

The meaning of space in Islamic housing in Bogor

Sarah Aisha*, Atiek Suprapti, Agung Budi Sardjono, Mohammad Sahid Indraswara 

Architecture and Urban Studies, Faculty of Engineering, Diponegoro University
St. Prof. Soedarto No.13, Tembalang, Tembalang District, Semarang, Indonesia



ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received June 03, 2025 Received in revised form Sept. 19, 2025 Accepted October 20, 2025 Available online March 01, 2026</p> <p><i>Keywords:</i> Islamic housing Islamic value LDII Muhammadiyah Spatial practice Spatial production Spatial representation Representational space</p> <p>*Corresponding author: Sarah Aisha Architecture and Urban Studies, Faculty of Engineering, Universitas Diponegoro, Semarang, Indonesia Email: sarachaisha@gmail.com</p>	<p><i>The phenomenon of housing based on Islamic values is increasingly developing in Indonesia, yet research on the spatial manifestations of these values and local culture remains limited. This study aims to analyze how the Islamic values embraced by Muhammadiyah and the Indonesian Da'wah Institute (LDII) are realized in the production of residential space in Bogor, employing Henri Lefebvre's theoretical framework. Through a comparative analysis of Mustika Residence Muhammadiyah and the Nurul Iman Mosque Complex of LDII, this research reveals significant differences across the three dimensions of space production. Muhammadiyah housing exhibits moderate spatial practices with functional design and symbols of Islamic renewal, while LDII housing displays clear physical boundaries and dominant internal interactions. The implications of this research for the field of architecture highlight the importance of considering religious values and local culture in residential space design. These findings can assist stakeholders in creating housing that is responsive to community needs and provide insights for academics and practitioners. This study enriches Lefebvre's theory by demonstrating the role of religious dimensions in space formation, proving that variations in interpretation within a single value system can lead to different spatial manifestations, thereby contributing to interdisciplinary studies on religion and urban space.</i></p>

Introduction

Islamic-Value-Based Housing in Indonesia, particularly in Bogor, has emerged as a compelling phenomenon for scholarly investigation. Although housing in Indonesia has undergone significant transformations, research on how Islamic values is applied in housing design and development remains limited. Previous studies indicate that Islamic organizations such as Muhammadiyah and Lembaga Dakwah Islam Indonesia (LDII) adopt different approaches in disseminating religious values, which in turn affect housing practices (Azra 2020; Hefner 2019).

The City of Bogor, with its Muslim-majority population, represents an ideal context in which to explore the relationship between Islamic organizations and housing. Studies conducted by Bruinessen (2018) and Syarifuddin (2019) demonstrate that the presence of these organizations influences not only religious practices but also contributes to shaping the spatial identity of housing environments. However, no study has yet specifically examined how the Islamic values upheld by these organizations are applied within modern housing developments.

The development of Islam in Bogor cannot be separated from the region's strategic role as one of the centers of Islamic dissemination in West

Java. Formerly known as Pakuan Pajajaran, Bogor underwent significant religious transformation after the fall of the Pajajaran Kingdom and the subsequent influence of the Sultanates of Banten and Cirebon in the 16th century (Lubis 2011).

Demographically, the majority of residents in both Bogor City and Bogor Regency are Muslims, comprising 94.62% of the population (BPS Kota Bogor 2022). The presence of Islamic educational institutions such as pesantren, madrasah, and Islamic universities has served as catalysts for the dissemination of diverse Islamic understandings, leading to the emergence of various Islamic organizations.

