

# The Integration of Naqli Principles in the Design and Conservation of Heritage Buildings in Negeri Sembilan

## *Integrasi Prinsip Naqli dalam Rekabentuk dan Konservasi Bangunan Warisan di Negeri Sembilan*

Nor Syahila Ab Rashid <sup>1</sup>, Madihah Mat Idris <sup>2</sup>, & Azhani Abd. Manaf <sup>3</sup>

<sup>1 2 3</sup> Jabatan Seni Bina, Fakulti Kejuruteraan dan Alam Bina, Universiti Sains Islam Malaysia, Negeri Sembilan, Malaysia

### *Article progress*

Received: 4 February 2025

Accepted: 1 October 2025

Published: 30 November 2025

### *\*Corresponding author:*

Nor Syahila Ab Rashid,  
Jabatan Seni Bina, Fakulti  
Kejuruteraan dan Alam Bina,  
Universiti Sains Islam  
Malaysia, Negeri Sembilan,  
Malaysia  
Email:  
norsyahila@usim.edu.my

**Abstract:** Heritage buildings in Malaysia represent a confluence of cultural, religious, and architectural histories. However, the integration of Naqli principles derived from Islamic teachings into the preservation and modernization of these structures remains underexplored. This paper addresses the research gap by examining how Naqli concepts such as Rububiyyah (man to God), Ubudiyyah (man to man), and Mulkiyyah (man to environment) are applied across five selected heritage buildings in Negeri Sembilan. The research objectives are to identify the extent to which these principles influence the design and conservation strategies of these buildings, to analyze their effectiveness in maintaining the cultural, religious, and ethical integrity of these structures, and to propose a framework for the systematic application of Naqli principles in modern architectural practices, particularly in the preservation and adaptive reuse of heritage buildings. A qualitative methodology was employed, involving site visits, architectural analysis, expert interviews, and document analysis to gather comprehensive data on the implementation of Naqli principles. The findings indicate a significant but inconsistent application of these principles, highlighting areas where modern interventions could better align with Islamic teachings. The study concludes with recommendations for incorporating Naqli principles in contemporary architectural practice, emphasizing their potential impact on cultural sustainability and community well-being. This research contributes to a deeper understanding of the role of Islamic values in heritage preservation, offering a model that can be adapted to similar contexts globally.

**Keywords:** Naqli principles; heritage buildings; Negeri Sembilan; Rububiyyah; Ubudiyyah; Mulkiyyah

**Abstrak:** Bangunan warisan di Malaysia mewakili titik pertemuan antara sejarah budaya, agama, dan seni bina. Namun demikian, integrasi prinsip Naqli yang berasaskan ajaran Islam dalam pemuliharaan dan pemodenan struktur ini masih kurang diterokai. Kertas kerja ini menangani jurang penyelidikan tersebut dengan meneliti bagaimana konsep Naqli seperti Rububiyyah (hubungan manusia dengan Tuhan), Ubudiyyah (hubungan manusia dengan manusia), dan Mulkiyyah (hubungan manusia dengan alam sekitar) diaplikasikan pada lima bangunan warisan terpilih di Negeri Sembilan. Objektif penyelidikan adalah untuk mengenal pasti sejauh mana prinsip ini mempengaruhi strategi reka bentuk dan pemuliharaan bangunan tersebut, menganalisis keberkesanannya dalam mengekalkan integriti budaya, agama dan etika struktur berkenaan, serta mencadangkan satu kerangka bagi penerapan prinsip Naqli secara sistematik dalam amalan seni

bina moden, khususnya dalam aspek pemuliharaan dan penyesuaigunaan semula bangunan warisan. Metodologi kualitatif digunakan, melibatkan lawatan tapak, analisis seni bina, temu bual pakar, dan analisis dokumen bagi memperoleh data komprehensif mengenai pelaksanaan prinsip Naqli. Dapatan menunjukkan wujudnya aplikasi yang signifikan namun tidak konsisten terhadap prinsip tersebut, sekali gus menonjolkan ruang di mana intervensi moden boleh lebih sejajar dengan ajaran Islam. Kajian ini diakhiri dengan cadangan pengintegrasian prinsip Naqli dalam amalan seni bina kontemporari, dengan penekanan terhadap potensi impaknya terhadap kelestarian budaya dan kesejahteraan komuniti. Penyelidikan ini menyumbang kepada pemahaman yang lebih mendalam mengenai peranan nilai Islam dalam pemuliharaan warisan, serta menawarkan satu model yang boleh disesuaikan dalam konteks serupa di peringkat global.

