

Social interaction and spatial values toward sustainability and resilience in Islamic urban pilgrimage settlements

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Abstract. Islamic urban pilgrimage kampungs in Southeast Asia face increasing pressures from modernization and environmental risk, yet religious spatial values continue to structure social interaction and everyday resilience. Empirical studies highlight the role of mosque- and waqf-based practices in sustaining cohesion, neighborhood and kinship networks in preparedness, and shared alleys and markets as arenas of socio-economic negotiation. However, comparative and longitudinal evidence remains limited, inclusivity across gender and ethnic groups is uneven, and few studies operationalize spatial-religious values into resilience metrics. This article synthesizes theoretical and empirical scholarship on the intersections of social interaction, religious significance, sustainability, and resilience in pilgrimage kampungs, while proposing a replicable agenda for research and practice. A Systematic Literature Review was conducted using query transformation, criteria-based screening, and citation chaining, yielding five thematic clusters. Critical synthesis is organized through the EGAP Matrix (Evidence–Gap–Action–Priority) and an MCDA-inspired, score-free priority map. Findings emphasize socially embedded resilience frameworks and adaptive communal networks, while revealing major gaps in methodological integration and measurement tools. The study advances actionable directions, including multi-site longitudinal designs, gender-sensitive co-production models, and spatial-value indicator toolkits, to inform urban planning and community-based heritage governance in Islamic pilgrimage kampungs.

1 Introduction

Research on social interaction related to religious significance, sustainability, and resilience in Islamic urban pilgrimage kampungs in Southeast Asia has emerged as a critical area of inquiry due to the complex interplay between cultural heritage, urban development, and

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community dynamics [1]. Over recent decades, scholarship has evolved from documenting the historical and architectural aspects of Islamic kampungs [2] to exploring their socio-economic roles and environmental adaptations [3]. These settlements serve not only as religious centers but also as vital communal spaces that sustain social cohesion and cultural identity amid rapid urbanization [4, 5]. The significance of this field is underscored by the fact that urban kampungs accommodate a substantial proportion of Southeast Asia's population, with many facing pressures from modernization and environmental challenges [6].

Despite growing attention, a specific problem persists in understanding how social interactions within these pilgrimage kampungs contribute to sustainability and resilience, particularly through the lens of Islamic spatial values [7]. Existing studies often focus on either the physical conservation of heritage sites or the socio-economic dimensions of urban kampungs, but rarely integrate these perspectives with religious and cultural spatial frameworks [8]. Moreover, there is a knowledge gap regarding the operationalization of community participation in sustaining these spaces, especially in contexts where state-led planning may marginalize local voices [9]. Controversies arise between top-down heritage conservation approaches and bottom-up community-driven resilience strategies, with implications for the long-term viability of these urban settlements [10]. The absence of a holistic understanding risks undermining both cultural preservation and social sustainability [11].

This review constructs a conceptual framework that interrelates social interaction, religious significance, sustainability, and resilience within Islamic urban pilgrimage kampungs, drawing on theories of socio-spatial territoriality, cultural landscape, and community networks [3, 7, 12]. Social interaction is understood as the dynamic process shaping communal spaces imbued with religious meaning, which in turn fosters resilience and sustainable practices [4, 13]. This framework guides the examination of how spatial values rooted in Islamic traditions influence urban kampung development and community empowerment.

The purpose of this systematic review is to synthesize academic theory and cultural understandings of spatial values in Islamic urban pilgrimage kampungs in Southeast Asia, focusing on their role in social interaction, sustainability, and resilience [7, 12]. By addressing the identified gaps, this study contributes to a more integrated perspective that informs urban planning, heritage conservation, and community development policies. It aims to enhance knowledge on participatory approaches that balance religious, cultural, and environmental imperatives within these unique urban contexts [9].

This review employs a qualitative synthesis of interdisciplinary literature, selecting studies that address Islamic pilgrimage kampungs, social dynamics, and sustainability frameworks [1, 12]. Analytical themes are organized to reflect the evolution of spatial concepts, community participation, and resilience strategies. The findings are structured to provide a comprehensive understanding of the interdependencies among religious significance, social interaction, and sustainable urban development in Southeast Asian Islamic kampungs [4, 5, 12].

2 Theoretical review

This subsection presents a theoretical review that critically synthesizes socio-spatial, social capital, urban resilience, co-production, and Islamic planning (*maqasid*) perspectives to guide the SLR coding and the EGAP synthesis.

