islamic architecture [2, 35].

Ultimately, this comparative diagram amplifies the discussion by visually pinpointing where traditional values and modern requirements diverge. Recognizing these points of divergence is crucial for developing urban interventions that both modernize and preserve the rich cultural identity characteristic of Southeast Asian Islamic architecture [9, 36].

The theoretical framework underpinning this review illustrates the complex interplay between Islamic principles, modernization, and urban design. By examining the foundational values of Islamic architecture, the impacts of modernization, and strategies for integrating tradition with modernity, this study provides a comprehensive understanding of the evolving architectural landscape in Southeast Asia. Nonetheless, the reliance on existing literature may limit the full exploration of localized adaptations, necessitating more primary, on-the-ground investigations in future research to capture community-specific architectural practices and evolving urban contexts. Moreover, varying interpretations of Islamic principles across different regions and communities highlight the importance of case-specific analyses to develop more precise strategies for design and policy interventions. This framework not only highlights the challenges but also offers pathways for creating culturally sensitive urban environments that honor Islamic values while embracing contemporary demands.

3. METHODS

A. DATA COLLECTION

This narrative literature review (NLR) relies on diverse academic sources, including peer-reviewed journals, books, conference proceedings, and policy reports. Leading studies on Southeast Asia's Islamic architecture form the foundation, emphasizing the integration of Islamic principles with local cultural elements. Databases such as Scopus were prioritized due to their extensive coverage of multidisciplinary research, ensuring comprehensive access to relevant studies. For instance, works by Fajariyah [21] and Idham [1] highlight the historical and cultural interplay within Javanese Islamic architecture, providing crucial insights into regional adaptations.

Primary sources encompass studies exploring themes of gender, privacy, and modernization in Islamic architecture, as exemplified by Hasan, et al. [2] and Aljawder and El-Wakeel [17]. Conference proceedings were also incorporated to capture emerging trends and interdisciplinary discussions, such as the implications of building regulations on mosque architecture [41]. By synthesizing diverse perspectives, this review aims to present a holistic understanding of Islamic architectural practices and their evolution in response to modernization.

B. SEARCH STRATEGY

To identify relevant literature, a systematic search strategy was employed using Scopus. Keywords were carefully selected to capture interdisciplinary aspects of Islamic architecture, such as "Islamic architecture," "Southeast Asia," "cultural identity," "sustainability," "gender," and "privacy." Boolean operators (e.g., AND, OR) were utilized to refine searches. For example, combining "Islamic architecture AND sustainability" yielded studies focusing on environmental adaptations, while "Islamic architecture OR cultural identity" broadened the scope to include diverse interpretations.

The search process also incorporated targeted filters, such as publication years (2011-2025), ensuring the inclusion of contemporary and historically relevant studies. Specific criteria were applied to retrieve high-quality peer-reviewed articles, excluding non-academic sources. However, additional databases or grey literature could broaden the evidence base, potentially capturing studies outside the scope of Scopus and offering a more diverse representation of Islamic architectural practices in Southeast Asia.

C. INCLUSION AND EXCLUSION CRITERIA

Inclusion criteria focused on studies addressing Islamic architecture in Southeast Asia, emphasizing themes of privacy, gender dynamics, and modernization. Key examples include the examination of spatial arrangements in traditional Indonesian housing by Hasan, et al. [2] and the integration of vernacular elements in contemporary mosque designs by Primanizar [22].

Exclusion criteria were applied to ensure specificity and relevance. Studies unrelated to Southeast Asia or focusing exclusively on the Middle East were excluded, as were non-peer-reviewed articles and publications lacking empirical or theoretical contributions. For instance, studies emphasizing only historical aspects without addressing their implications for contemporary urban design were omitted. By maintaining a balance between breadth and focus, this review ensures the inclusion of diverse yet pertinent perspectives.

D. DATA ANALYSIS

Thematic analysis was employed to synthesize qualitative data from the selected studies. This approach facilitated the identification of recurring patterns and emerging trends across diverse contexts. For instance, coding frameworks were developed to categorize themes such as "privacy in architectural design" and "modernization challenges," drawing on works by Hasan, et al. [2] and Khasraghi [3].

Qualitative data analysis software, such as NVivo, was utilized to enhance accuracy and efficiency. NVivo enabled systematic coding of textual data, allowing the visualization of relationships between key themes. This process ensured a nuanced understanding of the complexities inherent in Islamic architectural practices, particularly in Southeast Asia. Additionally, semiotic analysis was employed to decode symbolic elements in architecture, such as geometric patterns and spatial layouts, providing deeper insights into their cultural and spiritual significance [11, 16].

