

THE IDEA OF DWELLING: GENDER AND SACRED SPACES FOR CHINESE MOSLEM AND CHINESE NON-MOSLEM FAMILIES IN JAKARTA

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Abstract

Everyday a man starts and end his days also at home. Chinese daily activities are always bound to their cultural traditions. Chinese culture is almost entirely affected by the belief that Confucianism, Taoism and Buddhism are included in their dwelling. In the development (due to politics, modernization and globalization), some ethnic Chinese change their religion from the religious traditions to the new religion such as Catholic, Christian and Islam. Among the new religions, in Islam have fundamental difference values compares to traditional Chinese religions. This study aims to explore the ideas of dwelling and argue that is based on religion between the Chinese non-Moslems (the old religion) and Chinese Moslems. The research method is ethnomethodology-narative. This study found that gender space and sacred space of dwelling in Chinese moslem and Chinese non-moslem, but they have difference concept and implementation.

Keywords: idea of dwelling, gender of space, sacred space

1. Introduction

Dwelling is an important part of human life. Everyday man starts his days from home and end it also at home. Some architects and philosophers have tried to give a sense dwelling on various aspects of both aspects of the social, economic, cultural, psychological and ideological. Heidegger dwelling interpreted as the way "we human beings are on the earth", it reminds man's experience from the outset "habitual", and oneness of the four fold (earth, sky, divinities and mortals) belong together in one. Rapoport (1999) says that the house as a significant territory as a refuge. The meaning of a place among the ethnics are different meanings related with a symbolic space (Waterson, 1990). In traditional society, house is defined as a memory structure that has a story and the meaning of life for the house (Fox, 1993). Chinese community daily activities are always bound to their cultural traditions. In China/ Tiongkok, the government and the religion are two factors that greatly affect the lives of Chinese people. Cosmology position involving natural and caesar position.

Globalization and modernization of an impact on all aspects, including how people make the meaning of

their dwelling. The constraints of urban land and urban aspects in the globality and modernity make a man must adapt to the situation and conditions. The Chinese are scattered all over the world have the guts and adaptation to the environment. One adaptation is the change process (assimilation, acculturation, transformation or hybridization). The Chinese community which is considered as immigrants was not separated from this process in order to survive in new lands. The long journey undertaken by ethnic Chinese societies in Indonesia, which then would produce new cultures. Changing the belief was made of traditional Chinese beliefs (Taoism, Buddhism and Confucius) to Catholic, Christian and Islamic. Among the new religions, in Islam have fundamental difference values compares to traditional Chinese religions. This study aims to explore the ideas of dwelling that is based on religion between the changes in the Chinese non-Moslems (the old religion) and Chinese Moslems. The research location is not localized in one place, but this study takes place randomly. The goal of this study is to discover different ideas of dwelling for Chinese Moslems and non-Moslems.

1.1. Terminology of Dwelling

Terminology of dwelling is from dwell (as a noun) is defined as a building or a place as a shelter to live which is defined as a shelter to sustain life. Dwell can be interpreted as a home. Dwelt (verb) is defined as the continuous under certain conditions. But if traced from the root, dwelling (ME, from the word dwalian or OE,

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the word dwellan) is defined as wander, linger or tarry. (Partridge, 2006). From this root meaning, dwell with regard to shelter, there is a dimension span (continuously for a long time, related with experience / memory and home). Heidegger describes dwelling as "how to become familiar with the world" related with the experience of everyday life ,

