

RECONSTRUCTING BUILT ENVIRONMENT ETHICS EDUCATION THROUGH KITAB AL-JIDAR: AN ISLAMIC GOVERNANCE PERSPECTIVE

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Article Progress

Received: 6 June 2026

Revised: 5 July 2026

Accepted: 30 July 2026

Abstract	<i>Built environment education increasingly demands graduates who possess not only technical competence but also ethical judgement, governance awareness, and sustainability-oriented decision-making. Nevertheless, contemporary ethics education remains predominantly informed by professional standards and modern sustainability frameworks, with limited integration of classical Islamic jurisprudence as a source of ethical knowledge. This study addresses this limitation by examining the ethical governance principles embedded in Kitab al-Jidar and their potential contribution to contemporary built environment ethics education. Employing qualitative document analysis, the study systematically analysed the manuscript using thematic analysis, supported by recent literature on Islamic governance, built environment ethics, and sustainability education. Five interrelated ethical governance principles emerged from the analysis: neighbour rights, privacy and human dignity, public interest and shared responsibility, environmental stewardship, and prevention of harm (la darar wa la dirar). The findings demonstrate that these principles provide an integrated ethical foundation for justice, accountability, social responsibility, and sustainability in the built environment. Based on these findings, the study proposes an Islamic Built Environment Ethics Education Framework that translates classical Islamic legal principles into contemporary educational competencies. By bridging classical Islamic jurisprudence with contemporary built environment education, the framework provides a value-based approach to strengthening ethical reasoning, professional responsibility, governance awareness, and sustainability-oriented decision-making among future built environment professionals.</i> Keywords: <i>Built, Environment, Ethics, Education, Sustainability.</i>
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INTRODUCTION

Built environment education is increasingly expected to prepare graduates who are not only technically competent but also ethically responsible, socially aware and capable of addressing sustainability challenges. Contemporary architectural, planning, engineering and construction practices require professionals to make decisions that affect communities, public welfare, environmental quality and long-term urban resilience.

Recent studies show that ethics, sustainability and leadership are becoming central concerns in built environment education, although ethical competencies are still often

fragmented across curricula and insufficiently integrated into professional training (Butt et al., 2025; Raja Rosli et al., 2026; Sopeoglou, 2024). Within this context, Islamic governance offers a valuable ethical perspective for rethinking built environment education.

Islamic governance emphasises accountability, justice, public interest, stewardship and the prevention of harm as guiding principles in managing human relationships and environmental resources. Concepts such as *amanah* (trust), *khalifah* (stewardship), *maslahah* (public interest) and *la darar wa la dirar* (no harm shall be inflicted or reciprocated) provide a moral foundation for responsible decision-making in the built environment (Arafa, 2026; Kurbiyanto et al., 2024; Shaleh & Islam, 2024).

These principles are especially relevant to contemporary discussions on ethical governance, sustainability and professional responsibility. One classical Islamic text that directly addresses built environment governance is *Kitab al-Jidar*, authored by Imam Abu al-Asbagh 'Isa ibn Musa al-Tutayli. The manuscript discusses issues such as neighbour rights, shared walls, public access, privacy, drainage, property boundaries and the prevention of harm in urban life (Isa Ibn Musa al-Tutayli, 1996).

Although the text belongs to the Maliki legal tradition, its discussions extend beyond legal rulings by offering ethical governance principles that regulate relationships between individuals, communities and the physical environment. Despite its relevance, *Kitab al-Jidar* has received limited attention in contemporary built environment ethics education.

Existing studies on built environment education mainly focus on professional standards, sustainability competencies and curriculum reform, while studies on Islamic governance often emphasise environmental ethics, Islamic law or urban jurisprudence. Little attention has been given to reconstructing the ethical governance principles embedded in *Kitab al-Jidar* into an educational framework for built environment ethics. This gap indicates the need to revisit classical Islamic sources as a foundation for enriching contemporary ethics education.

