

Observing Islamic Privacy Aspects in Housing Estates in Pamekasan Regency, Indonesia

Nuha¹, Sri Nastiti Nugrahani Ekasiwi², Sarah Cahyadi³

¹Master's Student, Department of Architecture, Institut Teknologi Sepuluh Nopember, Surabaya, Indonesia-60111

^{2,3}Lecturer, Department of Architecture, Institut Teknologi Sepuluh Nopember, Surabaya, Indonesia-60111

Email address: Nuhaaaa0@gmail.com

Abstract— This research objective was to determine the extent to which the Islamic privacy aspect developed in housing estates in Pamekasan Regency. The research objects were housing estates in Pamekasan Regency. Gerbang Salam (Islamic Community Development Movement) was born and developed with Islamic identity and character reflecting the Pamekasan Regency community. The Gerbang Salam is expected to be implemented in all life aspects and developments in various sectors, including the housing estate sector. Furthermore, the research methods consisted of literature research, interview, and observation.

Keywords—Islamic Privacy, Gerbang Salam, Housing Estates.

I. INTRODUCTION

Housing Estate is a group of houses and an environment with facilities and infrastructure. Based on the Law Number (No). 1 of 2011 on Housing and Settlement, the goal of the housing estate is to fulfil the citizens' rights to live in a decent place in a healthy, safe, harmonious, and orderly environment and to ensure certainty of living, which must be carried out following the direction of developing an integrated and sustainable residential area. According to Rapoport (2005), there is a relationship between culture and the environment. Culture is everything taken and applied to define humans (image and perceive humans through the formed characters). Astuti (2017) also states that a culture that does not systematically experience revitalization and consistently will experience degradation, shift, changes, and even disappears in the community. It proves that culture and environment have a reciprocal relationship and significantly influence the sustainability of a culture. Furthermore, Ramdhani and Ramdhani (2017) explain that a policy should meet the community's needs and interests. The community's needs and interests orientation is used to minimize the implementation of the policies. Hopefully, it can foster an active attitude of the community in implementing policies.

Pamekasan Regency is one of the regencies on Madura Island, which is also known as Bumi Gerbang Salam (Islamic Community Development Movement). According to data from the Central Bureau of Statistics (2020), 99.8% of the population in the Pamekasan Regency was Muslim. In the research by Research Institute for Islamic Sharia or LP2SI (2002), the Gerbang Salam emerged and developed as a form of anxiety experienced by ulama and community leaders, who considered that the younger generation in Pamekasan Regency had lost their identity as Muslims. Gerbang Salam is interpreted as transforming Islam's values and teachings in life. The application of the rules in the Gerbang Salam concept was still

in the form of the Gerbang Salam book, which was compiled as the primary format for implementing Islamic Shari'a in Pamekasan Regency by LP2SI.

According to Gelernter (2005) in Sabaruddin (2018), there is a reciprocal interaction between humans and their environment. A positive effect will positively impact, and a negative influence will degrade both. The Gerbang Salam has Islamic individual and family development efforts. The family's roles include character building and education which influence intelligence. Therefore, the house and its environment must be studied and considered in Islamic family formation.

One of the influential aspects of the Islamic housing estate is privacy. Privacy is defined as a home that is a safe place for residents and their families. Additionally, privacy is also a factor that ensures that every occupant has the right to rest and relax. This research focused on investigating the effects of the Gerbang Salam concept on Housing Estates in Pamekasan Regency, reviewed based on Islamic privacy. In general, the housing estate characteristic in Pamekasan Regency is to have a one-gate system, as presented in Fig 1.



Fig. 1. A formal housing estate in Pamekasan Regency

II. LITERATURE REVIEW

Several research was beyond the discussion of architecture. Hariyanto (2009) analyze the Gerbang Salam implementation in Pamekasan Regency. Meanwhile, Abidin (2017) reviewed the Gerbang Salam based on an economic point of view. Then, Ibnu Ali (2018) investigated the optimization constraints of the Gerbang Salam and Maimun, Nawawi, and Haq (2018) observed the motivation and effectiveness of regional regulations in Pamekasan.

