The Concept of Settlement in Islam

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Abstract

As a complete religion, Islam not only contains the rules of worship to Allah but also the rules of human life as a khalifah on earth, including the settlement arrangement. The ways of arranging settlements based on norms and rules in Islam should be the guiding into settlement development that accommodates the need for worship, socialize with neighbours or another human, and also friendly to nature.

Many settlement concepts raise a variety of problems as it is appointed to secular or atheist patterns that eliminate the God involvement in human activities and deny the position of humans as a creature created by God. The study of settlement arrangement based on the concept of Islam contains the primacy of the purpose of settlement arrangement, especially to accommodate human beings to perform the obligation to worship Allah, accommodate the human interest (work and socialize), and the principle of not destroying nature / environment in line with Islamic concept of rahmatan lilalamin.

In such a situation, it is necessary to have known that the old settlements laid out in the Islamic concept established and still exist today, sustainable, and even become a big city. The methodological approach in this investigation is to analyze cases of old cities in Islamic countries in terms of the settlement development paradigm associated with the literature in Islam, including on land use, neighbouring ethics, creation of public facilities, open space, access to social services, local governance, security and safety, and socio-cultural diversity.

The objective of the study of the settlement concept in Islam is to restore the original function of science as a tool of human beings in performing their duties as khalifah on earth, to worship Allah, and to protect nature from being used arbitrarily or being damaged. It is hope, Islamic settlement concept directing the realization of feasible, proper, and clean governance in Indonesia, obtain and generate into the real civilized society (Madani).

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1.   Introduction

The chronicle of the settlements and the concept of settlements has existed since thousands of years ago. Some of the known concepts lave long existed in Egypt, Greece, Middle East, China, and Japan.

The history of settlement concept in Egypt is known from the remains of ancient city relics from 3000 years BC has been studied by scientists. The findings reveal that primordial Egypt creates its cities very carefully and have been planned very well by the inhabitants. Land use is considered by dividing up the zones and social strata in the community. Interconnecting links between locations are made in a grid pattern. These cities have even developed an initial sanitation system in the configuration and design of structured gutters as city drainage.

Then the old-time Romans and Greeks also applied a similar city plan. A patch of the territory is divided into measurable blocks with different functional divisions. These cities are generally square with the distribution of square grids as well. Also made diagonal paths from the four sides of the town to shorten travel time from one side of the town to the other side. This transportation system is deliberately developed for public convenience and military needs. The scheme can still be visible in the city of Turin and many other ancient cities in Europe.

The history of settlement concept in Japan has begun since the days of feudal rulers and landlords. At the finale of the 6th century, the emperor's palaces were built in Asuka as the dwelling place of the ruler because of the strategic geographical and political perspective. The settlements at that moment were actually centred on the palace as the emperor's dwelling, not as a centre of government administration. The people of that time could suffice themselves with existing agricultural produce and were thought to be similar to those of ancient Egypt. It was since the seventh century that the growth of the settlement centre began to suit as the core of bureaucracy and had to attribute such as the administration of modern government (Chin Siong, 1999: 10).

Based on changes and renewals in the understanding or thought of settlements, it is crucial to promote the perception of sustainable settlements in this era. In addition, the planning process has also predicted population growth that can serve as a basis for preparing appropriate facilities and infrastructure to support development.

Development of settlements in the present is more directed to development in urban areas or rural areas that change into urbanized areas. In general, the city is defined as a surface area where there is a concentration of population and various kinds of economic activities, social culture, and government administration. Furthermore, the city covers the geographical area which is mainly used for settlements, has a relatively large population, limited land area, non-agricultural dominant livelihoods, mostly tertiary sector activities (trade, transportation, finance, banking, education, health, and other services), as well as the secondary sectors (industry and manufacturing), and patterns of relationships among individuals in society are more rational, economic, and individualist.

