IMPLEMENTATION OF HIJAB CONCEPT IN ARAB HOUSE PASAR KLIWON SURAKARTA

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Abstract
The research was motivated by the existence of the Arab settlement in Pasar Kliwon which is a heteroginity 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 mashrabiya) 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 multidisiplin 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 pertahanaan. Karena itulah dalam tulisan ini akan diperkirakan luasnya implementasi hijab pada rumah Arab di Pasar Kliwon. Kajian ini menggunakan paradigma rasionalis 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 mashrabiya) 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 berkonjung 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 Balo Kawati 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)

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 together.

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)

<table>
<thead>
<tr>
<th></th>
<th>Resident</th>
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<tr>
<td></td>
<td>Adult</td>
<td></td>
<td>Child</td>
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</tr>
<tr>
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<td>90</td>
<td>21</td>
<td>14</td>
<td>10</td>
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<tr>
<td>Others (Arab and Javanese)</td>
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<td>881</td>
<td>82</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>835</td>
<td>802</td>
<td>96</td>
<td>77</td>
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</tr>
</tbody>
</table>

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 Hoag, 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 Architecture, 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 elements, 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 Qomarun, for the non-physical elements include factors relating to intentions, behavior and user activity to realize the salvation of the world-the afterlife.

**Hiab**

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, Allilah knows best what they do "(QS:An-Nur: 30). 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). 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: mashrabiyah) that serves to peek out the window but could not see inside the room.

According to El-Shorbagy, 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 Muslim houses, to be clearly defined as public, semi public and private spaces. Similar case describe by Sarif, Zein and Surat\textsuperscript{10} 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 life\textsuperscript{11}. According to El-Shorbagy\textsuperscript{12}, 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.

![Diagram showing the layout of a traditional Arab house](image)

**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.

![Diagram showing the layout of a traditional Arab house](image)

**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.

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 mashrabiya.

Table 2. Discussion: Physical and Non Physical Hijab

<table>
<thead>
<tr>
<th>Data Sample</th>
<th>Research</th>
<th>Discussion</th>
</tr>
</thead>
</table>
| Space Layout R-1 | ![Figure 3. Research Location Map](image) | **Figure 3. Research Location Map**
Sources: Pasar Kliwon, 2007 |
| ![Figure 4. Sample Distribution Maps](image) | **Figure 4. Sample Distribution Maps** |
| R-1 (Mr. Su’ud’s House) | ![Note:](image) | **Note:**
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
| There are the physical hijab:
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 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 |

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

see her is wife. This is intended to avoid fitnah (prejudice)

Note: When a guest visit, recomended to say assalamu’alaikum warramathullahi wabarokatuh, through door fence, then having the door opened by the occupants, a guests should wash their hands and feet, or wudhu (ablutions) in bathroom to sunnah prayed.

Circulation Pattern

The Flow Activity of The Family Guest
(Note: A = Door Fence; B = Bathroom; C = Musala, D = Terrace; E = Living Room)

The Flow Activity of The Non Family Guest
Male or Female
(Note: A = Door Fence; D = Terrace; E = Living Room)

Space Layout R-2

R-2 (Mr. Gamar’s House)

There are the physical hijab:
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.
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, recomended to say assalamu’alaikum warramathullahi wabarokatuh, through door fence, then having the door opened by the occupants, a guests should wash their hands and feet, or wudhu (ablutions) in bathroom to sunnah prayed.
The flow activity of the Family Guest
(Note: A = Door Fence; B = Bathroom; C = Musala; D = Living Room; E = Private Room)

The flow activity of the Non Family Guest
Male and Female
(Note: A = Door Fence; B = Terrace; C = Living Room)

Space Layout R-3

R-3
(Mrs.Endang’s House)
Note: 1 = Door Fence
2 = Main House
3 = Private Room/Living Space

There is the physical hijab: Separation between main house and living space. There are non physical hijab: If a guest is man (not family) it has the right to see him as husband, otherwise if a guest is woman it has the right to see her as wife. This is intended to avoid fitnah (prejudice) Note: When a guest visit,

R-4
(Mr.Hasan’s House)
Note: 1= Terrace
2= Living Room

There are the physical hijab: 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 hijab: If a guest is man (not family) it recommended to say asalama’alaikum warrahmatuloho 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.
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 warrahatullahi 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)

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 warrahatullahi wabarokatuh, from outer living room, then having the door opened by the occupants.

The flow activity of the Family Guest
(Note: A = Bathroom; B = Terrace; C = Living Room; D = Main House)

The flow activity of the Non Family Guest
Male or Female
(Note: B = Terrace; C = Living Room)
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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