1.2. Dwelling: in Chinese Tradition

The tradition of Chinese origin (China) is very strong and brought the Chinese community, who migrated around the world. Chinese culture is based on beliefs by the people of China, namely Taoism, Buddhism and Konfisius (Theodore, 1999). Three religions grow together and coloring the daily life of Chinese people. The belief oldest to ancestor worship as the belief of Chinese society that is implemented in the daily space in their house are realized by the placement of the *altar* in their houses. Placement of this ancestral *altar* use certain standards so that house do not get misfortune. Chinese belief in the immortality of influence on Chinese society from the beginning until now. Respect to ancestors and gods especially important and prominent for Chinese society which is believed to affect his daily life. The concept of sacred space is based on respect to an ancestor and gods, and Chinese cosmology. Chinese society have the law of the patriarchal, the eldest son of the most responsible and have more rights than others. The oldest son who held a prayer while girls as followers. In the families, the parents of the husband to be prayed in the family (family altar). Metaphysical space male dominance be there on dwelling. As in East Asian societies, the role of women are in domestic activities (cooking, washing and childbirth), then the spaces are the kitchen, washing and bed room.

Chinese cosmology is very influential on the dwelling of China. They believe that the world is like a square divided into four sections and the middle is the center of that emperor (son of heaven)(Skinner, 1982). Capturing *Qi* (positive energy) and avoiding *Sha* (negative energy) as a principle used in the bearing both the site and dwelling of spaces. Dwelling for the Chinese community not only as a symbol of status and wealth, but also as life of ship that serves as the family's protection(Li, 1992). Dwelling as a form microcosm, while the universe (the environment) as the macrocosm.

1.3. Dwelling: inThe Principles of Islam

Islamic architecture is present in Islamic culture. Public and private areas strictly limited in Islamic societies are visible in residential Islamic architecture (Petherbridge, 1978). In house, free family activities and relaxation, but outside of their house buildings is limited. In family life at home is expressly divided into public and private which is a characteristic of social within the Moslem community. Moslem women more recommended activity in the house so it can be

said that the house as a private domain of women.

Islam interpret the house as a place for education that could take the family to heaven (*baiti jannati*) or your home is your heaven, and seats the role of women /mothers as a place of education (*ummahatul madrasatun*). So here Islam puts the home ties and women so tightly.

Private-public zone in the dwelling related with the Islamic law of *mahram* and visit. *Mahram* law in Islam is also related to the law of legal to *hijab*- covering the *aurat*, how its implementation in architecture?

1.3.1. Mahram Law in Islam

In Islam, marriage law set mahram law and the law of association. *Mahram* is defined as a woman who is for bidden to marry. This rule is also related to whether or not a person may look or see the nakedness of others. *Aurat* is part of the human body, both men and women should not be seen by anyone other than *mahram*. For men, his *aurat* is the area from part of the body above the navel to the knee, while the female *aurat* is the whole body other than hands and face. *Mahram* law also related to *hijab* law. *Hijab* (Arabic: حجاب of *Hijab*) is an Arabic word meaning barrier. *Hijab* comes from the word "*hajaban*" which means to cover, in other words, al-*Hijab* is the object covering something up. *Hijab* according to Quran means to cover in general, can be a divider curtain, and the barrier or other protective cover. *Hijab* is also often described as the veil that women's clothing is revealing. *Hijab* as limiting or restricting associated with distance, spaces and inter-space limitations as well as architectural design. Distance in *hijab*, can be in units x meter or 0 meters. The concept of *hijab* can be said to be "able to see but not be seen." In the implementation of the architecture is very diverse related to budgeting issues both design and use of materials.

1.3.2. The Manner in Visit

In Islam, a visit activities in which guests must request permission residents. The house as a female private zone, while outside the home as a public zone. However, when no events visit, then this could turn zone related with the *mahram* law and the law of *hijab*. Space zone in the dwelling becomes conditional and situational. Private-public zone in the dwelling can be formed into "private in private and public spaces in the private space".

1.3.3. Sacred Space in Islam

Sacred space in Islam relates to the place of prayer (*shalat*). This is not related with a place of worship sacred place such as in a general sense (memory, history, spirit of metaphysics or mysticism).

But the Islamic values, the sacred are determined by the *najis* and *hadast* laws (legal *taharah* are cleanliness requirement for prayers) and orientation (direction toward). This law is not permanently settled

in somewhere but conditional and situational. This *taharah* law relating to the implementation of the requirements of worship. During the spot, clean clothes from *najis* and *hadast* and direction toward the Qibla then allowed to pray (sacred space).