Ebeneser Howard (in Adisasmita, 2010: 54) develops a garden city concept designed to improve the quality of industrial city life that lives in the worse settlement area. This concept uses three principles: (1) the land is controlled or controlled by the government, (2) is carefully designed and complete elements, (3) there is a green line in the format of a city park or agricultural terrain surrounding the city to limit the physical growth of the city. Adisasmita (2010: 55) also exemplifies cities that are concerned with clean urban environmental conditions such as the city of Canberra, build three large lakes to create fresh and clean air because it can reduce air pollution. The area of the settlements is scattered, with the city planning plan being contested to get the best planning.

However, it should be known that the concept of good settlements is a comprehensive settlement arrangement as in the frame of Islam that prepares and provides the needs of worshipping God, accommodating the need to socialize with neighbours and the need to work, and accommodate the harmony of human life with nature or protecting the environment.

2.   Literature Review
a.   The concept of settlements in Indonesia

In Indonesia, the effort in planning the land use of a sector which contains the division into some certain functions or special function, for example for the function of the settlement, trade function, the function of an industrial estate, and others. As the land use planning or arrangement is a prominent factor in environmental management. In the Guidelines for the Preparation of RDTR (Rencana Detail Tata Ruang) and the Regulation of Zoning of Regencies / Municipalities as Attachment to the Regulation of Ministry of Public Works of the Republic of Indonesia no. 20 of 2011 regulated land use regulations in Indonesia, including on settlements. This arrangement creates two main areas that must be managed in balanced, namely protected areas and cultivation areas.

In the Regulation of Ministry of Public Works of the Republic of Indonesia no. 20 of 2011 as well as in the Government Regulation no. 15 of 2010, defines the Protected Area as a designated area with a primary function to protect the environment which includes natural resources and artificial resources. Meanwhile, according to the Presidential Decree of the President of the Republic of Indonesia no. 32 of 1990 article 1, the protected area is a defined area with the principal purpose of protecting the environment which includes natural resources, artificial resources and historical value and culture of the nation for the benefits of sustainable development. The following table classification of protected areas according to the Presidential Decree of the President of the Republic of Indonesia no. 32 of 1990:

TABLE 1
CLASSIFICATION OF THE PROTECTED ZONE

Protected area	Areas that provide protection under the area	1. Protected forest area 2. Peatlands area 3. Water catchment areas
	Protected local area	1. Beach border 2. River border 3. Regions around the lake/reservoir 4. Regions around the spring
	Nature reserve areas and cultural heritage	1. Nature reserve area 2. Natural marine reserve areas and other waters 3. Mangrove forest area 4. National parks, forest parks, and nature parks 5. Area of cultural and scientific heritage
	Areas prone to natural disasters	

Source: the Presidential Decree of the President of the Republic of Indonesia no. 32 of 1990.

While the cultivation area based on the Regulation of Minister of Public Works of the Republic of Indonesia no. 41 / PRT / 2007 is a denote area with a primary function to be cultivated on the principle of conditions and potential of natural resources, human resources, and artificial resources. In the Law of the Republic of Indonesia no. 26 of 2007 stated that the included in the area of cultivation in the area of production forest allocation, the area of forests, the area of agricultural allotment, the area of fisheries allotment, mining area designation, settlement area, industrial designation area, the area of tourism designation, the area of worship, education, and security defense areas.

Explanation of settlement designation area can be read in the Regulation of Minister of Public Works of the Republic of Indonesia no. 41 / PRT / 2007 which defines the settlement designation area is the area designated for residence or residential environment and place of activities that support for life and livelihood. Areas designated as settlement sites, within the Regulation shall be determined to follow the characteristics of the location and suitability of the land as follows:
1) Flat to wavy topography (0 - 25% slopes of land).
2) Available sources of water, both groundwater and water treated by the organizer with sufficient quantities supply 60 litres/ person/day up to 100 litres/ person/day.
3) Disaster-prone free areas (flood, landslide, erosion, abrasion).
4) Good to medium drainage.
5) Not in the boundary territory of the river/ beach/reservoir/ lake/ spring/drainage/railway and safe area of flight.
6) Not in a protected area.
7) Not located in agricultural / buffer cultivation area.
8) Avoiding technical irrigation rice fields.