Several mainstream Islamic organizations officially recognized by the Indonesian Ulema Council (MUI) hold significant influence in Bogor and have been previously studied, including:

1. Nahdlatul Ulama (NU): With a strong base in Bogor Regency, particularly in districts such as Ciomas, Dramaga, and Leuwiliang, NU's influence is evident in the large number of traditional pesantren and religious study groups (majelis taklim) affiliated with it (Bruinessen 2018; Muhsin 2020; Basri 2019);
2. Muhammadiyah: Exerts considerable influence in Bogor City, primarily through its educational and healthcare institutions. The Muhammadiyah education complex in Cilendek and the Muhammadiyah Islamic Hospital symbolize the organization's presence (Syarifuddin 2019; A.N. Burhani 2018; Mulkhan 2020);
3. Persatuan Islam (Persis): Concentrated in several parts of Bogor Regency, particularly Cisarua and Ciawi, with a focus on education and purification-oriented da'wah (Wildan 2018; Federspiel 2019) and;
4. Mathla'ul Anwar: With historical roots in Banten, this organization maintains a follower base in the Bogor–Banten border region (Asrohah 2019; Solahudin 2018).

Beyond these mainstream organizations, smaller or differently oriented Islamic groups also operate in Bogor, among them:

1. Lembaga Dakwah Islam Indonesia (LDII): Experiencing rapid growth in several districts of Bogor Regency such as Cibinong, Gunung Putri, and Cileungsi, especially in urban and new residential areas (Mardiana and Darwis 2019; Muhtadi 2020);

2. Jama'ah Tabligh: Known for their itinerant preaching (*khuruj*) activities, which are conducted intensively in a number of mosques across Bogor City and Regency, despite the absence of a formal organizational structure (Hasanah 2018; Mushthafa 2019);
3. Salafi: his purification movement influences society mainly through its educational institutions and publications, particularly in Bogor City (Hasan 2019b; Wahid 2018); and
4. Gerakan Tarbiyah: Holds significant influence among students and young professionals in Bogor City, particularly around IPB University (Machmudi 2019; Damanik 2018).

In addition, scholarly discussions on Islamic organizations in general can be found in academic journals, including research on Muhammadiyah (Fahmi Wira Angkasa 2022; Hatmanto and Purwanti 2021; Muhammadiyah 2021; Inayati 2024; Lorinda 2022; Haq et al. 2021; Mu'ti and Amirrachman 2021; Suyatno et al. 2023; Charmelita et al. 2023; Shalihah, Karimah, and Romelah 2023; Qodir, Nashir, and Hefner 2023; Lestari, Rahmawati, and Ihsan 2023; Masdar Hilmy 2012; Aprillianti, Safira Bella Avilia, and Romelah 2022; Al-Ansi et al. 2019; Hilmi Muhammadiyah 2019; Indraswara et al. 2021; 2022), NU (Nahdlatul Ulama) (Haq et al. 2021; Farih 2019; Ekawati 2016; Ngarifin and Abdul majid 2022; Budianta 2017; Rofi'i 2015; Siregar and Sholihin 2018; Romadlan, Hamad, and Gazali 2020; Hidayat and Rahardjo 2017; Masdar Hilmy 2012; A. N. Burhani 2020; Saepulah, Marlina, and Fauzi 2020; Al-Ansi et al. 2019; Wasehudin and Syafei 2021; Irhamsyah and Anshor 2023), LDII (Muhammadiyah 2021; M. Hilmy 2020; Munir 2019; Rahman and Ahmad 2019; Fatimah 2021; Jannah 2021; Haryanto 2020; Nasir 2020) and PERSIS (Persatuan Islam) (Assyaukanie 2018; Hasan 2019a; Sardjono, Sudarwanto 2011; Sardjono and Nugroho 2017). However, no study has yet been identified that investigates how Islamic values promoted by these organizations are applied in the context of modern housing developments managed by the same organizations.

The discussion begins with Muhammadiyah. Muhammadiyah is a moderate Islamic organization that emerged as a response to the Muslim community's need for renewal (*tajdid*) in religious practice and Islamic education. Muhammadiyah emphasizes da'wah, education, and social services, aiming to improve the quality

of life of Muslims and society at large (Shalihah et al. 2023; Aprillianti et al. 2022).