Challenges in synthesizing qualitative data were addressed through iterative refinement of coding frameworks, ensuring consistency and reducing bias. This rigorous methodological approach ensures that the findings presented in this review are both comprehensive and reliable, although the reliance on existing publications may limit the direct capture of evolving, on-the-ground architectural practices and cultural nuances. Moreover, the absence of interviews or field observations with local stakeholders may overlook site-specific factors influencing design adaptations. Future research could benefit from primary data collection to address these contextual gaps.

4. FINDINGS AND DISCUSSION

A. PRIVACY AND GENDER IN TRADITIONAL ISLAMIC ARCHITECTURE

Islamic architecture in Southeast Asia offers a fascinating lens through which to examine how privacy and gender considerations are woven into the built environment. Deeply rooted in Islamic teachings, these considerations manifest in various design elements intended to maintain modesty and uphold communal values. Courtyards and mashrabiyyas are among the most prominent of these features, separating private family spaces from more public areas and ensuring visual and auditory privacy [17, 42]. Courtyards, in particular, foster social interaction while preserving modesty, enabling residents—especially women—to socialize within a secluded space [19, 43].

The spatial organization within Islamic homes often involves a clear demarcation of areas for men and women, embodying the principle of "privacy within hospitality" [18, 44]. Beyond the physical layout, cultural emphasis on family reputation shapes these domestic environments, reinforcing the importance of maintaining a private sphere within the larger public domain [26, 45]. Traditional Southeast Asian Islamic architecture builds upon these ideals, incorporating women’s needs by placing communal or transition spaces in ways that permit engagement with guests while still shielding interior family areas [2, 18].

To demonstrate the diversity of Islamic architectural practices and their adaptation to various cultural and geographical contexts, Table 1 offers a summary of key studies conducted in Southeast Asia. For better clarity and coherence, the table is designed to directly convey the essence of its contents.

Table 1. Representative Study of the Principles of Islamic Architecture in Southeast Asia

Reference	Location	Theme	Methodology	Key Findings
Wiryomartono (2023)	Indonesia & Malaysia	Evolution of mosques in the Malay world	Historical study and architectural analysis	Mosques in Southeast Asia exhibit cultural and Islamic syncretism.
Aryanti et al. (2024)	Kota Baru Parahyangan, Indonesia	Gender roles in mosque design	User surveys, spatial observation	Open mosque design enhances female participation but reduces privacy.
Putra et al. (2024)	Pangkalpinang, Bangka, Indonesia	Melayu-Islamic architectural integration in mosque design	Qualitative analysis, interviews	Mosque design is more influenced by Malay culture than Islamic elements.
Nurjayanti & Nugrahaini (2023)	Surakarta, Indonesia	Integration of Islamic architecture and sustainability	Qualitative and quantitative analysis	Islamic architecture can be applied in sustainable housing.

Reference	Location	Theme	Methodology	Key Findings
Jaisuda (2024)	Pattani, Yala, Narathiwat, Thailand	Islamic influence in Malay wood carving	Design analysis of wood carvings, semiotics	Malay wood carvings reflect Muslim identity in Southern Thailand.
Al-Saffar (2023)	Indonesia & Malaysia	Mosque transformation in Islamic urban environments	Historical and ethnographic study	Mosques serve as social and political hubs in Islamic cities.
Maulida et al. (2020)	Banda Aceh, Indonesia	Colonial architectural influence in mosque design	Comparative descriptive study	Mosques exhibit a blend of Islamic, Acehnese, and colonial architecture.
Zuraidi et al. (2020)	Southeast Asia	Islamic public space concept in Southeast Asian cities	Islamic urban planning design study	Islamic public spaces support social and economic harmony.
Arif & Panakkal (2024)	Indonesia, Malaysia, Brunei, Southern Thailand	Integration and adaptation of Islam in urban environments	Historical and ethnographic study	Islamic cities in Southeast Asia developed through cultural integration.
Ratna & Nurjannah (2020)	Kendari, Indonesia	Islamic Center planning based on ecology and sustainability	Ecology-based urban planning	Islamic Center planning can be based on sustainability principles.
Catur Gatra Tunggal Study	Lamongan, East Java, Indonesia	Traditional Islamic city planning model in Java	Field observation, qualitative study	Catur Gatra Tunggal model remains relevant for modern Islamic city planning.
Hasan, Prabowo, & Mohidin (2021)	Indonesia	Privacy values in traditional Indonesian houses based on Islamic architectural principles	Literature review of 21 publications analyzing privacy in traditional Indonesian houses	Physical privacy is maintained through spatial zoning, elevated floors, and room separators. Non-physical privacy is enforced through social agreements and gender-based spatial division. These align with Islamic architectural values.

