

IMPLEMENTATION OF *HIJAB* CONCEPT IN ARAB HOUSE PASAR KLIWON SURAKARTA

Ronim Azizah

Department of Architecture Faculty of Engineering,
Muhammadiyah University of Surakarta, Jawa Tengah
Indonesia

e-mail: ronimazizah@gmail.com

Ria Hapsari Putri

Department of Architecture Faculty of Engineering,
Muhammadiyah University of Surakarta, Jawa Tengah
Indonesia

Abstract

The research was motivated by the existence of the Arab settlement in Pasar Kliwon which is a heterogeneity settlement, composed of Arab, Javanese and Chinese with the Arab community is larger than the Chinese community. The multicultural life happens at Arab settlement in Pasar Kliwon will directly affect the process of inter-ethnic interaction. Islam is a way of life in the Arab culture. The house of arab is an islamic architecture product which applies *hijab* and estimated retained. Therefore, in this study will be assessed the extent of the implementation of the *hijab* in Arab house in Pasar Kliwon. This study used the rationalistic paradigm and purposive sampling method of data collection which Arab house aged over 50 years. Analysis of the data using the parameters: (1) the physical *hijab* is permanent physical elements (walls, doors, windows and mashrabbiya) and non permanent physical elements (furniture and plants) and (2) non physical *hijab* is non physical elements (behavioral or user activity). The results showed that the concept of *hijab* in Arab house in Pasar Kliwon is symbolized by: (1) the physical *hijab* is spatial zone that separates public and private space, and (2) non physical *hijab* is behavior or etiquette of visiting the implementing Islamic culture.

Keywords: : islamic architecture, arab house, *hijab*

Abstrak

Penelitian ini dimotivasi oleh kehadiran perkampungan Arab di Pasar Kliwon yang merupakan permukiman yang heterogen, terdiri dari Arab, Jawa, dan Cina dengan komunitas Arab lebih besar daripada komunitas Cina. Kehidupan multikultural yang terjadi di permukiman Arab di Pasar Kliwon akan secara langsung mempengaruhi proses interaksi antar etnis. Islam merupakan jalan hidup budaya Arab. Rumah Arab merupakan produk arsitektur Islam yang mengaplikasikan *hijab* dan perhitungan pertahanan. Karena itulah dalam tulisan ini akan diperkirakan luasnya implementasi *hijab* pada rumah Arab di Pasar Kliwon. Kajian ini menggunakan paradigma rasionalistik dan metode sampling purposif dari pengumpulan data pada rumah Arab yang berusia di atas 50 tahun. Analisis data menggunakan parameter: (1) fisik *hijab* merupakan elemen fisik permanen (dinding, pintu, jendela, dan mashrabbiya) dan elemen fisik non permanen (perabot dan tanaman) serta (2) *hijab* non fisik merupakan elemen non fisik (tingkah laku atau aktivitas pengguna). Hasil kajian menunjukkan bahwa konsep *hijab* pada rumah Arab di Pasar Kliwon disimbolkan dengan: (1) *hijab* fisik merupakan zonal ruang yang memisahkan publik dan private, serta (2) *hijab* non fisik merupakan tingkah laku atau etika berkunjung yang mengimplementasi budaya islam.

Kata kunci: arsitektur islam, rumah arab, *hijab*

Introduction

Arab settlement in Surakarta occupies three regions are Pasar Kliwon, Semanggi and Kedung Lumbu. Arab settlement is located on the east of wall Baluwarti Kraton Surakarta. Arab settlement is located on Pasar Kliwon built since the colonial period, as the systems of the retreat of Arab

immediately after completion of the Diponegoro War (1825-1830)¹.

Arab community as foreigners who are outside the social system of the Java community, settlement grouped in specific areas and separated from other residents. Arab settlement in the Pasar Kliwon also caused by the pull of migrants who arrive in their

own group have the same cultural background, forming a special village inhabited by ethnic Arabs. Arab settlement in Pasar Kliwon is very ethnic environment, but it has developed into a heterogin settlement consist of Arab, Javanese and Chinese living together².

