

APPLICATION OF SHARIA PRINCIPLES IN PLANNING AND DESIGNING *PONDOK PESANTREN* IN INDONESIA Case Study: Pondok Pesantren Al Fath Ma'had in Palembang, South Sumatera

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ABSTRACT

Pondok Pesantren (Islamic Boarding School) as one of the educational institutions in Indonesia, which emphasizes on Islamic religious education, have had different and specific approach in the planning and designing of its facilities, compared with the process of planning and designing the school in general. Although there is no specific design typology of the *pondok pesantren's* buildings and facilities, the planning, designing and development process of its contains a special approaches using the Sharia principles derived from the Islamic jurisprudence known as *Fiqh*. The acculturation of *pesantren* educational organizations and formal educational organizations such as public school, along with the architect's involvement in the *pondok pesantren's* development process in modern times can potentially obscure the Islamic values in the life of *pondok pesantren*, where the principles and values of sharia should be the main characteristics of *pondok pesantren* itself. This paper studied the principles of Sharia and its application in the process of planning, designing and construction of a *shar'i pondok pesantren* in Indonesia, through a case study of Pondok Pesantren Al Fath Ma'had in Palembang. Islamic Sharia principles in the development of *pondok pesantren* are gained through the study of literature and the books of *Fiqh* as well as interviews with experts of Islamic law. Application of Sharia principles in the planning and designing of the *pondok pesantren* covers ranging from the determination of the legal status of the site; mosque planning, laws and conditions attached to the mosque; zoning activities as well as planning and designing of buildings and supporting facilities; dormitory planning; rules of interior design related to *pesantren's style* teaching-learning activities; until the affairs of *Waqf* of the residential buildings of *Kyai* (school headmaster) or teachers.

Keywords: Indonesia, planning and designing, *pondok pesantren*, Sharia principles, Islamic education.

INTRODUCTION

Islam governs all aspects of human life in this world in order to achieve the balance between worldly and hereafter. This rule is known as Sharia principles rooted in two basic; Quran and Hadith of the Prophet Muhammad PBUH. This includes the planning and designing process to the construction of a *pondok pesantren*, as a facility of *ummah*'s education activities.

Pondok Pesantren (Indonesia's Islamic boarding school), as one of educational institution that emphasizes the teachings of Islam, has a specific approach in the development process. Starting from establishment initiation, planning, designing to construction even on day-to-day operational use. *Muassis* (founder builder of schools) need to understand the principles of Sharia so that the product of this creative process still has an Islamic spiritual value.

Unlike the process of planning and designing a secular educational institution that starts from a curriculum that is applied as a basis for planning facilities, at *pondok pesantren*, the process is depends on the background, understanding, outlook and mindset of the *Kyai* as a major figure in *pesantren*. Elements that could be a uniform rule in the development process are the usage of Islamic principles that later became the order of life in the compound.

In the subsequent discussion, the principles of Islamic law derived from the *Shafi'i* school of thought. Today, the school is the dominant school of jurisprudence amongst the Ahlus-Sunnah wal Jama'ah (Sunni Muslims) in Southeast Asia, particularly in Indonesia.

BASIC CONCEPT IN PLANNING *PONDOK PESANTREN*

Pesantren comes from the Javanese word; *pe-santri-an*, which means gathering place for *santri*. *Santri* itself means boarding students. The word *pondok* comes from Arabic word; *funduuq* which means inn. Thus, the definition of *pondok pesantren* is a place of students studying religion, where they settled and lived

there during the period of study. They learn religious knowledge and values of life from their teacher called *Kyai*.

All forms of policies and considerations in *pondok pesantren* rely on the figure of the *Kyai*. *Kyai* is the central figure of a *pondok pesantren*, where *santris* are expected to be able to inherit the values, morals and the character of the *Kyai*. Therefore, the involvement of outside parties out of a *pesantren* environment inside the *muassis* - usually represented by an architect or even a donors – has to be based on the considerations and policies of the *Kyai* in making decisions in planning facilities. Application of Sharia principles that is mastered by *Kyai* is a primary basis of the planning other than the architectural technical and theory considerations of a building or infrastructure. Thus, the principles of Sharia in the planning and designing process are important to be prioritized and implemented.

Apart from being a place of *shalat* as the most fundamental prayer, *Masjid* (the mosque) also serves as a center of education in *pondok pesantren*. This is in accordance with the guidance of the Prophet PBUH that *Masjid* is the center of Islamic education. The next stage after the planning and construction of *Masjid* is a dormitory facility as a residence for *santris* studying in the compound. Dormitory occupies an important role because it not only serves as a residence of *santri*, but also serves as a place of mental education of values of simplicity, independence, sincerity and self-control.

