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Spatial Arrangement of Disability Inclusive Mosques on Islamic Universities in Yogyakarta, Indonesia

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Abstract

Universities are required to implement inclusive design. However, many universities have not yet implemented it, and Islamic universities are no exception. Starting from the perspective of Henri Lefebvre's theory of space, this research aims to look at the spatial arrangements for inclusive mosques for people with disabilities on Islamic universities in Yogyakarta, namely how the implementation of inclusive infrastructure facilities in their representational spaces, as well as elaborating the extent to which the ideal spirit of Islam as *raḥmatan lil-'ālamīn* encourages inclusive spatial practices. This type of research is categorized as non-doctrinal with a sociological and conceptual approach. This research concludes: First, Islamic universities in Yogyakarta do not have specific rules and policies related to spatial mosques that are inclusive of people with disabilities. Second, most of the mosques on Islamic universities in Yogyakarta have fulfilled some accessibility criteria but not up to optimal access (full access). Mosques on Islamic universities in Yogyakarta are at the partial access level. Although both are at the partial access level, each mosque on the Islamic university in Yogyakarta has certain notes. Mosques on the universities of Universitas Islam Negeri Sunan Kalijaga, Universitas Ahmad Dahlan and Universitas Nahdlatul Ulama are considered to have higher accessibility features compared to mosque at Universitas Islam Indonesia which appear to be filled with many obstacles. Third, the value of *raḥmatan lil-'ālamīn* in these Islamic universities does not seem to fully encourage inclusive spatial practices and instead shows discriminative architecture that results in socio-spatial injustice for people with disabilities.

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INTRODUCTION

Today, universities around the world, including Indonesia, face the same demands to move simultaneously towards inclusion (Morina and Biagiotti, 2022). From an architectural and spatial perspective, universities are required to adopt and implement inclusive design in their spatial and building layout in order to realize social inclusion.

Inclusive design is a concept that enables the environment (in this context, the on-university environment) to be inclusive for everyone (Mulligan, Calder and Mulligan, 2018; Persson, Ahman, Yngling, 2015). The context in which inclusive design emerged coincides with the shift from the medical model to the social model in disability studies and movements around the world (Clarkson and Coleman, 2015). There are two main premises underlying the emergence of inclusive design, namely: (1) There is great diversity in abilities-both mental and physical-across populations of human life (2) Disabilities arise from interactions with the surrounding environment that allow for design and structural interventions, and are not inherently caused by levels of ability, health status, or levels of disability (Heylighen, Linden, Steenwinkel, 2016).

In certain assessments, inclusive design is considered to have its own conceptual problems because it lacks a rigorous definition (Alyasel, Jong, & Franssen, 2022; Bianchin & Heylighen, 2016). The critical question arises, what kind of building design is fully accessible to all people and groups? In the context of universities, there are most like some universities tend to be more inclusive in terms of ethnicity and political views, but not in terms of religion and socio economics because in addition to the large class divide within them, it is also difficult to accommodate their

spatial rights in the form of worship buildings for all students from different religious backgrounds. Alternatively, there are some universities that are relatively inclusive in terms of religion, but not in terms of gender orientation and fulfilling their spatial rights demands, such as LGBTQ.

Strictly speaking, radically speaking, it seems difficult for universities to be inclusive in all respects. As a result, many architects and professionals are unsure about what inclusive design actually means. Moreover, involving as many people as possible can also have an impact on various aspects of building comfort and design aesthetics. In practice, it is not too easy to reconcile the demands of fulfilling the "artistic" aspect of architecture and "accessibility". Often, there is a tension between the two, and often the demand to fulfil artistic aspects takes priority and precedence over accessibility (Fitzsimons in Boys, 2017). Therefore, it is important to emphasize that in this research, inclusive design in universities will only be seen and reviewed through disability studies. It is important to emphasize that, while recognizing the conceptual limitations of the theoretical construct of inclusive design as mentioned above, inclusive design is also often misunderstood and associated solely with people with disabilities (Zalio and Clarkson, 2021).

From a legal perspective, the impetus to implement inclusive design for people with disabilities comes from the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) which mandates the facilitation of inclusive infrastructure at all levels of education, including in universities (Gaurav, Kolhe and Jaiswal, 2023). Indonesia itself has ratified the international convention through Law No. 19/2011 on the Ratification of the Convention on the Rights of Persons with Disabilities. In addition to these regulations, in Indonesia there are also other derivative regulations such as Law No. 8 of 2016 concerning Persons with Disabilities, Minister of Public Works and Housing Regulation No. 14/PRT/M/2017 concerning Building Facilities Requirements and Government Regulation No. 13 of 2020 concerning Reasonable Accommodation for Learners with Disabilities.

Despite the strides made at the regulatory level, in practice there are still many students with disabilities who experience difficulties and barriers at university (Gaurav, Kolhe, Jaiswal, 2023; Chavarria, Vega, Montesino, 2021), and Islamic universities are no exception. This is unfortunate, considering that in Islam, inclusion is the main horizon of consciousness. This is reflected at least in the ideal spirit of Islam as *raḥmatan lil-'ālamīn*.

This research aims to look at the problems of inclusivity, disability, and spatiality on Islamic universities in Yogyakarta. Henri Lefebvre's theory of spatial production will be used as a theoretical backing to help see how the spatial aspects in this research. Although Lefebvre's book "The Production of Space" is seen by many as an important catalyst for the "spatial turn", a shift in spatial concerns in academia since the 20th century (Beswick, Parmar & Sil, 2014), Lefebvre himself did not specifically discuss spatial issues in relation to disability, especially in universities. What is not widely known, however, is that Lefebvre also had an intense interest in education and universities, leading some to characterize him as a philosopher of education (Middleton, 2017). Inspired by Shahani, Cotta and Rudner's (2018) study that extends Lefebvre's analysis of spatial production to the multicultural realm, this research seeks to extend it to the realm of disability.

Henri Lefebvre's important thesis in "The Production of Space" is that space is a (social) product (Lefebvre, 1991). A (social) space does not just suddenly exist. It is always the result of social construction. To understand how (social) space is produced, Lefebvre proposes what he calls the triadic concept or socio-spatial dialectic, namely spatial practice, representation of space and representational space. Lefebvre defines spatial practice as an observable activities that can be observed in space. Meanwhile, representations of space are abstract spaces, normative spaces, conceptual spaces that are discursively formulated or designed by professionals, architects and officials, technocrats. In the context of this research, the representation of space is in the form of policies related to inclusive design for disabilities in universities as (social) space. Meanwhile, representational space is space that is directly occupied and passively experienced by users.

