



PATH, PORTAL, PLACE: CULTURAL HERITAGE SITE OBSERVATIONS AT JAMEK MOSQUE KUALA LUMPUR AS A SPIRITUAL TOURISM DESTINATION

Masbiha Mat Isa^{1*}, Nor Atiah Ismail², Izzah Ainin Sofiya Rosli², Norfarah Hanim Mohd Baharudin²

¹College of Built Environment, Universiti Teknologi MARA Malaysia, 40450 Shah Alam, Malaysia

²Faculty of Design and Architecture, Universiti Putra Malaysia, 43400 Serdang, Malaysia

*Corresponding Author Email: masbiha125@uitm.edu.my

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Abstract

The presence of spiritual and religious landmarks significantly benefits the tourism industry. Jamek Mosque in Kuala Lumpur, Malaysia, is a culturally rich iconic mosque established in 1909, serving both as a place of worship and a tourist attraction. However, it is unclear if its location in the bustling city environment supports positive user experience despite officer surveillance and facilities. The study employs qualitative methodologies to evaluate the experiences of individuals in the vicinity of the historic mosque. Semi-structured interviews and structured observations of user activities were conducted. Interviews used prompt guides and video recordings to understand the mosque site officers' and users' perspectives. Structured observations were conducted using the 'Path-Portal-Place' concept, with twelve hours of on-site observation and five potential users interviewed. Data analysis involved transcribing field notes and audio recordings into protocols and transcripts, followed by coding and expert verification. Interviews revealed 40 sub-themes under path-portal-place activity, path-portal-place experience, and path-portal-place experience. The primary activities observed within the domain of path-portal-place experiences include walking, taking self-photos, sitting, relaxing, standing, and resting. Users frequently express that the ambiance of the place is remarkably peaceful, and they deem the historical significance of the location as the key factor making it worthwhile to visit. Recommendations include maintaining functional and heritage preservation aspects to ensure that the mosque becomes a multifunctional and culturally significant space that respects its heritage to serve as a supportive spiritual tourism destination.

Keywords: Path; Portal; Place; Cultural Heritage; Spiritual Tourism

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INTRODUCTION

A growing number of people from many parts of the world are traveling to learn more about different faiths and cultures. People are becoming more interested in the spiritual philosophies of East Asia, including Muslim, Taoism, Judaism, Sikhism, Buddhism, and Hinduism (Abdul Aziz et al., 2016). Since the beginning of the 21st century, the government of Malaysia has been giving serious consideration to the idea of including mosques as one of religious tourist destinations. The National Mosque, Wilayah Mosque, and Jamek Mosque are just a few of Kuala Lumpur's central mosques that have received positive feedback from tourists (Moghavvemi et al., 2021). The Jamek Mosque's location at the meeting point of the Klang and the Gombak Rivers makes it an important landmark. It also known as "Masjid Jamek"; was officially opened in 1909 with the architectural blend of Moorish, Indo-Saracenic, or Mughal architecture by Arthur Benison Hubback (Lailatunnaja et al., 2021). Gazetted as National Heritage under the National Heritage Act 2005, it's challenging to create Jamek Mosque as a destination that resonates with every visitor. To maintain its cultural and historical significance over the course of its existence, the mosque has been subjected to several renovations and restorations over the years. For instance, in the early 1980s, the mosque went through a significant amount of restoration work, which resulted in many of its original features being brought back to their original state. Repairing the original tiles and masonry, installing metal windows in place of wooden ones, and putting in air conditioning were all components of the project to support the user's experience.

Religious institutions are social places with special communal spaces to interact and express feelings (Jaffar et al., 2020). People who are drawn to the building by its distinctive façade design will likely have a memorable and interesting experience both spiritually and socially. Frick (2007) discusses characteristics a public space should have to accommodate human activities and behaviours (Gehl, 1996, as cited in Frick, 2007) and classifies supportive characteristics of urban environment according to activities such as walking; standing; sitting; seeing, hearing, talking and a pleasant place in every respect. Through the years, the mosque has transformed into so much more than a sanctuary for worship. For individuals interested in delving deeper into the historical background of the structure, guided tours are offered as an accessible option. In addition, the mosque frequently plays host to cultural events and exhibitions that serve to celebrate Malaysia's varied and vibrant cultural history. However, it is unclear whether the location of Jamek Mosque in the bustling city environment is physically conducive to supporting such positive users' experiences, despite the presence of facilities under the surveillance of officers in the area. Despite this, the problem of homelessness in the neighbourhood around Jamek Mosque has become increasingly prominent over the past few years (Alhabshi, 2012).

Much like in other inner-city areas, the homeless have expropriated public spaces like parks and plazas as a result of the "broken window" phenomenon which weakened social control (Weele, 2017). This has prompted worries about the mosque's user's experiences, in addition to its cultural significance. There have been several initiatives begun, both to promote the cultural heritage of Masjid Jamek and to assist the homeless in the area surrounding the mosque. The mosque hosts tours, cultural events, and educational programs, for example, to help people learn more about its history and significance. On the other hand, concerning the problem of people living on the streets, the mosque has been fulfilling its role as a responsible community member by assisting in the form of food giveaway sessions held outside the mosque compound. Homelessness is a complex issue that spans time, space, and professional boundaries, requiring an understanding of the organizational and social contexts in which it arises, managed, and interpreted (Alhabshi, 2012). Regardless of those efforts, Jamek Mosque is now a cultural and spiritual hub that is open to everyone, not just believers. Hence, in order to build a new, welcoming space that will please everyone who visits, the designer must take into account the social concerns and shortcomings of the existing style.