**Kata kunci:** prinsip Naqli; bangunan warisan; Negeri Sembilan; Rububiyyah; Ubudiyyah; Mulkiyyah

## Introduction

Heritage buildings serve as tangible representations of a society's cultural, historical, and religious legacy. In Malaysia, these structures stand as testaments to the nation's rich and diverse architectural history, deeply influenced by various cultural and religious practices, including those rooted in Islam. The integration of Islamic principles, particularly Naqli concepts derived from the Quran and Hadith, into the architecture and design of these heritage buildings is crucial not only for preserving their historical and cultural value but also for maintaining their relevance within a modern, predominantly Islamic society.

Despite the significance of Naqli principles in Islamic teachings, their application in the conservation and modernization of heritage buildings in Malaysia has been inconsistent and often superficial. While certain buildings exhibit elements of these principles, many lack a comprehensive integration that fully aligns with Islamic teachings. This gap is concerning, as it diminishes the spiritual and cultural integrity of these structures and overlooks the potential for Naqli principles to contribute to more sustainable and ethical architectural practices. The inconsistent application of these principles not only threatens the preservation of the architectural heritage but also hinders the opportunity to reinforce cultural and religious identity through built environments.

Current research on Islamic architecture in Malaysia primarily focuses on traditional design elements such as geometric patterns, calligraphy, and the orientation of buildings towards the Qibla. However, there is a notable lack of studies that systematically explore the application of Naqli principles, namely Rububiyyah (man's relationship with God), Ubudiyyah (man's relationship with others), and Mulkiyyah (man's relationship with the environment), within the context of heritage building conservation and design. This oversight creates a disconnect between Islamic teachings and architectural practice, particularly in the preservation of buildings that are significant to both the cultural and religious identity of the nation.

This study aims to bridge this gap by examining the influence of Naqli principles on the design and conservation of selected heritage buildings in Negeri Sembilan. The state was chosen as the study site due to its rich and distinctive cultural heritage, particularly its traditional Malay architecture, which is deeply shaped by the Adat Perpatih system. The objectives of this research are threefold: to identify the extent to which these principles influence the design and conservation strategies of these buildings, to analyze their effectiveness in maintaining the cultural, religious, and ethical integrity of these structures, and to propose a framework for the systematic application of Naqli principles in modern architectural practices, particularly in the preservation and adaptive reuse of heritage buildings.

Negeri Sembilan's architectural heritage includes a diverse range of buildings reflecting the nation's colonial history, indigenous cultures, and Islamic influence. These structures vary from traditional Malay houses to mosques, and even colonial-era buildings that have been adapted for new purposes. However, the preservation of these buildings often encounters challenges such as rapid urbanization, lack of public awareness, and the

pressures of modernization. Integrating Naqli principles into the conservation process offers a solution that respects the spiritual, cultural, and environmental contexts of these buildings, ensuring their preservation is both meaningful and sustainable.

The significance of this study lies in its potential to enhance the way heritage buildings are preserved and adapted in Negeri Sembilan. By focusing on the integration of Naqli principles, this research contributes to a more holistic approach to conservation that not only maintains the physical integrity of heritage buildings but also preserves their spiritual and cultural relevance. The findings of this study can serve as guidelines for architects, conservationists, and policymakers, ensuring that the preservation of heritage buildings aligns with Islamic teachings while promoting sustainability, ethical practices, and community well-being.

## **Literature Review**

Heritage buildings in Malaysia embody a rich tapestry of cultural, religious, and architectural histories. The conservation of these structures is not merely a matter of preserving physical integrity but also involves maintaining the cultural and spiritual significance they hold for communities. The National Heritage Act 2005 (Act 645) has been pivotal in guiding conservation efforts, emphasizing the need for a comprehensive approach that respects both the tangible and intangible aspects of heritage (Baharuddin et al., 2022; Baharuddin et al., 2024). However, the integration of Naqli principles rooted in Islamic teachings into these conservation practices remains underexplored, presenting a significant gap in the literature.

