

## Sustainability and Sociological Change: Trends in Indonesian Islamic Architecture (Case Study at Islamic Village in Tangerang)

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### ABSTRACT

This research wants to know the sustainability and changes in the sociology of sharia housing in Indonesia, which has experienced a significant increase in the last five years and changes in Islamic housing architectural design post-occupancy. Does this also change the sociological system? This research aims to determine the sustainability of Islamic residential architectural design in the modern era. The research can be a reference for practitioners and the Muslim community in building Islamic housing. The research uses qualitative methods with a case study design. The location is the Islamic Village Housing Complex in Tangerang, Banten, with an area of 120 Ha. This research concludes that applying Islamic architectural design to modern Islamic housing is not sustainable as it is influenced by social, political, economic, and cultural changes due to globalization, modernization, and other contemporary challenges. Islamic housing sociology is sustainable in building solidarity between Muslim communities, maintaining religious traditions, and participating in social and economic development. Fair distribution of wealth and resources can reduce social disparities and fulfill human rights in sustainable development.

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## 1. INTRODUCTION

The development of Islamic housing shows a fairly high upward trend. This business was not even affected by the COVID-19 pandemic (Sunesti & Putri, 2022). The General Chair of the Islamic Property Developers Association (ADPS) explained that Islamic property grew positively during the COVID-19 pandemic (Lubis, 2021). Public interest in Islamic-based housing and property also continues to increase and develop in almost every region. The growth is over 10 %. According to the Deputy Secretary General of Real Estate Indonesia (REI), this development has also driven many developers to switch to Islamic business. So far, there are around 2,000 Islamic housing complexes (Cahyadi, 2020).

Islamic housing is the one that applies Islamic values, namely *ḥablumminallāh*, *ḥablumminannās*, and *ḥablumminal* nature, to be able to worship and be devoted to Allah. So if this concept continues to be maintained, it is hoped that the goal of (Hwaish, 2015) worship and devotion to Allah and the application of Islamic law can run well. A house is necessary to uphold the Islamic religion in building a *sakīnah, mawaddah wa raḥmah* family (Nurjayanti & Nuryanti, 2014). The practice of faith, Islam, and *Iḥsān* in every Muslim individual will influence moral behavior and the character of his or her space. Ibn Khaldun (1332-1406), a prominent Muslim sociologist and historian, discusses the importance of community and solidarity in Islamic society and how this can be realized through housing design (Rolis & Harnadi, 2021). Muslim and non-Muslim residences will look different in terms of the characteristics of the underlying values and activities.

However, behind this positive trend, many Islamic housing models currently do not have a theoretical and practical standard concept. Each housing developer offers Islamic housing designs based on individual understanding and creativity. In the conception of Islamic architectural forms, some house buildings use walls with calligraphic ornaments, prayer rooms with special taps for ablution, and bathrooms do not face the Qibla, and the like (Martapura, 2018). Facilities in housing complexes are usually equipped with mosques, Al-Qur'an educational parks, gender separation in swimming pools or public places, and so on. There are even developers who require their residents to be Muslim, smoking is prohibited, and female residents are required to wear the hijab (Santoso et al., 2021). The results of Widyastuti's research in 2014 include 1) the existence of activities based on worship to seek God's pleasure; 2) zoning with the muhrim concept by the Islamic family structure; 3) Islamic spatial planning with the concept of noble morals; 4) Islamic art as the art of monotheism to draw closer to and remember Allah; 5) provide benefits for yourself, your family and the surrounding environment with the concept of nature's little mercy (Nurjayanti et al., 2014).

So far, traditional Islamic housing has grown and developed in Indonesia for hundreds of years and still survives today (Setiadi & Dwi Astuti Depari, 2021). Several traditional settlements that have a strong Islamic influence and reflect Islamic cultural heritage include Kampung Naga, West Java, Kampung Batik Kauman, Yogyakarta, Kampung Islam, Semarang, and Kampung Arab, Surabaya, although not all are traditional settlements, Kampung Arab in Surabaya have a strong influence. Traces of Islamic history. Then there is Mataraman Village, Yogyakarta, and Arab Village, which is in the Tanah Abang area of Jakarta. Over time, some of these areas may experience changes, but Islamic sociology is still an integral part of their culture.

## 2. METHODS

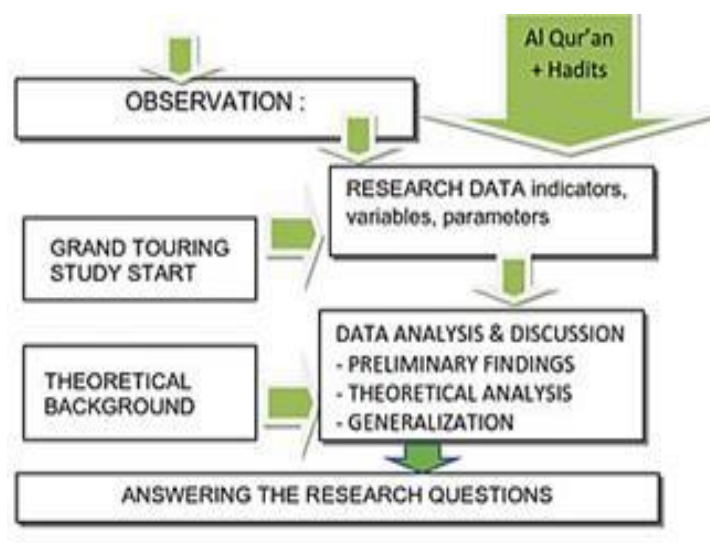
The research method is qualitative, using case studies. According to research by Yin (2013), the theory used in case studies specifies a series of clear proportions and circumstances in which the propositions that have been determined are believed to be true (positivistic). To confirm, change, or develop the theory, there may be cases that suit these conditions in order to test the theory in question. The case can then prove whether the theory is correct or whether several alternative explanations are more relevant and significantly contribute to the development of knowledge and theory (Yin R.K 2013).