LITERATURE REVIEW

UNESCO defined cultural heritage as the inheritance of physical artifacts (cultural goods) and intangible properties of a group or society that date back to the past (Nilson & Thorell, 2014). Culture is a broad term that can refer to a variety of aspects, including traditions, beliefs, languages, arts, and musical styles, as well as social behaviours (Stephens et al., 2019). It incorporates everything that plays a role in the way of life that is prevalent in a community. Heritage, on the other hand, is what has been handed down through the generations in terms of history, customs, and artifacts. According to Mukhopadhyay et al. (2020), heritage is something that is important to groups of people, communities, countries, institutions, organizations, or individuals and has historical, scientific, political, religious, or cultural significance. Cultures, countries, and regions all have their unique traditions.

Cultural heritage is an idea that helps bridge the gap between the past and the future by using specific methods like preservation and conservation (Buckland, 2013; Nilson & Thorell, 2014). It is important for promoting peace and long-term social, environmental, and economic development. Cultural heritage is created by the active participation of individuals, societies, communities, institutions, and organizations. They reflect the values and attitudes of those who created and value them. Heritage is categorized based on the degree of recognition, with global, national, regional, local, institutional, and personal heritage representing distinct classes at various levels. Global heritage holds universal cultural and natural significance, exemplified by properties listed on the United Nations Educational, Scientific and Cultural Organization World Heritage List (UNESCO), whereas national cultural properties receive recognition solely within their respective countries, albeit to a lesser extent than global counterparts. Certain parts or regions within a country may place value on regional cultural assets, and local heritage finds acknowledgment within specific societies or communities. Institutions such as schools, colleges, and universities also make an effort to acknowledge and protect their own histories.

Spiritual Tourism

Spiritual tourism has traditionally been a beautiful form of travel that allows believers to explore their identities, learn about national events, and interact with people from different cultures (Hai & Thuong, 2019). According to Heidari et al., (2018), the difference between religious tourism and spiritual tourism is not as much of a contradiction to each other as it might seem because the two terms have slightly different meanings. His writings distinguish between "spiritual tourism," the pursuit of knowledge about the elements of life that lie beyond the self and contribute to body, mind, and spiritual balance, and "religious tourism," the pursuit of engagement with or intensification of a specific faith through travel. His studies provide a concise summary of a body of beliefs that are taught within various religious traditions but which also stand on their own. To elucidate, a spiritual tourism destination is not a place of holiness or divine visions; rather, it is miraculous because it offers the traveller an opportunity to encounter emotions and sights, and sounds very different from those they would normally encounter at home.

The spiritual outcomes of a vacation may be affected by factors associated with the tourist setting, such as time spent in nature or a new environment, and by the place processes experienced during the trip. Mosque tourism is an international source of knowledge for both Muslim and non-Muslim tourists to study the local Muslim culture (Chen et al., 2015). For Muslim residents, it is part of their spiritual belief system and a way of life, while for non-Muslims, it is a cultural attraction. There are many ways in which spiritual tourism can enrich one's life; in the Islamic tradition, for example, a pilgrimage or retreat can provide a sense of renewal. Taking part in prayer and other forms of activity, both physical and emotional, at the mosque can be a way to re-experience healing or find relief on a spiritual level. Stillness and activities that allow time for contemplation and quiet, like working alone in

the gardens, or praying alone in the mosque, are also practiced for the renewal of the spirit. In light of the expanding market for cultural and heritage travel, it is undeniable that mosques have played an important part in helping non-Muslim visitors gain a deeper appreciation for Islam. The mosque's concrete structure and its imagery also have significant experiential potentials that can engage visitors and carry additional educational messages. The Islamic Tourism Centre Malaysia (ITC) serves as the authoritative governmental body in charge of facilitating and advancing Islamic and spiritual tourism in Malaysia (Abdul Aziz et al., 2016; Moghavvemi et al., 2021). To date, the authority has established an important platform for educating and raising awareness in Malaysian society about the importance of preserving cultural heritage and encouraging the revival of Islamic arts and crafts among locals. However, Moghavvemi et al., (2021) highlighted that this initiative is not fully addressed by Malaysian mosques or their local communities.

Path, Portal, Place Concept

Paths, portals, and places are the three types of public space that make up the majority of meaningful outdoor space in urban areas as presented by Edward T. White in his writings (Tiesdell, 2007). This concept was used as a strategy by Ratriningsih et al., (2021) in studying the accessibility of Plaosan temple in terms of its physical setting and activities. Evidence from the study demonstrates how this concept can be used to increase the temple's accessibility to tourists. This idea is very straightforward and allows us to differentiate functions between path, portal, and place in an urban setting (Figure 1). A path is usually a straight line that leads somewhere or takes people from one location to another. Getting to and from urban areas is an elaborate ritual that consists of processions, and participation in the belonging that comes with city life. As a linear corridor, it is felt by humans as they stroll through the city, making it instantly recognizable. The degree to which our senses (sensory) are engaged is indicative of a successful path environment where we could experience excellent visuals, touchable textures or materials, or olfactory stimuli that appeal to our senses. Key aspects of a path include the user's impressions of the space, the range of activities available, and the convenience of the path itself. There is a strong correlation between the physical characteristics of a path and the narratives that surround them, so much so that one could argue that a path "embodies" the character of a particular location.