Population in Pasar Kliwon amount to 7172 people, consist of 3474 men and 3698 women. The number of heads of families that exist for 1327 people (Report of the Pasar Kliwon Dynamic Monograph, September 2010). Total population was divided into ethnic Arab, Chinese and Javanese. Arab communities is the largest foreign than the Chinese community. (see table 1)

Tabel 1. Number of Population in Pasar Kliwon

Resident	Adult		Child	
	L	P	L	P
Cina	90	21	14	10
Others (Arab and Javanese)	745	881	82	67
Number	835	802	96	77

Source: Report of the Pasar Kliwon Dynamic Monograph, September 2010

Definition of Islamic Architecture

Islam set of physical and non-physical safety of humans, while the architecture facilitate the activities of human physical and non-physical. Along with the changing times, then there was a meeting between Islam and Architecture in the Arab countries, the Middle East and then to the rest of the world in the range of 600-1500 Masehi. The style period style building was heavily influenced by the style of Mesopotamia and Rome. Characteristics contained in Muslim buildings at that time, hereinafter referred to Islamic Style.

According to Hoag³, Islamic Architecture is a new composition that gave birth to an entirely new style that distinguishes it from the original coral Byzantium, Egypt and India.

Physical embodiment of Islamic architecture can be obtained with a harmonious blend between elements of philosophical (non physic element) and symbolic elements (physic element) in accordance with the principles of Islam (Ahmad Noe'man, 2000).

In Islamic Architecture⁴, the form of the built environment is a product architecture that is composed of two main components, namely the element of physical (tangible) and non-physical (intangible). Physical element is divided into 3

(three) main elements⁵, namely: (1) permanent physical elements (eg, walls, floors, roofs, ceilings, windows), (2) semi permanent physical elements (eg, tables, chairs, wardrobes, paintings, plants), and (3) non permanent physical elements (eg, sound, light, wind, temperature, steam, air, humidity). So the non physical elements are always associated with elements that are transcendental, not rational. According to Qomarun⁶, for the non-physical elements include factors relating to intentions, behavior and user activity to realize the salvation of the world-the afterlife.

Hijab

Islam is not only religion, but also basic Islamic culture. Islam is everything that encompasses all human life, so Islam can be categorized as a way of life or a way (attitude) life. *Hijab* as a doctrine governing the behavior according to the teachings of Islam. In the Qur'an states: "Say (Rosululloh SAW) to those men who believe they should hold (most) of their eyes, keeping their genitals. That is purer for them, Alloh knows best what they do "(QS:An-Nur: 30)⁷. *Hijab* in this verse explains that men are prohibited from lingering looks at a woman to avoid libel. Meaning not mixed between men and women. Therefore this condition is adab or attitude *hijab* hanging between men and women. Meanwhile, in another verse also explained, "When you ask of them (prophet wives), I ask o them from behind a curtain. This method is more purify your hearts and their hearts".(QS:Al-Ahzab: 53)⁸. *Hijab* in this verse signifies closing the Prophet was in the house, which serves as a barrier or a means of separation between men and women, so that they do not look at each other.

Traditional - Islamic Arab House

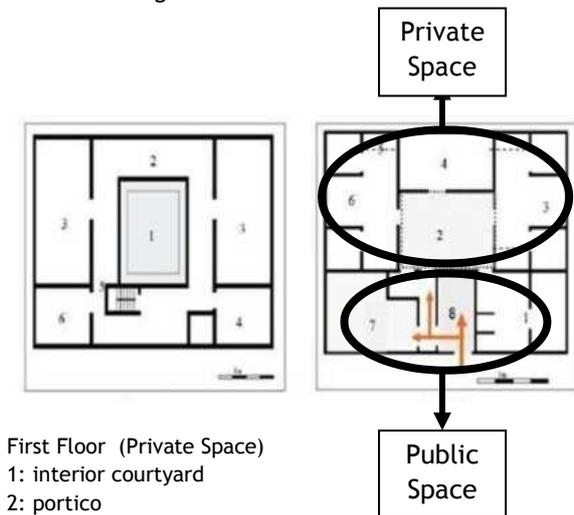
Traditional Islamic Arab house plan has a clear zonation between public and private areas, where there is a vestibule which is limited by the walls and in the middle of the house there is an open space (inner court) surrounded by private spaces. The front room serves as a reception area while the open space serves as an area to get together and interact among the family. On the facade there is only the window with perforation (Arab: *mashrabiyya*) that serves to peek out the window but could not see inside the room.