Therefore, this study aims to reconstruct built environment ethics education through *Kitab al-Jidar* from an Islamic governance perspective. Specifically, it seeks to identify the ethical governance principles embedded in the text, analyse their relevance to contemporary built environment education and propose an Islamic Built Environment Ethics Education Framework. The study contributes by bridging classical Islamic scholarship with contemporary built environment education and by offering a governance-oriented framework for developing ethically responsible future professionals.

LITERATURE REVIEW

Contemporary Ethics In Built Environment Education

Ethics has become an indispensable component of built environment education as the profession increasingly demands graduates who possess not only technical competence but also ethical reasoning, leadership, and sustainability-oriented decision-making. Contemporary curricula are expected to prepare future professionals to address complex environmental, social, and governance challenges through responsible planning, construction, and resource management (Sopeoglou, 2024; Butt et al., 2025).

Accordingly, professional accreditation bodies have expanded ethics education beyond regulatory compliance to include social responsibility, stakeholder engagement, and sustainable development. Despite these developments, recent studies indicate that ethics education remains fragmented and predominantly driven by professional competency requirements rather than value-based ethical reasoning.

Raja Rosli et al. (2026) observed that engineering and built environment ethics education continues to emphasise technical knowledge while providing limited opportunities for students to develop ethical judgement through interdisciplinary and contextual learning. Likewise, Ebekozi and Aigbavboa (2022) reported that accreditation frameworks frequently prioritise measurable technical outcomes over ethical and governance competencies, whereas Mamphie et al. (2023) argued that existing

professional standards inadequately integrate broader ethical values into built environment education.

These limitations suggest the need for alternative ethical knowledge systems capable of enriching contemporary ethics education with more holistic and governance-oriented perspectives.

Islamic Ethical Foundations For The Built Environment

Islamic civilisation has long regarded the built environment as an ethical domain governed by divine guidance, social responsibility, and environmental stewardship. Unlike contemporary ethics frameworks that primarily emphasise professional codes of conduct, Islamic ethics integrates spiritual accountability with legal, social, and environmental obligations.

Fundamental concepts including *Khilafah* (stewardship), *Amanah* (trust), *Tawhid* (divine unity), and *Al-Wasatiyyah* (moderation) collectively establish a normative framework that promotes justice, environmental protection, and balanced development (Arafa, 2026a; Kurbiyanto et al., 2024; Omer, 2015). These ethical principles encourage responsible management of natural resources, respect for human dignity, and the pursuit of public welfare while preventing exploitation and environmental degradation.

Recent scholarship further demonstrates that Islamic ethical values remain highly relevant for addressing contemporary sustainability challenges by supporting the objectives of *Maqasid al-Shariah*, particularly the protection of life, dignity, property, and the environment (Arafa, 2026b; Azizi, 2026). Consequently, Islamic ethics provides a comprehensive philosophical foundation capable of complementing contemporary built environment education through a value-based approach to professional responsibility and sustainable development.

Islamic Governance In The Built Environment

Islamic governance translates ethical principles into practical mechanisms that regulate planning, construction, land use, and community welfare. Grounded in justice (*'adl*), public interest (*maslahah*), accountability, and the prevention of harm (*la darar wa la dirar*), Islamic governance establishes ethical standards that balance individual rights with collective wellbeing (Shaleh & Islam, 2024).

Rather than functioning solely as a legal framework, Islamic governance integrates ethical decision-making into the management of the built environment, ensuring that development activities uphold social harmony, environmental sustainability, and public responsibility.

Recent studies highlight the continuing relevance of Islamic governance in contemporary built environment practice. Kamaruding et al. (2026) demonstrated that Islamic leadership principles strengthen accountability, transparency, and ethical decision-making within construction project management, while Arafa (2026a) emphasised that Islamic environmental governance promotes institutional responsibility through sustainable resource management and environmental protection.