Regarding the quality of land related to the management of residential areas, the parameters used by Baja (2012: 65) are: the possibility of mechanization, accessibility factors that affect the development and maintenance of roads, the size of land units for settlement blocks, the availability of clean water, the proximity to the production area and service center, as well as the danger of flooding.

Martopo (in Khadiyanto 2005: 28) mentions that in determining the location to be a settlement it is necessary to observe, test and measure some parameters: slope,

vulnerability to flood, rock mass motion, erosion, soil powers, rocks, and unavailability of clean water. While Khadiyanto himself (2005: 89) set the parameters are more detailed, although not all must exist because each parameter has different weighting levels, so there is something to ignore. These parameters are: slope angle, soil class, soil type index, soil bearing capacity, soil conductivity, soil pore number, soil moisture content, rock point load index, rock wear index, rock coating structure, surface erosion, valley erosion, mass movement, water movement, rain intensity, flow density, and groundwater swing.

Hardjowigeno (2011: 184) under the terms of USDA 1983 establishes land suitability criteria for settlements (buildings without basements and maximum of 3 floors) in the shape of land subsidence, flood, groundwater content, wrinkle potential, Unified ground class, slope, rocks, hard rock depth, percentage of rock weight, and landslide hazard.

b. The concept of settlements according to Islam

Based on the main document in Islam (Al-Qur'an and Al-Hadith), the concept of settlement in Islam should consider the following points:

1) Has a focal point and sense of direction in the format of Masjid. This main element in the dominance of worship and education activities (QS 62:9).
2) Settlement arrangement should be based on the primary convenience of worship (places of worship). Jin and man were created to worship Allah (QS 51:56).
3) Settlements should be capable to prepare optimal convenience to residents to perform various communication and activities between people, nature, or God. The number of households ideally 40 houses according to the hadith of the Prophet for the yard can be wider. Masjid or musholla as the element of binding, worship, and community.
4) The concept of grid based on Qibla direction so as to facilitate the arrangement of Masjid or musholla (QS 5:97, QS 2:148-150).
5) Settlement arrangement divided into activities: Habluminallah, Hablumminannas, Khalifatullah fil ard '.
6) Pedestrian arrangement for house interaction with Masjid and interaction between houses (QS 11:51, QS 26:128-129). Notice the place of education for study and housing in order to rest well. Also, it needs to be noted the strategic location for the land and economy to increase the welfare of the people.
7) Clean and healthy settlements with adequate means of infrastructure (hadith about the hygiene is part of faith), and should not turn to Qibla or do not face or turn to Qibla when defecating or urinating (HR Bukhari and Muslim). To worship must satisfy the requirements of clean place, there are facilities of washing, etc. It can be noted that places of worship that are not exposed to pollution (air, water, etc.), are not near unclean places (garbage disposal, dirt, etc.), clean water supply (for wudlu, bathing, etc.), sewage is far away from places of worship.
8) The type of space consists of private space and public space, and there is a clear distinction between the activities of men and women. It is worth nothing that although this multi-ethnicity was physically asserted in the city in the shape of clusters, it was economically and socially dissolved through a sophisticated judicial system which secured equality for all groups. This was greatly emphasized by the Qur'an to judge between men with justice (QS 26:38), and by the Hadith from the Farewell speech of Prophet Muhammad PBUH which is states that human ancestor is one, all humans descend from Adam and he was made of earth. So, there is no superiority for an Arab over a non Arab nor for non-Arab over an Arab; neither for a white man over a black man nor a black man oven a white man, except for the one who is most deeply conscious of God (taqwa).

9) The spatial arrangement of the transport system leads or oriented to the Masjid (QS 34:18, QS 5:97). Facilities and infrastructure supporting the smoothness of worship (prayer tool, convenient location, smooth transportation, etc.) should be ready so it can implement the worship well. Public facilities such as transportation (to the place of worship, place of study, place of business, and residence) should be smooth.

