

## Maintaining Social Sustainability through the Boundary Formation of Sacred Spaces in Moslem Dwellings

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**Abstract.** This paper addresses the issue of social sustainability in the daily spatial practices in dwellings. In particular, it discusses the establishment of sacred spaces in the everyday activities of Moslems in their dwellings, as manifested through the boundaries between clean and dirty zones related to religious rituals. The study employed a qualitative approach and the use of a case study as the method. The case study consists of six Moslem dwellings in urban areas, using in-depth interviews and observations to obtain data about the activities and behaviors of the dwellers. The boundaries between clean and dirty zones were found to be established based on the journey of footwear in the house. The formation of these boundaries could be considered a mechanism for maintaining the place's sustainability—a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred places was established through social agreement on the use of spaces and the boundaries defined for temporary spaces.

**Keywords:** Moslem dwelling; Sacred spaces; Social sustainability; Spatial agreement; Temporary

### 1. Introduction

Sustainable development goals are defined by four inseparable sustainability aspects: environmental, economic, legal, and social sustainability (Suwartha et al., 2018). One of the goals of social sustainability is the achievement of well-being and quality of life through connection between the built environment and social experience (Vallance et al., 2011). The social sustainability goal will not succeed without the community, so it is important to understand the role of the community in maintaining sustainability and promoting well-being in the daily living environment.

Social sustainability emphasizes the preservation of social values, cultural traditions, and ways of life (Vallance et al., 2011). Culture interacts with cultural identity to influence both individual and collective values (Gudykunst et al., 1996). Cultural identity is an individual's sense of self that comes from the formal or informal membership of a group "that transmits and instils knowledge, beliefs, values, attitudes, traditions, and ways of life" (Jameson, 2007). It is important to consider cultural identity in order to understand a community's values (Gudykunst & Nishida, 2000). Cultural identity is important as a frame of reference for how individuals define themselves and how they respond to their social relationships (Gudykunst et al., 1996). Therefore, it is important to maintain cultural identity in order to maintain the social sustainability of a particular community.

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This paper addresses the issue of social sustainability as manifested in how societies maintain their cultural identities through daily spatial practices in their dwellings. Culture is built into the structure of space and place (Panjaitan, 2017). The main issue addressed in this study is how to maintain place sustainability in relation to cultural and religious practices. Specifically, the objective of this study is to explore the presence as sacred spaces within Moslem dwellings. The discussion of sacred spaces in dwellings is important because they are the medium that accommodates spiritual needs, which are ultimately related to the well-being of a dwelling's inhabitants. A sacred spaces accommodates the relationship of a person or community with "the other." The presence of a sacred spaces is an important aspect of maintaining social sustainability in the dwelling since the dwelling needs to be the place inhabitants can instill the values of life. The study of sacred space and religion continues to intersect with everyday habits and behaviors; environmental beliefs, attitudes, and practices; social mobility, hybridity, and identity; relations between private and public space; and geopolitics and territorial imaginations (Della, 2015).

The idea of sacred spaces in general, is related to divinity. In any religion, a sacred spaces in the dwelling is often associated with the existence of a particular kind of object, like an altar or a family temple. As such, a sacred spaces is often a particular place to perform a religious ritual. However, in Islam, prayer can be performed anywhere as long as the particular spatial requirements are met. For Moslems, the practice of compulsory five-times-daily prayer means that many spaces can be considered sacred, as they may conduct their daily activities in different spaces throughout the day. The requirement for sacred spaces in Islam refers to the necessity for prayer activities to be in accordance with Islamic law, namely the requirement for cleanliness (places without *najis* and *hadats*) and an exact orientation to Kaaba. This is quite different from the concept proposed by Jackson and Henrie (2009), where the requirements of sacred spaces are to be divided into three levels: mystico-religious (related to beliefs), homeland (ancestral/homeland), and historical ties. Meanwhile, Levi and Kocher (2013) defines sacred spaces as a phenomenon of experience, behavior regulation, and aspects of identity. These broad understandings may explain various dimensions of sacred spaces; however, for the purpose of this study, we will focus on the establishment of sacred spaces as related to the requirement of cleanliness in Islamic law.

## 2. Boundary Formation as a Strategy to Maintain Identity

In establishing the concept of a sacred spaces as a space of worship, the idea of "clean" could be manifested both physically and non-physically. This study will explore how the spatial boundary formation system of clean-dirty, which might be both tangible and intangible, is established in the context of sacred spaces in dwellings. The boundary formation system may reflect the social role of inhabitants maintaining their cultural identity in their dwelling. The establishment of the boundaries of sacred spaces in the dwelling is considered an individual interpretation of the requirements for a sacred space. This paper argues that the spatial practice of fulfilling the requirement for cleanliness reflects a mechanism to maintain social sustainability—a way to maintain cultural identity through religious routine in a spatial setting.

Cultural experience is an event specifically for a group of individuals with shared beliefs, values, traditions, customs, practices, and languages (Berry and Candis, 2013). Values describes our feelings about the importance of something in our daily lives. Values are things that are considered good or desired by people in a culture (Adams, 2015). The cultural and religious experiences of communities often play a central role in determining their worldviews and the ways in which they understand their own circumstances (Halafoff

and Clarke, 2018). Cultural values based on culture identity have a direct influence on behavior (e.g., through cultural norms and rules), but there are also indirect effects through the socialization process, when people learn individual values (Gudykunst et al., 1996). Some norms are related to politeness, such as taking shoes off at home (Adams, 2015), but one very strong influence on identity is religion (Adams, 2015). It is then possible to consider religious practices in everyday life as a way that people establish their cultural identity.

In everyday life, Moslem communities perform religious rituals, namely the five-times-daily prayer. These prayers may be performed in mosques, which are specially dedicated for prayer, and at home. When prayer is performed at home, where the spaces also accommodate other daily activities, boundary formation to define a sacred space suitable for prayer according to Islamic law becomes important. Spatial boundaries are formed as the mechanism to regulate the use of spaces. The understanding of the spatiality of domestic activities requires a comprehension of the details of how activities are performed (Yatmo and Atmodiwigyo, 2013). In the context of everyday living spaces, the formation of architectural spaces can be established through the presence of everyday items (Yudistira et al., 2019). Therefore, the formation of boundaries can be understood by looking into the use of space and objects involved in everyday activities. In addition, the movement of inhabitants also plays an important role in relating the body to the space it occupies (Franck and Lepori, 2000). This paper attempts to examine the formation of spatial boundaries by looking into the role of everyday objects and inhabitants' movement and argues that how spatial boundaries are defined may reflect the intention to maintain a particular identity in a particular setting.

In studying boundary formation in relation to a sacred space, it is interesting to note that there might be various ways of establishing the boundaries between clean and dirty—to avoid contact with dirty matter categorized as *najis*. In Islamic law, clean means not *najis* and *hadats*. *Najis* is material dirty, and *hadats* is immaterial dirty (Sarwat, 2018). The repeated practices in a spatial setting could define the identity of the place (Yatmo et al., 2013). In the context of a dwelling, however, there are various repeated practices by the inhabitants in their everyday life. The practice of daily prayer carries particular "clean" requirements, which may not be needed for other routine practices. This paper attempts to identify the kinds of boundary-establishing practices necessary to define the sacred space for prayer, within the context of everyday activities of the dwelling. It offers the benefit of understanding the formation of space based on boundary establishment for cultural practice.

### 3. Methods

This study used a qualitative approach. The method employed is a case study, with the intention to explore an issue through several cases within a particular context (Cresswell and Poth, 2016). The cases consist of six dwellings inhabited by Moslem families of more than one person located in urban areas in Bekasi, Jakarta, and Surabaya. The cases were chosen to represent the behavior of the residents in relation to their religious practice. Footwear is the main object of study because its uses are related to the distinction between clean and dirty space, between sacred and non-sacred space. Particular footwear might be used to protect feet on surfaces that are considered dirty, while other footwear might be used only on surfaces that are considered clean.

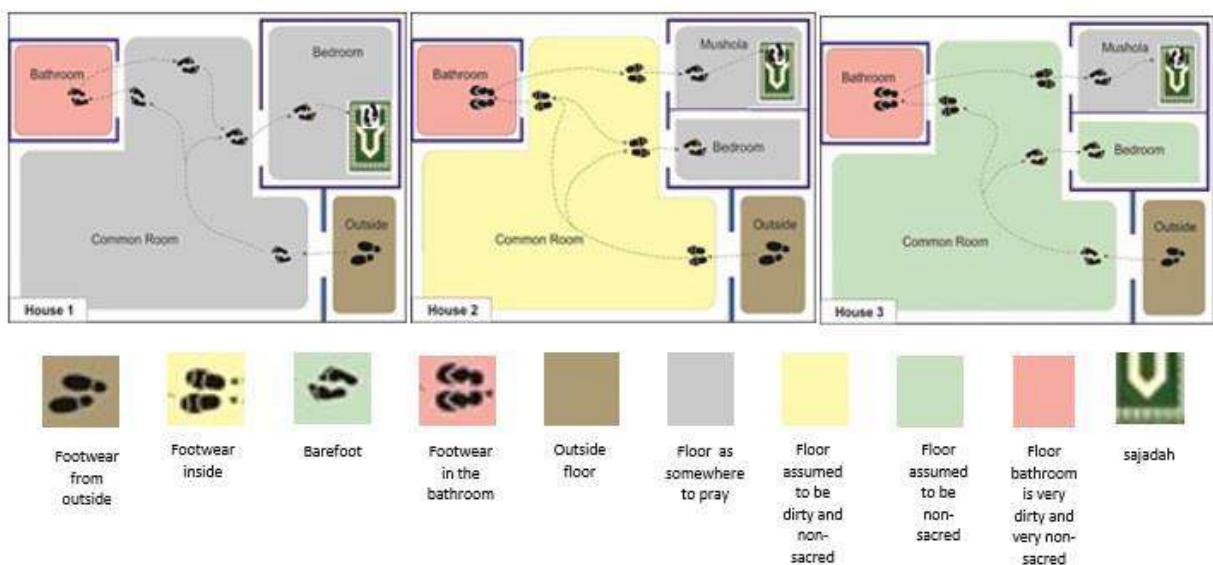
In tracing the journey of footwear in the dwelling, we observed the inhabitants' behavior when putting on, taking off, and changing footwear inside in dwelling. In-depth interviews were also conducted with the inhabitants to reveal their interpretation of

Islamic law regarding clean-dirty and how they manage to achieve cleanliness in their space for prayer. The analysis was performed by mapping the journey of the footwear in relation to the spaces. The analysis also how the transition occurs between clean and dirty zones. But, case study method is that the studies do not intend to make generalizations about boundary formation; each case reflects the uniqueness of boundary formation for the sacred space in that dwelling. The findings from the journey of footwear are analyzed to see how it becomes the basis of boundary formation and how it relates to the inhabitants' interpretation of sacred space in everyday living space.

#### 4. Results and Discussion

##### 4.1. The Establishment of Boundaries for Sacred Places through the Journey of Footwear

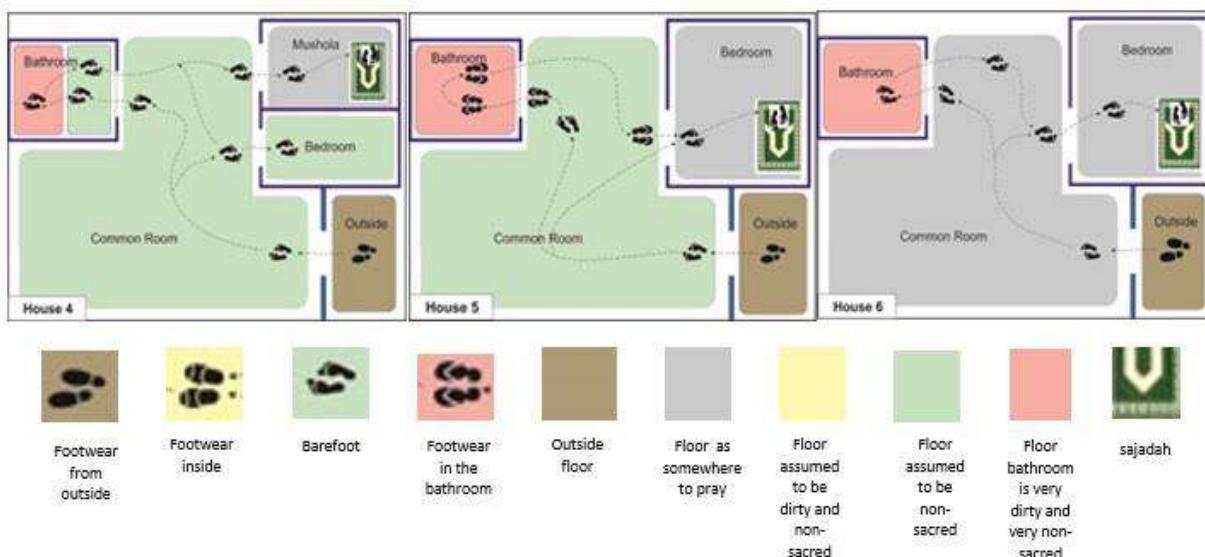
The formation of boundaries for sacred spaces in Moslem dwellings found in this study could be understood by looking at the journey of footwear throughout the spaces: from spaces outside the dwelling to spaces inside the dwelling, including the common rooms, toilets, bedrooms, and prayer rooms. The diagrams in Figures 1 and 2 illustrate the journey of footwear in the six studied dwellings. Houses 2, 3, and 4 have a *mushola* as a dedicated prayer room; houses 1, 5, and 6 do not have one. The residents used the bedroom and other parts of the houses for prayer. For the purpose of this analysis, the floor plans of each dwelling are abstracted into the general configuration of the main spaces in the house; thus, they do not reflect the exact spatial configuration. Each diagram shows the use of different types of footwear (shoes, slippers, barefoot) in different rooms, and the description illustrates in more detail the practice of wearing footwear in each informants families. All the informants share the same understanding that the outside world is considered dirty. Thus the footwear worn outside is exposed to *najis* and thus can be used for outside space only. However, they differ in the use of sandals and bare feet in different spaces.



**Figure 1** Journey of footwear in Houses 1, 2, 3

In House 1, the house should be entered barefoot. The floor of the house is seen as a sacred zone, so removing footwear is required. This zone could be used as a space for prayer when there are guests or family congregations on the condition that it is cleaned thoroughly to ensure that there is no *najis*. Activities in the toilet and *wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on the *sajadah* in the bedroom. Thus it is considered

a sacred space. In House 2, outside footwear is exchanged for house slippers when entering the house. Slippers are worn in all spaces except the toilet, bedroom, and prayer room. Slippers are exchanged for special toilet slippers when entering the toilet, then exchanged back to house slippers when leaving the toilet. Slippers are taken off in front of the prayer room or the bedroom. Prayer is performed using the *sajadah* as a sacred space. In House 3, the house should be entered barefoot. The floor of the house is a clean zone but not guaranteed to comply with the cleanliness requirement for prayer. Toilet slippers are worn when entering the toilet; after performing *wudhu*, they are exchanged for other slippers when moving from the front of the toilet to the *mushola*. These slippers are taken off in front of the *mushola*. Prayer is performed in the *mushola* using the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house.



**Figure 2** Journey of footwear in Houses 4, 5, 6

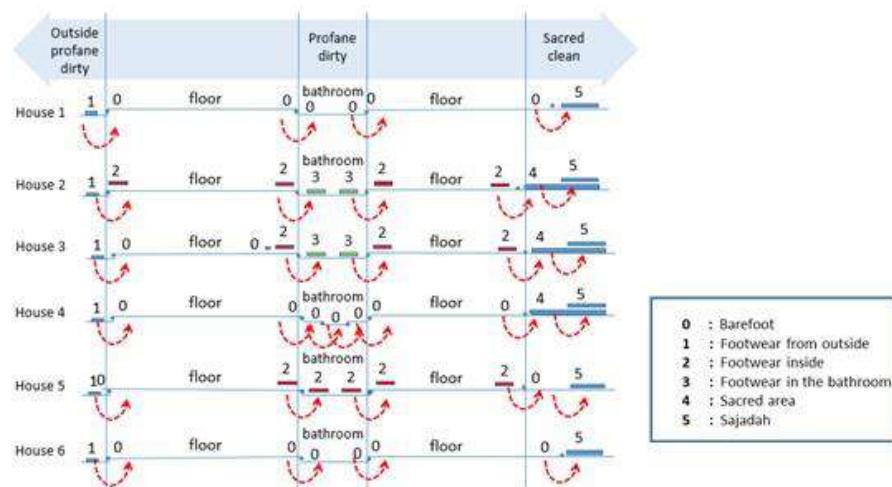
In Houses 4, 5, and 6, the house should be entered barefoot; the floor of the house is a sacred zone so removing footwear is required. But they differ in the use of footwear inside the house. In House 4, the activities in the toilet are performed without slippers. But in this house, there are dirty and clean zones inside the toilet. The *wudhu* space is the transition zone where purification activities are performed after using the closet. Movement from the toilet to the *mushola* for prayer is performed barefoot. In House 5, slippers are worn when entering the toilet, after leaving the toilet, and until reaching the front of the bedroom, where they are taken off. Prayer is performed inside the bedroom with the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house. In House 6, similar to House 1 the house common space could be used as a space for prayer when there are guests or family congregations on the condition that it is cleaned thoroughly to ensure that there is no *najis*. Activities in the toilets and *wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on the *sajadah* in the bedroom; thus, it is considered a sacred space.

A previous study by [Ozaki and Lewis \(2006\)](#) explored the relationship between boundaries and footwear from a socio-cultural perspective. That study suggests that culture is very influential in determining the interpretation of inside as clean and outside as dirty. In some cases in this study, all the space inside the house is considered clean, so all external footwear must be removed before entering the house and replaced with indoor footwear. Violation of this rule is considered an act of disrespect to the householder. The

practices illustrated by the journey of footwear in the present study suggest that the exchange and removal of footwear not only relates to the distinction between inside and outside space as clean and dirty but also to the perceived level of sacredness of space in relation to prayer. The journey of footwear reflects the different levels of sacredness and the movement between those areas, as will be explained in the following section.