Najis is physically dirt (material/ physic) that can make ablution/ *wudhu* canceled when about them (ablution/ *wudhu* as a purification activity as a condition for the validity of prayer). While *hadast* is non-physic dirt (immaterial) that could invalidate ablution/ *wudhu* until it unlawful to pray. There are some places that are not allowed as a place of prayer, namely toilets, cemeteries and landfills. So that the place where this can be said to be a profane place permanently. While the place other than it is a place that allowed for the sacred prayer and situational conditional spacanya. How to implementation this concept to dwelling?

2. Methods

The study used the method ethnomethodology-narrative. Based on the experience of informants expressed in story and researchers will retell stories from the lives of informants in story form and space. The study used the three informants Chinese moslem and a non-moslem Chinese as a complement to the research analysis. Non-Moslem informant (I') have religion Tridarma (unity Buddhist, Confucian and Taoism). He is the fourth generation, his wife is second generation. They have a son and live in Singapore. They both work as a lecturer and architect. Chinese non-Moslem information needed to analyze inward, outward, backward and forward against the Chinese Moslem. I hope, these are giving a picture the changes that dwell in both the meaning and the physical space as well as environmental adaptation to negotiate for space dwelling.

Three informants that I have marked as I-1, I-2, I-3. Specifications I-1 is male, businessman, "Chinese Peranakan" second generation (the original father of the Chinese origin, the mother is "Chinese Peranakan" from Brebes), converted to Islam before the wedding on their own consciousness. I-1 a businessman paper that has employees nine people living in the house, as RW (Rukun Warga is chairman region), he has got twin daughters (one wears a *hijab* and others did not), but the *hijab* daughter is only wearing *hijab* when she is outside the home. His wife was a descendant of ethnic Chinese, not *hijab*. Converts the time before marriage (Buddhist father and another family is not Moslem).

I-2 an Islamic religious leader as chairman of the Foundation Lautze Mosque (mosque which manages Chinese converts. I-2 is as the descendants of ethnic Chinese descent generation to third. Islam (his father was a religious leader of Chinese descent in the era of independence Republic Indonesia). He married Chinese descent, *hijab* clad converts both at home and outside the home according to Islamic law. He has got three kids, 2 males and 1 female. His daughter dressed

in *hijab*.

I-3 is an architect and as a lecturer. His parents are Catholic. I-3 generation is Chinese descent married to a Javanese-Moslem. They convert the time of marriage, but of consciousness itself. They have got three children (2 females and 1 male) who *hijab's* clothes both at home and outside the home. Non-Moslem Chinese's data information needed to analyze inward, outward, backward and forward against the Chinese Moslems in hopes of getting an idea the changes that occur in both the meaning and the physical space as well as the manner of environmental adaptation dwelling to negotiate for space dwelling. Results of the research is a description and an explanatory relations between the interview (story) and observations from the relevant sources that reveal the meaning of human life space in space life cycle.

3. Discussion

3.1. Dwelling: Chinese Moslem in Indonesia

Small communities of ethnic Chinese in Indonesia are Moslem. They are a minority within a minority. Chinese Moslems in Indonesia amounted to only about 0.5% of ethnic Chinese in Indonesia. Chinese ethnic development journey is filled with ups and downs of politics and historical Indonesian nation itself. From antiquity still kingdoms, the Dutch colonial era, the reign of the Orde Lama, Orde Baru government, reform era, until the present time, Chinese people became part of the object or subject of political journey itself. The Chinese often used as an "intermediary" money-making machine at the same time, both by kings and by the colonial authorities in Indonesia (Kwartanada, 2015).