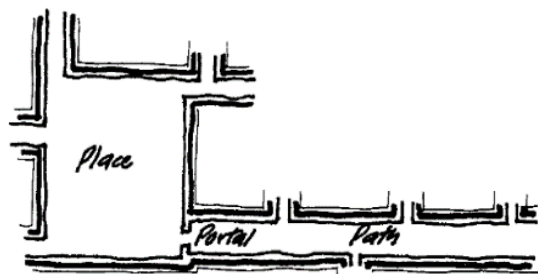


Figure 1: Path, portal, and place (Source: Tiesdell, 2007)

Portals denote passageways and demarcation lines between accessible and inaccessible regions (Qian & Heath, 2019). It can serve as the boundary between two distinct atmospheres. In most cases, the portal serves as the boundary between different atmospheres, and portal positions will be closer to place. A successful portal is one that successfully bridges the gap between Path and Place. Places are the destinations that paths take us to, such as plazas, courtyards, gardens, and parks. Project for Public Spaces (2023) found that successful public spaces share four characteristics: they are accessible; people are engaged in activities there; the space is comfortable and has a good image; and finally, it is a sociable place: one where people meet each other and take people when they come to visit. It is possible to say that a tourist destination is successful if the area in which it is located is bustling with

tourist activities, has all of the necessary facilities to support those activities, and can make visitors or tourists feel at home for an extended period, period desire in them to visit the area again.

METHODOLOGY

Using the concept of path, portal, and place in the site observation, the purpose of this study is to investigate the site study as a supportive environment for spiritual tourism destinations in Malaysia. To achieve this goal, semi-structured interviews and site observation were carried out to gain a better understanding of the situation from the point of view of site officers and users. Part of the method was also adopted in Ratriningsih et al. (2021) study in developing strategies for accessibility from individual perceptions using the concept of “Path, Portal, Place” at the spiritual area. For this research, we began with direct observation, including physical observation of users’ activity based on parameters formulated. Interviews were done using a prompt guide and video recordings.

Interview Protocols

The interview protocol was reviewed by an expert in the field of cultural heritage and a senior lecturer at a local university. The focus of the interview was more on inductive questions from the concept of “Path, Portal, and Place” such as, “Could you describe how you feel when you walk along this path?”; “How do you think the entryway enhances your experience here?” and “Do you like this place? Why?”

Data Collection

For the interview, there were five respondents (two site officers and three tourists involved during the one-on-one in-depth interview sessions. Two site officers with at least five years of experience on-site including the cycling unit from Dewan Bandaraya Kuala Lumpur (DBKL) (P1) and the mosque caretaker (P2). These two officers have been stationed at the Jamek Mosque and are very familiar with the location. The final interviewees are three tourist consists of one foreign (P3) and the other two locals (P4 and P5) from outside Kuala Lumpur. These participants were approached on-site and selected as the respondents for this study because of their willingness to participate and share the experiences they had in the study area. Each interview took around 30 minutes to one hour. All conversations were recorded and transcribed to obtain the user experiences so analysis of the data can be conducted. Twelve hours of daytime were spent observing the site and all information gathered during the site observation was jotted down in field notes.

Analysis

This study used the three steps of qualitative analysis proposed by Huberman & Miles (1983), which consisted of i) data reduction, ii) data display, and iii) making and verifying conclusions. During data reduction, data from the field note was converted into text form and coded to form categories and themes. Then, the categories and themes were arranged in the form of tables during data display. The final step in this qualitative data analysis involved the interpretations of the results by the researchers.

RESULT AND DISCUSSION

This section summarises discoveries gained from the interview sessions. Nine significant themes appeared from the transcribed data and were categorized into Path-Activity, Path-Ambience, Path-Historical significance; Portal-Activity, Portal-Ambience, Portal-Historical significance; Place-activity, Place-Ambience, and Place-Historical

significance. The interview sessions with five participants revealed 40 sub-themes regarding their experiences in the mosque area (Table 1).

Table 1: Elements of user activities from “Path, Portal, Place” obtained from the interviews

Themes		Sub-themes	Fre- quency	Themes		Sub-themes	Fre- quency
Path- Activity	Activities	Walking	5	Path- ambience	Experiences	Tranquil	3
		Photography	2			Insecure	1
		Selfie	5	Path- Historical	Experiences	Aware	2
		Talking	3				
		Sightseeing	3				
		Transit	3				
		Jogging	2				
Portal- Activity	Activities	Sitting	2	Portal- Ambience			
		Leisure	4		Experiences	Peaceful	2
		Strolling	3			Bustling	3
		Waiting	2			Quiet	1
		Sitting	5			Noise	4
		Resting	3	Portal- Historical	Experiences	Joy	1
		Relaxing	5			Protected	3
		Standing	3			Longing	3
		Talking	4			Hope	3
		Queuing	3				
Place- activity	Activities	Leisure	3	Place- Ambience	Experiences	Peaceful	5
		Standing	5			Crowded	4
		Watching	4			Safe	3
		Walking	3	Place- Historical	Experiences	Worthy	5
		Resting	5			Open	4
		Talking	4			Interesting	2

The discussions are based on the nine significant themes that appeared from the transcribed data and categorized into Path-Activity, Path-Ambience, Portal-Activity, Portal-Ambience, Portal-Historical significance, Portal-design experience, Place-activity, Place-Ambience, and Place- Historical significance. The data also display actual observations from field notes on site (see Figure 2). Figure 3 depicts Jamek Mosque's pathways, which consist of main walkways for all pedestrians with no vehicular activities except for the mosque's service transport. Good pedestrian facilities make it easy for people to walk from the mosque's main entrance to any other part of the mosque building. The morning travel around the Jamek mosque area is relatively calm and people are active and attentive in their activities. Sufficient paths for pedestrians help visitors get to and from other attractions in the area around the mosque.

