

PLANNING POLICIES ON RELIGIOUS BUILDINGS FOR SOCIAL INCLUSION AND NATIONAL HARMONY

SOURCE SUPPORTED BY:

PROFESSOR DR MOHD TAJUDDIN MOHD RASDI

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Issue - Deteriorating State of National Harmony

- Kafir Harbi pronouncement by Mufti
- Beating at Taman Austin during Friday Prayers
- Temple riots at Seafield
- Bible-burning threat
- Religious lectures, sermons or recitation disturbance
- Burning of Church
- Cow's head desecration
- Jamal Yunos "Red Shirt" rally
- ICERD rally
- Misunderstanding of Christian cross

Ethno-Centric and Extremist Religio-Centric Nationalism

- Cina-Babi Red Shirt Rally
16/9/16
- Mufti Pahang Kafir Harbi
22/6/16

6 DALAM NEGERI

Umat Islam bersekongkol dengan DAP haram – Mufti Pahang

DAP tergolong kafir harbi wajar ditentang

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■ KUALA LUMPUR 23 JUN

DAP yang jelas menentang pelaksanaan hukum Islam dan berhasrat untuk menubuhkan sebuah negara sekular tergolong dalam kalangan kafir harbi yang wajib ditentang oleh umat Islam.

Mufti Pahang, Datuk Seri Dr. Abdul Rahman Osman berkata, hukum bagi mana-mana umat Islam yang bekerjasama atau bersekongkol dengan DAP adalah haram serta berdosa besar.

Kata beliau, politik kebencian yang diamalkan oleh DAP jika dijalankan secara berterusan dibimbangi boleh menggugat keamanan dan keselamatan negara.

“Kita dapat lihat DAP begitu menentang pelaksanaan hukum hudud dan Rang Undang-undang Persendirian Mahkamah Syariah (Bidang Kuasa Jenayah (Pindaan) 2016. Prinsip mereka jelas membenci Islam dan berdosa besar bagi umat Islam bekerjasama dengan mereka.

“Rasulullah SAW menggalakan umat Islam untuk berbaik-baik dengan golongan bukan Islam. Namun jika mereka yang



Pas dahulu buat kesilapan dengan bersekongkol dengan DAP sebelum mereka menyedari bahawa parti berkenaan memusuhi Islam. Saya harap Dr. Mahathir perbanyakkan istighfar dan hentikan jalin kerjasama dengan DAP.”

ABDUL RAHMAN OSMAN
Mufti Pahang

mahu menentang Islam, kita wajib memerangnya,” kata beliau ketika dihubungi hari ini.

Utusan Malaysia hari ini melaporkan Mursyidul Am Pas, Datuk Dr. Haron Din berkata, bekas Perdana Menteri, Tun Dr. Mahathir Mohamad sanggup mengadakan prinsipnya sendiri apabila bersekongkol dengan DAP yang nyata menjadi musuh Islam.

Kata Haron, tindakan Dr. Mahathir mencabuli prinsip yang dipegangnya selama ini akan mengundang banyak perkara negatif. Sehubungan itu, Abdul Rah-



man meminta Dr. Mahathir segera meninggalkan DAP dan kembali ke landasan yang benar apatah lagi tindakan beliau menjerus kepada usaha untuk menajutihkan sebuah negara Islam.

“Pas dahulu buat kesilapan dengan bersekongkol dengan DAP sebelum mereka menyedari bahawa parti berkenaan memusuhi Islam. Saya harap Dr. Mahathir perbanyakkan istighfar dan hentikan jalin kerjasama dengan DAP,” katanya.



No action was taken against the demonstrators nor the Mufti

Islam and Race Harmony



Tanglung Festival co-organised by Perak Religious Affairs and Chinese Community, September 2017



Chinese New Year celebrated at Abu Bakar Mosque Bangsar



Penang Flood victims resting in a Surau in Penang

Writings

1. Mohd Tajuddin Rasdi Rethinking religious relationships in democracy
<http://www.theborneopost.com/2019/01/27/rethinking-religious-relationships-in-democracy-and-spirituality/>
2. Mohd Tajuddin, Rethinking Islamic education to produce global Muslims,
<https://www.freemalaysiatoday.com/category/opinion/2018/07/28/rethinking-islamic-education-to-produce-global-muslims/?fmt=1>
3. Mohd Tajuddin, The Friday Sermon as an Educational Tool for Unity in multi-faith Malaysia,
<https://www.themalaysianinsight.com/s/56733>
4. Mohd Tajuddin Rasdi, In Malaysia, is religion truly for God?
<https://www.freemalaysiatoday.com/category/opinion/2019/01/12/in-malaysia-is-religion-truly-for-god/>
5. Mohd Tajuddin, Are religious scholars a bane to nation building?
<https://www.freemalaysiatoday.com/category/opinion/2018/07/30/are-religious-scholars-the-bane-of-nation-building/?fmt=1>
6. Mohd Tajuddin, Islam is a Malaysian Issue, <https://www.freemalaysiatoday.com/category/opinion/2018/08/12/islam-is-a-malaysian-issue/?fmt=1>