10) The shady and comfortable location (green open space) is very supportive of living comfort for humans and other makhluq. This is one of the intangible elements and the harmony of human life with nature or protecting the environment (QS 7:56). Even though human needs health and recreation facilities. It should be noted that health is maintained when the environment is healthy, and healthy environment happens when the ecosystem and nature are maintained / not damaged.

Marcais (1928) promotes some characteristic factors of the corporeal city by citing Ibn Khaldun, a geographer and legal doctrines, he reaches a definition of the Islamic city which he reckons are quintessential: a community settlement must have a Masjid for congregational Friday and it must have a market or trading or chief bazaar nearby. Associated with the Jami' suq (Masjid-market) complex was a third physical feature of Islamic cities, the public bath (hammam), of functional significance to prepare believers for the Friday prayer.

Design principles of the Islamic settlement or city according to Saoud (2002) has some factors which played assertive roles in directing the plan and shaping the format of the Islamic settlement. In continuation of the impact of the morphological appearance of pre-existing towns and local topography, the Islamic settlement reflected the socio-cultural, political, and economic structures of newly created society. In general, this involved the following:

1) Natural laws: the accordance of the built configuration and plan of the community to natural circumstances expressed through topography and climate conditions. It was expressed in the use of elements such as garden, narrow covered streets, courtyard, and terrace.

2) Religious and cultural beliefs: the practices of the religious beliefs giving the Masjid the nodal position in spatial and importantly or significatively ranks, and became the centre of cultural or social behaviour for these populations. Thus, the settlement plan composed the segregation of male and female.

3) Design pattern comes from sharia (Islamic law): the Islamic settlement illustrated the Islamic law (sharia) in social and physical connections between private and public realms, and between neighbours and social groups.

4) Social principles: the Islamic settlement society organized based on the social group in sharing the same ethnic origin or cultural perspectives. These principles were applied in the concept of quarters such as Ahiaa (in Mashraq) or Huma (in Maghreb) and many another place in Middle East.

Saoud (2002) also noted that the factors such as privacy, extended-family structures, sex separation, and strong society interaction were clearly managed in the densely built format of the courtyard houses (figures 1&2).

Figure 1. The old city of Kuwait.
Source: Saoud, 2002.

Figure 2. The old city of Dubai.
Source: Saoud, 2002.

Furthermore, Saoud (2002) also gives an explanation about the morphological components of the Islamic settlement or city using the common broad consensus among scholars that the Islamic settlement or city has the following (typical) features:

1) The main Masjid: it occupied the heart of the community and was regularly surrounded by the market (suq). This Masjid used to hold the weekly Friday prayers and complemented by the madrasah providing both religious and scientific teaching attached to the Masjid.

2) Suqs: serve the economy and provide life necessities in the community, located outside not far from the main Masjid. Public activities such as trade, arts, crafts, social services, and administration also happen in the central area. Besides, other features are the waqala, hammam (bath) and funduq (hotel).

3) Citadel: known as casbah, constituted a district on its own, surrounded by its own walls, have its own Masjid, residence, guards, and offices. This is representing the palace of a leader such as governor, etc.

4) Residential quarters: described as groups of households of the distinctive quality of life, based on qaraba or closeness relation which is exhibits in personal ties, shared moral unity, and common interests. Residential quarters were usually congested and had its own Masjid for daily prayer only, Quranic school (madrasah), bakery, shops, and other prime necessity.

5) Street network: connecting between the central place and quarters. These were networks of narrow curved/winding streets composed of public, private, semi-private streets, and cul de sacs.

6) Wall: a well-protected wall encircles the town with some gates.

7) Exterior: there was the burial ground (Muslims and others cemeteries). Just outside the major gate, there is the weekly market and sometimes private gardens and fields became animal market as an addition.