The From Table 1, it becomes evident that privacy is consistently upheld through architectural zoning, transitional spaces, and sometimes elevated flooring, all designed to shelter family life from public gaze [2]. Moreover, the mosque's role transcends purely religious functions; it often becomes a socio-political nexus, illustrating how Islamic architecture accommodates both communal engagement and spiritual devotion [35]. Meanwhile, studies from Pattani, Yala, and Narathiwat in Thailand show the cultural synthesis that occurs when Malay wood-carving traditions merge with Islamic motifs [38]. These hybrid forms demonstrate a capacity for adaptation, suggesting that privacy and communal values in Islamic architecture can be upheld even when fused with local artisanal heritage.

Over time, the interpretation of privacy in Islamic architecture has evolved to address changing societal expectations. Historically, *mashrabiya*s offered both ventilation and seclusion—allowing inhabitants, particularly women, to observe the external world without being seen [17, 46]. Yet contemporary designs may moderate these principles to align with modern aesthetics, occasionally prioritizing transparency and open concepts over fully enclosed spaces [26]. Although critics warn that this compromises long-standing cultural values, these adaptations can also be viewed as innovations that allow Islamic architectural principles to remain relevant in the face of urban densification and technological advances [4, 30].

The emphasis on privacy and gender considerations remains a defining feature of Islamic architecture in Southeast Asia, even as modernization reshapes the region's urban fabric. By integrating key design elements such as *mashrabiya*s, courtyards, and zoning strategies, architects and planners can ensure that these cultural values persist. At the same time, evolving social norms and global architectural trends suggest that a balanced dialogue between tradition and modernity is both inevitable and beneficial, allowing Islamic architectural practices to adapt to contemporary urban realities without abandoning their foundational principles.

B. IMPACT OF MODERNIZATION ON URBAN DESIGN

Modernization has significantly altered traditional urban designs in Southeast Asia, often through the adoption of Western architectural practices that conflict with Islamic values. Rapid urban development, particularly in Indonesia, has led to a shift towards functionalism, sometimes at the expense of cultural and religious identities

[22, 24]. This shift is evident in mosque designs, where traditional elements such as domes and arches are increasingly replaced by minimalist forms that prioritize modern aesthetics over religious significance [4, 25].

The globalization of architectural practices has also contributed to the dilution of traditional Islamic aesthetics. Contemporary designs frequently prioritize visual appeal, often at the expense of cultural authenticity (Ahsani, 2024). The emphasis on efficiency and standardization in modern urban planning has resulted in a homogenization of architectural styles, reducing the distinctiveness of Southeast Asian Islamic architecture [3, 7].

Nonetheless, some urban planning policies have begun to integrate cultural heritage preservation into development frameworks. In Karbala, Iraq, urban planning methods aim to maintain the historical fabric of the city while accommodating expansion [47]. Similarly, urban projects like Al-Azhar Park in Cairo demonstrate how historical sites can be revitalized while enhancing contemporary urban identities [33]. These examples highlight the potential for urban planning strategies to balance modernization with cultural preservation in Southeast Asia.

C. TECHNOLOGY AND PRIVACY

The integration of smart technologies in Islamic-majority societies has raised ethical concerns surrounding privacy and surveillance. The use of security cameras and data collection systems has introduced conflicts with Islamic principles of modesty and discretion [17, 19]. In conservative societies, these technologies challenge cultural norms that prioritize communal privacy, leading to tensions between security and traditional values [2, 43].

Smart home systems can enhance privacy by integrating features that align with Islamic values while improving security. Traditional architectural designs emphasize privacy through spatial organization, such as the use of courtyards and designated gendered spaces [2, 19]. The application of automated privacy screens and advanced security systems ensures that personal spaces remain protected while accommodating modern convenience [18, 26].

However, the widespread use of surveillance technology has raised concerns about data misuse and the erosion of trust in governmental institutions [17, 26]. While security measures are necessary, they must be implemented within ethical frameworks that respect Islamic principles of personal dignity and discretion [19]. The intersection of smart technology and privacy in Islamic societies highlights the need for culturally sensitive approaches to technological adoption.