The research that the researcher wants to conduct has certain novelty aspects. Indeed, quite a lot of previous research related to the adoption and implementation of inclusive design in the

university environment, especially in Yogyakarta, has been carried out by previous researchers. For example, Andayani (2018), Juwantoro (2020), and Sholihah (2024). But the research that this researcher intends to do seeks to fill the gap that has not been observed by other previous researchers.

Andayani (2018) and Juwantoro (2020) focus on comparatively comparing two universities in Yogyakarta. Andayani compared Universitas Islam Negeri (UIN) Sunan Kalijaga and Universitas Negeri Yogyakarta (UNY), Juwantoro compared UIN Sunan Kalijaga and Universitas Atmajaya. Both concluded that in the context of the implementation and fulfilment of the rights of persons with disabilities on university, UIN Sunan Kalijaga is considered relatively more advanced. While this provides an initial clue as to the conditions on these two universities in Yogyakarta, the research conducted by Andayani and Juwantoro does not further discuss the questions raised: why is UIN Sunan Kalijaga relatively more advanced in the context of disability compared to other faith-based universities and state universities which should be more inclusive? Is Islam an important variable as a moral source that inspires material and spatial practices on Islamic universities to promote social inclusion?

The next related research was conducted by Sholihah (2024) who focused on exploring how the process and challenges of implementing inclusive design in buildings at the oldest Islamic university, Universitas Islam Indonesia (UII) Yogyakarta. Sholihah emphasized the importance of Islamic institutions, especially in realizing inclusive practices, including in the design of spaces and buildings on university. The implementation of inclusive design is considered to have its theological foundation in Islam. However, in her research, Sholihah did not elaborate too much on how the Islamic values of inclusion, which she considered important and in line with inclusion design, drive the process and application of inclusion design in the university environment she studied. Research on the extent to which the ideal spirit of Islam as *raḥmatan lil-'ālamīn* encourages or perhaps even inhibits the implementation of inclusion design has not been widely carried out in scholarly work both in Indonesia and globally.

Therefore, the research that the researchers will conduct intends to continue the studies that have been carried out - and fill the gaps left - by previous researchers. As such, this research will focus on answering the following research questions: (1) How is the spatial arrangement for inclusive mosques on Islamic universities in Yogyakarta?, (2) How is the implementation of inclusive infrastructure in the representational space?, and (3) Elaborate to what extent the ideal spirit of Islam as *raḥmatan lil-'ālamīn* encourages inclusive spatial practices?

METHODS

The object of this research is the spatial organization and accessibility of disability-inclusive mosques on Islamic universities in Yogyakarta. This type of research is non-doctrinal with an approach categorized as sociological and conceptual research (RAVAL, 2018). Primary data sources consist of field data in the form of extensive observation results and semi- structured in-depth interviews with six selected informants. This research uses purposive sampling technique by selecting research informants based on criteria relevant to the focus of the research, including: university officials, lecturers, and university mosque *ta'mīr* managers (people who manage the mosque) In addition to primary data sources, this research also relies on secondary data sources from journals, books and legal documents. Data analysis and interpretation in this research uses the Miles & Huberman model (in Cresswell, 2017) which explains the stages of the analysis process from data collection, data reduction, data presentation, and conclusion. Meanwhile, data validity testing in this research was carried out by triangulating sources.

RESULTS AND DISCUSSION

Spatial Arrangement of Inclusive Mosques for Persons with Disabilities on Islamic Universities in Yogyakarta

The aspect of spatial arrangement in this research can be categorized as part of the representation of space. A representation of space is a space that is imagined and conceptualized by a number of professionals and architects before the actual space is actually built. Simply put, before a certain (social) space becomes concrete and manifest, there must first be a certain design, site-plan, mock-up, policy and so on (Makinde dan Lanrewaju, 2024).

However, in the context of this research, the representation of space is deliberately limited and emphasized on the aspect of policies related to the spatial arrangement of mosques that are inclusive of people with disabilities formulated by leaders on the Islamic universities studied. From the results of data collection work, Islamic universities in Yogyakarta, in particular, do not have spatial arrangements for mosques that are inclusive of people with disabilities.

Universitas Islam Negeri Sunan Kalijaga Religious Laboratory Mosque

Research conducted by Maftuhin shows that Universitas Islam Negeri (UIN) Sunan Kalijaga, formally, does not have specific regulations including in the form of a Rector's Decree related to the inclusive university (Maftuhin, 2020, p. 128). Until now, there is no specific spatial policy related to inclusive mosques at UIN Sunan Kalijaga. However, this does not mean that awareness of the importance of fulfilling the rights of persons with disabilities, especially in mosques within the UIN Sunan Kalijaga university, is low. On the contrary, the commitment to fulfil the rights of persons with disabilities in this university environment is relatively quite strong. The commitment to fulfilling the rights of persons with disabilities, including in the context of the construction of an inclusive UIN Sunan Kalijaga Religious Laboratory mosque, is sourced and derived directly from the vision of UIN Sunan Kalijaga. Arif Maftuhin asserted that "the vision of inclusion has animated the architectural design of the new mosque" (Arif Maftuhin, 2024).

The core-values of UIN Sunan Kalijaga's vision consist of integrative-interconnective, dedicative- innovative, inclusive-continuous improvement. The inclusive spirit is indeed one of the visions emphasized by this university. What is interesting to note is that UIN Sunan Kalijaga's vision related to the spirit of inclusion did not appear since the beginning of this university. Rather, the vision related to inclusion is thought to have emerged - and the most important marker is the transformation process from IAIN to UIN Sunan Kalijaga - in 2004 (Qalyubi, republika.co.id, 20/9/2020). In previous years, it is certain that this university did not have an awareness of inclusion, especially for people with disabilities.

