

ISLAMIC ARCHITECTURE APPROACH IN MUSLIMAH SPORTS CENTRE'S LAYOUT

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Abstract. Muslimah, or women who believe in Islam have various kinds of etiquette restrictions when leaving the house. One of them is etiquette in doing sports. Sports that require active movement, have made it difficult for Muslimah to find public facilities that can accommodate sports without violating Islamic law. According to data, Tambaksari District is a geographically strategic place and has the largest Muslim population in Surabaya. This potential supports the existence of the Muslimah Sports Centre in Tambaksari. So that Muslim women will get a sports place that is strategic, comfortable, and safe without male intervention. With mixed research between quantitative and qualitative method, this quantitative research assumes an objective reality and a view of the researcher as independent of the subject of inquiry, while qualitative research involved the study of the use and collection of various empirical materials, which eventually presented the perspective of Muslimah's experiences. The Muslimah Sports Centre has a big goal of creating a better cultural system for religious behaviour by understanding things that have been explained in the Al-Quran and As-Sunnah. Thus, the building will serve not only as a means of sports activities but also as a place for providing Islamic values to the users of the building. For this reason, the design of the Muslimah Sports Centre applies an Islamic architectural approach. Because the aim of this study is to provide an understanding that architecture not only serves as a basic reference for developing buildings and their architectural elements, but it can also provide an understanding and learning about how to behave in accordance with the Qur'an and Sunnah inside the building, so that we will not violate Islamic law.

Keywords: Al Quran, As-Sunnah, Islamic architecture, Muslimah, Sport Centre

1. Introduction

Muslimah in Surabaya have various kinds of activity. Starting from school, college, work, household, or even a combination. Having a place that can accommodate Muslimah to refreshing but still in the corridor of Islam is the dream of most Muslim women who already understand etiquette when leaving the house. One of the activities that are difficult for a Muslim woman to find is sports activities. With Surabaya as the provincial capital, it doesn't turn out to be a one-stop-shop city.

Tambaksari itself is located in the middle of the city of Surabaya. Having a strategic location to build a centralized design, such as the Muslimah Sport Centre. However, the data from the Central Statistics Agency provides an illustration that the large number has not been supported by adequate facilities. Based on data from the Central Statistics Agency for the City of Surabaya, the population by sub-district and religion adopted in the City of Surabaya in 2020, Tambaksari District became the sub-district with the largest number of Muslims, namely 187,573 peoples [1]. Apart from the number of Muslims, there are 97,205 people of Muslim women who live in Tambaksari District [2].

Based on a random sampling survey collected by the author, 56 respondents were collected from various backgrounds and ages. As many as 80.4% of Muslim women find it difficult to find a safe and comfortable place for sports facilities for Muslim women. The author also sees the development of enthusiasm for Muslim women who migrated to become better individuals, requiring them to have a forum that can support activities that are more private than interacting with the opposite sex. One of these activities is sport activity. In addition to getting a fit and healthy body, exercise can be a means of relieving stress, both for unmarried and married Muslim women.

Ustadz dr. Raehanul Bahraen quoted the hadith of the Prophet sallallaahu 'alaihi wa sallam who said, "Everything that does not contain the dhikr of Allah in it is futile and a joke, except for four things: joking between husband and wife, training horses, practicing archery, and teaching swimming." Shooting exercises such as airsoft guns are included in the recommended sunnah, because they are reinforced in other hadiths, namely the sunnah of the sport of "ar-ramyu" (throwing) and those who abuse the principle of throwing. The Prophet sallallaahu 'alaihi wa sallam said, "There are three lahwuns: you tame your horse, you shoot your arrows, you play with your family." [3]