### *Naqli Principles and Their Relevance*

Naqli principles, particularly Rububiyyah (man to God), Ubudiyyah (man to man), and Mulkiyyah (man to environment), offer a framework for understanding the ethical and spiritual dimensions of heritage conservation. These principles advocate for a holistic approach that aligns human actions with divine guidance, fostering a sense of responsibility towards both the community and the environment (Anshori, 2021). The application of these principles can enhance the cultural sustainability of heritage buildings, ensuring that modern interventions do not compromise their historical and religious significance (Kayan et al., 2024).

### *Current Practices in Heritage Conservation*

The conservation of heritage buildings in Malaysia often follows guidelines set by the National Heritage Department, which emphasizes the importance of maintaining authenticity and integrity (Harun et al., 2020; Kayan et al., 2024). However, studies indicate that many conservation projects face challenges, including inadequate funding, lack of skilled labor, and insufficient knowledge about traditional materials and techniques (Zuraidi et al., 2018). The integration of Naqli principles could address these challenges by promoting community involvement and fostering a deeper understanding of the cultural significance of these buildings (Aziz, 2020).

### *Case Studies of Heritage Buildings in Negeri Sembilan*

Research focusing on specific heritage buildings in Negeri Sembilan reveals a varied application of Naqli principles. For instance, the conservation of traditional Malay houses often reflects Ubudiyyah through community engagement in preservation efforts, while Mulkiyyah is evident in the use of sustainable materials that respect the local environment (Jasme et al., 2014). However, the inconsistent application of these principles suggests a need for more structured frameworks that can guide conservation practices effectively (Baharuddin et al., 2022; Baharuddin et al., 2024).

### *Recommendations for Future Applications*

To enhance the integration of Naqli principles in heritage conservation, it is essential to develop comprehensive frameworks that guide practitioners in aligning their methods with Islamic teachings. This could involve training programs for architects and conservationists that emphasize the ethical dimensions of their work, as well as the importance of community involvement in conservation efforts (Zolkafli et al., 2017). Furthermore, leveraging modern technologies, such as digital heritage information systems, can aid in documenting and managing heritage sites more effectively, ensuring that conservation efforts are both sustainable and culturally sensitive (Baharuddin et al., 2024; Ismail et al., 2019).

### *Research Gap and the Need for Further Study*

The integration of Naqli principles into the design and conservation of heritage buildings in Negeri Sembilan represents a promising avenue for enhancing cultural sustainability and community well-being. By aligning modern conservation practices with Islamic values, stakeholders can ensure that heritage sites continue to serve as vital links to the past while adapting to contemporary needs. However, there is a significant research gap in this area that warrants further exploration.

While a body of literature exists on Islamic architecture and the role of Naqli principles in building design, comprehensive studies focusing specifically on their application in heritage building conservation are notably lacking. Most existing research addresses Naqli principles in the context of new construction or general architectural theory, often without offering detailed guidance on integrating these principles into the conservation process. This leaves a gap in practical methods for applying Rububiyah, Ubudiyyah, and Mulkiyyah principles in preserving and adaptively reusing heritage buildings.

This study aims to address this gap by analyzing how Naqli principles have been applied in the conservation of selected heritage buildings in Negeri Sembilan. By examining these buildings through the lens of Naqli principles, the research seeks to provide practical insights and recommendations to guide future conservation efforts. The development of practical frameworks and guidelines will not only facilitate the integration of Naqli principles into conservation practices but also contribute to the preservation of Malaysia's rich cultural heritage while ensuring its relevance to contemporary societal needs.

### **Methodology**

This section presents the methodological framework used to investigate the integration of Naqli principles in the design and conservation of heritage buildings. It discusses the research design, case study selection, data collection methods, analytical approach, and limitations of the study.