Figure 1. Changes from the Old Mosque to the New Mosque in the UIN Sunan Kalijaga

Universitas Islam Indonesia Ulil Albab Mosque

At Universitas Islam Indonesia (UII), it is also certain that there is no spatial arrangement of mosques that are inclusive of persons with disabilities. The absence of spatial arrangements for mosques that are inclusive of persons with disabilities at UII, makes the Ulil Albab mosque have a fairly low level of accessibility. Efforts made in order to fulfil the rights of persons with disabilities in worship at the Ulil Albab mosque appear to be done sporadically and have emerged more or less only in the past year, such as the initiative to propose the procurement of lifts and the installation of RAM carried out by DPPAI as one of the work units at UII that takes care of the mosque.

In general, the implementation of inclusive design at UII is said to be progressing quite well from year to year. A research conducted by Sholihah (2024) focused on exploring how the process and challenges of implementing inclusive design in buildings at UII Yogyakarta. The research concluded that the process and implementation of inclusive design at UII developed gradually. In the context of UII, according to the research, the process and implementation of inclusive design at UII is divided into four phases, considering that UII, in terms of the age of its establishment, is one of the oldest Islamic universities in Indonesia (Sholihah, 2024).

In the development phase of the first generation, inclusive design has not been implemented at all due to several reasons, namely the lack of awareness and the absence of inclusive building design standards from the public and the government. In the second and third generations, the application of inclusive design began to be applied to pedestrian areas and building entrances and was limited to the ground floor. In the fourth generation phase, building blueprints have implemented inclusive design more thoroughly compared to the previous phases.

Figure 2. Ulil Albab Mosque Seen from the Front and Back

The division of development phases and the application of inclusion design at UII as done by Sholihah (2024), is important to be used to see mosques at UII. The construction and inauguration of the Ulil Albab mosque at UII took place on 17 August 2001. The year when it can be said that awareness of disability rights has not been fully strengthened at UII, considering that Indonesia itself only ratified the CRPD in 2011 and other related regulations emerged in the following years. Architecturally, the Ulil Albab mosque is quite magnificent and beautiful. The dome is golden yellow in colour and the shape of the mosque is thought to be inspired by the Colosseum building in Rome. However, from the beginning, this mosque was not designed with the principle of adequate accessibility for people with disabilities.

Universitas Nahdlatul Ulama Yogyakarta Raden Mas Djatmiko Mosque

Specifically, there is no policy related to the spatial arrangement of mosques that are inclusive of persons with disabilities on the Universitas Nahdlatul Ulama (UNU) Yogyakarta. However, because it is a new building that was built, the construction of the Raden Mas Jatmiko Mosque, which includes and coincides with the construction of the integrated university building, is considered to have fulfilled the provisions of development rules that are accessible to people with disabilities, at least as stipulated in

the Minister of Public Works and Housing (PUPR) Regulation No. 14/PRT/M/2017. Moreover, considering that the construction of the UNU integrated university building was a gift and full support from the government (President Jokowi) given through the Ministry of PUPR (Ahmad Hujaj Nurrohim, 2024). Although the design was not directly from the centre or the Ministry of PUPR, a third party was appointed (Erin Gayatri, 2024). In terms of the construction time, it can be said that the construction of mosques on this Islamic university is in the period of strengthening awareness of the fulfilment of the rights of persons with disabilities.

Universitas Ahmad Dahlan Islamic Centre Mosque

Based on the observations and interviews conducted by researchers in the field, there is no specific spatial arrangement for disability-inclusive houses in Universitas Ahmad Dahlan (UAD). However, despite not having specific spatial arrangements for disability-inclusive mosques, the mosque appears to have been designed not only with architectural aesthetics in mind, but also with accessibility for people with disabilities in mind.

This is understandable because the construction of the Islamic Centre mosque was carried out at a time when awareness of the importance of fulfilling the rights of persons with disabilities and a number of related regulations had begun to strengthen and emerge in Indonesia. The UAD IV integrated university building (which includes the Islamic Centre mosque) was built in 2016. Meanwhile, regulations related to the fulfilment of the rights of persons with disabilities in Indonesia had already emerged in previous years.

Figure 4. The Front of UAD Islamic Centre Mosque

Implementation Fulfilment Facilities Infrastructure that Inclusive in Representational Space

After discussing how the spatial arrangement for mosques on a number of Islamic universities in Yogyakarta in the previous section, in this section the results of the analysis and discussion will be presented on how the implementation of inclusive infrastructure facilities at the "representational space" level. To see how the implementation of inclusive infrastructure facilities, researchers adopt and develop a number of indicators that have been formulated by various parties and sources including: (1) Regulation of the Minister of Public Works and Housing No.14/PRT/M/2017; (2) Arif Maftuhin's research in the book "Disabled Friendly Mosque: From Fikih to Accessibility Practice" published by LKiS in 2013; and (3) The guidebook "Accessibility for All" by Wijang Wijanarko, et al published by SIGAB.

After identifying through the checklist table, the researcher then built a category of level or

level of accessibility of mosques on Islamic universities in Yogyakarta for people with disabilities into three levels or levels as follows: (1) optimal access (full access). This first level is the most ideal level, where accessibility features for people with disabilities are considered and fulfilled as a whole, (2) partial access. The second level is the level where some accessibility features for persons with disabilities have been fulfilled, but not all, and (3) inaccessible. This third level is the worst, which marks the complete absence of accessibility features for people with disabilities.

Universitas Islam Negeri Sunan Kalijaga Religious Laboratory Mosque

Based on field findings, the implementation of inclusive accessibility of mosques at Universitas Islam Negeri (UIN) Sunan Kalijaga can be described as follows: at the partial access level. This mosque is a house of worship in an Islamic university environment in Yogyakarta that is relatively closest to the criteria of inclusiveness for people with disabilities. In other words, the mosque on this university has quite high accessibility features for people with disabilities.

Despite not specifically having spatial arrangements for mosques that are inclusive of persons with disabilities, the leaders on this university captured inclusive ideas, even before regulations related to the fulfilment of rights for persons with disabilities appeared in Indonesia. The struggle for inclusive ideas within UIN Sunan Kalijaga has made university leaders also provide full moral encouragement to activists who are concerned about the same issue (Maftuhin, 2020, p. 128). This can be seen from the position and existence of the Centre for Difable Services (PLD) at UIN Sunan Kalijaga, which is quite active and has an important role in encouraging the fulfilment of the rights of persons with disabilities.