The concept of settlement arrangement in Islam is changes or development in time and places. The earliest or traditional settlement territorial types in Arab-Muslim concepts according to Al-Said (1992) are divided into private, semi-private, semi-public, and public territories. The private territories are the spaces designated for houses and their required entrances and exit routes. The semi-private territories are the spaces shared commonly by the settlement residents, such as minor streets, and the fringe of the settlement (Harim) which is essential for its resident's grazing, wooding and well-being in general. The semi-public territories consist of the publicly used facilities and the major thoroughfares

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connecting the settlement with the neighbouring settlements. The publicly used facilities, such as the Friday and daily Masjids and open markets are for the locals and non-locals to use but not to own.

According to Al-Said (1992), as urban population grew, the original territorial structure of towns changed. Over time, buildings came to about one another, filling the open area or spaces between khittahs. Also, party walls between khittahs or quarters were sold and leased among neighbours, and properties were divided and enlarged. Thus the responsibility layout that was based on a system of tribal loyalty changed as a result of a physical transformation in the built environment. The next step of changes in Muslim settlements concepts are the maturity stage which is almost universally, Muslim cities contained socially homogeneous quarters. In Aleppo and Damascus, the basic aggregation of society was quarters, which were social solidarity's as well as geographical entities. Small band or tribe of people who think themselves bound as one by the most fundamental ties such as family, clientage, ethnic, general village origin, or sectarian religious identity, and maybe in some cases fortified by common occupation and lived in these neighbourhoods.

Cited Ismail, Al-Said (1992) stated that within the traditional Arab city, its centre is the city core consisting of the Jami Masjid, qaysariyyahs and specialized suqs, khans, and hammams. Some of the suqs are located on the thoroughfare streets or qasabah. The core area is surrounded by residential quarters (harah), which include local Masjid, mini market (suwiqah), and baths (hammam). The governmental area (al-Makhzan) is located close to the city citadel. The city wall (sur) is built around these elements for protection. Outside the city wall, there exists the city's open market (maydan), semi-rural districts, cemetery, cultivated fields, and pastures and parks (figure 3). The next stage in the development of Islamic settlement according to Al-Said (1992) is the contemporary stage characterized by the introduction of new technology and new building regulations. This stage occurred at the shift of the fourteenth/twentieth century and has continued until now. New technology brought with it new building materials, construction methods, transportation and communication means, and microclimate control. The new building regulations include new building codes, setbacks, height, density, street width, and so on.
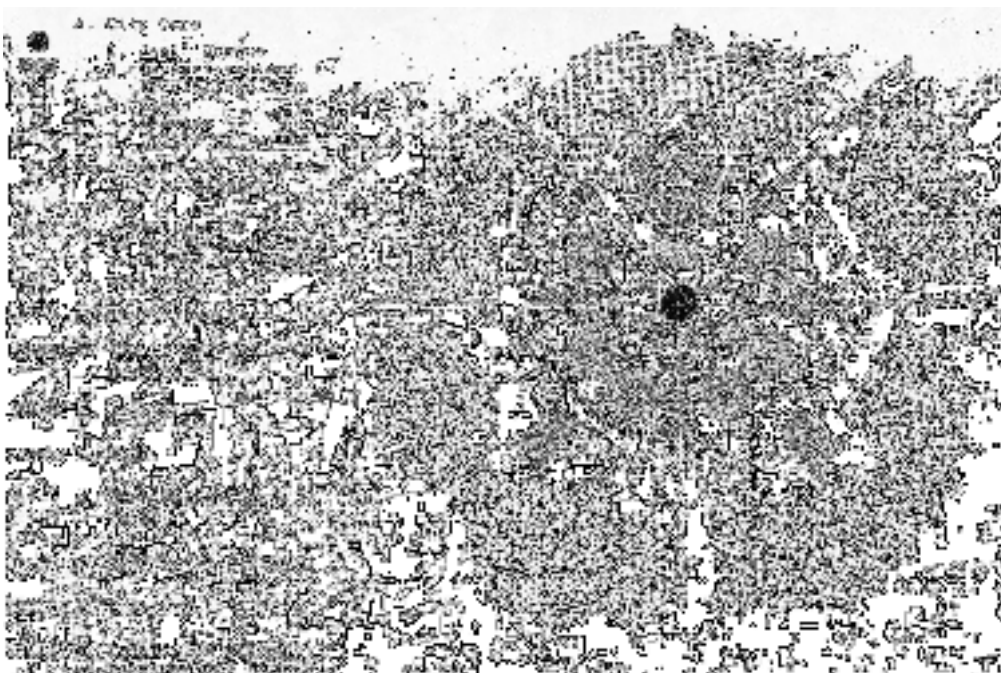
Figure 3. The elements of Islamic settlement.
Source: Al-Said, 1992.