"Yes, I had no trouble locating this mosque. I approached it from the opposite side, and this will be our transit before heading back to our home" (P3)

"Right now, you can only see tourists visiting here, but later in the afternoon, people will come and pray for Zuhur prayer" (P2)

Path

Both View 1 and View 2 in Figure 3 were taken inside the gate of the mosque's building. Due to its ample width, it serves as the mosque's primary path, with different sections designated for higher or lower intensity where particular activities are more or less likely to take place during Friday prayers. View 3 depicts the path to one of the mosque's entrances, which appear unused during the observation period at 10 a.m. Activities around the path that take place at times other than the five daily prayers include sightseeing and educational opportunities for visitors.

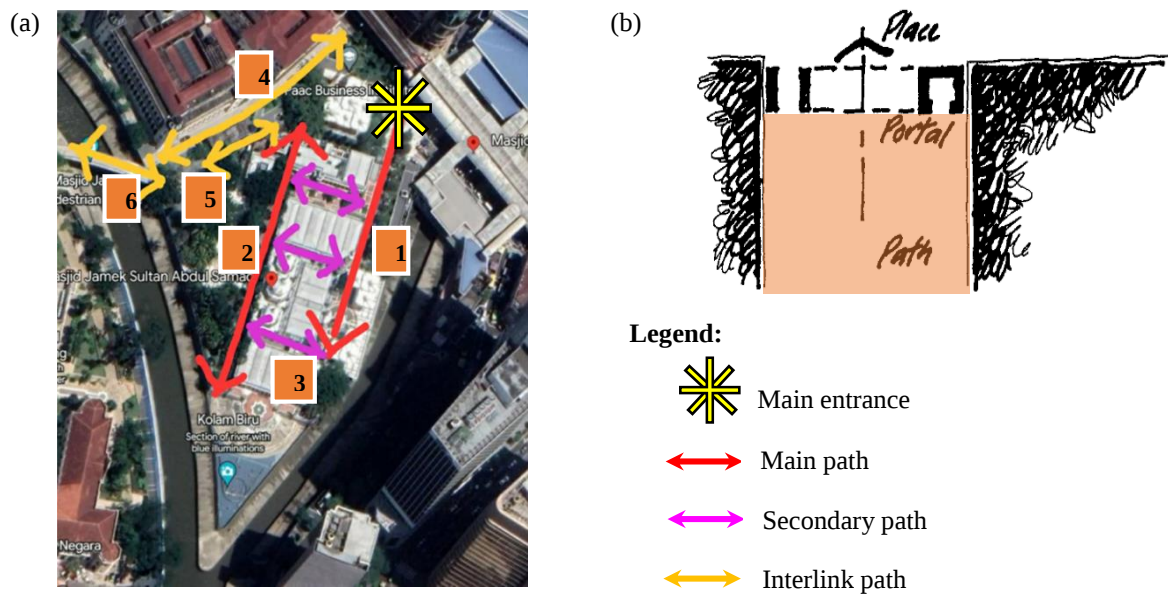


Figure 2: (a) Path map including main, secondary, and interlink path (Source: Revised from Google map image, 2023); and (b) Path plan view illustration



Figure 3: Views 1, 2, and 3 of the main path and secondary path inside the Jamek Mosque gate (Source: Author, 2023)

Path-Activity

Based on interviews, all of the participants mentioned that they normally use the interlink path outside of the mosque area to cross to the other side of the area, for example from the Jamek mosque to the Sultan Abdul Samad building nearby. When asked what kinds of activities they enjoy, the most common responses were walking and seeing the view of the river from the bridge as shown in Figure 4 View 6. Most of the participants agreed that the scenery at the bridge provided excellent opportunities for photographs. Sitting and jogging are two additional activities that can be seen taking place in the area around the path.

"I'm walking here with my friend today" (P4)

"I took a lot of selfies here because the scenery is so nice" (P3)

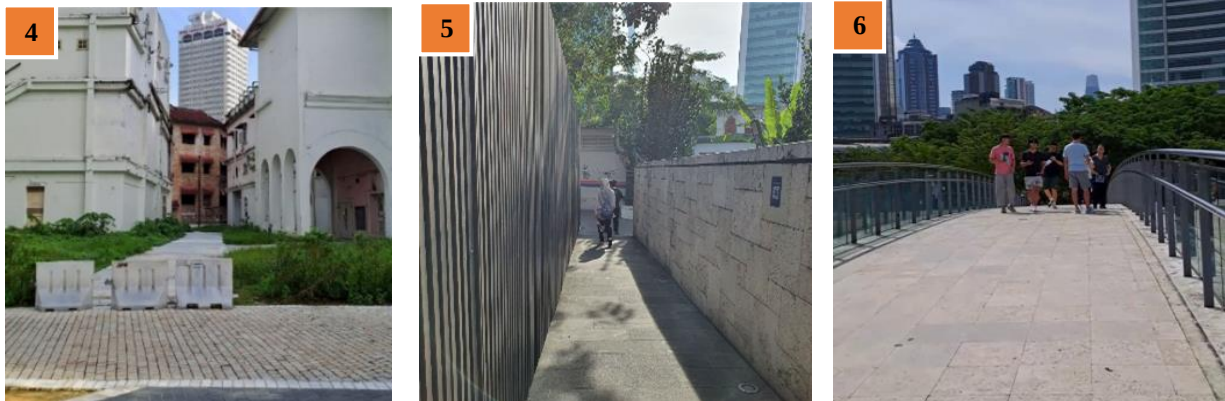


Figure 4: Views 4, 5, and 6 show interlink paths to and from the opposite side of Jamek Mosque (Source: Author, 2023)