Collectively, these studies suggest that Islamic governance provides an operational framework through which ethical values can be translated into professional practice. Nevertheless, existing literature remains largely conceptual and offers limited guidance on integrating these governance principles into built environment ethics education.

KITAB AL-JIDAR IN CONTEMPORARY BUILT ENVIRONMENT STUDIES

Kitab al-Jidar, authored by Imam Abu al-Asbagh 'Isa ibn Musa al-Tutayli (d. 386 AH/996 CE), is among the earliest specialised legal treatises dedicated to regulating the built environment within the Maliki school of jurisprudence (Isa Ibn Musa al-Tutayli, 1996). Unlike contemporary ethics frameworks that present broad normative principles, *Kitab al-Jidar* documents practical juristic deliberations governing neighbour rights, shared walls,

building openings, public access, drainage systems, and other physical elements of the built environment.

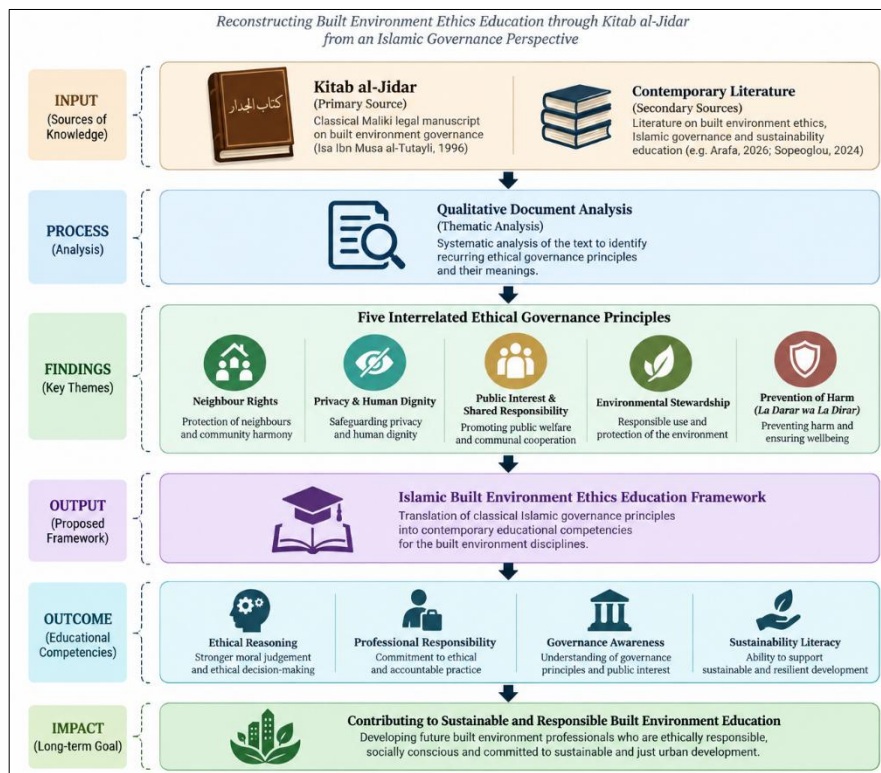
These legal discussions consistently reflect the principle of *la darar wa la dirar* by promoting justice, neighbour protection, and public welfare through the regulation of everyday spatial relationships (Hakim, 2008). Despite its historical significance in Islamic urban jurisprudence, *Kitab al-Jidar* has received limited attention within contemporary built environment education.

Existing scholarship has primarily examined the manuscript from historical and legal perspectives, while its potential contribution to ethics education, professional governance, and sustainability discourse remains largely unexplored. Re-examining *Kitab al-Jidar* therefore offers an opportunity to bridge classical Islamic jurisprudence with contemporary built environment education by translating its ethical governance principles into educational competencies capable of strengthening ethical reasoning, professional responsibility, and sustainable practice.