The case study selected Islamic housing in the Tangerang area and the Islamic Village in the Karawaci area. This housing complex is one of the largest and oldest in the Jabodetabek area. The research focus is on the Villa Ilhami Sinai and Arafah Housing Complexes.

The steps that will be taken in this case study research include primary and secondary data collection, data processing and analysis, conclusion research report, and publication.

### 2.1. Data Collection Stage

The initial step is to explore theoretical references through the Al-Qur'an and Hadith related to the activities and application of Islamic architecture in residential areas and the study of sustainable architecture related to residential environments. The second step is to conduct grounded research by surveying the objects determined to obtain primary data.



**Figure 1.** *Research process*  
(source: widyastuti nurjanti 2023)

Apart from in-depth interviews, this Case Study research data collection also uses documentation collection techniques, direct observation, participant observation, and physical artifacts. Data collection was carried out using (1) Questionnaires, especially for residents in the Islamic Village housing complex; (2) FGD: More in-depth discussions with housing managers regarding the concept of houses and their development by residents; (3) Physical Data Collection of Houses, carried out directly at home. Residents' houses were selected randomly and using online data from the internet.

## 2.2. Data Processing and Analysis Stage

Data analysis is an activity that provides meaning or makes sense of data by arranging, sorting, grouping, giving codes or signs, and categorizing it into parts based on the grouping of building types so that a finding is obtained regarding the proposed problem formulation. Housing can be said to have an Islamic concept if the physical and the housing construction process does not conflict with Islamic law in the Al-Qur'an and Al-Hadith. To provide a detailed picture in assessing Sharia housing, it is necessary to plan the principles of Sharia housing, which are the benchmarks for the minimum criteria for evaluating housing labeled Islamic (Perdana, 2021). The conclusion is to answer the problem and research objectives through a simple theory that can be explained according to the analysis process that has been carried out.

## 3. RESULTS AND DISCUSSION

According to Law Number 4 of 1992 concerning Housing and Settlements, a residence or house is a building that functions as a residence or a means of forming a family. According to Rapoport's (1969) theory relating to behavioral architecture, residential architecture reveals people's backgrounds, such as views on life, beliefs held, and normative values held, which are reflected in the way of life and the roles they choose in society when living. . . Meanwhile, according to research by Seo, Zaleha, Ghani, & Sarkom 2021 (Seo et al., 2021), "House" means "a livable and comfortable place to live in harmony without problems".

Based on Law Number 1 of 2011 concerning housing and settlements. Housing is a group of houses that function as a residential environment or an environment equipped with environmental facilities and infrastructure. Housing is a residential facility that is related to society. This means that housing in a location more or less reflects the characteristics of the people who live in that housing (Nitasari Pitatrias, 2022). Technically, sustainable residential architecture in tropical areas mixes and matches traditional architectural philosophy with modern technology (Suryandari, 2019). Houses in tropical areas that can withstand climatic conditions and the progress of civilization maintain geographic and environmental conditions and follow developments in carpentry technology.

Islamic sociology and Islamic residential architecture are related. Islamic principles, such as privacy, harmony with nature, simplicity, and beauty, form the basis for Islamic home design. Sociological factors such as family structure, customs and traditions, and social values also influence Islamic home design. Applying Islamic sociology in residential architecture can produce ideal housing for Muslims, which is functional and aesthetic and in line with Islamic values and teachings.

### 3.1. Principles and Sociology of Islamic Housing

Therefore, an Islamic residence can be described as fostering a family based on the religious background and beliefs of Muslims, namely Islam, as well as the norms adopted in the way of life and activities in the residence. The housing problem has been mentioned in the Qur'an and hadith. Among other things, it is known that the essence of a place of residence is to get His protection on earth (Surat al-Nahl verse 80); the residential house has a high level of privacy (Surat al-Nūr verse 27); and the residence functions to accommodate activities of obedience to Allah/taqwā (Hadith). The definition of Islamic residence in the description above contains

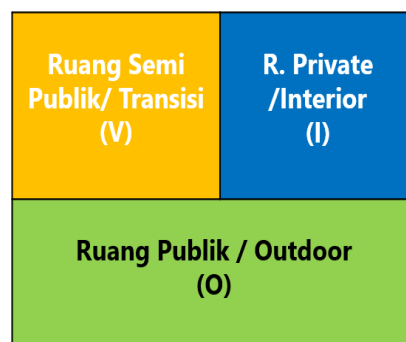
elements of physical meaning as an Islamic residence and contains spiritual meaning as Islamic principal values based on the Al-Qur'an and Hadith (Nurjayanti & Nuryanti, 2014). Table 1 explains the letters in the Al-Qur'an and Hadith regarding housing provisions.