Religious-cultural spatial values shape social interaction and everyday governance in historic districts; in policy and planning, these insights are operationalized by the Historic Urban Landscape (HUL) approach, which links conservation to development dynamics and

multi-level governance. Recent applications and assessments of HUL highlight both its integrative potential and the need for contextual adaptation in fast-urbanizing or post-disaster cities [14].

Contemporary evidence on social interaction and community resilience shows that bonding/bridging networks underpin preparedness, collective action, and recovery; at the same time, shocks (e.g., public-health emergencies) can temporarily depress civic ties before group activities help them rebound. This literature strengthens the case for gender- and equity-sensitive participation in kampung settings and clarifies which facets of social capital are most consequential for well-being and mental health [15]. Complementing this, recent syntheses of place attachment indicate that attachment enhances social well-being and can buffer environmental stressors—useful for interpreting how mosque-, market-, and alley-based interactions sustain cohesion [12, 16].

In urban resilience research, the field has moved from broad definitional debates to governance- and evaluation-oriented frameworks. Foundational reviews remain widely used [17], while newer studies map assessment tools and emphasize longitudinal, multi-scalar designs and outcome metrics that connect interventions to resilience performance [18, 19]. These threads justify the review’s call for comparative/longitudinal methods and operational indicators that link social–spatial values to measurable outcomes.

Participation scholarship increasingly foregrounds co-production—moving beyond “ladders” of participation toward reflexive, outcome-oriented partnerships that confront power asymmetries. Empirical and conceptual advances show how co-production can rebalance governance, inform equitable climate adaptation, and institutionalize learning between communities and municipal actors [20, 21]. These findings provide procedural templates for gender-sensitive participation and community-centred interventions in Southeast Asian pilgrimage kampungs.

Finally, Islamic planning perspectives offer normative anchors for integrating religious values with sustainability agendas. Recent work maps the scientometric growth of *maqāṣid al-sharī‘a* scholarship and explores its alignment with SDGs and built-environment governance, suggesting ways to translate ethical goals into indicators for liveability, equity, and stewardship [22, 23]. Together, these strands support three propositions that organize the empirical synthesis and EGAP matrix: (1) religious–cultural spatial values structure access, norms, and meanings that steer social interaction; (2) networked and inclusive participation converts those values into adaptive capacity; and (3) resilience and sustainability require operationalization—comparative/longitudinal designs, co-production protocols, and evaluative metrics that are portable across sites.

3 Research methods

3.1 Systematic literature review

3.1.1 Transformation of query

The original research question was: “Social interaction related to religious significance, sustainability and resilience in Islamic urban pilgrimage kampungs in Southeast Asia; focusing on academic theory and cultural understanding of spatial values in these contexts.”

To make the literature search both comprehensive and focused, this broad question was systematically transformed into several more specific search statements. Through this process, the search strategy captured both general and niche studies while maintaining relevance to the topic.

The transformed queries were as follows:

- Social interaction related to religious significance, sustainability and resilience in Islamic urban pilgrimage kampungs in Southeast Asia; focusing on academic theory and cultural understanding of spatial values in these contexts.
- Exploring social cohesion, interfaith dynamics, and sustainable practices in urban pilgrimage sites across Southeast Asia, emphasizing the integration of Islamic cultural values and community resilience.
- Investigating the interplay of religious diversity, social capital, and community resilience in urban pilgrimage settings in Southeast Asia, with a focus on sustainability and cultural practices.
- Examining the role of cultural heritage preservation, community resilience, and urban development in Islamic pilgrimage contexts within Southeast Asia, emphasizing the implications for sustainability and social interaction.
- Investigating community engagement strategies in preserving Islamic heritage and their influence on resilience and sustainability in urban pilgrimage sites, while also examining the role of interfaith interactions in fostering social cohesion within these cultural contexts.

3.1.2 Search strategy and boolean string

To operationalize these transformed queries, a structured search strategy was implemented across major academic databases. A Boolean search string was constructed to ensure both breadth and specificity, combining thematic keywords related to religious spatiality, social interaction, and resilience. An example of the Boolean query applied is as follows:

("Islamic kampung" OR "pilgrimage settlement")
AND ("social interaction" OR "social cohesion" OR "social capital")
AND ("sustainability" OR "resilience")
AND ("Southeast Asia" OR Indonesia OR Malaysia)

This formulation enabled the retrieval of studies addressing the intersection of spatial values, community practices, and sustainability outcomes within Islamic urban contexts.