New Order political prohibit China's celebrations specially treated politically, socially and culturally. The government's treatment of ethnic Chinese have an impact on changes in the number of changes beliefs (because the government only recognizes five religions: Islam, Protestantism, Catholicism, Buddhism, Hinduism), while Confucian time was not recognized as a religion by the government of Indonesia. Changes also in dwellingspaces. This makes the political influence of ethnic Chinese identity "should be hidden or mingle" in the community, to identify characteristic at their house with the placement of the ancestral *altar* in the front room, had to be moved/ hidden in another room which is considered possible. Ornaments and other traits of any disguised visible even eliminated. But the political change of government in the reform era gave recognition to the recognition of ethnic Chinese Confucian religion as the official religion and the Chinese New Year as a national holiday and the permissibility of Mandarin and Hokkien used as a language (an elective subject in schools).

Intermarriage impact mixing of two cultures so that the native culture of China blends in with the local culture (mixture). Other than, globalization and modernization also had an impact on China's culture.

Limited land in urban and regional development (outside the room occupancy) affect the application of the principles of traditional Chinese dwelling.

Most ethnic Chinese convert the religious beliefs of origin to the new religion, namely Islam, Christianity or Catholicism, Buddhism and Hinduism (religion recognized by the government of Indonesia). As disclosed in advance that trust is the basis of Chinese culture, so as to change this belief, ethnicity China experienced a huge change in their daily lives to the implementation life cycle space. Of the five religions recognized by the government of Indonesia, Islam is the religion that has a fundamental difference to the religion of Chinese origin. Options to change the religion of Islam was a difficult choice because both individual and social impact. It changes the whole aspect of Chinese life moslem.

This belief changes visible on the dwelling space. Physical characteristics such as *altar* which is becoming specificity for Chinese, has not been seen again in the dwelling space. Ornaments and elements used into identifying characteristic of this ethnic are already there. When in-depth interviews was conducted to reveal the non-physical fact, of the three, I-1 was still some Chinese tradition such as Chinese New Year celebrations and rituals before the event New Year. I-1 even though not explicitly recognize about feng shui, but there are still some ornaments mounted on the walls of his house are connected with fengshui. Respect for ancestors when the Chinese New Year celebration is still done in the old house (the home of the wife's parents I-1) with the extended family.

As for I-2, did not look Chinese tradition that is still carried out both physical and non-physical. I-2 in the daily as chairman of the Foundation for a community of Chinese Moslem (Lautze Mosque). In the mosque is actually physically looks identifying characteristic of Chinese tradition is to use a color, ornaments and Chinese elements, but in his dwelling I-2 did not applied them.

Informant 3 (I-3), with the profession as an architect married architect (Javanese native) does not apply to Chinese tradition both physical and non-physical in their house. Precisely mushola be maked big enough to do at home. I-3 itself often design the mosque. Chinese New Year celebrations did not. Precisely the celebration of Christmas (because the father-mother of I-3 is Catholic), they participate (as an act of tolerance and respect for older people. They come to congratulate his parents's home.

After the investigation and analysis, I get findings that in China revealed changes moslem dwelling space ideas about the gender of space and sacred space.

3.1. 1. Gender of Space

Chinese tradition gives patriarchal adopts zones based on gender. This is linked to the rights and obligations attached to each. Hierarchy of rights and

obligations was applied in the ethnic Chinese community. The Son oldest ethnic Chinese have the rights and duties of the largest in the family, as well as in the household, the ancestral *altar* of the men (the husband) who is entitled to pray of the ancestors of the wife (female). The law of patriarchal in Chinese society have the consequencey to space in dwelling. As in East Asian societies, the role of women are in domestic activities (cooking, washing and childbirth), then the spaces are the kitchen, washing and bed room.

Islamic law governing the roles of men and women. The house is a private zone for women, while the outside of the house is a public zone. In Islam, the concept of space for women is the *hijab* that can be said "could see but not be seen." However, the application of private-public inside the home is strongly related with the *mahram* law, *aurat (hijab)*, and legal visit. Someone who *hijab* (women moslem) actually will be more freely in private and public zone for private zone attached to her (distance 0 meters). Indeed, private-public zone in Islam is a zone-and situational-conditional.