**Table 1.** *House requirements according to the koran and hadith*  
(source: putri suryandari 2021)

No	Surahs in the Koran	Meaning for Housing
1	QS Yūnus 10:87	The house is also a place of prayer, so the house must always be clean (private).
	QS al-Naḥl 16:80	A home for rest (private) must be safe and comfortable, and the building materials and furniture must be adapted to climatic conditions and geographical and cultural factors.
2	QS al-Nabā' 78:13 QS Yūnus 10:5	The house should use natural lighting sources
3	QS al-Ra'd 7: 35	The dream house has a garden, running water, and trees that bear fruit (Semi-Public)
4	Islam History Hadith	Muslim houses are simple houses
5	QS Al Baqarah 2: 144	The house must (the exit) face the Qibla
6	QS Ḥujurāt 49: 13	The house must have public spaces to get to know people in the environment

The concept of modern housing is based on Putri's research in 2021 (Suryandari, 2021), related to the outbreak of the COVID-19 virus pandemic throughout the world that the layout of a modern house building with limited land that can anticipate the outbreak of Islamic views, must be divided into three important spaces, including, space inside, transitional space, and outdoor space.

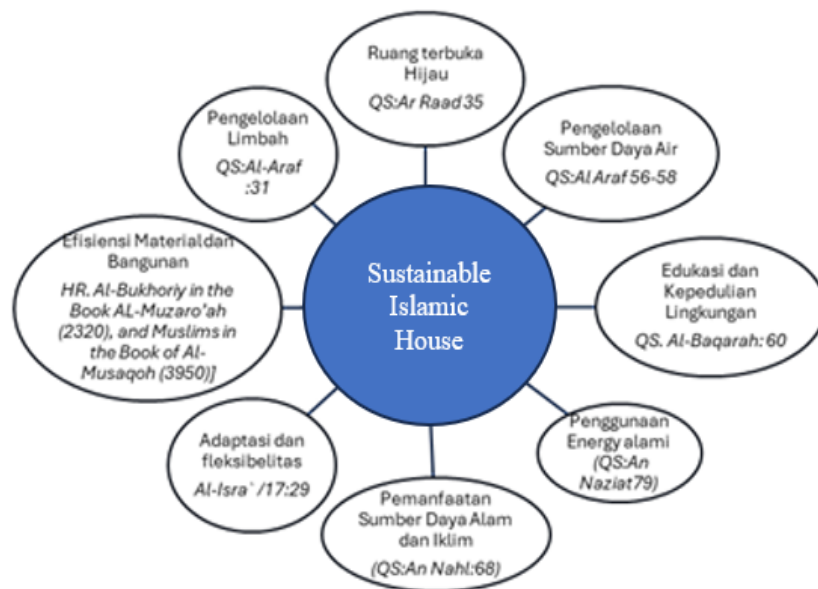
These points are very appropriate to apply to Islamic residences in urban areas that are anticipatory against COVID-19: a). The residence/house should be minimalist/simple, medium-sized, not large, b) There is a transitional space (Semi-Public) for greenery, water absorption, and washing before entering the house; c). Private space for worship and self-isolation, d). The direction of the main door faces the Qibla (West), e). Maximum utilization of solar energy, f). Space for social activities (public space).



**Figure 2.** *Modern Islamic house plan layout* source: Putri 2022

### 3.2. Principles of Sustainability of Islamic Architecture

Islamic teachings guide in designing the ideal home for Muslims. Privacy, simplicity, and harmony with nature are the main philosophies in Islamic housing. Therefore, planning an Islamic residential concept must be sustainable because it means it is by Islamic teachings. Making a sustainable Islamic home reflects efforts to live according to the Koran and Hadith.



**Figure 3.** Sustainable Islamic house  
(source: putri 2020(suryandari 2020))

The sustainability of Islamic architectural design in Islamic housing according to the Al Quran and Hadith can be realized through the following aspects: utilization of local resources, use of renewable energy, water-saving design, climate considerations, green open spaces, waste management, environmentally friendly materials, adaptability and flexibility, education, and environmental awareness.

This principle will influence social and cultural interactions in Muslim communities in residential areas. The social system in Islamic housing will form Islamic sociology, which will cover family structure, habits, and traditions.

### 3.3. Sociology of Modern Islamic Housing

The development of Islamic housing and settlements in Indonesia started when Islam was first established in the archipelago in the seventh century AD, so Islamic housing has now developed following traditional and modern housing trends.

Modern Islamic housing, also known as Sharia housing, has become a global phenomenon that has attracted the attention of sociologists and scholars worldwide. Its existence sparked various international debates regarding its sociological aspects, with a focus on the following points:

#### 1. Sharia Interpretation and Contextualization:

Differences in the interpretation of sharia between Muslim communities are one of the main points of debate. Experts debate how the contextualization of sharia in a modern and global context can be done without ignoring fundamental Islamic principles.

2. Connection with Politics and Ideology:

Debates also arise regarding modern Islamic housing and certain politics and ideologies. Some see it as an attempt to create an exclusive Muslim community separate from the public. Others see it as an alternative lifestyle that is in line with Islamic values and can strengthen Muslim identity. Experts discuss the various challenges and opportunities facing modern Islamic housing.

Sociologists also compare modern Islamic housing with other housing models, such as conventional, multicultural, and community-based housing.

This comparison aims to understand the uniqueness and contribution of Islamic housing in global housing sociology.

