THE SPATIAL PRACTICES OF HOSPITALITY IN INDONESIAN ISLAMIC UNIVERSITY STUDENT HOUSING

Muhammad Ismail Hasan

Center of Sustainable Urban Planning and Real Estate (SUPRE), Faculty of Built Environment, Universiti Malaya, 50603, Kuala Lumpur, Malaysia

Vocational School, Universitas Diponegoro, 50275, Semarang, Indonesia

Asrul Mahjuddin Ressang Aminuddin*

Center of Sustainable Urban Planning and Real Estate (SUPRE), Faculty of Built Environment, Universiti Malaya, 50603, Kuala Lumpur, Malaysia
***Corresponding Author:**
asrulmahjuddin@um.edu.my

Hazrina Haja Bava Mohidin

Center of Sustainable Urban Planning and Real Estate (SUPRE), Faculty of Built Environment, Universiti Malaya, 50603, Kuala Lumpur, Malaysia

ABSTRACT

This study elucidates the hospitality practices by male and female students in selected Islamic university student housing (ISH) to propose the design framework emphasizing the spatiality values as social sustainability. Hospitality is seen as a significant aspect of Indonesian culture, which means acceptance and paying respect to other people in our own space. This culture is perceived as an entity in locality values that needs to be accommodated as the lesson learned for students during their stay in Islamic student housing. The study employs senior students to participate in Focus Group Discussions (FGD) to share their experiences regarding living in the multiuser bedroom. Qualitatively, the data are being analyzed using Atlas.ti to illustrate the intercorrelated codes towards the emergence of hospitality mechanisms among students. During their stay in Islamic student housing, joint activities conducted by students emerge with local values in hospitality action that enhance their social connectedness among their roommates and housemates. The analysis found that designated spaces must accommodate their activities toward social sustainability in design. This study is fruitful for the future design of Islamic student housing that considers local values in hospitality for social sustainability.

KEYWORDS:
Islamic student housing; hospitality; spatial; locality; Islamic architecture

INTRODUCTION

University is an essential phase of life in which character and intellect are molded and established. Expectedly, university outcomes will favour academicians and surrounding communities [1], [2]. This indicates the existence of a university whose campus planning, architecture, and landscape represent the civic art form and the social, cultural, and philosophical foundations of knowledge [3], [4]. Student housing, which fits criteria like proximity to campus, occupant homogeneity, and study requirements, is one of the most crucial building facilities in universities. A well-established university with extensive student amenities may have student housing. Student housing is an essential university asset required by students, the university, and even the surrounding neighborhood to balance the university's geographical and social conditions. For students, student housing influences their academic performance, reduces the expense of transportation, and facilitates social learning [5]–[9]. As a reflection of the complexity of the university's facilities to attract new students, the significance of student housing also affects the institution. At the very least, the increasing academic achievement of students influ-

ences the objective of a university to provide quality education [5]. Student housing is a response to the increased demand for student housing resulting from the massive expansion of higher education [10], and economically, it raises the investment in student housing provision with stakeholders [11]. In addition, student housing can serve as a quarantine and health center for students during an outbreak [12]. Moreover, the significance of student housing for neighborhoods is crucial for the social equilibrium of society. The phenomenon of studentification, which occurs when students mostly populate a neighborhood area, has been linked to the issue of the student housing shortage. Entirely housed students in on-campus housing can avoid the harmful effects of studentification on the surrounding community, such as imbalanced mixed communities, excessive student commodification, rising housing market prices, and changes in urban geography [10], [13]–[15].

As one of the most populated countries, Indonesia has an enormous number of university-aged youngsters affected by the student population. As a result, the number of higher education institutions is exploding in response to the demand of high school gradu-

ates to continue their studies. In addition, as the nation with the most significant Muslim population, Islamic higher education, including colleges, institutes, and schools, is expanding rapidly. The provision of student housing in Indonesia through a grant from the Ministry of Public Works and Housing or through construction by the school itself. The management philosophy of student housing mirrors that of the university. Also, Islamic colleges will manage their student housing with added Islamic education, sharia compliance, and extra-curricular activities. Islamic student housing (ISH) has the same significance for students as the nation's future generation as conventional student housing. In addition, traditional ISH is the oldest Islamic institution and substantially impacts Indonesia's educational environment. The concept of traditional ISH is also viewed as a possible alternative solution to today's numerous educational problems[16]. In the past, traditional *pesantren*, an Islamic traditional boarding institution, provided only a boarding house and a non-degree-granting informal Islamic education program. In contrast, modern *pesantren* have access to formal educational institutions ranging from elementary to junior high and even high school. Notable *pesantren* frequently had universities linked with the institution they established. The prevalence of *pesantren* in Indonesia is symptomatic of the fact that the majority of Muslim families in the country choose this choice as the primary option for the Islamic instruction of their children. Also, the community frequently welcomes the presence of pesantren because it has a favorable impact on the students and the community as a whole [17]. Hence, *pesantren* was extended to students living in Islamic universities as an example of an Islamic-based educational boarding house.