3.1.3 Eligibility criteria (inclusion/exclusion)

Eligibility criteria were then applied to refine the dataset and ensure methodological consistency. Only peer-reviewed journal articles and conference papers published between 2014 and 2024 were considered. Publications were required to be written in English/Bahasa and explicitly related to Islamic urban kampungs or pilgrimage settlements, addressing themes of social interaction, spatial-religious values, sustainability, or resilience in Southeast Asian contexts. Non-empirical studies, opinion essays, editorials, duplicated records, and works lacking socio-spatial relevance were excluded from the final selection.

3.1.4 Screening papers

Each transformed query was executed with the applied inclusion and exclusion criteria to retrieve a focused set of candidate papers from a comprehensive database of more than 270 million research publications. This process initially yielded 96 relevant papers.

3.1.5 Citation chaining – identifying additional relevant works

- Backward Citation Chaining: The reference lists of the core papers were examined to identify earlier studies on which they were based. This ensured that foundational works were not overlooked.
- Forward Citation Chaining: Subsequent studies citing the core papers were traced to capture more recent contributions. This process uncovered emerging debates, replication efforts, and methodological advances.

Through the combined application of these methods, an additional 89 papers were identified.

3.1.6 Relevance scoring and sorting

The assembled pool of 185 candidate papers (96 derived from search queries and 89 from citation chaining) was subjected to a relevance ranking process to ensure that the most pertinent studies were prioritized. As a result, 178 papers were identified as relevant to the research query, of which 50 were classified as highly relevant. To enhance methodological transparency, a PRISMA-based flow diagram (Figure 1) was developed to illustrate the identification, screening, eligibility, and inclusion process applied in this systematic literature review.

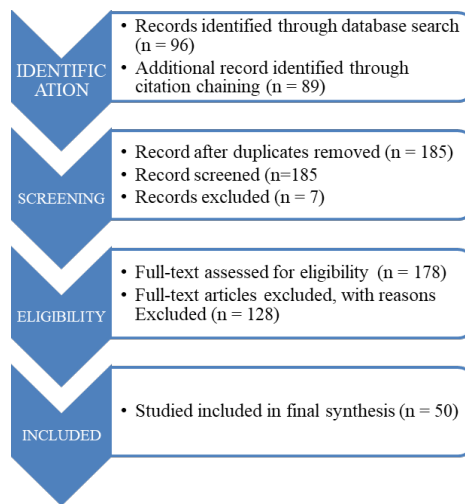


Fig. 1. PRISMA flow diagram of the study selection process.

3.2 EGAP matrix (Evidence–Gap–Action–Priority)

The EGAP Matrix (Evidence–Gap–Action–Priority) is used to structure the Critical Analysis and Synthesis, with the aim of turning critical diagnosis into an actionable agenda. It proceeds by answering, in sequence: What is the evidence? → Where is the gap? → Why does it matter? → What should be done? → How high is the priority? For each aspect, EGAP is presented as concise narratives accompanied by “Why it matters” and “Next actions” that are directly operational. Within the Critical Analysis & Synthesis, this format is intended to meet readers’ needs for clear justification and concrete steps.

3.3 MCDA (Multi-Criteria Decision Analysis)

MCDA (Multi-Criteria Decision Analysis) is applied to assign category-based priorities (High/Medium). Each gap is evaluated against three explicit signals—evidence-gap magnitude, policy/implementation urgency, and potential impact—using textual indicators (e.g., “under-examined,” “implementation barriers,” “key mechanism”) and coded Yes/No. A gap is classified High when ≥ 2 signals are coded Yes; otherwise, it is categorized Medium. Results are visualized using a score-free Research Gap Priority Map and Priority Ladder. Position the map in Findings/Overview or in the Conclusion leading to the agenda to provide a concise hierarchy of priorities.

4 Result and discussion

This section synthesizes the literature on social interaction vis-à-vis religious significance, sustainability, and resilience in Islamic urban pilgrimage kampungs in Southeast Asia. To keep the discussion cumulative and easy to scan, the evidence is organized into five strands: Social Interaction Dynamics, Spatial Value Integration, Sustainability & Resilience Frameworks, Community Participation Models, and Adaptive Social Networks. Each strand below reports study counts and comparative patterns, and the section concludes with a composite visualization that aggregates those counts across strands and subtopics (See Fig.2).