CONCEPTUAL FRAMEWORK

This study is underpinned by the premise that classical Islamic jurisprudence offers a valuable ethical foundation for contemporary built environment education. *Kitab al-Jidar* serves as the primary source of analysis, from which ethical governance principles are systematically identified through thematic analysis. The extracted principles are subsequently interpreted within the context of contemporary built environment ethics education and synthesised into the proposed Islamic Built Environment Ethics Education Framework.

The framework demonstrates how classical Islamic legal knowledge can be translated into educational competencies that strengthen ethical reasoning, professional responsibility, governance awareness, and sustainability-oriented decision-making among future built environment professionals.



METHODOLOGY

Research Design

This study employs qualitative research design using document analysis as the main method. Document analysis is appropriate because the study examines *Kitab al-Jidar* as a primary textual source and interprets its ethical governance principles within the context of contemporary built environment ethics education. According to Bowen (2009), document analysis is a systematic procedure for reviewing and evaluating documents in qualitative research.

This approach allows the researcher to identify, interpret and reconstruct relevant meanings from textual materials. Therefore, this method is suitable for analyzing classical Islamic texts and linking their principles to contemporary educational and governance frameworks.

Data Source

The primary source of this study is *Kitab al-Jidar* by Imam Abu al-Asbagh 'Isa ibn Musa al-Tutayli, edited by Ibrahim Muhammad al-Fayyad. The text was selected because it provides systematic discussions on built environment governance, including neighbour rights, shared walls, boundaries, public access, privacy, drainage and prevention of harm.

Secondary sources include Scopus-indexed journal articles, book chapters and conference papers related to built environment ethics education, Islamic governance, Islamic environmental ethics and sustainability education. These secondary sources were used to support conceptual interpretation and to position the study within contemporary academic discourse.

Data Collection Procedure

Data collection was conducted through purposive document selection. The primary text was reviewed to identify passages related to ethical governance in the built environment. The selection focused on themes connected to spatial justice, neighbour rights, privacy, public interest, shared responsibility, environmental management and the principle of *la darar wa la dirar*.

Relevant secondary literature from 2021 to 2026 was also reviewed to establish the contemporary relevance of ethics education, sustainability and governance in built environment studies. Older foundational sources were included only when they were methodologically or conceptually necessary, such as document analysis, thematic analysis and qualitative trustworthiness.

Data Analysis

The data were analyzed using thematic analysis. Thematic analysis is a flexible qualitative method for identifying, analyzing and reporting patterns or themes within data (Braun & Clarke, 2006). The analysis followed six phases: familiarization with the text, generation of initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final analysis.

This process enabled the study to move from textual evidence in *Kitab al-Jidar* to broader ethical governance themes relevant to building environment education. The coding process combined inductive and deductive approaches: inductive coding was used to identify themes emerging from the text, while deductive interpretation was guided by Islamic governance concepts such as *amanah*, *khalifah*, *maslahah* and *la darar wa la dirar*.

Trustworthiness

To strengthen trustworthiness, the study applied credibility, dependability and confirmability strategies. Lincoln and Guba (1985) proposed trustworthiness as an important criterion in qualitative research, commonly involving credibility, transferability, dependability and confirmability. In this study, credibility was enhanced through repeated reading of the primary text and comparison with relevant secondary literature.

Dependability was supported by maintaining a clear analytical procedure from coding to theme development. Confirmability was strengthened by grounding the findings in textual evidence from *Kitab al-Jidar* and supporting them with contemporary literature. The use of an audit trail and transparent thematic development is also consistent with recommendations for rigorous thematic analysis (Nowell et al., 2017).

RESULTS AND DISCUSSION

The qualitative document analysis of *Kitab al-Jidar* identified five interrelated ethical governance principles that underpin Islamic built environment governance, namely neighbour rights, privacy and human dignity, public interest and shared responsibility, environmental stewardship, and the prevention of harm. These themes emerged through a systematic thematic analysis of the primary text and represent the ethical foundations governing the relationship between the built environment, individuals, and society.