This is in line with the government's plan to build the Surabaya Sport Centre. Its purpose is not only as an icon and a sports centre, as is the case at Gelora Bung Karno Jakarta. But other than that, the goal is for the wheels of the economy to turn because the construction of the Surabaya Sport Centre can reduce unemployment. But now the term is not used because it is now known as Gelora Bung Tomo. Located in Benowo, west of Surabaya, the place is far from the city centre. The government's goal in choosing the place is so that there is an even distribution of urban development which has been focused on the eastern and southern regions [4]. This is problematic because based on a survey conducted by the author, there are 25% of 56 respondents who are not willing to visit a place far from where they live. On this basis the author concludes that the place of design must be strategic. That is why the Muslimah Sport Centre is planned in Tambaksari. And as explained by the hadith above, Muslimah Sport Centre will apply the theme of Islamic Architecture in achieving its goals as a place for sports activities in accordance with Islamic law.

2. Theoretical Framework

2.1 Islamic Architecture

Islamic architecture is an architectural work that is in accordance with the Islamic view so that architecture that has an Islamic concept approach is said to be Islamic architecture. The Islamic Architecture approach is an approach that integrates rules that are guided by the Al-Quran and As-Sunnah into a design. So that the design can be a medium for interacting with each other, namely strengthening *hablum minallah*, *hablum minan naas*, and *hablum minal 'alamin*. So, Islamic architecture is not architecture that is in Arabia or buildings of worship / mosques only [5]. Al-Faruqi gives six attributes taken from the Qur'an with the aim that the work can be an optimal model. **First**, *abstraction*. Islamic expertise in everyday life takes on characteristic features to a certain degree. However, these normal depictions are often acknowledged to employ different desaturization strategies and styles, bringing about their own inconsistencies in their own regular depictions. **Second**, *the modular structure*. To be honest, Islamic craftsmanship is framed from disparate small parts that merge into one larger whole. Each piece offers the benefit of its own imperfections and obstacles so that it seems, after all, to be a piece that communicates beauty. **Third**, *sequential combination*. The mixture of the smallest parts so that it becomes something significant. Then, at that point, consolidate these parts without losing the people and quality of the smallest parts. Then it will make for a much more complicated blend arrangement. **Fourth**, *high-level repetition*. Frameable loops of smallest parts, isolated structures, and successive mixes. With that in mind it will introduce a large mix of redundancy. **Fifth**, *dynamic*. That Islamic art will always be able to keep up with the times and not become something that is formed without thought. Islamic art according to al-Faruqi cannot be understood with just one look, but Islamic art will present a perception to be seen repeatedly. This is to present an atmosphere of assessment of the majesty of Allah over all of His creation. So it takes a combination of parts to create an aesthetic formation. **Sixth**, *intricate details*. The level of complexity that arises in a work will be one of the attractions for someone to pay attention and focus their considerations to be transformed into the basic structure introduced in the plan [6].

In response to Islamic law, several applications have emerged in the design of buildings. Among them are Mashrabiya and Courtyard. Mashrabiya was developed to provide privacy (see figure 2.1.a). This mashrabiya design functions so that views from inside the building can still see out, but from the outside cannot see into the building [7]. While the courtyard house (see figure 2.1.a), it is stated that it is the oldest residential building and is still widely encountered and undergoing construction regeneration. A house with high walls with an open courtyard inside, a flat roof. This open space has a multipurpose function depending on the needs of homeowners such as doing home industry, cooking in the summer, processing crops, keeping pets, gardens, playing children, relieving fatigue after a day of work; but one thing that is actually the main supporting factor for this situation is the tradition (obedience to religion) which requires that the faces of women should not be seen by men who are not their mahram, and until now more and more are obeying. The women will be more free to open the veil (hijab) in this open yard [8].

