

RESIDENTS' INTEGRITY IN THE CONCEPT OF HIJAB IN A SMALL TYPE OF URBAN HOUSE

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ABSTRACT

The goal of this study was to investigate inhabitants' attitudes toward the application of the hijab idea to small-type residences in metropolitan areas. The primary rooms of a small house are usually the living room, bedroom, toilet, and kitchen. There is no apparent divide between public and private area with this constrained spatial plan. The hijab, as a teaching that governs behavior according to Islamic teachings, and a house that works to accommodate activities are supposed to work together to form an Islamic spatial layout. The descriptive approach is used in this study to assess the residents' integrity in applying the hijab idea to urban residences with restricted land area. This study includes two variables: (1) physical hijab, which consists of four indicators (layout, wall elements, doors, windows, furniture, fences, and plants); and (2) non-physical hijab, which consists of signs of resident and visitor behavior, as well as adab in Islam. The study's findings indicate that the occupants' integrity is moderate, with the concept of hijab in urban dwellings manifested in (1) physical hijab with spatial planning that separates public and private spaces; and (2) non-physical hijab in the form of behavior or manners that apply Islamic rules.

Keywords: resident integrity, rowhouse, physical hijab, non-physical hijab , islamic rules

1) INTRODUCTION

The increasing population growth rate in Indonesia has ramifications for the growing need for housing, one of the basic human requirements that must be satisfied. Due to limited land in urban locations, many residences are built in basic or tiny rows in the form of a row.

The small house has an initial layout design that is limited to a core room, namely 2-3 bedrooms, 1 toilet, a living room, and a kitchen, as well as 40% green open space in the form of a front and back yard. This is to ensure occupant comfort in terms of visual, thermal, and spatial comfort. Small-type houses are renovated by their owners to meet their needs, such as space, additional functional space such as bedrooms, toilets, warehouses, and aesthetic factors. Other motivators include the need for a more private space and the adherence to certain life principles or rules.

Home is a place to return from various activities, a safe haven from danger and the elements, a place of learning and worship, and a place of hospitality. Women's territory is the home, where they perform domestic roles, namely household duties (Intan, S. (2014). However, they require interaction with the world outside the home for their social needs, which includes meeting people who are not related at home (Hidayati, N., 2015).

A Muslim should live in a home that upholds the values of the Koran and Hadith (Nurjayanti, W., Aly, A., & Ronald, A., 2014). There is an explanation in the Al Quran, Surah Al Ahzab: 53, that the house functions to protect oneself from the view of people who may not see something that is forbidden while doing activities in it (Rahmah, S., 2012). In this case, the hijab serves as a cover or protector. Hijab means "cover" because it refers to a veil or cover (veil). The goal of this study is to determine how much integrity the occupants have when applying the hijab concept to small-type dwellings in urban areas.

Architecture within the Islamic faith

Islamic architecture emphasizes the physical aspects of a built environment, but Islamic values based on the Al Quran and Hadith or sunnah of the Prophet are of greater significance (Sativa, S., 2011).

Physical (tangible) and non-physical (intangible) elements are the two primary constituents of the built environment as embodied by architecture (intangible). Tangible elements are physical and can be touched, whereas intangible elements can only be felt and cannot be touched. The physical components of residential homes include doors, windows, walls, and spatial arrangement. In contrast, non-physical elements consist of residents' attitudes, intentions, behaviors, and activities (Azizah, R., 2015). Efficiency, egalitarianism, privacy, and indigenous knowledge must be developed in Islamic architecture (Sativa, S., 2011).

Hijab

Islam is an all-encompassing system that encompasses all aspects of life, including the way of life. Hijab is an effort to protect women, elevate their dignity, and prevent their humiliation. Hijab as a doctrine of behavior regulation, as emphasized in Al Quran Al Ahzab: 59: "O Prophet! Say to your wives, daughters, and the wives of the believers, "Let them spread their headscarves over their entire bodies so that they are easier to identify and therefore not disturbed. And Allah is Merciful and Forgiving." According to the interpretation of this verse, the hijab is defined as separate, so it can be inferred that being separate is one of the characteristics or constituents of the hijab.