3.   **Methodology**
          The methodological approach in this research/study is to analyze cases of old cities in Islamic countries in terms of the settlement development paradigm associated with literature in Islam, including on land use, neighbourliness, public facilities, open space, access to social services, local governance, security and safety, and socio-cultural diversity. The methodology used in solving the problem is an explorative and comparative methodology or comparison between references and case objects. It explores the order of the old cities of the golden age of Islamic civilization so as to get the factors of similarity or diversity that characterize an Islamic city which then used as a reference to assess how big city or settlement object of the case apply it in the arrangement of facilities and spaces based on Islamic concepts.

4.   **Case Studies**
     a.   **Madinah**
          Michrob (1987) cited from Al-Hadith collected by Bukhari and Muslim, that the Masjid consisted of a vast courtyard whose four walls were built or constructed using bricks and mud. Some part of the Masjid was covered with a roof made from leaves and date trunks. Another part was allocated and devoted as the shelter for the poor who had no home at all.
          Creswell (in Michrob, 1987) states that Muhammad set about the construction of a dwelling for himself, a dar (village), which in Arabia at that time consisted of group of small rooms collected together in haphazard fashion and irregular around the open courtyard which is the number and means of the family living in it makes that courtyard became more or less spacious, and the courtyard is the gathering or meeting place for the family. There is only one door opened onto the exterior and create the union of these components feels so close. Other rooms will be built against the wall when the number of the family increased, and it became important to construct a new dar if all the free space courtyard was taken for additional buildings.
          More, Michrob (1987) said that in the consideration of Islamic urban and city planning ideology, a market was also a very important requisite. For when they finished building the Masjid and their houses, a marketplace was built, led by Abdel Rahman ibn Auf, and he began to sell cheese and butter, and in shorttime gained a quantify of affluence fair enough to enable him to send convoy (kafilah) in trade. Many people followed his example. They developed Madinah from a small settlement town into a large Islamic city. So, the Masjid and Muhammad's house were the first Islamic architecture, and the quarters and the marketplace were erected at the beginning of the Islamic city in Madinah.

     b.   **Baghdad**
          Michrob (1987) writes that in early Islamic towns, with a few exceptions, did not have defensive walls, but in the 10th-century city walls appear in a systematic manner, totally new ones, or, especially in very old cities, refurbished antique ones. The Bab or gate was the symbol of princely possession and gates were frequently decorated with sculptures. Baghdad was built as a circular city in 754 AD, possibly using the ancient fortified cities of Assyria as models. The royal castle and Masjid were in the middle in an open space where

the princes' residence and kitchens were also found. Protection was provided by circular walls around which were ring roads guiding to the homes of citizens.

Furthermore, Michrob (1987) writes that administrative offices became separated from formal living areas, and at least in the case of Baghdad, they were located along the inner wall of the town. Next to the formal imperial palace was the private palace, often called "qosr", a castle, inside the city. The feature which distinguishes Moslem palaces from those of non-Moslems, as it distinguishes the houses of ordinary Moslems from those of Europeans, is that they do not aim to present an imposing face to the outside world.