Values of *pondok pesantren* life strictly separate between male and female *santri*. Area of female *santri* is seen as something that cannot just be accessed from the outside world, even though by fellow residents. Male *santri* strictly forbidden be in the female *santri's* area. And vice versa, to keep and protect the female *santri* they also cannot be in the area of male area.

Social values in *pondok pesantren* are family values, with *Kyai* as head of the family. Thus, the female *santri* other than get education from *Kyai*, they also are guided by *Kyai's* wife, commonly called *Ibu Nyai*. The female *santri* area are placed close and can be directly accessed from the *Kyai's* residence so

Ibu Nyai can directly monitor the female *santri* as her own daughter. To enter the inside of the compound, the access between female *santri* is different with the guest's and male *santri*'s access. Female *santri*'s access passes *Kyai*'s residence area, so *Ibu Nyai* can directly monitors who's in and out of female *santri* area.

Placing the male *santri*'s facilities as well as female *santri*'s facilities in separate area later developed such planning. This separation also applies to studying facility with separate classrooms between male and female *santri* as well as the worship facility. *Masjid* is more intended for male *santri* and the general guests, while the female *santri* have their own *musholla* in their area, which can still be counted as a part of *masjid*. For a discussion of planning *masjid* and *musholla* will be discussed later.

This layout concept is known as a Javanese traditional *pesantren* layout. In this layout concept, the building or facilities can be grouped into 8 main groups, namely; (1) *Masjid*. (2) *Kyai*'s residence area, (3) Female *santri* dormitory area, (4) Educational facilities, (5) Male *santri* dormitory area, (6) Supporting facilities, (7) Female *santri*'s service area, and (8) Male *santri*'s service area.

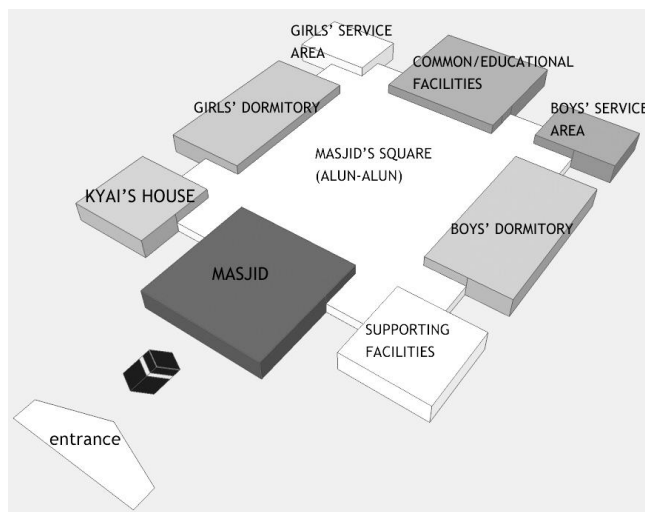


Figure 1. Conceptual basic layout of Javanese traditional *pondok pesantren*.

This kind of layout also has a Javanese cosmologic concept, with all buildings are placed around a field/open space that serves as a public square or *alun-alun*. *Alun-alun* is also serves as extending space of *Masjid* as well as a firm separation between male and female *santri* activities area. The main axis of this arrangement is to put *Masjid* and educational facilities (schools) as two different symbolic poles. Educational facility as the symbol of the living world and Hereafter is symbolized by *Masjid*. These two opposing poles separated by a plaza or *alun-alun*.

Kyai's residence is positioned between *Masjid* and the female *santri's* dorm area. Therefore, there will be a separation between the access to *Kyai's* residence and female *santri's* dormitory area, and the access to *masjid*, male *santri's* area and other amenities. This arrangement also answers the demands of protection for female *santri* by *Kyai* family, which *Kyai* also symbolically serve as a *santri's* surrogate parent.

The main entrance to the complex is to *masjid*. Directly intended to be reached easily by people who intend to worship there, both from outside and from within *pesantren*. Then spread to the male *santri's* area, school's supporting facilities, with no direct access to the female *santri's* dormitory area. Supporting facilities that related to economy activities, typically placed adjacent to the main entrance gate of *masjid* and, thus minimizing the entry of outsiders into the complex.