3.4. Beleq, Gumantar Village, North Lombok

Around the 16th century AD, Islam developed throughout Lombok. As the village where Islam was first spread in Lombok, the indigenous community adheres to the concept of Five Times Islam in carrying out their worship by the teachings of Puritan (orthodox) Islam. The Five Times (usually euphemized as 'Five Paths') is an explicit sign that this Muslim group recognizes the obligation to fulfill the five pillars of Islam.

Beleq Gumantar Village in North Lombok is where Islam was first spread in Lombok and built-in 1600. Beleq Gumantar Village's design and its residents' behavior are very sensitive to the environment. The advantage of this village is that during the 2018 Lombok earthquake, it did not collapse even though earthquakes occurred dozens of times. According to Islamic teachings, this village maintains harmony between plants, humans, animals, and the environment where living creatures live. This village has a residential spatial pattern that is still maintained today. The spatial pattern comprises customary forest areas (which contain water source areas), residential areas, and burial areas.

Traditionally, residents have not been able to build houses in forest areas and water sources for hundreds of years. Building houses are only permitted on flat and high land. Materials that may be used for buildings grow around customary forests with applicable terms and conditions. Housing is arranged in clusters according to the level of responsibility of the home user. This pattern is one thing that saves buildings from collapsing because they are not close together. Their obedience in maintaining their ancestral beliefs has proven to save them from disaster (Rohmi Wir'aeni 2017).

3.5. Parigi Limbungan, East Lombok

According to research by Baharudin, Muhammad Adi Junaid, and Muhammad Ariadi (2023) (Adi Junaidi & Muhammad Ariadi, 2023), the traditional house of the Sasak Perigi tribe is guided by Islamic teachings starting from the bales, roof, walls, doors, floors, foundations, stairs, barns, bongs, and so on.

The values of the architecture in Sasak Perigi traditional house cover educational aesthetics, manners, and social, cultural, and economic factors. The roof philosophy has educational, etiquette, economic, and aesthetic values. The value of simplicity in socializing with society is displayed on the walls. On the gate (door) is a philosophy of ethical values, and on the floor, there are ethical values and moral aesthetics. Basic philosophy has social, cultural, and environmental values, while ladder philosophy has a system of karma, morals, and a belief in God

Almighty. The Sasak Perigi tribal community has customs and traditions passed down from their ancestors from the past to the present.

Customs and traditions are preserved so that cultural traditions do not become extinct and become obsolete. The people of the Sasak Perigi tribe appreciate the heritage of their ancestors, such as the Tetulak village, *nujak rantok*, *mundaq*, Memata'in, gendang beleq, sesek, korpak, jangger dance, nyongkolan, begawe, and urban tetulak otak. All these values and heritage are the basis for forming a cultural village with character in Lombok, West Nusa Tenggara Provincial Government through the East Lombok Regency Government.

3.6. Griya Sakinah Surakarta-Modern Islamic Housing

Griya Sakinah Islami is an Islamic housing complex in Gedongan, Colomadu, Karanganyar Surakarta. First built by the UMS Cooperative (Griya Sakinah 1). The type provided at the beginning of construction was type 36. As the community response increased, the Griya Sakinah Muslim Housing clusters 2, 3, and 4 were built by AUMProperty (Muhammadiyah Business Entity), which was a development of the Cooperative.

The newest Griya Sakinah (2022) includes Griya Sakinah Housing 1 to 7. However, what was determined was Griya Sakinah 1, 2, 3, and 4, 98 houses were used as research objects. Meanwhile, Griya Sakinah 5, 6 and 7 are still in progress. Found in Site Development, namely Energy Efficiency and Conservation, Water Conservation, Material Resources and Cycles, Interior Health and Comfort, and Building Environment in Home Management at Griya Sakinah Islami. The condition of this housing complex, which was only built ten years ago, follows government regulations regarding road width, building regulations, and the facilities provided so that the condition is better. The housing density is less dense than in old settlements. Sunlight can still enter, and natural lighting and ventilation can be applied, but they are not so restricted. The preservation of the Islamic architecture in the Griya Islami housing complex is still maintained after being built for ten years.

3.7. Gap between Traditional and Modern Islamic Housing

There is a fairly wide gap in the development of Traditional and Modern housing, which can be seen in the following table, among others.

**Table 2.** *Gaps between traditional and modern housing sociology*

No	Aspect	Sociology of Modern Housing	Sociology of Traditional Housing
1	Land Availability	Inadequate, limited to activity centers/mass transportation hubs.	Unlimited, can be found in various regions.
2	Quality of infrastructure	Not optimal, not yet integrated with urban/regional infrastructure systems	Relatively better, can be adapted to the local environment
3	Utilization of Technology	Using modern technology, but not yet optimal	Using traditional technology, but can be adapted to the local environment
4	Cost Limitations	Relatively high costs can be an obstacle for the community	Relatively lower costs, affordable for the community



*Table 2 continued...*

No	Aspect	Sociology of Modern Housing	Sociology of Traditional Housing
5	Availability of Financing	Limited financing/government funding is not yet optimal	Availability of better financing accessible to the community
6	Building Quality	Relatively better buildings, but can experience damage due to disasters	Relatively simpler buildings, but can be adapted to the local environment
7	Labor availability	The limited number of experts and skilled workers is not yet spread evenly throughout Indonesia.	Better availability of experts and skilled workers that the community can reach
8	Environmental Quality	The environment is relatively better but can experience damage due to disasters	A relatively better environment can be adapted to the local environment

### 3.8. Case Study of Sustainability of Modern Islamic Village Islamic Housing

The Islamic Village Foundation, which H. Helmy Nasution founded on August 17, 1972, aims to build villages that have solid Islamic values. This foundation is committed to creating an Islamic environment with facilities for worship, education from elementary to tertiary institutions, and a place to give birth and care. They also care about the physical and spiritual health of society, with a focus on forming an Islamic generation. Funeral facilities were built to provide the best service and maintain physical and spiritual well-being, hoping to get the blessing of Allah SWT. With all that, this foundation hopes that the people who live there will be physically and mentally prosperous and will be in the pleasure of Allah SWT.



