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The Characteristics Of Malay House Spatial Layout Of Pekanbaru In Accordance With Islamic Values

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Abstract

House is not only is a place to get rest and do activities bu also treated as a pride for the Malay community. The values contained in the spatial layout of the house have specific meaning to the owners. This makes the Malay house becomes the symbol of pride to uphold the "tuah" and dignity of the owner. This research is conducted using qualitative approach through management and data management available through several methods such as observation, interview, documentation and group discussion. This is expected to provide understanding of the perception of Islam dealing with the characteristics of the spatial layout of the Malay house of Pekanbaru.

Keywords: spatial, symbol, islam, house

1. Introduction

Some traditional Malay expressions refer to the house as "the living light of the earth, the place to preserve the custom, to gather relatives, the place of the last trade stop, the debt of the parents to their children. " The Malays also crave a good and perfect residence, that is, the physical building which fulfills the customary and the needs of its inhabitants, while from the spiritual side, the house can bring happiness, comfort, peace and tranquility (Mudra, [6]).

Malay culture contains its symbols and philosophies into every part of the building, ranging from stairs, poles, spaces and roof tops. The art of Malay house starts s from the main buildin, then other spaces are added. The function and its form can not be exceeded from the main building of the house which reflects the philosophies of "the house has its owner, the village has its leader, the land has its king" or a saying says "the chicken has its mother, lemongrass has its foliage, the net has its bud, the bound has its knot" (Effendy,[3]).

It is natural for every creature to build a place to live that is used as a place to get rest and protect themselves in different shapes and sizes according to the ability and needs of each creature itself. For animal, its house is called a nest, for humans it is called house. The Qur'an introduces two terms to call house Firstly, it is mentioned in Surah an-Nahl [16]: 68

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي
مِنَ الْجِبَالِ مِيْنًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

It means:

"And your Lord revealed to the bees: " Make the nests (bait) in the hills, on trees, and in places which made man. "



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The word nest (bait) in this surah means a place to spend the night. The house is called “bait” because it is used to get rest from the bustle. It is also similar to animals’ life, like birds returning to their nests in the evening to spend the night and rest. In addition, the house serves to protect the owner from various external interference, such as heat, cold, and other creatures attack as mentioned in Surah al-Baqarah [2]: 125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

It means:

"And (remember) when We made the House (Baitullah) a gathering place for humans and safe place

Another name that Allah introduced to call house is “maskan” as can be seen in Surah An-Naml [27]: 18

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادٍ لَّمْ يَلْمِزْهُم مَّلَكٌ مِّنْهُم بِمَا عَمِلُوا فَيَكُونُوا لَهَا آلَ مَسْكُونٍ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَنِيتُمْ فِيهَا وَأَمَّاتُمْ فِيهَا ذُكُرَهَا ۖ وَلَا يَمْنَعُ الْغَيْثُ الْقَوْمَ ۚ وَلَا يَذَرُهَا شَخْلًا ۚ وَلَا يَذَرُهَا كَخْلًا ۚ وَلَوْ أَنَّهُمْ فاهِمُونَ الْغَيْثَ ۚ لَآتَيْنَهُم مِّنْهُم مَّا يَشْعُرُونَ ﴿١٨﴾

Meaning:

"Till, when they reached the valley of ants and an ant said: O ants, go into your nest in order you are not stepped on by Solomon and his soldiers while they perceive not."

In Surah at-Taubah [9]: 72 Allah also said

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتِ عَدْنٍ يَدْخُلُونَهَا يُنَادِيهِمْ أَكْبَرُ ذَٰلِكَ هُوَ الْمُفَوِّزُ الْعَظِيمُ ﴿٧٢﴾

It means:

"Allah has promised to men and women who have faith, (will get) paradise beneath which rivers flow, they eternally therein, and (got) a nice places in heaven` Eternity. And the pleasure of Allah Is bigger; It is a great fortune. "

The word “maskan” comes from the word “sakana” which means calm, peaceful, and happy. Therefore, the house in the view of the Qur'an does not only serves as a place to spend the night, a place to get rest and shelter but also a place of seeking for peace and happiness. In the house (maskan) is the human family creates “sakinah” family, the family order that brings happiness and peace of mind.