The livelihood of a *pondok pesantren* also depends on how the *Kyai's* activity as head of the family and the family breadwinner. In addition to teaching the *santris*, at the beginning of the development of Indonesia's *pondok pesantren*, *Kyai* also make a living like other common people such as farming or trading. Frequently, *santri* helps the *Kyai* in order to support the *pondok pesantren*, and a lot of economic activity is formalized by setting up forms of business units commonly known as *Kopontren* (*pondok pesantren's* cooperative).

SHARIA PRINCIPLES IN PLANNING OF MAIN COMPONENTS OF *PONDOK PESANTREN*

The *Masjid*

Masjid is the most important facility in *pondok pesantren*. The fulfillment of basic needs for worship as the main philosophy in building a *pondok pesantren* begins with the establishment of *Masjid*. *Kyai*, after being a *muassis*, then the first to be built was *Masjid*. It will serve as a central of *pesantren* activities, both religious activities and education activities.

Islam has a certain rules of building a *Masjid* in accordance to hadith of Prophet PBUH. In principle, *Masjid* should be able to accommodate and facilitate one's intention to worship. Therefore, first this discussion should understand two definitions of *Masjid*, in terminology and in epistemology.

In terminology, *Masjid* implies to building of places of worship of Muslims, completed with its supporting facilities such as parking, toilets, ablution places, libraries, etc. This can be a general definition of a *Masjid* that common people used to know. While in epistemology, *Masjid* means a place, space, building that is intended (*waqf*) to be a Muslim place of worship. This means that when the space, place, building is certified as a *Masjid*, then all rights and sharia law of a *Masjid* will be applied even when the space, place is still a vacant lot, and its borders should be clearly stated in the *waqf* certificate. Rights and the law of a *Masjid* (hereinafter referred to as the *Masjid*'s core area) are:

- *I'tikaf* be legitimate in the certified room, place or building.
- The room/place is a holy place, meaning that a menstruating woman and a man who was at great ritual impurity barred from entering the masjid.
- Do not throw dirt or filth in the space, place and building.
- Do not discuss the affairs of the world in it. These include, such as, trading, announcing lost items, etc..

Referring to those rules, then the *masjid's* supporting facilities must be placed outside of the space intended or declared as the core area of a *Masjid*.

The basic principles of a *Masjid* are it should be able to accommodate one's intention to worship in the *Masjid* and to facilitate education and other social activities for *ummah*. Anticipation to these needs are include:

- Creating sufficient or even wider verandah out of the *Masjid's* core area. Activities that are not in accordance with law and the rights, but associated with the religious activity in the core of a *Masjid* can be done in this area.
- The statement of designating place to be a *Masjid's* core area is took place after the building was completed. The law and the rights of *Masjid* will only bind the room that designated as *Masjid's* core area, not on the land where the building is located. It is common in the building that has other functions, such as *Masjid* in a commercial building with function rooms on the floor above or below it.

The next stage in planning a *Masjid* is to ensure that someone who prays in it and at its terrace can be legitimate if following (as a *makmuum*) the *Imam* who is in the core of the *Masjid*. The basic guidance are:

- All rows of the entire congregation shall be in rows behind the *Imam*.
- *Alaqoh* or the creation of a direct link if the *Imam* accidentally canceled the prayer, each *makmuum* (congregation) could replace him at *Imam* position. Each *makmuum* should be able to walk straight toward to the *Imam* by stepping forward or / and with small turn without having to turn around his back to the *Imam* or the *Qiblah* in that process.

This *alaqoh* provision applies to the *makmuum* whose position was on the terrace of the *Masjid*, outside the core area of a *Masjid*. This provision by many scholars of *fiqh* does not apply to the *makmuum* in the same room with *Imam* because in the

masjid's core area, required no barrier between the *makmuum* and the *Imam*.

Similarly to masjid with two or more floors, *makmuum* who are on the upper floors will remain valid when following the prayer to the *Imam* on the main floor with conditions: (1) The second floor onwards have to be directly above the core area of *masjid*, so according to the law, those upper floors are part of the core of a *masjid*. (2) Staircase that connects those floors is located in the core area, without any rule for its exact position, and walking up / down on the stairs is not required to always be facing the *Qiblah*. (3) The movements of the *Imam* can be known by the *makmuum* either by eye or by hearing (MUI Fatwa dated June 27, 1983).

Above provisions affect the planning and design of the *masjid*, especially in the setting of human circulation within the *masjid* and the design of the *masjid*'s building openings. Connecting way is required whose function as a door opening, not as a window even though with the same dimensions to the door. This door should be opened or closed without being locked when the congregation prayers are being conducted. This way of connection is called *manfadz*.