Path-Ambiance

The Jamek Mosque and the Sultan Abdul Samad building are connected by pathways that can be seen in Views 4, 5, and 6 of Figure 4. View 4 is the path next to the Old High Court building, one of the heritage buildings in this area, and leads to the bridge that connects to the Sultan Abdul Samad building. The building's historical significance is conveyed visually through the façade's architectural details, which also contribute to the building's attractiveness and its overall appeal, although the main status is closed and under maintenance. View 5 is another viable option that leads to the bridge. During the observation, it's likely that the majority of travellers take View 5 routes as compared to View 4.

"This route felt the best to me because it continued to link up with the bridge and then felt like it went into a small tunnel" (P5)

"There are trees shadows on this road, so it is not that hot" (P4)

Pathways that lead up to attractive plazas, squares, courts, and gardens radiate a sense of motion and the atmosphere of warm welcome (Lynch, 1960). From the interviews and observation, this path is a successful path where the narrow space is likely to surprise people with the unexpectedness, they feel at the open sitting area with shade planting at the end.

Path-Historical Significance

The signage along the pathways provides information on the surrounding areas. In addition to wayfinding,

informational signage with QR codes has been deployed around the Sultan Abdul Samad area since its inception (Bernama, 2019). Views 1, 2, and 3 of Figure 4 near the mosque's building evoke the feelings and emotions affected by the historical architecture of the building. For instance, the path depicted in View 2 Figure 4 at the rear of the building represents an ancient route that early settlers utilized as cemeteries to honour their ancestors.

"No wonder it is so quiet here, and I didn't know before that this is the location of the old cemeteries" (P5)

When asked, the participant stated that they now understand the path's history and appreciate its tranquil atmosphere. Despite this, observations indicate the presence of unattended personal items left on public chairs. During the interview, one of the participants said that she feels insecure if walking on the path alone even in the daytime, and will restrict her movement in the area. This supports a finding from Tandogan & Ilhan (2016) that women are more likely to be afraid of crime than men.

Portal

Most commonly associated with gateways is a passage, the changing of scenery as one moves from one route to another. It encompasses the experience of moving toward it, arriving at it, passing through it, and feeling its presence behind on entering the plaza (Tiesdell, 2007).

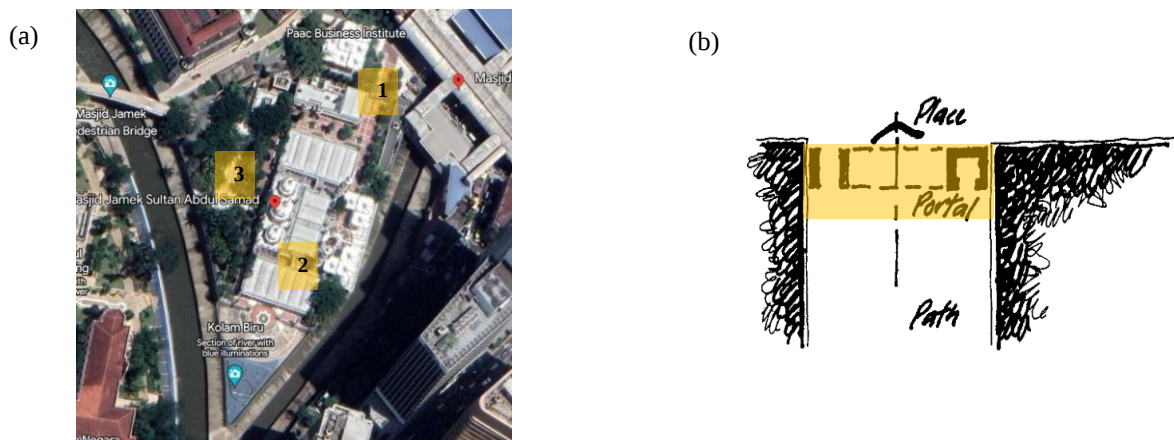


Figure 5: (a) Portal map showing the location of three main portals of Jamek Mosque (Source: Revised from Google map image, 2023); and (b) Portal plan view illustration (Source: Tiesdell, 2007)