D. INCLUSIVE AND CULTURALLY SENSITIVE URBAN DESIGN

Urban planning strategies in Southeast Asia are increasingly incorporating gender-sensitive design principles to enhance inclusivity and accessibility. Well-lit pathways, mixed-use spaces, and designated areas for social interaction contribute to a safer and more inclusive urban environment, particularly for women [5, 6, 39]. Lighting plays a crucial role in safety, as studies show that well-illuminated areas reduce crime rates and improve perceptions of security [5, 6].

Culturally sensitive urban designs emphasize local traditions, social practices, and environmental considerations. For instance, traditional Javanese architecture integrates local climatic conditions with cultural customs, promoting harmony between built environments and natural surroundings [21]. Similarly, mosque designs in Indonesia exemplify critical regionalism, blending modern elements with local cultural identities [22].

Participatory urban design approaches ensure that **community members are actively involved in the planning and decision-making processes**. Engaging local populations fosters a sense of ownership and responsibility, leading to urban spaces that reflect cultural values while accommodating modern needs [20]. By prioritizing inclusivity and community engagement, urban planning can create environments that respect Islamic principles while fostering sustainable urban development.

The findings underscore the importance of balancing privacy, gender considerations, and modernization in Islamic architecture. Traditional design elements, such as courtyards and mashrabiyas, continue to serve vital functions in maintaining privacy and social cohesion. However, modernization has introduced challenges, particularly in reconciling contemporary architectural trends with Islamic values. The role of technology in privacy management presents both opportunities and ethical dilemmas, necessitating careful integration within cultural contexts. Nevertheless, the discussions here are largely derived from secondary sources, which may not fully capture rapidly evolving urban realities and localized best practices. Additionally, limited attention is given to socioeconomic disparities that may shape access to culturally sensitive urban design, highlighting a need for further inquiry into how varying income levels affect privacy and gender considerations. Finally, inclusive urban design strategies offer a pathway for sustainable and culturally sensitive urban development, emphasizing participatory planning and heritage preservation.

5. CONCLUSION

A. SUMMARY OF FINDINGS

This study has explored the intersection of privacy, gender, and modernization within the context of Islamic architecture in Southeast Asia. Traditional Islamic architectural principles, such as the use of courtyards and mashrabiyas, have historically served as mechanisms for ensuring privacy and gender segregation in residential and communal spaces. These elements reflect deeply ingrained cultural and religious values that emphasize modesty and social cohesion. However, modernization has introduced challenges that threaten these traditional values. The adoption of Western architectural styles, urban expansion, and technological advancements have disrupted spatial arrangements that historically prioritized privacy and gender-sensitive designs. While some contemporary adaptations seek to harmonize modern functionality with Islamic values, the rapid urbanization of Southeast Asia presents ongoing difficulties in maintaining architectural heritage while addressing the demands of contemporary urban life.

Table 2. Summary of key policy recommendations derived from the review and their potential impact on the preservation of Islamic architecture

Policy Recommendation	Rationale / Link to Findings	Potential Outcomes
Establish Zoning Regulations for Privacy	Findings highlight privacy as a core Islamic architectural value; proper zoning can protect family spaces and ensure segregation.	Strengthened privacy, reduced cultural conflicts, preserved modesty and spiritual harmony.
Offer Incentives for Incorporating Islamic Architectural Elements	Encourages developers to maintain cultural identity; aligns with research showing that Islamic features foster community cohesion.	Sustained use of courtyards, mashrabiyas, and symbolic elements; enhanced cultural authenticity in new constructions.
Adopt Community-Based Participatory Design	Studies emphasize the need for local input to preserve traditional design; community ownership promotes acceptance and maintenance.	Greater social cohesion, improved stakeholder satisfaction, and designs better suited to users' cultural needs.
Promote Mixed-Use Developments That Balance Privacy and Social Interaction	Addresses the dual requirement for privacy and communal engagement inherent in Islamic contexts; ensures active but modest public areas.	Safer, more vibrant neighborhoods that respect religious norms; balanced communal-private spaces.
Enhance Women's Engagement in Urban Planning	Gender-sensitive design emerged as crucial in multiple findings; acknowledging women's roles helps shape inclusive environments.	Reduced gender disparities in built spaces; improved safety and comfort for women; stronger community networks.
Incorporate Sustainability Frameworks Aligned with Islamic Principles	Studies note the synergy between Islamic values (modesty, stewardship) and sustainability; fosters ecological and social well-being.	Environmentally friendly developments that align with local religious/cultural beliefs, plus long-term resource preservation.
Implement Clear Preservation Guidelines for Historical Islamic Structures	Research shows that modernization can dilute traditional aesthetics; explicit guidelines ensure continuity of heritage practices.	Protection of historically significant sites; continuity of Islamic architectural identity for future generations.