The author's investigation found that Muhammadiyah systematically instills Islamic values in all its members. These values are articulated in the book *Nilai-nilai Islam dalam Muhammadiyah* by Haedar Nashir (2016). The Islamic values are as follows (Haedar Nashir 2016):

Table 1. Islamic values in Muhammadiyah

Values	Explanation
Tawhīd	The concept of pure tawhīd emphasizes the absolute oneness of Allah and rejects all practices considered to involve elements of shirk (associating partners with Allah) (Ahmad Najib Burhani 2018).
Ittibā '(Following the Prophet's Sunnah)	The importance of adhering to the Sunnah of the Prophet in matters of ethics and personality, not limited merely to rituals and formal worship.
Al-Qur'an and Sunnah (Textual Revivalism)	This principle is a response to the phenomenon of <i>taqlid</i> (following scholarly opinions without foundational knowledge), which is considered to have led to stagnation in Islamic thought. The <i>Majelis Tarjih</i> dan <i>Tajdid</i> was established to examine religious issues directly by referring to the Qur'an and Sunnah, without binding allegiance to a specific school of jurisprudence.
Tajdīd (Renewal)	Renewal focusing on the purification of Islamic teachings from elements regarded as deviations from the Qur'an and Sunnah (A.N. Burhani 2018).
Progressive Islam (Islam Berkemajuan)	Islam is understood as a religion that encourages progress, civilization, and the holistic development of humankind.
Socio-Religious Activism	This activism, known as the "Theology of Al-Ma'un," is based on K.H. Ahmad Dahlan's interpretation of Surah Al-Ma'un. Muhammadiyah emphasizes that the truth of Islamic teachings must be implemented through social services and community empowerment (Haedar 2020).
Islamic Moderation (Wasathiyah)	Serving as a bridge between conservatism and liberalism, Muhammadiyah rejects extremism and violence in the

Values	Explanation
	name of religion, while remaining critical of secularism and liberalism, which are considered contrary to Islamic principles (H. Nashir 2020).
Cultural Da'wah	Enables Muhammadiyah to disseminate Islamic values by taking into account Indonesia's diverse socio-cultural contexts.
Civil Islam (Islam Berkemasyarakatan)	Islam is viewed as playing a role in building a strong, independent, and democratic civil society.
Integration of Knowledge and Practice (Ilmu Amaliah, Amal Ilmiah)	Muhammadiyah's educational system integrates religious knowledge and general sciences, while emphasizing the importance of community service.
Rational and Independent Ijtihād	Unlike some Islamic organizations that tend to remain bound to a particular school of thought, Muhammadiyah applies the <i>tarjih</i> approach (critical evaluation of Islamic legal opinions) through its <i>Majelis Tarjih</i> , the official institution authorized to issue fatwas and religious guidelines (Anwar 2018).
Independence (Organizational Autonomy)	Enables Muhammadiyah to develop its Islamic vision free from the influence of practical politics or economic pressures.
Purification and Dynamization (Two Dimensions of Renewal)	Purification seeks to liberate Islam from practices deemed to deviate from its pure teachings, while dynamization develops Islamic thought to remain responsive to contemporary challenges.
Progressive Islam in the Indonesian Context	Acceptance of Pancasila as the foundation of the state, with active participation in national development while maintaining its Islamic identity.
Islamic Social Ethics	Values such as honesty, hard work, responsibility, justice, social solidarity, and respect for human rights. Islamic social ethics serve as guiding principles for Muhammadiyah members in their interactions with the broader society and in carrying out social, economic, and political activities.

Source: (Haedar Nashir 2016)

The next organization under consideration is Lembaga Dakwah Islam Indonesia (LDII). LDII was once declared deviant due to its doctrines and practices, which were considered to diverge from mainstream Islamic understandings. For instance,

LDII has distinct interpretations of hadith and Islamic teachings that differ from the majority of Muslims in Indonesia (Zami 2019).

Since its establishment, LDII has focused on religious education and da 'wah, striving to enhance public understanding of Islamic teachings (Hilmi Muhammadiyah 2019). LDII organizes a wide range of educational programs, skills training, and social activities aimed at improving community welfare.