Al-Said (1992) states that Baghdad city was founded as a residence and capital by al-Mansur, the second Abbasid caliph (136/754-158/775), in the year 145/762. After the city was built, some changes occurred in its physical pattern. Describing these changes Al-Hathloul (in Al-Said, 1992) states that one of the changes that took place soon after its foundation was the closing of the portals from the inner ring opening onto the rahbah, thus separating the government agencies and the residence of al-Mansur's younger sons from the rahbah and minimizing the need for entering the rahbah. Another change was the transfer of markets to each of the four arcades leading from the gates at the outside wall to the rahbah. Then, in the year 157/773, these markets were moved to al-Karkh outside the circular city.

Another thing that can be known from Baghdad is that each part of the city planned for a certain population is establishing Masjids, schools, libraries, parks, wheat industry, commercial areas, transit halls for travellers, and also separate public baths between men and women. Even public cemeteries and waste processing facilities are also not left behind. Most citizens do not have to travel far to meet their daily needs or to study or work, because all within in reasonable reach of the walk, and all have a standard quality. The state firmly regulates the ownership of land based on the Islamic sharia. Private land abandoned for more than three years will be withdrawn by the state, so it is always available with enough land that can be used to build public facilities.

c.   Banten

Michrob (1978) writes that when Hasanuddin was then installed as Raja (king) of Banten with the title of Panembahan Surasowan. He builds a city of the coast and specified the proper place for the market, the palace, and the public square (Alun-alun). Hasanuddin was eventually succeeded by his son Maulana Yusuf who built a fort, constructed dams, canals, and rice fields, and encouraged settlements. Some living monuments which still exist today such as the Grand Masjid of Banten which was built by Maulana Hasanuddin as barely distinguishable from a meru or pagoda, with its elaborate system of corbels and gabled tiled roof characteristically sloping upwards at the corners. His successor, Maulana Yusuf, reigned until 1580, during which time he extended Banten's territory and expanded the Grand Masjid. There is an additional building called "Tihamah" in the south part of the Masjid compound. This building was formerly used as a meeting place, particularly to discuss some religious matters. The whole compound of the palace is now in ruins except the surrounding wall with some of its parts is still to be seen. The surrounding (fortress) wall is still 3 meters high, with an approximate width of 5 meters. In some parts, in particular in the south and east, one can see that the whole wall had vanished. The two gates stand on the north and east side. In the four corners of the surrounding wall are bastions, which protrude in parts of this wall.
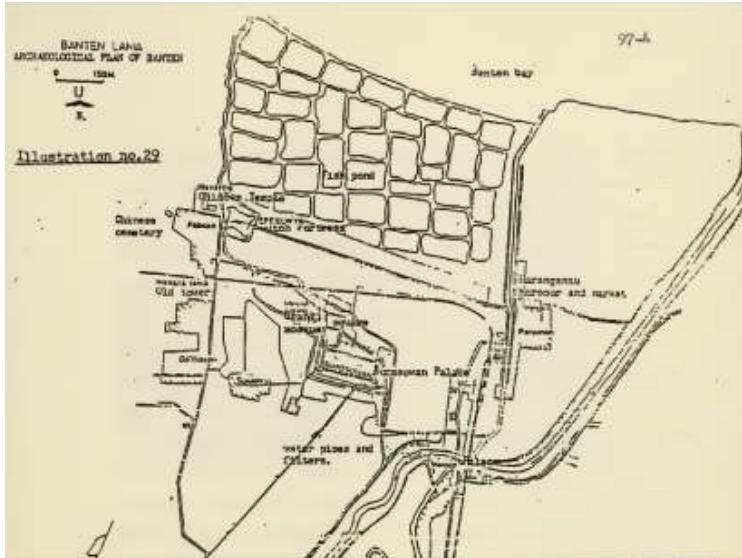
Figure 4. Old Banten settlement.
Source: Michrob (1978)

d.   Ponorogo

Ponorogo regency is a district in East Java province, Indonesia. The Regency is located in the western part of East Java province and directly adjacent to Central Java province. The anniversary of Ponorogo Regency is commemorated every August 11, because on Sunday Pon, 1 Besar 1418 Saka coincides on 11 Agustus 1496 or 1 Dzulhijjah 901 H, Bathara Katong, the first Muslim leader was graduated/crowned as the first Duchy of Ponorogo with the Islamic government.