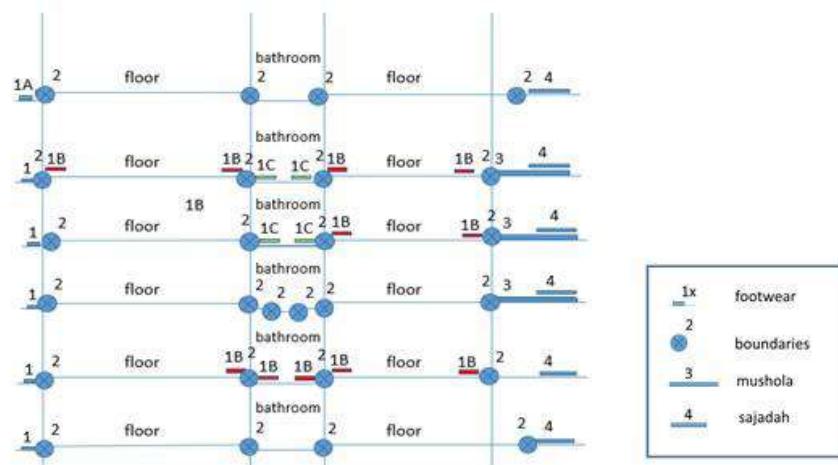
#### 4.2. Movement between the Sacred (Clean) and Non-sacred (Dirty) Areas

Based on the illustration of six case dwellings, there are several patterns of movement throughout spaces in the house as illustrated in Figure 3 that indicate the different level of cleanliness that suggest the status of a sacred space. There are some areas in which the status of sacredness depends on the inhabitants' agreement about the space. The movement with different types of footwear, from any activities to *wudhu* to prayer (houses 2, 3, 5 used footwear and houses 1, 4, 6 used barefoot from bathroom) suggests the shifting status of sacredness. A *mushola* with a *sajadah* on its floor is considered a space with the highest level of cleanliness, thus the most sacred.



**Figure 3** Movement between boundaries of sacred places

Figure 4 illustrates the formation of boundaries by different everyday objects in each of the six cases.



**Figure 4** Formation of boundaries by footwear, spatial definition, and *sajadah*

Some of the boundaries are defined by a change of footwear, which marks a change in the degree of sacredness, identified by the use of outside footwear, house slippers, bathroom slippers, and bare feet. The boundaries are defined by what happens during the movement of the inhabitants through the different spaces, such as from outside to inside and from *wudhu* to *mushola*. Another mark of sacredness is the presence of the *sajadah* located on the floor of a particular space, which defines the area as sacred for prayer.

Based on the description of the journey of footwear in the previous section, there are several patterns that can be identified. First, all informants agreed that the outside of the house is considered dirty, so the transition inside is marked by the removal of outdoor footwear or the change into indoor footwear. Second, the sacred space of prayer could be in the form of a permanent space—the *mushola*—or in the form of the temporary space, defined by a *sajadah* laid on the floor. Both the *mushola* and the *sajadah* are considered a sacred space that complies with the requirement of sanctity; only after performing *wudhu* would the person enter this space to perform prayer.

Third, the informants show different understandings of the level of cleanliness and sacredness of the other spaces in the house. In some cases, the common rooms are considered sacred spaces that can be used as a space of prayer; in others, there is no guarantee of cleanliness in the common spaces in the house, so they are still considered a space with *najis*. Such differences are reflected in the practice of wearing footwear or being barefoot inside the spaces in the house. Fourth, the bathroom is considered a space with much *najis*. In responding to this situation, some informants wear special slippers in the toilet as a way to protect the body from being exposed to the *najis*. Meanwhile, some informants believed that by washing their feet, they had been separated from the *najis*. Finally, in some cases, the movement between spaces is marked by the use of footwear after *wudhu* to protect the feet from being exposed to *najis* before reaching the *sajadah* or *mushola*. This transition will be discussed further in the following section.

#### 4.3. Footwear, Sajadah, and Mushola Floor: Transition between Clean and Dirty

Further analysis of the journey of footwear in the dwelling suggests that besides the definition of clean and dirty assigned to particular spaces—such as the *mushola* as the permanent sacred space—the practice of wearing footwear and the laying of the *sajadah* on the floor play an important role in defining cleanliness or sacredness of a space.

Figure 5 illustrates the journey of footwear to sacred space in dwelling. First, wearing sandals could be considered an action to maintain sanctity to be in compliance with the religious requirements of cleanliness. As a way to protect the feet from exposure to *najis*, footwear serves as a transitional element. It is important to maintain a person's cleanliness when they are moving from the *wudhu* space to the space for prayer. Thus the footwear becomes a moving boundary between the clean feet and a floor that may contain *najis*. However, when the person reaches the *sajadah* or *mushola*, these sandals are removed. This point becomes the transitional boundary between the sandals and the *sajadah* or *mushola* floor.



**Figure 5** Sandals as transitional sacred place

Second, the *sajadah* becomes a temporary sacred space created by the inhabitants, which has an important role in changing the meaning of the space. The laying of the *sajadah* on the floor transforms the meaning of the space—from a mundane to a sacred space for prayer. Those are seen Figure 6. Sajadah is as temporary sacred place in dwelling. Generally, the activities of prayer takes a minute; therefore, the role of the *sajadah* becomes a temporal definition of a sacred space. In this case, the condition of a sacred space is not permanent and absolute.



**Figure 6** *Sajadah* as a movable and temporary sacred place

#### 4.4. Definition of Sacred Space through Boundary Formation

A sacred space is produced from the relationship between a ritual and the space (Bell, 2009). The status of a sacred space stems from human mentality. Epistemologically, the status of a space is related to how the creators of the space read an event; it depends on how space occurs and functions, how the practice is related to the creator of the space, and how the underlying events and rules are implemented by the creators and users of the space (Lefebvre, 2001).

Most sacred spaces appear in the minds of humans (Henrie, 1972). The attachment to the sacred space depends on the perception of sacredness, which then forms a unique feeling of sacredness. The sacred space is always distinguished from other spaces. This is because of the existence of certain rituals which mark the value of a space's sacredness. As found in this study, the marking of sacred zones as spaces for prayer is performed through the creation of boundaries. The sacred space in the dwellings appears when constructed and interpreted as a sacred space through the establishment of boundaries.

A *sajadah* physically appears as a piece of cloth sized approximately 70cm × 100cm; however, when it is laid on the floor as a prayer mat, it is interpreted as a space for prostration to God. The act of laying the *sajadah* on the floor is an act of defining the boundary for a sacred space. It temporarily gives meaning to the floor that was previously perceived as an ordinary space, which then becomes ordinary again when the prayer is finished. A similar thing could be understood in the act of changing footwear throughout the house. The wearing of footwear defines the boundary between spaces—ones that are clean and not requiring footwear and ones that are not clean, thus requiring footwear. Boundaries are interpreted as physical boundaries and zone separators. Boundaries contain symbolic meaning as the markers of the separation between the mundane and the sacred (Lamont and Molnár, 2002). However, the validity of boundaries involves social aspects. The practice of boundary formation and the compliance with this boundary formation system depends on the agreement of the members of the community. In the case of boundary formation of sacred spaces in Moslem dwellings, if the members of the family or outsiders do not understand the rules of this boundary formation, this person may not take off outside footwear when entering the house. In this way, this person violates the meaning of the sacred space previously established by an agreement among the inhabitants. Social agreements on value formation need routine maintenance.

#### 4.5. Boundary Formation as a Way to Maintain Social Sustainability

Social sustainability is achieved as a negotiation between physical aspects and social aspects of design; it addresses how the physical environment can support social and cultural life, with a system of community involvement. It is a process of achieving the well-being of society through the understanding of community needs (Seligman, 2011; Huppert and So, 2013). The process of creating sustainable spaces and achieving well-being goals need to begin with understanding what people need from their living environment (Rasouli and Kumarasuriyar, 2016). It becomes the responsibility of architecture to meet not only functional and creature comfort, but also spiritual comfort (Mockbee, 2001) in such a way that architecture could be an expression of values (Foster, 2014).

The establishment of sacred spaces in the dwelling could be seen as a way to maintain the identity of the inhabitants and to express the values related to religious belief and practice. The presence of sacred spaces reflects the cultural identity of Moslem families, as an expression of values held by the members of a Moslem society (Gudykunst and Nishida, 2000). The journey of footwear becomes a way to understand how the boundary of sacred space is constructed through the act and movement of the residents and how such boundary formation is related to the social agreement regarding the uses and sacred meaning of space. The interesting findings of this study are that the boundary formation of sacred space and the degree of sacredness is created not only by the rigid definition of space but also by the act and movement of the inhabitants and the presence of the *sajadah* as a temporary sacred space. This suggests that sacred space in dwellings can be present both permanently and temporally, based on the needs and desires of the inhabitants.

The establishment of the boundaries through the journey of footwear indicates how the cultural identity of its inhabitants in the dwelling. In this case, the values of sacred spaces and sanctity of spaces are achieved through the everyday acts of the inhabitants. The establishment of rules regarding sacred and non-sacred spaces and where to have footwear or be barefoot is a manifestation of the social agreement regarding inhabitants cultural and religious values. It suggests the role of the actors in an attempt to maintain the social sustainability of their living environment.

### 5. Conclusions

The agreement regarding the use of footwear in a dwelling is a way to establish the boundaries between clean and dirty areas, between sacred and non-sacred areas. The formation of these boundaries could be considered a mechanism for maintaining the space's sustainability—a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred spaces is established through a social agreement on the use of spaces and the boundaries defined for temporary spaces. The boundaries are established through the acts of wearing, changing, and taking off footwear; the assignment of a particular room—the *mushola*—as a sacred space; and the laying of the *sajadah* on the floor for prayer. This suggests that the boundaries of a sacred space could be established as permanent as well as transitional and temporary. The agreement of the inhabitants regarding the use of and requirements for a sacred space is a way to maintain the social sustainability of the dwelling. It indicates that sacred spaces exist as a product of a society in relation to activity and time.

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# MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES<sup>[1]</sup> IN MOSLEM DWELLINGS

## ABSTRACT

This paper addresses the issue of social sustainability in the daily spatial practices ~~of-in~~ dwelling<sup>[2]</sup>s. In particular, it discusses the establishment of sacred places in ~~the~~ everyday activities of Moslems in their dwellings<sup>s</sup>, as manifested through the boundaries between clean and dirty zones related to ~~religious, ritual activities~~<sup>[3]</sup>. The study employed a qualitative approach, and the use of a case study as the method. The case study consists of six Moslem dwellings in urban areas, ~~through-using~~ in-depth interviews and observations to obtain data about the activities and ~~behavioursbehaviors~~ of the dwellers. The boundaries between clean and dirty zones were found to be established based on the journey of footwear in the house. The formation of these boundaries ~~of sacred place~~ could be considered ~~as~~ a mechanism for maintaining the place's sustainability, ~~as~~ a way to maintain the cultural identity of Moslems in their dwellings<sup>s</sup>. ~~The sustainability of sacred places was-was~~<sup>[4]</sup> established through ~~the~~ social agreement on the use of spaces and the boundaries defined for temporary places.

**Keywords:** Social sustainability, sacred place, spatial agreement, temporary, Moslem dwelling

## 1. INTRODUCTION

Sustainable development goals (SDG) <sup>[5]</sup>~~is-are~~ defined by four inseparable sustainability aspects: environmental, economic, ~~law~~legal, and social sustainability (Suwartha et al., 2018). One of the goals of social sustainability is the achievement of well-being and quality of life ~~by~~ through ~~connecting~~connection between the built environment and social experience (Vallance et al., 2011). The social sustainability goal ~~in society~~ will not succeed without the ~~role of the~~ community, so it is important to understand the role of the community in maintaining sustainability and promoting well-being in ~~the~~ daily living environment.

Social sustainability emphasizes the preservation of social values, cultural traditions, and ways of life (Vallance et al., 2011). Culture interacts with cultural ~~identity~~<sup>[6]</sup> to influence both individual and collective values (Gudykunst et al., 1996). Cultural identity is an individual's sense of self that comes from the formal or informal membership of a group "that transmits and instils knowledge, beliefs, values, attitudes, traditions, and ways of life" (Jameson, 2007). It is important ~~that to consider~~ cultural identity ~~is considered~~ in order to understand ~~the-a~~ community's values ~~held by a community~~ (Gudykunst & Nishida, 2000). Cultural identity is important as a frame of reference for how individuals define themselves and how they respond to their social relationships (Gudykunst et al., 1996). Therefore, it is important to maintain cultural identity in order to maintain the social sustainability ~~in the context~~<sup>[7]</sup> of a particular community.

This paper addresses the issue of social sustainability as manifested in how ~~society~~societies maintains ~~the attachment of~~ their cultural identit~~ies~~<sup>[8]</sup> ~~through~~<sup>[9]</sup> ~~daily spatial practices~~ in their dwellings ~~in their~~<sup>[10]</sup> ~~daily spatial practices~~. ~~Cultural~~ Culture is ~~rafted~~built into the structure of space and place (Panjaitan, 2017). The main issue addressed in this study is ~~on~~ how to maintain place sustainability in relation to cultural and religious practices. ~~In p~~Specifically~~particular~~, the ~~study~~ objectives of ~~this~~ study is to explore the ~~presence~~ of worship space as sacred places <sup>[10]</sup> within ~~the~~ Moslem dwellings. The discussion of sacred places in ~~the~~ dwellings<sup>s</sup> ~~becomes~~<sup>[11]</sup> is important because ~~sacred place~~<sup>[12]</sup> ~~they~~ are ~~present as~~ the medium ~~to that~~ ~~accommodates~~<sup>[11]</sup> the spiritual needs, which are ~~eventually~~ultimately related to the well-being of ~~its-a~~ dwelling's<sup>[12]</sup>.

inhabitants. ~~The~~ ~~A~~ sacred place ~~accommodates~~<sup>[.13]</sup> the relationship of a person or community with "the other". The presence of a sacred place is an important aspect of maintaining social sustainability in the dwelling since the dwelling needs to be ~~the place where~~ the ~~place~~ inhabitants ~~could can instil~~ ~~instill~~ the values of life<sup>[.14]</sup>. The study of sacred space and religion continues to intersect with everyday habits and ~~behaviours~~<sup>[.15]</sup> ~~behaviors~~ with environmental beliefs, attitudes, and practices; with social mobility, hybridity, and identity; with the relations between private and public space; with and geopolitics and territorial imaginations (Della, 2015).

The idea of sacred places, in general, is related to divinity. ~~In a~~ Any religion<sup>[.16]</sup>, is the ~~identification of~~ a sacred place in the dwelling ~~is~~ often associated with the existence of a particular kind of ~~places~~. ~~These are~~ ~~object~~s as ~~like~~ an altar or a family temple ~~and so on~~. ~~As such~~<sup>[.17]</sup>, ~~A~~ sacred place is ~~often~~ a particular place ~~where~~ to perform ~~a~~ religious ~~practieer~~ ritual. However, in Islam, ~~the~~ prayer ~~could can~~ be performed ~~any~~everywhere, as long as the particular spatial requirements<sup>[.18]</sup> are met. ~~For Moslems, T~~he ~~religious~~ practice of ~~compulsory~~ five-times ~~compulsory~~ daily prayers ~~for Moslem~~ means that ~~many places can be considered the~~ ~~sacred~~ ~~places could be in many places~~, <sup>[.19]</sup>as they may ~~conduct their daily activities~~<sup>[.20]</sup> in different places ~~through~~out the day. The requirement for sacred places ~~in Islam~~ refers to the necessity for prayer activities ~~to be~~ in accordance with Islamic law, namely the requirement for cleanliness (places without *najis* and *hadats*) and ~~the~~ ~~an~~ exact orientation to Kaaba. This is quite different from the concept proposed by Jackson & Henrie (2009), ~~about where~~ the requirements of sacred spaces ~~are to as a place be~~ divided into three levels, ~~namely~~: mystico-religious (related to beliefs), homeland (ancestral/homeland), and historical ties. Meanwhile, Levi (2013) ~~suggests defines the meaning of~~ sacred places as a phenomenon of experience, ~~behavior~~ regulation of ~~behaviour~~, and aspects of ~~the~~ identity. These broad understandings ~~of sacred~~ ~~places~~ may explain various dimensions of sacred places<sup>[.21]</sup>; however, for the purpose of this study, we will focus on the establishment of sacred places ~~that areas~~ related to the requirement of cleanliness ~~as stated by the~~ in Islamic law.

## 2. BOUNDARY FORMATION AS A STRATEGY TO MAINTAIN IDENTITY

In establishing the concept of a sacred place as a place of worship, the idea of ~~"clean"~~ ~~provision~~ could be manifested both physically and ~~non physically~~ ~~non-physically~~. This study will explore how the spatial boundary formation system ~~for of~~ clean-dirty, which might be both tangible and intangible, ~~are is~~ established in the context of sacred places in dwellings. The boundary formation system may reflect the social role of ~~the~~ inhabitants ~~in~~ maintaining ~~their~~ cultural identity in their dwelling. ~~The~~<sup>[.21]</sup> ~~spatial practices in~~ establishing ~~ingement the of the~~ boundaries of ~~sacred~~ places in the dwelling ~~are is~~ considered ~~an as the~~ individual interpretation of the requirements for a sacred place. This paper argues that the spatial practice ~~for of~~ fulfilling the requirement for cleanliness reflects a mechanism to maintain ~~the~~ social sustainability, ~~as~~ a way to maintain ~~the~~ cultural identity through religious routine ~~practiee~~ in a spatial setting.

Cultural experience is ~~defined as~~ an event (singly or collectively involved<sup>[.22]</sup>) specifically for a group of individuals with shared beliefs, values, traditions, customs, practices, and languages (Berry & Candis, 2013). Values describes our feelings about the importance of something in our daily lives. Values are things that are considered good or desired by people in a culture (Adams, 2015). The cultural and religious experiences of communities often play a central role in determining their worldviews and the ways in which they understand their own circumstances (Halafoff & Clarke, 2018). Cultural values based on culture identity have a direct influence on ~~behaviour~~<sup>[.23]</sup> ~~behavior~~ (e.g., through cultural norms and rules), but there are also indirect effects through the socialization process, when people learn individual values (Gudykunst et al., 1996). Some norms are related to politeness, such as taking shoes off at home

(Adams, 2015), but one of the very strong influences on identity is a religion (Adams, 2015). It is then possible to consider religious practices in everyday life as a way of how a group of that people establish their cultural identity.