Source: Derived from various studies reviewed in the manuscript, including Hasan, et al. [2], Bokhari, et al. [18], and Al-Saffar [35].

Technological advancements, particularly in the realm of smart home systems and surveillance, have further complicated the relationship between modernization and privacy. While these technologies offer potential solutions to preserving privacy, they also introduce ethical dilemmas regarding surveillance, data security, and the erosion of traditional community structures. Additionally, urban planning strategies have increasingly recognized the need for inclusive and culturally sensitive designs, incorporating participatory approaches that engage local communities in decision-making processes. These strategies provide a framework for urban spaces that respect Islamic values while fostering sustainable development. Nevertheless, the study's reliance on secondary data may limit the capture of rapidly evolving architectural practices and local variations, and may also overlook how socio-economic disparities influence the adoption of Islamic design elements in different urban settings. This underscores the need for more direct, primary research to validate these findings.

B. IMPLICATIONS

The findings of this study underscore the importance of formulating urban planning policies that integrate Islamic architectural principles into modern urban development. Governments and policymakers should establish frameworks that prioritize the preservation of traditional architectural elements while allowing for modernization. Zoning regulations should encourage the inclusion of gender-sensitive design principles, such as designated spaces for women in public facilities and ensuring privacy-conscious residential designs. Additionally, regulatory frameworks should support the incorporation of Islamic values into urban planning through incentives for developers who adopt culturally sensitive design strategies.

For architects and urban planners, the study highlights the necessity of designing urban spaces that balance modern needs with cultural and religious values. The integration of traditional Islamic elements, such as courtyards

and gender-sensitive layouts, should be incorporated into contemporary designs to maintain cultural identity while providing functional living spaces. Architectural design should consider technological solutions that enhance privacy without compromising ethical standards. Furthermore, urban development should prioritize mixed-use spaces that facilitate both community interaction and individual privacy, ensuring that modernization does not erode the core values embedded in Islamic architecture.

The study also has implications for architectural education. Academic curricula should incorporate courses that emphasize the significance of cultural identity in architecture, particularly within Islamic contexts. Future architects and urban planners should be trained to design spaces that reflect the principles of privacy, gender sensitivity, and cultural preservation. Collaborative programs between universities and local communities should be established to provide practical engagement with culturally significant architectural practices, fostering an appreciation for the role of Islamic architecture in contemporary urban settings.

C. FUTURE RESEARCH DIRECTIONS

While this study provides valuable insights into the role of privacy, gender, and modernization in Islamic architecture, further empirical research is needed to validate these findings. Future studies should incorporate primary data collection methods, such as ethnographic research, surveys, and interviews with community members, architects, and urban planners. Additionally, comparative studies between Southeast Asia and other Islamic regions could provide a broader understanding of how different cultural and geographic contexts influence architectural adaptation.

The role of technology in shaping privacy and spatial arrangements also warrants further investigation. Studies examining the ethical implications of surveillance, smart home technologies, and data privacy in Islamic architectural contexts could provide critical insights for policymakers and designers. Finally, interdisciplinary research that integrates insights from sociology, anthropology, and urban planning could enhance our understanding of how architectural spaces shape social interactions and community dynamics within contemporary Islamic societies.

This study highlights the evolving nature of Islamic architecture in Southeast Asia as it navigates the challenges of modernization. By integrating traditional values with contemporary urban planning strategies, architects and policymakers can create sustainable urban environments that uphold Islamic principles while accommodating modern development needs. The preservation of cultural identity in urban spaces remains a crucial aspect of architectural discourse, and ongoing research and practice must continue to address the complexities of this dynamic field. Future investigations that employ a longitudinal or community-based participatory approach could further elucidate how these cultural and architectural dynamics unfold in real time. In particular, examining the influence of emerging social media platforms and digital tools could reveal how community-driven feedback loops accelerate or hinder the adoption of Islamic design elements in modern contexts.

Authorship contribution statement

Single Author: Conceptualization, Writing - review & editing, Visualization, Methodology, Validation, Formal analysis, Data analysis.

Declaration of Generative AI and AI-assisted technologies in the writing process

During the preparation of this work, the authors used ChatGPT to enhance the clarity of the writing. After using the ChatGPT, the authors reviewed and edited the content as needed and take full responsibility for the publication's content.

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