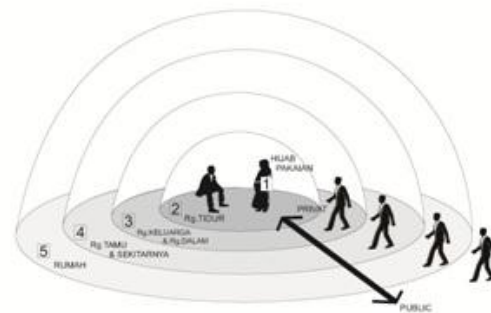


Fig. 1. Public-Privat Zone in Moslem Dwelling

The area outside the house is a public zone, while the house is a private zone. But someday the front of yard and the living room is a public zone while the limit for a family room and other spaces that are private zone. In other times, the family room as a public zone, while the bedroom is a private zone. It could be a moment, the bed room is public zone and clothing *hijab* into her private zone.

China moslem even this follow Islamic law. Of the three informants I-1, I-2, I-3, the wife of I-1 were not wearing hijab / veil, I-1 as chief of RW (Rukun Warga is chairman region) so the house accept guests (his people), and many workers the company who settled into one with him. Public zone that is in the room dwelling of the living room, family room, kitchen. While the private zone only in the bedroom. While the I-2, occurred hierarchy private-public zone conditionally and situational. The most private hierarchy is himself (moslemah *hijab*) and bedroom.

On I-3, private-public zone occurs in a conditional and situational applied in the design of a room divider

vertically and with sound. The specificity of the dwelling of I-3 is the *hijab* concept applies not only visual but also audio so that it appears "look but do not see, knowing it is not known".

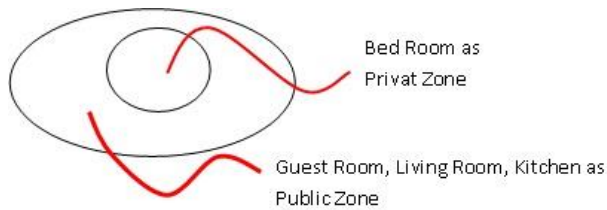


Fig.2. Public-Privat Zona in Informant 1 (I-1)

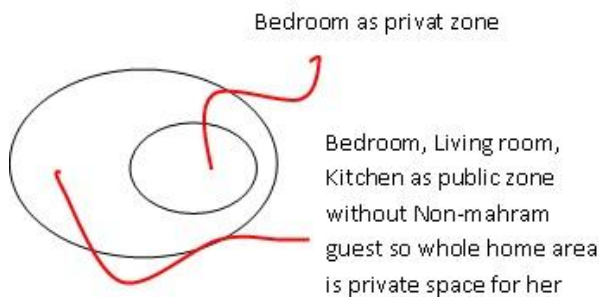


Fig. 3.Public-Privat Zona in Informant 1 (I-2)

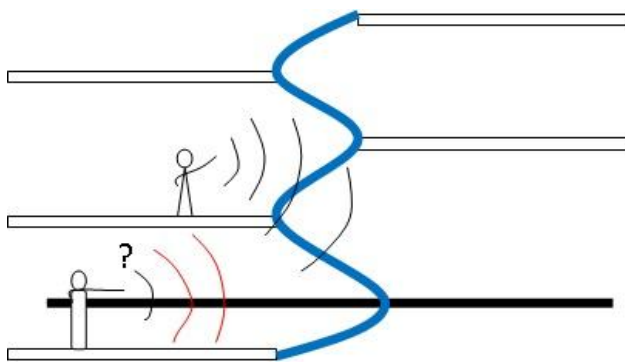


Fig. 4. Public-Privat Zona in Informant 1 (I-3)

3.1. 2. Sacred Space

A sacred meaning something or somewhere is usually determined on history, connectedness with the metaphysical world or the spirit of things. Sacred and profane space within the concept of the Chinese tradition is very different from the concept of holy Islamic. Chinese tradition, the sacred-profane related with sacred of place that is a manifestation of a natural bond with physical and metaphysical (spiritual). It is related with the veneration of the ancestors. Respect to ancestors or parents is a common ethical doctrine, not just as a Chinese doctrine but also the doctrine of Islam. But there is a fundamental difference in the

concept of "death" between Chinese and Islam. When illustrated with diagrams.

