

ISLAMIC VALUES IN SPATIAL FUNCTION OF JAVANESE TRADITIONAL ARCHITECTURE

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Abstract

Learn from the past is an important thing as based for the next step. Learn past architecture to gain positive values can be used as guidelines to design better architectural works. Javanese traditional architecture is one of local architecture from the past which has positive values, even if it is done deeper study; it has Islamic values which can be used as principles in the process of Islamic architectural design. To achieve Islamic values in spatial pattern Javanese traditional architecture can be done through exploration and reviewing Javanese traditional architectural space afterward it is associated with Islamic values which are relevant with Al Qur'an and Sunnah prophet.

In fact is the spatial pattern in Javanese traditional architecture arrayed with beauty and also has an Islamic valuable function. Those Islamic values are 1) high esteem guest (pendopo) through providing wide and comfortable living room; 2) creates a divider (pringgitan) which separates between living room and main room so that the privation can be kept; 3) separates the bedroom (gandok kiwi and gandok Tengen) between parents and their children who are going nature and also between boys and girls; 4) provide praying room (senthong Tonga) to pray as family education and also as a place to pray to the God.

Keywords: Islamic values, spatial function, Javanese traditional architecture

Introduction

Javanese traditional architecture is one of local architecture from the past which had a positive value, even if it is done deeper study. It has Islamic values which can be used as principles in the process of Islamic architectural design.

It has been mentioned in the Al Qur'an, Surah Al Hasyr 18:

" O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do." [1]

The above verse suggested that we have to pay attention to past things for the future design. Thus, we will learn the Javanese traditional architecture (past time) for the present and future architectural design.

Theory Formulation

Space function of spatial Javanese traditional architecture

Javanese traditional architecture has specific form and function. There are various forms of Javanese traditional architecture, for instances Panggang Pe, Kampung, Limasan, Tajug, and Joglo. Each form has variants and different size [2].

It's not discussed further about those Javanese traditional architecture in this paper, but it is more concern on function and spatial.

It has a variety of functions of space in spatial Javanese traditional architecture, starting from the simplest one until the most complex one. In this paper, it is discussed an example of a building of Javanese traditional architecture which has a complex room function.

The picture below shows the formation of rooms in a Javanese traditional house in isometric and blue print.

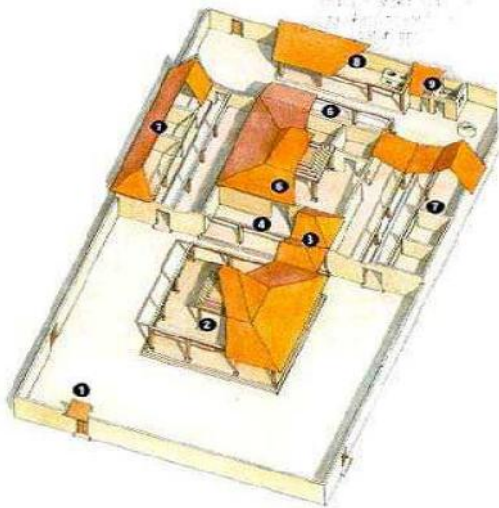


Figure 1. Javanese Traditional Architecture

Description:

- | | | |
|----------------|-------------|-------------|
| 1. Lawang | 4. Trtag | 7. Gandok |
| 2. Pendopo | 5. Dalem | 8. Dapur |
| 3. Peringgitan | 6. Senthong | 9. Bathroom |

Below are the name of some rooms and also its functions:

1. Pendopo

Open space located in the most front and functioned as a meeting room, living room, etc.

2. Pringgitan

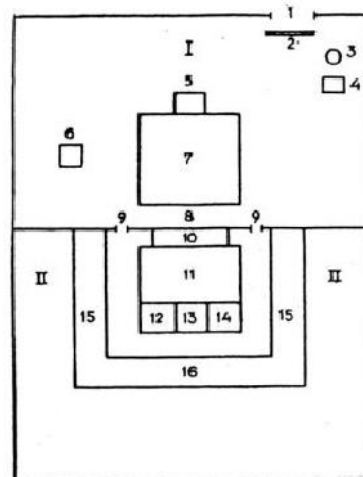
A room between pendopo and ndalem and it is functioning as transit room and often used as a place for puppet show (ringgit). The visitors can watch the performance from the pendopo, meanwhile the owner of the house can watch it from inside of the house behind the screen.

3. Dalem

Dalem is a family room accompanied by three rooms, those are sentong kiwo, senthong tengah and senthong tengen.

4. Gandok

Gandok consist of two parts, namely Gandok Kiwo as female bedroom and Gandok Tengen for a male bed room.



Description:

- | | |
|-----------------|-------------------------|
| 1. regol | 10. pringgitan |
| 2. rana | 11. dalem |
| 3. sumur | 12. senthong kiwa |
| 4. langgar | 13. senthong tengah |
| 5. kuncung | 14. senthong tengen |
| 6. kandang kuda | 15. gandhok |
| 7. pendopo | 16. kitchen, gadri, dll |
| 8. longkang | II. outdoor coutyard |
| 9. seketheng | III. outdoor inside |

Figure 2. Ground plan for spatial chart Javanese traditional architecture

Islamic Values On Spatial Function Javanese Traditional Architecture

Space and spatial formation in Javanese traditional architecture if it is reviewed and studied, it shows that glorious values, such as Islamic values. Those Islamic values are achieved through connecting existing space functions with Islamic materials based on al Qur'an and as Sunnah.