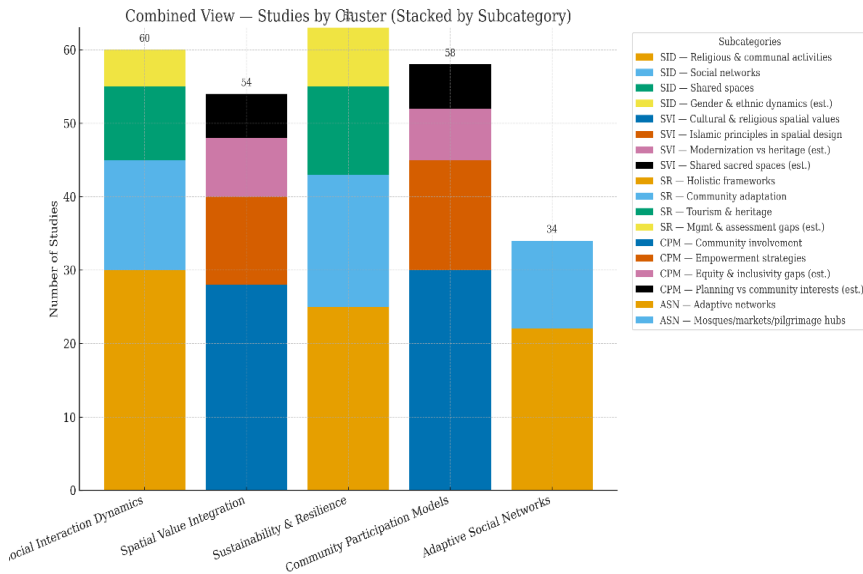


Fig. 2. Distribution of study counts by cluster and subcategory

Social Interaction Dynamics:

- 30 studies found that religious and communal activities, such as Waqf management, mosque-centered rituals, and pilgrimage traditions, are central to sustaining social cohesion and interaction in kampungs [1].
- 15 studies emphasized the role of social networks including neighbors, women's groups, and kinship systems in fostering resilience and everyday survival strategies [3, 10, 24].
- 10 studies highlighted the negotiation of shared spaces like street alleys and markets as critical for maintaining social stability and economic symbiosis [25].

Some studies noted gender and ethnic dynamics influencing social roles and participation, revealing gaps in inclusivity [26].

Spatial value integration:

- 28 studies demonstrated that cultural and religious spatial values, such as sacred mosque areas, Waqf land, and pilgrimage sites, are deeply embedded in urban planning and community identity [2, 27]
- 12 studies showed integration of Islamic principles and local cultural symbolism in spatial design, supporting environmental and social sustainability [8, 12, 28, 29].
- Several studies pointed to challenges in balancing modernization pressures with preservation of spatial heritage and religious meanings [30].
- Shared sacred spaces also serve as platforms for interfaith tolerance and social harmony [12, 31].

Sustainability and resilience frameworks:

- 25 studies applied holistic frameworks combining environmental, social, and economic sustainability, often emphasizing adaptive comprehensiveness and cultural landscape perspectives [12].
- 18 studies focused on resilience through community adaptation to environmental risks, urbanization, and socio-economic changes, highlighting bottom-up approaches [4, 10, 24].
- Tourism and heritage conservation were frequently linked to sustainability, with frameworks addressing stakeholder priorities and cultural preservation [12, 32].
- Some studies identified gaps in integrating participatory management and quantitative assessments in resilience planning [33]

Community participation models:

- 30 studies underscored the importance of community involvement in heritage conservation, urban resilience, and religious site management, often through participatory and stakeholder engagement models [7].
- 15 studies highlighted empowerment strategies via religious moderation, community centers, and tourism development to enhance social cohesion and sustainability [5, 33].
- Gender and social equity issues were noted as limiting factors in participation, calling for more inclusive approaches [24].
- Some research pointed to challenges in balancing expert-driven planning with community interests, especially in non-Western contexts [10].

Adaptive social networks:

- 22 studies identified adaptive social and religious networks as vital for community resilience, facilitating disaster preparedness, economic cooperation, and social support [3, 4, 10]
- Networks centered on mosques, markets, and pilgrimage sites serve as hubs for social interaction and cultural continuity [2].