A. Gerbang Salam

In the study by Institute for Development and Research in Islamic Studies (2002), the Gerbang Salam emerged and developed as a form of anxiety experienced by ulama and community leaders, who considered that the younger generation in Pamekasan Regency had lost their identity as Muslims. Therefore, Pamekasan was declared as the *Gerbang Salam or Gerakan Pembangunan Masyarakat Islam* (Islamic Community Development Movement). Gerbang Salam is interpreted as an effort to transform the values and teachings of Islam in the community's lives in the Pamekasan Regency. In its application in Pamekasan City, the Gerbang Salam has many interdependent scopes. The Gerbang Salam's vision is *Mekkas Jatnah Paksa Jenneng Dibi*. Its interpretation is the ability to be independent and not easily influenced. In its mission, it is taken from the philosophy of the Madurese community, namely *Buppa' Babu' Guru Rato*, which is outlined in three points as follows:

- Islamic individual and family development efforts
- Efforts to build Islamic education
- Efforts to build government apparatus with an Islamic spirit.

According to Hariyanto (2009), Gerbang Salam is a rule that lives and develops in the community under the philosophical life demands of the Pamekasan community. Its implementation is possible because it has legal material legal apparatus and is supported by public legal awareness. Nevertheless, the Gerbang Salam is still in the process of finding its formation. There are still many things that need to be studied and improved. It also requires awareness and cooperation from all parties. Research by Ibnu Ali (2018) concluded that the constraints experienced in the Gerbang Salam realization are in several ways, namely the lack of all parties' commitment to actuate the Gerbang Salam, relatively small funds for large-scale changes, wrong perceptions, lack of all parties' awareness about this movement, and the weakening of the influence of the elite (ulama).

In 2021, Since 19 years after Pamekasan declared itself as the Gerbang Salam, previous research related to the Salam Gate was dominated by discussing non-physical aspects, including the political relationship between the Gerbang Salam and its application from a legal and economic perspective. There has been no research on the Gerbang Salam, including physical aspects. It is mainly related to Housing Estate.

B. Housing Estate in Islam

Islamic architecture, according to Omer (2015), is a function of all its dimensions, namely physical, thought, and spiritual, with the aim of Allah Subhanahuwata'alla. It has a close relationship with the design of the building and its function. The Islamic architecture' framework includes genesis, history, ethos, views, doctrines, laws, and practices. Islamic architecture promotes unity in diversity, that is, unity of message and purpose, with the diversity of styles and methods. Islamic architecture can reflect itself from building design and function because there is a process where all stages and aspects are equally important in the process.

Indrawati et al. (2016) informed that Islamic architecture has three indicators. The first indicator was functional (*hasan*) related to humans as caliphs, so they must have good morals

(*akhlaqul karimah*). The second was good (*thayib*) related to the function of the building, which must be able to invite goodness as part of the indicator of *rahmatan lil alamin*. The third was aesthetics (*jamil*) that the beauty displayed would not lead to evil (*nahi munkar*) and did not result in destruction and damage, and aesthetics were not excessive. Furthermore, Othman, Aird, and Buys (2015) believe the house has three main functional structures, namely:

- Personal Home: Related to emotional expression
- The Social Home: Related to social relationships, where a home is a place for sharing and entertaining.
- Physical Home: The physical things in a house, such as structure, space, etc.

Three main concepts in building Islamic houses include upholding Privacy, Modesty, and Hospitality values.

C. Privacy in an Islamic Residence

In Othman et al. (2015), quoting from Bahammam (1987), privacy is the definition of a house as a safe place for residents and their families. Privacy is also a factor that ensures that every resident has the right to rest and relax. The privacy aspect is the primary consideration for planning, building, understanding, and using the indoor function. Privacy includes four main things, namely: Between neighbours or outsiders, Between female and male, Between family members and relatives, and Self or Individual.