In a different surah, it is written: "Say (Rosululloh SAW) to those who believe they must cover their eyes and genitalia." "That is what is more virtuous for them; Allah knows what they do better" (QS: An-Nur: 30). This verse clarifies the meaning of the hijab, which prohibits men from staring at women for an extended period in order to prevent slander. In other words, it regulates adab, or the hijab-wearing attitude, without allowing men and women to mix. This type of hijab is classified as "non-physical hijab." In addition, this adab is clarified in another verse: "When you ask them (the prophet's wives), I ask from behind the veil." This method purifies your and their hearts more thoroughly (QS: Al-Ahzab: 53). This verse describes the hijab as a physical barrier or method of separating men and women.

Hijab is divided into two categories based on the above understanding: physical hijab in the form of dividing walls or curtains, and non-physical hijab in the form of being and behavior.

Islamic Residential Home

Al-Quran and al-Hadith serve as guidelines for the conduct of human activities. Al-Quran, the Islamic holy book, is the written word of God, whereas Al-Hadith is a collection of sayings and actions of the Prophet Muhammad that serve as a guide for both personal and social conduct. In terms of form, layout, and construction, Muslims strive to design residential houses in

accordance with the Al-Quran and Hadith. Based on the command to wear al-hijab, as previously explained, when designing an Islamic residential house, women's areas and public areas are strictly separated without compromising the comfort and freedom of female residents in their activities or their relationships with their neighbors (Rahmah, S., 2012). Separation based on private and public zones, with user interaction distinguishing each zone.

The living room is an example of a space that requires special placement and arrangement considerations. The living room is a guest-reception area. Islam strongly encourages its followers to honor and revere guests. Due to the importance of guests and silaturahmi to Muslims, the living room should be as comfortable as possible. The comfortable condition in question is that the guests cannot hear or see what the residents of the house, particularly the female residents, are doing, or vice versa. Even with the arrival of these guests, the other residents of the house can continue with their activities. Similarly, the level of privacy in other private areas, such as bedrooms, is higher for women because their private parts require greater protection than men's. In addition, the bedroom is a private space because it is designated as a place for peaceful rest. This extremely precise division of zones also demonstrates that the hijab is taken into account. Using permanent room dividers such as brick walls, glass, and doors, as well as lighting and access to the family room, zoning separation is implemented. In addition, the use of furniture as barriers is an effort to maintain the hijab of women within the home.

2) METHODS

With a small population of houses in three housing complexes in the city of Makassar, namely: (1) Bumi Tamalanrea Permai (BTP), (2) Minasa Upa Housing, and (3) Tidung Perumnas Housing, a descriptive quantitative method was used for this study. The location was selected by the method of purposive sampling or on purpose. The underlying reason is that the community inhabits row houses of numerous small types in the three residential areas. The number of samples is 240 dwellings, selected using the method of purposive sampling, where the occupants are Muslims, have lived there for at least one year, and are not undergoing renovations. Each sample was represented by a single respondent who filled out the distributed questionnaires.

The questions assess the occupants' knowledge of the hijab and their comprehension of its application to them, as well as their attitudes and behaviors. In addition, the researchers observed the occupants in the living room and terrace/yard to determine how the hijab concept was applied physically and non-physically (public zone). The variables observed based on the results of observations are listed in Table 1.

Table 1. Variable and Indicators of Hijab

Variable 1	Indicators 1	Variable 2	Indicators 2
Physical hijab	wall window door layout furniture fence plant	Non-physical hijab	occupant behavior guest behavior islamic rules

A questionnaire used to collect data on the integrity of residents employs a Likert scale of 1–5 (1=strongly disagree, 2=disagree, 3=quite/doubtful, 4=agree, 5=strongly agree) with three variables: understanding of the concept of hijab, application to occupancy, and attitudes and behavior. A Likert scale is used to quantify the level of integrity. The obtained results were divided into five categories: extremely low (1.00–1.79), low (1.80–2.59), medium/moderate (2.60–3.39),

high (3.40–4.19), and extremely high (3.40–4.19). (4.20–5). To explain the outcomes of data collection, researchers used descriptive analysis.

