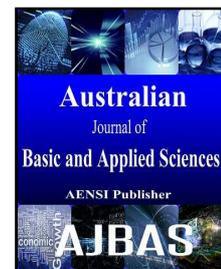




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**Evaluating The Role Of Identity In Islamic Garden Of Malaysia (By Focusing On Case Study; Morocco Garden In Putrajaya)**

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**ABSTRACT**

The garden symbolizes the link between nature and culture. In Islamic culture it is symbol of the paradise which in various parts of Qur'an has been mentioned. Architects in Islamic territories have attempted to show this Quranic paradise as an earthly analogue for the life in paradise. Beside this they do not have forgotten indicate local identity of each territory. Malaysia as one of the Islamic countries needs to have Islamic garden that be based on Malaysian identity beside Islamic principles. Although there are some places which are named as Islamic garden or park, they are weak in showing Malaysian identity. In other words they have only followed some patterns from other styles. Hence, the study by focusing on "MoroccoGarden" as Islamic garden through survey and observation method leads to introduce and represent this issue in order to start the first step for solving this weakness in Islamic architecture of Malaysia. In final it mentions that there is a need to present a framework for design an Islamic garden in this country which is based on Islamic principles and Malaysian identity.

**INTRODUCTION**

The Islamic garden promotes the environment that can stimulate the appreciation towards God. Description of heaven in the holy book of Qur'an is about flowing water and fruit bearing trees (Abu Bakar. Jamil, 2002). Making the paradise on the earth has been one of the aims of Muslims architects. Gardens of Islamic period were designed according to spiritual principles and values beside certain physical elements which could be seen in the west as well as the east (Kaboudarahangi, Mina, O.M., 2012).

Generally, Islamic gardens have common characteristics that the majority of the researchers agreed upon (Tajuddin, M., *et al.*, 2010). Char Bagh design, which consists of division garden into four parts by cross-shaped water channels or roads that at the intersection there are always fountains or bowers along with tall shade trees, flower beds and the trim hedgerow plants, is seen in all Islamic gardens (Www.Rdaharrisdesign.com/ica6.html).

Most of Islamic gardens in Middle East, India, Spain have followed this design and also some local principles, which show identity of that territory. This is why Islamic gardens in Islamic territories have some differences in details. Malaysia as one of the Islamic countries has some that named Islamic garden or park such as Morocco garden in Putrajaya, Taman Tamadan Islam in Terengganu and Islamic Art Garden Complex Selangor and etc. Since they are weak in indicating Malaysian identity beside Islamic principles, there is a need to evaluate them. It can not only introduce Islamic garden in Malaysia in order to eliminate lack of the reference in this field but also provide first step to solve this issue to make a documentation of direction for the Muslim architects to design Islamic garden in Malaysia in the future (Ismail, N.A., *et al.*, 2015).

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**Methodology:**

Since there is not any reference about Islamic garden in Malaysia, this study has focused on one of the cases study; Morocco garden in qualitative method by survey and observation strategy which has been done by author.

**Litreture Review:**

Some scholars in their studies have mentioned to the role of identity in gardening whether Islamic garden or non-Islamic garden. They have explained about identity of a country and employed its characteristics in gardening (Ali, A., *et al.*, 2015).

Scholar Abu Bakar has expressed his personal view to develop guidelines for the future design of public parks in Malaysia. He has issued one chapter to describe with regard to Malaysian identity. This individual feels in which through looking after about the current theory associated with public park design, reviewing the appropriateness of the local tropical situation, investigating identity, accumulating information and encounter can certainly produce a completely new theory with regard to PublicPark in Malaysia (Abu Bakar. Jamil, 2002). Kaboudarahangi in her paper has emphasized to the importance of creating such an identity for Malaysia as a nation with unique traditions, culture, and history. She has analyzed the recent literatures on the subject with doing interviews as well as helped by means of site observations for recommendation of a framework for the design and creation of Malaysian gardens (Lehrman, Jonas, 1980). Although she does not have mentioned to Islamic garden in this country, her proposed framework can be operated in improvement Islamic garden as well.

Islamic garden in Malaysia is unknown and can say there is no reference about this, in among historical books there are some mentions of Islamic garden (Ismail, N.A., *et al.*, 2015). Hooker states that Professor Brakel in introduce "perfect man" in beliefs of Southeast Asian Sufism notes that sultan Ala'u'din-Din was referred to in the sources as Sayyidi al-Mukammil. Moreover, the name of the mosque within the palace garden is significant. It was called "IsyqiMusyahadah" and Dar ul-isyq was the name of a rivulet which flowed from the nearby mountains into the royal gardens. Brakel ends that the garden was a place of religious where it was possible to acquire union with the divine (Inji, K., 2011).

Last year Md Jani in the paper for Asian Conference on Environment-BehaviorStudiesChung-AngUniversity in Seoul presented a review on the Islamic garden concept in the context of a heterogeneous society (Multi-race). In final, in response to the heterogeneous society, it's acknowledged in which Malaysia as a Muslim nation contains a heterogeneous society. As a result, the ideas connected with implementing the Islamic garden into the heterogeneous society in Malaysia can be regarded as appropriate in addition to inspire attempt to support the governance technique within making a good Islamic setting. (Zhou Li, L.W., 2010).