Social sustainability is as vital as any other aspect of sustainability in planning, including material, energy use, technology, and building. Nevertheless, scholars emphasize the importance of social sustainability in designing and planning the built environment. Social sustainability is executed as placemaking that influences the happiness and health of individuals [18], [19]. Incorporating social sustainability issues into the planning of structures will strengthen the building's relationship to the environment and sensitivity to nature [20]. In addition, understanding social sustainability in the context of the built environment will lead to avoiding social conflict and ethical dilemmas [21] Moreover, the consideration of social sustainability is also a component of implementing Islamic values in architecture, which is strongly recommended in the design, planning, and development of Islamic values in the built environment to preserve the mutual culture toward social life enhancements [22]. In order to maximize Islamic education at ISH, it is necessary to incorporate Islamic values into the design and planning of ISH, fostering social connection as *Hablum Minannas*'s key virtue (connection to humankind) [23]–[25]. Given the significance of the quality of student living, an Islamic university should include Islamic architecture in its student housing. The exemplary implementation of Islamic architecture will inspire students to adopt Islamic ideals during their residence [17], [26]–[28]. Yet, the implementation of Islamic values in student housing must take into account local beliefs. The universality attribute confers flexibility on Islamic architecture, allowing it to be implemented everywhere and accepted by any race, culture, and customs, so long as it does not violate sharia [29], [30]. Thus, the design and planning of ISH must be recognized by the locality of architecture, and actors' daily practices are inextricable from their culture, activities, and spatial arrangement [31]. Locality develops a physical concept of locality and a cultural perspective based on everyday activities from which spatial characteristics emerge [32], [33]. So, this research aims to investigate the locality mechanism in hospitality among students to develop a design framework for spatial hospitality in ISH. Analysis of social sustainability in urban and architectural environments to build evaluation tools mainly based on criteria and indicators that can assist stakeholders, architects, and planners in finding the most effective actions and strategies to promote social sustainability [19].

SPATIALITY OF INDONESIAN HOSPITALITY

Hospitality is inherent to a community's culture and rooted in behaviors that may endure. Globally, hospitality is not about industries such as hotelier, food and beverage, or MICE; instead, it is the cultural obligation to treat people with kindness [34]. In addition, the Islamic concept of hospitality can be interpreted as the social and cultural context in which it is practiced [35], [36]. A substantial amount of prior study on hospitality has been on housing that provides a guest-receiving area with levels of privacy and maintains family privacy [24], and other researchers discovered that hospitality involves social acceptance [37], [38], and a tight-knot correlation with privacy [39]. This past research demonstrates that housing in the Middle East must provide hospitality while protecting privacy. Consequently, it is intriguing to find a variety of cultures in Indonesian hospitality establishments. In archi-

tectural realms, these cultures include a variety of house designs and somewhat distinct spatial processes for dwelling [40].

Table 1. Practices of hospitality in Indonesian houses

Authors	Locus	Findings
[45]	Nias	The shared hallway was a link to the neighbour's home and bolstered the construction.
[46]	Greater Jakarta	Updates the veranda's function to receive visitors
[47]	Sulawesi	Signage indicating social status based on guest seating position
[48]	West Java	Gender-specific space for guests
[49]	Sulawesi	The area of the house used to welcome guests.
[50]	Bangka	The area of the house used to welcome guests.
[51]	Yogyakarta	The proximity of guests influences the location of the reception area.
[52]	Batak Toba	Function alterations in entertaining guests
[53]	Yogyakarta	The front area, which was once utilized to receive guests, now serves multiple purposes rather than just one.
[54]	Sulawesi	Guests' social status was used to identify the reception section of a room that served as both a reception area and a granary.
[55]	Sulawesi	Guests are seated based on their social status.
[56]	Yogyakarta	Gender-based reception of guests and provision of semi-outdoor space for the reception of guests and event
[57]	Central Java	Created supplementary space to receive guests
[58]	Yogyakarta	Gender-based guest reception as a manifestation of Islamic culture

Indonesia, a living entity with distinct spatial dwelling processes, contributes to numerous hospitality mechanisms. Consequently, Indonesians have a strong character rooted in hospitality, which permeates their daily lives. Consequently, the hospitality mechanism in traditional Indonesian houses merits investigating hospitality values. It has been claimed that research on traditional house prices is necessary to investigate past lifestyle evidence [41]. This is a continuation of our previously published research on the topic of locality in Indonesian buildings [42], [43] and

hospitality in the context of Indonesian architecture [44]. The hospitality aspect of traditional Indonesian houses represents the welcoming of guests by Indonesians. Indonesians believed guests were the most critical persons in the home and deserved the utmost treatment. This study's apparent conclusion is that the mechanism for hospitality in traditional Indonesian houses has a variety of advantages, purposes, and meanings. The table 1 elaborates on the practices of hospitality from various Indonesian loci.

Previous research in the list above exhibits tangible and intangible hospitality practices. Tangibly, the spatiality of hospitality is manifested in the availability of space to receive guests. Intangibly, gender respect adds to how Indonesians treat visitors by offering a dedicated space for women.

METHODS

To achieve the purpose of this study, ISH senior students participated in our Focus Group Discussion (FGD) and completed an open-ended questionnaire. Focus Group Discussion is the major method for qualitative data collection and requires participant perspectives [59]. The information required for the study was the students living in ISH. Students were divided into smaller groups and asked to participate in a focus group discussion by acting as occupants of Islamic Student Housing. Hence, the Focus Group Discussion is the most effective method for gathering information from the participants, a group of student occupants. However, a select number of students in their sophomore or senior year remain to reside in the SH and assume leadership positions for each new class. To obtain statistics on the experiences students have had in ISH, participation from senior students is considered crucial, as older students often stay in ISH for longer durations. It is common practice for interviewees and interviewers to share their experiences and gain insight from one another.