3) RESULTS & DISCUSSION

Residents' Conceptualization of the Hijab

According to the results of the distributed questionnaire (n = 240), the majority of respondents (n = 215) understood the meaning of the hijab; 16 respondents were unsure, and 9 others responded no (Figure 1). In addition, based on the results of observations of the respondent's residence, it was determined that, despite a high level of understanding of the concept of hijab, some residents tended to behave differently. They tend to accept the situation due to the small housing conditions and the fact that they are unable to change the housing conditions as desired due to financial constraints. Nevertheless, there are still respondents with the integrity to apply the hijab concept non-physically in the form of family rules, such as adhab in receiving guests, i.e., not accepting non-Muhrim guests and wearing the headscarf in the yard.

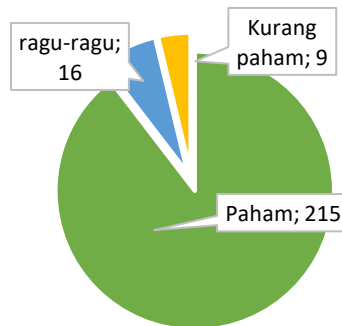


Figure 1. Residents' Understanding Diagram of Hijab

The Effect of the Hijab Concept on Spatial Planning

In this study, the emphasis is on the public zone in a residential house in the form of a living room, where the perpetrators of activities are outsiders as guests and occupants, so that the placement of the space is sought to be comfortable for both.

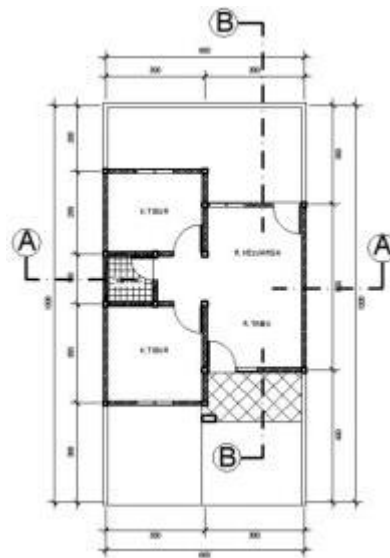


Figure 2: A sample of a preliminary small house plan

In a small-sized dwelling, the living room is typically located adjacent to or facing the entrance, allowing residents to be observed as they leave the room. Similarly, the bathroom/WC, which is located outside the bedroom, is visible from the living room. This allows occupants leaving or entering the bathroom or toilet to be observed. Such a layout makes it difficult to apply the physical hijab concept, so in some cases the house applies the non-physical hijab concept, such as not allowing non-Muhrim guests inside or receiving guests on the terrace (see figure 2).

Observations on the type of small house indicate that the house in which female occupants can perfectly maintain their hijab is a house with a spatial arrangement that separates the living room from the family room using massive elements in the form of walls or doors. The living room can be designed to blend with the terrace in a semi-open layout. As a result, achievement is simplified and more pleasant. Guests can interact directly in the terrace room, which also serves as the living area.

The spatial arrangement of the hijab is depicted in figure 3a, where there is a distinct separation between the public space, namely the guest area, and the private space area. Guests cannot see the family room occupants unless they request permission to use the restroom or toilet. Some residences place private spaces like bedrooms on the second floor, while semi-private spaces like the dining room and kitchen are located on the first floor.

In contrast, in figure 3b, the guest's view is directly directed to the living room or the occupants who have just exited the bedroom, necessitating the use of a wall or piece of furniture to obscure the view. In some homes with this type of layout, furniture is used as a screen between rooms, but guests can still see into the private area.

Guests' views are obstructed by a wall, but they can still access the restroom without entering a private area, as depicted in figure 3c. The bedroom adjacent to the living room is reserved for the boys.