**Figure 4.** *Map of the Islamic village residential area*

"Fenced by Faith, Seramid by Friendship" is the philosophy of the Kampung Islami housing complex. This slogan reflects that the fence symbolizes physical protection, the strength of faith, and the warmth of friendship, which is the main basis for maintaining harmony in society. With this concept, Kampung Islami creates a safe and beautiful living environment, upholds the values of faith, and fosters relations between residents. This slogan reflects the determination to maintain harmonious relations in diversity while ensuring the security of housing and settlements here.

As a residential area, Kampung Islami will have facilities, housing, public facilities, roads, and green space. It has many supporting housing facilities such as hospitals, malls, elementary schools, and high schools. All facilities use an Islamic design, especially in color and naming places or streets.

The blocks in the Islamic Village are housing and clusters. Like the Villa Ilhami Cluster, Villa Ilhami also has several blocks which are determined based on the names of the streets in the cluster, such as the Falaqi Block, Arafah Block, Olive Block, Kurma Block, Syamsiah Block, Mawaddah Block, Munawaroh Block.

The houses in the Islamic Village are different, but in the Cluster area, they have the same type of houses with standard sizes. Meanwhile, those who live in housing have different sizes and types of houses, being large, according to the social status of the house's occupants.

### 3.9. Cluster Villa Ilhami Blok Arafah

The Arafah Cluster prioritized Islamic values as part of the Kampung Islami complex at Ihlami Housing / Villa Cluster. The residential land is 46,000 m<sup>2</sup>, the public facilities/social facilities are 2500 m<sup>2</sup>, the roads are 3000 m<sup>2</sup>, and the green space layout is 500 m<sup>2</sup>. The number of houses is 350 units and Type 21 has an area of 70 m<sup>2</sup>, and Type 31 has an area of 72 m<sup>2</sup>.



**Figure 5.** *Standard house*

The facilities provided include places of worship, Koran study rooms, and kindergarten education. Apart from that, the Arafah Block also provides sports facilities to support the health aspects and active lifestyle of its people. With the focus on creating an environment that supports the growth of Islam, the Arafah Block seeks to create an atmosphere that is conducive to the development of Islamic values from an early age. The Foundation is committed to positively contributing to realizing physical and spiritual prosperity for the people of the Arafah Block and the Islamic Village. All these efforts are made hoping to get the pleasure of Allah SWT.



**Figure 6.** *House after renovation*

As a uniform icon, each house has an eight-pointed star for ventilation. According to the developer, the eight-star shape symbolizes glory and peace for Muslims (Figure 6). However,

now, many residents are renovating their houses, and the eight-star symbol has disappeared from the renovated houses. In Medieval European religious symbolism, the number eight was seen to represent cosmic balance and eternal life. The octagon also has deep significance for the Roman Catholic Church (Bloom, 2022). So, residents feel there is no need to maintain the octagonal symbol. The changes in the forms of houses in the Arafah Block are very diverse. The basic shape of the house is no longer visible. Most residents say their homes change according to their needs.

The Ilhamiah Blok Arafah Housing Cluster has a waste bank for waste management, which is managed by an independent organization, namely Sedekah Sampah Arafah, in collaboration with the District Waste Bank (Figure 7). The working concept is that residents place their waste by separating organic and non-organic waste, then the waste is thrown into the TPS, and after being weighed, the money and waste proceeds are used for environmental maintenance. Environmental maintenance includes providing mosquito coils, mosque alms, and cat shelters, as well as making sandals and hats that are resold (creative economy).



Figure 7. District waste bank

It has not been identified as an environmentally friendly material, but many of the materials used to build houses come from natural materials, such as clay tile roof coverings, sand, cement, gravel, and water, to make building structures. However, now, many residents are renovating their roof coverings to become ceramic tiles. The housing location also turns out to be close to the Cisadane River, with a radius of approximately 1 km from the housing complex, so the groundwater conditions there are very good. The entire land uses groundwater, not PDAM water. In this environment, parking on an automatic portal provides convenience, supported by 36 CCTV channels obtained from the dam construction sponsor to ensure security. This CCTV is focused on a strategic place near the field. The dam construction sponsor also provided free WiFi facilities at the mosque, *posyandu*, field, and secretariat through the installation of signal poles from First Media and support from sponsor Oxygen. This improves connectivity and provides positive benefits for technological progress and the welfare of people in the environment.