According to El-Shorbagy⁹, the public area in a arab house are the domain of men, the privat and family areas are domain of women.The privacy of the family was also an essential element with affected the shape and the plan form of all

traditional Moslim houses, to be clearly defined as public, semi public and private spaces. Similar case describe by Sarif, Zein and Surat¹⁰ that the concept of family privacy and the role of women in the family are reflected in the use of public, semi private and private spaces.

The fundamental characteristic of the courtyard house are line with the family's tradition of isolating it self from the public and its need for a private family life¹¹. According to El-Shorbagy¹², the arrangement of all spaces around an inner courtyard and the division of domestic space into two zones relating to the separation of the sexes.

Functional relationship for traditional interior courtyard houses are connected with socio culture relationship for residents. Accordingly, interior spaces were prevailing connected with courtyard which the separation of public and private space. Arrangement spaces which connections to each other as shown in figure 1&2.



First Floor (Private Space)

- 1: interior courtyard
- 2: portico
- 3: main room
- 4: WC
- 5: staircase
- 6: room

Ground Floor

- 1: kitchen, storage & bathroom
- 2: interior courtyard
- 3: multi use room
- 4: living room
- 5: wooden treshold
- 6: reception or divan room
- 7: reception room
- 8: hall entrance

Figure 1. Traditional Arab Housing in Tripoli (Amora 1999 in Sarif, Zein and Surat, 2010)

Based on the scientific explanation, the separation of the sexes, the separation of public and private space and to isolating the family from the

public have the same meaning as hijab is a barrier or a means of separation between men and women. Therefore the spatial arrangement in Arab house show a symbol of hijab system.

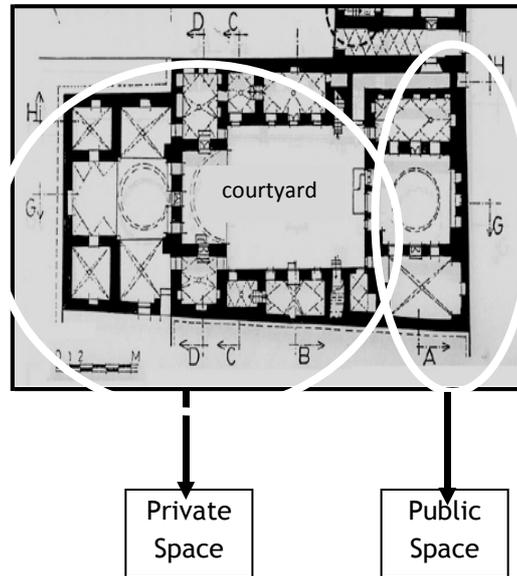


Figure 2. Traditional Arab Housing in Arab (Qomarun, Hamadoun, Azizah, 2004)

Question Research

Multicultural life that occurred in the Pasar Kliwon resulted acculturation of ethnic Javanese, Arab and Chinese and will directly affect the process of inter-ethnic interaction. These attitudes will be different each relevant ethnic culture inherent in life. Islam religion professed by the majority of Arab people that Islam is a way of life in the Pasar Kliwon. *Hijab* is one of the Islamic culture which is predicted to be maintained. Under these conditions it is necessary to study the extent of the implementation of hijab culture that still applied in the Arab house in the terms of the activity patterns and spatial.

Research Methods

This research will use qualitative paradigm-rationalistic. which originated from a theory developed to empirically, that the object to be studied. Furthermore, of those cases are returned to the realm of concepts (abstract) to gain substantive knowledge and their parameters, and resumes to the field (empirical) to obtain subsequent study data. After obtaining research data, then do the analysis phase, based on the parameters that have been set.

Methods of data collection using purposive sampling method because the data sample taken

Arab house is home to the age of the building over 50 years and the majority are in Pasar Kliwon. Based on consideration of the closed nature which is owned by the people of Arab samples only accessible house to be examined (See Figure 3 and Figure 4).