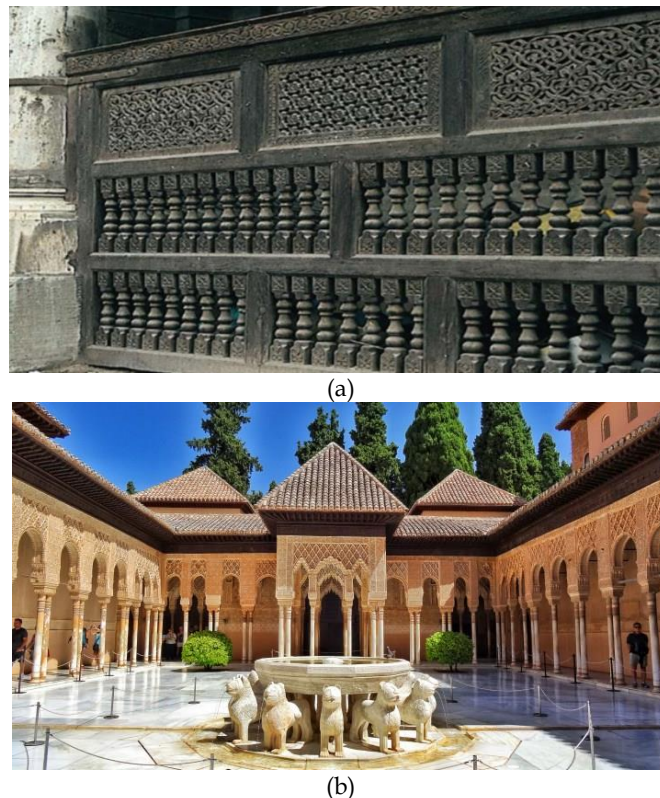


Fig. 2.1 the result of the application of Islamic architecture, a) Mashrabiya [5], b) Courtyard [6]

2.2 Theory Relating to Muslimah Sports Activities with Theme

The Prophet sallallahu 'alaihi wasallam said, "Women are a fitnah (a test). If he comes out, Satan beautifies her" (HR. At Tirmidhi no. 1173, authenticated by Al Albani in Sahih At Tirmidhi). The Prophet sallallahu 'alaihi wa sallam also said, "There is not a fitnah (a test) that is more dangerous for men than slander (a test) against women" (HR. Al Bukhari 5096, Muslim 2740) [9]. Islam does not restrict women from exercising. So that women who take part in sports activities such as archery, horseback riding, self-defence, and others, as long as they are allowed, as long as there are no syar'i violations and fulfill the conditions stated by the scholars. The limits of a woman's awrah with other women are the same as those of the same mahram, that is, it is permissible to show parts of the body where jewellery is placed, such as hair, neck, upper chest, arms, legs and calves. The proof is the generality of the verse in surah an-Nūr, verse 31. Allah Azza wa Jalla says: "And do not reveal their adornments, except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their sons. -the sons of their brothers, or the sons of their sisters, or the women of Islam." (an-Nūr/24:31) [10].

3. Methods

The method taken is mixed research between quantitative and qualitative method by Linda Groat and David Wang. Quantitative research depends on the manipulation of phenomena that can be measured by numbers; whereas qualitative research depends on non-numerical evidence, whether verbal (oral or written), experiential (film or notes about people in action) or artefactual (objects, buildings, or urban areas). Thus, within this model, quantitative research assumes an objective reality and a view of the researcher as independent of the subject of inquiry [11]. To get respondents, the author made a questionnaire from the Google Form, then the link for filling out the questionnaire was distributed to various Muslim women groups that the author was included in. In distributing the link, the author also provides notes to help spread the link to other Muslim women, especially those who live in the Surabaya area. So that 56 respondents were collected based on the random sampling. In this case, quantitative methods are used to find data from the questionnaire that has been conducted by the author. So that more specific numerical data is found for the needs of this Muslimah Sport Centre design. Qualitative research, however, assumes a subjective reality and a view of the researcher as interactive with the subject of inquiry. Qualitative research involves the study of the use and collection of various empirical materials. Using the tactics used by Karen Keddy in providing understanding from a nurse's perspective. However, in this case, the perspective of a Muslim woman will be used [11]. This perspective is important as a building foundation so that it can adapt to the needs of building users and applicable sharia regulations.