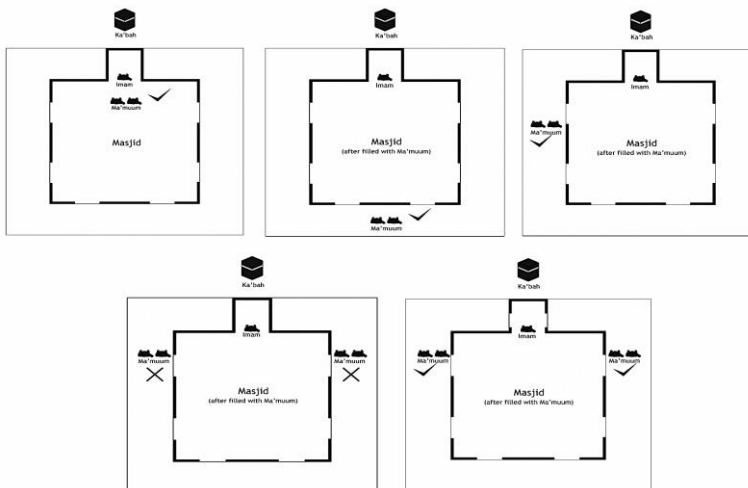


Figure 2. The correlation between *makmuum* position and door openings in order to have a legit congregation prayer

These conditions can be anticipated by placing doors on either side of the *mihrab*, which can be opened to the outside and left unlocked at the time of prayers. So in case of overflow *makmuum* pray until the extended outside / beside of *masjid*, then the limit of their first row is parallel to the *makmuum* that is in the core of a *masjid*.

The Prophet PBUH also stated that the best positions of women in *masjid* are on the last rows and virtuous women are to conduct prayer at home. Focused on these considerations, at the female *santri*'s area, a *musholla* is built with a capacity that is considered sufficient for the center of worship of the female *santri*. This *musholla* is planned with provisions so that when congregation prayers took place in the *masjid*, female *santri* is still valid when following *Imam* at the *masjid* as a *makmuum*, although the prayer itself performed in female's *musholla*. Provisions that must be met include: (1) The distance between interrupted rows from the last row in the *masjid* with the front row of the next *makmuum* (in the *musholla*) not more than 300 *dzira'* (approximately 148 m), where at the interrupted rows is not laying a road that people are always through it all the time (so it is impossible to close it), and no river (without a bridge). (2) When walking towards the *Imam* in the *masjid*, should not be turned his/her back to the *Qiblah*. (3) The movements of the *Imam* can be seen visually through the last *makmuum* in the *masjid* and / or can be monitored from the hearing.

The Dormitory

Santri's dormitory is the second major component in the *pondok pesantren* after the *masjid*, because it serves as a residence for *santri* and as an everyday living environment. Prerequisite of facilities at the dorm are:

- Must be able to accommodate the domestic activities of the *santri*.
- Must have a sufficient level of hygiene. The main source of the spread of the disease among *santri*, is caused by low public hygiene which originated from the dormitory.

This in line with the *sunnah* of the Prophet PBUH said that cleanliness is part of faith. The main concern in maintaining the sanitation of the dormitory is planning a bathroom and toilet area. Terms of a good planning the shower and toilet are:

- Be able to cover one's body so cannot be seen from outside
- There is a good cross-ventilation so that air circulation is good
- There is sufficient direct sunlight wherever possible
- Always dry and not leave stagnant used water and good drainage

The uniqueness of life and values of a *pondok pesantren* are in the dorm life. Therefore, they are made to sleep together in one room with no partition between beds. The barracks arrangement of beds in one room is considered less appropriate with the life values, because there is an ineffective of dorm informal organizational structure. The dorm room with a capacity of 15-20 beds per room is preferred, because the organization of the leader of the rooms (called *lurah*) that is answering to the dorm supervisor (usually held by a young teacher/*ustadz* who is still single) can be applied. These *ustadzs* that directly monitor, guide and supervise *santris* in the dorm, because they also live in a dorm, even in a separate room.

There are several types of arranging other domestic activities such as eating, bathing and laundry. Some built the dining area and toilets attached to the dormitory building, some are separate. There is no specific guideline about it, as long as the supervision of *santri* and environmental hygiene is well maintained.

The Educational Facilities

Educational facilities, which are represented by classes and libraries, also made a pair, each for male and female *santri*. Laboratory classes are usually made only one for each type. The using of them are set up so male and female *santri* cannot be met. It is also an efficient approach in optimizing the space.