To gain a comprehensive understanding of the Islamic values upheld by LDII, the author refers to *Transformasi LDII: Dari Eksklusif ke Inklusif* by Hilmi Muhammadiyah (2013), published by the Center for Islamic and State Studies in Indonesia. This book represents an in-depth study of the theological and sociological transformations within LDII. The values identified include the following (H Muhammadiyah 2013):

Table 2. Islamic values in LDII

Values	Explanation
Manqul: The System of Transmitted Religious Knowledge with Sanad	A fundamental value in LDII's Islamic understanding is the concept of <i>manqul</i> , namely the system of transmitting religious knowledge through an unbroken <i>sanad</i> (chain of transmission) from teacher to student. LDII emphasizes that religious knowledge must be obtained from teachers who possess a verifiable <i>sanad</i> traceable back to the Prophet Muhammad (peace be upon him).
Jama'ah and Imamah	The importance of obedience to <i>imamah</i> (leadership) within the context of <i>jama'ah</i> (community). LDII holds that a true Muslim must belong to a community (<i>jama'ah</i>) under the guidance of a legitimate <i>imam</i> .
Taqwa Oriented: Personal and Social Piety	Strict adherence to Islamic <i>shari'ah</i> in all aspects of life. LDII highlights the importance of congregational prayers, obligatory and voluntary fasting, almsgiving (<i>zakat</i>), charitable giving (<i>infaq</i>), and other forms of worship.
Purification of Islamic Teachings	A commitment to practicing Islam strictly in

Values	Explanation
	accordance with the Qur'an and Sunnah, with a highly textual interpretation. LDII rejects practices considered as bid 'ah (religious innovation) and <i>khurafat</i> (superstition).
Economic Independence	Encouraging its members to be economically self-reliant through entrepreneurship, professionalism in the workplace, and a strong internal economic network. LDII develops a community-based economic system grounded in mutual support among members.
Communal Loyalty	This loyalty is manifested in a preference for interaction, social exchange, business transactions, and even marriage primarily among fellow LDII members.
Simplicity and Cleanliness	LDII mosques and facilities are widely recognized for their high standards of cleanliness and orderly arrangement. Simplicity is expressed in modest clothing styles and in patterns of consumption that avoid excess.
Transformative Adaptation	An effort to achieve significant transformation from exclusivism toward a more open inclusivism. Contemporary LDII adapts to Indonesia's socio-political context while still preserving its core Islamic values.

Source: (H Muhammadiyah 2013).

In analyzing the phenomenon of housing development affiliated with Islamic organizations such as Muhammadiyah and LDII, Henri Lefebvre's theory of the production of space provides a comprehensive and critical analytical framework. In *The Production of Space*, Lefebvre (1991) emphasizes that space is not a neutral entity but a social product shaped by power relations, ideology, and social practices (Lefebvre, Nicholson-Smith, and Harvey 1991).

Applying Lefebvre's framework, in which space is constituted through three interrelated dimensions spatial practice, representations of space, and representational spaces this study seeks to analyze how religious values contribute

to the formation of housing space, highlighting the significance of religious dimensions that are often overlooked in spatial studies (Schmid 2008).

Methods

This research examines spaces shaped by Islamic values in housing affiliated with the Muhammadiyah organization and the Institute for Islamic Da'wah in Indonesia (LDII) in Bogor, using a comparative analysis. This approach was selected for several reasons:

1. Ideological Contrast: There are significant ideological differences between Muhammadiyah and LDII, which are manifested in the production of residential spaces. Muhammadiyah, as a moderate Islamic organization, prioritizes formal education and social activities, whereas LDII tends to adopt a more textual and exclusive approach. This comparison provides a deeper understanding of how ideology influences the design and use of space.
2. Lefebvre's Spatial Triad: This study applies the theoretical framework of space production developed by Henri Lefebvre, which encompasses three dimensions: spatial practice, representations of space, and representational space. By comparing how these three dimensions are manifested within different ideological contexts, the study evaluates the universality of the theory and identifies necessary modifications to accommodate religious dimensions. Lefebvre (1991) emphasized that space is not a neutral entity but a social product shaped by power

relations and social practices. This approach has been applied in previous studies, such as Schmid (2008), which demonstrated the relevance of Lefebvre's theory in religious contexts.