Similarly, the current Ponorogo city centre, still reflecting the concept of Islamic settlements, consists of the central government (district government building), business centre (market), the centre of worship (mosque), and green open space (city square). This model is a typical Islamic concept in Java that accommodates the needs of worship, accommodates the necessities of life and socializes with other another human, and harmonizes with nature.

Figure 5. The city centre of Ponorogo
Source: Google Maps, 2010.

The concept of this city is actually older than the concept of a city like a garden city and various concepts of Europe are used at this time. However, for some reason this typical Islamic concept of Java not much used as the theme of scientific research.

5.   Results and Discussion

This study ends with the result and a brief discussion of "in case" and "in what ways" to build contemporary cities on Islamic principles would be desirable and feasible.

First, modern states accord basic rights and responsibilities in an egalitarian manner-at least in theory. Where distinctions are made on the basis of ascribed status they have attracted the criticism of the world. Second, throughout the world, there has been a trend toward increased equality between the sexes. Integration, not segregation, has been the ideal toward which many cultures are moving. Finally, modern municipal governments stress the provision of community facilities through a centralized system and stress the establishment of laws that apply to whole classes of places and uses, that is, zoning laws, building codes, street alignments, subdivision regulations, etc. These kinds of concepts have raised a variety of problems because it refers to secular or atheist patterns that eliminate the God involvement in human activities and deny the position of humans as a creature created by God.

The decadency morals, crimes, slump area, destruction of the environment, floods, sex and drug abuse, etc. It's all happen in settlements which use the secular or atheist concepts which eliminate norm and rules of religion. Besides, those kinds of societies that are organized on the basis of communal affiliations run the risk of fragmentation and strife.

Many proofs support the importance of the guidance of Islam, which mean it is absolutely feasible and desirable to build contemporary cities on Islamic principles. Al-Said (1992) states that the residents of contemporary Arab-Muslim cities have changed socio-culturally and economically, and adopted the technological advancement of this century.

There are so many true achievements of the past (old Islamic settlement) and this "now" generation can learn from the historic Islamic city which often achieved goals on community, privacy, and beauty. It would be wise to seek these same goals, even though the old means are no longer available, but since cities are living processes rather than formalistic shells for a living, they cannot be built just by a human without the guidance of norm and ethics to encourage them to grow in the right direction.

The concept of Islamic settlement is such an expression of eco-Islam which alludes to an Islamic perception of sustainability that is based on a set of core principles and/or goals. It is formed to obtain the balance and preservation of God's gifts as central values for eco-Islam settlement. Beliefs in the importance of sustainable lifestyles, obtain present and future generations' rights to a safe and healthy environment, also to establish a fair and efficient economic system that will be capable of meeting the essential needs of human and natures.

6.   Conclusion

Concluded that:
1) The concept of settlements in Islam based on guidance in Al-Qur'an and Al-Hadith contains complete guidance on the necessities of worshipping God, the need for humanity to socialize with other human beings, and the obligation to preserve resources/nature.

2) The Islamic settlement, with the above features, had a political, social, cultural, and economic logic in terms of physical structures, layout, and uses which can provide a lesson for modern planning and design practices. The Islamic settlement can be easily adapted to meet modern functionality and living standards and maintain its high congruence with norm, socialization, and natures.

3) Islamic worldview may or may not have a motivational duty to promoting eco-citizens. Eco-Islamic religious experiences views will guide the societies to respond, interpret, and solve the sustainability problems. The eco-Islamic worldview draws on a peculiar environmental ethics that provides a primacy and meaningful goals of the relationship between God, humans, and nature. The concept of Islam is a complete concept and can be the basis of the concept of sustainable settlement.

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