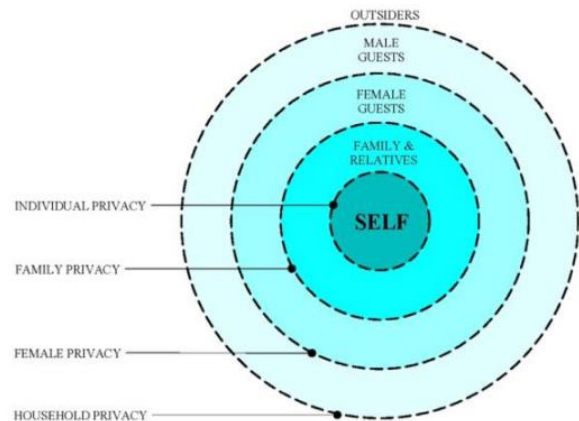


Fig. 2. Sharing privacy in Muslim houses
Source: Othman (2015)

Privacy is divided into three parts, namely Visual, Acoustic, and Olfactory Privacies. Things are intertwined to establish privacy in a residential. The further description is as follows:

➤ Visual Privacy

Visual privacy is used to ensure visual security and privacy of family members, especially women in the house. The spaces in the house are made as a domestic sphere for women, achieved by bringing external intervention into the design as:

- Placing the location and design of the entrance in a Muslim house away from the main road and giving access that does not directly face the neighbours.
- Placing the size of windows and openings, visually placing windows and openings not directly facing the neighbouring house, avoiding direct visual access to the space area from inside and towards the neighbour's house.

- Control of building height. The building height in the residential is used as a visual intervention to limit the relationship between the house residents and their environment.
- Garden, in Islamic housing, is used to prevent direct visibility into the inner space.
- The particular space (between genders), as a response to social restrictions between non-mahrams (not related by blood) and mahrams (having blood relations), is also used as a social space for women to have discussions.

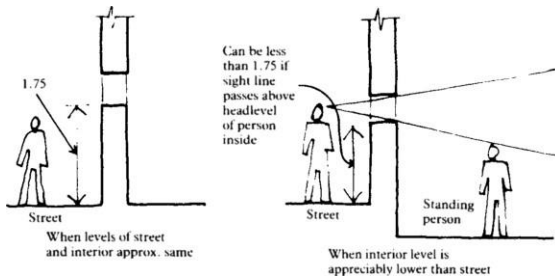


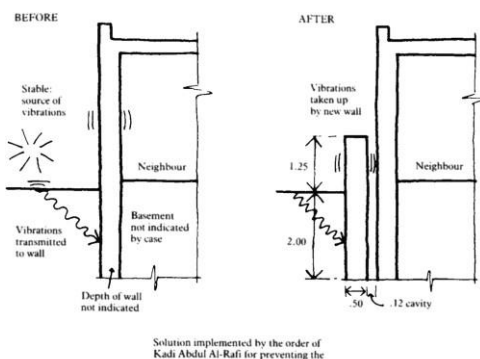
Fig. 3. An example of visual interventions

Source: Othman (2015)

➤ Acoustic Privacy

Acoustic privacy controls the transmission of internal sound and vibrations from outside to inside and vice versa. Some efforts to control it are using thick walls as sound insulation, either horizontally or vertically. The thickness of the walls is established through the materials and coatings used to ensure proper sound insulation. The division of space (zoning) is also carried out to achieve acoustic privacy; between zoning rooms. There are separators such as courtyards or corridors. The zoning is divided into three categories, namely the men's zone, the women's zone, and the service zone.

- Men's zone is usually found in public spaces.
- Women's zone, semi-public. It is usually located in the room closest to the main entrance.
- Service zone related to service rooms such as kitchens, etc.



Solution implemented by the order of Kadi Abdul Al-Rafi for preventing the transmittal of vibrations to a neighbour.

Fig. 4. The use of walls as the acoustic intervention

Source: Othman (2015)

➤ Olfactory Privacy

Olfactory privacy is an attempt to control the smell in the residential to make it comfortable and odourless, to control odours coming from the outside or coming from the kitchen. The main focus is on the interior space to prevent unpleasant odours from spreading throughout the house. Some of the

efforts made to condition the aroma in the room are as follows:

- Using of room fragrances
- Taking off your shoes before entering the house
- Providing a park

III. METHODS

This research used a mixed-method using literature studies, interviews, and field observations. The research was conducted on formal housing estates built after the Gerbang Salam was made as to the ideals of the Pamekasan community, namely after 2002. The selected housing estates were housing estates occupied by the residents and had formed the environment. The research objects included Al-Muna Citra Indah 2 Housing Estate, Grand Nyalaran Housing Estate, and Royal Pademawu Housing Estate.