Initial data processing will include: (i) editing (editing data), (ii) coding (coding data), (iii) master sheet data. After the preparation of the master sheet data is complete, then proceed with step analysis in the form of field data processing to produce findings. The next step is to verify the findings of the field that will produce a concept of *hijab* in Arab house in the Pasar Kliwon.

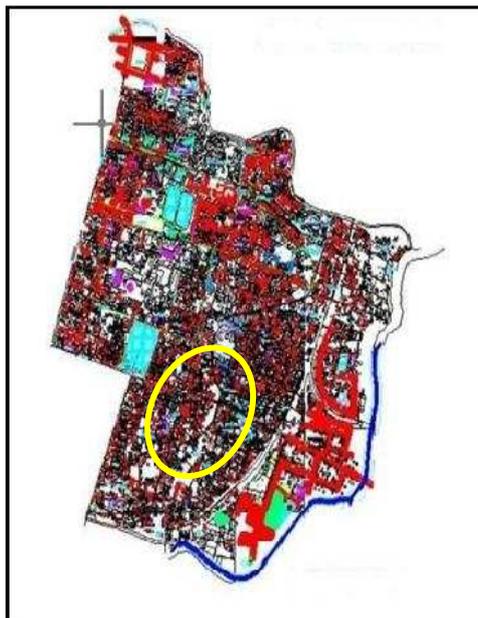


Figure 3. Research Location Map
Sources: Pasar Kliwon, 2007

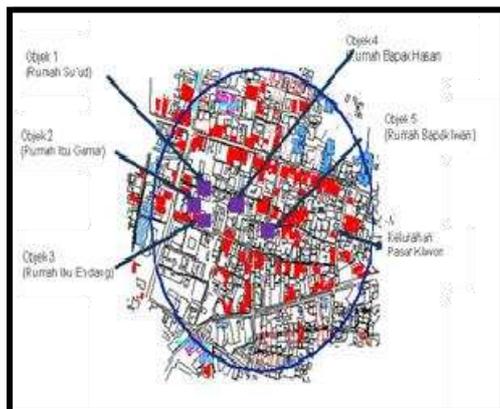


Figure 4. Sample Distribution Maps

into two types of activities between the occupant and the guest based from flow and spatial layout of the house.

Data processing categorized are circulation patterns of family guest or not family guest (with a mahram or not) and space layout. While the discussion there will be a discussion between the circulation and spatial patterns of the type of *hijab*. The *hijab* parameters used are:

- a. Non-physical *hijab* is non-physical elements of the user's behavior or activity
- b. Physical *hijab* is physical elements (a permanent physical elements). Permanent physical element consists of four types: walls, doors, windows and *mashrabbiya*.

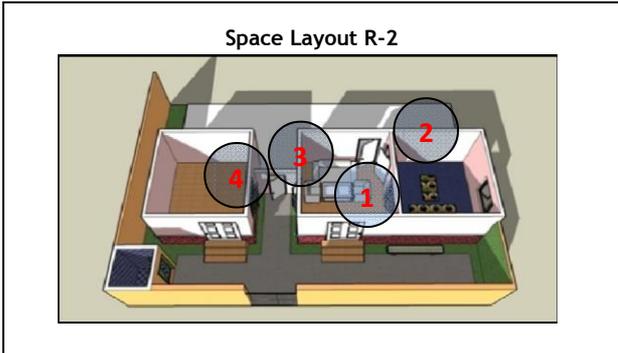
Table 2. Discussion: Physical and Non Physical *Hijab*

Data Sample	Research	Discussion
Space Layout R-1		
R-1 (Mr. Su'ud's House)	<p>Note:</p> <p>1 = the door of the musala 2 = living room window; 3 = the door of porch and living room 4 = the door of private room 5 = the window of the private room</p>	<p>There are the physical <i>hijab</i>:</p> <p>1. There is a front porch as a barrier between the inner space and outer space 2. Door as a barrier between the living and the private room There are non physical <i>hijab</i>: If a guest is man (not family) it has the right to see him is husband, otherwise if a guest is woman it has the right to</p>