4. Result and Discussion

4.1 Facilities

To design the Muslimah Sport Centre, several facilities are needed that can support all the activities of building users in it. Among them there are six groups of facilities, namely receiving facilities, indoor sports, semi-outdoor sports, management, support, and services. The contents of the receiving facilities consist of guard post, visitor parking, manager parking, dropping area, lobby, waiting room, lounge, mini library, mini playground, lactation room, medical bay, toilet, courtyard, sport station and community room. Next is indoor sports facilities, which include gymnastics classes, gym classes, aikido dojos, changing rooms, swimming pools and bathrooms. For semi-outdoor sports facilities there are equestrian fields, horse stables, horse baths, equestrian equipment room, horse equipment and care room, horse manure disposal, food warehouse, sleeping hay shed, archery field, archery equipment room, jogging track, toilets, tribune, and post manager. As for the management facilities, there are director's room, deputy director's room, administration room, finance department room, operational room, meeting room, living room, front desk, kitchen, toilet, employee room, warehouse, dormitory, and CCTV room. Then for service facilities there are electrical rooms, pump rooms, janitors, and warehouses. Finally, the building is equipped with supporting facilities such as a prayer room, multipurpose building, and day care.

4.2 Layout

To achieve a good layout, of course, adjustments are needed to the needs of the building users. That's why in the questionnaire that the author has done, including there is a poll that needs to be filled out by respondents about the sports needs that need to be in the Muslimah Sport Centre later. Finally obtained data from 56 respondents as you can see in figure 4.2.1. Apart from these data, respondents also provided other inputs such as jogging and volleyball. But the number is less than 10%. From this data, it is then applied to buildings which are divided into two different sports facilities, namely indoor and semi-outdoor.

MUSLIMAH SPORT ACTIVITIES NEEDS

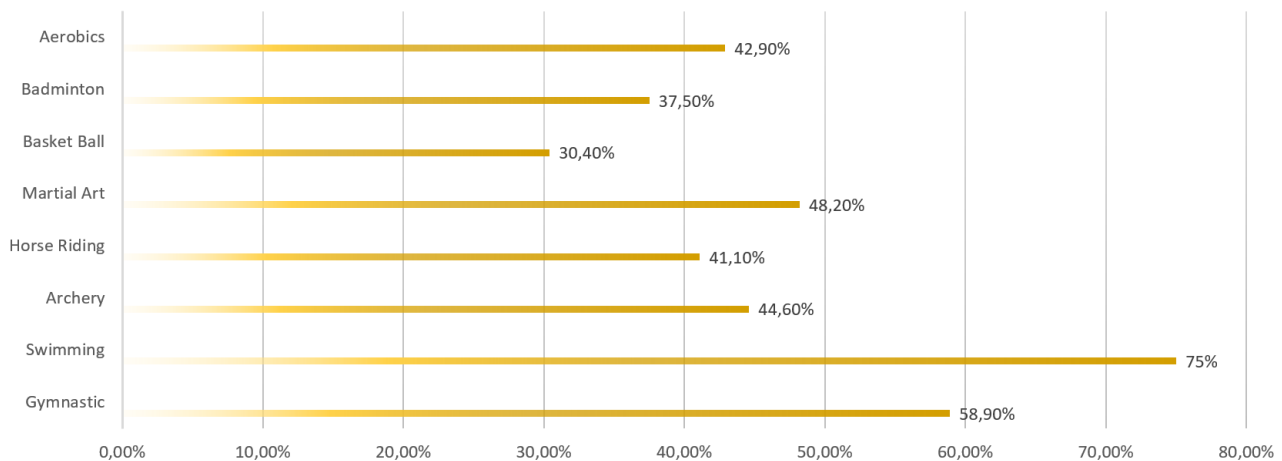


Fig. 4.2.1 Chart of Muslimah sport activities needs

This building has the concept of a linear land arrangement or order. With linear, visitors will be centred in entering through the lobby. Some things that need to be explained are the contents of the receiving facilities, which consist of guard post, visitor parking, manager parking, dropping area, lobby, waiting room, lounge, mini library, mini playground, lactation room, medical bay, toilet and courtyard. Everything is in front, with a courtyard as a transition, followed by a lactation room and a medical bay (see figure 4.2.2). With this path, it will be split into several goals from building users. From the courtyard, they can be directly integrated with the multipurpose building on the left. If visitors bring children, their children can be deposited in the day care which is on the right, next to the prayer room. The path to the prayer room from the courtyard is only for Muslim women. As for the manager, there is a special lane on the left or north of the building. The path directly takes managers to a special parking lot and the building where they work (see number 22 figure 4.2.2).