The method of teaching at a *pondok pesantren* is divided in two ways; *sorogan* and *bandongan/wetonan*. *Sorogan* means individualized teaching where *santri* is taught directly by *Kyai*

or *ustadz*. It usually takes place on the front porch of *Kyai*'s residence or in the *masjid*.

The main methods of teaching in *pondok pesantren* is *bandongan* / *wetonan*. This is the collective method, where a number of *santris* are studying together under the guidance of *ustadz* or *Kyai*. This group of *santris* called the *halaqah* is sitting around facing to *ustadz* / *Kyai* who read, teach or discuss the religious knowledge of old books or the Qur'an and hadith. There is no special rule where the learning activity of this *halaqah* takes place. However, in order to the establishment of a more formal learning environment, in addition to the *masjid*, classrooms are provided for *halaqah* studying.

There is a general rule in this *bandongan* method. Number of students is about 20 *santris* per *halaqah*, because this amount is considered to be the most effective in knowledge transfer. *Ustadz* will be easier to monitor progress of *santri* individually and *santris* are also in a relaxed position but still can maintain their concentration. *Santri* sits cross-legged around the *ustadz* / *Kyai* who sat on a chair or bench. Distance between *santris* like they were praying in congregation, but the distance between nearest *santri* and *ustadz*/ *Kyai* is not less than 3 *hasta* (1 *hasta*: ± 45 cm) and a maximum of about 30 *hasta* to the farthest *santri*. Thus, it can be estimated the average dimension of the space required by one *halaqah*.

Another requirement of the space of teaching *bandongan* methods: (1) The place used for it is not a place where people passing by. (2) It is not disturbed by the sounds of other activities. (3) There must be no objects or pictures inside the room that can distract the *santri*'s concentration. These three requirements are intended to comply with the principle that studying should concentrate, as if the humility congregation in prayers.

***Kyai*'s Family Residence and *Ustadz* Official House**

It is not common for *Kyai*'s family home is built along with the construction of other facilities in *pondok pesantren*. Which commonly occurs is there was an *Alim* (the man with good

knowledge of Islam) who lived in some place and settled there and began to teach religious knowledge to others. At the moment this *Alim* accept students who studied at his residence, then he is called *Kyai* and he will serve into a *muassis* when initiated to build a *pondok pesantren*.

Therefore, the family home of *Kyai's* is always being there first compared to the presence of other facilities. Sometimes it is inside the complex, but not infrequently also outside the complex. Indeed, despite being in a *pondok pesantren* compound, the legal status of the *Kyai's* residence's land is not associated with the land's legal status of the *pondok pesantren's*. The land's legal status used to build a *pesantren* facility generally is the *waqf* certified land specially designated for *pondok pesantren* and its activities. While the land status where the *Kyai's* family lived is remain a private property of the *Kyai's*.

This is considered important and fundamental matters in establishing the *pondok pesantren*, because it involves the rights, the legal status and the principle of land use. The use of *waqf* certified land for activities other than its *waqf* use intention is strictly prohibited. It would be prohibited if *Kyai's* family home were built on *waqf* land designated for *pesantren*, the results or benefits of using it are not returned to the *pesantren* needs.

Unlike the *ustadz* official residence, its status is considered equal with the *pondok pesantren's* facilities and their use is only for the purpose of *pondok pesantren*. These official house users are the mandated use of the facility as a means of devotion to teaching in a *pondok pesantren*. Other than that, the use of the official house for personal activities is strictly prohibited. So, people who are assessed have made smaller contribution to the *pondok pesantren* could have been revoked from his mandate to continue to use the official residence.

APPLICATION OF SHARIA PRINCIPLES AND ISLAMIC VALUES IN ARCHITECTURE AND INTERIOR DESIGN OF THE CASE STUDY

This section will be discussing how the applications of Sharia principles on the Pondok Pesantren Al Fath Ma'had in Palembang as a comprehensive project in building a *pondok pesantren* that started from scratch in a vacant site. The discussion will be divided into sections of its main elements from the complex.

Layout and Zoning

At the Pondok Pesantren Al Fath Ma'had in Palembang, the basic concept of layout and zoning is derived from Javanese pattern, with the grouping area as follows: (1) Area Commercial / office, (2) *Masjid*, (3) Supporting Facilities, (4) Guest Houses, (5) Male and Female *Santri's* Dormitory, (6) Male and Female School Area, (7) Multipurpose Building and Library, (8) *Kyai's* family residence, and (9) *Ustadz's* official house area.