During field research, it was not difficult to find signs and instructions for people with disabilities to access the mosque from the main entrance to the mosque, although the signs and instructions are not yet equipped with teletext and braille. The entrance to the mosque is also equipped with yellow guiding blocks and warning blocks. At the security post near the mosque's main entrance, a wheelchair is always available for anyone who needs one. The security guards who are on guard are usually always ready to help worshipers who want to worship at this mosque, including people with disabilities.

Apart from being equipped with yellow guiding blocks and warning blocks, the outside of the mosque is also equipped with a RAM with a standard slope. The mosque is quite spacious, the floor is textured, not slippery, and there are no rain splash when it rains. The mosque has an entrance that is quite accessible for people with disabilities. The mosque does not need a lift because the mosque is not designed to have many floors, and there is already a special lane for people with disabilities. In the inner area of the mosque, there is indeed a special pathway for people with disabilities that facilitates their access, especially from the toilet, bathroom, and ablution place to the inside or prayer area.

People with disabilities, especially wheelchair users, are allowed to bring their wheelchairs into the prayer space. In the mosque, a Braille version of the Qur'an is provided, a pulpit that can be accessed by disabled preachers, and Friday sermon material provided in an accessible form with a sign language interpreter. Judging from the checklist table of indicators of inclusive mosques for people with disabilities, many accessibility features are available / fulfilled in the UIN Sunan Kalijaga Religious Laboratory mosque.

Tabel 1. Outdoor Space of Religious Laboratory Mosque

No.	Ideal Condition	Existing	None	Description
1.	There are clear directions, posted at the correct viewing distance, and equipped with braille and teletext	✓		Inadequate
2.	There is a *guiding* path in the form of *guiding blocks* And *warning blocks*	✓		Adequate

No.	Ideal Condition	Existing	None	Description
3.	a. Disabled parking is available, at least the parking space is 370 cm wide for single parking and 620 cm wide for double parking. b. The car park has also been connected to the ram and the road leading to other facilities in the university mosque		✓	Inadequate
4.	a. There is a ram with a standard slope b. The minimum width of the ram is 95 cm without safety edge and 120 cm with safety edge. c. The ram is also equipped with a handrail made of iron with a height of 65-80 cm	✓		Adequate
5	Bordes: flat faces at the beginning or end of the ram, minimum size 160 cm to allow for turning.	✓		Adequate
6.	The floor of the hallway is made of material that is not slippery and does not appear when it rains	✓		Adequate
7.	Hallway width of at least 1.8 metres	✓		Adequate

Table 2. Indoor Space of Religious Laboratory Mosque

No.	Ideal Condition	Existing	None	Description
1.	a. Has an accessible entrance door: b. Not a sliding door, heavy door, has a small door leaf and a door that opens in 2 directions. And doors that open in two directions. c. Accessible door sizes are in the range of 90-110 cm (for wheelchair or crutch users). for wheelchair or crutch users) d. Door handles can be used by everyone e. Glass doors are equipped with kick plates and colour stickers	✓		Adequate
2.	Has an accessible lift: the size of the lift room is adequate and is equipped with braille and teletext		✓	No Need for Lifts
3.	a. Have accessible ablutions, bathrooms and toilet: b. The number of bathrooms and toilets is balanced with the number of users c. Enough space for wheelchair users d. Have equipment that is easy for anyone to use e. Equipped with a toilet seat and handrail f. Faucet height between 90-110 cm and faucets that have handles		✓	Inadequate
4.	Information services and luggage storage inside the university mosque, with tables that are lowered and adjusted to the basic size of wheelchair users	✓		Inadequate
5.	Has a dedicated *shaf* (line) for wheelchair users	✓		Adequate
6.	Has a *khutbah* pulpit that can be accessed by *khātibs* who use wheelchairs	✓		Adequate
7.	Available braille and teletext versions of the Qur'an	✓		Adequate
8.	*Khutbah* and recitation materials are provided in an	✓		

No.	Ideal Condition	Existing	None	Description
	accessible form (audio, text, sign language)			Adequate

Research conducted by Maftuhin in 2013, showed that the mosque of UIN Sunan Kalijaga's Religious Laboratory was less accessible. Although Maftuhin also asserted that this mosque, at the time, was considered relatively closest to the accessibility criteria compared to the three other mosques he researched: Gede Kauman Mosque, Syuhada Mosque in Kota Baru and UGM Mosque, which he considered inaccessible (Maftuhin, 2020).

The development of disability-inclusive infrastructure at UIN Sunan Kalijaga's Religious Laboratory mosque cannot be separated from the important findings of Maftuhin's research. For example, if in 2013 this mosque did not have an accessible pulpit and Friday sermon material, then in the following years, this mosque has provided a pulpit that can be accessed by people with disabilities and the Friday sermon material began to be delivered in an accessible form because it provides sign language interpreters. This means that at this time there is a significant dynamic of progress from this mosque that is recorded in the research that this researcher conducted.

When compared to the results of Maftuhin's research (2013), a number of aspects show improvement, while other aspects are still stagnant. Here are some aspects that are still stagnant and have not changed: (1) there is no special parking for people with disabilities. (2) Although the ablution area is quite spacious and can be accessed by wheelchairs, the position of the water tap is relatively high. (3) The bathroom and toilet doors are too small for wheelchairs to enter. Closets are also not equipped with handrails. (4) The guiding path in the form of yellow guiding blocks in this mosque, in the observation of researchers, is often carelessly used as an illegal motorbike parking place by irresponsible users. Thus disrupting access for people with disabilities.

Figure 5. The Appearance of Facilities and Infrastructure at the UIN Sunan Kalijaga's Religious Laboratory Mosque

Universitas Islam Indonesia Ulil Albab Mosque

Based on the research findings, mosque on the Universitas Islam Indonesia (UII) are concluded to be at the partial access level. The Ulil Albab Mosque at UII even has a fairly low accessibility feature when compared to mosques on other Islamic universities studied in this research. The inclusive spirit in the UII university, especially in the Ulil Albab mosque, is more drawn to the issue of the religious domain or inclusiveness in the religious context than inclusiveness in the context of disability. Discussions related to the management of mosques so that they are not controlled only by puritanical Islamic factions are often more prominent and loud than

discussions about mosques and the fulfilment of the rights of persons with disabilities.