#### *Research Design*

This study employs a qualitative research design aimed at exploring the application of Naqli principles in the architectural conservation of heritage buildings in Negeri Sembilan. The research design is structured to allow an in-depth analysis of how Islamic principles such as Rububiyah, Ubudiyyah, and Mulkiyyah are integrated into the design and conservation strategies of selected heritage buildings. The qualitative approach was chosen because it enables a detailed exploration of cultural and religious values embedded within architectural practices, providing a richer understanding of the nuances involved in heritage conservation.

#### *Selection of Case Studies*

The research focuses on five heritage buildings in Negeri Sembilan, selected for their historical significance and architectural value, as listed in Table 1.

**Table 1 Selected Heritage Buildings For Case Study Analysis**

Building Name	Location	Historical Period	Architectural Style
Telapak YM Dato' Orang Kaya Laksamana Hajjah Bogdad [see Figure 1]	Seremban, Negeri Sembilan	Traditional Malay	Vernacular Malay Architecture
Masjid Jamek Dato' Bandar Haji Ahmad Rasah [see Figure 2]	Seremban, Negeri Sembilan	Early 20th Century	Islamic Architecture
Masjid Kariah Pantai [see Figure 3]	Seremban, Negeri Sembilan	Early 20th Century	Islamic Architecture
Balai Bomba Lama (SAINS) [see Figure 4]	Seremban, Negeri Sembilan	Colonial Era	Colonial Architecture
The Old Courthouse (JPNS) [see Figure 5]	Seremban, Negeri Sembilan	Colonial Era	Colonial Architecture

These buildings represent a diverse range of architectural styles and historical periods, which allows for a comprehensive analysis of how Naqli principles are applied across different contexts. The selection of these buildings is

strategic, providing insights into the application of Islamic principles in both traditional and colonial-era architecture, as well as in modern mosque renovations.

**Figure 1 Telapak YM Dato' Orang Kaya  
Laksamana Hajjah Bogdad**



**Figure 2 Masjid Jamek Dato' Bandar Haji  
Ahmad Rasah**



**Figure 3 Masjid Kariah Pantai**



**Figure 4 Balai Bomba Lama (SAINS)**



**Figure 5 The Old Courthouse (JPNS)**



### *Data Collection*

Data collection for this study employed a combination of multiple methods designed to ensure a comprehensive, systematic, and reliable analysis of the selected heritage buildings, incorporating diverse approaches that are further detailed in Table 2.

**Table 2 Data Collection Methods And Description**

Data Collection Method	Description
Site Visits	Conducted detailed observations and documentation of architectural features, spatial layouts, materials, and conservation efforts through photographs and sketches.
Architectural Analysis	Analyzed floor plans, elevations, and sections to understand the spatial organization and material usage in relation to Naqli principles.

Expert Interviews	Conducted semi-structured interviews with local historians, architects, and religious scholars to gather expert insights on Naqli principles in conservation.
Document Analysis	Reviewed historical records, conservation reports, and architectural plans to understand the original design intentions and current state of the buildings.

The site visits to each of the selected buildings involved documenting architectural features, spatial layouts, materials, and any conservation efforts. Detailed observations were made, and significant elements reflecting Naqli principles were photographed and sketched. The focus was on assessing the orientation of buildings, the use of space, the choice of materials, and the integration of religious symbols, all critical in evaluating the application of Rububiyah, Ubudiyyah, and Mulkiyyah.

The architectural analysis involved examining the design elements of each building. Floor plans, elevations, and sections were analyzed to understand the spatial organization and how it aligns with Naqli principles. The materials used in construction were evaluated for their sustainability and cultural relevance, particularly in the context of Mulkiyyah.

Expert interviews were conducted with local historians, architects, and religious scholars to gather expert insights on the significance of Naqli principles in the conservation of the selected buildings. These interviews explored the perspectives of professionals with deep understanding of both Islamic principles and architectural conservation.

Document analysis included reviewing relevant historical records, conservation reports, and architectural plans to gather background information and understand the historical context of each building. This analysis helped compare the original design intentions with the current state of the buildings, particularly in terms of their alignment with Naqli principles.