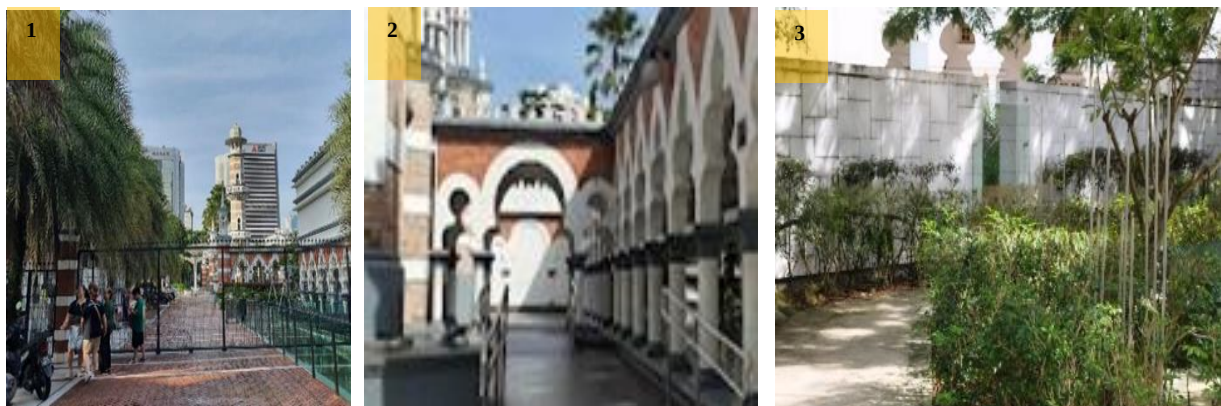


Figure 6: Views 1, 2, and 3 show the main Portal of Jamek Mosque (Source: Author, 2023)

A narrower opening than the path leading to a portal will concentrate the flow of pedestrians into a smaller space, increasing the likelihood of congestion, turbulence, and a slowdown in the flow of movements. We analysed the flow of users as they entered and exited the mosque, as well as the traffic at the entrance and exit, the speed of the flow, the smoothness or turbulence of the flow, the crowding, and the congestion. The Jamek Mosque's entrance was opened for a narrow window to manage the flow of visitors, but it will be fully accessible during high-traffic times. Portals are frequently used as locations for parades, pageants, public speeches, and other types of civic ceremonies, particularly when the architecture of the portal has historical significance.

Portal-activity

Heritage tourism activities bring a region's cultural diversity and distinctive architectural style to the public's attention (S.Johar, A.G Ahmad et.al, 2010). In reference to the interviews, the users mentioned that some of the activities that they do at the portal area include leisure, walking around, waiting, sitting, relaxing, standing, conversing, and queuing.

"I'm coming from French. Just now I waited for the gate to open to enter the mosque. I want my wife and children to experience the Muslim place, so before the gate opens, here near the gate we wait" (P3)

"Normally we open the gate following the time and we will assist the tourists who want to enter" (P2)

"The gate will be closed after the Isha prayer." (P2)

The interviews and observations above confirm the statement about the mosque's main entrance. In the interviews, participants mentioned that they waited to get inside. Mosque officials confirmed the times, saying that the building is open to the public every day (except Friday) from 10 a.m. to 12:30 p.m. and 2:30 p.m. to 4:00 p.m. Because there is a specific window of time allotted for the performance of each prayer, practicing Muslims can say their prayers while they are engaged in other activities, such as working or shopping (Mokhtar, 2009). Users in the vicinity of Jamek Mosque typically visit the mosque to perform their daily prayers and the peak usage of the Jamek Mosque occurs during Friday prayers besides the other five prayers time. For reasons of cleanliness and security, the gate will be locked every night following Isha (night prayer).

Portal-ambiance

View 2 from Figure 6 shows a portal that connects the buildings. The arched portal design is architecturally marked by arch and columns, where we can feel the gradual revelation of its form, detail, and surface as we approach the portal. The portal is one of the entrance points to the mosque's building and offers a beautiful setting for photographs. As one approaches the portal, the opening expands, revealing an increasing amount of the plaza (open prayer hall) that lies beyond it. When we pass through, the architecture of the gateway fades into the background of our peripheral vision, and our focus shifts to the plaza space instead.

"I appreciate the meticulous upkeep of the entrance gate and I think it has a lovely design." (P3)

"After prayer time, this entrance gets a lot of foot traffic because that's where most users leave their slippers. So, that time is going to be a little tight. At other times, the entrance is serene." (P2)

Portal-historical significance

A portal is a way station along a route that is meant to provide a glimpse of the destination ahead. According to Qian & Heath (2019), three distinct roles of portals which are the "doorway," "showroom," and "place" have been identified based on a comparison of everyday people's experiences in various portals and place spaces. For their research, the 'place-type' portal proved immensely useful because it is a dynamic setting where a chain of connected

activities can be carried out. The doorway at the entrance to Jamek Mosque represents happiness and joy for the needy, as it is through this doorway that they receive daily food from Non-Government Organizations (NGOs) and others. The cycling unit officer who was asked about the event said that helping the homeless is something they do frequently. People also enjoy the meals and ceremonies during the Eid celebrations at the place-type portal.

"The homeless people know when to show up in front of the mosque to get their food, and they do so almost every day." (P1)

"I used to have no idea where the cemetery was located, and it saddens me to think about the people who passed away," (P5)

View 3 is located in what was formerly a cemetery in the mosque's backyard. An interpretation board has been installed to help visitors feel more immersed in the site's rich history. The peaceful and quiet atmosphere gives visitors a sense that the past is still present and has a significant impact on the present which we can feel as we enter the portal.

