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## ANJUNG RIMBUN: REVITALISATION OF AL-GHAZALI ROAD AND SHAS MOSQUE LOWER COURTYARD

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### ABSTRACT

Re-vitalization of Al-Ghazali Road and SHAS Mosque Lower Courtyard project is conducted to mitigate the flood and create genus loci for Al-Ghazali Road, located in the IIUM Gombak Campus. The project consists of three parts: the walkway, courtyard and backyard. The design of the architectural elements adopted the traditional Malay architecture of the state of Pahang. The overall concept of the project is known as *Anjung Rimbun*. The synergy of all architectural and landscape elements brings the essence of Malay traditional architecture.

**Keywords:** Traditional Malay architecture, Anjung Rimbun, Al Ghazali walk, Serambi Pahang

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### PROJECT INTRODUCTION

This project focused on flood mitigation as a solution at the Al Ghazali road. The overall design of the road roof is inspired by the traditional Malay Pahang house, Rumah Serambi Pahang. Meanwhile, the landscape was influenced by the Malay home yard's vegetation alignment, consisting of three yards; Laman tiba, laman sisi and Laman suri. The concept "Anjung Rimbun" intends to highlight Pahang culture and create a space to promote knowledge-based activities to visitors.

### CONCEPTUAL IDEA

Al-Ghazali Road, as Anjung Rimbun, acts as a space or place where knowledge-based activities (such as study groups, discussion, and usrah gatherings) can be held. The philosophy behind this concept is derived from Imam al-Ghazali's quotation from his book, *Ihya' Ulumuddin*, "Four traits lift a person to the highest rank, even if their works and knowledge is little; forbearance (hilm), humility (tawadhu'), generosity (sakha'), good character (husn al-khuluq) and this is the perfection of faith,". 'Anjung Rimbun' is a space that mimics the discussion commonly held during the old days for men. In other words, Anjung Rimbun is like a garden of knowledge that anyone can attend to, and they are free to pluck any of the 'knowledge fruits' there in order for them to achieve those four traits mentioned by Imam Al-Ghazali.

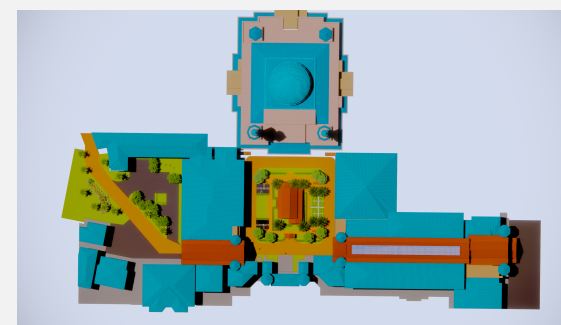


Figure 1: Design Proposal of Master Plan  
(Source: Authors)

### METHODOLOGY

1. Case studies on Pahang Malay traditional house, Malay home yard, rain garden and sump pump installation.
2. Proposed design of covered walkway, pavilion, pangkin, lower courtyard and backyard.
3. Model-making

### PROJECT FINDINGS

#### Case Study 1: Pahang Malay Traditional House

*Rumah Serambi Pahang* is a traditional Malay house in Pahang state. The architectural style of this type of house is heavily influenced by the Malay 'Palladian' architectural style with traditional vernacular Malay roofing.



Figure 2: Rumah Serambi Pahang  
(Source: hmetro.com.my, 2016)



## Characteristics of Rumah Serambi Pahang

1. Long roof with a gable end or 'tabir layar' decorated with carvings.
2. Consists of four spaces which are *serambi* (verandah), *rumah ibu* (main space), *ruang kelek anak* (serambi belakang or side verandah), and *rumah dapur* (kitchen) with *pelantar* (platform).
3. Creative architectural detailings that used plant and animal motifs, especially birds.