Figure 3 The aerial view of Pondok Pesantren Al Fath Ma'had Palembang

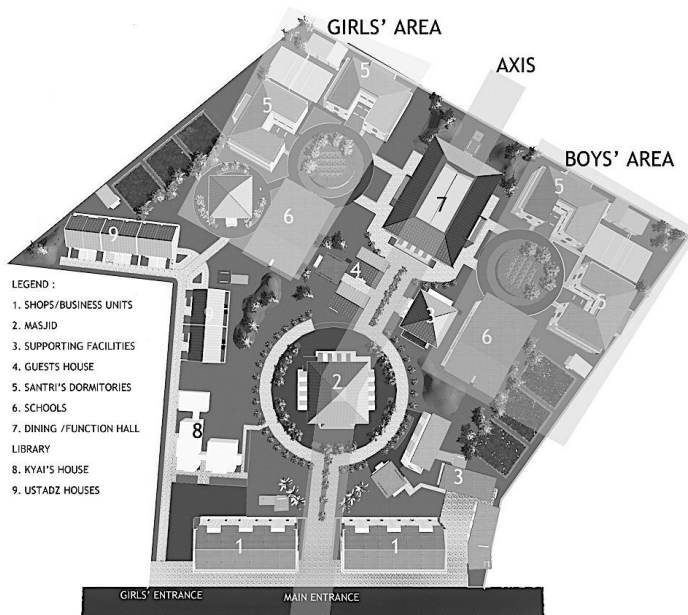


Figure 4 The site plan of Pondok Pesantren Al Fath Ma'had Palembang

Dividing zones in accordance with the hierarchy made the site plan in Pondok Pesantren Al Fath Ma'had. The public buildings are placed near the front entrance of the complex and near the area close to the site axis. Thus, further away from the site axis, then the hierarchical of the building will be more private.

Masjid and Musholla

Masjid is planned in two floors. The placement of the staircases leading upper floor are positioned in the back of the *masjid's* core area. The layout of the floor is also planned that the congregation upstairs can visually see the movements of the *Imam* directly.

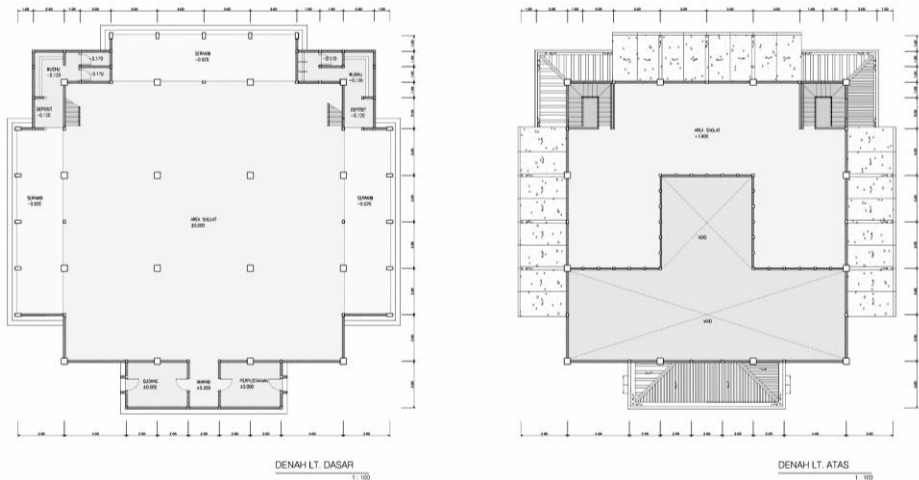


Figure 5 The floor plan of the Masjid

The *Masjid* is designed from a simple box-form, as simplicity of form. Built on a circular plan platform, symbolizing no beginning and no end as well as the nature of Allah SWT. It also symbolized the *thawaf* movement that circling the Ka'ba. The using of these forms turns out to be the answer to the planning rules that *masjid* should be facing *Qiblah* and to be flexible to the next stage of the site planning.



Figure 6 The aerial view of the Masjid

According to the rules of the *Salafi pesantren*, the masjid in Pondok Pesantren Al Fath Ma'had is only intended for men or male *santri*. Female *santri* have their own *musholla* in their dorm area. Thus, the *musholla* at female *santri* area is planned in

accordance with the *masjid-musholla* connectivity rule and is designed with no walls. However, it still visually shielded from the male *santri*'s zone and other public zones.