The Ilhami Blok Arafah Housing Cluster has the Baitul Izzah Mosque Prosperous Foundation, whose management is UPZ, and funds from active employees ("professional zakat") of 2.5% of the income. There is also PAUD in the process of building, there is also Qiro'atil learning for children and teachers, and then there is the *Zakāt*, *Infāq*, *Ṣadaqāh*, *Waqf* management unit which has handled 18 orphans, they have become *Hafīẓ* Al-Quran, and have built a *Tahfīẓ* house in December 2023, they are funded by pocket money and education costs from elementary school until some of them are in high school. This activity follows the practice of Rasulullah, that waqf was known and practiced since when the Prophet Muhammad SAW built Quba and the Nabawi Mosque. Waqf also plays an important role in pioneering contemporary Islamic civilization (Kasdi et al., 2022). Kasdi agrees that Waqf is an instrument of Islamic law to solve

the people's problems, one of which is environmental problems related to sustainable development and justice for future generations (Rochani et al., 2022).

When residents were interviewed regarding the concept of Islamic architecture for residential homes, few residents understood and knew exactly what the concept was. Most discoveries are made on the internet through social media. Others only know from the developer's explanation. The developer also does not emphasize that the Islamic architectural concept in residential homes must be sustainable, such as the Islamic concept created by the developer, namely, "Fenced by Faith, Porch of Friendship." The strong relationships created in residential facilities for residents are very good.

### 3.10. Villa Ilhami Cluster Sinai Block

Another housing cluster in the Islamic Village is the Sinai Block. Has a larger area than the Arafah Block. The land area is approximately 10,000m<sup>2</sup> and is inhabited by 500 families; the land area per house is a maximum of 70m<sup>2</sup>, and the house area is 36m<sup>2</sup>. Standard houses generally have open space in front of the house for a garage and a little greenery.



**Figure 8.** *PGRI school figure*



**Figure 9.** *Sinai block mosque*

The facility that is always available in almost every Villa Ilhami housing block is a mosque. Mosques are not only used as places of worship but also as places of friendship between residents. With their awareness, the residents worked together to build the mosque and enlarge it according to each resident's abilities. Apart from the mosque, there is also a PGRI Middle School (Figure 10), strategically located in the Sinai Block residential area.

Road facilities in this residential area are very adequate, so the housing feels spacious. Even though the plot area of each house is not very large, the width of the road allows residents to have a means of transportation, both two-wheeled and four-wheeled.

After buying a house, most residents renovate it and use almost as much open space as they do with roofs (Figure 10). So that natural ventilation cannot be created, so natural lighting cannot be utilized optimally in all house parts. Homes rely heavily on artificial lighting and ventilation.



**Figure 10.** *Post-occupied residential house in the sinai block*

The standard house built by the developer differs slightly from the Arafah block, namely that it is in the air opening above the window door (Figure 11).



**Figure 11.** *Standard residential house in the sinai block*

The Arafah block uses an octagonal star, whereas here, it is only circular, with no Islamic conception. The concept of a house without a fence, because it wants to implement the faith of being fenced, cannot be maintained by its residents for security reasons. Houses built with 50% KDB have an open transition space at the front of the house. Standard houses also leave openings at the back of the house for air circulation and natural lighting.

### 3.11. Sociology and Design of Islamic Architecture in Islamic Village Tangerang

The concept of "Sustainable architecture" or "Sustainable home" must address environmental problems such as global warming. Meeting the need for affordable housing also needs serious attention from the Government and Developers. Therefore, a "Low Cost, Low Tech, Low Negative Impact Development" solution is needed in implementing the Sustainable Home concept (G Tnuwijaya 2011). Economic problems are also a major consideration in

developing countries like Indonesia. So, the existing "Sustainable Architecture" concept also needs to be refined and adapted to Indonesian conditions.

The development of modern home designs in Indonesia reflects an efficient, minimalist lifestyle and is in line with the times. However, modern houses in Indonesia also combine modern and traditional (Johannes Widodo 2007). So, if you follow the development of Islamic housing in the modern era in Indonesia, the hybrid between modern and Islamic concepts should become increasingly visible.

Since Islam in Indonesia, traditional houses have been built based on Islamic teachings, which comprise aspects of physical and non-physical privacy. Physical privacy comprises separation or barrier, adjustment of the height of building elements, building layers of rooms as transition spaces, clear zoning divisions, selected wall material, and the entrance to differentiation (Hasan et al. 2021). Meanwhile, non-physical privacy involves spatial and gender agreements that require separate spaces between men and women (Anysah Zubaidah; Dr. Nur Rahmawati Syamsiyah nd). This characteristic is still primarily maintained by Islamic housing in regions in Indonesia.

In Islamic houses in Kampung Islami, standard houses have a KDB of 50%. So the percentage of open space and built-up areas is quite balanced.



**Figure 12.** *Left before renovation, right after renovation*

If maintained, this initial concept can support the sustainability of the Islamic residential architectural concept because it can use energy and sunlight for lighting inside the house. The layout is also small, by Islamic houses which prioritize simplicity figure 12.



**Figure 13.** *Left before renovation, right after renovation*

After being inhabited. Most residents renovate by maximizing the rear area and expanding the interior space, which should be open space, air circulation, and natural lighting [15]. The need to increase closed space in the house is large enough to ignore energy efficiency and natural ventilation. The three important points of Islamic house layout, namely indoor, outdoor, and transitional, are not fulfilled.