3. Contextual Relevance: The study also considers the dynamics of contemporary Indonesian Islam, which reveal shifts in religious practices and the influence of Islamic organizations on social space. Research by Hefner (2019) dan Azra (2020) indicates that Islamic organizations significantly impact the development of residential spaces; however, there remains a gap in studies specifically examining the application of Islamic values in housing design.

By integrating these three elements, this research not only focuses on comparative analysis but also establishes a robust conceptual framework for understanding how Islamic values shape residential spaces. The operational framework of this study directs data collection through field observations, interviews with community members, and document analysis, thereby producing a comprehensive understanding of the phenomenon.

Results and discussion

The Islamic housing identified and affiliated with Muhammadiyah in the Bogor area is Mustika Residence Muhammadiyah. Mustika Residence is one of the Islamic housing projects established by Perguruan Muhammadiyah Setiabudi, Pamulang, hence the name Mustika (Muhammadiyah Setiabudi Kemang).



Figure 1. Location of Mustika Residence Muhammadiyah
Source: ArcGIS 2024

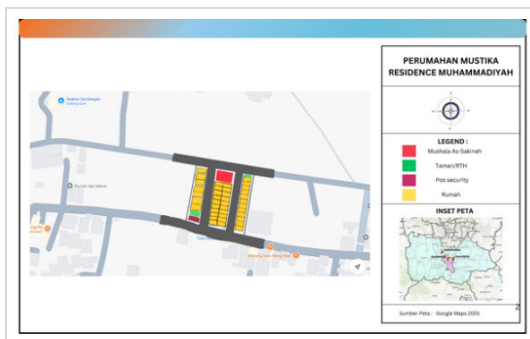


Figure 2. Location of Mustika Residence Muhammadiyah

The second Islamic housing affiliated with LDII in Bogor is the Nurul Iman Mosque Complex LDII.



Figure 3. Location of Nurul Iman Mosque LDII
 Source: ArcGIS, 2024

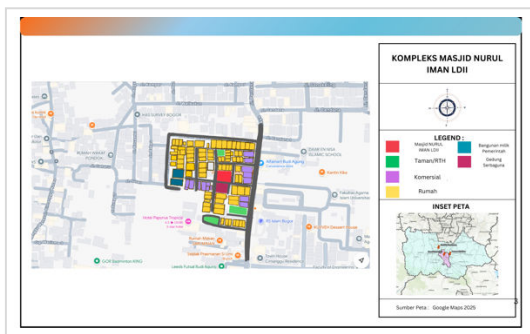


Figure 4. Location of Nurul Iman Mosque LDII

Interview respondents comprised five Muhammadiyah administrators from Pamulang, South Tangerang, and five LDII administrators from Bogor, who were core members and initiators of the housing projects (see table 3).

Table 3. Interview results: Muhammadiyah and LDII

Item	LDII	Muhammadiyah
Values Held	Work, Contribution, Communication	Moderate, Progressive, Rational, Dynamic
Gender Separation	Clear restrictions with non-members; LDII provides guesthouses (<i>wisma</i>) functioning as lodging and visitor reception facilities	Housing is currently closed, but in the future, a PKBM (Community Learning Center) will be built, making the housing open to the wider community
Facilities and Infrastructure	The mosque as the main center for LDII Bogor community activities, complemented by guesthouses and halls for member use	A simple <i>musholla</i> with minimal ornamentation emphasizing functionality, managed primarily by the women of Aisyiyah; not used for Friday Prayers
Symbol	LDII signage visible from the entrance gate	Muhammadiyah signage at the entrance and exit gates

During interviews, Muhammadiyah administrators noted that moderation and openness were evident in the plan to establish a PKBM within the housing area as part of their *dakwah* initiatives. Additionally, housing administrators were recruited from the surrounding community of Kemang, Bogor. Internal negotiations particularly concerned access to public facilities with time restrictions and the use of symbolism.