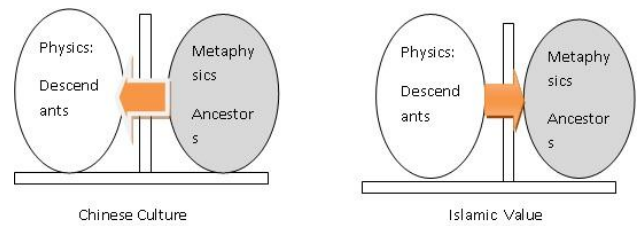


Fig. 5. The difference between the mindset of Chinese tradition and Islam.

In traditional Chinese dwelling, related with the bearing sacred ancestral *altar* and *altar* of the gods that they believe. The layout of the stove, where the cistern (rice storage) and the *altar* and skylights or *tien jing* become very concerned because it will affect the lives of its inhabitants. In the families, the parents of the husband to be prayed in the family (family *altar*). Metaphysical space male dominance be there on dwelling.

But in the Islamic values, the sacred are determined by the *najis* law and *hadast* (legal *taharah* are cleanliness requirement for prayers) and orientation (direction toward). This law is not permanently settled in somewhere but conditional and situational. This *taharah* law is relating to the implementation of the requirements of worship. During the spot, clean clothes from *najis* and *hadast* and direction toward the Qibla then allowed to pray (sacred space occurs). Lodging toilet, sacred space is not allowed because the place unclean (pooping).

Implementation of sacred space in the I-1 is the room space in his home than the toilet. It is specialized in the I-1 is to maintain the behavior of "barefoot" and from the toilet so that *najis* does not go anywhere, and "remove footwear" when in the house. Especially for the bedroom, can be as sacred space (place of prayer) by lowering the picture on the wall so as not to impede the direction of Qibla.

"If you want to pray in my daughter's room, disposable your slippers, if you take water for ablution, ... wear it, because we do not know here (pointing to a family room) there is najis or not".

Informant I-2 to implementation sacred space with specialized making *mushola* in front of his home zones with a view to a more freely to prayer. The toilet is placed next to the *mushola* with an interior toilet provided a place of ablution in front (near the entrance) so awake sanctity after ablution. *Mushola* placed in front (south-west direction toward the Qibla)

that is not blocked during prayer.

While I-3 to implementation sacred space is almost the same as I-2 is to provide prayer rooms and provide footwear in and to the toilet in order to awake from najis.

"These disposable slippers that if we go to the toilet, and when it's this .. dressing slippers" (description: in front of the toilet there are two slippers).

When viewed sized amount of space, this *mushola* is large because it was once also used for studies of religion with their community. *Mushola* placed in a westerly direction (*qibla* not blocked) and have direct access to the outside.

4. Conclusion

Implementation of the values of the old and new in the Chinese dwelling is influenced by the strong-weak levels against the value of the bond. Chinese moslem, old value (the Chinese tradition) gradually abandoned and replaced with new values (the values of Islam). In the Chinese moslem of dwelling, gender of space found space with the concept of "look but do not seen, knowing it is not known". And the idea about private-public zone in Islam is situational-conditional. These are forming the ideas "public in the private zone, and private in the public zone". In the Chinese moslem dwelling also found changes in the meaning and implementation of sacred space. Sacred space becomes very situational and conditional related activities do not ritual prayer to the ancestors. While respect to ancestors experienced a very fundamental changes that reverse the mindset of the influence of "the spirit world to the physic world" to the mindset of "the physic world to the spirit world." Change this mindset affects the behavior and form of space in the overall dwelling.

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