Upon their return from the multipurpose building, prayer room or day care, they will go to the sports station and community room after passing the lactation room and medical bay. The placement of the lactation room and the medical bay itself is in the middle of the building to make it easy to access, because it means that it will be closer than other indoor sports rooms and of course easily visible to the eye. This placement also has integration to the outside of the building, which is shown by number 22 in Figure 4.2.2. So, if you need fast treatment while in the medical bay, you can be rushed outside the building through the manager's parking lot, where the ambulance is placed.

Continued from the sports station and community room, after which visitors if they keep going forward without climbing the stairs, they will go to the swimming pool. The placement of the sports station which is located before the swimming pool and other sports facilities, is so that visitors who do not have preparation or if there is a lack of preparation, can buy or rent the equipment needed when exercising. Meanwhile, the community room functions more as a route to finish exercising, because there Muslim women can rest, eat, and hang out with their sports community friends.



Fig. 4.2.2 The part shown in red is the receiving facility area, while the blue colour indicates the pergola

By passing the sports station and community room, visitors will enter the swimming pool area. In this swimming pool area, there are two pool options that visitors can choose from. Standard pool with a depth of 140 cm and a shallow pool for children with a depth of 80 cm. But before heading to the swimming pool, they can change clothes and put their belongings in the lockers that have been provided to the left of the entrance. The children's pool has a slide that is quite wide, with around the pool area there are several lounge chairs to sit on. There is also a special pool receptionist who functions as a supervisor and to serve the needs of visitors (see figure 4.2.3).

Back on the linear path, before visitors enter the swimming pool area, they will be separated again to the right or left. By choosing the right path, which is shown in figure 11 figure 4.2.2, visitors can practice archery at close range. This facility is to accommodate those who have just learned archery, while for those who are already professionals, they can continue their journey to number 14 in figure 4.2.2. If visitors to the Muslimah Sport Center want to go to semi-outdoor sports areas such as archery and horseback riding but do not bring equipment, then from the linear path before the swimming pool it will be faster to choose the left path so they can go to Horseback Archery Station. Here also provided equipment for riding along with a changing room.

Visitors who already have complete equipment can choose the desired facilities such as professional archery (see number 14 figure 4.2.2), professional horse riding (see number 15 figure 4.2.2), or just want to learn to ride (see number 16 figure 4.2.2). This professional class difference adjusts to the size of the applicable field standards. Like the length of the archery line that reaches 70 meters. As for the professional equestrian field, there are stands for women who accompany Muslim women on horseback,

as well as for those who are waiting their turn to enter. The stands are quite high because the fence that surrounds the field is as high as a human when standing but can still see the human head while riding a horse, so that a Muslim woman who is riding can still be monitored if something happens, but also her body is kept from the view of the opposite sex. This is because the part shown in figure 17 figure 4.2.2 is where the manager of the equestrian and archery field is located. The manager is a man, but if in the future it can be replaced by a woman, it can perfect the sharia system built in the building. They are the men who are present to handle the horses in the stables and manage the waste of horse manure (see number 19 figure 4.2.2).