The FGD was conducted in a private Islamic university in Semarang, a capital city of Central Java Province, Indonesia. This university is a well-known private Islamic university in town equipped with student housing buildings. Those buildings accommodate new students in first-year campus courses and enhance students' Islamic values, which align with the university's goals as an Islamic university. The ISH also employed senior students with specific requirements and grades to stay in ISH to supervise their juniors and assist the ISH officers in managing the new students. Several selected male and female students stayed eligible to be seniors in the upcoming period, called *musyrif* for

male and *musyrifah* for female senior students. Hence, those senior students have experience staying in ISH and became the participants of this study to participate in FGD.

This study used an inductive approach to analyze the raw qualitative data to produce a concise summary and establish a framework based on the participants' experiences supported by the data [60]. The raw data in this study consists of researcher-recorded and written FGD notes taken during an interactive conversation. The script and responses of interactive discussions are formatted in standard document formats to facilitate the researcher's ability to read and become acquainted with the file's themes or categories. The analysis then reaches the coding phase for each word, sentence, and paragraph. The coding may be in-vivo and similar to the phrases or derived from the real meaning of particular words. After coding a paragraph or specific sentences, the codes are linked to other relevant codes with relation names and are categorized into a single code or grouped into a specific code group.

FINDINGS

Participants were asked how they promote a sense of hospitality among housemates, roommates, and guests.

MALE PARTICIPANTS

According to the hospitality mechanism utilized by male students in ISH, the execution of intangible aspects took most of their time. It is believed that the participation of residents in various group activities improved their social connections and fostered a spirit of hospitality among the inhabitants. Participation in humorous activities such as watching movies, playing games, telling stories, and laughing can likely foster a sense of community. Islamic student housing maintains a comprehensive calendar of religious events for its residents at all times. So, it is intriguing to discover that one of the factors that foster hospitality among students is students' reminders to attend religious activities. Also, students were accountable for applying norms and agreements as intangible aspects of hospitality. Students' circles or institutions use stated, unspoken, written, and unwritten rules appropriately for disciplinary training, and these regulations make students closer. Finally, the availability of guest rooms as a substantial part of hospitality constitutes the facility to accept guests. The guest spaces have a typical layout and are utilized by students for personal and social activities.

Figure 1 depicts the primary characteristics of the hospitality mechanism among male students. Purple and blue codes represent the results of examining the relationship between hospitality and privacy. These regulations include self-respect, space agreements, the lobby, and the hall. Remarkably, there is a connection between privacy and the mechanism of hospitality because it links both real and intangible qualities. The lobby and the corridor are physical manifestations of the relationship between hospitality and privacy. On the other hand, space agreement, which evolved from self-consideration among occupants, is referred to as the intangible aspects that connect hospitality and privacy.
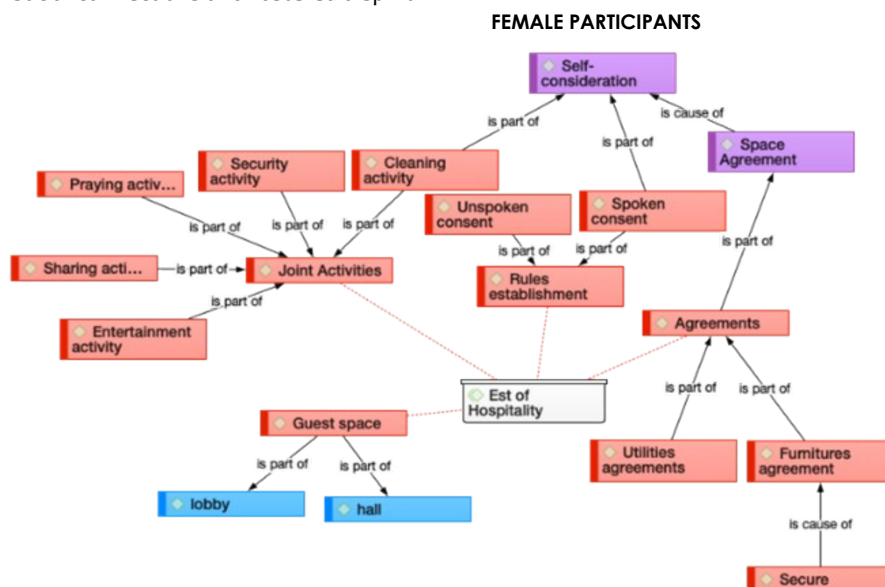
FEMALE PARTICIPANTS