Several LDII members stated that strict physical boundaries were the result of internal agreements intended to safeguard doctrinal purity, though some suggested the need for more open spaces to facilitate broader interaction.

The author applies Lefebvre's theory of space production to Islamic housing affiliated with Muhammadiyah and the Institute for Islamic Da'wah in Indonesia (LDII), specifically the Mustika Residence Muhammadiyah and the Nurul Iman Mosque Complex LDII, as follows:

a. *Spatial Practice*: Spatial practice refers to everyday activities and routines that generate particular social spaces.

Muhammadiyah: Activity patterns emphasize moderation and limited openness. Formal education activities are central, with routine movement between houses, Muhammadiyah schools, and the mosque. The flow of movement

is relatively open. Gender separation is applied with contextual flexibility.

LDII: Social activity patterns are dominated by internal member interactions, with clearer restrictions on engagement with non-members. Gender separation is applied more strictly in all socio-religious activities.

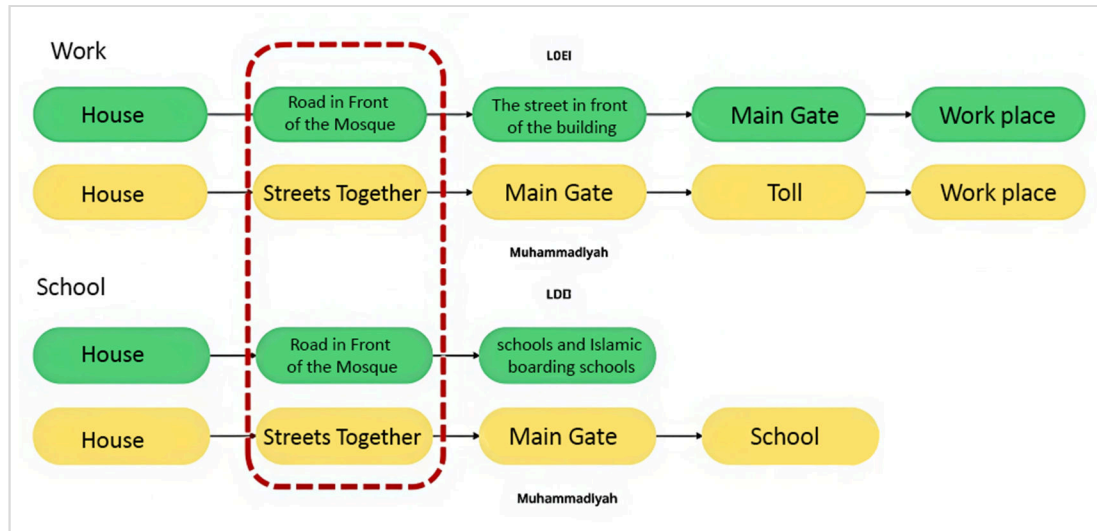


Figure 5. Frequently traversed areas and zones of interaction

In figure 5, daily activities in LDII housing occur along the road in front of the mosque, which is located at the entrance. This area becomes the meeting point for LDII congregants, both residents and administrators. In Muhammadiyah housing, however, the shared road is the most frequently traversed area, as the mosque/musholla is located at the back and reserved for residents. This road thus functions as the meeting point between residents and Muhammadiyah administrators outside the mosque/musholla.

b. *Representations of Space*: Representations of space refer to the conceptualization of space by planners, architects, and those in positions of authority in this case, Muhammadiyah and LDII. Muhammadiyah: Building designs, particularly for educational facilities and mosques/musholla, prioritize functionality with minimal ornamentation.



Figure 6. Interior of Graha LDII Bogor
Source: <https://ldijabar.or.id/>



Figure 7. Mustika Residence Muhammadiyah housing environment



Figure 8. Musholla of Mustika Residence Muhammadiyah

LDII: Housing complex designs tend to have clear physical boundaries, with controlled entry and exit access. The LDII mosque/musholla functions as both symbolic and functional center, with distinctive architectural design marking organizational identity. Guesthouses (*wisma*) serve as lodging for members, while halls are designated for internal meetings.