### *Data Analysis*

The data collected from site visits, architectural analysis, expert interviews, and document analysis were subjected to thematic analysis, which is suitable for identifying patterns and themes related to the application of Naqli principles. The analysis process involved several steps, as outlined in Table 3.

**Table 3 Data Analysis Process**

Analysis Stage	Activity
Coding	Identified recurring themes related to Rububiyah, Ubudiyyah, and Mulkiyyah. Codes were assigned to specific architectural features, materials, and spatial arrangements.
Thematic Development	Grouped codes into broader themes that correspond to the Naqli principles.
Comparative Analysis	Conducted cross-building analysis to identify commonalities and differences in the application of Naqli principles.
Interpretation	Interpreted the findings in the context of Islamic architectural principles and heritage conservation, offering insights and recommendations for future conservation efforts.

### *Limitations*

While this study provides valuable insights into the application of Naqli principles in heritage building conservation, it is not without limitations. The focus on a small number of buildings means that the findings may not be generalizable to all heritage buildings in Malaysia or other Islamic countries. Furthermore, the reliance on qualitative methods, while providing depth of understanding, may introduce interpretive biases. Future research could expand the scope by including a larger sample of buildings and employing mixed methods to enhance the robustness of the findings.

## Results and Discussion

This section presents the findings from the analysis of the five heritage buildings studied, with a particular focus on the application of the Naqli principles of Rububiyyah, Ubudiyyah, and Mulkiyyah in their architectural design and conservation efforts. The findings are organized by building and are discussed in relation to each of the Naqli principles. The discussion also compares the buildings to identify commonalities and differences in how these principles have been applied.

### *Analysis of Individual Buildings*

#### **a. Telapak YM Dato' Orang Kaya Laksamana Hajjah Bogdad**

**Rububiyyah:** The Telapak YM Dato' Orang Kaya Laksamana Hajjah Bogdad is an exemplary model of Rububiyyah in practice, with its design carefully oriented to ensure that key spaces face the Qibla, emphasizing its alignment with Islamic principles. The house incorporates dedicated spaces for prayer and reflection, seamlessly integrating these spiritual practices into daily life. These areas serve not only as places for worship but also as quiet spaces for contemplation, helping the inhabitants stay connected to their faith throughout their daily routines. The design of the house embeds spiritual practices into everyday living, fostering a constant awareness of the divine and reinforcing the household's commitment to Islamic values.

**Ubudiyyah:** The house's design strongly promotes community ties, with open spaces like the veranda (*serambi*) serving as key areas for social gatherings and daily interactions, reflecting the principle of Ubudiyyah. These spaces are not only for relaxation but also for hosting guests, family discussions, and communal activities, reinforcing social bonds among residents and visitors. The structure is designed to foster communal living, ensuring that the needs of extended families are met within a shared space. This allows multiple generations to live together harmoniously, sharing resources and responsibilities, which further strengthens family and community relationships. The thoughtful layout of the house ensures that Ubudiyyah is deeply integrated into the daily lives of its inhabitants.

**Mulkiyyah:** The use of locally sourced materials such as timber and thatch in this house reflects the principle of Mulkiyyah, with the building's design inherently optimized for natural ventilation and lighting, thereby minimizing its environmental impact. The conservation of this house, along with the preservation of its original function, further exemplifies Mulkiyyah principles by maintaining the cultural and environmental integrity of the structure, ensuring its continued relevance and longevity while upholding ecological balance.

#### **b. Masjid Jamek Dato' Bandar Haji Ahmad Rasah**

**Rububiyyah:** As a mosque, the design of Masjid Jamek Dato' Bandar Haji Ahmad Rasah is inherently aligned with Rububiyyah, reflecting a strong connection between man and God. The mosque is carefully oriented towards Qibla, ensuring that every prayer is directed towards the holiest site in Islam. The layout includes spaces specifically designed for worship and reflection, such as the spacious main prayer hall that fosters spiritual focus and devotion. There are also areas for quiet contemplation, allowing worshippers to strengthen their spiritual connection. Overall, the design emphasizes the central role of God, making the mosque a place for both worship and spiritual renewal.