The post-residential building materials used for the facade at Islamic Village Karawaci all use building materials found in residential areas, none of which specifically imports materials from abroad. Its massive shape does not allow for flexibility in the building or room. However, the shape of the building can adapt to an environment that uses modern design. It cannot be denied that modern building shapes and house materials have become part of house design in Indonesia today. Even though the use of materials and building shapes are not environmentally friendly, they create an uncomfortable feeling in the room, so artificial lighting and ventilation must be added, but now this is available. Limited land is also a problem in using renewable energy, such as solar and wind power.

Reduce, reuse, and recycle are carried out on preparation work, foundations, columns and beams, walls, roofs, and floors, while the developer's construction team carries out residential renovations. The concept of sustainable construction is applied to work in the Arafah and Sinai clusters so that a lot of materials can be saved and waste can be reduced.

The sustainability of Islamic residential architecture can also be seen in managing water resources in the residential environment. The Arafah and Sinai blocks still use groundwater sources with high water quality. However, there are no arrangements in place in every home to manage water more efficiently.

### 3.12. Sustainability of Islamic Architectural Design in Arafah Block Residential Houses

The continuation of the concept of Islamic architecture in the Arafah and Sinai blocks each has different points. Table 4 shows the sustainability of the Islamic Architectural Concept in the Arafah Cluster.

**Table 3.** *Sustainability of Islamic architectural concepts in the Arafah block*

No.	Sustainability Concept	Use in Residential Homes	Achieved/Not Achieved
1	Energy efficiency	Energy efficiency in some houses is created by having a garden in the house	Not achieved
2	Water Resources Management	The water source uses groundwater	Achieved
3	Material Efficiency	Minimalist house plan, so that the materials used are standard according to needs.	Achieved
4	Climate and Nature Suitability Resource	The shape of the building is not friendly to the climate or natural resources because all houses use additional air sources (AC and/or fans)	Not achieved
5	Green open space	Minimal green open space	Not achieved
6	Waste Management	Residents manage waste through the Waste Bank	Achieved
7	Adaptation and Flexibility	The structures and construction systems are very large and static, so they do not allow for flexibility. The shape of the building is similar to the surrounding environment, so it tends to be able to adapt.	Not achieved
8	Education and Environment Awareness	Many can be seen in religious activities, intense friendships between residents, activities that prioritize togetherness, alms systems for those in need, and surveillance with CCTV in the home environment.	Achieved

The sustainability of the Islamic architectural concept in post-residential houses is 50%. The essence of education and concern for the environment is a precious part of Islamic values, namely QS Al-Baqarah verse 60. Citizens' concern for each other is manifested in charitable waqf activities for underprivileged residents. Activities to maintain joint security with CCTV and show concern between residents. The physical sustainability value of Islamic architecture is still far from being achieved, but non-physically it shows high Islamic values. Implementation of low-cost, low-technology, and low negative impact development techniques, reaching 50%.

### 3.13. Sustainability of Islamic Architectural Design in Sinai Block Housing

The continuation of the concept of Islamic architecture in the Arafah and Sinai blocks each has different points. Table 5 shows the sustainability of the Islamic Architectural Concept in the Sinai Cluster.



**Table 5.** *Sustainability of Islamic architectural concepts in the sinai block*

No	Sustainability Concept	Use in Residential Homes	Achievement
1	Energy efficiency	Energy efficiency is not created, because the lights are almost always on during the day.	Not achieved
2	Water Resources Management	The water source uses groundwater	Achieved
3	Material Efficiency	Minimalist house plan, so that the materials used are standard according to needs.	Achieved
4	Climate and Nature Suitability Resource	The shape of the building is not friendly to the climate or natural resources because all houses use additional air sources (AC and fans)	Not achieved
5	Green open space	Minimal green open space	Not achieved
6	Waste management	Mobile garbage officers collect garbage	Not achieved
7	Adaptation and Flexibility	The structures and construction systems are very large and static, so they do not allow for flexibility. The shape of the building is similar to the surrounding environment, so it tends to be able to adapt.	Not achieved
8	Education and Environment Awareness	This is often seen in religious activities and intense friendships between residents through mosques and community meetings.	Achieved

The sustainability of the Islamic architectural concept in post-occupancy residential houses is 38%. Education and concern for the environment are quite large, although not as big as the Arafah Block, but they are the most important part of Islamic values, namely QS Al-Baqarah verse 60. The values of the physical sustainability of Islamic architecture are still far from expectations. Achieved, but non-physically, it has shown Islamic values. Implementation of low-cost, low-technology, and low negative impact development techniques achieved below 50%.

### 3.14. Sustainability and Sociological Change in Modern Islamic Housing

According to Rabbat, Islamic architecture (Oleg Grabar, 2000) summarizes Grabar's words, which state that "Islamic architecture is architecture built by Muslims, for Muslims, or in Islamic countries, or in places where Muslims can express their cultural independence in architecture whatever its form, whatever the statement. This provides a wide spectrum of choices in Islamic architectural design, but Islamic architecture is not separate (Behiri & Chabbi-Chemrouk, 2015).

Looking at the development of residential architecture in Islamic housing, such as the Islamic Village housing complex in Tangerang, the results show that the building culture performed by Muslims in the modern era has characteristics that are by the opinions of Grabar and Rabbat, the shape of the building is designed freely according to the knowledge of the residents and the availability of materials. Buildings around their residence. HAR Gibb, in his book entitled *Whither Islam*, states, " Islam is real more than a system of theology, it is a complete

civilization " (Islam is more than just a religion. It is a perfect civil civilization) (Nu'man, 2016). A civilization always leaves behind architectural forms, so it is not strange that an Islamic architectural style emerges in this modern century following the development of existing material technology. So, Islam differs from other religions and is not reflected in the physical design of modern Islamic housing.