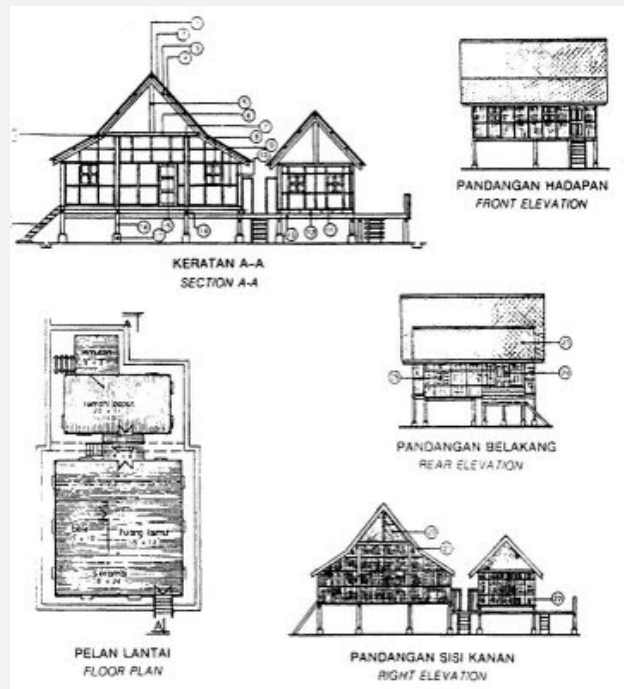


Figure 3: Rumah Serambi Pahang (mimbarkata.blogspot.com, 2015)

## PROPOSED DESIGN 1

### Covered Walkway

For Plot 1, the three elements included are the roof, the kiosk and the *pangkin* (raised timber platform). The characteristics applied in the proposed design are *tabir layar*, *janda berhias* wall system, and the inspired Rumah Serambi Pahang roof structure.



Figure 4: Front elevation of the covered walkway



Figure 5: The interior view beneath the roof

Beneath the traditional roof form, a series of pangkin were provided. The purpose of pangkin, tan element hat are usually placed in the home yard of the Malay traditional house, is for relaxation and as a gathering place for group discussion. Several kiosks were also designed and provided to encourage the culture of investment in IIUM that will help to promote entrepreneurship among the IIUM community.

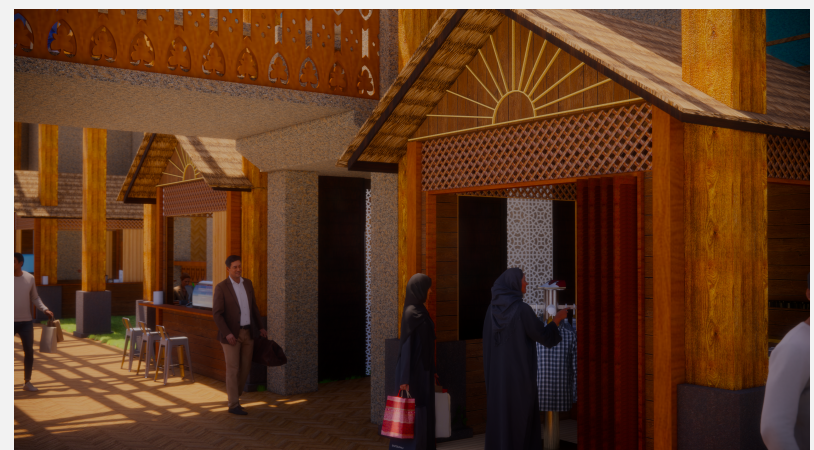


Figure 6: Kiosk under the roof



Figure 7: Pangkin for gathering and resting



Case Study 2: Malay Garden Concept

The idea of a Malay garden design is an effort to create the identity of Malay garden design and re-establish this idea of architecture solely for the Malays as Malaysia's indigenous culture. The design concept not only offers an incentive for a greater understanding of the Malay indigenous culture, but its value should be highlighted and preserved.