**Ubudiyyah:** The mosque serves as a hub for community activities, from daily prayers to social gatherings, fully embodying the principle of Ubudiyyah. The layout includes spaces designed to accommodate various community needs, fostering a sense of unity and shared purpose among the congregation. Over time, the mosque has undergone numerous renovations to better fulfill the evolving needs of the community. These renovations have actually strengthened the principle of Ubudiyyah by ensuring that the mosque remains a vibrant and functional space that continues to support and enhance community interaction and social cohesion.

**Mulkiyyah:** The mosque incorporates sustainable design elements such as natural ventilation and the use of environmentally friendly materials, aligning with the principles of Mulkiyyah. The preservation of its original function as a place of worship also reflects Mulkiyyah by maintaining its cultural and spiritual significance within the community. However, the building has undergone numerous renovations to meet the evolving needs of the community, to the extent that the original structure of the mosque is almost entirely lost. While these updates were necessary, there is still room for further integration of Mulkiyyah principles, particularly through the adoption of modern sustainable technologies that could enhance both the environmental and cultural sustainability of the mosque.

### c. Masjid Kariah Pantai

Rububiyyah: The Masjid Kariah Pantai, like Masjid Jamek, is carefully oriented towards Qibla, ensuring its design aligns with Rububiyyah. This orientation is central to the mosque's architecture, directing worship towards the holiest site in Islam. The mosque's design facilitates worship, with the Qibla wall serving as a focal point and prayer spaces thoughtfully arranged to enhance spiritual focus. Elements like natural light and sound design further create a peaceful atmosphere, allowing worshippers to fully engage in their spiritual practices. Through these features, Masjid Kariah Pantai not only follows Rububiyyah but also enriches the worship experience, strengthening the connection between the congregation and the divine.

Ubudiyyah: The mosque includes spaces that support both religious and social functions, reflecting Ubudiyyah by fostering community interaction and collective well-being. These spaces cater to activities ranging from daily prayers to community gatherings, making the mosque a central place for both spiritual and social life. However, recent renovations have focused more on aesthetics rather than enhancing communal interaction, indicating a need for a more balanced approach to future renovations. This would help ensure that Ubudiyyah continues to be preserved and strengthened, allowing the mosque to maintain its role as a hub for community engagement and social connection.

Mulkiyyah: While the mosque's original construction respected Mulkiyyah by using locally sourced materials, recent renovations have introduced materials that are less sustainable, reflecting the challenges of maintaining Mulkiyyah in the face of modernization pressures. However, the effort to conserve and preserve the mosque's original function as a place of worship also aligns with Mulkiyyah, as it upholds the spiritual and cultural integrity of the building within the community. Balancing the need for modernization with the principles of Mulkiyyah remains an ongoing challenge, as the mosque continues to serve its essential role while adapting to contemporary needs.

### d. Balai Bomba Lama (SAINS)

Rububiyyah: The Balai Bomba Lama, originally a colonial-era building, has been repurposed as Syarikat Air Negeri Sembilan, which supplies water to the people of Negeri Sembilan. Although the building was not originally designed with Islamic principles in mind, its previous function as a fire station aligns with the Islamic principle of preserving life, a key aspect of Rububiyyah. The new function as a water supply company further embodies the concept of serving the community, which is also an essential aspect of Rububiyyah.

Ubudiyyah: The building's original function as a fire station was designed to serve the community, aligning with Ubudiyyah by promoting social justice and ensuring the well-being of all individuals through the protection of life and property. The interior spaces were organized to facilitate quick access and movement, essential for emergency services, thereby fostering effective community interaction and support. With its redesign as a water supply company, the building continues to emphasize community service, further embodying Ubudiyyah by ensuring the equitable distribution of water, a vital resource, to the people. The thoughtful organization of interior spaces now facilitates the efficient management of water supply, ensuring that the building remains a key contributor to the well-being and sustainability of the community.

Mulkiyyah: The building utilizes durable materials that have withstood the test of time, reflecting a respect for the environment through the conservation of resources, aligning with the principle of Mulkiyyah. However, modern updates have not fully embraced sustainable materials or methods, which could further strengthen the building's alignment with Mulkiyyah. The adaptive reuse process applied to this building is a sustainable approach, in line with Mulkiyyah, that has allowed for the preservation of its structure while repurposing its function to a more relevant use, ensuring that it remains active and well-maintained.