In everyday life, Moslem communities practice perform religious activities rituals, namely the five-times daily prayer. These prayers may be performed in the mosques, that which are specially dedicated for prayer, activities as well as and at home. When prayer is performed at home, where the spaces also accommodate other kinds of daily activities, the boundary formation to define the a sacred place suitable for praying prayer according to Islamic law [24] becomes important. Spatial boundaries are formed as the mechanism to regulate the uses of spaces. The understanding of the spatiality of domestic activities requires a comprehension of the details of how activities are performed (Yatmo & Atmodiwigro, 2013[25]). In the context of everyday living spaces, the formation of architectural spaces could can be established through the presence of everyday items (Yudistira et al., 2019). Therefore the formation of boundaries could can be understood by looking into the uses of spaces and objects involved in the everyday activities. In addition, the movement of the inhabitants also plays an important role in relating the body with to the space it occupies (Franck & Lepori, 2000). This paper attempts to examine the formation of spatial boundaries by looking into the role of everyday objects and inhabitants' movement of inhabitants and argues that how the spatial boundaries are defined may reflect the intention to maintain a particular identity in the a particular setting.

In studying the boundary formation in relation to the a sacred place, it is interesting to note that there might be various ways of establishing the boundaries between clean and dirty as a strategy to maintain the status of a particular place as sacred and to [26] avoid contact with dirty matters categorized as *najis*. In Islamic Law, clean is means not [27] *najis* [28] and *hadats*. *Najis* is material dirty, and *hadats* is immaterial dirty (Sarwat, 2018). The repeated practices in a spatial setting could define the identity of the place (Yatmo & Atmodiwigro, 2013[29]). In the context of a dwelling, however, there are various kinds of repeated practices of by the inhabitants in their everyday life. The practice of daily prayer requires carries particular "clean" requirements, which may not be needed for other routine practices may define others. This paper attempts to identify the kinds of boundary establishing [30] practices in establishing the boundaries necessary to define the sacred place for praying prayer, within the context of everyday activities of the dwelling. It offers the benefit of understanding the formation of space based on boundary establishment for cultural practice.

### 3. METHODS

The This study used a qualitative approach. The method employed is the a case study, with the intention to explore an issue through several cases within a particular context (Cresswell, 2007). The cases consist of six dwellings inhabited by Moslem families consisting of more than one person located in urban areas in (Bekasi, Jakarta, and Surabaya). The cases were chosen to represent the behavior of the residents in relation to their religious practice. This [31] study is for the understanding of boundary formation of sacred place in the dwelling. This study was conducted by following the journey of footwear through the spaces of the dwelling. The Footwear becomes is the main object to of study because its uses are related to the perception of the distinction between clean and dirty space, between sacred and non-sacred non-sacred space. Particular footwear might be used to protect feet on the surfaces that are considered dirty, while particular other footwear might be used only on surfaces that are considered clean.

In tracing the journey of footwear in the dwelling, we conducted observation observed on the inhabitants' behaviour behavior iwhen putting on, taking off, and changing the footwear from

time to time<sup>[32]</sup>. In-depth interviews were also conducted with the inhabitants to reveal their interpretation of Islamic law regarding clean-dirty and how they manage to achieve cleanliness in their space for prayingprayer. The analysis was performed by mapping the journey of the footwear in relation to the spaces. The analysis also<sup>[33]</sup> how the transition occurs between what is considered clean and dirty zones. The study did not intend to obtain the make generalisation generalizations on the about boundary formation; each case may reflects the uniqueness on the of boundary formation for the sacred place in that dwellings. The findings from the journey of footwear are analysed analyzed to see how they it<sup>[34]</sup> becomes the basis in of boundary formation and how they it relates to the inhabitants' interpretation of the inhabitants regarding sacred place in everyday living space.

## 4. RESULTS AND DISCUSSION

### 4.1. The Establishment of Boundaries for Sacred Places Through the Journey of Footwear

The formation of boundaries for sacred places in Moslem dwellings found in this study could be understood by looking at the journey of footwear throughout the spaces: from spaces outside the dwelling to the spaces inside the dwelling, including the common rooms, toilets, bedrooms, and prayer rooms. The diagrams in Figures 1 and 2 illustrates the journey of footwear in the six studied<sup>[35] dwellings as the cases in this research. The h Houses 2, 3, and 4 have a musholamushola<sup>[36]</sup> as a dedicated prayer room place dedicated; The houses 1, 5, and 6 do not have onemushola as a special room to pray. The residents used the bedroom and other parts of the houses for prayingprayer. For the purpose of this analysis, the floor plans of each dwelling are abstracted into the general configuration of the main spaces in the house; thus, they do not reflect the exact spatial configuration. Each diagram shows the use of different types of footwear (shoes, slippers, barefoot) in different rooms, and the description illustrates in more details the practice of wearing footwear in each family<sup>[37]</sup>. All the informants share the same understanding that the outside world is considered dirty. Thus the footwear worn outside is exposed to *najis* and thus can be used for outside space only. However, they differ in the use of sandals and barefootbare feet<sup>[38]</sup> in different spaces.</sup>

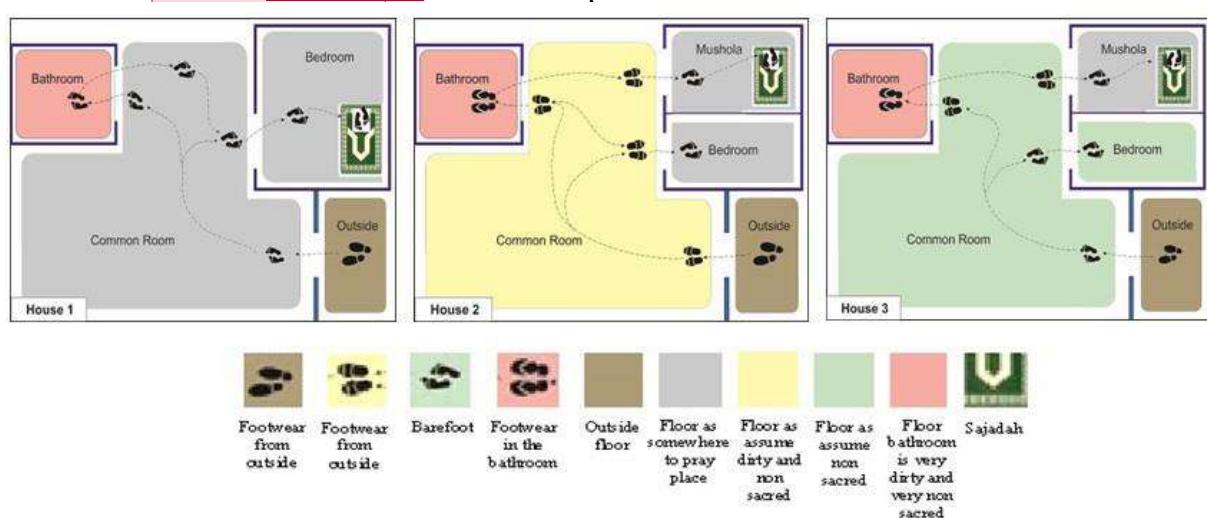


Figure 1 Journey of footwear in House 1, 2 and 3

<sup>[39]</sup>In House 1, entering the house should be entered barefoot. The floor of the house is seen as agreed as a sacred zone, so that removing footwear is required. This zone could be used as a space for praying-prayer when there are guests or family congregations, on the condition that it is cleaned thoroughly to ensure that there is no *najis* in place. Activities in the toilets and wudhuwudhu<sup>[40]</sup> are performed barefoot. As long as the feet are washed, the body is considered

to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on *the sajadah* in the bedroom. Thus it is considered as a sacred place. In House 2, the outside footwear is exchanged with-for house slippers when entering the house. Slippers are worn in all spaces except in the toilet, bedroom, and prayer room. Slippers are exchanged to-for special toilet slippers when entering the toilet, then exchanged back to house slippers when leaving the toilet. Slippers are taken off in front of the prayer room or the bedroom. Prayer is performed using the *sajadah* as the-a sacred place. In House 3, entering the house should be entered be barefoot. The floor of the house is agreed as a clean zone but not guaranteed to comply with the cleanliness requirement for *praying**prayer*. Toilet slippers are worn when entering the toilet; then after performing *wudhu*, then they are exchanged into-for other slippers when moving between from [41] the front of the toilet to the *mushola**mushola*. These slippers are taken off in front of the *mushola**mushola*. *Praying**Prayer* [42] is performed in the *mushola**mushola* using the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house.

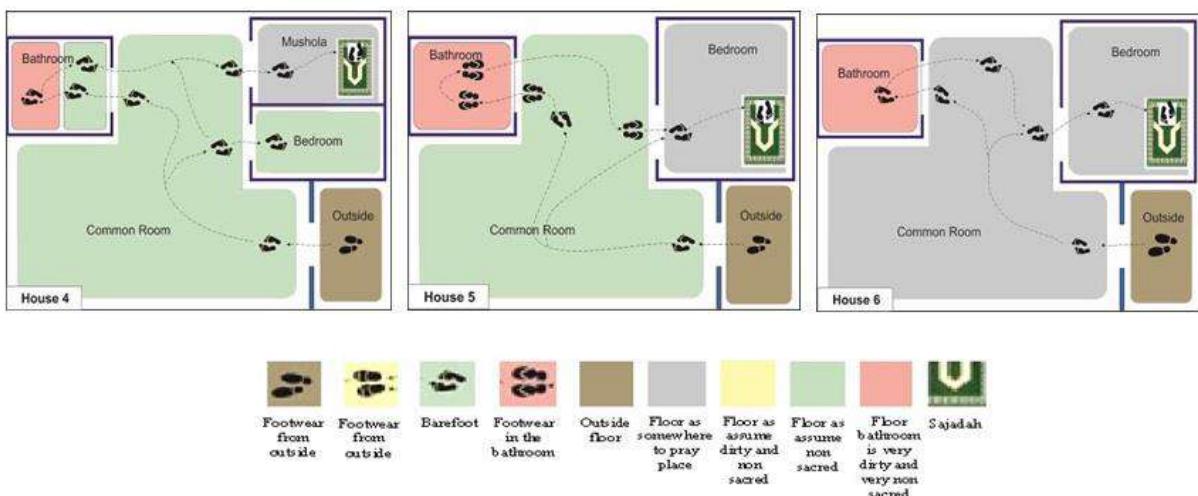


Figure 2 Journey of footwear in House 4, 5, and 6

In Houses 4, 5, and 6, entering the house should be entered barefoot; t. The floor of the house is agreed as a sacred zone so that [43] removing footwear is required. But they also differ in the use of footwear inside the house. In House 4, the activities in the toilet are performed without slippers. But in this house, there are dirty and clean zones inside the toilet. The *wudhu**wudhu* space becomes is [44] the transition zone where purification activities are performed after using the closet. Movement from the toilet to the *mushola**mushola* for *praying**prayer* is performed barefoot. In House 5, slippers are worn when entering the toilet, and after leaving the toilet, and worn until reaching the front of the bedroom, where they are taken off. *Praying* is performed inside the bedroom with the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house. In House 6, similar to House 1, the house common space could be used as a space for *praying**prayer* when there are guests or family congregations, on the condition that it is cleaned thoroughly to ensure that there is no *najis* in place. Activities in the toilets and *wudhu**wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu**wudhu*, *shalat* is performed on *the sajadah* in the bedroom; thus, it is considered as [45] a sacred place.

The A previous study by Ozaki & Lewis (2006) has explored the relationship between boundaries and footwear from a socio-cultural perspective. The That study suggests that the culture is very influential in determining for the interpretation of inside as clean and outside as dirty.—S In some cases in this study, all the space inside the house is considered as considered clean space, so all external footwear must be removed before entering the house (or placed in a certain place according to the agreement [46]) [47], and replaced with indoor footwear. Violation

of this rule is considered as an act of disrespect to the householder. The practices illustrated by the journey of footwear in the present study suggest that the exchange and the release<sup>[48]</sup> removal of footwear not only relates to the distinction between the inside and outside space as clean and dirty area, but also related to the perceived level of sacredness of space in relation to the praying<sup>prayer</sup> activities. The journey of footwear reflects the different levels of sacredness and the movement between those areas of different level of sacredness, as will be explained in the following section. [49]

#### 4.2. Movement Between The Sacred (Clean) and Non-sacred (Dirty) Areas

Based on the illustration of six case dwellings, there are several patterns of movement throughout spaces in the house as illustrated in Figure 3 that indicate the different level of cleanliness that suggest the status of a sacred place. [50] There are some areas in which the status of sacredness depends on the inhabitants' agreement of the inhabitant about the space. The movement with different types of footwear, from any activities to wudhu<sup>wudhu</sup> to praying<sup>prayer</sup>[51], suggests the shifting status of sacredness. The A mushola<sup>mushola</sup> with a sajadah on its floor is considered as considered a space with the highest level of cleanliness, thus the most sacred.

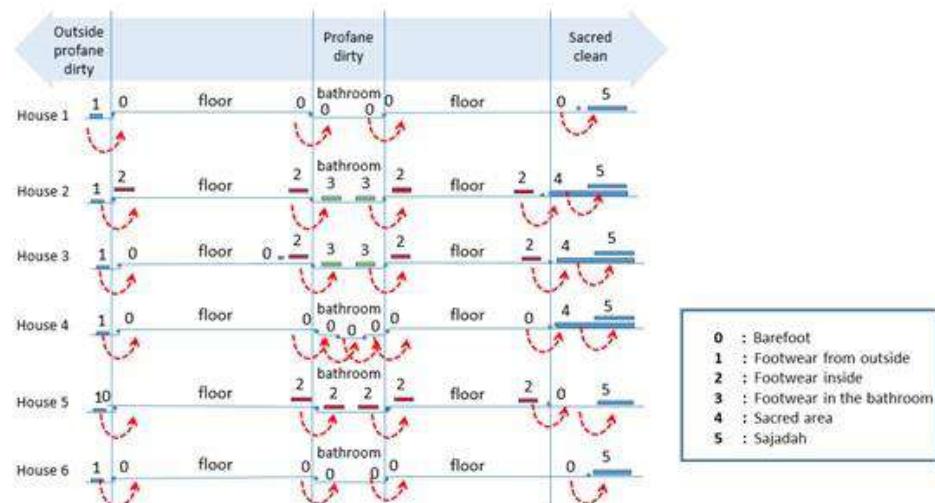


Figure 4 illustrates the formation of boundaries by different elements of everyday objects in each of the six cases of Moslem dwellings. Some of the boundaries are defined by the a changes of footwear used by the inhabitants, which marks a the changes in the degree of sacredness as, identified by the use of outside footwear, house slippers, bathroom slippers, and bare feet. [52] The boundaries are defined by what happens during the movement of the inhabitants through out the places the different spaces, such as from outside to inside and from wudhu<sup>wudhu</sup> to mushola<sup>mushola</sup>. Another mark of the sacredness is the presence of the sajadah located on the floor of a particular space, which defines the area as sacred for praying<sup>prayer</sup>.

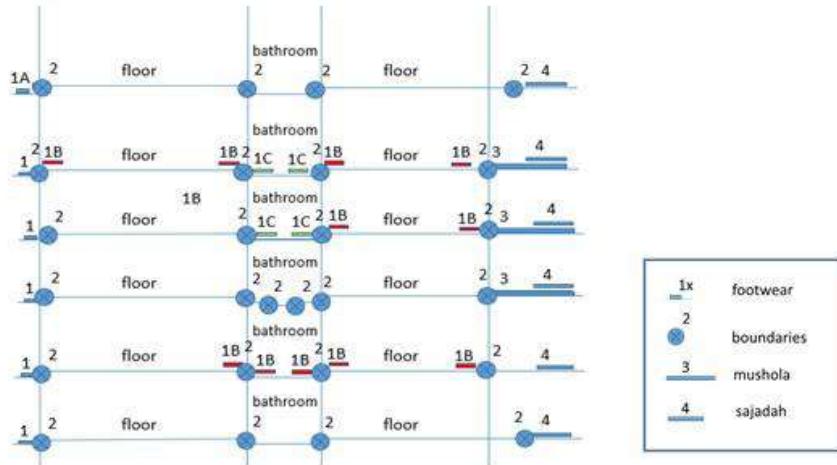


Figure 4 Formation of boundaries by the footwear, spatial definition, and *sajadah*

Based on the description of the journey of footwear in the previous section, there are several patterns that ~~could can~~<sup>[53]</sup> be identified. First, all informants agreed that the outside of the house is ~~considered as considered~~ dirty, so ~~that~~ the transition ~~to the~~ inside is marked by the ~~release removal~~ of outdoor footwear or the change into indoor footwear. Second, the sacred place of ~~praying~~<sup>prayer</sup> could be in the form of ~~the a~~ permanent place, ~~which is~~ the ~~mushola~~<sup>mushola</sup> ~~dedicated for praying only~~, ~~or~~ in the form of the temporary place, defined by ~~the a~~ *sajadah* laid on the floor. Both ~~the~~ ~~mushola~~<sup>mushola</sup> and ~~the~~ *sajadah*<sup>[54]</sup> are ~~considered as considered~~ a sacred place that complies with the requirement of sanctity, ~~and~~; only after performing ~~wudhu~~<sup>wudhu</sup>, ~~would~~ the person ~~would~~ enter this place to perform ~~praying~~<sup>prayer</sup>.

Third, the informants show different understandings of the level of cleanliness and ~~level of the~~ sacredness of the other spaces in the house. In some cases, the common room~~ss~~ are ~~considered as considered~~ a sacred place~~s~~ ~~and that could can~~ be used as a place of prayer, ~~while~~; in others, ~~there is no guarantee of cleanliness in the common spaces in the house, so they are still considered as considered~~ a place with *najis*. Such differences are reflected in the practice of wearing footwear or being barefoot inside the spaces in the house. Fourth, the bathroom is ~~considered as considered~~ a place with much *najis*. In responding to this situation, some informants wear special slippers in the toilet as a way to protect the body from being exposed to the *najis* ~~in the bathroom~~<sup>[55]</sup>. Meanwhile, some informants believed that by washing ~~their~~ feet, they had been separated from the *najis*. ~~F~~And finally, in some cases, the movement between spaces is marked by the use of footwear after ~~wudhu~~<sup>wudhu</sup> to protect the feet from being exposed to *najis* ~~in other spaces of the house before until~~ reaching the *sajadah* or ~~mushola~~<sup>mushola</sup> ~~as the main sacred place for praying~~<sup>[56]</sup>. This transition will be discussed further in the following section.

#### 4.3. Footwear, *Sajadah*, and *Mushola*<sup>Mushola</sup> Floor: Transition ~~b~~Between Clean and Dirty

Further analysis of the journey of footwear in the dwelling suggests that besides the definition of clean and dirty assigned to particular spaces, ~~such as the~~ ~~mushola~~<sup>mushola</sup> as the permanent sacred place, ~~the~~ practice of wearing footwear and the laying of ~~the~~ *sajadah* on the floor play an important role ~~in~~ defining cleanliness or sacredness of ~~the a~~ space.