Message

- More social inclusion in special and daily events at all religious buildings are needed
- Architectural language of religious buildings should be more in context with the urban fabric
- Public access spaces at all religious buildings must be catered to all
- All religious buildings should be opened and accessible to all faiths as community centres

New Functions for Religious Buildings for Social Inclusion

- Common lectures, exhibitions and open days for all
- All religious buildings must celebrate all religious celebrations of all faiths in terms of gathering for feast and social interaction
- All religious buildings must provide shelter for at least 10 homeless persons and strive to provide some food for at least 10 persons daily
- All religious buildings shall be able to accommodate disaster relief within 20% of their built-up area
- All religious buildings must possess public access facilities like toilets, seatings, playgrounds and some parking

Masjid-Bazaar

Masjid
dan komuniti

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03



Perspektif
masjid

1 2 3

New Planning Policies

- The language of the religious buildings must provide contextual gestures in massing, colour and forms
- All religious buildings must respect the auditory privacy of residents except the call for Azan and Church bells or chimes
- No lectures or religious recitation are allowed on the loudspeaker beyond 10 meters of the site surround
- Existing and heritage religious buildings are allowed an allowance of 50% off the required public space access and type

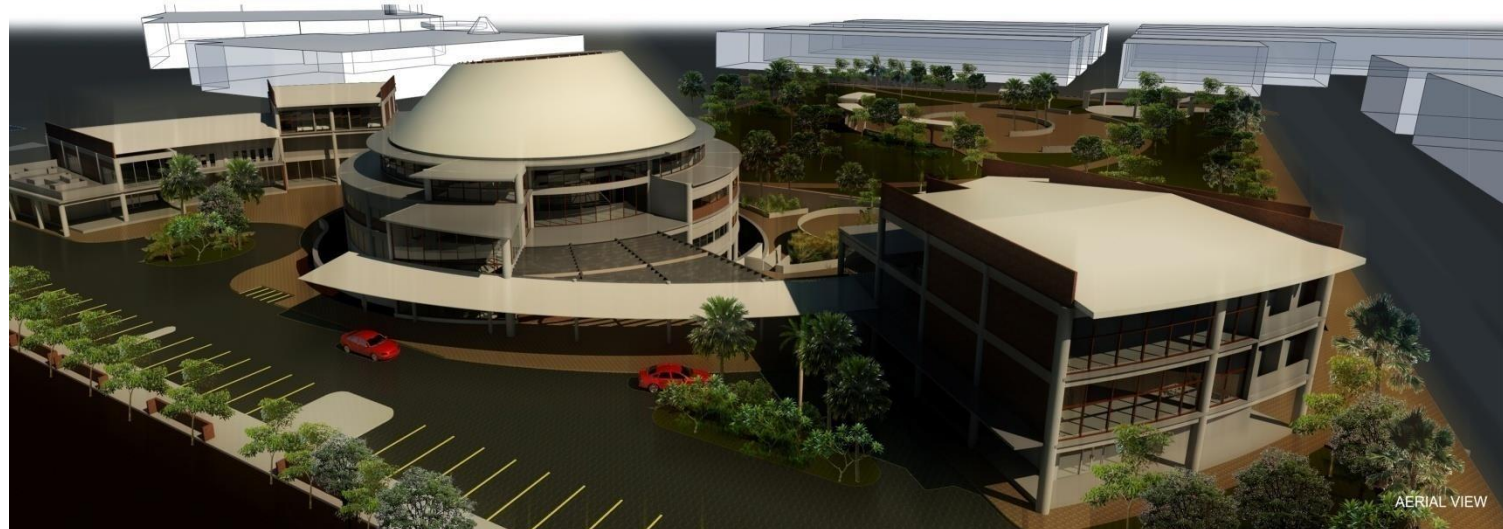
New Planning Policies

- Ensure no street congestion during Friday prayers or weekly religious rituals
- Ensure no street congestion during celebrations
- Ensure smooth traffic flow with traffic wardens or RELA workers after prayer or religious celebration events
- Provide alternate parking spaces for gazetted religious events
- All religious buildings must have 20% built-up spaces for public use

New Planning Policies

- All religious buildings must not show an isolated entity contextual to the surrounding
- All religious buildings' public spaces such as toilets, cafes, shops, function rooms, offices and public kitchens should be accessible
- All religious buildings must provide a 1% built-up area as homeless shelters are accessible at all times
- All religious buildings must be accessible to the public for common events like talks, seminars, marriage celebrations and religious events

A Church with inclusive community design





Mahayana Buddhist Temple **as Spiritual Retreat & Education Centre**

reconstructing buddhist architecture
from a value-centred based on modern lifestyle in malaysia

New Planning Policies

- Religious buildings that are more than 20 years old and possess an existing ecosystem of worshippers and devotees within a surrounding neighbourhood must not be relocated unless there is a unanimous agreement
- Temporary structures must be strategised by planning commission in the siting of religious buildings
- Rituals such as Friday prayers can be temporarily relocated at open areas with temporary structures assembled and disassembled weekly after use

Recommendation



Broken up massing leads to smaller scale, friendlier expression, more courtyards for the public, tropical, integrity, asymmetrical massing and non-central axial planning tools