When compared to previous studies on kampung resilience, the findings of this review both confirm and challenge prevailing interpretations of social and spatial dynamics in Islamic urban settlements. Earlier works such as Shirleyana et al. [3] and Hall et al. [15] emphasize informal social cohesion as a reactive mechanism to external shocks, yet the present synthesis demonstrates that resilience in pilgrimage kampungs is not episodic but structurally embedded in ritual territoriality and everyday religious circulation. While Rochani et al. [34] frame waqf and mosque spaces as fixed heritage anchors, this review contests such static readings by evidencing their role as active arenas of socio-economic negotiation and communal governance. Similarly, in contrast to the institutional and technocratic resilience models proposed by Meerow et al. [17] and Sharifi [18], which privilege policy-based frameworks, the findings here suggest that culturally embedded resilience—rooted in spatial spirituality, gendered participation, and kinship reciprocity—

operates beyond formal planning structures. Furthermore, participation literature such as Bixler et al. [20] advocates co-production in abstract terms, yet this review reveals persistent exclusions, particularly in gender and power asymmetries within pilgrimage contexts, calling for a more situated and equity-oriented approach. Finally, while studies on adaptive networks often highlight economic survival strategies, the present synthesis advances the argument that religious networks function not merely as coping mechanisms but as enduring infrastructures of moral obligation and spatial stewardship. These comparative insights position pilgrimage kampungs as a distinct locus of resilience, demanding a reconsideration of dominant urban resilience frameworks that remain detached from cultural-religious territoriality.

4.1 Critical analysis and synthesis

The reviewed literature collectively emphasizing the interplay between spatial values and community dynamics. A prominent strength lies in the rich ethnographic and case study approaches that provide nuanced insights into local cultural practices and spatial configurations, particularly in kampungs. However, there is a notable variability in methodological rigor and scope, with many studies relying heavily on qualitative data that may limit generalizability. Furthermore, while the integration of Islamic principles and local wisdom into urban resilience and sustainability frameworks is well articulated, there remains a gap in comprehensive, multi-scalar analyses that incorporate quantitative measures or comparative perspectives across different urban contexts. The literature also reveals a tension between traditional communal values and pressures from modernization and urban development, which challenges the sustainability of these pilgrimage settlements. Overall, the synthesis highlights the need for more interdisciplinary and participatory research to bridge theoretical frameworks with practical urban planning and heritage conservation strategies.

Table 1. Evidence–Gap–Action–Priority Synthesis of Social–Spatial Research on Pilgrimage Kampungs.

Aspect	What we know (converging evidence)	Persistent gaps	Why it matters	Next research actions	Priority
Methodological Approaches	Literature is dominated by qualitative single-/multi-case designs; participatory approaches add contextual depth; a few mixed-method examples exist.	Comparative cross-city/region studies and longitudinal designs are scarce; quantitative integration (surveys, modelling) remains limited.	Without comparison and temporality, generalisability and benchmarking for resilience/sustainability remain weak.	Design multi-site mixed-method studies; build 2–3-year panels; standardize socio-spatial indicators and reporting.	High
Integration of Religious & Cultural Values	Religious/cultural spatial values (mosques, waqf, sacred routes) underpin social cohesion and identity.	Limited critical engagement with negotiations under modernization, commercialization, and demographic change; gender/class often underexamined.	Absent negotiation analysis, policy and design risk bias and loss of social legitimacy.	Run comparative “heritage vs growth” studies; conduct actor/power analysis; develop a framework for ritual–economic social impacts.	High
Social Interaction & Networks	Neighbor networks, women’s groups, and kinship sustain everyday practices and cohesion.	Inclusivity (gender/ethnic), power dynamics, and roles of non-dominant groups are rarely examined systematically.	Without inclusivity, spatial design and participatory programs risk bias and exclusion.	Conduct inclusivity audits; apply gender-sensitive participatory methods; test community-center/majlis interventions.	High

Table 1. Cont.