First, ~~the practice of~~ wearing sandals could be ~~considered as considered~~ an action to maintain sanctity ~~as to be in~~ compliance with the religious requirements of cleanliness. ~~The practice of wearing footwear a~~ As a way to protect the feet ~~to from the~~ exposure ~~of to~~ *najis*, footwear serves as a transitional element. It is important to maintain ~~the cleanliness of the a~~ person's cleanliness

wearing them when they are moving from the *wudhu* place to the place for *prayingprayer*. Thus the footwear becomes *the-a* moving *boundaries-boundary* between the clean feet and *the-a* floor that may *be-considered-as* containing *najis*[57]. However, when the person reaches the *sajadah* or *mushola**mushola* as the *sacred place for praying*, these sandals *awere released**removed*. This point becomes the transitional boundary between *the* sandals and *the* *sajadah* or *mushola**mushola* floor.



Figure 5 [58]Sandals as transitional sacred place

Second, the *sajadah* becomes a temporary sacred place created by the inhabitants, which has an important role in changing the meaning of the place. The laying of *the* *sajadah* on the floor transforms the meaning of the place—from *a regular-mundane* to *a* sacred place for *prayingprayer*.— Generally, *the* activities of *prayingprayer* do not take too long *a period of time*[59]; therefore, the role of *the* *sajadah* becomes a temporal definition of a sacred place. A particular place becomes temporarily sacred *for a certain period of time* due to the *action of* *prayingprayer* that is performed on the *sajadah*[60]. In this case, the condition of a sacred place is not permanent and absolute.



Figure 6-[61]Sajadah as a movable and temporary sacred place

#### 4.4. Definition of Sacred Space *Through The Boundary Formation*

*The-A* sacred place is produced *out-off**from* the relationship between *the-a* ritual and *the* space (Bell, 2009). The status of *the-a* sacred place stems from *the* *human* mentality *of* *human* *thought*. Epistemologically, the status of *a* space is related to how *the* creators of *the* space read an event; it depends on how space occurs and functions, how the practice is related to the creator of *the* space, and *how* the underlying events and rules *are* implemented by the creators and users of the space[62] (Lefebvre, 2001).

Most sacred places appear in the minds of humans (Henrie, 1972). The attachment to the sacred place depends on the perception of sacredness, which then forms a unique feeling of sacredness. The sacred place is always distinguished from other places. This is because of the existence of certain rituals which *marks* the value of *a place's* sacredness. As found in this study, the marking of sacred zones as places for *prayingprayer rituals* is performed through the creation of boundaries. The sacred place in the dwellings appears when constructed and interpreted as *a* sacred places through the establishment of boundaries.

A *sajadah* physically appears as a piece of cloth sized approximately 70cm x 100cm; however, when it is laid on the floor as a *prayingprayer* mat, it is interpreted as a place for prostration to God. The act of laying the *sajadah* on the floor is an act of defining the boundary for a sacred place. It temporarily gives meaning to the floor that *waits* previously perceived as an ordinary place, which *is-then back-to-the**becomes* ordinary *meaning-again* when the *prayingprayer* is finished. A similar thing could be understood *to-in* the act of changing footwear throughout *the*

~~space in~~ the house. The wearing of footwear ~~becomes the act of defining~~ definesing the boundary between spaces ~~— the spaces ones~~ that are clean ~~so that and not requiring~~ footwear ~~is not needed~~, and ~~the spaces ones~~ that are not clean, ~~so that thus requiring~~ footwear ~~is needed to protect the body from najis~~.

Boundaries are interpreted as physical boundaries and zone separators. Boundaries contain symbolic meanings as the markers of the ~~separation between the mundane and the sacred~~ [63] (Lamont and Molnar, 2002). However, the validity of boundaries involves social aspects. The practice of boundary formation and the compliance with this boundary formation system depends on the agreement of the members of the community. In the case of boundary formation of sacred spaces in Moslem dwellings, if the members of the family or outsiders do not understand the rules of this boundary formation, this person may not take off ~~the~~ outside footwear when entering the house. In this way, this person violates the meaning of the sacred place previously established ~~as by~~ an agreement among the inhabitants. Social agreements on value formation need routine maintenance.

#### 4.5. Boundary Formation as ~~a~~ Way to Maintain Social Sustainability

Social sustainability is achieved as a negotiation between physical aspects and social aspects of design; it addresses how the physical environment ~~could can~~ support social and cultural life, ~~to provide the system for engagement of the people~~ [64]. It is a process of achieving the well-being of society through the understanding of community needs (Huppert & So, 2013; Seligman, 2011). The process of creating sustainable places and achieving well-being goals need to begin with understanding what people need from their living environment (Rasouli & Kumarasuriyar, 2016). It becomes the responsibility ~~for of~~ architecture to meet not only functional and creature comfort, but also spiritual comfort (Mockbee, 2001), in such a way that architecture could be an expression of values (Foster, 2014).

The establishment of sacred places in the dwelling could be seen as a way to maintain the identity of the inhabitants and to express the values related to religious belief and practices. The presence of sacred places reflects the cultural identity of Moslem families, as an expression of values held by the members of ~~a the~~ Moslem society (Gudykunst & Nishida, 2000). The journey of footwear becomes a way to understand how the boundary of sacred space is constructed through the act and movement of the residents and how such boundary formation is related to the social agreement regarding the uses and sacred meaning of space. The interesting findings ~~of this~~ study ~~is are that~~— the boundary formation ~~of the~~ sacred space and the degree of sacredness is created not only by the rigid definition of space, such as ~~the dedicated~~ *musholamushola* as a place for ~~praying~~ *prayer*, [65] but ~~also by the degree of sacredness is achieved through~~ the act and movement of the inhabitants and ~~by~~ the presence of *the sajada* as a temporary sacred place. This suggests that sacred space in ~~the~~ dwellings can be present both permanently and temporally, based on the needs and desires of the inhabitants.

The establishment of the ~~boundary boundaries of sacred places in the dwellings as reflected from through~~ [66] the journey of footwear indicates how the cultural identity in the dwelling [67]. In this case, the ~~values of sacred places and sanctity of places~~ [68] are achieved through the everyday acts of the inhabitants. The establishment of rules regarding ~~the~~ sacred and non-sacred places, and ~~regarding~~ where to have footwear ~~and or be~~ barefoot, is a manifestation of the social agreement regarding ~~their~~ [69] cultural and religious values. It suggests the role of the actors in an attempt to maintain the social sustainability of their living environment.

### 5. CONCLUSION

The ~~agreement~~ [70] regarding the use of footwear in ~~a the~~ dwellings ~~become is~~ a way to establish the boundaries between clean and dirty areas, between sacred and non-sacred areas. The

formation of these boundaries ~~of sacred place~~ could be ~~considered as considered~~ a mechanism for maintaining the place's sustainability, ~~as~~ a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred places ~~was is~~ established through ~~the-a~~ social agreement on the use of spaces and the boundaries defined for temporary places. The boundaries are established through the acts of wearing, changing, and taking off ~~the~~ footwear; the assignment of a particular room—~~the mushola~~mushola—as a sacred place; and the ~~acts of~~ laying ~~of~~ the *sajadah* on the floor for ~~praying~~prayer. This suggests that the boundaries of ~~the~~ a sacred place could be established as permanent ~~entities~~ as well as transitional and temporary. The agreement of the inhabitants regarding the use ~~of~~ and requirements for ~~the-a~~ sacred place ~~becomes is~~ a way to maintain the social sustainability of the dwelling. It ~~indicated indicates~~ that sacred places ~~exists~~ as a product of a society in relation to ~~activities activity~~ and time.

## 6. ACKNOWLEDGEMENT

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## MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN MOSLEM DWELLINGS

### ABSTRACT

This paper addresses the issue of social sustainability in the daily spatial practices in dwellings. In particular, it discusses the establishment of sacred places in the everyday activities of Moslems in their dwellings, as manifested through the boundaries between clean and dirty zones related to religious, ritual activities. The study employed a qualitative approach and the use of a case study as the method. The case study consists of six Moslem dwellings in urban areas, using in-depth interviews and observations to obtain data about the activities and behaviors of the dwellers. The boundaries between clean and dirty zones were found to be established based on the journey of footwear in the house. The formation of these boundaries could be considered a mechanism for maintaining the place's sustainability—a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred places was established through social agreement on the use of spaces and the boundaries defined for temporary places.

*Keywords:* Social sustainability, sacred place, spatial agreement, temporary, Moslem dwelling

### 1. INTRODUCTION

Sustainable development goals (SDG) are defined by four inseparable sustainability aspects: environmental, economic, legal, and social sustainability (Suwartha et al., 2018). One of the goals of social sustainability is the achievement of well-being and quality of life through connection between the built environment and social experience (Vallance et al., 2011). The social sustainability goal will not succeed without the community, so it is important to understand the role of the community in maintaining sustainability and promoting well-being in the daily living environment.

Social sustainability emphasizes the preservation of social values, cultural traditions, and ways of life (Vallance et al., 2011). Culture interacts with cultural identity to influence both individual and collective values (Gudykunst et al., 1996). Cultural identity is an individual's sense of self that comes from the formal or informal membership of a group "that transmits and instils knowledge, beliefs, values, attitudes, traditions, and ways of life" (Jameson, 2007). It is important to consider cultural identity in order to understand a community's values (Gudykunst & Nishida, 2000). Cultural identity is important as a frame of reference for how individuals define themselves and how they respond to their social relationships (Gudykunst et al., 1996). Therefore, it is important to maintain cultural identity in order to maintain the social sustainability of a particular community.

This paper addresses the issue of social sustainability as manifested in how societies maintain their cultural identities through daily spatial practices in their dwellings. Culture is built into the structure of space and place (Panjaitan, 2017). The main issue addressed in this study is how to maintain place sustainability in relation to cultural and religious practices. Specifically, the objective of this study is to explore the presence of worship space as sacred places within Moslem dwellings. The discussion of sacred places in dwellings is important because they are the medium that accommodates spiritual needs, which are ultimately related to the well-being of a dwelling's inhabitants. A sacred place accommodates the relationship of a person or community with "the other." The presence of a sacred place is an important aspect of maintaining social sustainability in the dwelling since the dwelling needs to be the place

inhabitants can instill the values of life. The study of sacred space and religion continues to intersect with everyday habits and behaviors; environmental beliefs, attitudes, and practices; social mobility, hybridity, and identity; relations between private and public space; and geopolitics and territorial imaginations (Della, 2015).

The idea of sacred places, in general, is related to divinity. In any religion, a sacred place in the dwelling is often associated with the existence of a particular kind of object, like an altar or a family temple. As such, a sacred place is often a particular place to perform a religious ritual. However, in Islam, prayer can be performed anywhere as long as the particular spatial requirements are met. For Moslems, the practice of compulsory five-times-daily prayer means that many places can be considered sacred, as they may conduct their daily activities in different places throughout the day. The requirement for sacred places in Islam refers to the necessity for prayer activities to be in accordance with Islamic law, namely the requirement for cleanliness (places without *najis* and *hadats*) and an exact orientation to Kaaba. This is quite different from the concept proposed by Jackson & Henrie (2009), where the requirements of sacred spaces are to be divided into three levels: mystico-religious (related to beliefs), homeland (ancestral/homeland), and historical ties. Meanwhile, Levi (2013) defines sacred places as a phenomenon of experience, behavior regulation, and aspects of identity. These broad understandings may explain various dimensions of sacred places; however, for the purpose of this study, we will focus on the establishment of sacred places as related to the requirement of cleanliness in Islamic law.

## **2. BOUNDARY FORMATION AS A STRATEGY TO MAINTAIN IDENTITY**

In establishing the concept of a sacred place as a place of worship, the idea of “clean” could be manifested both physically and non-physically. This study will explore how the spatial boundary formation system of clean-dirty, which might be both tangible and intangible, is established in the context of sacred places in dwellings. The boundary formation system may reflect the social role of inhabitants maintaining their cultural identity in their dwelling. The establishment of the boundaries of sacred places in the dwelling is considered an individual interpretation of the requirements for a sacred place. This paper argues that the spatial practice of fulfilling the requirement for cleanliness reflects a mechanism to maintain social sustainability—a way to maintain cultural identity through religious routine in a spatial setting.

Cultural experience is an event (singly or collectively involved) specifically for a group of individuals with shared beliefs, values, traditions, customs, practices, and languages (Berry & Candis, 2013). Values describes our feelings about the importance of something in our daily lives. Values are things that are considered good or desired by people in a culture (Adams, 2015). The cultural and religious experiences of communities often play a central role in determining their worldviews and the ways in which they understand their own circumstances (Halafoff & Clarke, 2018). Cultural values based on culture identity have a direct influence on behavior (e.g., through cultural norms and rules), but there are also indirect effects through the socialization process, when people learn individual values (Gudykunst et al., 1996). Some norms are related to politeness, such as taking shoes off at home (Adams, 2015), but one very strong influence on identity is religion (Adams, 2015). It is then possible to consider religious practices in everyday life as a way that people establish their cultural identity.

In everyday life, Moslem communities perform religious rituals, namely the five-times-daily prayer. These prayers may be performed in mosques, which are specially dedicated for prayer, and at home. When prayer is performed at home, where the spaces also accommodate other daily activities, boundary formation to define a sacred place suitable for prayer according to Islamic law becomes important. Spatial boundaries are formed as the mechanism to regulate the

use of spaces. The understanding of the spatiality of domestic activities requires a comprehension of the details of how activities are performed (Yatmo & Atmodiwigirjo, 2013). In the context of everyday living spaces, the formation of architectural spaces can be established through the presence of everyday items (Yudistira et al., 2019). Therefore the formation of boundaries can be understood by looking into the use of space and objects involved in everyday activities. In addition, the movement of inhabitants also plays an important role in relating the body to the space it occupies (Franck & Lepori, 2000). This paper attempts to examine the formation of spatial boundaries by looking into the role of everyday objects and inhabitants' movement and argues that how spatial boundaries are defined may reflect the intention to maintain a particular identity in a particular setting.

In studying boundary formation in relation to a sacred place, it is interesting to note that there might be various ways of establishing the boundaries between clean and dirty—to avoid contact with dirty matter categorized as *najis*. In Islamic law, clean means not *najis* and *hadats*. *Najis* is material dirty, and *hadats* is immaterial dirty (Sarwat, 2018). The repeated practices in a spatial setting could define the identity of the place (Yatmo & Atmodiwigirjo, 2013). In the context of a dwelling, however, there are various repeated practices by the inhabitants in their everyday life. The practice of daily prayer carries particular “clean” requirements, which may not be needed for other routine practices. This paper attempts to identify the kinds of boundary-establishing practices necessary to define the sacred place for prayer, within the context of everyday activities of the dwelling. It offers the benefit of understanding the formation of space based on boundary establishment for cultural practice.

### 3. METHODS

This study used a qualitative approach. The method employed is a case study, with the intention to explore an issue through several cases within a particular context (Cresswell, 2007). The cases consist of six dwellings inhabited by Moslem families of more than one person located in urban areas in Bekasi, Jakarta, and Surabaya. The cases were chosen to represent the behavior of the residents in relation to their religious practice. This study was conducted by following the journey of footwear through the spaces of the dwelling. Footwear is the main object of study because its uses are related to the distinction between clean and dirty space, between sacred and non-sacred space. Particular footwear might be used to protect feet on surfaces that are considered dirty, while other footwear might be used only on surfaces that are considered clean.

In tracing the journey of footwear in the dwelling, we observed the inhabitants' behavior when putting on, taking off, and changing footwear from time to time. In-depth interviews were also conducted with the inhabitants to reveal their interpretation of Islamic law regarding clean-dirty and how they manage to achieve cleanliness in their space for prayer. The analysis was performed by mapping the journey of the footwear in relation to the spaces. The analysis also how the transition occurs between clean and dirty zones. The study did not intend to make generalizations about boundary formation; each case reflects the uniqueness of boundary formation for the sacred place in that dwelling. The findings from the journey of footwear are analyzed to see how it becomes the basis of boundary formation and how it relates to the inhabitants' interpretation of sacred place in everyday living space.

### 4. RESULTS AND DISCUSSION

#### 4.1. The Establishment of Boundaries for Sacred Places through the Journey of Footwear

The formation of boundaries for sacred places in Moslem dwellings found in this study could be understood by looking at the journey of footwear throughout the spaces: from spaces outside the dwelling to spaces inside the dwelling, including the common rooms, toilets, bedrooms, and prayer rooms. The diagrams in Figures 1 and 2 illustrate the journey of footwear in the six

studied dwellings. Houses 2, 3, and 4 have a *mushola* as a dedicated prayer room; houses 1, 5, and 6 do not have one. The residents used the bedroom and other parts of the houses for prayer. For the purpose of this analysis, the floor plans of each dwelling are abstracted into the general configuration of the main spaces in the house; thus, they do not reflect the exact spatial configuration. Each diagram shows the use of different types of footwear (shoes, slippers, barefoot) in different rooms, and the description illustrates in more detail the practice of wearing footwear in each family. All the informants share the same understanding that the outside world is considered dirty. Thus the footwear worn outside is exposed to *najis* and thus can be used for outside space only. However, they differ in the use of sandals and bare feet in different spaces.