Rather than functioning solely as legal prescriptions, these principles reflect a comprehensive governance framework that promotes justice, social harmony, accountability, and sustainable development. The following sections present each theme with supporting evidence from *Kitab al-Jidar* and discuss its relevance in relation to contemporary scholarship on built environment ethics education and Islamic governance. This analysis subsequently forms the basis for reconstructing an Islamic Built Environment Ethics Education Framework.

Neighbour Rights As An Ethical Governance Principle

The thematic analysis revealed that neighbour rights constitute the central ethical governance principle in *Kitab al-Jidar*. The manuscript consistently regulates interactions between adjacent properties by emphasising that ownership rights are inseparable from responsibilities towards neighbouring residents and the wider community. Rather than recognising property ownership as an unrestricted individual entitlement, *Kitab al-Jidar* establishes legal and ethical boundaries to ensure that construction activities, property use, and spatial modifications do not compromise the rights or welfare of others.

This governance approach reflects the Islamic legal maxim *la darar wa la dirar* (no harm shall be inflicted or reciprocated), which underpins the regulation of social relationships within the built environment. The protection of neighbour rights extends beyond dispute resolution to promote justice (*'adl*), trust (*amanah*), and public interest (*maslahah*) in urban development.

The manuscript demonstrates that ethical governance requires balancing private ownership with collective welfare, ensuring that decisions concerning the built environment contribute to harmonious neighbourhoods rather than individual advantage. This finding is consistent with recent studies that advocate ethical governance as an essential dimension of built environment practice, where planning and design decisions should prioritise stakeholder welfare, social sustainability, and responsible professional conduct (Butt et al., 2025; Sopeoglou, 2024).

Similarly, Islamic governance literature emphasises that environmental stewardship and public welfare are fundamental objectives of governance, requiring professionals to exercise accountability and social responsibility in managing the built environment (Arafa, 2026; Kamaruding et al., 2026). The findings suggest that neighbour rights should be recognised as a fundamental ethical competency in built environment education.

Beyond technical knowledge, future professionals should be equipped with the ability to evaluate planning and design decisions from ethical, social, and governance perspective. Integrating this principle into ethics education would strengthen students' understanding of stakeholder rights, conflict prevention, equitable decision-making, and community-oriented professional practice, thereby supporting the development of ethically responsible built environment professionals.

Table 1 : Ethical Governance Principle of Neighbour Rights Identified from Kitab al-Jidar

No.	Evidence from <i>Kitab al-Jidar</i>	Page	Ethical Governance Principle	Interpretation	Educational Implication
1	"None of you should prevent his neighbour from placing a wooden beam in his wall." (<i>Lā yamna‘ aḥadukum jārahu khashabatan yaghrizuhā fī jidārihi</i>).	107–108	Neighbour rights	The use of property is subject to reciprocal neighbour rights and legitimate shared benefit.	Develops awareness of stakeholder rights and ethical decision-making.
2	A neighbour may benefit from an adjoining wall where such use does not unjustly injure the owner or interfere with established rights.	111–113	Mutual responsibility	Built structures can involve reciprocal rights and responsibilities rather than absolute individual control.	Promotes collaborative problem-solving and professional responsibility.
3	"There shall be neither harm nor reciprocating harm." (<i>Lā darar wa lā dirār</i>), applied in determining whether a neighbour may be prevented from an action affecting an adjoining wall.	114, 117	Prevention of harm (<i>la darar wa la dirar</i>)	Property rights are limited where their exercise produces demonstrable harm to neighbours.	Strengthens ethical judgement in planning and design decisions.
4	Juristic rulings distinguish between legitimate use and harmful interference when disputes arise between neighbouring owners.	117–120	Justice (<i>‘adl</i>)	Neighbour disputes require balanced consideration of ownership, established use, necessity, and harm.	Enhances competencies in ethical governance and conflict resolution.