Figure 1. The establishment of hospitality among male students

Compared to male participants, female ISH FGD reveals that most hospitality implementations involve intangible elements. However, providing venues for joint activities and visitors is critical to promoting the hospitality component among female students at ISH. Several events for female participants are claimed to have increased their social connections and fostered a spirit of hospitality among residents. They strengthen their bond through several enjoyable activities, such as dining, extracurricular activities, and sharing stories and laughter. Intriguingly, among the female residents of ISH, praying as part of their religious obligation is discovered to be a source of hospitality. In addition, students utilized norms and agreements as intangible parts of hospitality. For discipline training, spoken, unspoken, written, and unwritten rules are practiced accordingly by students' circles or institutions; surprisingly, these regulations bring students closer together. Finally, the presence of guest rooms as a substantial part of hospitality constitutes the facilities for receiving guests. Students utilize the design to welcome guests and the guest facilities for private and communal activities.
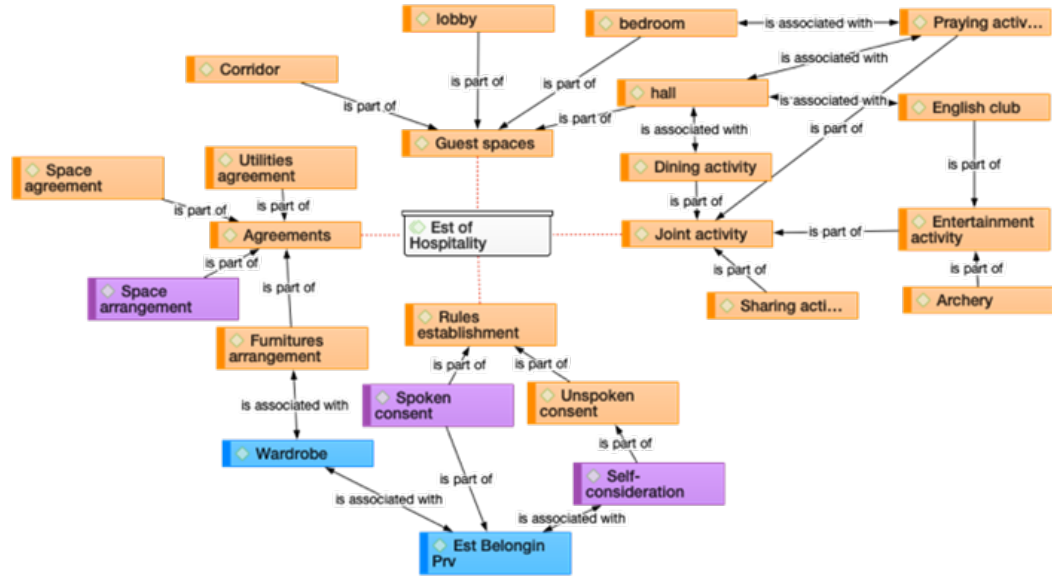

Figure 2. The establishment of hospitality among female students

DISCUSSION

In the initial literature review, we propose that the mechanism for hospitality in traditional Indonesian houses had a variety of advantages, purposes, and meanings. In addition, several spatial functions were modified to accommodate guests and enhance the hospitality factor. The social status of the guests dictates the mechanism of hospitality, particularly concerning their honorable standing. Utilizing zoning to accommodate guests sufficiently and maintain the owner's household's privacy is another technique of hospitality. Lastly, the hospitality mechanism has strong linkages to gender-based and Islamic values since spatial designs provide women with a protected and suitable location. The previous chapter analyzed hospitality as associated with privacy; however, the local value of traditional Indonesian houses is to welcome hospitality without disregarding privacy. Hospitality means greeting guests and treating them appropriately in a designated location and in a reasonable manner.

Nevertheless, hospitality does not only develop relationships with strangers; it also strengthens bonds with family members. The theoretical components of hospitality clarify spatiality, how to set up the space for guests, gender- and sociality-based guest reception, and the multifunctionality of hospitality space. The study on ISH suggests that locality values of hospitality from students' everyday practices are further explored in their connectedness with roommates and other ISH residents. However, the research revealed that receiving guests is also a form of hospitality in the ISH. It is somewhat unexpected that implementing hospitality among students at ISH goes beyond spatiality and reveals intangible activities. Restricting personal space during a stay in a multiuser ISH is an unintended consequence of hospitality established via intangible practices among other actors in ISH. The practices of hospitality found in Indonesian values from the scholars provide the awareness of provisioning a designated space to receive the guests. However, the study found that the practice of hospitality in ISH offers a broad hospitality aspect in terms of spatial and intangible aspects. The practices of hospitality revealed in the theoretical idea and the inquiry are displayed in the Table 2.

Table 2. Practices of hospitality in ISH

Aspects	Locality values	Study findings (male)	Study findings (female)
Spatiality	Zoning	Lobby	Lobby
	Designated space based on gender and social status	Hall	Hall
	Bifunctional	Distribution of furniture & utilities	Corridor
		Space agreement	Bedroom
			Distribution of furniture & utilities
			Space agreement
Intangible		Agreements	Agreements
		Rules establishment	Rules establishment
		Joint activities	Joint activities

SPATIALITY

Participants of both genders agreed that including a lobby and a hall as venues enhances their social connections. The ISH lobby is being used to receive outside visitors, such as parents and classmates. In addition, the hall for ISH residents is regarded as a multifunctional place. The lobby was a large place for events and daily joint activities, including congregational five-time prayer, Quran recitation, and other Islamic everyday activities. Participants from female students also use the corridor to receive guests, in addition to the bedroom for receiving a close housemate. Furthermore, students practice hospitality with their roommates by distributing furniture and utilities and approving space agreements. This suggests that the equitable distribution of private properties and places will foster hospitality, prevent conflict, and strengthen social bonds.