Place

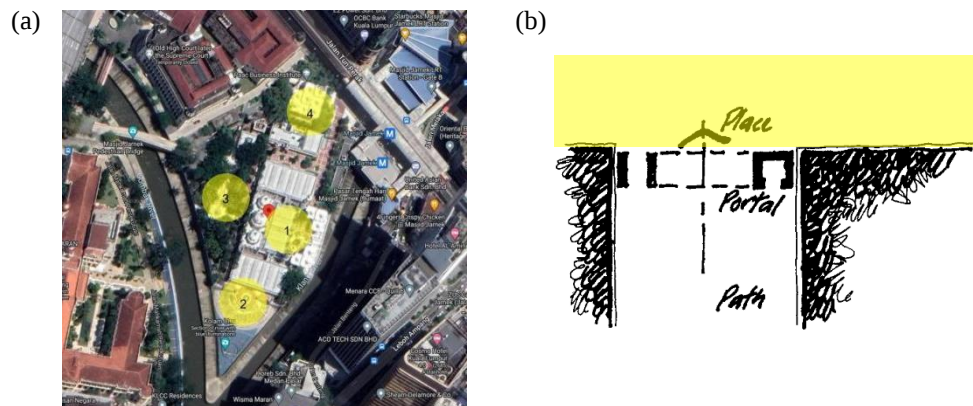


Figure 7: Portal Place map showing the location of four main places of Jamek Mosque (Source: Revised from Google map image, 2023); and (b) Place plan view illustration (Source: Tiesdell, 2007)

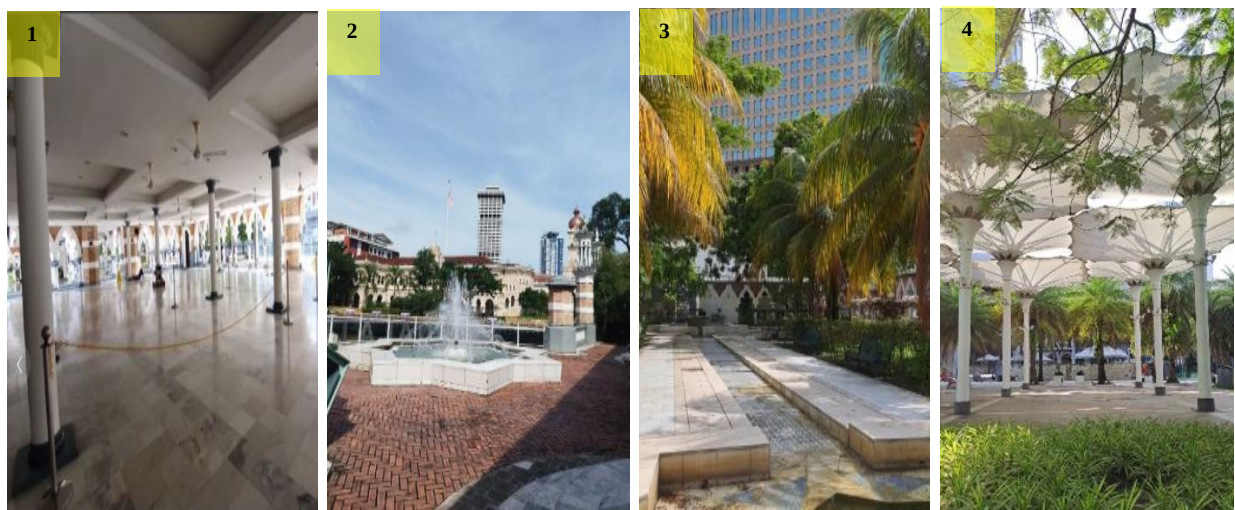


Figure 8: Views 1, 2, 3, and 4 show the main Place of Jamek Mosque (Source: Author, 2023)

Place-Activity

City plazas, courtyards, gardens, and parks are all examples of places that can be found in cities (Tiesdell, 2007). Figure 8 shows four significant places around Jamek Mosque. Participants interviewed said they do things like "eating," "standing," "watching," "walking," "resting," and "talking" while being in the place around the mosque. As can be seen in Figure 8, View 1 is an open praying hall place that is typically crowded during Friday prayer. It is also a place where people do recitals, rest, and meditate.

The area with water fountains in View 2 is a point of attraction for visitors and the water fountain can be spotted from across the Klang River. The square is adequately equipped and is best suited for gatherings and meetings on sunny days as it is well-shaded by shade trees. It can be very attractive for visitors who want to relax and be close to nature. The place is very peaceful and suitable as a place to rest from the hustle and bustle of the city.

"My children saw the water fountain on the other side of the Klang River and kept asking me to go there." (P4)

"The design of this water fountain is very interesting, and I like to relax here and enjoy the view of the river. At first, I did not even notice this water fountain. After walking around the mosque, I just saw it." (P5)

Water features are one of the elements that can draw visitors' attention to the area. Water fountains in parks and public gardens can contribute to the creation of a natural atmosphere (Birgin Iritas et al., 2019). Different types and sizes of fountains, some of which may be illuminated, can add to the aesthetic appeal of any given area. According to Mahmoud, (2019), from the Islamic architecture perspective, water fountains are used to moisturize and moderate the temperature because the construction of buildings, sidewalks, and other urban infrastructure can contribute to a rise in local temperatures.

Jamek Mosque's water fountain is located at the corner of the mosque area near the prayer area for women. Some visitors were seen lounging around the water fountains and taking in the sights of the confluence of two rivers. The water fountain is an attraction that has been thoughtfully designed and has positive effects not only socially but also economically by encouraging an increase in the number of visitors and locals.