In Malaysia there are some places that can name as Islamic garden or park such as Morocco Garden, Taman Tamadum Islam, Islamic Art Garden Complex, Johor Baru Ant etc that among them Morocco garden seems more significant.

**MoroccoGarden:**

Morocco garden or maybe Morocco pavilion as an Islamic garden inside Malaysia positioned with the very heart involving Putrajaya and also stretched over a couple of acres involving property using a build-in place section of 18, 000 square ft. could be the remarkably exclusive and also famous Moorish standard Islamic design commonly within Spain using a make-up involving complex design completes, landscaping, water features, arts and also handcrafts. Development of the Moroccan pavilion has been an idea mooted by the Malaysia government. Construction of the building symbolizes the strong diplomatic ties between a couple of places particularly with its people and also culture. Moroccan heritage, the masterful artistry is well depicted via the buildings and also monument. In fact, Morocco features a lot of the wealthiest and exceptional downtown structure in North Africa. People across the globe are usually interested by practiced craftsmanship duplicated across ceilings, walls, pillars, mosaics, furniture and also decorations.

**The three major zones:**

The Moroccan pavilion is based on the actual three main specific zones or different parts of the actual pavilion containing with the access courtyard, king's court along with Granada court. Each of three specific zones is usually known through installing entrances: city gate, palace gate and splendor gate respectively.

1. Public zone – the city: this is the position where commoners would collect with regard to day to day activities for example investing and as well assist as being a position for them to get friendly. The glass panels flanking each sides with the gate stand for the wall space at Morocco that shield the nation coming from currently being bombarded their enemies(Fig 1)

2. Semipublic sector – this garden court: this share as well as Char Bagh within the internal courtyard creates a good ambiance favorable to be able to meditation and study, ornamented by some things; water, flowering plants, fruiting trees, and shady trees. This specific sector seemed to be the decision place intended for easygoing parties regarding noble people. (Fig 2)

3. Private sector – the palace: Moroccan palaces were the house for monarchs and high government officials as well as merchants throughout the country. (Fig 3)



**Fig. 1:** Public zone



**Fig. 2:** Semipublic zone



**Fig. 3:** Private zone

**Water channel:**

In public area there is a patio, inside semipublic zone there is a swimming pool and also Char Bagh pattern that the water channel displays the connection between Morocco and also Malaysia. The pavilion pattern involves a couple opposing square, which represent ‘Yin Yang’ convention on the East (Asif, N., *et al.*, 2015). Inside personal zone water fountain located right in of the Granada court seemed to be modeled after the lion’s court of Alhambra. Instead of the famous lions, the fountain represents the symbolic presence of lions.

**Decorations:**

the most decoration of this pavilion is carving with Islamic and arabesque designs and calligraphic verses from the Quran and on one of the walls frequently the phrases of ‘‘لا غالب الا الله’’ means ‘‘only God prevails’’ follow each other. The design of tile is geometric and in orange, green, blue and black colour (Fig 4). This kind of carving and tile design remind buildings’ decorations of Morocco in Medersa Ibn Youssef Marrakesh and SahrjMedersa Fez (Md Jani,*et al.*, 2014).



**Fig. 4:** Design of carving and tile

#### **Moroccan crafts:**

City Carpet, Table Chest, Brass Tray, Mokablas, The Art of Zellij, The Gate, The Fountain, and Silver Dagger.

The initial look on the Moroccan Pavilion captures the mystery and also excitement of the exotic North African Kingdom. As soon as inside of, a single cannot miss interior scene a recreation of a typical Moroccan Pavilion. Fabrication of the different form of artwork for the ceiling, pillars, wall space along has been designed in several communities in Morocco. Qualified Moroccan artists had been additionally brought for the remaining variations to generate the actual comprehensive and complex geometric designs, which are part and parcel of the building, some sort of characteristic connected with Islamic type and coloration. Like several buildings in the Islamic world, this pavilion offers several aspects included its design and style and these kinds will likely be revealed to help people who care to look at. Generally this garden is the gallery of four imperial cities of Morocco; Fez, Meknes, Rabat and Marrakech which have been housed in a tropical building.

### **RESULTS AND DISCUSSION**

Through comparing Morocco garden in Malaysia with Islamic garden in Morocco and Spain can find a lot of similarities which the designer of this pavilion was going to display. Despite of the fact that this pavilion has followed most of Islamic principles in gardening, there is no clear trace of Malaysian identity and this is a weakness for architecture of Malaysia. This gap is observed in other Islamic gardens or parks in this country as well.

#### **Conclusion:**

Malaysia as a heterogeneous society with three main races Malay, Chinese and Indian has a huge culture that needs to display in a building (garden) which is the symbol of a country's culture. Thus, the present of a framework for design of Islamic garden in Malaysia based on Islamic principles beside local cultures and also other contexts like geographical position seems essential for an Islamic country which has been recognized its Islamic and national identity through the development of its landscapes and gardens.

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