The Malay garden design is conceived through the harmonious relationships of Man, Nature (Environment) and Creator, which are converted into the design of the Malay home and the environment (Anisa Ani, 2012). According to Abdul Rahman Al-Ahmadi (2003), the Malays are known for their theory of creating or building something as a symbol, implying that it is either indirectly or directly based on the relationship with God, their environment, and the human being. Plants are the power of Malay garden architecture and their structure in displaying the relationship between internal and external spaces and garden furniture.

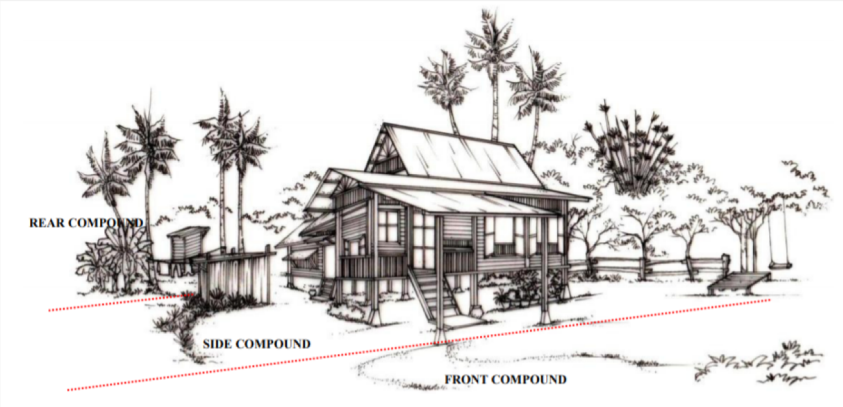


Figure 8: Common layout of traditional Malay house compound (Source: Ismail Hafiz Salleh, 2015)

Among the notable characteristic of a Malay house yard with its varied compound for the different function (Table 1).

Table 1: Function of each compound in Malay traditional yard

Laman Tiba (front compound)	Laman Sisi (side compound)	Laman Suri (rear compound)
<ul style="list-style-type: none"><li>The space to greet and welcoming the guests</li></ul>	<ul style="list-style-type: none"><li>The space for social interaction between family members, bathing and washing area, as well as for drying clothes (Raised)</li><li>A spatial route connecting the front and rear compound.</li></ul>	<ul style="list-style-type: none"><li>As the space for cooking activities, rearing livestock, herbs and edible garden, storage and disposal</li></ul>

The Malay garden is indeed unique as it symbolises the history of the Malays with significant knowledge of plants and their functions in the garden according to their season.

PROPOSED DESIGN 2

Courtyard

In the courtyard, a pavilion was proposed with characteristics of the Pahang Malay traditional house. The applied architectural characteristics on the pavilion are *pagar musang* for the baluster, *pucuk rebung motifs* on *papan cantik* on facial board and *tetupai* for the angle board.



Figure 9: 3D view at the courtyard with the Malay Pahang Architectural Style Pavilion

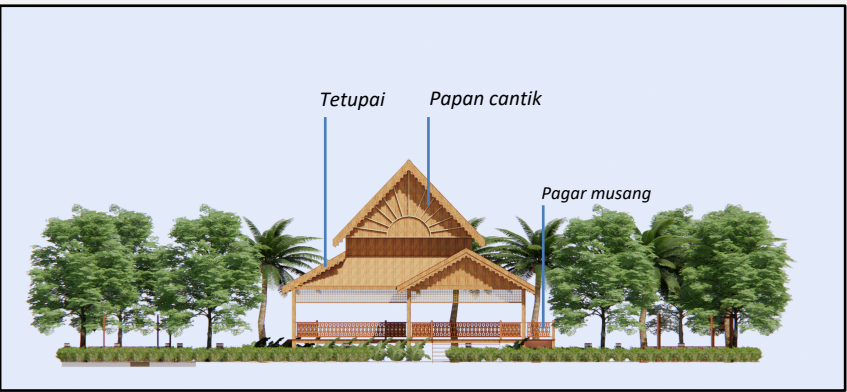


Figure 10: Front elevation of the courtyard

Table 2: Function of each element applied

Pagar musang	Papan cantik	Tetupai
<ul style="list-style-type: none"><li>For safety features</li></ul>	<ul style="list-style-type: none"><li>To filter natural lighting from penetrated straight into the house.</li></ul>	<ul style="list-style-type: none"><li>To allow and filter excessive light from entering the space</li><li>To allow moderate ventilation to enter the space</li></ul>