Privacy And Human Dignity As An Ethical Governance Principle

Privacy and human dignity were identified as another fundamental ethical governance principle in *Kitab al-Jidar*. The manuscript regulates building design and spatial arrangements to ensure that private spaces are protected from intrusion and unnecessary exposure. Attention is given to architectural elements that may compromise visual privacy, such as windows, elevated structures, and other building modifications overlooking neighbouring properties.

These rulings demonstrate that spatial planning should preserve personal dignity while maintaining harmonious relationships within the community. In Islam, privacy is not merely an architectural concern but an ethical obligation that safeguards human dignity (*karāmah al-insān*) and social harmony. The governance principles embedded in *Kitab al-Jidar* require planners, architects, and property owners to consider the social consequences of design decisions rather than focusing solely on technical or economic objectives.

This finding corresponds with contemporary built environment literature, which increasingly recognizes privacy, inclusivity, and human-centered design as essential dimensions of ethical professional practice (Butt et al., 2025; Sopeoglou, 2024). Likewise, Islamic governance promotes responsible decision-making that protects individual dignity while balancing the rights of the wider community through the principles of *amanah*, *maslahah*, and *la darar wa la dirar* (Arafa, 2026).

These findings indicate that privacy should be incorporated into built environment ethics education as a core ethical competency. Future professionals should develop the ability to evaluate planning and design decisions not only from functional and regulatory perspectives but also from ethical considerations relating to dignity, respect, and community wellbeing. Such competencies would strengthen socially responsible professional practice and support the development of sustainable and human-centred built environments.

Table 2: Privacy and Human Dignity as an Ethical Governance Principle

No.	Evidence from <i>Kitab al-Jidar</i>	Page	Ethical Governance Principle	Interpretation	Educational Implication
1	The text addresses the opening of doors and apertures (<i>kuwā</i>) in houses and their effects on neighbouring properties.	79	Privacy protection	Building openings are recognised as matters requiring juristic regulation where neighbouring rights may be affected.	Develops awareness of privacy-sensitive architectural design.
2	The text addresses situations in which an owner raises a building in a manner that deprives a neighbour of air and sunlight.	79	Human dignity and neighbour welfare	Vertical development is not treated as an unrestricted right where it adversely affects neighbouring living conditions.	Promotes human-centred and ethically responsive design.
3	The text identifies the regulation of	79	Prevention of harm	Openings must be considered in	Strengthens contextual

doors and commercial openings in both through and non-through alleys as a distinct built environment issue.			relation to spatial context and the rights of surrounding users.	ethical judgement in planning and design.
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Public Interest And Shared Responsibility As Ethical Governance Principles

Another theme identified from the analysis concerns public interest and shared responsibility as core ethical governance principles in *Kitab al-Jidar*. The manuscript demonstrates that the built environment is not governed solely by private ownership, but also by collective rights and communal obligations. Issues involving shared structures, access routes, public pathways, and common spaces are regulated to ensure fairness, usability, and social harmony. This reflects an ethical governance approach in which individual actions are assessed according to their impact on the wider community.

Public interest (*maslahah*) requires the built environment to be managed in a way that protects collective welfare while preventing individual harm. Shared responsibility also reflects *amanah*, where owners, users, and professionals are accountable for decisions that affect common spaces and community wellbeing. This finding aligns with contemporary built environment ethics, which emphasises stakeholder responsibility, collaborative governance, and socially sustainable communities (Butt et al., 2025; Sopeoglou, 2024).

It also corresponds with Islamic governance literature that positions public welfare, accountability, and ecological responsibility as central to ethical development (Arafa, 2026; Shaleh & Islam, 2024). The findings suggest that public interest and shared responsibility should be integrated into built environment ethics education. Students should be trained to evaluate the consequences of design and planning decisions on both individual users and the wider community.

This would strengthen ethical competencies in stakeholder engagement, collaborative decision-making, social responsibility, and governance-oriented professional practice.