Aspect	What we know (converging evidence)	Persistent gaps	Why it matters	Next research actions	Priority
Spatial Values & Urban Resilience	Shared spaces (alleys, markets) act as socio-economic negotiation arenas; strong sense of place.	Operational metrics for embedding spatial values into planning remain limited; causal links to urban resilience are weak.	Planners require actionable measures, not narrative claims alone.	Develop a spatial-value index; run quasi-experiments on spatial interventions; link with urban-resilience indicators.	High
Heritage Conservation & Sustainability	Community participation is central; tourism–heritage–economy linkages are frequently reported.	Institutional/governance frameworks remain uneven; socio-cultural tourism impacts are under-evaluated quantitatively.	Weak governance risks commodification and gentrification; cultural meanings may erode.	Evaluate multi-level governance and policy; co-create sustainable tourism models; track welfare and equity indicators.	Medium–High
Adaptation to Environmental & Urban Challenges	Community-based adaptive practices address flooding, housing, and local economies.	Evidence on effectiveness and scalability is thin; integration with infrastructure and financing is limited.	Without credible evaluation, replication and up-scaling are difficult to justify.	Undertake mixed-method impact evaluations; run measurable pilots with cost–benefit analysis; integrate with infrastructure roadmaps.	High
Theory–Practice Bridging / Interdisciplinarity	Diverse theoretical frames (Islamic ethics, socio-ecological, cultural landscape) enrich academic discourse.	Cross-disciplinary application is fragmented; few frameworks are operationalized for planning/heritage practice.	A weak theory–practice bridge reduces policy and planning impact.	Co-design integrative cross-disciplinary frameworks; create theory-to-tool translation protocols; institutionalize planner–community–academic collaboration.	High

Building on the EGAP table 1 which consolidates evidence, persistent gaps, and action cues for each aspect—the subsequent Priority Map offers a compact, score-free visualization of the same judgments. Consistent with the MCDA-inspired procedure, the map places each aspect in either High or Medium without numeric scores, allowing readers to grasp the hierarchy at a glance and to plan sequencing of work. The pattern indicates a concentration of High priorities in methodological development, social interaction and networks, spatial values for resilience, adaptation to environmental/urban challenges, and theory–practice bridging; Heritage Conservation & Sustainability is categorized Medium, suggesting targeted but less immediate investments relative to the other domains.

Table 2. Priority map (score-free).

Aspect	Medium	High	Action Cues (Next Steps)
Methodological Approaches		●	Multi-site mixed-method; longitudinal
Integration of Religious & Cultural Values		●	Heritage-growth comparison; power analysis
Social Interaction & Networks		●	Inclusivity audits; gender-sensitive participation
Spatial Values & Urban Resilience		●	Spatial-value index; quasi-experiments
Heritage Conservation & Sustainability	●	●	Governance evaluation; co-created tourism
Adaptation to Environmental & Urban Challenge		●	Impact evaluation; cost-benefit pilots
Theory-Practice Bridging/Interdisciplinary		●	Co-designed frameworks; theory → tool

4.2 Synthesis of gaps and priority mapping

This section codifies the research gaps. Each gap is presented with a concise description, academic justification, and actionable directions for subsequent research. Priority levels follow an evidence-informed heuristic scale (High = 3, Medium = 2) based on three considerations: (i) the magnitude of methodological/empirical deficiencies affecting rigor and generalizability; (ii) implementation urgency for urban/heritage planning and policy; and (iii) the expected impact on social-cultural sustainability and resilience. The table’s structure—Gap Area, Description, Future Research Directions, Justification, Research Priority—enables readers to link rationale, direction, and priority at a glance. This synthesis underpins a programmatic research agenda developed in the subsequent section. A visual translation of these priorities is provided in the Research Gap Priority Map (Figure 3).

Table 3. Gap and future research directions.