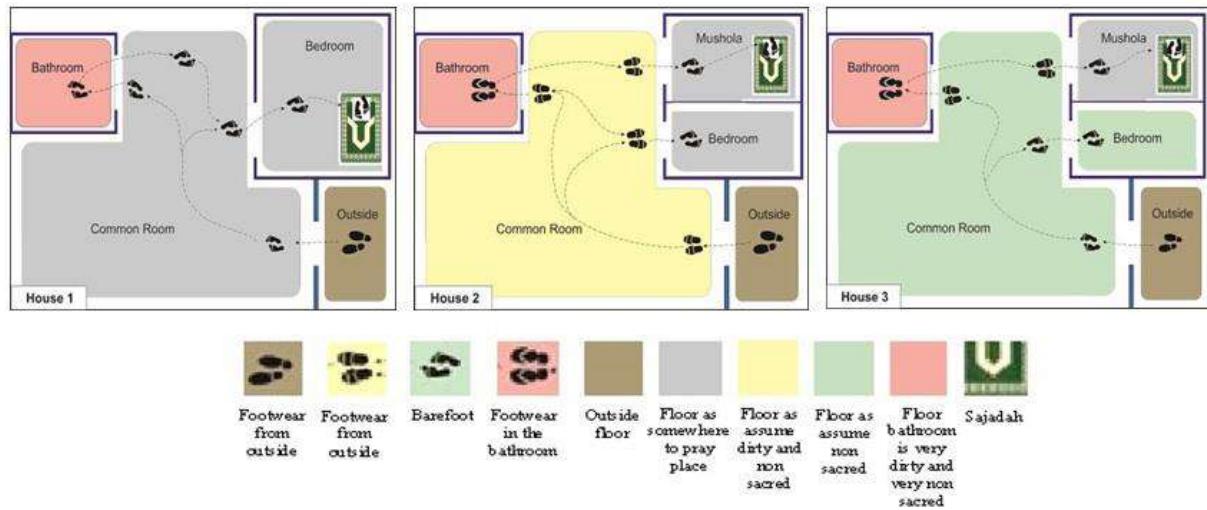


Figure 1 Journey of footwear in House 1, 2 and 3

In House 1, the house should be entered barefoot. The floor of the house is seen as a sacred zone, so removing footwear is required. This zone could be used as a space for prayer when there are guests or family congregations on the condition that it is cleaned thoroughly to ensure that there is no *najis*. Activities in the toilet and *wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on the *sajadah* in the bedroom. Thus it is considered a sacred place. In House 2, outside footwear is exchanged for house slippers when entering the house. Slippers are worn in all spaces except the toilet, bedroom, and prayer room. Slippers are exchanged for special toilet slippers when entering the toilet, then exchanged back to house slippers when leaving the toilet. Slippers are taken off in front of the prayer room or the bedroom. Prayer is performed using the *sajadah* as a sacred place. In House 3, the house should be entered barefoot. The floor of the house is a clean zone but not guaranteed to comply with the cleanliness requirement for prayer. Toilet slippers are worn when entering the toilet; after performing *wudhu*, they are exchanged for other slippers when moving from the front of the toilet to the *mushola*. These slippers are taken off in front of the *mushola*. Prayer is performed in the *mushola* using the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house.

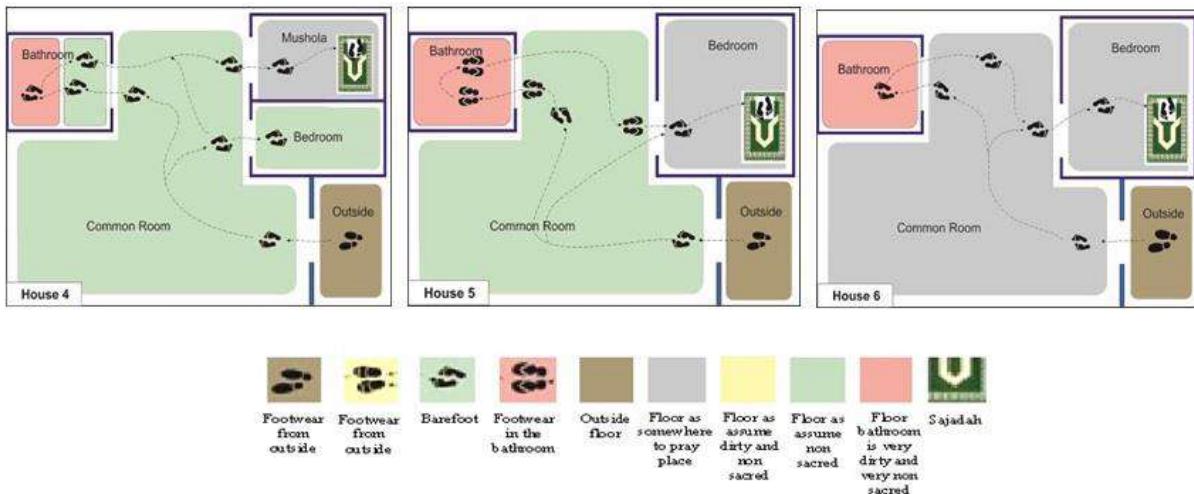


Figure 2 Journey of footwear in House 4, 5, and 6

In Houses 4, 5, and 6, the house should be entered barefoot; the floor of the house is a sacred zone so removing footwear is required. But they differ in the use of footwear inside the house. In House 4, the activities in the toilet are performed without slippers. But in this house, there are dirty and clean zones inside the toilet. The *wudhu* space is the transition zone where purification activities are performed after using the closet. Movement from the toilet to the *mushola* for prayer is performed barefoot. In House 5, slippers are worn when entering the toilet, after leaving the toilet, and until reaching the front of the bedroom, where they are taken off. Prayer is performed inside the bedroom with the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house. In House 6, similar to House 1 the house common space could be used as a space for prayer when there are guests or family congregations on the condition that it is cleaned thoroughly to ensure that there is no *najis*. Activities in the toilets and *wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on the *sajadah* in the bedroom; thus, it is considered a sacred place.

A previous study by Ozaki & Lewis (2006) explored the relationship between boundaries and footwear from a socio-cultural perspective. That study suggests that culture is very influential in determining the interpretation of inside as clean and outside as dirty. In some cases in this study, all the space inside the house is considered clean, so all external footwear must be removed before entering the house (or placed in a certain place according to the agreement) and replaced with indoor footwear. Violation of this rule is considered an act of disrespect to the householder. The practices illustrated by the journey of footwear in the present study suggest that the exchange and removal of footwear not only relates to the distinction between inside and outside space as clean and dirty but also to the perceived level of sacredness of space in relation to prayer. The journey of footwear reflects the different levels of sacredness and the movement between those areas, as will be explained in the following section.

#### 4.2. Movement between the Sacred (Clean) and Non-sacred (Dirty) Areas

Based on the illustration of six case dwellings, there are several patterns of movement throughout spaces in the house as illustrated in Figure 3 that indicate the different level of cleanliness that suggest the status of a sacred place. There are some areas in which the status of sacredness depends on the inhabitants' agreement about the space. The movement with different types of footwear, from any activities to *wudhu* to prayer, suggests the shifting status of sacredness. A *mushola* with a *sajadah* on its floor is considered a space with the highest level of cleanliness, thus the most sacred.

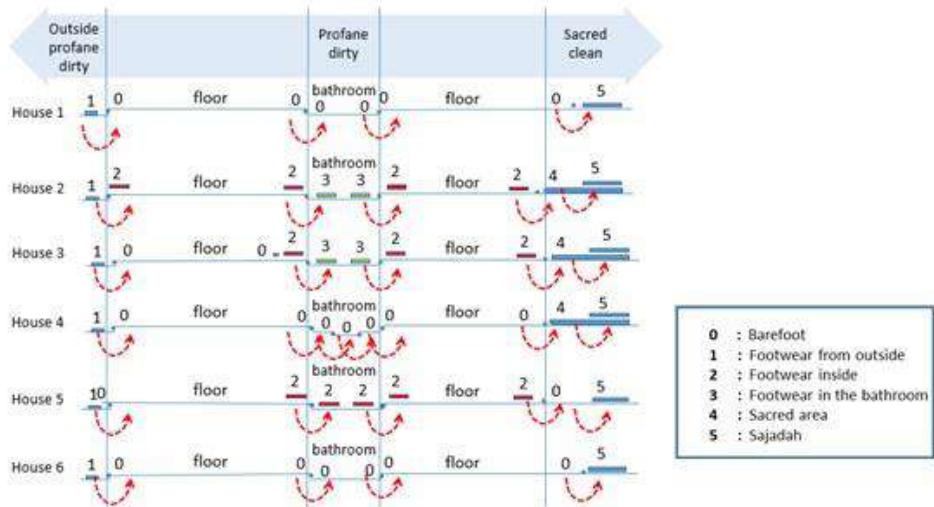


Figure 3 Movement between boundaries of sacred places

Figure 4 illustrates the formation of boundaries by different everyday objects in each of the six cases. Some of the boundaries are defined by a change of footwear, which marks a change in the degree of sacredness, identified by the use of outside footwear, house slippers, bathroom slippers, and bare feet. The boundaries are defined by what happens during the movement of the inhabitants through the different spaces, such as from outside to inside and from *wudhu* to *mushola*. Another mark of sacredness is the presence of the *sajadah* located on the floor of a particular space, which defines the area as sacred for prayer.

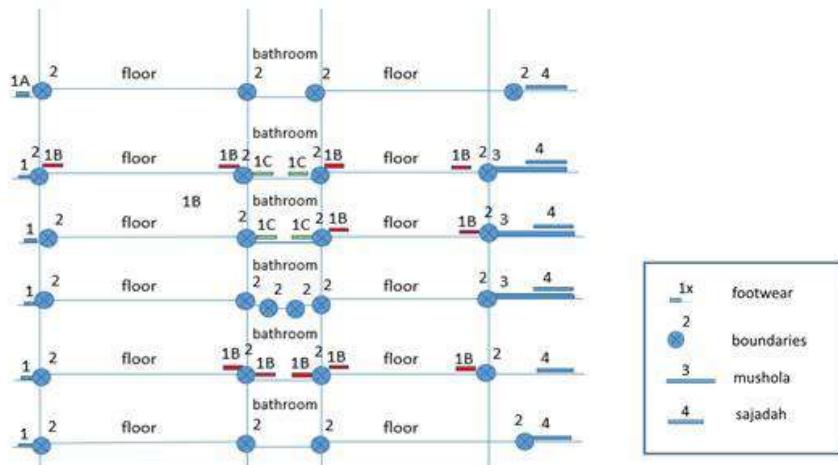


Figure 4 Formation of boundaries by footwear, spatial definition, and *sajadah*

Based on the description of the journey of footwear in the previous section, there are several patterns that can be identified. First, all informants agreed that the outside of the house is considered dirty, so the transition inside is marked by the removal of outdoor footwear or the change into indoor footwear. Second, the sacred place of prayer could be in the form of a permanent place—the *mushola*—or in the form of the temporary place, defined by a *sajadah* laid on the floor. Both the *mushola* and the *sajadah* are considered a sacred place that complies with the requirement of sanctity; only after performing *wudhu* would the person enter this place to perform prayer.

Third, the informants show different understandings of the level of cleanliness and sacredness of the other spaces in the house. In some cases, the common rooms are considered sacred places that can be used as a place of prayer; in others, there is no guarantee of cleanliness in the common spaces in the house, so they are still considered a place with *najis*. Such differences

are reflected in the practice of wearing footwear or being barefoot inside the spaces in the house. Fourth, the bathroom is considered a place with much *najis*. In responding to this situation, some informants wear special slippers in the toilet as a way to protect the body from being exposed to the *najis*. Meanwhile, some informants believed that by washing their feet, they had been separated from the *najis*. Finally, in some cases, the movement between spaces is marked by the use of footwear after *wudhu* to protect the feet from being exposed to *najis* before reaching the *sajadah* or *mushola*. This transition will be discussed further in the following section.

#### 4.3. Footwear, *Sajadah*, and *Mushola* Floor: Transition between Clean and Dirty

Further analysis of the journey of footwear in the dwelling suggests that besides the definition of clean and dirty assigned to particular spaces—such as the *mushola* as the permanent sacred place—the practice of wearing footwear and the laying of the *sajadah* on the floor play an important role in defining cleanliness or sacredness of a space.

First, wearing sandals could be considered an action to maintain sanctity to be in compliance with the religious requirements of cleanliness. As a way to protect the feet from exposure to *najis*, footwear serves as a transitional element. It is important to maintain a person's cleanliness when they are moving from the *wudhu* place to the place for prayer. Thus the footwear becomes a moving boundary between the clean feet and a floor that may contain *najis*. However, when the person reaches the *sajadah* or *mushola*, these sandals are removed. This point becomes the transitional boundary between the sandals and the *sajadah* or *mushola* floor.



Figure 5 Sandals as transitional sacred place

Second, the *sajadah* becomes a temporary sacred place created by the inhabitants, which has an important role in changing the meaning of the place. The laying of the *sajadah* on the floor transforms the meaning of the place—from a mundane to a sacred place for prayer. Generally, the activities of prayer do not take too long; therefore, the role of the *sajadah* becomes a temporal definition of a sacred place. A particular place becomes temporarily sacred due to the prayer that is performed on the *sajadah*. In this case, the condition of a sacred place is not permanent and absolute.

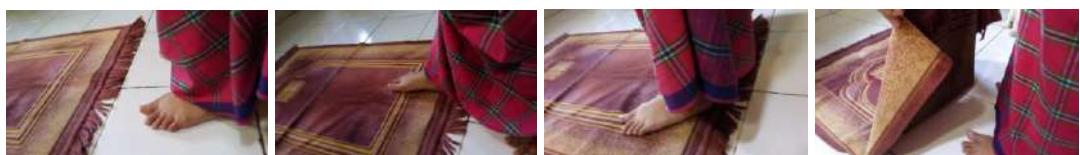


Figure 6 *Sajadah* as a movable and temporary sacred place

#### 4.4. Definition of Sacred Space through Boundary Formation

A sacred place is produced from the relationship between a ritual and the space (Bell, 2009). The status of a sacred place stems from human mentality. Epistemologically, the status of a space is related to how the creators of the space read an event; it depends on how space occurs and functions, how the practice is related to the creator of the space, and how the underlying events and rules are implemented by the creators and users of the space (Lefebvre, 2001).

Most sacred places appear in the minds of humans (Henrie, 1972). The attachment to the sacred place depends on the perception of sacredness, which then forms a unique feeling of sacredness. The sacred place is always distinguished from other places. This is because of the existence of certain rituals which mark the value of a place's sacredness. As found in this study, the marking of sacred zones as places for prayer is performed through the creation of boundaries. The sacred place in the dwellings appears when constructed and interpreted as a sacred place through the establishment of boundaries.

A *sajadah* physically appears as a piece of cloth sized approximately 70cm x 100cm; however, when it is laid on the floor as a prayer mat, it is interpreted as a place for prostration to God. The act of laying the *sajadah* on the floor is an act of defining the boundary for a sacred place. It temporarily gives meaning to the floor that was previously perceived as an ordinary place, which then becomes ordinary again when the prayer is finished. A similar thing could be understood in the act of changing footwear throughout the house. The wearing of footwear defines the boundary between spaces—ones that are clean and not requiring footwear and ones that are not clean, thus requiring footwear.

Boundaries are interpreted as physical boundaries and zone separators. Boundaries contain symbolic meaning as the markers of the separation between the mundane and the sacred (Lamont and Molnar, 2002). However, the validity of boundaries involves social aspects. The practice of boundary formation and the compliance with this boundary formation system depends on the agreement of the members of the community. In the case of boundary formation of sacred spaces in Moslem dwellings, if the members of the family or outsiders do not understand the rules of this boundary formation, this person may not take off outside footwear when entering the house. In this way, this person violates the meaning of the sacred place previously established by an agreement among the inhabitants. Social agreements on value formation need routine maintenance.

#### **4.5. Boundary Formation as a Way to Maintain Social Sustainability**

Social sustainability is achieved as a negotiation between physical aspects and social aspects of design; it addresses how the physical environment can support social and cultural life, to provide the system for engagement of the people. It is a process of achieving the well-being of society through the understanding of community needs (Huppert & So, 2013; Seligman, 2011). The process of creating sustainable places and achieving well-being goals need to begin with understanding what people need from their living environment (Rasouli & Kumarasuriyar, 2016). It becomes the responsibility of architecture to meet not only functional and creature comfort, but also spiritual comfort (Mockbee, 2001) in such a way that architecture could be an expression of values (Foster, 2014).

The establishment of sacred places in the dwelling could be seen as a way to maintain the identity of the inhabitants and to express the values related to religious belief and practice. The presence of sacred places reflects the cultural identity of Moslem families, as an expression of values held by the members of a Moslem society (Gudykunst & Nishida, 2000). The journey of footwear becomes a way to understand how the boundary of sacred space is constructed through the act and movement of the residents and how such boundary formation is related to the social agreement regarding the uses and sacred meaning of space. The interesting findings of this study are that the boundary formation of sacred space and the degree of sacredness is created not only by the rigid definition of space, such as the dedicated *mushola* as a place for prayer, but also by the act and movement of the inhabitants and the presence of the *sajadah* as a temporary sacred place. This suggests that sacred space in dwellings can be present both permanently and temporally, based on the needs and desires of the inhabitants.

The establishment of the boundaries through the journey of footwear indicates how the cultural identity in the dwelling. In this case, the values of sacred places and sanctity of places are achieved through the everyday acts of the inhabitants. The establishment of rules regarding sacred and non-sacred places and where to have footwear or be barefoot is a manifestation of the social agreement regarding their cultural and religious values. It suggests the role of the actors in an attempt to maintain the social sustainability of their living environment.

## 5. CONCLUSION

The agreement regarding the use of footwear in a dwelling is a way to establish the boundaries between clean and dirty areas, between sacred and non-sacred areas. The formation of these boundaries could be considered a mechanism for maintaining the place's sustainability—a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred places is established through a social agreement on the use of spaces and the boundaries defined for temporary places. The boundaries are established through the acts of wearing, changing, and taking off footwear; the assignment of a particular room—the *mushola*—as a sacred place; and the laying of the *sajadah* on the floor for prayer. This suggests that the boundaries of a sacred place could be established as permanent as well as transitional and temporary. The agreement of the inhabitants regarding the use of and requirements for a sacred place is a way to maintain the social sustainability of the dwelling. It indicates that sacred places exist as a product of a society in relation to activity and time.

## 6. ACKNOWLEDGEMENT

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## MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED SPACES IN MOSLEM DWELLINGS

### ABSTRACT

This paper addresses the issue of social sustainability in the daily spatial practices in dwellings. In particular, it discusses the establishment of sacred spaces in the everyday activities of Moslems in their dwellings, as manifested through the boundaries between clean and dirty zones related to religious rituals. The study employed a qualitative approach and the use of a case study as the method. The case study consists of six Moslem dwellings in urban areas, using in-depth interviews and observations to obtain data about the activities and behaviors of the dwellers. The boundaries between clean and dirty zones were found to be established based on the journey of footwear in the house. The formation of these boundaries could be considered a mechanism for maintaining the place's sustainability—a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred places was established through social agreement on the use of spaces and the boundaries defined for temporary spaces.