INTANGIBLE

Unanticipated discovery: intangible characteristics attract hospitality practices. Indirectly, the agreements students formed with their housemates strengthened their bond toward intimacy. This act of agreement is linked to the spatiality in which they share the bedroom equitably with agreements for distributing furniture, utilities, and space. Spoken or unspoken regulations also influence students' ability to learn to respect their housemates. Consequently, mutual respect was also identified as a means of establishing hospitality among roommates. Moreover, shared activities with roommates and housemates would strengthen students' social connections concerning hospitality practices. Several activities, including religious, cooking, dining, sharing, and entertainment, are examples of ISH activities that students engage in to become closer to their roommates and housemates.

IMPLICATION TO FUTURE DESIGN OF ISH

The discourse about hospitality in ISH offers an awareness of underrated spatial planning that significantly impacts the experience stay of occupants. Based on the study, these spaces require deeper spatial planning in the provisioning of stronger social-connectedness among students:

- Bedroom: The fair and fair distribution of furniture and storage will lead to non-conflict roommates. Allocation of free space in the bedroom can enhance joint activity among occupants.
- Corridor: A space in front of the bedroom door found as the space that potentially enhances the hospitality aspects. Receiving guests from other rooms can be conducted in front of the door to avoid privacy exposure from inside the bedroom. Hence, a proper design to accommodate receiving guests can be proposed, such as a provisioning bench.
- Open spaces: The study proposed an interactive open space to attract students' outdoor activities such as discussion, picnics, or extracurricular programs.

CONCLUSION

This study sought to elucidate the organizational aspect of hospitality in an Islamic Student Housing (ISH). This study's apparent conclusion is that the hospitality mechanism in ISH can be established by the presence of particular spaces and activities that are intangible. The presence of a lobby exemplifies spatiality to receive guests, a hall to serve as a multifunctional gathering area, a corridor, and a bedroom to welcome roommate guests. In addition, the hospitality process in spatiality is also implemented within the bedroom through the distribution of furnishings and utilities and the approval of space agreements. Moreover, the hospitality mechanism is also practiced intangibly through agreements that develop mutual respect. Respect is also earned through consistent adherence to expressed or unspoken rules that form their social connections. Students develop closer to their roommates and housemates due to the activities they undertake together. This study suggests that the future design of ISH can better accommodate hospitality by considering the interior and external spatial of student housing. In addition, the practical application of hospitality enables students to engage in social bonding toward adopting Islamic ideals in human connections. This research was limited to the hospitality features of ISH as the embodiment of Indonesian regional values. The findings provide insight for future studies on ISH, particularly with Islamic values that consider locality.

REFERENCES

[1]   A. Beringer, T. Wright, and L. Malone, "Sustainability in higher education in Atlantic Canada," *International Journal of Sustainability in Higher Education*, vol. 9, no. 1, pp. 48–67, Jan. 2008, doi: 10.1108/14676370810842184.

[2]   S. J. Briggs, Z. P. Robinson, R. L. Hadley, and R. Laycock Pedersen, "The importance of university, students and students' union partnerships in student-led projects," *International Journal of Sustainability in Higher Education*, vol. 20, no. 8, pp. 1409–1427, Oct. 2019, doi: 10.1108/IJSHE-01-2019-0050.

[3]   S. Swearingen White, "Sustainable campuses and campus planning. Experience from a classroom case study at the University of Kansas," *International Journal of Sustainability in Higher Education*, vol. 4, no. 4, pp. 344–356, Dec. 2003, doi: 10.1108/14676370310497561.

[4]   J. Coulson, P. Roberts, and I. Taylor, *University Planning and Architecture*. Oxford: Routledge, 2015. doi: 10.4324/9781315750774.

[5]   I. P. Lacerda and F. Valentini, "Impacto da Moradia Estudantil no Desempenho Acadêmico e na Permanência na Universidade," *Psicologia Escolar e Educacional*, vol. 22, no. 2, pp. 413–423, Aug. 2018, doi: 10.1590/2175-35392018022524.

[6]   R. J. Sargisson, "Do parking fees affect commuting choices of staff and students on a university campus?," *International Journal of Transport Development and Integration*, vol. 2, no. 2, pp. 189–201, 2018, doi: 10.2495/TDI-V2-N2-189-201.

[7]   M. Magni, G. Pescaroli, and A. Bartolucci, "Factors influencing university students' accommodation choices: risk perception, safety, and vulnerability," *Journal of Housing and the Built Environment*, vol. 34, no. 3, pp. 791–805, 2019, doi: 10.1007/s10901-019-09675-x.

[8]   J. Breunig, P. S. Calderón Arias, P. Mudavanhu, A. Syal, B. Schulte, and E. Hornecker, "Carpet Tiles: Interactive and Modular Carpets to support International Students in Shared Dorms to Feel at Home," in *Mensch und Computer 2021*, B. Pfleging, D. Kern, and S. Schneegass, Eds., New York, NY, USA: ACM, Sep. 2021, pp. 140–144. doi: 10.1145/3473856.3473995.