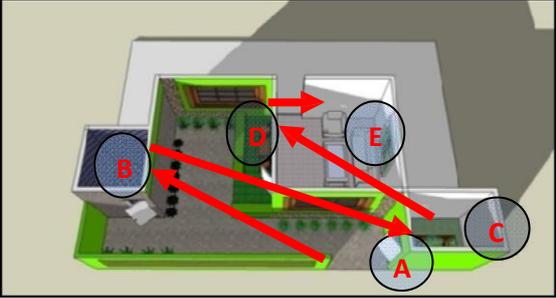
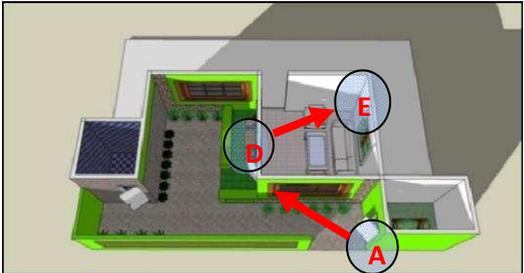
Results and Discussion

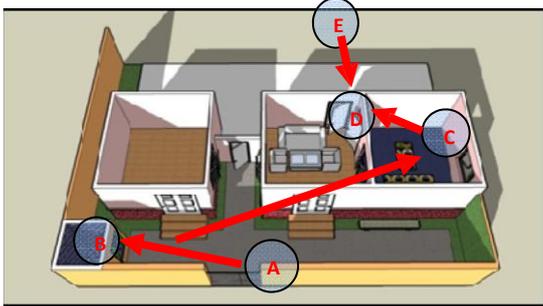
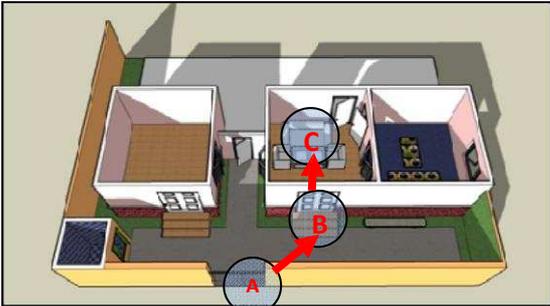
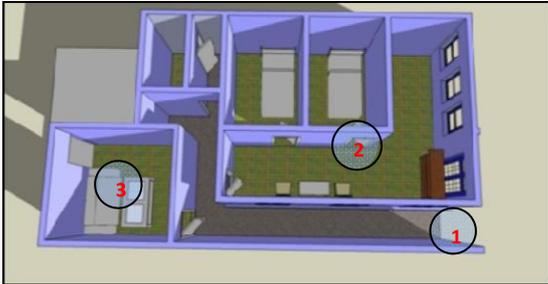
Based on the site survey has been done of the obtained 5 samples Arab houses in the Pasar Kliwon are accessible observation. The findings are divided

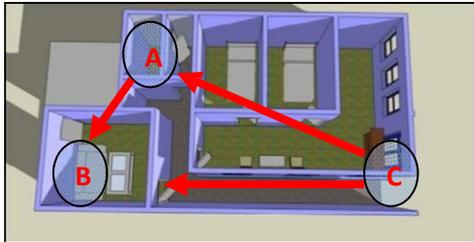
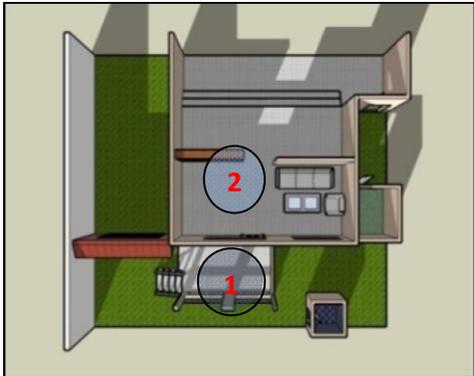
	<p>see her is wife. This is intended to avoid <i>fitnah</i> (prejudice)</p> <p>Note: When a guest visit, recommended to say <i>assalamu'alaikum warrahmatullohi wabarokatuh</i>, through door fence, then having the door opened by the occupants, a guests should wash their hands and feet, or <i>wudhu</i> (ablutions) in bathroom to sunnah prayed.</p>
<p>Mashrabiyya</p>	