**Keywords:** Social sustainability, sacred spaces, spatial agreement, temporary, Moslem dwelling

### 1. INTRODUCTION

Sustainable development goals are defined by four inseparable sustainability aspects: environmental, economic, legal, and social sustainability (Suwartha et al., 2018). One of the goals of social sustainability is the achievement of well-being and quality of life through connection between the built environment and social experience (Vallance et al., 2011). The social sustainability goal will not succeed without the community, so it is important to understand the role of the community in maintaining sustainability and promoting well-being in the daily living environment.

Social sustainability emphasizes the preservation of social values, cultural traditions, and ways of life (Vallance et al., 2011). Culture interacts with cultural identity to influence both individual and collective values (Gudykunst et al., 1996). Cultural identity is an individual's sense of self that comes from the formal or informal membership of a group "that transmits and instils knowledge, beliefs, values, attitudes, traditions, and ways of life" (Jameson, 2007). It is important to consider cultural identity in order to understand a community's values (Gudykunst & Nishida, 2000). Cultural identity is important as a frame of reference for how individuals define themselves and how they respond to their social relationships (Gudykunst et al., 1996). Therefore, it is important to maintain cultural identity in order to maintain the social sustainability of a particular community.

This paper addresses the issue of social sustainability as manifested in how societies maintain their cultural identities through daily spatial practices in their dwellings. Culture is built into the structure of space and place (Panjaitan, 2017). The main issue addressed in this study is how to maintain place sustainability in relation to cultural and religious practices. Specifically, the objective of this study is to explore the presence as sacred spaces within Moslem dwellings. The discussion of sacred spaces in dwellings is important because they are the medium that accommodates spiritual needs, which are ultimately related to the well-being of a dwelling's inhabitants. A sacred spaces accommodates the relationship of a person or community with "the other." The presence of a sacred spaces is an important aspect of maintaining social sustainability in the dwelling since the dwelling needs to be the place inhabitants can instill the

values of life. The study of sacred space and religion continues to intersect with everyday habits and behaviors; environmental beliefs, attitudes, and practices; social mobility, hybridity, and identity; relations between private and public space; and geopolitics and territorial imaginations (Della, 2015).

The idea of sacred spaces in general, is related to divinity. In any religion, a sacred space in the dwelling is often associated with the existence of a particular kind of object, like an altar or a family temple. As such, a sacred space is often a particular place to perform a religious ritual. However, in Islam, prayer can be performed anywhere as long as the particular spatial requirements are met. For Moslems, the practice of compulsory five-times-daily prayer means that many spaces can be considered sacred, as they may conduct their daily activities in different spaces throughout the day. The requirement for sacred spaces in Islam refers to the necessity for prayer activities to be in accordance with Islamic law, namely the requirement for cleanliness (places without *najis* and *hadats*) and an exact orientation to Kaaba. This is quite different from the concept proposed by Jackson & Henrie (2009), where the requirements of sacred spaces are to be divided into three levels: mystico-religious (related to beliefs), homeland (ancestral/homeland), and historical ties. Meanwhile, Levi (2013) defines sacred spaces as a phenomenon of experience, behavior regulation, and aspects of identity. These broad understandings may explain various dimensions of sacred spaces; however, for the purpose of this study, we will focus on the establishment of sacred spaces as related to the requirement of cleanliness in Islamic law.

## **2. BOUNDARY FORMATION AS A STRATEGY TO MAINTAIN IDENTITY**

In establishing the concept of a sacred space as a space of worship, the idea of “clean” could be manifested both physically and non-physically. This study will explore how the spatial boundary formation system of clean-dirty, which might be both tangible and intangible, is established in the context of sacred spaces in dwellings. The boundary formation system may reflect the social role of inhabitants maintaining their cultural identity in their dwelling. The establishment of the boundaries of sacred spaces in the dwelling is considered an individual interpretation of the requirements for a sacred space. This paper argues that the spatial practice of fulfilling the requirement for cleanliness reflects a mechanism to maintain social sustainability—a way to maintain cultural identity through religious routine in a spatial setting.

Cultural experience is an event specifically for a group of individuals with shared beliefs, values, traditions, customs, practices, and languages (Berry & Candis, 2013). Values describe our feelings about the importance of something in our daily lives. Values are things that are considered good or desired by people in a culture (Adams, 2015). The cultural and religious experiences of communities often play a central role in determining their worldviews and the ways in which they understand their own circumstances (Halafoff & Clarke, 2018). Cultural values based on culture identity have a direct influence on behavior (e.g., through cultural norms and rules), but there are also indirect effects through the socialization process, when people learn individual values (Gudykunst et al., 1996). Some norms are related to politeness, such as taking shoes off at home (Adams, 2015), but one very strong influence on identity is religion (Adams, 2015). It is then possible to consider religious practices in everyday life as a way that people establish their cultural identity.

In everyday life, Moslem communities perform religious rituals, namely the five-times-daily prayer. These prayers may be performed in mosques, which are specially dedicated for prayer, and at home. When prayer is performed at home, where the spaces also accommodate other daily activities, boundary formation to define a sacred space suitable for prayer according to Islamic law becomes important. Spatial boundaries are formed as the mechanism to regulate the

use of spaces. The understanding of the spatiality of domestic activities requires a comprehension of the details of how activities are performed (Yatmo & Atmodiwigirjo, 2013b). In the context of everyday living spaces, the formation of architectural spaces can be established through the presence of everyday items (Yudistira et al., 2019). Therefore the formation of boundaries can be understood by looking into the use of space and objects involved in everyday activities. In addition, the movement of inhabitants also plays an important role in relating the body to the space it occupies (Franck & Lepori, 2000). This paper attempts to examine the formation of spatial boundaries by looking into the role of everyday objects and inhabitants' movement and argues that how spatial boundaries are defined may reflect the intention to maintain a particular identity in a particular setting.

In studying boundary formation in relation to a sacred space, it is interesting to note that there might be various ways of establishing the boundaries between clean and dirty—to avoid contact with dirty matter categorized as *najis*. In Islamic law, clean means not *najis* and *hadats*. *Najis* is material dirty, and *hadats* is immaterial dirty (Sarwat, 2018). The repeated practices in a spatial setting could define the identity of the place (Yatmo & Atmodiwigirjo, 2013a). In the context of a dwelling, however, there are various repeated practices by the inhabitants in their everyday life. The practice of daily prayer carries particular “clean” requirements, which may not be needed for other routine practices. This paper attempts to identify the kinds of boundary-establishing practices necessary to define the sacred space for prayer, within the context of everyday activities of the dwelling. It offers the benefit of understanding the formation of space based on boundary establishment for cultural practice.

### 3. METHODS

This study used a qualitative approach. The method employed is a case study, with the intention to explore an issue through several cases within a particular context (Cresswell, 2007). The cases consist of six dwellings inhabited by Moslem families of more than one person located in urban areas in Bekasi, Jakarta, and Surabaya. The cases were chosen to represent the behavior of the residents in relation to their religious practice. Footwear is the main object of study because its uses are related to the distinction between clean and dirty space, between sacred and non-sacred space. Particular footwear might be used to protect feet on surfaces that are considered dirty, while other footwear might be used only on surfaces that are considered clean.

In tracing the journey of footwear in the dwelling, we observed the inhabitants' behavior when putting on, taking off, and changing footwear inside in dwelling. In-depth interviews were also conducted with the inhabitants to reveal their interpretation of Islamic law regarding clean-dirty and how they manage to achieve cleanliness in their space for prayer. The analysis was performed by mapping the journey of the footwear in relation to the spaces. The analysis also how the transition occurs between clean and dirty zones. But case study method is that the studies do not intend to make generalizations about boundary formation; each case reflects the uniqueness of boundary formation for the sacred space in that dwelling. The findings from the journey of footwear are analyzed to see how it becomes the basis of boundary formation and how it relates to the inhabitants' interpretation of sacred space in everyday living space.

### 4. RESULTS AND DISCUSSION

#### 4.1. The Establishment of Boundaries for Sacred Places through the Journey of Footwear

The formation of boundaries for sacred spaces in Moslem dwellings found in this study could be understood by looking at the journey of footwear throughout the spaces: from spaces outside the dwelling to spaces inside the dwelling, including the common rooms, toilets, bedrooms, and prayer rooms. The diagrams in Figures 1 and 2 illustrate the journey of footwear in the six studied dwellings. Houses 2, 3, and 4 have a *mushola* as a dedicated prayer room; houses 1, 5,

and 6 do not have one. The residents used the bedroom and other parts of the houses for prayer. For the purpose of this analysis, the floor plans of each dwelling are abstracted into the general configuration of the main spaces in the house; thus, they do not reflect the exact spatial configuration. Each diagram shows the use of different types of footwear (shoes, slippers, barefoot) in different rooms, and the description illustrates in more detail the practice of wearing footwear in each informants families. All the informants share the same understanding that the outside world is considered dirty. Thus the footwear worn outside is exposed to *najis* and thus can be used for outside space only. However, they differ in the use of sandals and bare feet in different spaces.

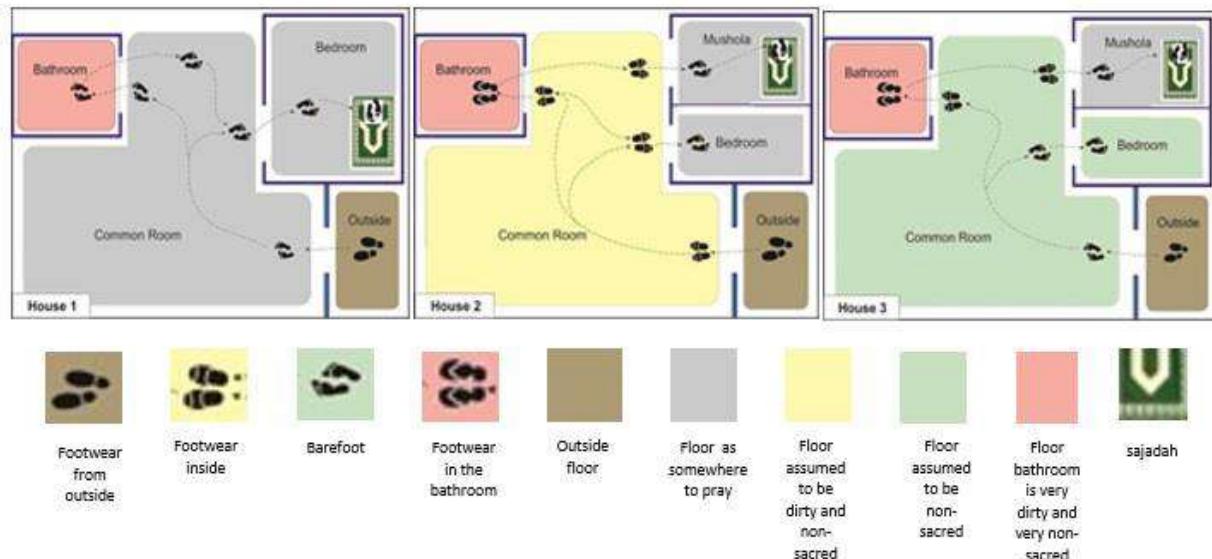


Figure 1 Journey of footwear in Houses 1, 2, 3

In House 1, the house should be entered barefoot. The floor of the house is seen as a sacred zone, so removing footwear is required. This zone could be used as a space for prayer when there are guests or family congregations on the condition that it is cleaned thoroughly to ensure that there is no *najis*. Activities in the toilet and *wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on the *sajadah* in the bedroom. Thus it is considered a sacred space. In House 2, outside footwear is exchanged for house slippers when entering the house. Slippers are worn in all spaces except the toilet, bedroom, and prayer room. Slippers are exchanged for special toilet slippers when entering the toilet, then exchanged back to house slippers when leaving the toilet. Slippers are taken off in front of the prayer room or the bedroom. Prayer is performed using the *sajadah* as a sacred space. In House 3, the house should be entered barefoot. The floor of the house is a clean zone but not guaranteed to comply with the cleanliness requirement for prayer. Toilet slippers are worn when entering the toilet; after performing *wudhu*, they are exchanged for other slippers when moving from the front of the toilet to the *mushola*. These slippers are taken off in front of the *mushola*. Prayer is performed in the *mushola* using the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house.

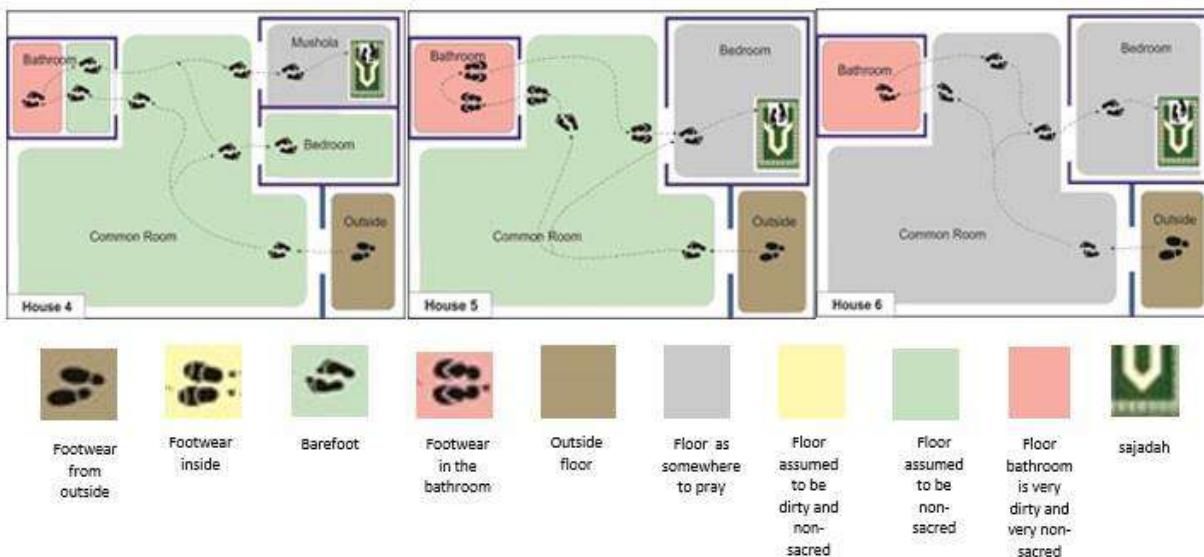


Figure 2 Journey of footwear in Houses 4, 5, 6

In Houses 4, 5, and 6, the house should be entered barefoot; the floor of the house is a sacred zone so removing footwear is required. But they differ in the use of footwear inside the house. In House 4, the activities in the toilet are performed without slippers. But in this house, there are dirty and clean zones inside the toilet. The *wudhu* space is the transition zone where purification activities are performed after using the closet. Movement from the toilet to the *mushola* for prayer is performed barefoot. In House 5, slippers are worn when entering the toilet, after leaving the toilet, and until reaching the front of the bedroom, where they are taken off. Prayer is performed inside the bedroom with the *sajadah* on the floor. After prayer, slippers are no longer used for other activities in the house. In House 6, similar to House 1 the house common space could be used as a space for prayer when there are guests or family congregations on the condition that it is cleaned thoroughly to ensure that there is no *najis*. Activities in the toilets and *wudhu* are performed barefoot. As long as the feet are washed, the body is considered to not be carrying *najis*. After performing *wudhu*, *shalat* is performed on the *sajadah* in the bedroom; thus, it is considered a sacred space.

A previous study by Ozaki & Lewis (2006) explored the relationship between boundaries and footwear from a socio-cultural perspective. That study suggests that culture is very influential in determining the interpretation of inside as clean and outside as dirty. In some cases in this study, all the space inside the house is considered clean, so all external footwear must be removed before entering the house and replaced with indoor footwear. Violation of this rule is considered an act of disrespect to the householder. The practices illustrated by the journey of footwear in the present study suggest that the exchange and removal of footwear not only relates to the distinction between inside and outside space as clean and dirty but also to the perceived level of sacredness of space in relation to prayer. The journey of footwear reflects the different levels of sacredness and the movement between those areas, as will be explained in the following section.

#### 4.2. Movement between the Sacred (Clean) and Non-sacred (Dirty) Areas

Based on the illustration of six case dwellings, there are several patterns of movement throughout spaces in the house as illustrated in Figure 3 that indicate the different level of cleanliness that suggest the status of a sacred space. There are some areas in which the status of sacredness depends on the inhabitants' agreement about the space. The movement with different types of footwear, from any activities to *wudhu* to prayer (houses 2, 3, 5 used footwear and houses 1, 4, 6 used barefoot from bathroom) suggests the shifting status of sacredness. A

*mushola* with a *sajadah* on its floor is considered a space with the highest level of cleanliness, thus the most sacred.

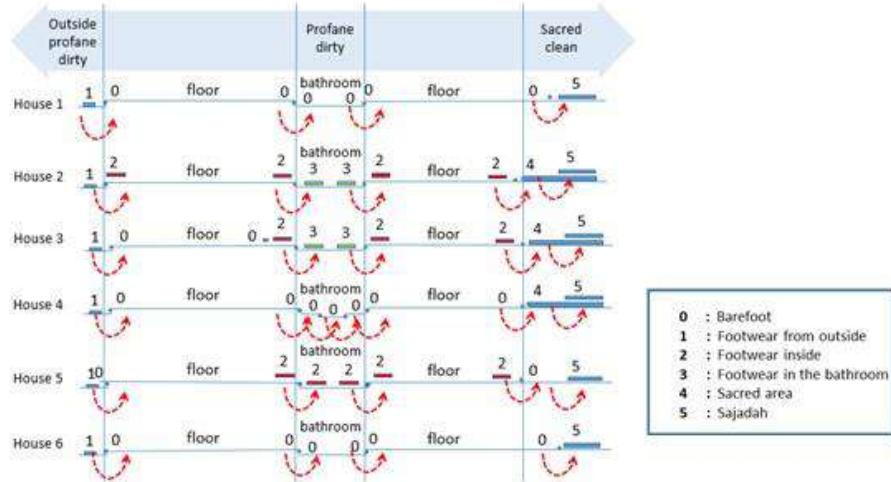


Figure 3 Movement between boundaries of sacred places

Figure 4 illustrates the formation of boundaries by different everyday objects in each of the six cases. Some of the boundaries are defined by a change of footwear, which marks a change in the degree of sacredness, identified by the use of outside footwear, house slippers, bathroom slippers, and bare feet. The boundaries are defined by what happens during the movement of the inhabitants through the different spaces, such as from outside to inside and from *wudhu* to *mushola*. Another mark of sacredness is the presence of the *sajadah* located on the floor of a particular space, which defines the area as sacred for prayer.