Table 3: Public Interest and Shared Responsibility as Ethical Governance Principles

No.	Evidence from <i>Kitab al-Jidar</i>	Page	Ethical Governance Principle	Interpretation	Educational Implication
1	A jointly owned house may be divided between co-owners, but division must take account of the respective rights and usable portions of each party.	128–132	Shared responsibility	Shared property requires equitable management of overlapping ownership and use rights.	Promotes collaborative problem-solving and professional accountability.
2	Where a courtyard serves the rights of two houses, its use and division are subject to the interests of both	145–147	Shared responsibility	Common spaces cannot be managed solely according to one owner's preference.	Develops stakeholder-sensitive planning and negotiation skills.

	properties rather than unilateral control.				
3	Structures extending over Muslim public roads are subject to restriction where they cause harm to people using the road.	148–150	Public interest (<i>maslahah</i>)	Private construction rights are subordinate to the safety and usability of public circulation space.	Develops awareness of community rights and inclusive planning.
4	A structure over a public road may be prevented where its position causes injury or inconvenience to road users.	149–150	Prevention of harm	Collective welfare provides a legitimate basis for restricting private development.	Enhances ethical judgement in balancing individual and public interests.

Environmental Stewardship As An Ethical Governance Principle

The thematic analysis identified environmental stewardship as another ethical governance principle in *Kitab al-Jidar*. The manuscript addresses issues related to water flow, drainage, vegetation, pathways, and the maintenance of shared spaces, showing that the built environment must be managed with regard to ecological balance and public welfare. These discussions indicate that environmental elements are not treated as secondary matters, but as part of ethical urban governance that protects both individual rights and communal wellbeing.

Environmental stewardship reflects the principles of *khalifah* and *amanah*, where human beings are entrusted with the responsibility to manage natural and built resources responsibly. This finding is consistent with contemporary Islamic environmental ethics, which emphasises stewardship, sustainable resource use, and the prevention of ecological harm (Arafa, 2026; Kurbiyanto et al., 2024; Shaleh & Islam, 2024). It also supports recent built environment education literature that highlights sustainability and resilience as essential ethical competencies for future professionals (Butt et al., 2025).

These findings indicate that environmental stewardship should be integrated into built environment ethics education as a core competency. Students should be trained to assess the environmental consequences of planning, design, and construction decisions, particularly in relation to water management, public space, ecological responsibility, and long-term community resilience.

Table 4: Environmental Stewardship as an Ethical Governance Principle

No.	Evidence from <i>Kitab al-Jidar</i>	Page	Ethical Governance Principle	Interpretation	Educational Implication
1	Disputes concerning trees are assessed according to their physical effects, ownership, and	131, 137–138	Environmental stewardship	Vegetation within the built environment carries responsibilities where its growth or	Develops environmental responsibility in site and landscape decisions.

	potential harm to adjoining property.			condition affects others.	
2	Where a tree or built element causes damage or threatens neighbouring property, juristic intervention may require correction or removal of the harmful condition.	131, 137–139	Prevention of environmental harm	Natural and built elements must be managed to avoid foreseeable harm.	Strengthens sustainability-oriented ethical judgement.
3	Shared courtyards are regulated according to their function and the rights of the households that depend upon them.	145–147	Public welfare (<i>maslahah</i>)	Shared environmental spaces must remain usable and equitable for affected residents.	Promotes responsible management of communal space.
4	Public pathways are protected against private structures that adversely affect circulation and public use.	148–150	Environmental and communal responsibility	The physical environment must support safe, accessible, and socially beneficial public space.	Enhances understanding of sustainable and inclusive urban management.

Prevention Of Harm As An Ethical Governance Principle

The final theme identified through the thematic analysis was the prevention of harm as a central ethical governance principle in *Kitab al-Jidar*. The manuscript regulates construction activities, property use, shared structures, access routes, drainage, and spatial modifications to ensure that individual actions do not cause harm to neighbours, public spaces, or communal welfare. This principle reflects the legal maxim *la darar wa la dirar*, which positions harm prevention as a foundation for governing relationships within the built environment.