The UII university, as stated in the previous section, does not specifically have a policy related to the spatial arrangement of mosques that are inclusive of persons with disabilities. In addition, when viewed from the year of construction, this mosque was also relatively built in the years before the strengthening of awareness of the fulfilment of the rights of persons with disabilities and the emergence of a number of related regulations in Indonesia. So from the beginning, the design of this mosque did not have a blueprint for a building that adequately implemented inclusive design. Instead, it only prioritised prominent architectural aesthetics. This is also confirmed by research conducted by Sholihah (2024) which confirms that in the UII environment, blueprints that apply inclusive design are only new buildings. While the Ulil Albab mosque is an old building that has relatively not undergone fundamental and comprehensive renovations.

Table 3. Outdoor Space Ulil Albab Mosque

No.	Ideal Condition	Existing	None	Description
1.	There are clear directions, posted at the correct viewing distance, and equipped with braille and teletext		✓	Inadequate
2.	There is a *guiding* path in the form of *guiding blocks* and *warning blocks*		✓	Inadequate
3.	a. There is special disabled parking, at least the parking space has a width of 370 cm for single parking and 620 cm for double parking. b. The car park is also connected to the ram and the road to other facilities in the university mosque.		✓	Inadequate
4.	a. There is a ram with a standard slope b. The minimum width of the ram is 95 cm without safety edge and 120 cm with safety edge. c. The ram is also equipped with a handrail made of iron with a height of 65-80 cm.	✓		Adequate
5	Bordes: a flat face at the beginning or end of the ram, minimum size 160 cm to allow f o r turning.	✓		Adequate
6.	The floor of the hallway is made of a material that is not slippery and does not appear when it rains.	✓		Adequate
7.	The width of the hallway is at least 1.8 metres	✓		Adequate

Table 4. Inner Space Ulil Albab Mosque

No.	Ideal Condition	Existing	None	Description
1.	Has an accessible entrance door: a. Not a sliding door, a heavy door, has a small door leaf and a door that opens in 2 directions. b. Accessible door size is in the range of 90- 110 cm (good for wheelchair or crutch users). c. Door handles can be used by everyone d. Glass doors are equipped with kick plates and colour stickers	✓		Adequate
2.	Has an accessible lift: the size of the lift room is adequate and equipped with braille and teletext	✓		Adequate

No.	Ideal Condition	Existing	None	Description
3.	Have accessible ablutions, bathrooms: a. The number of bathrooms and toilets is balanced with the number of users b. Enough space for wheelchair users c. Has equipment that is easy for anyone to use d. Equipped with a toilet seat and handrail e. Faucet height between 90-110 cm and faucets that have handles		✓	Inadequate
4.	Information services and luggage storage in the university mosque, with a table that is lowered and adjusted to the basic size of wheelchair users		✓	Inadequate
5.	Has a dedicated *shaf* for wheelchair users		✓	Inadequate
6.	Has a *khutbah* pulpit that can be accessed by *khatibs* who use wheelchairs		✓	Inadequate
7.	Available braille and teletext versions of the Qur'an		✓	Inadequate
8.	*Khutbah* and recitation materials are provided in accessible forms (audio, text, sign language)		✓	Inadequate

When researchers went to the field, it was difficult to find clear directions for people with disabilities to access the Ulil Albab mosque. Although the main road into UII already has a *guiding block* for people with disabilities, the *guiding block* is not connected to the entrance to the mosque area. The mosque does not have a special car park for people with disabilities.

Ulil Albab Mosque also does not have a special bathroom for people with disabilities. The bathrooms, toilets and ablutions at the Ulil Albab mosque are not accessible at all. The doors of the bathrooms and toilets are too small, making them inaccessible to wheelchairs. The toilets are not equipped with toilet seats and handrails. The water tap in the ablution place is relatively high. In the prayer area, there is no special shaf for people with disabilities in this mosque. However, wheelchairs are allowed to enter the prayer area. Meanwhile, the pulpit for the Friday sermon has a height that is difficult for disabled preachers to access. The Friday sermon material has not been delivered in an accessible form by providing sign language interpreters. Braille version of Al-Qur'an is also not found.

However, some improvement initiatives have begun in the past year. This can be seen, for example, in the installation of a lift and the installation of RAM, which was only carried out in 2024. Given that the prayer space in this mosque is on the second floor, the presence of a lift is crucial in terms of accessibility for people with disabilities. The size of the lift in this mosque is large, according to the size of the coffin. Initially, the initiative to provide the lift emerged as a response to the difficulty of carrying the bodies of a number of figures in the UII community who wanted to be prayed in this mosque before being buried. Although the initial motivation was not disability, the lift's function is now inclusively relevant.

Figure 6. The Appearance of Facilities and Infrastructure at the Ulil Albab UII Mosque

Universitas Nahdlatul Ulama Yogyakarta Raden Mas Djatmiko Mosque

Based on the research results, the accessibility of mosques on the Universitas Nahdlatul Ulama (UNU) Yogyakarta university for persons with disabilities is concluded to be at the level of partial access. As stated in the previous section, the UNU Yogyakarta university does not specifically have spatial arrangements for mosques that are inclusive of persons with disabilities. Nevertheless, the mosque on this university has quite high accessibility features. This can be explained by the following points: (1) The UNU Yogyakarta building, which includes the Raden Mas Djatmiko mosque building, is a relatively new building that was built in a year where awareness related to the fulfilment of the rights of persons with disabilities had begun to strengthen and the rights of persons with disabilities had begun to strengthen and a number of related regulations had emerged in Indonesia. (2) It was a gift from the government (President Jokowi) given through the Ministry of PUPR. Therefore, a number of informants in this research believe that the construction process of this new building automatically fulfils the provisions of regulations related to the construction of buildings that must be accessible as mandated in the Regulation of the Minister of Public Works and Housing No. 14/PRT/M/2017.