If the house is only treated as a house, it will be felt like living in hell. That is what God described in Surat al-Ankabut [29]: 41

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

It means:

"... And verily the weakest house (the fragile) is the house of the spider if they know."

Spider's house is not only fragile in structure, because it is unable to protect its occupants from all sorts of external interference such as heat, cold and so on. However, the spider's house is also fragile from the side of its inhabitants. Therefore, we should make our home a “maskan”, a place to find peace and happiness of life. A house is not just a shelter, a place to stay or shelter (temple), as done by animals. No matter how good the house is, but if it doesn't bring peace and happiness, it is also not good. It is better living in a simple house, but it can give peace and happiness. Thus, the house is really a maskan.

2. Research Methods: Constructing Field Data

The research is done qualitatively so that it can be seen directly and it get the data and the problem as a whole. Architectural, cultural and social change researchers will tend to bring researchers to the field to get direct data that can be grouped into: physical data, community interpretation, and written documents.

Recording public opinion by interviewing was also done so that it could give information and knowledge through past experiences. In the survey, the following are the steps

- Recording physical data from the adjustment with the actual conditions in the field.
- Interviewing community leaders, customary leaders to gain local history and identity of the local cultures.
- Taking three-dimensional documentation using handycam, photographs and field sketches.

3. Discussion and Results

The spatial layout of Pekanbaru Malay house from previous research is divided into two forms: traditional building, i.e building which uses "telo" and no "telo". The building is also seen from the height of the floor of the ground if the building is on the edge of the river then the floor will be very high, if the building is located in areas far from the river or on the area with contour of the land which is relatively high then the floor of the building is not too high. So the space under the floor of the building can be functioned for public activities.

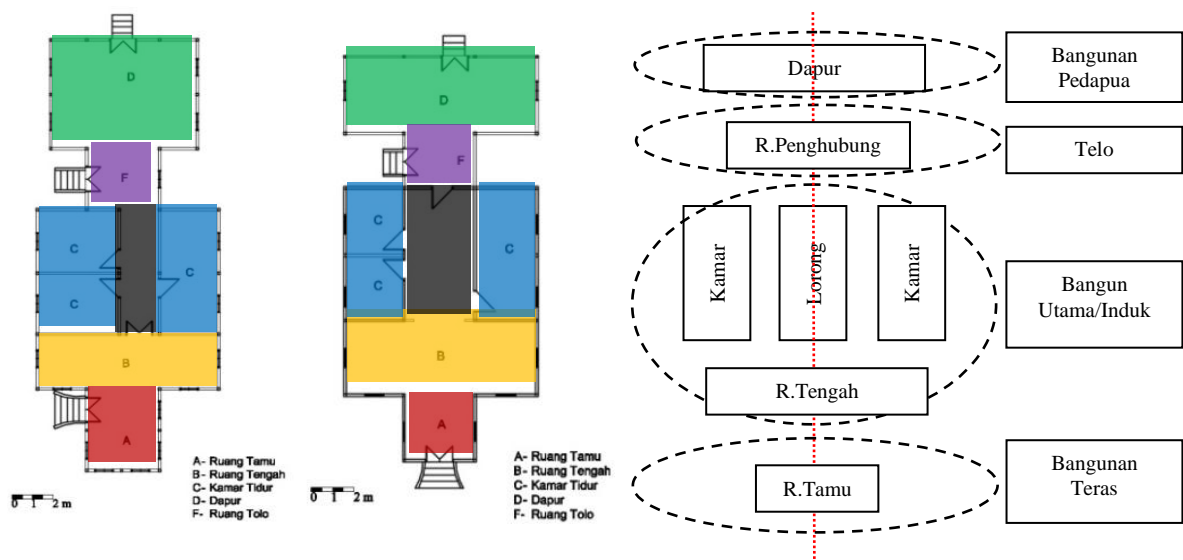


Figure 1: Spatial Shape With "Telo", Malay Home of Pekanbaru

The Spatial from its shape, the Malay house is divided into several parts, the terrace, the main building, the "telo" and "pedapuan." With that spatial characteristic pattern, it is divided into public area, private area and service area. In Islamic law such separation is very important to know how the function of the space can accommodate all activities of the owner who is restricted on every activity in the unity of Malay house. Firstly, the terrace is functioned to receive male guests, neighbors, honorable and elderly people, this function is very much in line with Islamic values because the guests who are not "muhrim" to the host are not allowed to enter the private area