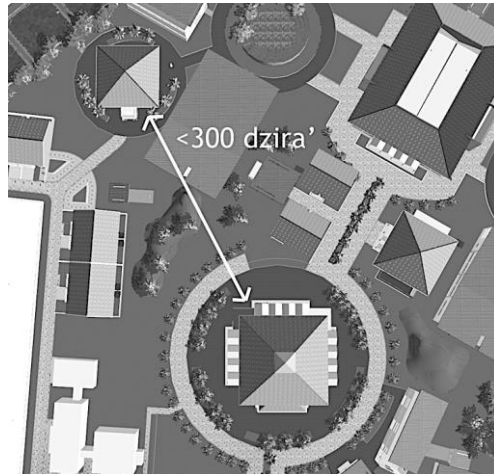


Figure 7 The distance between the *Masjid* and the *Musholla*



Figure 8 The design of female *santri*'s *musholla*

***Santri*'s Dormitory**

In the case study, dormitory is planned with rooms whose maximum capacity of 16 one-bed, with a bunk bed forms (8 sets of bunks). Plan is designed so that circulation that is heading out of the room dormitory building will be monitored through the room of dorm supervisors. To facilitate the activities of daily learning at night, the wide corridor / patio area is made so that can accommodate about 20 *santris* to sit cross-legged.

For neatness and sanitary sake, for every room is equipped with wardrobe room and bathrooms and toilets attached to the room. The ratio between the number of bathroom / toilet and a number of *santri* is 1: 4. Shower and toilet cubicles are separated, so that the usage is more effective.

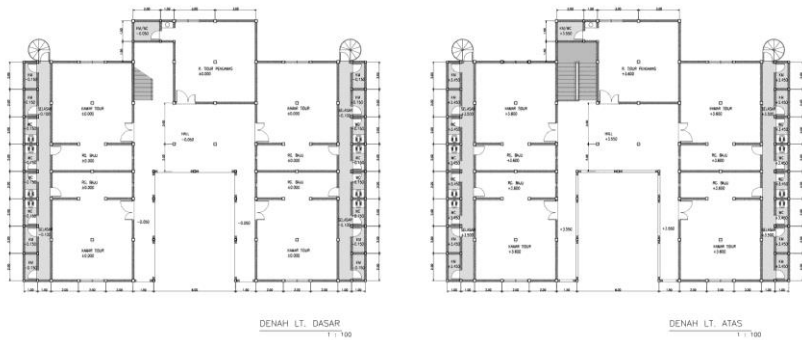


Figure 9 The typical floor plan of *santri*'s dormitory



Figure 10 The typical design of *santri*'s dormitory

Washing and drying facilities in the dormitory complex built separately, into one facility for each of the male and female *santris*. So the dormitory building can always be neat away from hanging drying clothes. In addition, washing clothes together is considered as activities that part of the socialization and relaxation because *santris* can mingle informally with others of different rooms.



Figure 11 The amphitheater and classrooms building in *santri*'s dormitory area

The dorm area is designed as clustered zone along with classroom building. Adjacent to the dorm zone, there are also other shared facilities like large dining room and library building. Each dorm cluster has a center of activity that is designed as an amphitheater. The amphitheater also serves as a training ground for *santri*'s performance art or preaching.

Educational Facilities and Common Facilities

In the case study, educational facilities are built into classrooms, whose dimension is spacious enough to accommodate one *halaqah*. Other than that, there is a large class of about 4 *halaqah* capacity for special lecture. These facilities were built for each of the male and female *santri* area.

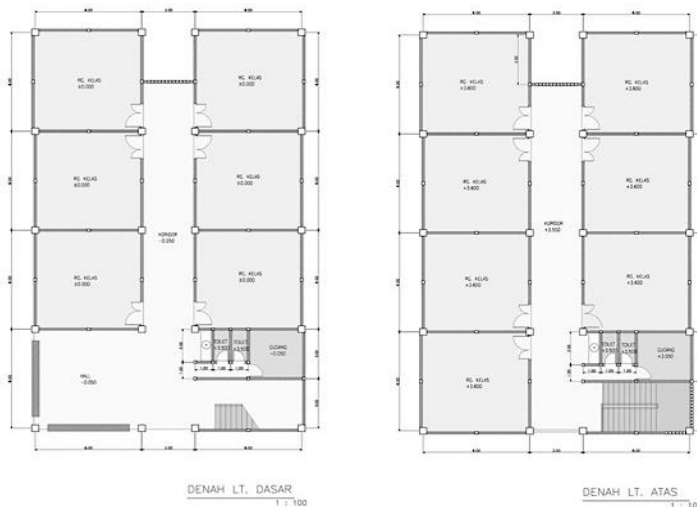


Figure 12 The typical floor plan of classrooms building

Other educational facility is library. Library in the case study is built on a pair each for male and female *santri*, with the same collection as well as the same layout. Laboratory classes are built only one unit per course subject. The usage between male and female *santri* is managed so that they cannot meet each other by adjusting the timetable and the access to the facilities.