Table 5. Outdoor Space Raden Mas Djatmiko Mosque

No.	Ideal Condition	Existing	None	Description
1.	There are clear directions, posted at the correct viewing distance, and equipped with braille and teletext	✓		Adequate
2.	There are guiding blocks and warning blocks.	✓		Adequate
3.	a. There is special disabled parking, at least the parking space has a width of 370 cm for single parking and 620 cm for double parking. b. The car park is also connected to the ram and the road to other facilities in the university mosque.	✓		Adequate

4.	a. There is a ram with a standard slope b. The minimum width of the ram is 95 cm without a safety edge and 120 cm with a safety edge. c. The ram is also equipped with a handrail made of iron with a height of 65-80 cm.		✓	Not Required
5	Bordes: a flat face at the beginning or end of the ram, minimum size 160 cm to allow for turning.		✓	Not Required
6.	The floor of the hallway is made of materials that are not slippery and do not appear when it rains	✓		Adequate
7.	The width of the hallway is at least 1.8 metres	✓		Adequate

Table 6. Inner Space Raden Mas Djatmiko Mosque

No.	Ideal Condition	Existing	None	Description
1.	Has an accessible entrance door: a. Not a sliding door, a heavy door, has a small door leaf and a door that opens in 2 directions. b. Accessible door size is in the range of 90- 110 cm (good for wheelchair or crutch users). c. Door handles can be used by everyone d. Glass doors are equipped with kick plates and colour stickers	✓		Adequate
2.	Has an accessible lift: the size of the lift room and equipped with braille and teletext	✓		Adequate
3.	Have accessible ablutions, showers and toilets: a. The number of bathrooms and toilets is balanced with the number of users b. Enough space for wheelchair users c. Has equipment that is easy for anyone to use d. Equipped with a toilet seat and handrail e. Faucet height between 90-110 cm and faucets that have handles	✓		Adequate
4.	Information services and luggage storage inside the university mosque, with a table that is lowered and adjusted to the basic size of wheelchair users	✓		Adequate
5.	Has a dedicated *shaf* for wheelchair users		✓	Inadequate
6.	Has a *khutbah* pulpit that can be accessed by *khatibs* who use wheelchairs		✓	Inadequate
7.	Braille and teletext versions of the Qur'an available		✓	Inadequate
8.	*Khutbah* and recitation materials are provided in accessible form (audio, text, sign language)		✓	Inadequate

When the researcher went to the field several times to this university, it was not difficult for the researcher to find signs and directions intended for people with disabilities. Guiding paths for people with disabilities in the form of guiding blocks can be seen starting from the main entrance to this university. When entering the parking area, there are two special parking lots for people with disabilities that are given a special sign and dark red colour at the front and back of the university. There is no RAM in the university, as the flat contours of the building do not demand the installation of RAM. In the lobby near the main entrance, there is a low security information desk that makes it easy for people with disabilities. At this information desk, a wheelchair is also provided for those who need it. The security guards on duty are always ready to help, including assisting students and guests with disabilities who are visiting the UNU Yogyakarta university.

Raden Mas Djatmiko Mosque is an indoor mosque. It is located on the 5th floor of UNU Yogyakarta's new university building. Although the mosque is located on the 5th floor, there is a lift with handrail that is accessible for people with disabilities. The mosque is also equipped with special bathrooms and toilets for people with disabilities. The bathrooms and toilets are fitted with toilet seats and handrails. The water tap in the ablution place is low and has a handle so that it is not difficult for people with disabilities. Wheelchair users are allowed to enter the prayer area. Although various facilities are available, some important aspects still need to be improved to achieve full inclusivity. Facilities that are not yet available in this mosque are: special shaf, Braille version of al-Qur'an, Friday sermon materials that have not been delivered in an accessible form, and a low-sized pulpit that can be accessed by people with disabilities.

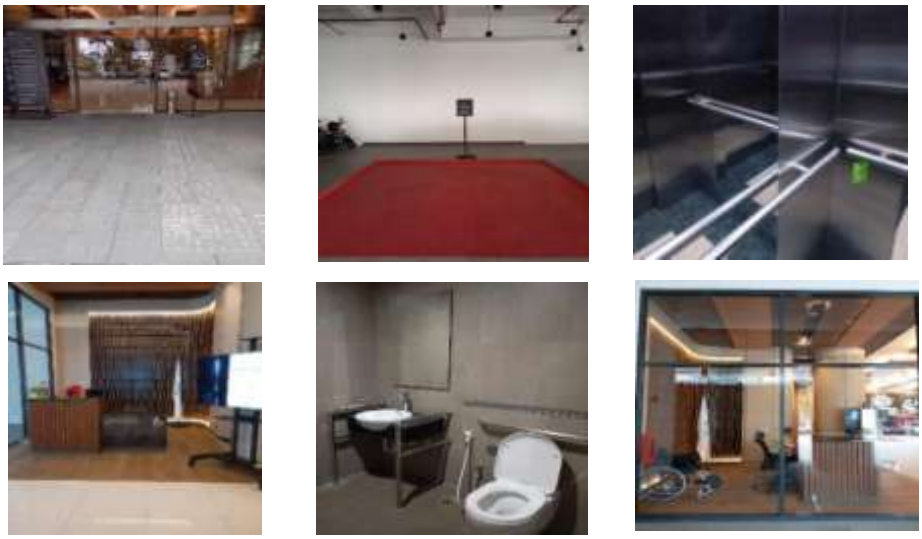

Figure 7. The Appearance of Facilities at the Raden Mas Djatmiko Mosque

Universitas Ahmad Dahlan Islamic Centre Mosque

Based on the research results, the accessibility of mosques on the Universitas Ahmad Dahlan (UAD) for people with disabilities is concluded to be at the level of partial access. The UAD Islamic Center Mosque, in certain assessments, especially from the time process of its construction, is a new building that has just been built in a year where awareness of the importance of fulfilling the rights of persons with disabilities has strengthened and a number of regulations that protect the rights of persons with disabilities have emerged in Indonesia. Therefore, although it does not specifically have a policy related to the spatial arrangement of mosques that are inclusive of people with disabilities, this mosque has quite high accessibility features.