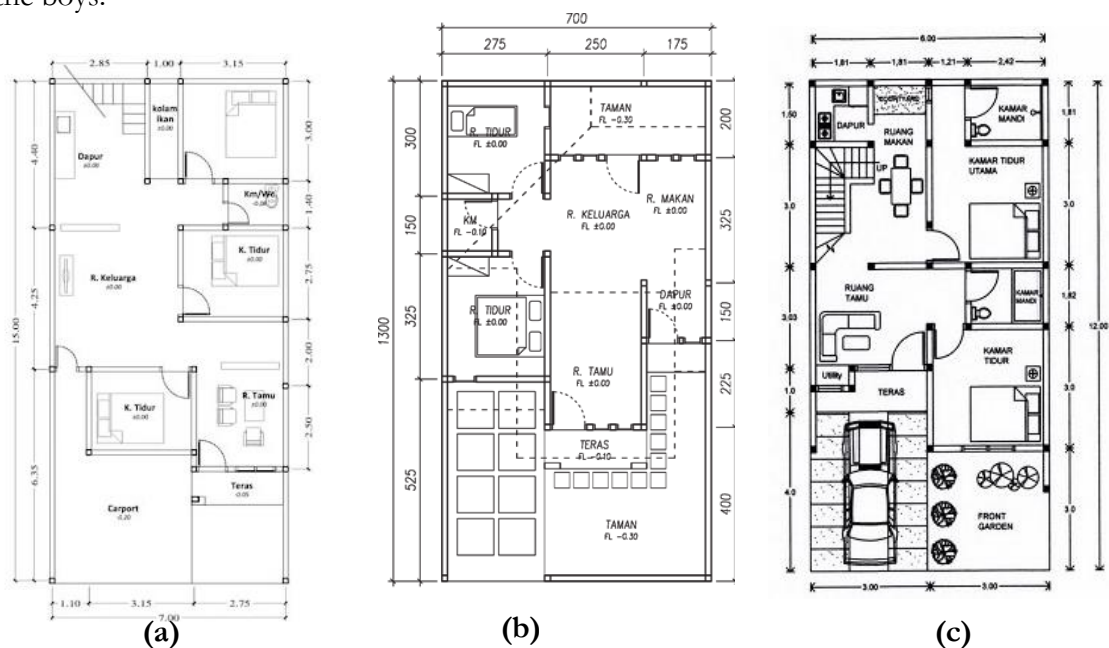


Figure 3: A house plan example on location

Figure 4 presents a diagram of the application of physical and non-physical hijab in Makassar's small-type dwellings. In the majority of the 240 residential houses sampled for this study, the majority of the physical forms of hijab were walls. As a very obvious hijab, walls are utilized in private areas such as bedrooms. Particularly for floor plans that include a bedroom adjacent to the living room.