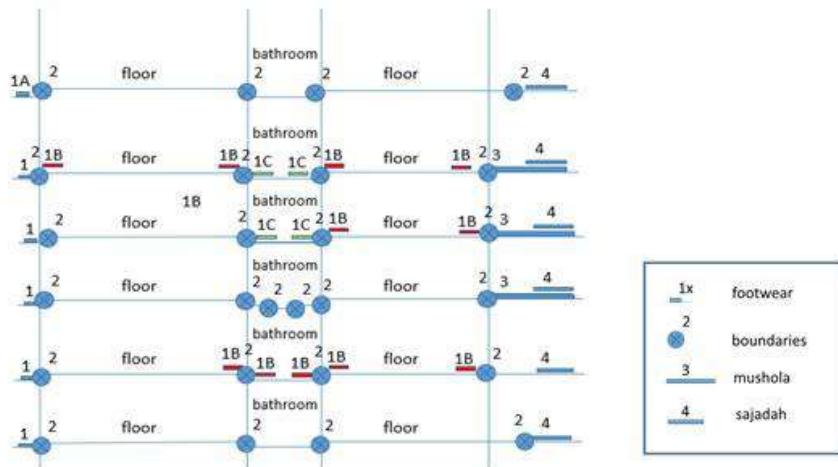


Figure 4 Formation of boundaries by footwear, spatial definition, and *sajadah*

Based on the description of the journey of footwear in the previous section, there are several patterns that can be identified. First, all informants agreed that the outside of the house is considered dirty, so the transition inside is marked by the removal of outdoor footwear or the change into indoor footwear. Second, the sacred space of prayer could be in the form of a permanent space—the *mushola*—or in the form of the temporary space, defined by a *sajadah* laid on the floor. Both the *mushola* and the *sajadah* are considered a sacred space that complies with the requirement of sanctity; only after performing *wudhu* would the person enter this space to perform prayer.

Third, the informants show different understandings of the level of cleanliness and sacredness of the other spaces in the house. In some cases, the common rooms are considered sacred

spaces that can be used as a space of prayer; in others, there is no guarantee of cleanliness in the common spaces in the house, so they are still considered a space with *najis*. Such differences are reflected in the practice of wearing footwear or being barefoot inside the spaces in the house. Fourth, the bathroom is considered a space with much *najis*. In responding to this situation, some informants wear special slippers in the toilet as a way to protect the body from being exposed to the *najis*. Meanwhile, some informants believed that by washing their feet, they had been separated from the *najis*. Finally, in some cases, the movement between spaces is marked by the use of footwear after *wudhu* to protect the feet from being exposed to *najis* before reaching the *sajadah* or *mushola*. This transition will be discussed further in the following section.

#### 4.3. Footwear, *Sajadah*, and *Mushola* Floor: Transition between Clean and Dirty

Further analysis of the journey of footwear in the dwelling suggests that besides the definition of clean and dirty assigned to particular spaces—such as the *mushola* as the permanent sacred space—the practice of wearing footwear and the laying of the *sajadah* on the floor play an important role in defining cleanliness or sacredness of a space.

Figure 5 illustrates the journey of footwear to sacred space in dwelling. First, wearing sandals could be considered an action to maintain sanctity to be in compliance with the religious requirements of cleanliness. As a way to protect the feet from exposure to *najis*, footwear serves as a transitional element. It is important to maintain a person's cleanliness when they are moving from the *wudhu* space to the space for prayer. Thus the footwear becomes a moving boundary between the clean feet and a floor that may contain *najis*. However, when the person reaches the *sajadah* or *mushola*, these sandals are removed. This point becomes the transitional boundary between the sandals and the *sajadah* or *mushola* floor.

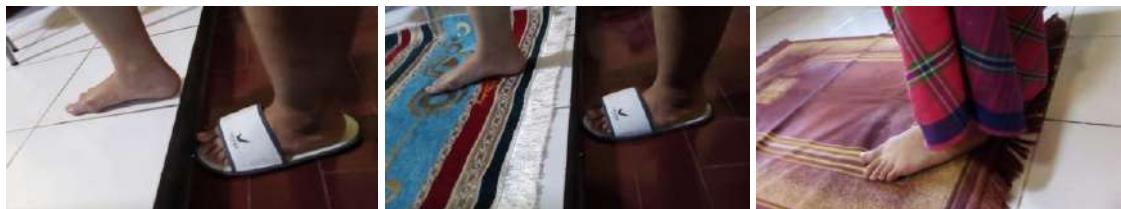


Figure 5 Sandals as transitional sacred place

Second, the *sajadah* becomes a temporary sacred space created by the inhabitants, which has an important role in changing the meaning of the space. The laying of the *sajadah* on the floor transforms the meaning of the space—from a mundane to a sacred space for prayer. Those are seen figure 6. *Sajadah* is as temporary sacred place in dwelling. Generally, the activities of prayer takes a minute; therefore, the role of the *sajadah* becomes a temporal definition of a sacred space. In this case, the condition of a sacred space is not permanent and absolute.

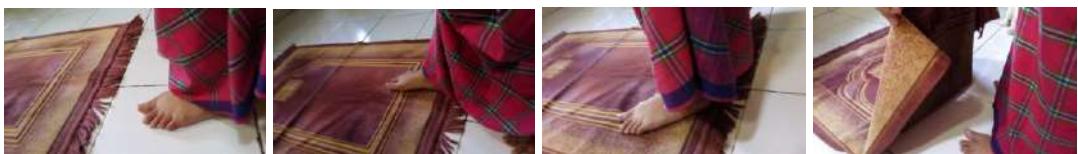


Figure 6 *Sajadah* as a movable and temporary sacred place

#### 4.4. Definition of Sacred Space through Boundary Formation

A sacred space is produced from the relationship between a ritual and the space (Bell, 2009). The status of a sacred space stems from human mentality. Epistemologically, the status of a

space is related to how the creators of the space read an event; it depends on how space occurs and functions, how the practice is related to the creator of the space, and how the underlying events and rules are implemented by the creators and users of the space (Lefebvre, 2001).

Most sacred spaces appear in the minds of humans (Henrie, 1972). The attachment to the sacred space depends on the perception of sacredness, which then forms a unique feeling of sacredness. The sacred space is always distinguished from other spaces. This is because of the existence of certain rituals which mark the value of a space's sacredness. As found in this study, the marking of sacred zones as spaces for prayer is performed through the creation of boundaries. The sacred space in the dwellings appears when constructed and interpreted as a sacred space through the establishment of boundaries.

A *sajadah* physically appears as a piece of cloth sized approximately 70cm x 100cm; however, when it is laid on the floor as a prayer mat, it is interpreted as a space for prostration to God. The act of laying the *sajadah* on the floor is an act of defining the boundary for a sacred space. It temporarily gives meaning to the floor that was previously perceived as an ordinary space, which then becomes ordinary again when the prayer is finished. A similar thing could be understood in the act of changing footwear throughout the house. The wearing of footwear defines the boundary between spaces—ones that are clean and not requiring footwear and ones that are not clean, thus requiring footwear.

Boundaries are interpreted as physical boundaries and zone separators. Boundaries contain symbolic meaning as the markers of the separation between the mundane and the sacred (Lamont and Molnar, 2002). However, the validity of boundaries involves social aspects. The practice of boundary formation and the compliance with this boundary formation system depends on the agreement of the members of the community. In the case of boundary formation of sacred spaces in Moslem dwellings, if the members of the family or outsiders do not understand the rules of this boundary formation, this person may not take off outside footwear when entering the house. In this way, this person violates the meaning of the sacred space previously established by an agreement among the inhabitants. Social agreements on value formation need routine maintenance.

#### **4.5. Boundary Formation as a Way to Maintain Social Sustainability**

Social sustainability is achieved as a negotiation between physical aspects and social aspects of design; it addresses how the physical environment can support social and cultural life, with a system of community involvement. It is a process of achieving the well-being of society through the understanding of community needs (Huppert & So, 2013; Seligman, 2011). The process of creating sustainable spaces and achieving well-being goals need to begin with understanding what people need from their living environment (Rasouli & Kumarasuriyar, 2016). It becomes the responsibility of architecture to meet not only functional and creature comfort, but also spiritual comfort (Mockbee, 2001) in such a way that architecture could be an expression of values (Foster, 2014).

The establishment of sacred spaces in the dwelling could be seen as a way to maintain the identity of the inhabitants and to express the values related to religious belief and practice. The presence of sacred spaces reflects the cultural identity of Moslem families, as an expression of values held by the members of a Moslem society (Gudykunst & Nishida, 2000). The journey of footwear becomes a way to understand how the boundary of sacred space is constructed through the act and movement of the residents and how such boundary formation is related to the social agreement regarding the uses and sacred meaning of space. The interesting findings of this study are that the boundary formation of sacred space and the degree of sacredness is created not only by the rigid definition of space but also by the act and movement of the inhabitants and the presence of the *sajadah* as a temporary sacred space. This suggests that

sacred space in dwellings can be present both permanently and temporally, based on the needs and desires of the inhabitants.

The establishment of the boundaries through the journey of footwear indicates how the cultural identity of its inhabitants in the dwelling. In this case, the values of sacred spaces and sanctity of spaces are achieved through the everyday acts of the inhabitants. The establishment of rules regarding sacred and non-sacred spaces and where to have footwear or be barefoot is a manifestation of the social agreement regarding inhabitants cultural and religious values. It suggests the role of the actors in an attempt to maintain the social sustainability of their living environment.

## 5. CONCLUSION

The agreement regarding the use of footwear in a dwelling is a way to establish the boundaries between clean and dirty areas, between sacred and non-sacred areas. The formation of these boundaries could be considered a mechanism for maintaining the space's sustainability—a way to maintain the cultural identity of Moslems in their dwellings. The sustainability of sacred spaces is established through a social agreement on the use of spaces and the boundaries defined for temporary spaces. The boundaries are established through the acts of wearing, changing, and taking off footwear; the assignment of a particular room—the *mushola*—as a sacred space; and the laying of the *sajadah* on the floor for prayer. This suggests that the boundaries of a sacred space could be established as permanent as well as transitional and temporary. The agreement of the inhabitants regarding the use of and requirements for a sacred space is a way to maintain the social sustainability of the dwelling. It indicates that sacred spaces exist as a product of a society in relation to activity and time.

## 6. ACKNOWLEDGEMENT

This research is supported by the BPPDN scholarship grant from the Ministry of Research, Technology and Higher Education. The authors would like to thank all the informants for their valuable information for this study.

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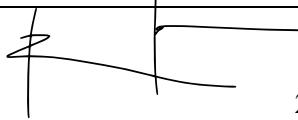
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**Introduction:**

Since Sustainable Development Goals (SDG) 2015-2030 published by UN, the sustainability consists of four not three aspects: environmental, economic, social, and law. Introduction and background should include study problems; problem question; study objectives; study benefits. Justification in the introduction section is not strong enough to describe that this topic is important to be studied, and deserves to be the title of the study. Stated what is the novelty and "state of the art" of this study (make a new theory or develop existing theory)

**Methodology:**

The method: has not yet been stated. Qualitative is an approach, not a method. What is the method for this study? (Descriptive study?; or Exploratory study?; or Motion model study?). Stated, please The cases consist of six dwellings inhabited by the Moslem family consisting of more than one person located in urban areas. No explanation about location/locus of dwelling, total of population, percentage of samples and representativeness of respondents.

**Results and Discussion:**

It is better to explain first, the House 1-5 differences in terms of places of worship, and movement between sacred and non-sacred areas. Results and Discussion haven't answered yet in particular: study problems; problem question; study objectives; regarding the relationship with the social sustainability aspect

**References:**

Using of bibliography/references for journals publication, preferably published between 5-10 year before. It is mean in 2009 above. Ten out of twenty six (38%) still use old references. Tolerance limit around 20% Its better references added with Moslem Dwelling topic in relation to social sustainability (especially in ASEAN Moslem country)

**Other:**

1. Title and Abstract The title should be specific. Add word " Moslem" before word "Dwelling" MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN MOSLEM DWELLINGS 2. Abstract: Should contain a concise description of the study. This includes: Problem statement, Objectives, Research Methods, Summary of major findings and

Conclusions; it should be clear and is appropriate. Keywords add: Social sustainability; Sacred place; Spatial agreement; Temporary; Moslem dwelling 3. Analysis and interpretation of results Its needs to be added, why the instrument analysis was chosen (need justification or criteria). Before determine whether analysis of the data using the chosen instrument analysis has been properly specified, findings are discussed with appropriate references.

Originality	4 (above average)
Technical	3 (average)
Methodology	2 (fair)
Readability	3 (average)
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Organization	3 (average)
Importance	4 (above average)

**Additional Comment:**

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**Introduction:**

The author delivers the problems clear and understandable. Also the author summarizes relevant research and delivers finding from another author. However the author did not explain what is the notion of cleanliness according to the sharia. Explanation about cleanliness according to sharia is necessary . Please be careful with the term sharia, it means law in Islam.

**Methodology:**

The author use qualitative approach and case study, it is an appropriate methods. He or she collected the data through observation of everyday life of the subject. Those data shows the journey of the foot wear in order to reveal the space and place is clean or dirty, sacred or profane. This method it can be replicated.

**Results and Discussion:**

Some mistakes in typo is found, it is better for the author to ask proof reader to check this paper in order to improve the use of english in scientific paper. Pictures should be redrawn, in order to make it more understandable. It must be completed with appropriate and necessary information about footwear, barefoot, sajadah. The author has to be aware with the word such as sacred, divine, clean, non sacred, profane, dirty. When it can be use as term, or as notion or ideas. It must be clear. However the author properly shows the data and makes appropriate analysis. The discussion is understandable, it is well explained. The author explain the discussion in logical sequences and also reveals his/ her significant finding.

**References:**

the author write bibliography properly

**Other:**

Originality	4 (above average)
Technical	4 (above average)
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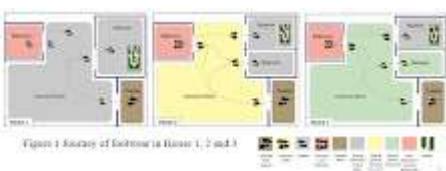
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This paper addresses the issue of social sustainability in the daily spatial processes of dwelling. In particular, it discusses the establishment of sacred places in everyday activities of Moslems in their dwelling, as manifested through the boundaries between clean and dirty spaces related to religious ritual activities. The study employed a qualitative approach, and the use of case study as the method. The case study consists of six Moslem dwellings, in which areas through in-depth interviews and observations to obtain data about the activities and behaviors of the dwellers. The boundaries between clean and dirty spaces were found to be established based on the journey of Siwi in the houses. The formation of these boundaries of sacred place could be considered as a mechanism for maintaining the place sustainability, as it was to maintain the cultural identity of Moslems in their dwellings. The boundaries of sacred places were formed through the social agreement in the world of spaces and the boundaries defined for temporary places.

Keywords: Social sustainability, sacred place, spatial agreement, temporary, Moslem dwelling

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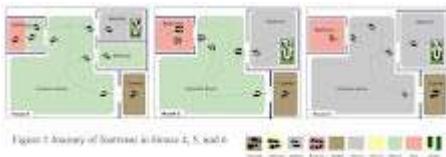
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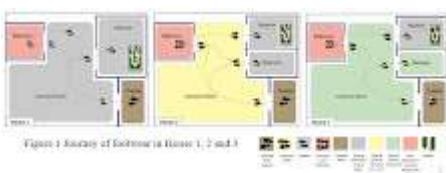
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This paper addresses the issue of social sustainability in the daily spatial practices of dwelling. In particular, it discusses the establishment of sacred places in everyday activities of Moslems in their dwelling, as manifested through the boundaries between clean and dirty spaces related to religious ritual activities. The study employed a qualitative approach, and there were three cases of case study as the method. The case study consists of six Moslem dwellings in urban areas through in-depth interviews and observations to obtain data about the activities and behaviors of the dwellers. The boundaries between clean and dirty areas were found to be established based on the journey of Footway in the houses. The formation of these boundaries of sacred place could be considered as a mechanism for maintaining the place sustainability, as a way to maintain the cultural identity of Moslems in their dwelling. The sustainability of sacred places was manifested through the social agreement on the use of space and the boundaries defined for respective places.

Keywords: Social sustainability, sacred place, spatial agreement, temporary, Moslem dwelling

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Technical      3 (*average*)

Methodology      2 (*fair*)

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**Introduction:**

The problems, study objective, benefit of the research has been responded to and clearly understood.

**Methodology:**

The approach and method of analysis has been clearly defined.

**Results and Discussion:**

In order to make the information of the figure easily and clearly readable please use bigger size of the font.

**References:**

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Originality	5 ( <i>excellent</i> )
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Methodology	4 ( <i>above average</i> )
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Please login into application <http://ijtech.eng.ui.ac.id/login> for more detail.

You must respond to this revise and resubmit request before **09 Jan 2020**, after which point we will presume that you have withdrawn your submission from International Journal of Technology (IJTech) Online System.

Yours sincerely,

Dr. Nyoman Suwartha  
[nsuwartha@eng.ui.ac.id](mailto:nsuwartha@eng.ui.ac.id)  
**Managing Editor**  
**International Journal of Technology (IJTech)**  
p-ISSN : 2086-9614  
e-ISSN 2087-2100  
<http://ijtech.eng.ui.ac.id/>

IJTech is currently indexed in SCOPUS and Emerging Sources Citation Index (ESCI) Thomson Reuters

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**Samsu Hendra Siwi** <sh.siwi@gmail.com>

Thu, Jan 2, 2020 at 2:28 PM

Draft To: "noreply@ijtech.eng.ui.ac.id" <noreply@ijtech.eng.ui.ac.id>

Dear Sir,

I will to send the revision paper "**MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN MOSLEM DWELLINGS**"

[Quoted text hidden]

---

**[IJTech-A-3764] Acknowledgement of IJTech Acceptance Letter**

1 message

**IJTech** <ijtech@eng.ui.ac.id>

To: sh.siwi@gmail.com

Cc: yandiay@eng.ui.ac.id, Paramita &lt;paramita@eng.ui.ac.id&gt;

Wed, Jan 8, 2020 at 8:37 AM

Dear Mrs. Samsu Hendra Siwi,

On behalf of the Editorial Board, I am pleased to inform you that your paper entitled: "**MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN DWELLINGS**" has been accepted to be published in International Journal of Technology (IJTech).

We will notify you again for the next process required for publication. Thank you.