### e. The Old Courthouse (JPNS)

Rububiyyah: The Old Courthouse's historical function as a place where justice is administered aligns with the Islamic value of Rububiyyah, emphasizing fairness and accountability before God. Although this colonial-era building was not originally designed within an Islamic framework, the administration of justice within its walls resonates with the principle of Rububiyyah, reflecting the concept of upholding a higher moral order in line with Islamic teachings. The new function as Jabatan Pendidikan Negeri Sembilan further embodies the concept of serving the educational community, which can also be considered an expression of Rububiyyah.



Ubudiyyah: The building was designed with the community in mind, providing spaces that ensure privacy and dignity during judicial proceedings, which aligns with the principle of Ubudiyyah by fostering social justice and the well-being of all individuals. The architectural layout supports Ubudiyyah by creating an environment conducive to fair and just interactions among people. With its new function as Jabatan Pendidikan Negeri Sembilan, the building continues to embody Ubudiyyah by fostering community interaction and supporting the educational well-being of the population, ensuring that the principles of social justice and communal harmony are upheld in both its past and present roles.

Mulkiyyah: While the building's original construction utilized local materials, its conservation efforts have not consistently prioritized sustainable practices. Modern interventions have occasionally overlooked the use of eco-friendly materials, indicating an area where Mulkiyyah could be better applied. However, the adaptive reuse process implemented for this building is a sustainable approach that has enabled the preservation of the structure while repurposing its function to a more relevant one, ensuring that it remains active, well-maintained, and aligned with the principles of Mulkiyyah.

### *Comparative Analysis*

Table 4 presents a comparison of the application of the Naqli principles of Rububiyyah, Ubudiyyah, and Mulkiyyah across the five heritage buildings studied.

**Table 4 Comparison Of The Application Of Naqli Principles Across Selected Buildings**

Building	Rububiyyah	Ubudiyyah	Mulkiyyah
Telapak YM Dato' Orang Kaya Laksamana Hajjah Bogdad	Oriented towards Qibla with spaces for prayer and reflection, integrating spiritual practices into daily life.	Design fosters community relationships through open spaces like verandas used for social gatherings.	Utilizes local materials and is designed for natural ventilation and lighting, minimizing environmental impact.
Masjid Jamek Dato' Bandar Haji Ahmad Rasah	Oriented towards Qibla with dedicated spaces for worship and spiritual reflection, ensuring a strong connection with God.	Functions as a community hub; renovations enhance social cohesion and community interactions.	Includes sustainable design elements, but ongoing renovations have compromised the original structure. Greater integration of sustainable technology is needed.
Masjid Kariah Pantai	Oriented towards Qibla with a design focusing on worship, aligning the design with Rububiyyah.	Supports religious and social functions, but recent renovations prioritize aesthetics over community interaction.	Original construction was sustainable, but recent modifications introduced less eco-friendly materials. A balance between modernization and sustainability is required.
Balai Bomba Lama (SAINS)	Repurposed as a water supply company, emphasizing community service and life preservation.	Originally a fire station, now a water supply company, continuing its role in maintaining community welfare.	Built with durable materials, but lacks sustainability in modern renovations. Adaptive reuse practices align with Mulkiyyah.
The Old Courthouse (JPNS)	Originally a courthouse upholding justice, now an education department supporting learning.	Designed for social justice, now promotes community interaction through education.	Conservation efforts lack sustainability, but adaptive reuse practices align with Mulkiyyah.

### *Discussion*

The analysis reveals varying levels of integration of Naqli principles across the five buildings. Traditional structures like the Telapak YM Dato' Orang Kaya Laksamana Hajjah Bogdad Masjid Jamek Dato' Bandar Haji Ahmad Rasah, and Masjid Kariah Pantai, exhibit a stronger alignment with Naqli principles, particularly Rububiyyah and Ubudiyyah, due to their original design intentions rooted in Islamic teachings. These buildings emphasize orientation towards the

Qibla, spaces for worship, and community-centered designs, reflecting a deep understanding of Rububiyyah and Ubudiyyah. However, the application of Mulkiyyah, particularly in the context of sustainability, varies, with traditional designs naturally integrating local materials and modern updates sometimes falling short in maintaining this principle.