Table 7. Outer Space of Islamic Centre Mosque

No.	Ideal Condition	Existing	None	Description
1.	Directions are clear, posted at the correct viewing distance, and include braille and teletext		✓	Inadequate
2.	There are guiding paths in the form of guiding blocks and warning blocks		✓	Not adequate
3.	1. There is special disabled parking, at least the parking space has a width of 2. 370 cm for single parking and 620 cm for double parking. 3. The car park is also connected to the ram and the road to other facilities in the university mosque.		✓	There is no special parking for people with disabilities. But there are accessible areas.
4.	1. There is a ram with a standard slope 2. The minimum width of the ram is 95 cm without edges and 120 cm with a safety edge. 3. The ram is also equipped with a handrail made of iron with a height of 65-80 cm.	✓		Adequate
5	Bordes: flat faces at the beginning or end of a ram, size minimum 160 cm so that it is free to turn	✓		Adequate
6.	The floor of the hallway is made of a material that is not slippery and does not appear when it rains	✓		Adequate
7.	Minimum width of the hallway 1.8 metres	✓		Adequate

Table 8. Inner Space of Islamic Centre Mosque

No.	Ideal Condition	Existing	None	Description
1.	Has an accessible entrance door: a. Not a sliding door, a heavy door, has a small door leaf and a door that opens in 2 directions. b. Accessible door size in the range of 90-110 cm (good for wheelchair or crutch users) c. Door handle can be used by everyone d. Glass door equipped with kick plate and colour sticker	✓		Adequate
2.	Has an accessible lift: size size of lift room and braille and teletext		✓	No Equipped
3.	Has places ablutions, bathrooms and toilets that are accessible: a. The number of bathrooms and toilets is balanced with the number of users. b. Enough space for wheelchair users c. Have equipment that is easy for anyone to use d. Equipped toilet sit and handrail e. Faucet height between 90-110 cm and faucets that have handles	✓		Adequate
4.	Information services and luggage storage inside the university mosque, with tables that are lowered and adjusted to the basic size of wheelchair users	✓		Adequate

5.	Has special *shaf* for wheelchair users	✓	Inadequate
6.	Has a *khutbah* pulpit that is accessible to *khatibs* who use wheelchairs	✓	Inadequate
7.	Braille and teletext versions of the Qur'an available	✓	Inadequate
8.	*Khutbah* and recitation materials are provided in an accessible form (audio, text, sign language)	✓	Inadequate

Initially, when conducting *preliminary research, the* researcher had built an assumption that mosques on the UAD university were not inclusive and accessible for people with disabilities. As stated in the previous section, the UAD Islamic Centre mosque looks architecturally magnificent and beautiful. The appearance of this mosque is still influenced by the view of the Most High God which manifests in the architectural aesthetics of the mosque. The architectural aesthetics that accentuate the "height" can be seen from the design of the high stepped stairs and flanked by two tall twin dances. But the researcher's initial assumption was dismissed, after the researcher made more extensive observations and observations in all parts of this mosque.

On the left side of the front of the UAD Islamic Centre mosque, there is a special lane for people with disabilities that can be passed by wheelchair users and three-wheeled motorbikes. The three- wheeled motorbike in question is a modification of the motorbike commonly used by people with disabilities. The mosque is not yet equipped with a lift, but there is already a special lane for people with disabilities to easily enter the prayer area.

This special path for people with disabilities is directly connected to the front hallway on the second floor of the mosque, where prayer is held. So people with disabilities can directly park their vehicles in the hallway at the front of the second floor, and can directly enter the prayer area. The Islamic Centre Mosque does have three floors: the first floor is used for certain activities such as receptions and other meetings, as well as the *ta'mīr* office. The second floor is the place of prayer, especially for male worshipers. Meanwhile, the third floor is a prayer space for female worshipers. Inside the UAD Islamic Centre mosque, there are special bathrooms and toilets for people with disabilities, equipped with toilet seats but no handrails. The ablution place in this mosque is quite accessible for people with disabilities: wheelchairs can enter, the water tap is low, there is a seat that makes it easier for people with disabilities when they want to perform ablution.

Although the mosque does not have a special *shaf* (line) for people with disabilities, wheelchair users are allowed to enter the prayer area. In fact, the mosque also provides special chairs for people with disabilities. Apart from not having a special *shaf* for people with disabilities, there are several other accessibility features that are not yet available in this mosque: a Braille version of the Qur'an, a pulpit that can be accessed by the preacher with disabilities, and Friday sermon materials that have not been delivered in a form that is accessible to people with disabilities. Some of these accessibility features are not yet available, which is understandable considering the mosque is relatively newly built. The process of trying to develop facilities that are inclusive for people with disabilities is still ongoing. The urgency of providing sign language interpreters for the Friday sermon, for example, has been raised and discussed in meetings at the *ta'mīr* level. But it has not yet been realized (Alung Prasetyo, 2024). At the time of this research, the Islamic Centre mosque was still under renovation.

Figure 8. Appearance of Facilities at the UAD Islamic Centre Mosque

Islam as *Raḥmatan lil-'Ālamīn* and Inclusive Spatial Practices in Mosques on Islamic Universities in Yogyakarta

This section aims to elaborate on how and to what extent Islam, which is often understood, believed, and positioned as a religion of goodness for all *(raḥmatan lil-'ālamīn)*, encourages inclusive spatial practices, especially for people with disabilities in mosques on a number of Islamic universities in Yogyakarta. Spatial practices, in the context of this research, refer to Henri Lefebvre's triadic concept. Lefebvre defines spatial practices as activities that can be observed in space. For Lefebvre, the spatial practices of any society can be revealed by describing its space (Baur, N., Hering, L., Raschke, A. L., & Thierbach, C, 2014). In the context of this research, spatial practices in Islamic universities in Yogyakarta can be revealed by describing the spaces in them, especially mosques as (social) spaces in the environment of Islamic universities in Yogyakarta.

As is widely understood, in Islam, inclusion, equality, justice, are central and main topics (Yamani, 2002; Madjid, 2009), in addition to liberation (Kuntowijoyo, 1991). In fact, the spirit and character of early Islam is inclusion and openness to others with the spirit of building justice and equality. On the contrary, Islam strongly condemns the practice of discrimination. Therefore, Islam is often called a religion that is *raḥmatan lil-'ālamīn*. Although in Islam, especially in the Qur'an, as-Sunnah, and pre-modern Islamic history, the term disability is completely unknown (Bazna and Hatab, 2005). However, this does not mean that Islam is ignorant and does not care about people with disabilities.

In fact, the Qur'an concentrates on the idea and places a strong emphasis on the importance of giving respect, honour and responsibility to Muslims to help improve their condition (Assan in Amanze & Nkomazana, 2020). In fact, in the Qur'anic Surah 'Abasa, Muhammad himself was directly reprimanded by God for being surly, frowning, turning away, and treating a blind man named Abdullah bin Ummi Maktum with discriminatory treatment in a meeting forum. From then on, inclusion, equality, justice, became the horizon of awareness and practice in early Islamic life.