With warm regards,

Dr. Mohammed Ali Berawi

Editor-in-Chief

International Journal of Technology

ISSN : 2086-9614

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 **Acceptance letter (Mrs. Samsu).pdf**

224K

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**[IJTech] Editor Decision**

1 message

**IJTech** <noreply@ijtech.eng.ui.ac.id>  
Reply-To: "noreply@ijtech.eng.ui.ac.id" <noreply@ijtech.eng.ui.ac.id>  
To: yandiay@eng.ui.ac.id  
Cc: sh.siwi@gmail.com, paramita@eng.ui.ac.id

Mon, Jan 13, 2020 at 3:24 PM



*Editor Decision on #R2-A-3764 : Accepted*

---

Ms ID #R2-A-3764

Title : MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN DWELLINGS

Author(s) : Samsu Hendra Siwi, Yandi Andri Yatmo, Atmodiwigjo Paramita

Dear **Prof. Yandi Andri Yatmo** ,

Greetings from Depok,

The editorial board is delighted to inform you that your paper entitled "MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN DWELLINGS" has been accepted to be published on IJTech. At the present, we are conducting further necessary action to complete the publication process.

On behalf of IJTech, we appreciate your intention and willingness to publish your work with IJTech.

Warmest regards,

Dr. Mohammed Ali Berawi  
[maberawi@eng.ui.ac.id](mailto:maberawi@eng.ui.ac.id)  
**Editor in Chief**  
International Journal of Technology (IJTech)  
p-ISSN: 2086-9614  
e-ISSN: 2087-2100  
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IJTech is currently indexed in SCOPUS and Emerging Sources Citation Index (ESCI) Thomson Reuters



Samsu Hendra Siwi <sh.siwi@gmail.com>

---

## [IJTech] Notification Payment for Publish #A-3764

3 messages

**IJTech** <ijtech@eng.ui.ac.id>

Mon, Jan 13, 2020 at 3:24 PM

To: yandiay@eng.ui.ac.id

Cc: sh.siwi@gmail.com, Paramita <paramita@eng.ui.ac.id>

Dear Prof. Yandi Andri Yatmo,

On behalf of the Editorial Board, We are pleased to inform you that your paper entitled: MAINTAINING SOCIAL SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN DWELLINGS has been accepted to be published in International Journal of Technology (IJTech). **Congratulation!**

In order to ensure the readability and the quality of the journal, Starting from 1st of January 2020, all accepted articles to publish will be subjected to article processing charge (APC) of **US\$ 200 (around IDR. Rp. 2.740.000)** for Regular Publication (Covers the review process, line editing, layouting, DOI deposit, printing, and shipping cost).

You can make a payment via bank transfer (please noted that transfer fees may be additionally charged and become the responsibility of the sender) addressed to :

Bank : Bukopin

Branch : BUKOPIN kas FT UI Depok, Indonesia

Swift Code : **BBUKIDJA**

Acc. Number: **422 105 1810**

Acc. Name: **Nyoman Suwartha, ST,MT.**

We appreciate it if you can confirm your payment (along with the receipt of transfer) no later than 3 days after this email submitted. Any confirmation can be submitted by email to [ijtech@eng.ui.ac.id](mailto:ijtech@eng.ui.ac.id). We look forward to receiving your confirmation at your earliest convenience.

--

Kind regards,

Secretariat IJTech

International Journal of Technology (IJTech)

ISSN : 2086-9614

<http://www.ijtech.eng.ui.ac.id>

---

**Samsu Hendra Siwi** <sh.siwi@gmail.com>

Mon, Jan 13, 2020 at 6:11 PM

To: Eko Purwanto <ekopwt@yahoo.com>

[Quoted text hidden]

---

**Samsu Hendra Siwi** <sh.siwi@gmail.com>

Tue, Jan 14, 2020 at 6:00 AM

To: Titin Fatimah <titin.fatimah@gmail.com>

----- Forwarded message -----

Dari: **IJTech** <ijtech@eng.ui.ac.id>

Date: Sen, 13 Jan 2020 15.24

Subject: [IJTech] Notification Payment for Publish #A-3764

To: <[yandiay@eng.ui.ac.id](mailto:yandiay@eng.ui.ac.id)>

Cc: <[sh.siwi@gmail.com](mailto:sh.siwi@gmail.com)>, Paramita <[paramita@eng.ui.ac.id](mailto:paramita@eng.ui.ac.id)>

[Quoted text hidden]

**bukti pembayaran (Payment for Publish)**

2 messages

**Samsu Hendra Siwi** <sh.siwi@gmail.com>  
To: ijtech@eng.ui.ac.id

Wed, Jan 15, 2020 at 3:47 PM

Selamat Siang Editor,

1. Berikut ini saya lampirkan bukti pembayaran untuk publikasi Jurnal IJTech sebagai persyaratan publikasi sebesar Rp. 2.740.000,00 (200USD).  
2. Mohon revisi, untuk afiliansi first author, yang semula berafiliasi Doctoral Student at Department of Architecture, Faculty of Engineering, Universitas Indonesia, Kampus Baru UI, 16424, Depok, Indonesia and Lecturer at Department Architecture of Tarumanagara University menjadi HANYA BERAFILIANSI Doctoral Student at Department of Architecture, Faculty of Engineering, Universitas Indonesia, Kampus Baru UI, 16424, Depok, Indonesia  
Terimakasih atas perhatiannya.

Hormat Saya,  
Samsu Hendra Siwi**WhatsApp Image 2020-01-15 at 15.24.38.jpeg**  
59K**Samsu Hendra Siwi** <sh.siwi@gmail.com>  
To: ijtech@eng.ui.ac.id

Wed, Jan 15, 2

Selamat Siang Editor,

1. Berikut ini saya lampirkan bukti pembayaran untuk publikasi Jurnal IJTech sebagai persyaratan publikasi sebesar Rp. 2.740.000,00 (200USD). Judul artikel "**MAINTAINING SO SUSTAINABILITY THROUGH THE BOUNDARY FORMATION OF SACRED PLACES IN MOSLEM DWELLINGS**"

2. Mohon revisi, untuk afiliansi first author, yang semula berafiliasi Doctoral Student at Department of Architecture, Faculty of Engineering, Universitas Indonesia, Kampus Baru UI, 16424, Depok, Indonesia and Lecturer at Department Architecture of Tarumanagara University menjadi HANYA BERAFILIANSI Doctoral Student at Department of Architecture, Faculty of Engineering, Universitas Indonesia, Kampus Baru UI, 16424, Depok, Indonesia  
Terimakasih atas perhatiannya.

Hormat Saya,  
Samsu Hendra Siwi

[Quoted text hidden]

---

**[IJTech-A-3764] Result of Line-editing of the Paper**

1 message

**IJTech** <ijtech@eng.ui.ac.id>  
To: yandiay@eng.ui.ac.id  
Cc: sh.siwi@gmail.com, Paramita <paramita@eng.ui.ac.id>

Fri, Jan 17, 2020 at 10:54 AM

Dear Prof. Yandi Andri Yatmo,

We have conducted line editing for your paper as part of the publication process in IJTech. Enclosed, please find the receipt order and the comments from the line editor indicated by the character in color besides black. We would like to ask you to complete the following:

1. Please make necessary revise the paper accordingly to the line editor comments.
2. Please complete detail information for the name of the author(s), and affiliation of each author(s). Please refer to Guideline for Author to write the affiliation section

After the revision complete, please send it back to [ijtech@eng.ui.ac.id](mailto:ijtech@eng.ui.ac.id) or by reply to this email, no later than **January 17, 2020**

We will proceed to the next step (Layouting, Final proof & Copyright) of the revised paper before printing.

We are looking forward to receiving your revised paper soon.

--

Kind regards,  
Secretariat IJTech  
International Journal of Technology (IJTech)  
ISSN : 2086-9614  
<http://www.ijtech.eng.ui.ac.id>

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**2 attachments**

 Order #662224 - R2-A-3764-20200102142259\_CLEAN\_REVISED.doc  
803K

 Order #662224 - R2-A-3764-20200102142259\_TRACKED\_REVISED.doc  
855K



Samsu Hendra Siwi <sh.siwi@gmail.com>

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## KINDLY REMINDER: [IJTech-A-3764] Result of Line-editing of the Paper

1 message

**IJTech** <ijtech@eng.ui.ac.id>  
To: yandiay@eng.ui.ac.id  
Cc: sh.siwi@gmail.com, Paramita <paramita@eng.ui.ac.id>

Mon, Jan 20, 2020 at 11:50 AM

Dear Prof. Yandi Andri Yatmo,

We have conducted line editing for your paper as part of the publication process in IJTech. Enclosed, please find the receipt order and the comments from the line editor indicated by the character in color besides black. We would like to ask you to complete the following:

1. Please make necessary revise the paper accordingly to the line editor comments.
2. Please complete detail information for the name of the author(s), and affiliation of each author(s). Please refer to Guideline for Author to write the affiliation section

After the revision complete, please send it back to [ijtech@eng.ui.ac.id](mailto:ijtech@eng.ui.ac.id) or by reply to this email, no later than **January 17, 2020**

We will proceed to the next step (Layouting, Final proof & Copyright) of the revised paper before printing.

We are looking forward to receiving your revised paper soon.

--  
Kind regards,  
Secretariat IJTech  
International Journal of Technology (IJTech)  
ISSN : 2086-9614  
<http://www.ijtech.eng.ui.ac.id>

On 2020-01-17 10:54, IJTech wrote:

Dear Prof. Yandi Andri Yatmo,

We have conducted line editing for your paper as part of the publication process in IJTech. Enclosed, please find the receipt order and the comments from the line editor indicated by the character in color besides black. We would like to ask you to complete the following:

1. Please make necessary revise the paper accordingly to the line editor comments.
2. Please complete detail information for the name of the author(s), and affiliation of each author(s). Please refer to Guideline for Author to write the affiliation section

After the revision complete, please send it back to [ijtech@eng.ui.ac.id](mailto:ijtech@eng.ui.ac.id) or by reply to this email, no later than **January 17, 2020**

We will proceed to the next step (Layouting, Final proof & Copyright) of the revised paper before printing.

We are looking forward to receiving your revised paper soon.

--  
Kind regards,  
Secretariat IJTech  
International Journal of Technology (IJTech)  
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<http://www.ijtech.eng.ui.ac.id>

--  
Kind regards,  
Secretariat IJTech  
International Journal of Technology (IJTech)  
ISSN : 2086-9614  
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**2 attachments**

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803K

 Order #662224 - R2-A-3764-20200102142259\_TRACKED\_REVISED.doc  
855K



Samsu Hendra Siwi <sh.siwi@gmail.com>

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## Revisi-4-IJTech

1 message

---

**Samsu Hendra Siwi** <sh.siwi@gmail.com>

Thu, Jan 23, 2020 at 11:15 PM

To: Paramita Atmodiwigirjo <mitayandi@gmail.com>, yandi andri yatmo <yandiay@gmail.com>

Assalamualaikum wr wb.

Bersama ini saya sampaikan revisi ke 4 artikel IJTech. Terimakasih

Wassalamualaikum wr wb.

Hormat Saya,  
Siwi



Revisi-4-IJTech.doc

855K



Samsu Hendra Siwi <sh.siwi@gmail.com>

---

## Revision of article-IJTech-A-3764

1 message

**Samsu Hendra Siwi** <sh.siwi@gmail.com>  
To: ijtech@eng.ui.ac.id

Sat, Jan 25, 2020 at 12:16 PM

Dear Editor,  
I sent the revised article the editor requested. Thank you for your attention.

Best regards,  
Siwi

---

### 2 attachments

 **Full paper-final revision-IJTech-25 jan.doc**  
737K

 **author. afiliansi.docx**  
15K

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**the final check -[IJTech-A-3764]**

1 message

---

**Samsu Hendra Siwi** <sh.siwi@gmail.com>  
To: ijtech@eng.ui.ac.id

Tue, Jan 28, 2020 at 3:39 PM

Dear editor,  
I sent back the final check article [IJTech-A-3764] Thank you.

Best Regards,  
Siwi

---

 **3764-46-56 Maintaining Social Sustainability through... (Siwi et al.).docx**  
448K



Samsu Hendra Siwi <sh.siwi@gmail.com>

---

## [IJTech-A-3764] Final Proof reading & Copyright form

2 messages

**IJTech** <ijtech@eng.ui.ac.id>

To: yandiay@eng.ui.ac.id

Cc: sh.siwi@gmail.com, Paramita <paramita@eng.ui.ac.id>

Tue, Jan 28, 2020 at 1:40 PM

Dear Prof. Yandi Andri Yatmo,

The editorial boards delighted to inform you that your paper has been accepted to be published in IJTech next Volume 11 issue 1, January 2020.

Congratulations!

We have carried out necessary layouting and editing of your manuscript. Prior to publication we need your final proof and copyright of the paper. Here is the note from editor:

**1. In page 48; cited articles of (Cresswell, 2007) is not found in the References section. Please clarify or add it accordingly, otherwise to delete it from the body text.**

**2. In References section; listed article of Creswell, J.W., Poth, C.N., 2016 is not found in the body text. Please add it accordingly, otherwise to delete it from References section.**

Enclosed please find the copyright form and the paper for a final check and please confirm that the article ready for printing.

Any confirmation of the final check should be submitted no later than **January 28, 2020**. Copyright form can be printed, signed, scanned and send by email to [ijtech@eng.ui.ac.id](mailto:ijtech@eng.ui.ac.id).

On behalf of editorial boards, we want to express you and your collaborators our deep appreciation for your contribution to IJTech.

We look forward to receiving the copyright form and proofs at your earliest convenience.

Yours sincerely,

Dr. Mohammed Ali Berawi

[maberawi@eng.ui.ac.id](mailto:maberawi@eng.ui.ac.id)

**Editor in Chief**

**International Journal of Technology (IJTech)**

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<http://ijtech.eng.ui.ac.id/>

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## 2 attachments

 **Copyright Form - IJTech.pdf**  
61K

 **3764-46-56 Maintaining Social Sustainability through... (Siwi et al.).docx**  
448K

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**IJTech** <[ijtech@eng.ui.ac.id](mailto:ijtech@eng.ui.ac.id)>  
To: [sh.siwi@gmail.com](mailto:sh.siwi@gmail.com)

Tue, Jan 28, 2020 at 4:01 PM

Dear Mr. Samsu Hendra Siwi,

Thank you for sending the revised,

Please send your copyright by replying to this email.

Thank you for your cooperation.

--  
Kind regards,  
Secretariat IJTech  
International Journal of Technology (IJTech)  
ISSN : 2086-9614  
<http://www.ijtech.eng.ui.ac.id>

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 **Copyright Form-IJTech.pdf**  
61K



Samsu Hendra Siwi <sh.siwi@gmail.com>

---

## the final check -[IJTech-A-3764]

1 message

---

**Samsu Hendra Siwi** <sh.siwi@gmail.com>  
To: ijtech@eng.ui.ac.id

Wed, Jan 29, 2020 at 8:59 AM

Dear editor,  
I sent back the final check article [IJTech-A-3764] and copyright form. Thank you.

Best Regards,  
Siwi

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### 2 attachments

 3764-46-56 Maintaining Social Sustainability through... (Siwi et al.) (2).docx  
448K

 YAY - Copyright Form - IJTech.pdf  
185K

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**[IJTech] Volume 13 issue 3 has been published**

1 message

**IJTech** <noreply@ijtech.eng.ui.ac.id>

Sat, Jul 9, 2022 at 10:10 AM

Reply-To: "noreply@ijtech.eng.ui.ac.id" &lt;noreply@ijtech.eng.ui.ac.id&gt;

To: ijtech@eng.ui.ac.id



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*IJTech Volume 13 issue 3 has been published*

---

Dear Colleague,

A recent paper IJTech Volume 13 issue 3 July 2022 has been published, available at  
<https://ijtech.eng.ui.ac.id/issue/78>

In this context, we are pleased to share the articles may the field of your interest;

1. Fostering Smart City Development to Enhance Quality of Life
2. Wind Energy Potential in Urban Area: Case study Prishtina
3. Investigation on Weld Characteristic, Welding Position, Microstructure, and Mechanical Properties in Orbital Pulse Current Gas Tungsten Arc Welding of AISI 304L Stainless Steel Pipe
4. Manufacturing Process Performance Measurement Model Using Categorical DEA Approach – a Case of Dry-Docking
5. An Empirical Model for Optimizing the Sound Absorption of Single Layer MPP Based on Response Surface Methodology
6. Heat Transfer Characteristics in Vertical Tubular Baffle Internal Reboiler through Dimensional Analysis
7. Experimental and Computational Fluid Dynamics Investigations into the Effect of Loading Condition on Resistance of Hard-Chine Semi Planning Crew Boat
8. Towards Understanding of Pore Properties of polystyrene-b-polybutadiene-b-polystyrene (SEBS) Foam Effect on Thermal Conductivity Using Numerical Analysis
9. Investigation of the Properties of Metallurgical Slags and Dust of Electro Filters to Obtain Protective Anticorrosive Coatings
10. Photofading of Natural Indigo Dye in Cotton Coated with Zinc Oxide Nanoparticles Synthesized by Precipitation Method
11. Investigation on Saprolitic Laterite Ore Reduction Process using Palm Kernel Shell Charcoal: Kinetics and Phase Transformation
12. A Facile Conjugation of 6-Hydroxyflavone Biomolecule with Polyethylene Glycol for Enhancing Conjugate Stability
13. Enhancement of the Stability of W/O/W Double Emulsion by Chitosan Modified Rice Husk Silica
14. Impact of Temperature and Coagulants on Sludge Dewaterability
15. Multifeedstock Biodiesel Production from a Blend of Five Oils through Transesterification with Variation of Moles Ratio of Oil: Methanol
16. Effect of Thermal Pretreatment of Pineapple Peel Waste in Biogas Production using Response Surface Methodology
17. Immersive Technologies in Indonesia Faces "New Normal" COVID-19
18. Institutional Development in the Supply Chain System of Oil Palm Agroindustry in South Kalimantan
19. A Mathematical Model of Successful-Product Development by Considering the Indonesian Culture
20. An Exploration of Personal Decision as Mediating Effect between Passenger Concern and Airport Service Information During COVID-19 Outbreak
21. Bi-objective Recoverable Berth Allocation and Quay Crane Assignment Planning under Environmental Uncertainty

The articles are available to be accessed and downloaded free of charge,  
Please don't hesitate to cite the IJTech articles for your further research and publication.

Warmest regards,

Prof. Mohammed Ali Berawi

**Editor in Chief**  
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<http://ijtech.eng.ui.ac.id/>

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