Figure 2: Delimiters among spaces

The main building is functioned for private activities. In this area, there are a living and some rooms. The living room functions for family activities in “muhrim” bond. In this part, delimiter is placed in the form of a curtain or door to go to the rooms. Delimiter in Malay house has three rooms. one is used by mother and father and the other two rooms are used each for boys and girls. In Malay terms they are called inner chamber, middle chamber and back chamber. This is an implementation in Islamic teachings that boys and girls should be separated from their beds. In the implementation in earlier time, boys are recommended to sleep in the front room or in “surau.”

“pedapuan” is functioned for the service activities that are used for cooking and preparatory activities in carrying out daily activities. This room is connected by a connecting building or “telo” to separate rooms and is also used to put working tools and in this space there is an exit of the house.

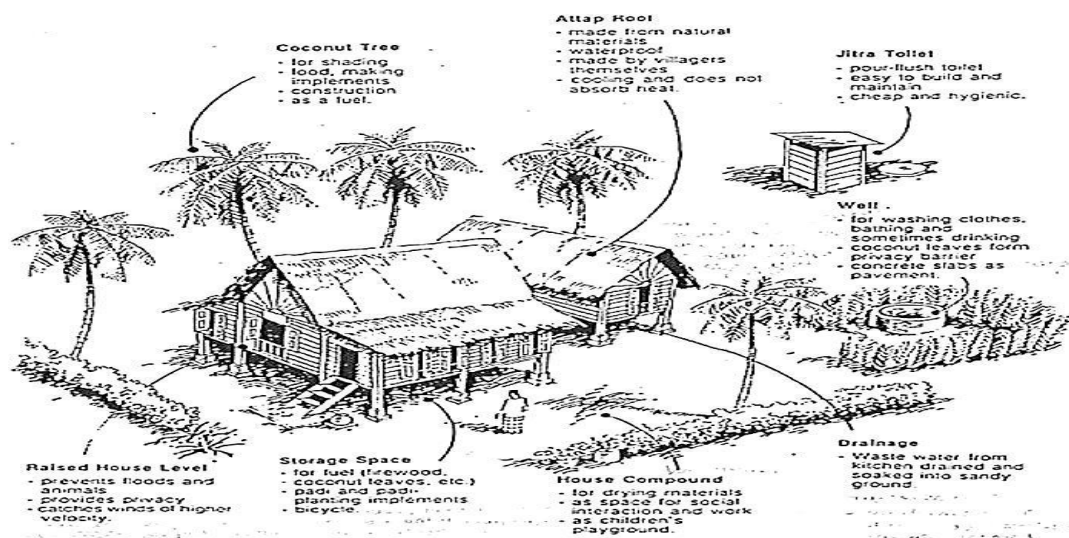


Figure 3: Traditional Malay House Environment

In the service area there is also a bathroom that can be connected or separated from this building. This separation is in accordance with the teachings of Islam, because Islam teaches that every activity done in the bathroom should be started with prayers such as:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ
وَالْخَبَائِثِ

Meaning: *O God, I take refuge in You from the male and female shamans (Bukhari and Muslim)*

Islam is really religion of Allah SWT beautiful and perfect religion of Allah SWT. In every step we take, Islam teaches its people to always pray to Him. In Malay house every person who entered the house is also recommended to wash the feet with the availability of a place of water in the rock / vat beside the front steps of the house.

The hygiene of a house in Islamic teachings is recommended by building a house away from dirty places, such as garbage dumps, puddles because cleanliness and sanctity are part of faith. It is obligatory for a Muslim to pay attention to the cleanliness and sanctity of his home, his environment, and himself, because the environment also shows the personality of the inhabitant, "Zahar" is the reflection of his inner being.