Figure 9. Housing environment of Nurul Iman Mosque Complex LDII



Figure 10. Mosque and Graha LDII building in Nurul Iman Mosque Complex LDII

c. *Representational Space*: Representational space refers to spaces directly experienced through associated images and symbols.

Muhammadiyah: Symbols emphasize Islamic progress and renewal. Educational institutions serve as primary symbols of “enlightenment” (*tanwir*), which is a core Muhammadiyah value. The minimalist mosque design represents *tajdid* (renewal) in religious practice. The presence of health facilities such as clinics or hospitals near the housing embodies values of empowerment and social service, representing the manifestation of Islam in proximity to residential areas.

LDII: Symbols emphasize purification and obedience. Mosques/musholla not only function as places of worship but also as representations of the *manqul* (transmission of knowledge through chains of narration) system, a hallmark of LDII. The physical boundaries of the housing symbolize protection from “external influences” perceived as threatening doctrinal purity. Dedicated study spaces symbolize the transmission of exclusive LDII values.

The religious dimension within Lefebvre’s theory of space production remains insufficiently explored, particularly in Indonesia, where religious expression in urban space exhibits unique characteristics. The case of Islamic housing in Bogor demonstrates how theological values function not only as ideological foundations but also as material forces manifested concretely in the physical configuration of space.

Differences in the interpretation of Islamic values between Muhammadiyah and LDII reveal that distinct religious ideologies produce different spatial materialities, even within the same religious tradition.

- a. At Mustika Residence Muhammadiyah, the implementation of moderation and *tajdid* values is reflected in open designs with minimal territorial boundaries.
- b. At the Nurul Iman Mosque Complex LDII, values of *manqul* and communal loyalty produce clearly defined territorial boundaries and a preference for internal interaction.

This phenomenon remains under-elaborated in Lefebvre’s theory, which has not addressed how religion functions not only as an abstract ideology but also as a material force capable of shaping the built environment. LDII’s evolution from exclusivism toward greater inclusivism has influenced the spatial configuration of their housing maintaining territorial boundaries while gradually accommodating interaction with external communities. This demonstrates that space is not static but continuously negotiated alongside the internal dynamics of religious

organizations, thereby expanding Lefebvre’s applicability in socio-religious contexts.

This research also identifies the existence of “zones of negotiation” within both housing complexes areas where exclusive and inclusive values intersect. In Muhammadiyah housing, this zone is evident in public facilities that may be accessed by the wider community under certain regulations. In LDII housing, it is visible in meeting halls occasionally opened for broader community activities. The concept of “zones of negotiation” enriches Lefebvre’s theory by introducing the dimension of fluidity in the production of religion-based spaces.

Thus, Islamic values in Muhammadiyah and LDII produce different spatial configurations despite belonging to the same religion, thereby extending Lefebvre’s theory to include spiritual and theological dimensions as influential factors in the production of space.