Gap Area	Description	Future Research Directions	Justification	Priority
Quantitative & Comparative Methodologies	Predominance of qualitative single-case designs limits external validity; cross-city comparisons, mixed/quantitative designs, and longitudinal datasets are scarce	Develop multi-site mixed-method designs; build 2–3-year panel/longitudinal datasets; standardize socio-spatial indicators for benchmarking across kampungs.	Strengthens methodological rigor and comparability, enabling evidence-based planning and resilience/sustainability benchmarks.	High
Gender Inclusivity in Social Networks & Participation	Inclusivity and gender dynamics remain under-examined; women’s leadership is often marginalized in participation processes.	Conduct gender-sensitive studies on roles/barriers; test empowerment strategies and participation frameworks in pilgrimage kampungs.	Equitable participation underpins community resilience, social capital, and legitimate leadership.	High
Integration of Religious & Cultural Values with Modern Urban Pressures	Limited critical analysis of how Islamic spatial/social values negotiate modernization, commercialization, and demographic change.	Investigate heritage–growth trade-offs; examine actor/power negotiations; develop policy instruments to manage commercialization and population shifts.	Balances heritage preservation with urban growth and sustains cultural identities in pilgrimage kampungs.	High
Multi-Scalar & Longitudinal Resilience Assessments	Few longitudinal and cross-scale assessments of resilience/sustainability dynamics in pilgrimage kampungs.	Implement longitudinal, multi-scalar designs to track change from neighborhood to city scale; integrate environmental, social, and economic indicators.	Captures evolving resilience capacities and informs adaptive management in dynamic urban contexts.	Medium
Operationalization of Spatial Values in Urban Planning	Spatial analyses are largely descriptive; tools/metrics to translate cultural–religious spatial values into planning frameworks remain limited.	Develop integrative toolkits (indices, design codes, decision rules) to embed mosque/waqf/sacred-route values within urban planning processes.	Operational metrics are essential to mainstream cultural-spatial values into resilience and heritage conservation practice	High

Note: Priorities were assigned using a score-free, MCDA-inspired procedure based on three signals (evidence gap, policy/implementation urgency, potential impact); a gap is High when ≥ 2 signals are strong, otherwise Medium. Inline citations indicate exemplar sources; full references appear in the reference list.

Gap Area	Priority	Future Research Directions
Bridging Academic Theory & Practical Urban Planning	High	Integrative frameworks; co-creation with planners & communities
Effectiveness & Scalability of Adaptation Strategies	High	Mixed-method evaluations; pilots; link with infrastructure
Gender Inclusivity in Social Networks & Participation	High	Gender roles & empowerment; gender-sensitive frameworks
Integration of Religious/Cultural Values vs Modern Pressures	High	Negotiate heritage–urban growth; commercialization; demographics
Operationalization of Spatial Values in Urban Planning	High	Tools/metrics to embed spatial–cultural values in planning
Participatory Mgmt & Stakeholder Engagement Challenges	High	Deepen stakeholder engagement; community knowledge; non-Western
Quantitative & Comparative Methodologies	High	Mixed-method + multi-site; evidence-based planning
Impact of Tourism on Social & Cultural Sustainability	Medium	Socio-cultural impact assessment; co-created sustainable tourism
Interfaith & Multicultural Social Network Dynamics	Medium	Ethnography/network analysis; shared sacred spaces; tolerance
Multi-Scalar & Longitudinal Resilience Assessments	Medium	Longitudinal + multiscale designs; env–social–economic

Fig. 3. Research gap priority map.

5 Conclusion

This review shows that Islamic urban pilgrimage kampungs sustain resilience and sustainability through the mutual shaping of social interaction and religious spatiality. Mosque- and waqf-centred places, shared alleys and markets, and dense community networks provide everyday infrastructures for cohesion, learning, and adaptation. Yet three cross-cutting gaps persist : (i) limited comparative/longitudinal and quantitative integration, (ii) uneven inclusivity and power-sensitive participation (especially gender and minority roles), and (iii) weak operational metrics linking spatial values to resilience outcomes. Addressing these gaps calls for multi-site mixed-method designs, gender-sensitive co-production, and toolkits that embed cultural–religious values in planning (indices, protocols, and evaluation dashboards). These directions align with an MCDA-inspired, score-free prioritization—visualized in the Priority Map—to stage near-term investments in methods, networks, spatial-value operationalization, environmental adaptation, and theory–practice bridging, while advancing targeted governance work in heritage and tourism.

Beyond these thematic insights, this study makes a substantive contribution to the scholarly discourse by positioning Islamic urban pilgrimage kampungs as culturally embedded models of resilience that challenge mainstream urban theories centred solely on institutional or infrastructural paradigms. Methodologically, it advances the application of integrated EGAP and MCDA frameworks within socio-spatial literature reviews, offering a transferable analytical approach for future research in heritage, planning, and community-based resilience. Nevertheless, this review is limited by its reliance on secondary literature and the absence of empirical validation across diverse geographic and socio-cultural contexts. Future research should therefore incorporate longitudinal and cross-city comparative studies, operationalise spatial-religious values through quantitative indicators, and empirically test participatory and gender-sensitive models to refine the theorisation and practical implementation of culturally grounded resilience.

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