<p>R-2 (Mr.Gamar's House)</p>	<p>Note: 1 = Living Room 2 = Private Room 3 = Side Access 4 = Main House</p>	<p>There are the physical <i>hijab</i>:</p> <ol style="list-style-type: none"> 1. Separation between main house and living room 2. Door as a barrier between the living room and private room. 3. Side door as access occupants. <p>There are non physical <i>hijab</i>: If a guest is man (not family) it has the right to see him is husband, otherwise if a guest is woman it has the right to see her is wife. This is intended to avoid <i>fitnah</i> (prejudice)</p> <p>Note: When a guest visit, recommended to say <i>assalamu'alaikum warrahmatullohi wabarokatuh</i>, through door fence, then having the door opened by the occupants, a guests should wash their hands and feet, or <i>wudhu</i> (ablutions) in bathroom to sunnah prayed.</p>
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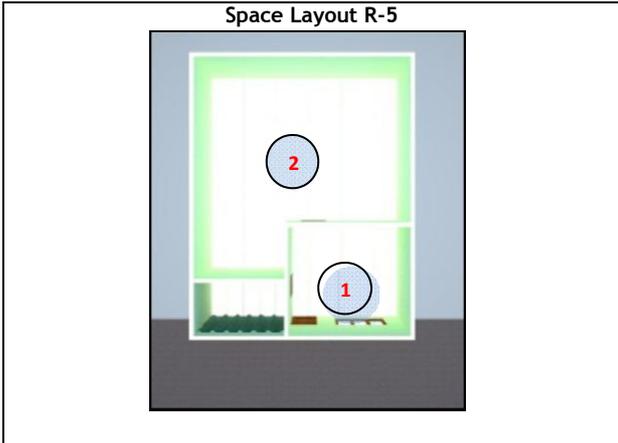
<p>Circulation Pattern</p>	
	
<p>The Flow Activity of The Family Guest (Note: A = Door Fence; B = Bathroom; C = Musala, D = Terrace; E = Living Room)</p>	
	
<p>The Flow Activity of The Non Family Guest Male or Female (Note: A = Door Fence; D = Terrace; E = Living Room)</p>	

Circulation Pattern		
		
<p>The flow activity of the Family Guest (Note: A = Door Fence; B = Bathroom; C = Musala; D = Living Room; E = Private Room)</p>		
		
<p>The flow activity of the Non Family Guest Male and Female (Note: A = Door Fence; B = Terrace; C = Living Room)</p>		
Space Layout R-3		
		
<p>R-3 (Mrs. Endang's House)</p>	<p>Note: 1 = Door Fence 2 = Main House 3 = Private Room/Living Space</p>	<p>There is the physical <i>hijab</i>: Separation between main house and living space. There are non physical <i>hijab</i>: If a guest is man (not family) it has the right to see him is husband, otherwise if a guest is woman it has the right to see her is wife. This is intended to avoid <i>fitnah</i> (prejudice) Note: When a guest visit,</p>

		<p>recomended to say <i>assalamu'alaikum warrahmatullohi wabarokatuh</i>, through door fence, then having the door opened by the occupants, a guests should wash their hands and feet in bathroom. A guest not recommended sunnah prayed because this house has not <i>musala</i>.</p>
Circulation Pattern		
		
<p>The flow of activity or the Family And Non Family Male or Female Note: A = Bathroom; B = Living Room; C = Main House</p>		
Space Layout R-4		
		
<p>R-4 (Mr. Hasan's House)</p>	<p>Note: 1= Terrace 2= Living Room</p>	<p>There are the physical <i>hijab</i>: 1. The existence of a front porch as a barrier between the interior space and exterior space 2. Curtain at the door between the living room and family room There are non physical <i>hijab</i>: If a guest is man (not family) it</p>

has the right to see him is husband, otherwise if a guest is woman it has the right to see her is wife. This is intended to avoid *fitnah* (prejudice)

Note:
When a guest visit, recommended to say *assalamu'alaikum warrahmatullohi wabarokatuh*, through door fence, then having the door opened by the occupants, a guests should wash their hands and feet in bathroom. A guest not recommended sunnah prayed because this house has not *musala*