[9]   A. C. Schwtner David and L. C. Garcia Manzano, "Discursos intolerantes na internet: o caso brasileiro do ranking sexual da Universidade de São Paulo," *Forma y Función*, vol. 32, no. 1, pp. 81–99, Jan. 2019, doi: 10.15446/fyf.v32n1.77417.

[10] K. Brookfield, "Studentified areas as contested heterotopias: Findings from Southampton," *Area*, vol. 51, no. 2, pp. 350–359, 2019, doi: 10.1111/area.12458.

[11] L. McCann, N. Hutchison, and A. Adair, "Student residences: time for a partnership approach?," *Journal of Property Investment and Finance*, vol. 38, no. 2, pp. 128–146, 2020, doi: 10.1108/JPIF-11-2019-0140.

[12] B. H. Pollock *et al.*, "Safe reopening of college campuses during COVID-19: The University of California experience in Fall 2020," *PLoS One*, vol. 16, no. 11 November, 2021, doi: 10.1371/journal.pone.0258738.

[13] J. J. Gregory and J. M. Rogerson, "Studentification and commodification of student lifestyle in Braamfontein, Johannesburg," *Urbani Izziv*, vol. 30, pp. 178–193, 2019, doi: 10.5379/urbani-izziv-en-2019-30-supplement-012.

[14] A. Alamel, "Les transformations du secteur du logement étudiant au Royaume-Uni depuis la Seconde Guerre mondiale," *Espace Popul Soc*, no. 2019/3, Dec. 2019, doi: 10.4000/eps.9521.

[15] C. Kinton, D. P. Smith, J. Harrison, and A. Culora, "New frontiers of studentification: The commodification of student housing as a driver of urban change," *Geographical Journal*, vol. 184, no. 3, pp. 242–254, 2018, doi: 10.1111/geoj.12263.

[16] M. Thahir, "The Role and Function of Islamic Boarding School: An Indonesian Context," *Tawarikh*, vol. 5, no. 2, pp. 197–208, 2014.

[17] M. Mustafa, A. Yudono, R. Wikantari, and A. Harisah, "Implementation of islamic values in houses around darul istiqamah islamic boarding school in Maccopa, Maros," *Pertanika Journal of Social Sciences and Humanities*, vol. 26, no. 4, pp. 2731–2746, 2018.

[18] S. P. Dash and N. L. Thilagam, "DEVELOPING A CONCEPTUAL FRAMEWORK OF CREATIVE PLACEMAKING FOR SOCIAL COHESION," *Theoretical and Empirical Researches in Urban Management*, vol. 18, no. 1, pp. 5–26, Feb. 2023.

[19] I. M. Lami and B. Mecca, "Assessing Social Sustainability for Achieving Sustainable Architecture," *Sustainability*, vol. 13, no. 1, p. 142, Dec. 2020, doi: 10.3390/su13010142.

[20] S. F. Büyükçam and H. Eyüboğlu, "An evaluation on the adaptive reuse of monuments with a focus on sustainability," *Open House International*, Feb. 2022, doi: 10.1108/OHI-03-2022-0072.

[21] B. Belmessaoud -Boukhalfa, "The ethical dimension of Islamic urban architectural heritage as

sustainable design," in *Sustainable City VII*, Rome: WIT Press, May 2012, pp. 917–928. doi: 10.2495/SC120772.

[22] S. Omer, *Islamic Architecture Its Philosophy Spiritual Significance & Some Early Developments*. Kuala Lumpur: A.S. Noordeen, 2009.

[23] Indrawati, S. Soetomo, B. Setioko, T. W. Murtini, and Nurhasan, "Edu – Religious Tourism Based on Islamic Architecture Approach, a Prelimenary Research in Majasto Cemetery – Sukoharjo Regency Central Java," *Procedia Soc Behav Sci*, vol. 227, pp. 656–663, Jul. 2016, doi: 10.1016/j.sbspro.2016.06.129.

[24] Z. Othman, R. Aird, and L. Buys, "Privacy, modesty, hospitality, and the design of Muslim homes: A literature review," *Frontiers of Architectural Research*, vol. 4, no. 1, pp. 12–23, Mar. 2015, doi: 10.1016/j.foar.2014.12.001.

[25] S. Omer, *Islam & Housing*. Kuala Lumpur: A.S. Noordeen, 2010.

[26] R. Firmansyah, N. Shaari, S. Ismail, and N. Utaberta, "Learning Model and Islamic Values of Spatial Design To Support Learning Space Model of Pesantren in Indonesia Learning Model and Islamic Values of Spatial Design To Support Learning Space Model of Pesantren in Indonesia," *International Journal of Advanced Science and Technology*, vol. 29, no. June, pp. 4779–4787, 2020.

[27] R. Firmansyah, N. Shaari, S. Ismail, N. Utaberta, and I. M. S. Usman, "OBSERVATION OF FEMALE DORM PRIVACY IN ISLAMIC BOARDING SCHOOLS IN WEST JAVA, INDONESIA," *Journal of Islamic Architecture*, vol. 6, no. 4, pp. 360–368, Dec. 2021, doi: 10.18860/jia.v6i4.13091.

[28] R. R. Wiyatasari, R. Firmansyah, and U. I. M. Hanafiah, "Supporting Facilities of Dormitory Room at Modern Islamic Boarding Schools," *Pendhapa*, vol. 13, no. 2, pp. 1–6, Dec. 2022.