Hiam Al-Aoufi, Nawaf Al-Zyoud, & Norbayah Shahminan in *"Islam and the Cultural Conceptualisation of Disability"* are right to conclude that the theory and practice of caring for people with disabilities already existed during the time of the Prophet Muhammad (Al-Aoufi, Al-Zyoud and Shahminan, 2012) and was then followed and emulated by a number of his followers during the Sahabi period and afterwards. This approach to people with disabilities in the early Islamic era has, admittedly, had a global influence on the formation of policies and legislation designed to provide services to people with disabilities in contemporary times (Ibrahim and İsmail, 2017). At this point, as emphasized above, it becomes important to elaborate on the extent to which the spirit of *raḥmatan lil-'ālamīn* in Islam on Islamic universities in Yogyakarta is translated into

spatial practice in the form of adopting and implementing disability-inclusive designs in buildings on university.

After conducting data gathering through extensive observation and a series of in-depth interviews, the results of this research analysis show that the spirit of Islam as a religion of goodness for all *(raḥmatan lil-'ālamīn)* on Islamic universities in Yogyakarta has not fully encouraged inclusive spatial practices for people with disabilities in mosques. In the UIN Sunan Kalijaga university, although it does not have specific policies related to spatial arrangements for mosques that are inclusive of people with disabilities, its leaders actively capture inclusive ideas that come from the West. These inclusive ideas that come from outside are then dialogued with Islamic discourses. It is quite difficult to say that disability-inclusive spatial practices on this university are directly and from the beginning driven by the Islamic values that underpin them as an Islamic university.

The same was found in the next two Islamic universities, UNU and UAD. Although they do not have specific policies related to the spatial arrangement of mosques that are inclusive of persons with disabilities, the Raden Mas Djatmiko mosque and the Islamic Centre mosque are concluded to be at the partial access level to be at the level of partial access. In other words, quite inclusive. The inclusivity in the two mosques is understandable because both are relatively new buildings that were built in a year when awareness of the importance of fulfilling the rights of persons with disabilities and a number of related regulations began to strengthen and appear in Indonesia. The construction of mosques on the universities of UNU and UAD became quite inclusive because it was required by the legal regulations issued by the government.

Therefore, the spatial practices that are inclusive of persons with disabilities in mosques at UNU and UAD are still in doubt as to whether they originate entirely from their struggle with Islamic values or not. One of the informants we interviewed confirmed that normatively it is not difficult to find certain teachings in Islam that are in line with the discourse on the fulfilment of the rights of persons with disabilities, which in fact originated from the West. However, whether Islam is the main source that encourages inclusive spatial practices for people with disabilities on this Islamic university is another thing that should be questioned.

> The issue of disability is in fact an unfamiliar issue for most people. Even in Indonesia, it's common to see people with disabilities. But the perspective on disability and inclusion is not yet *clear*. So that a university that is in fact driven by an Islamic spirit *background*, for example if the value, we find a lot of it in the teachings, but whether that is the main drive, that is what needs to be questioned. Because honestly, to encourage or mainstream disability and social inclusion issues on university is not easy (Erin Gayatri, 2024).

Meanwhile, the mosque on the UII university seems to be an anomaly in itself. Spatial practices for people with disabilities in this mosque can be said to be quite discriminatory for people with disabilities because it has low accessibility features when compared to the three mosques on the other three Islamic universities. In the Ulil Albab mosque, it was found to have many barriers for people with disabilities. This condition is rather unfortunate, considering that the Ulil Albab mosque is located in the oldest Islamic university in Indonesia. Of course, this portrait shows that from the beginning, the Islamic university, especially the UII university, did not have an awareness of the fulfilment of the rights of persons with disabilities. Although normatively, related teachings and values are inherently found in Islam.

In fact, in its contemporary development, the Ulil Albab mosque remains relatively slow in capturing and adopting ideas and demands for the importance of fulfilling the rights of persons with disabilities in worship, even though these ideas and demands have strengthened in Indonesia today. The spirit of Islam as a religion of goodness for all *(raḥmatan lil-'ālamīn)* in the context of the Ulil Albab mosque, seems to be better understood and lived as an attitude of openness to others of different religions and religious thoughts. It is not inclusiveness to those who have another body

(experience). At this point, we witness a kind of invisible normativity phenomenon*:* the invisibility of the needs of marginalized bodies in the dominant religious discourse on Islamic universities, especially in the Ulil Albab mosque.

Of course, mosques on Islamic universities that do not embody the spirit of *raḥmatan lil-'ālamīn* in spatial practices that are inclusive of people with disabilities, it is not an exaggeration to say that they practice what is called "discriminatory architecture" (Fitzsimons in Boys, 2017). This in itself contrasts with the spirit of Islam, which is inclusive and condemns discriminatory practices.

Discriminatory spatial practices generally always refer to the able-bodied paradigm, which only considers and bases on the paradigm and experience of bodies that are considered "healthy" or "normal". But, at the same time, it performs spatial marginalization or "exclusion" of other bodies. And, the exclusion of other bodies in modern society is usually done by placing them in two frameworks: individualization and medicalization (Price in Boys, 2017). That is, the other body is considered as an individual issue and differentiated between healthy and sick bodies. Therefore, Titchkosky in "The Question of Access" states that persons with disabilities, such as wheelchair users, for example, are always described as never appearing, excluded, or their presence is considered always absent in spatial issues, including in mosques on Islamic universities, resulting in socio-spatial injustice for people with disabilities.

CONCLUSION

After extracting and analyzing the data, this research resulted in several conclusions, namely: First, Islamic universities in Yogyakarta do not yet have specific rules and policies related to spatial mosques that are inclusive of people with disabilities. Second, most mosques on Islamic universities in Yogyakarta have fulfilled some accessibility criteria. In other words, mosques on Islamic universities in Yogyakarta are at the partial access level, and all of them have not yet reached optimal access (full access). Although both are at the partial access level, each mosque on the Islamic university has certain notes. Mosques on the universities of Universitas Islam Negeri Sunan Kalijaga, Universitas Ahmad Dahlan and Universitas Nahdlatul Ulama are considered to have higher accessibility features compared to mosques at Universitas Islam Indonesia which appear to be filled with many obstacles. Third, the value of *raḥmatan lil-'ālamīn* on Islamic universities does not seem to fully encourage inclusive spatial practices and instead shows discriminative architecture that results in socio-spatial injustice for people with disabilities.

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