From Abu Malik Al-Ash'ariy radhiallahu'anhu that the Prophet sallallahu alaihi wasallam said:

الطَّهْرُ شَطْرُ الْإِيمَانِ

"Cleanliness is part of the faith." (Muslim)

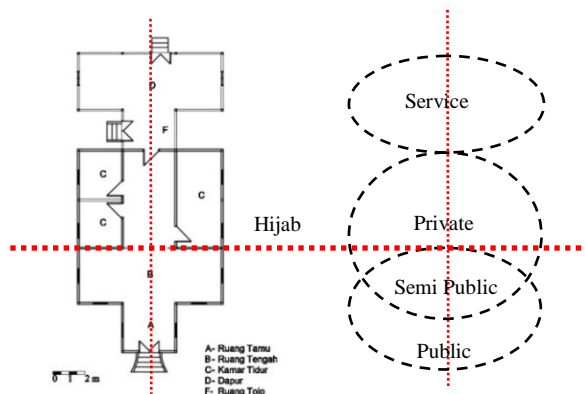


Figure 4: Space Zooning

The characteristic of Malay house is in accordance with Islamic guidance because the Malay community is known as the Islamic community. The additional spaces or additional parts (whatever their function and form are, must be carefully designed in order not to cover or not to be bigger than the main part of the house). This reflects the philosophical value that "the house has its owner, the village has its leader, the land has its king" or a saying said "the chicken has its mother, lemongrass has its foliage, the net has its clumps, the bound has its knot" (Effendi.T,[3]) This criteria should be considered to build a house, if the house is not built with the philosophy then the house can be said to be hostess (mad house). so, every time someone builds a house, it should be used as a reference, including every construction of a Malay house, it should be done symmetrically. This principle is central to reflection of balance, which contains cultural philosophy, customs and religion which prioritize the balance of the life in the world which relates to Malay Philosophy "right hand with left hand, left leg with right leg, right shoulder with left shoulder, and its location, shape (form) and measure are harmonious " (Effendi.T,[4]).

Malay culture is very appreciative of the development of Malay architectural design, so, every design is free to build as long as it does not violate the building identity principle mentioned above. Freedom is not only in the spatial arrangement and the addition of buildings that merge with the parent building,

but also to the symbol used as long as they are not opposed to culture, customs and religion. In building a good Malay house then the content and function of buildings in life need to manifest. The building should be built in accordance with cultural, custom and religious provisions so that the building can be declared as a house of Malay. Thus, the construction of Malay house is for the family. If the pattern is implemented then it will create "sakinah, mawadah, warahmah" family. Judging from the development process of modern home development today, the spatial distribution often does not follow the guidance of custom, religion and culture, instead only to build it in accordance with modern concept. The bathroom, for example, which is built in a bedroom. This is contrary to the value of Islam, which can be seen from prayer to enter the bathroom which asking God's protection from shaitan. It means the bathroom is a den of the shaitan. Other reason to separate bedroom from bathroom is related to the prayer when husband and wife are having sexual intercourse.

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Meaning: *In the name of Allah, O God, keep the shaitan away from me, and keep him away from what You will give us (children, descendants).* (Ayyub.A[2])

Both of the above prayers have a very close relationship in manifesting a happy family according to the guidance of Islam, because prayer is clearly show our request to Allah SWT in order to be avoided from shaitan.

This fits perfectly with the characteristics of the spatial layout of the Malay house according to Islamic values.

4. Conclusions

The result proves how close the cultural and Malay values with Islam is, so that Malay people are identical with "Muslims". In addition, in order to keep the Islamic values applied in the activities and environment of our house, there are several things to note: Build a house close to the place of worship (mosque / mosque), Build it away from the place of sinners, Build at least three rooms, Keep the bathroom away from the main house and does not lead it or turn it to the Qiblah and Build delimiters to separate public space and private space.

Furthermore, this paper also offers how we can create a home that can bring happiness, comfort, peace and tranquility, simple healthy and having Islamic character for the family. It is important because the rapid development of architectural science has led people away from Islamic guidance. This is also important to remind us to build a house that can lead us to Allah's heaven.

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