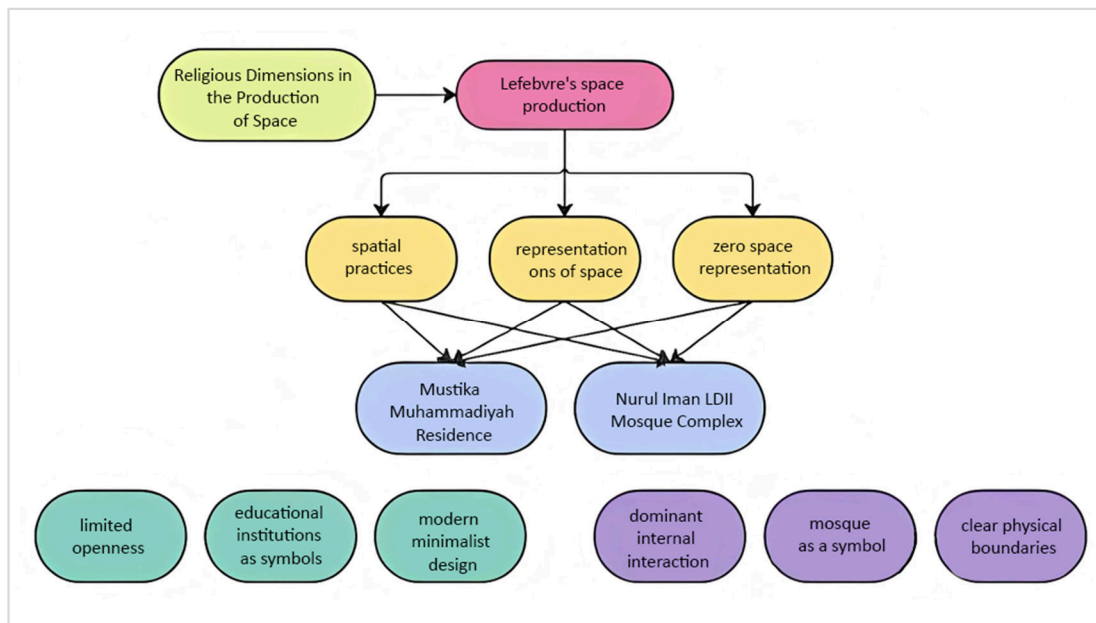


Figure 11. Diagram of the analytical framework

Conclusions

This research was conducted to reveal how different theological interpretations between Muhammadiyah, which is modernist-progressive, and the Indonesian Islamic Da’wah Institute (Lembaga Dakwah Islam Indonesia/LDII), which has shifted from exclusivism to inclusivism result in distinct spatial manifestations.

Islamic values produce different spatial forms, thereby enriching Lefebvre’s theory with a religious dimension that has not yet been explored in depth. In addition, this research identifies the “zone of negotiation” as a transitional area between exclusivity and inclusivity within Islamic space, a concept that has never been addressed in previous theories of space.

a. Main findings

1. There are fundamental differences in spatial practices between the two housing complexes. *Mustika Residence Muhammadiyah* demonstrates activity patterns that emphasize moderation and limited openness with relatively free movement, whereas the *Nurul Iman Mosque Complex of LDII* exhibits social activity patterns dominated by internal member interactions, with clearer restrictions on interaction with non-members.
2. Muhammadiyah housing prioritizes functional building design with minimal ornamentation, reflecting the values of *tajdid* (renewal) and modernity. Conversely, LDII housing tends to have clearly defined physical boundaries with controlled access, positioning the mosque or prayer hall (*musholla*) as the symbolic and functional center.
3. The symbols present in Muhammadiyah housing emphasize Islamic progress and renewal, with educational institutions serving as the primary symbols of “enlightenment” (*tanwir*). In contrast, LDII housing features symbols of purification and obedience, with the physical boundaries of the housing representing values of protection from “external influences.”
4. This research enriches Lefebvre’s theory of the production of space by explaining how the religious dimension which Lefebvre did not elaborate in depth plays a significant role in shaping spatial practices, representations of space, and representational spaces in housing affiliated with religious organizations.
5. The presence of a “zone of negotiation” in both housing complexes, namely areas where exclusive and inclusive values can interact and negotiate.

b. Recommendations

1. Future research needs to explore the temporal dynamics in the production of Islamic space, particularly how ideological transformations within religious organizations (such as the shift of LDII from exclusivism to greater inclusivism) impact the transformation of physical space over time.
2. Developers of housing based on Islamic values need to consider balancing the expression of religious identity with

principles of urban inclusivity, thereby creating environments that remain open to cross-community interactions.

3. Islamic organizations such as Muhammadiyah and LDII can utilize their housing projects as pilot models to demonstrate how Islamic values can contribute positively to the development of sustainable and harmonious urban environments.

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Author(s) contribution

Sarah Aisha contributed to the research concepts preparation, methodologies, investigations, data analysis, visualizations, articles drafting and revisions.

Atiek Suprapti contributed to the research concepts preparation and literature reviews, data analysis, article drafts preparation and validation.

Agung Budi Sardjono contributed to methodologies, supervision and validation.

Mohammad Sahid Indraswara contributed to methodologies, supervision and validation.