To fit the idea of a 'garden of knowledge', four pangkin at each corner of the courtyard were proposed. The four pangkin are installed with lighting to make the seating areas flexible for night activities.



Figure 11: 3D view for pangkin

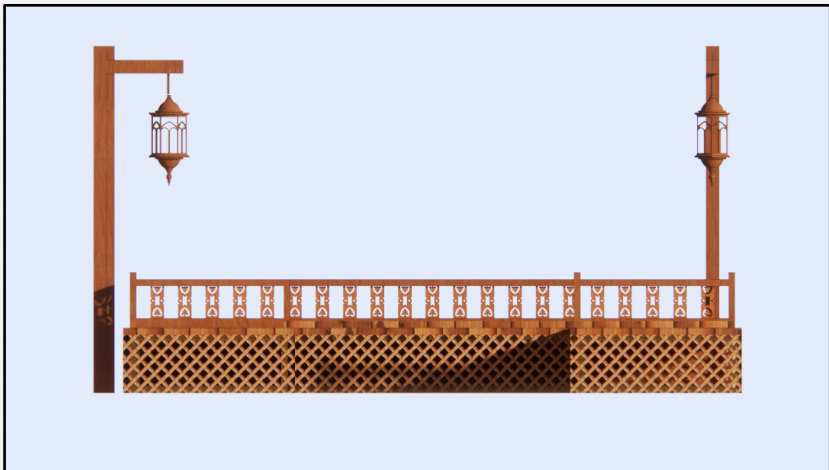


Figure 12: Front elevation of pangkin as a unit

To welcome the IIUM community and visitors to the courtyard, additional elements, such as the gateway was, proposed



Figure 13: welcoming entrance

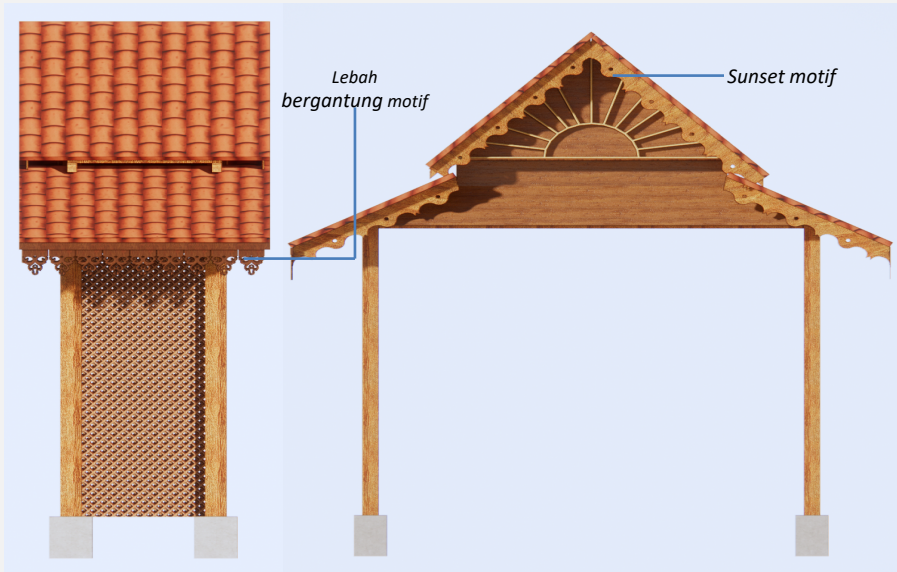
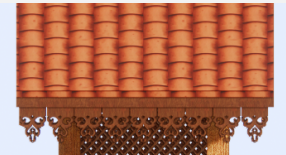