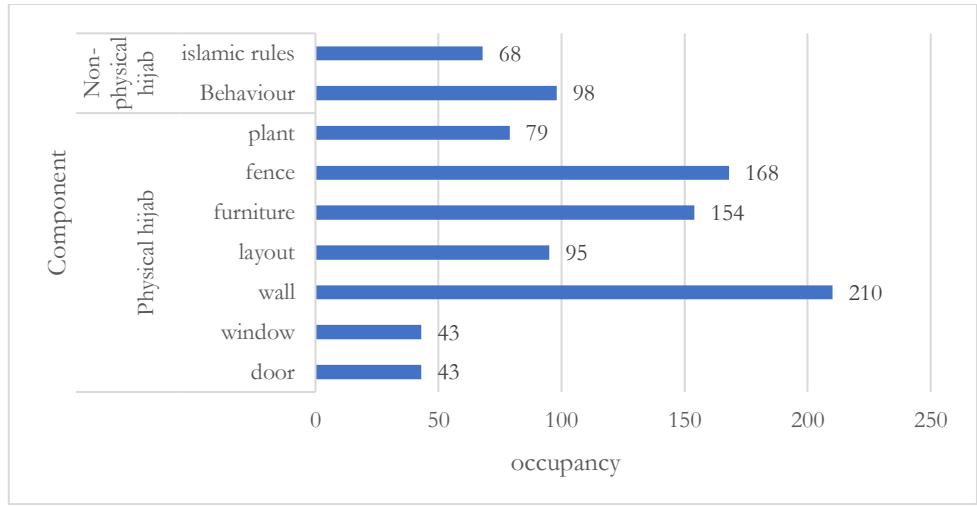


Figure 4. Forms of Hijab Concept Application in Residential Areas

The activities of the occupants occur not only inside the house, but also on the patio or in the yard. Consequently, in some instances, residents apply the concept of non-physical hijab, namely Islamic adab by donning the headscarf. In addition, the use of physical hijab is prevalent in a number of residences, as evidenced by the presence of closed fences and plants that obscure the view of people outside. Figure 4 depicts the use of fences and plants as physical hijabs in 168 small housing units and 79 residential units, respectively. The use of fences is a component of Crime Prevention Through Environmental Design (CPTED), which, in addition to protecting from outside views, also protects against crime, so that a residential environment can be designed to eradicate crime without the use of apparatus (Rahayu, E. S., 2022).

Some furniture becomes a physical veil that can completely obscure the view, while other furniture obscures the view only partially. In residences that implement the physical hijab in a subtle manner, it has been discovered that some residents do not intend to apply the concept of hijab in its true sense, but rather create a physical barrier between the living room and other spaces without intending to completely obscure the view of the activities being carried out.

The ideal form of physical hijab is the separation of public and private spaces spatially. For instance, a private room, such as a bedroom, is located on the second floor, while a semi-private area, such as a family room, is located on the first floor, but is blocked from view from the living room. There are 95 applicable residences in this area.

As many as 43 residential units utilize the hijab in the form of door and window components. Residents who wear this physical hijab also adhere to non-physical hijab, namely Islamic rules prohibiting the acceptance of non-muhrim guests. Generally, seats on the terrace are reserved for guests.

Aside from that, the behavior of residents and guests is a form of non-physical hijab that is also widely applied to small-type housing, specifically 98 units or fewer. To prevent slander, female residents wear headscarves when receiving guests who are not muhrim or when receiving guests who are not muhrim on the terrace. In addition, the behavior of the guests themselves, namely understanding the etiquette associated with visiting other people's homes, is also beneficial.

Concept of Resident Integrity Against the Hijab

The results of the analysis indicate that the prevalence of the hijab in small houses in the city of Makassar is moderate, with as many as 96 instances. Even though the level of understanding of the hijab concept is quite high, its application is not consistent with the hijab concept as it should be. The use of furniture, for instance, emphasizes the separation of space but does not serve the same purpose as a hijab. In addition, the behavior of residents who are not supportive, such as considering it normal for non-Muslim guests to observe them.

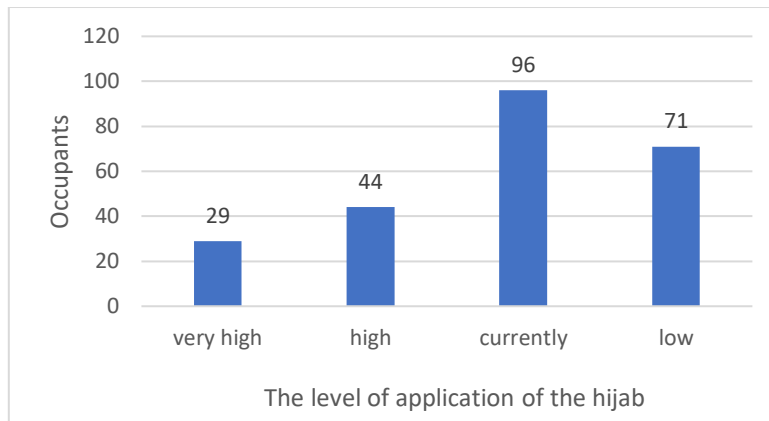


Figure 5. The level of application of the hijab in occupancy

Between the understanding of the hijab concept and its application to housing and behavior, it can be determined that the integrity of the occupants in applying the hijab concept to their dwellings remains moderate. This was caused, in part, by the shape of the dwelling, which has limited land, making it quite difficult to manage space according to the hijab concept. According to some residents, economic factors are one of the obstacles in addition to understanding the conservative hijab.

Even though people's desire for an ideal hijab-compliant home is constrained by their financial means, especially for those in the middle to lower economic classes, this is not an obstacle if the residents have high integrity (Akrim, A., 2022).

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