Prevention of harm functions as both a legal and ethical mechanism for balancing private rights with collective wellbeing. It requires built environment decisions to consider potential physical, social, environmental, and moral consequences before harm occurs. This aligns with contemporary built environment ethics, which emphasises risk awareness, stakeholder protection, professional accountability, and sustainable decision-making (Butt et al., 2025; Raja Rosli et al., 2026).

Islamic governance literature similarly presents harm prevention as part of responsible stewardship, public interest, and ethical leadership in managing human and environmental relations (Arafa, 2026; Kamaruding et al., 2026). These findings indicate that prevention of harm should be embedded in built environment ethics education as a core competency.

Students should be trained to anticipate and evaluate the consequences of planning, design, and construction decisions, particularly where private development may affect neighbouring rights, public access, environmental systems, or community wellbeing.

Table 5: Prevention of Harm as an Ethical Governance Principle

No.	Evidence from <i>Kitab al-Jidar</i>	Page	Ethical Governance Principle	Interpretation	Educational Implication
1	“There shall be neither harm nor reciprocating harm” (<i>la darar wa la dirar</i>). The maxim is invoked in resolving disputes concerning neighbouring walls and construction rights.	114, 117	Prevention of harm (<i>la darar wa la dirar</i>)	Built environment rights are constrained where their exercise results in harm to another party.	Develops risk awareness and ethical judgement in design and construction decisions.
2	Where the exercise of a property right produces harm, the juristic discussion recognises harm as a legitimate ground for restricting that exercise.	117–125	Prevention of harm	Ownership does not legitimise actions that unjustifiably damage neighbouring interests.	Strengthens professional responsibility and anticipatory ethical reasoning.
3	The maxim “no harm and no reciprocating harm” is again invoked in adjudicating harmful property relationships.	123–126	Harm prevention	Prevention and removal of harm operate as recurring criteria in built environment adjudication.	Reinforces ethical risk assessment and responsible professional practice.
4	A private structure affecting a public road may be restricted when it causes harm to people using that road.	148–150	Public welfare and justice	Harm prevention extends beyond individual neighbours to collective users of urban space.	Enhances competencies in public-interest planning and ethical governance.

The findings are synthesised in Figure 1, which illustrates how the five ethical governance principles derived from *Kitab al-Jidar* inform the proposed Islamic Built

Environment Ethics Education Framework. The framework positions neighbour rights, privacy and human dignity, public interest and shared responsibility, environmental stewardship, and prevention of harm as interrelated principles that strengthen ethical reasoning and professional conduct in the built environment.

Their integration into ethics education provides a foundation for developing graduates who can make responsible, justice oriented, and sustainability driven decisions in contemporary built environment practice.



Figure 1: Ethical Governance Principle from Kitab al-Jidar for the Built Environment

CONCLUSION

This study reconstructed built environment ethics education by examining the ethical governance principles embedded in *Kitab al-Jidar* from an Islamic governance perspective. Through qualitative document analysis, five interrelated principles were identified, namely neighbour rights, privacy and human dignity, public interest and shared responsibility, environmental stewardship, and prevention of harm.

These principles demonstrate that *Kitab al-Jidar* provides a comprehensive ethical framework that integrates justice, accountability, social responsibility, and sustainability in governing the built environment. The study further proposes an Islamic Built Environment Ethics Education Framework that translates these classical principles into contemporary educational competencies.

By bridging classical Islamic scholarship with modern built environment education, the framework offers an alternative ethical foundation that complements existing professional and sustainability-oriented approaches. It contributes to the development of graduates who are capable of making responsible, justice oriented, and sustainability driven decisions in professional practice.

Future research may validate the proposed framework through expert consensus, curriculum evaluation, or empirical studies involving built environment educators, students, and industry practitioners to assess its applicability in higher education and professional training.

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