Figure 14: Side and front elevation of the gateway

Table 3: Meaning of motif used

Lebah bergantung motif	Sunset motif
	
Symbolise the happiness of the occupant. Usually follow the direction of sunset	Reflect about bee wax that usually hanging at the tree branch

Parallel with the concept of uplifting the culture of Malay Pahang, a list of ethnobotanical plants synonymous with the Pahang Malay community was planted in the courtyard. The plants were categorised into two categories which are ornamental plants and also edible plants.



Figure 15: Among the notable plants in Malay traditional house compound which are Pokok Puding, Pokok Jenjuang and Pokok Pinang



### Case Study 3: Rain Garden

Malaysia is located within an equatorial climate zone, hence experiences heavy rainfall throughout the year. As an advantage, stormwater harvesting through the Rain Garden was proposed. The Rain Gardens collects rainwater runoff, allowing the water to be filtered by vegetation and percolate into the soil recharging groundwater aquifers. The processes filter out pollutants. The Rain gardens are designed at the lowest end of a hill to catch rainwater runoff from the grass, the roof and the driveway by gravity. Water infiltration can take up to 48 hours after a heavy downpour. The Rain Gardens often include natural vegetation, with no fertilizer needed after the first year.

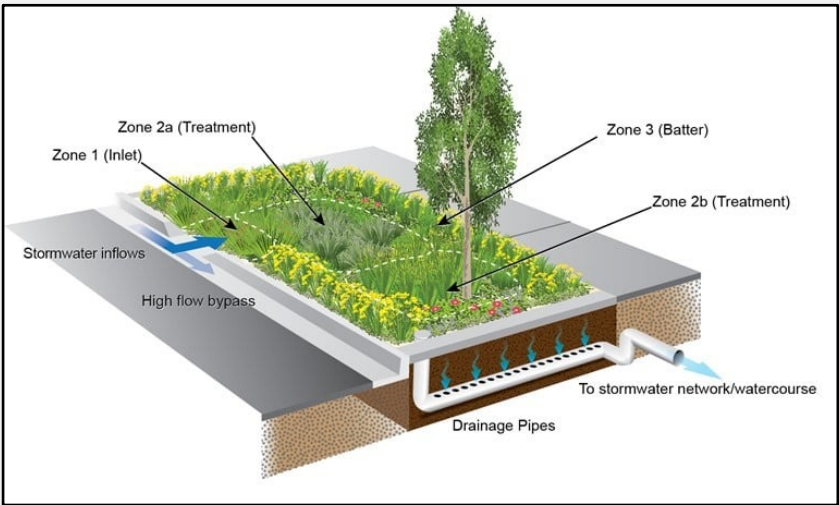


Figure 16: Rainwater harvesting system (Source: groundwater.org)

### Case Study 4: Sump Pump

The sump pump is where all the water the Rain Garden has filtered will flow into and be collected. The water or effluent is collected by gravity to the sump, with pipework laid to a required gradient. The pipework's endpoint is a chamber known as a sump or a wet well. The sump is a deep, leak-proof hole in the ground with enough room to contain the accumulated water or effluent until there is a quantity worth piping back up the slope to the nearest point of disposal, which is typically an actual drain.