Place-Ambience

Jamek Mosque Plaza, which can be seen in Figure 8- View 4, is right in front of the mosque's main entrance. Since it is a public plaza, people flock to it first thing in the morning, unlike the Plaza inside Jamek Mosque, which restricts access to its grounds to a specific time each day. During observation, the square was bustling as it has adequate facilities for users. The square is a popular place for passersby, both locals and visitors, to rest while waiting for the bus or simply to take a breather.

"I saw a few people laying on the provided chairs like now, and some also opened their food containers and ate on the seats." (P4)

"I rested and chatted with my son in this plaza while waiting for my other family members to finish praying inside the mosque." (P5)

"A few people are laying on the chairs provided. I'm a little concerned about staying here for an extended period because there are some people who like to hang out in this area." (P5)

The preceding statement demonstrates the observation that Jamek Mosque Plaza is a place where visitors use the available seating to rest and wait for family members. It is also a location where some people attempt to

take advantage of the opportunity to lie down on the stone chairs provided. The reason for this is that Jamek Mosque Plaza has extensive canopies and trees that provide excellent shade for tourists. While the location is fine for most guests, some are wary because of the negative connotations associated with the homeless community.

Place-Historical Significance

"The Jamek Mosque is an interesting cultural heritage that you can not only visit but also learn about the history of its construction through the information boards around the Jamek Mosque" (P5)

The aforementioned assertion supports the observations that Jamek Mosque is situated in a strategically significant area and has an interesting architecture with a combination of Mughal and Moorish architecture, making it a place of historical importance and a point of attraction for people from both inside and outside the country. People of Chinese, Korean, and other nationalities can be seen wandering around outside the mosque's main entrance. Tourists may be enticed to visit Jamek Mosque due to its interesting architecture and historical significance. The presence of seating, an information board, and a covered area all contribute to an overall enhancement of the guest experience.

CONCLUSION

Results show that visitors, both international and local, have a positive experience at the Jamek Mosque and its surrounding areas. This article provides a compelling example demonstrating the success of preservation efforts for building materials in designated cultural heritage areas to serve as a factor for visitors to experience walking, talking, and resting in a peaceful historical ambiance. The well-designed pathway around the Jamek Mosque makes for a pleasant stroll with plenty of opportunities to learn about the area's rich history and culture. Nonetheless, the extent to which tourists notice and learn about the functions of each area is determined by their level of participation in the activities. In the context of this research, the idea of a path serves as a means of transporting individuals from one location to another. While providing easy access to and from the area of interest, in this case, the Jamek Mosque has created a pleasant tourist experience. Jamek Mosque's pathways make it easy for guests to find their way around and contribute to a peaceful atmosphere in the area.

The concept of the portal is often overlooked yet critical to the binding of paths and places into a coherent whole and deserves more attention from urban practitioners. Based on the comparative analysis of the participant's experiences in different portal spaces, nearly all agreed that each portal does give different meanings and feelings. The findings also show that non-formal education to tourists is organized, with staff or mosque officers actively engaging in educating visitors. A long-term investment in staff and resources to work directly with the target audience in the neighborhood around the mosque is necessary for effective communication, even though facilities are well provided. The design of the place is important to attract people to visit the area. Visitors will be drawn to a spacious, dimly lit area with appropriate facilities. The plazas surrounding the mosque are just as much a public space or heritage area as the mosque itself, making them both vulnerable to undesirable events and in need of regular surveillance.

Foreign visitors are receptive and interested in learning more about Islam due to the site's welcoming atmosphere, hospitality, and design. Although the participants acknowledged some shared values about Jamek Mosque, specific issues on path and place such as the feelings of insecurity of homelessness did emerge as part of the sub-themes. Homelessness is an issue addressed in Tiesdell, (2007) where authorities in major cities like New

York and San Francisco have instituted tough new policies to eradicate homelessness from the city's most visible areas. Homeless advocacy groups may argue that the authorities' insistence that they relocate is seen as inhumane, but current efforts don't seem to be able to dispel widespread prejudice against the homeless. Currently, there has been an initiative to train homeless people as tour guides to help them gain self-esteem so that they can support themselves and break the cycle of homelessness. In addition to addressing homelessness, each area with a high concentration of homeless has had a DBKL cycling unit stationed to patrol the streets, allowing communities to communicate directly with authorities.

The study proposes a compassionate approach to end homelessness near Jamek Mosque that includes both short-term relief and long-term solutions. The suggested solution involves collaborative outreach programs, including forming dedicated outreach teams and establishing partnerships with local NGOs. Temporary shelters and transitional housing programmes are examples of safe shelter initiatives that strive to offer secure accommodations. Basic needs and services, like expanded food distribution and hygiene facilities, prioritize the well-being of the homeless, however employment and skills training programs, community empowerment initiatives, and advocacy for awareness and policy change are recommended to promote long-term solutions. Constant monitoring and evaluation are needed and through the use of feedback mechanisms and data collection, that continuous improvement can be achieved. By implementing these measures, Jamek Mosque can play a crucial role in addressing homelessness while upholding principles of compassion, dignity, and community collaboration.

Due to the small number of participants who took part in the study, the researchers were unable to draw any broad conclusions about how people felt about the overall level of safety provided by the location. Despite the relatively small sample size, this study provides useful insights into the requirements of a supportive environment for the spiritual tourism industry concerning the activities, atmosphere, and historical significance of mosques based on the “Path, Portal, Place” concept. This work is a major step forward in assisting urban environment researchers and, ultimately, urban designers in comprehending the perceptual effects of the chosen route, portal, and destination on visitors engaging in spiritual tourism.

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