IV. PRIVACY IN FORMAL HOUSING ESTATES IN PAMEKASAN REGENCY

Privacy had three parts, namely, visual privacy, acoustic privacy, and olfactory privacy.

A. Visual Privacy

In housing estates in Pamekasan Regency, privacy in the design focused on the space in the residential. In the regional regulation of Pamekasan Regency No. 13 of 2015, visual privacy considerations were regulated in Article 61 Sections 1 to 4. One of the regulations is as follows:

Article 61: 2. The requirements for comfortable views, as referred to in section (1), must consider the comfort of views from inside the building, outside the building, and from outside to specific spaces within the building.

The housing estates in the Pamekasan district had a fenceless housing design. This fenceless design was used to strengthen the cooperation relationship and provide social closeness. Fenceless residential units provided easy access between each other housing estate residents. In visual privacy, it was possible to have a fence, so there was a barrier. Thus, it was not easy to see directly into the residential. Although in practice, some residents usually choose to add a fence to their residential units. It can be seen in Fig. 5



Fig. 5. The house concept in housing estates
Source: Documentation (2021)

Visual privacy considerations were also applied to the openings of residential units. The concept of a dwelling without a fence accompanied by the location of the entrance facing the road made the space in the dwelling have visual access by the surrounding residents. In Islamic privacy, the existence of an opening that faced directly towards the road allowed direct visibility of the space in the dwelling. In the residential, there were openings in the form of windows and doors. The position of the opening faced directly towards the road. The windows used wide glass, allowing light to enter and visual access to and from the residential units. Some rooms in the residential units used windows with minimal openings. It was a form of visual intervention and response to air conditioners. It can be seen in Fig 6



Fig. 6. Minimal openings in the bedroom function

Source: Documentation (2021)

There is a visual intervention from the outside into the residential created by the occupants by using curtains



Fig 7. The use of curtains as a visual intervention

Source: Documentation (2021)

In a housing estate, it was found that visual intervention in some residential units used patterned frosted glass.

Basically, the use of openings in windows and doors facing the access road did not follow the Islamic concept. It was also with consideration, in housing between opposite dwellings. Hence, neighbours could have visual access. The use of frosted

glass could be considered as an alternative to getting visual privacy because it was able to block visual access into the dwelling.



Fig. 8. Frosted glass as a visual intervention

Source: Documentation (2021)

In the height of the building, the research object was a barrier between dwellings in walls as high as the roof on the sides and back. On the front side of the high dwelling, the barrier between the dwellings still had visual access. It could be seen from the observations made in the field. From the height of the building, the dwelling could be accessed from the side that did not have whole visual boundaries. The use of a dividing wall was basically able to provide visual protection. However, in housing, it was found that the dividing wall was still visually accessible. It was not under the Islamic concept



Fig. 9. Side building's height

Source: Developer (2021)

In residential housing in Pamekasan Regency, all research objects have a garden in the front area of the residence. In the Islamic concept, the presence of a garden in the front area of the residence is used as a visual intervention. In residential areas, the garden in the front area is used as an aesthetic form. It can be seen that the existing plants are ornamental and have a height that does not provide direct visual intervention.



Fig. 10. Gardens in the housing's facade for aesthetics

Source: Documentation (2021)

B. Acoustic privacy

In the Islamic residential theory, acoustic privacy is achieved by doing several things, such as through sound attenuation by isolating sound and the division of male-female zones and services.

In the regional regulation of Pamekasan Regency No. 13 of 2015, acoustic privacy considerations were regulated in Article 62, sections 1 to 4. One of them is as follows:

Article 62:1. The comfort requirements for vibration and noise levels, as referred to in Article 58, are comfort levels determined by a condition that does not cause users and the building's function to be disturbed by vibration and noise arising from inside the building or its environment.