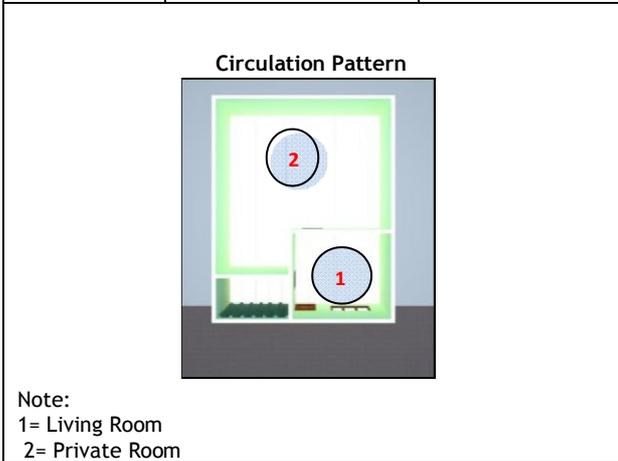
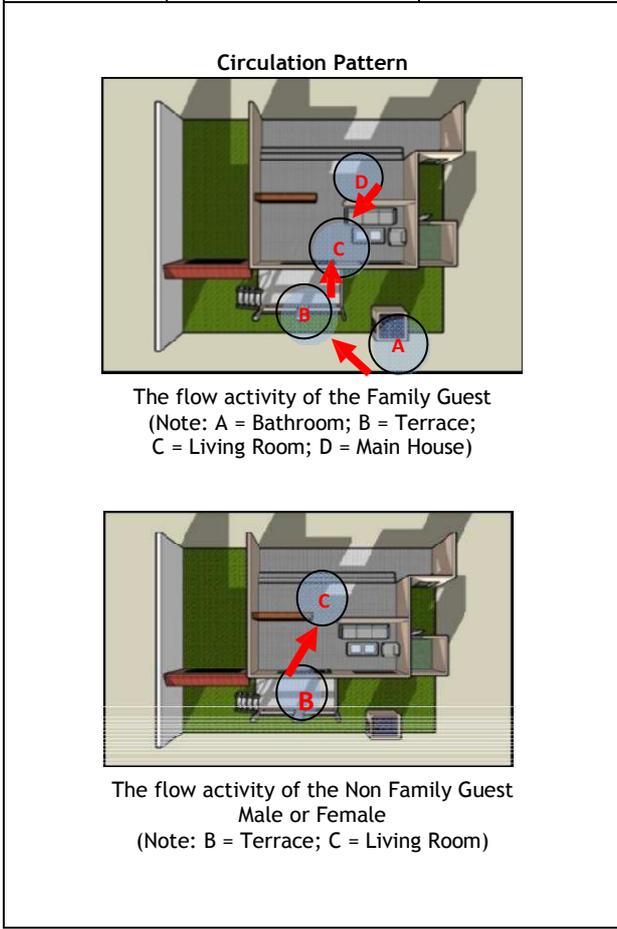


R-5 (Mr. Iwan's House)

Note:
1= Living Room
2= Private Room

There is the physical hijab: Door as a barrier between the livingroom and the private room
There are non physical *hijab*:
If a guest is man (not family) it has the right to see him is husband, otherwise if a guest is woman it has the right to see her is wife. This is intended to avoid *fitnah* (prejudice)

Note:
When a guest visit, recommended to say: *assalamu'alaikum warrahmatullohi wabarokatuh*, from outer living room, then having the door opened by the occupants.



Conclusion

Based on the results of the study we can concluded as follows:

1. The implementation of hijab system (physical hijab) in Arab house symbolized by the separation between public and private space at spatial arrangement (sample number 1-4), the living room and terrace as public areas were separate from indoor space or main house as a private area. Circulation pattern that is formed must pass through public space (patio) that non physical contact occurs between the guest and the occupant (from behind the door of the living room) to get permission from the owner of the home visit. However, the small house (sample number 5), the public and private space is separate by the door or curtain.
2. The implementation of hijab system (non-physical hijab) in Arab house symbolized by a rule to be appropriate to the guests non family. This rule is a behavior that prohibits physical contact when visiting between the occupant (he or she) and the non family guests (he or she).

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