In Islamic sociology, sustainability is also linked to the concept of social justice, which encourages the fair distribution of wealth and resources. This includes economic, social, and political aspects to reduce social disparities and fulfil human rights in sustainable development. The social system in modern Islamic housing adheres firmly to the principles of Islamic teachings. Method of distributing *zakāt*, *waqf*, and *ṣadaqah* from the rich community groups to the less fortunate in Islamic housing clusters. Continue to be sustainable. Walter R. Schumm and Alison L. Kohler agree that Muslim support for the poor has greater potential to reduce social class differences and class jealousy. This situation may increase social cohesion. (Schumm & Kohler, 2006). Rini Purwanti and Sri Nurhayati stated in their research that *waqf* support from the community can build mosques, schools, parks, and other public facilities in Islamic housing. The social conditions in the Islamic Village housing complex illustrate the sociology of Islam in society. Scheduled community educational and religious activities are very conducive.

Gender in the conception of Islamic architecture is often a particular concern; most of the privacy values in Islamic homes aim to protect female occupants, and it is an ethic to respect the homeowner (Hasan et al., 2021). Islam places great importance on the family structure as the basic unit of society, where men and women have an important role in ensuring the continuity of the family. Islam not only sanctifies individual life but also tries to sacralize the social structure itself by giving religious meaning to all social institutions and functions and by establishing relationships and connections within society to integrate all these different elements into one ummah or ummah (Zainuddin & Mahdy, 2017). In modern Islamic housing, there is gender separation in bedrooms for boys and girls. This also occurs in residential houses that have undergone renovation from their basic form, as seen in the post-residential housing blocks in Arafah and Sinai. Meanwhile, the developer's initial building only had two bedrooms for parents and children. It is not that gender issues do not receive attention, but the problem of limited land and space is the reason this conception was not formed.

The idea of sustainability from an Islamic perspective includes meeting social and economic needs that must connect humans and the environment; its ecological value, biodiversity, and usefulness to humanity both as a spiritual substance and a material resource, applied both in urban planning and home design reflect this (Attia, 2021). Socially, the initial concept of Islamic Village housing was " Fenced by Faith, "meaning that relations between residents in the residential area do not need to be limited by house fences because the fence of Faith already limits them. According to Muftichana, placing human functions and positions with their environment in Islamic sociology is often known as social system theory. This theory explains that humans are essentially spiritual, biotic, and rational creatures (Muftichana, 2022). However, in reality, the benefits obtained by the community in the Islamic Village environment with this concept are less supportive, considering that many losses occur because their houses are not fenced. So, in the end, all the houses were fenced off by the residents for security. This situation can be linked to contemporary Islamic sociology, where Muslim communities in the modern era experience various social issues, such as poverty, inequality, globalization, and modernization.

The importance of Islamic house design and low technology in the design and construction of houses can be sustainable architecture and developed in the form of advanced technology in the future (Nu'man, 2016). Post-residential modern Islamic housing uses more high technology without using designs that utilize natural potential, especially natural lighting and ventilation.

Residential houses must be built solidly, decorated beautifully, have adequate ventilation, be kept clean, and, most importantly, abide by statutory regulations (Tarantang et al., 2023). Public space design in Islamic architecture refers to the place where social and religious activities are carried out in a residential community so that the relationship between residents can be well established and lead to a civilized Islamic society. "Civil Islamic Society" refers to a society that is governed by Islamic principles and provides space for diversity, political participation, economic development, and individual freedom. This concept emphasizes the importance of combining Islamic teachings with the principles of democracy, human rights, and sustainable economic development. According to Ziad MM Shehada, the formation of an Islamic city is always through a legal system framed so that there are binding regulations regarding the sustainability of the design and built environment created by the developer or city (Shehada, 2020).

## **CONCLUSION**

The architectural design of modern Islamic housing cannot be sustainable, even though it is on the same block. This is influenced by the residents' social, political, economic, and cultural conditions, which occur because of globalization, modernization, and other contemporary challenges. The construction of post-occupancy Islamic houses does not follow the rules of Islamic architecture according to the Al-Quran and Hadith because people's knowledge of the basic rules of Islamic housing varies greatly, depending on their level of understanding of Islam. In contrast to the reality of traditional Islam, information passed down from generation to generation regarding maintaining home design and the environment continues to be carried out through traditional ceremonies so as to maintain its sustainability.

The idea of sustainability from the Islamic housing sociology perspective includes the fulfillment of social and economic needs that connect humans and the environment and its use as a spiritual substance and material resource. Fair distribution of wealth and resources can reduce social disparities and fulfill human rights in sustainable development.

To maintain the sustainability of architecture and Islamic home design in the modern era, it is necessary to educate residents of Islamic housing regarding the principles of Islamic architecture through religious leaders who perform Ijtihad in the concept of residential architecture according to the Al-Quran and Hadith. So that the development of post-residential houses can sustainably use Islamic architecture, this education needs to be supported by the awareness of managers and residents. Legal regulations regarding Islamic housing are needed to ensure its sustainability.

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