Acoustic privacy in housing was carried out with restrictions between residential units. The boundary was in the form of a wall from each residential so that the thickness of the dividing wall between residential was about 10 cm. It provided acoustic comfort so that residents did not hear one another's conversations in residence.

Based on the Islamic privacy's perspective, the wall used for the barrier of each dwelling had two layers with a cavity among them. When the vibration reached the first wall, it would be reduced and not the second wall. (The illustration is in Fig 5). One type of housing in housing estate A has applied it, but not on all sides. The cavity in a hallway was used as access to enter the residential area. However, it was not found in other dwellings.

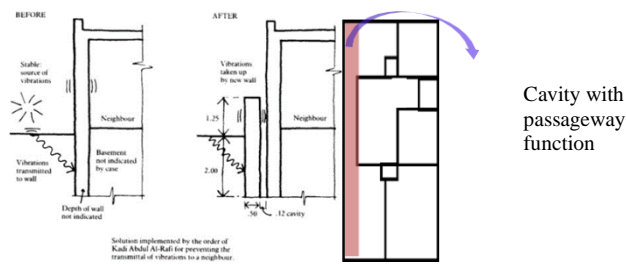


Fig. 11 Walls as acoustic controller

Source: Documentation (2021)

Inside the residence, there was no division of particular space for gathering between genders. Therefore, if there were a meeting in residence, there would be a mix of genders. If viewed from the Islamic residential theory, it was inappropriate because it would result in acoustical access between non-mahram genders within the dwelling and between dwellings.

C. Olfactory Privacy

Olfactory privacy in Islamic residential theory could be achieved by having a garden in the residential area and fragrances in the residential. Garden functioned as a form of maximizing air circulation in the residential so that the olfactory house became comfortable. In the regional regulation of Pamekasan Regency No. 13 of 2015, olfactory privacy considerations were regulated as follows:

Article 29: 2. The form of the building must be designed so that every indoor space can use natural lighting and ventilation, except for the function of the building, which requires artificial lighting and ventilation systems.

Article 50: 2. Residential buildings and buildings for public services must have permanent openings or those that can be opened for natural ventilation and lattices on doors and windows.

Olfactory privacy was achieved by using the garden in the residential unit area. The garden in the residential unit was used as an area for growing ornamental plants. Airflow considerations also followed these garden considerations. In residential units, gardens were located in the front and rear areas to have good air circulation.



Fig. 12. Gardens in the front and rear of the residence

Source: Developer (2021)

However, concerning the position of the kitchen in the dwelling, from the observations on the floor plan, several things were found. The position of the kitchen blended with the living room and family room in the same room, although there was a window for air circulation in the kitchen area. The garden's position in the front and back of the residence could provide air circulation. However, the placement of the kitchen in the dwelling, which tended to blend with other space functions, could cause the aroma in the dwelling to be not good because the internal aroma from the kitchen would spread into the dwelling. The placement of the kitchen outside the residence and separated from other space functions would be an architectural option to provide olfactory privacy.

V. CONCLUSION

The research object taken did not claim to be an Islamic residential area. It was done to see if there were aspects of an Islamic housing estate in housing design. It was in line with the Gebang Salam concept in the Pamekasan Regency. Some aspects of privacy in housing were not under the Islamic housing concept. Based on the explanation of the research results, several conclusion was found in terms of privacy, namely as follows:

- a. Housing estates in Pamekasan Regency applied the fenceless housing concept to increase cooperation
- b. There were visual interventions created in housing estates, such as frosted glass, curtains, and the placement of balconies. Those interventions were used to add privacy visually

- c. Openings in housing estates had direct access to the main road. Some housing estate projects were initiated by using a minimal window size
- d. In acoustic privacy, there was the use of thick walls as a form of protection against the acoustic privacy of housing estate residents
- e. The existence of gardens in the frontage and rear areas of the housing estates allowed for good air circulation so that there was comfort, and it allowed for olfactory privacy in the residential

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