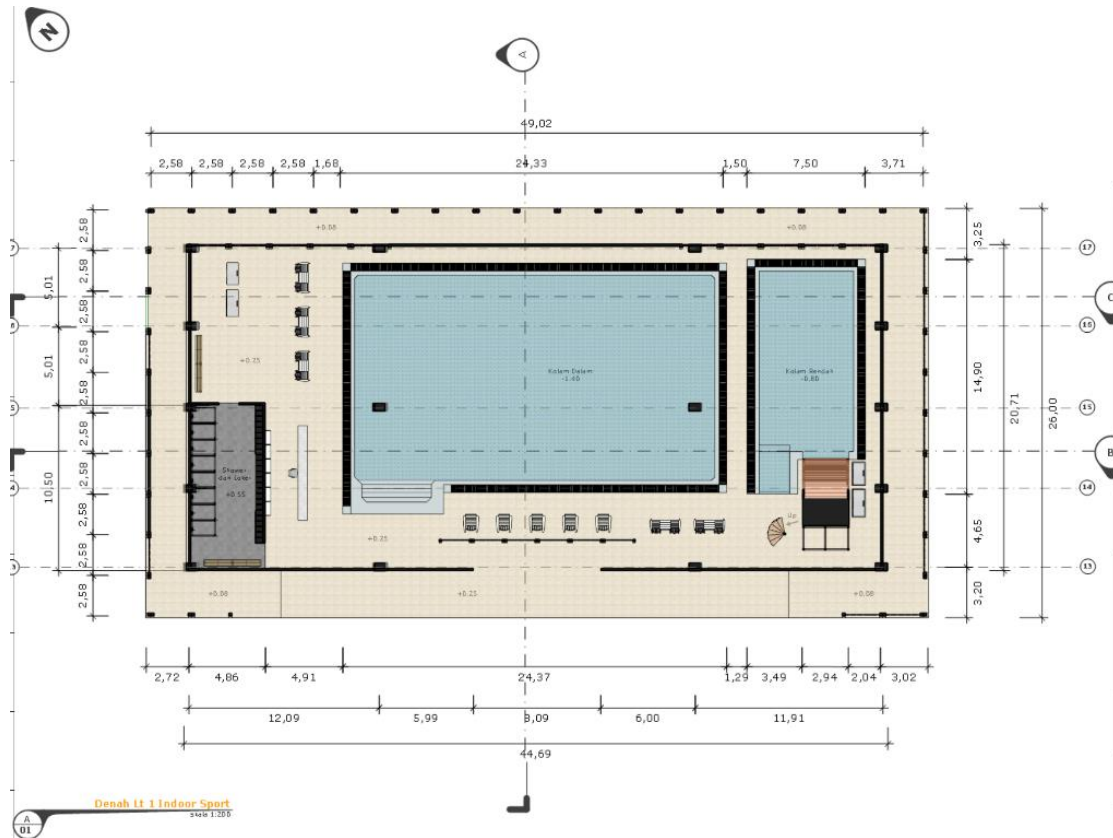


Fig. 4.2.3 Swimming Pool

4.3 Islamic Values on Layout

Some things that need to be explained are the contents of the receiving facilities, namely the sequence described in point 4.2, starting from the guard post to courtyard as a transition and then followed by the lactation room and medical bay. It aims to separate the Muslim zone from Muslim women. Of course, this is also to protect the privacy of Muslim women (see figure 4.3.1). The image shown in blue indicates the area is specifically occupied by Muslims. Meanwhile, apart from that area, it is specifically occupied by Muslim women. This separation is easier to implement because it uses a linear order, so that building users are directed to certain masses and spaces in sequence that adjusts the closeness of the relationship and gender differences.