[29] S. Omer, "Towards Understanding Islamic Architecture," *Islam Stud*, vol. 47, no. 4, pp. 483–510, 2008, Accessed: May 05, 2021. [Online]. Available: https://www.jstor.org/stable/20839141?seq=1

[30] S. Omer, "Some Lessons from Prophet Muhammad (SAW) in Architecture: The Prophet's Mosque in Madīnah | Intellectual Discourse," *INTELLECTUAL DISCOURSE*, vol. 18, no. 1, Jun. 2010, Accessed: Oct. 15, 2020. [Online]. Available: https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/140

[31] P. Atmodiwirjo and Y. A. Yatmo, "Urban Interiority: Emerging Cultural and Spatial Practices," *INTERIORITY*, vol. 4, no. 1, pp. 1–4, 2021, doi:

10.7454/in.v4i1.131.

[32] Y. A. Yatmo and P. Atmodiwirjo, "Spatial strategies for domestic service activities in urban kampung houses," *International Journal of Technology*, vol. 4, no. 1, pp. 24–33, 2013, doi: 10.14716/ijtech.v4i1.1224.

[33] A. R. Harani, T. W. Murtini, and M. K. Wardhani, "Interior Practice of Women in Kampung Kauman Semarang," *Interiority*, vol. 5, no. 1, Jan. 2022, doi: 10.7454/in.v5i1.128.

[34] C. Lashley, "Studying hospitality: Insights from social sciences," *Scandinavian Journal of Hospitality and Tourism*, vol. 8, no. 1, pp. 69–84, Apr. 2008, doi: 10.1080/15022250701880745.

[35] M. L. Stephenson, "Deciphering 'Islamic hospitality': Developments, challenges and opportunities," *Tour Manag*, vol. 40, pp. 155–164, Feb. 2014, doi: 10.1016/j.tourman.2013.05.002.

[36] Y. Waghid and P. Smeyers, "Re-envisioning the Future: Democratic Citizenship Education and Islamic Education," *Journal of Philosophy of Education*, vol. 48, no. 4, pp. 539–558, Nov. 2014, doi: 10.1111/1467-9752.12118.

[37] A. S. Al-Mohannadi and R. Furlan, "The syntax of the Qatari traditional house: privacy, gender segregation and hospitality constructing Qatar architectural identity," *Journal of Asian Architecture and Building Engineering*, vol. 21, no. 2, pp. 263–283, Mar. 2022, doi: 10.1080/13467581.2020.1869555.

[38] A. AL-Mohannadi, R. Furlan, and M. D. Major, "A cultural heritage framework for preserving Qatari vernacular domestic architecture," *Sustainability (Switzerland)*, vol. 12, no. 18, 2020, doi: 10.3390/SU12187295.

[39] M. AlKhateeb and H. Peterson, "The impact of COVID-19 on perceptions of home and house design in Saudi Arabia," *Strategic Design Research Journal*, vol. 14, no. 1, pp. 327–338, Apr. 2021, doi: 10.4013/sdrj.2021.141.27.

[40] B. Wiryomartono, *Perspectives on Traditional Settlements and Communities*. 2014. doi: 10.1007/978-981-4585-05-7.

[41] B. İpekoğlu, "An architectural evaluation method for conservation of traditional dwellings," *Build Environ*, vol. 41, no. 3, pp. 386–394, Mar. 2006, doi: 10.1016/j.buildenv.2005.02.009.

[42] M. I. Hasan, B. Noor Prabowo, and H. H. Bava Mohidin, "An Architectural Review of Privacy Value in Traditional Indonesian Housings: Framework of Locality-Based on Islamic Architecture Design," *Journal of Design and Built Environment*,

vol. 21, no. 1, pp. 21–28, Apr. 2021, doi: 10.22452/jdbe.vol21no1.3.

[43] M. I. Hasan, A. M. R. Aminuddin, and H. H. B. Mohidin, "Locality of Building Orientation in Traditional Indonesian Architecture: A Systematic Literature Review," *Journal of Design and Built Environment*, vol. 22, no. 3, 2022.

[44] M. I. Hasan, A. M. R. Aminuddin, and H. H. B. Mohidin, "The Hospitality Mechanisms of Traditional Indonesian Houses: A Systematic Literature Review," 2023, pp. 255–261. doi: 10.1007/978-981-19-8024-4_21.

[45] N. Sadaka *et al.*, "Architectural Structural Survey of Groups of Traditional Timber Houses in South Nias, Indonesia," *Adv Mat Res*, vol. 778, pp. 74–81, Sep. 2013, doi: 10.4028/www.scientific.net/AMR.778.74.

[46] A. Rahmadina and Y. N. Lukito, "Continuity and adaptation of veranda from traditional betawi house to modern house design," in *4th International Tropical Renewable Energy Conference (i-TREC) - Sustainable Energy and Environment for Tropical Climate*, Bali: Universitas Indonesia, Sep. 2020, p. 070015. doi: 10.1063/5.0015010.