Functional and spatial Javanese traditional architecture can produce some Islamic values, those are:

1. Give high esteem guest

Guest must be given high honorable in Islam. It is like what the prophet said that "Whoever believes in Allah and the Last Day let him glorify his masterpiece." Narrated by Bukhari. There are some ways to give high esteem for the guest, such as give a warm greeting, provide good meals, and also give wide and comfort place. The right place for guest is the living room. That is why

the living room should be designed as best as possible and the most comfortable one.

The layout of the Javanese traditional architecture has living room what the so called as pendopo. This pendopo is used as room in a separate building located in the front and dominant enough, it even has some independent mass. The characteristics of this pendopo are open because it has no wall in its surrounded. It makes this room become comfortable enough, wide and also welcome for any coming guest.

2. Separator between living room and inside room

It is better to put a divider between the living room and another room, like a family room, bedroom, kitchen, and other rooms. The separator is used to block the sight of visitors to the other inner rooms because there are some parts which are not forbidden to be seen by others. That is why the function of the walls must be perfectly used as hijab or divider [3].

In the spatial arrangement of Javanese traditional architecture, there are some rooms called Pringgitan. This room can be analogue as a veil which separate living room (pendopo) with the main room (dalem). In the certain functions, Pringgitan is used to show the puppet shows, whereas it this place will be placed screen which will show clearly separated between guests and owner.

3. Bedroom separation

In the spatial arrangement of Javanese traditional architecture, there is separation between boy bedroom and girls bedroom those are Gandok Kiwo (boys) and Gandok tengen (girls).

An Islamic house should provide separate rooms [4]. This is in line with Islamic values which teach to separate the bedroom for parent and children and also bedroom boy and girls.

In Islam, it is recommended that bedroom for parents with their separate children. So does the bedroom for boys and girls should be in the different place, especially if they are already mature. It is based on the God statement in Al Qur'an, Surah An Nuur Verse 58:

"O ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each

other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom." [5]

In a Hadist told by Abu Dawud index number 495 explained that Rasulullah SAW. Ever said that order your children to pray when they are seven years old. Hit them when they do not want to pray if they are around ten years old. And, make separation among them from their bedrooms.

The verse in Al Qur'an and Hadist are principles for separating the bedroom among family members, except husband and wife. So that Islamic house demands separation between bedroom for parents and child's bedroom.

1. Praying room

In an Islamic house, it is better to provide special room for musholla or a place for salah. This room has high values because it has double functions; those are family education and also connections between the people who stay in the house with the God through doing solo. Through the availability of this room, it is hoped that the people who stay in the house can do, pray seriously and full of sincere for the only one God. God stated in the Al Qur'an, Surah Yunus verse 87:

"We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!" [6]

Rasulullah SAW said that: "Liability for you (men) to pray in your homes. Truly the best of one's prayer is in his house, except the fard prayer-prayer. " Narrated by Abu Dawud. The house is the house of the Prophet Muhammad with a lively faith, as well as the house filled with worship and remembrance. Rasulullah SAW said that: "Work prayers (Sunnah) in your home and do not make your house into a graveyard." narrated by Bukhari.

The implementation of salah sunnah in the house has some advantages, such as followed what has been practiced by the prophet, teaching to the housewife and children about the way to do salah, expel the evil from the house through dzikir and reading Al Quran, make it closer to the sincere and also protect ourselves from Riya' characteristics.

In Javanese traditional architecture, it is admitted that there is no special room called musholla. This matter may be caused when the Javanese architecture born, Islam religion did not come to Indonesia. Meanwhile, there is a holy and has spiritual value of spatial Javanese architecture what the so called as Sentong Tengah. This room is accompanied by Sentong Kiwo and Sentong Tengen, which are the main rooms. The function of Sentong

Tengah is for spiritual activities and to save the money and heirlooms.

1. Bathroom and toilet

In a hadist, which is explained by Imam Bukhari with the index number 380 and Imam Muslim with index number 388, it is explained that if you do pee, do not take the kibat direction or in the back of it, but please choose west or east.

The Rasulullah ordered his friends to go to the west or east when the birds defecate, because the kibat (Ka'bah is in the east part of Mekah) located in the southern part of Madinah. For the local people, whereas the kibat is in the eastern or western part, like Indonesia, that is why when defecating is better seeing the north or south side. Related to that matter, an Islamic values house should be the orientation for the toilet is same with the direction for north and south. If it is bathroom is in kibat direction, arrange the best to make the direction of the toilet bowl is north-south.

The orientation for toilet is clearly ruled in Islam, but the location in the blueprint is not clearly decided. Actually, if it is seen in cleanness aspect; the toilet is dirt area. That is why in blueprint for Javanese traditional architecture, the location of toilet is far away behind the house.

Conclusion

Javanese traditional architecture after explored and reviewed the spatial functions and its activities, it has Islamic values if it is connected with Islamic values in the Al Qur'an and As Sunnah. Islamic values in Javanese traditional architecture can be implemented in the recent and future architectural planning and design, especially house based one Islamic house.

Islamic values which can be applied are 1) give the high esteem for the guest through providing wide and comfortable living room; 2) create divider which separate between living room and main room so the privation can be kept; 3) separate the bedroom for parent and mature children and also between boys and girls; 4) provide a praying room for pray as a media for family education and as a place to pray to the God; and 5) designed the toilet with north or south direction (no waste or opposite direction from west).

The output which is got from reviewed the past architectural works (Javanese traditional architecture) through connecting it with Al Qur'an and As Sunnah as its principles, so that it is getting some concept and principles in designing Islamic houses for the better future.

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