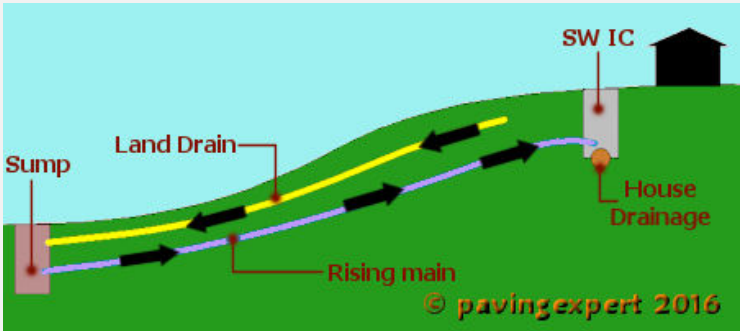


Figure 17: Garden sump-pump set up  
(Source: pavingexpert.com, 2016)

### DESIGN 3- BACKYARD DESIGN

The existing slope at the rear compound of DRE Mart facilitates stormwater flow downward, leading to the site. Implementing the rainwater garden slows the water runoff and can retain water as a water retention area. The treated water is used to water plants nearby the site.



Figure 18: 3D view of rainwater garden

For the vegetation in this backyard, the usage of ethnobotanical plants still being used with most of the plants here serve for cooking materials or food servings.



Figure 19: Pokok Kelapa, Ubi Kayu, Pandan, Serai, Bunga Kantan and Pokok Manggis are among the ethnobotanical plants placed in backyard  
(Source: images.google.com)



## CONCLUSION

The Malays are well-known for their cultural richness and traditional practices. Preserving this valuable heritage is the research project's primary concern. It would be unfortunate if this legacy could not be referred to for future generations. A documented legacy through education is a perfect medium to deliver this precious knowledge from generation to generation. Malay traditional heritage is Malaysia's national gem for its richness and significant history. The preservation of this legacy should remain continuous as Malaysia's identity and integrity of the Malay people. The combination and connection between the hardscape elements and the landscape organisation create a surrounding that promotes knowledge-based activities with a touch of traditional setting to fit the characteristics of a garden of knowledge under the concept of "Anjung Rimbun".

Tangible cultural heritage must remain essential to a community and be exercised and taught constantly within cultures and amongst generations to be kept alive. Safeguarding steps to guarantee that intangible cultural heritage can be passed on from one generation to another are substantially different from those needed to protect tangible heritage. The research hopes that the proposed design can become the benchmark for culture preservation besides educating people on the importance of protecting this legacy. This project is not only just a course for the semester but a realisation of the importance of culture and its continuity for human civilisation.

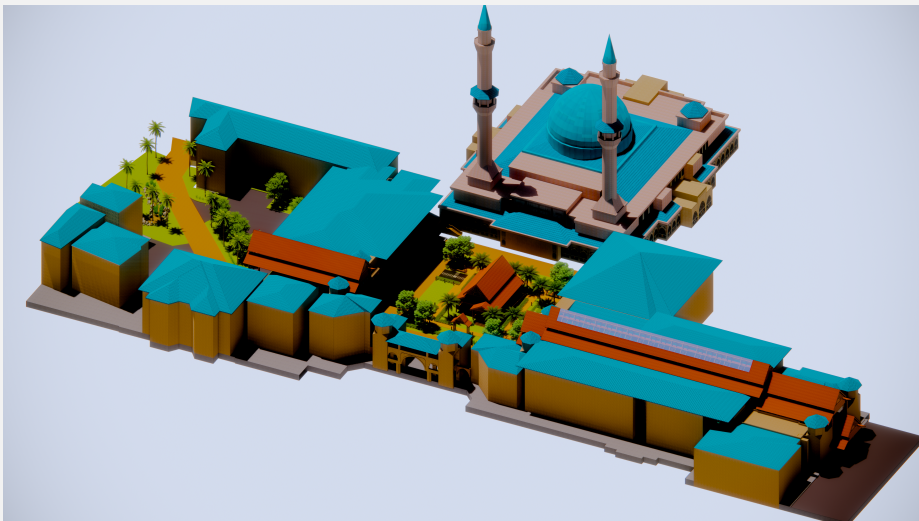


Figure 20: Overall design of Anjung Rimbun

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