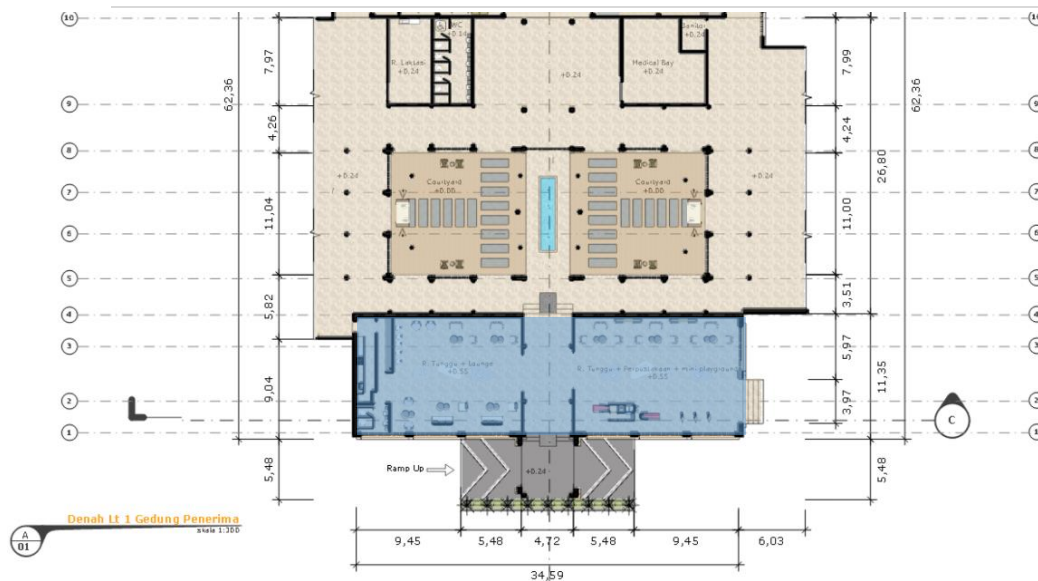


Fig. 4.3.1 First Floor Plan

As previously explained, going to the prayer room from the courtyard is only for Muslim women. The men's path is provided outside the building by way of the path from the mini library, then walking to the right of the building. There is a special path that connects from the mini library to the prayer room. Or you can go directly from the parking lot to enter the prayer room. With a flow like this, it can reduce the intensity of Muslim women's encounters with Muslims in the building.

Apart from the visitor side, there are problems where the management building is related to outside parties. So, if someone has business with the management, there is a possibility that the outside party is a man. So that there is no gap to see Muslim women who are exercising, the road is separated from the main route that has been described previously. This special path is also a way for managers who work to take care of horses. After going through this path, they will pass through the pergola, then where the stands are, and end up at their basecamp at number 17 figure 4.2.1. This factor makes the design of the fence that surrounds the building is made high and massive, so that if at any time the management passes (which will be very limited in hours or times with few or no visitors), Muslim women who are riding or archery do not seen by them.

This is the result of an analysis of the proximity of spatial functions, the application of linear land arrangements or order, and the zoning division between public spaces that can be accessed by men and those that cannot be accessed by them. So that Muslim women can work more comfortably and their privacy is kept (see figure 4.3.2).



Fig. 4.3.2 Isometric View

5. Conclusion

The design of the Muslimah Sports Centre Surabaya can be a problem-solving tool for Muslim women who have difficulty in exercising and at the same time become a field of da'wah, so the sunnah of the Prophet sallallaahu 'alaihi wa sallam goes forth. Because the biggest vision of the Muslimah Sport Centre is to create a cultural system for better religious behaviour by understanding things that have been explained in the Al-Quran and As-Sunnah. The fruit of knowledge is practice. So that Muslim women who already know their knowledge can more easily apply their knowledge about being a Muslimah, which is something special because she cannot show her beauty to just any man, especially when she does sports. The trick is to apply a linear land arrangements or order, and the zoning division between public spaces that can be accessed by men and those that cannot be accessed by them. Another step taken is the application of the Mashrabiya element as a barrier to see the other side from one point of view. Then also the application of the Courtyard which in this building serves as a transition zone. As well as attention to the height of the fence and building barrier to keep Muslim women from the eyes of non-mahram men. These steps will allow Muslim women to be more comfortable in their activities and maintain their privacy. Because the aim of this study is to provide an understanding that architecture not only serves as a basic reference for developing buildings and their architectural elements, but it can also provide an understanding and learning about how to behave in accordance with the Qur'an and Sunnah inside the building, so that we will not violate Islamic law.

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