Conversely, buildings like the Balai Bomba Lama and the Old Courthouse, which were not originally designed with Naqli principles in mind, show more varied results. While efforts have been made to adapt these buildings to serve the community (aligning with Ubudiyyah), and some aspects of Rububiyyah have been considered in their reorientation or function, the integration of Mulkiyyah is less consistent. This inconsistency points to the challenges of retrofitting existing structures to align with Islamic principles, particularly in balancing historical preservation with modern needs and environmental sustainability.

Overall, the findings suggest that while Naqli principles can be effectively integrated into heritage conservation, this requires a deliberate and informed approach, particularly when modernizing or repurposing buildings that were not originally designed with these principles in mind. Future conservation efforts should aim to maintain a balance between preserving historical integrity and enhancing the application of Naqli principles, especially in sustainability practices, to ensure that these buildings continue to serve their communities in a manner consistent with Islamic teaching.

## Conclusion

This study set out to explore the integration of the Naqli principles of Rububiyyah, Ubudiyyah, and Mulkiyyah in the architectural design and conservation of heritage buildings in Negeri Sembilan. Through a detailed analysis of five selected buildings, including both traditional and colonial-era structures, the research aimed to assess how well these Islamic principles have been preserved and adapted in contemporary conservation efforts.

The findings indicate that the application of Naqli principles varies significantly depending on the historical context and original purpose of the buildings. Traditional structures, such as the Telapak YM Dato' Orang Kaya Laksamana Hajjah Bogdad Masjid Jamek Dato' Bandar Haji Ahmad Rasah, and Masjid Kariah Pantai, exhibit a strong alignment with Rububiyyah and Ubudiyyah principles. These buildings were designed with a clear orientation towards Islamic teachings, emphasizing spiritual and communal functions. However, the integration of Mulkiyyah, particularly in the context of environmental sustainability, shows a mixed application. While traditional materials and natural design elements were originally used, modern renovations have sometimes compromised these principles.

On the other hand, buildings like the Balai Bomba Lama and the Old Courthouse, which were not originally conceived within an Islamic framework, present more challenges in aligning with Naqli principles. While efforts have been made to repurpose these buildings in ways that serve the community (reflecting Ubudiyyah), the integration of Rububiyyah and Mulkiyyah is less consistent. These findings highlight the complexities involved in retrofitting and conserving heritage buildings to align with Islamic values, especially when balancing historical preservation with modern functional requirements.

The study concludes that for heritage conservation efforts in Negeri Sembilan to fully embrace Naqli principles, a more deliberate and informed approach is necessary. This approach should prioritize not only the preservation of physical structures but also the integration of spiritual, social, and environmental values inherent in Islamic teachings. Architects, conservationists, and policymakers need to collaborate to develop guidelines that ensure these principles are consistently applied, particularly in the face of modernization pressures and the need for sustainable development.

Furthermore, the research suggests that future conservation projects should focus more on enhancing the application of Mulkiyyah through the use of sustainable materials and technologies. This would not only align with Islamic environmental ethics but also contribute to the long-term preservation and functionality of heritage buildings.

In summary, the integration of Naqli principles into the conservation of heritage buildings in Negeri Sembilan offers a valuable framework for preserving the cultural and religious identity of these structures. By aligning conservation practices with Islamic teachings, these buildings can continue to serve their communities in a manner that is both spiritually and environmentally sustainable, ensuring their relevance and significance for future generations. This study contributes to the ongoing discourse on heritage conservation in Islamic contexts and provides a foundation for further research and practical application in the field.

## Acknowledgement

The authors wish to express their sincere appreciation to the Faculty of Engineering and Built Environment, Universiti

Sains Islam Malaysia, for the financial support provided through the special allocation for the course ZAL3104 – Measured Drawings. This support has been instrumental in enabling the successful implementation of this study and in contributing to the achievement of its research objectives.

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