[47] A. Abidah, "Symbols of Social Strata Border in Traditional House Architecture (Case Study: Saoradja Lapinceng and Banua)," in *Proceedings of the 2nd International Conference on Education, Science, and Technology (ICEST 2017)*, Makassar: Atlantis Press, Mar. 2017. doi: 10.2991/icest-17.2017.74.

[48] T. E. Darmayanti, "The Ancestral Heritage: Sundanese Traditional Houses Of Kampung Naga, West Java, Indonesia," in *PROCEEDING of 4TH INTERNATIONAL BUILDING CONTROL CONFERENCE 2016 (IBCC 2016)*, S. N. B. Kamaruzzaman, A. S. B. Ali, N. F. B. Azmi, and S. J. L. Chua, Eds., Kuala Lumpur: MATEC Web of Conferences, Mar. 2016, p. 00108. doi: 10.1051/matecconf/20166600108.

[49] M. F. Suharto, R. S. S. I. Kawet, and M. S. S. S. Tumanduk, "A Comparative Study of the Traditional Houses Kaili and Bugis-Makassar in Indonesia," in *PROCEEDING OF 2ND INTERNATIONAL CONFERENCE ON INNOVATION IN ENGINEERING AND VOCATIONAL EDUCATION*, Manado: IOP Conference Series-Materials Science and Engineering, Oct. 2018, p. 012077. doi: 10.1088/1757-899X/306/1/012077.

[50] E. Nuraeny, D. Susanto, and K. R. Kurniawan, "Preliminary Study in Finding Alternative Materials: A Study on Traditional Malay Stage-House Typology and Construction in Bangka Island," in

Proceeding of 3rd International Tropical Renewable Energy Conference on Sustainable Development of Tropical Renewable Energy (i-TREC), E. Kusrini, F. H. Juwono, A. Yatim, and E. A. Setiawan, Eds., Kuta: E3S Web of Conferences, Sep. 2018, p. 04018. doi: 10.1051/e3sconf/20186704018.

[51] Sarmini, U. Nadiroh, and A. W. Basriyani, "The transformation of the dimension of the meaning of traditional house joglo into a modern house," *J Phys Conf Ser*, vol. 953, p. 012168, Jan. 2018, doi: 10.1088/1742-6596/953/1/012168.

[52] H. Hanan, "Modernization and Cultural Transformation: The Expansion of Traditional Batak Toba House in Huta Siallagan," in *Proceeding of ASEAN Conference on Environment-Behaviour Studies (AcE-Bs) on Way of Life - Socio-Economic and Cultural Context*, Bangkok: Procedia Social and Behavioral Sciences, Jul. 2012, pp. 800–811. doi: 10.1016/j.sbspro.2012.08.082.

[53] V. Agustina, "A comparative study: The spatial organization of pre and post disaster house in traditional cultured area; study case: Core house project in Kasongan, Yogyakarta, Indonesia," in *PROCEEDING OF 3RD INTERNATIONAL CONFERENCE ON CONSTRUCTION AND BUILDING ENGINEERING (ICONBUILD 2017)*, Palembang: AIP Conference Proceedings, Aug. 2017, p. 080005. doi: 10.1063/1.5011593.

[54] Syamsiah, Y. Hala, S. F. Hiola, and K. Azis, "Local knowledge of wanga (Pigafetta elata) as materials of traditional house at South Sulawesi, Indonesia," in *Proceeding of 4th International Conference on Green Design and Manufacture (IConGDM)*, Ho Chi Minh City: AIP Conference Proceedings, Apr. 2018, p. 020193. doi: 10.1063/1.5066834.

[55] T. Maknun, M. Hasjim, M. Muslimat, and M. Hasyim, "The form of the traditional bamboo house in the Makassar culture: A cultural semiotic study," *Semiotica*, vol. 2020, no. 235, pp. 153–164, Nov. 2020, doi: 10.1515/sem-2017-0162.

[56] S. R. Ju, D. Y. Kim, and R. B. Santosa, "Dualism in the Javanese House and Transformation With focus on the houses of Kotagede, Yogyakarta," *Journal of Asian Architecture and Building Engineering*, vol. 17, no. 1, pp. 71–78, Jan. 2018, doi: 10.3130/jaabe.17.71.

[57] U. J. Cahyono, B. Setioko, and T. W. Murtini, "Transformation of form in the growth of modern Javanese house in Laweyan Surakarta," *Journal of Architecture and Urbanism*, vol. 41, no. 4,

pp. 288–295, 2017, doi: 10.3846/20297955.2017.1411848.

[58] N. C. Idham, "JAVANESE ISLAMIC ARCHITECTURE: ADOPTION AND ADAPTATION OF JAVANESE AND HINDU-BUDDHIST CULTURES IN INDONESIA," *JOURNAL OF ARCHITECTURE AND URBANISM*, vol. 45, no. 1, pp. 9–18, Feb. 2021, doi: 10.3846/jau.2021.13709.

[59] C. Bollo and T. Collins, "The Power of Words: Grounded Theory Research Methods in Architecture & Design," in *Architectural Research Centers Consortium (ARCC) University of Utah*, 2017, pp. 87–94.

[60] D. R. Thomas, "A General Inductive Approach for Analyzing Qualitative Evaluation Data," *American Journal of Evaluation*, vol. 27, no. 2, pp. 237–246, Jun. 2006, doi: 10.1177/1098214005283748.