Figure 13. The floor plan of library, large classrooms and dining rooms



Figure 14. The design of common facility building

Libraries and laboratories are placed on the upper floors of the building, in order to get more privacy. On the ground floor were built the dining rooms with separated wall between male and female *santri*, with only one kitchen.

Common facility building is located in the middle area of the male and female *santri* area, so that its position serves as a buffer from the two areas. It is also placed at the end of the axis from the *pondok pesantren* site plan. Other than that, at the main axis of

the site plan, is built other facilities such as; guest inn, *Kyai's* guesthouse, *pesantren's* office. For the guest inn and *Kyai's* guesthouse are placed closer to the masjid because they are more public as well as to assert that other than *pondok pesantren* family member, no one is allowed to enter the dorm area.

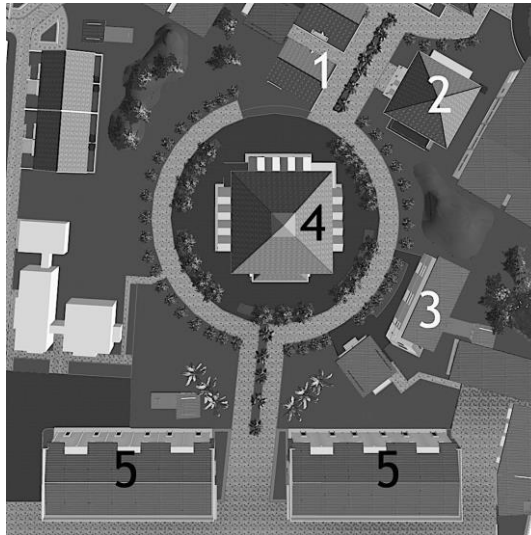


Figure 15 *Kyai's* guesthouse area (1), management office (2), and guest inn (3) are placed around the *Masjid* (4) close to the axis of the site, while the business unit buildings (5) are placed at the entrance area of the complex, before the *Masjid*

In the case study, the economic activity facilities are built into shop house-like building designated to place business units. Because of its direct contact with the public, the building is placed on the shop unit area in front of the complex and also serves as buffer from outer world.



Figure 16. The design of the business unit buildings

***Kyai's* Family Residence and *Ustadz* Official House**

As an example of a comprehensive plan, at the case study, the land's legal status of *Kyai's* residence is separated from the *pondok pesantren's* land. Thus, the status of the land is the private property of the *Kyai*. The *Kyai* free to do other activities, even economic activities that benefits just to *Kyai's* family. However, the *ustadz* official house is considered as part of *pesantren* facilities, so it is built on *waqf* certified of *pondok pesantren's* land.

The placement of *Kyai's* family residence and official house area is close to the female *santri's* dormitory area. Even access to official house and female *santri* dorm had to pass through the *Kyai's* family house area. This was deliberately planned this way so that there is supervision and protection for female *santri*, and also facilitates easy coordination between *ustadz* and *Kyai*.

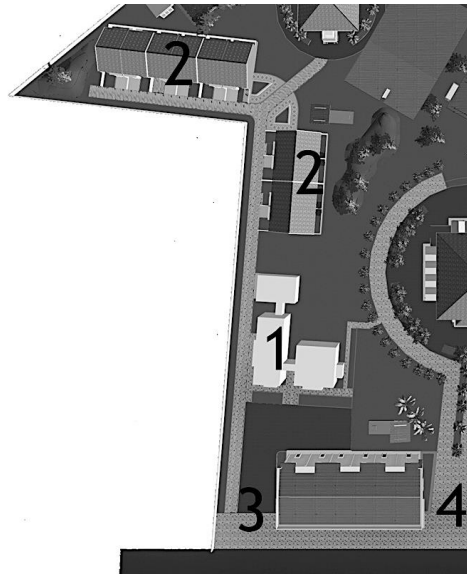


Figure 17. The Kyai's residence (1) is closed to the *ustadz* official house (2), which is having a same access into the female *santri*'s area (3) separated with the main entrance (4)

Islamic Values in Building Appearance

Islamic values to be established in the case study are the beauty, simplicity, multifunctional, conservation and devoutness. The beauty is not achieved with the use of excessive ornament, because it is not recommended in Islam. Beauty is achieved through the planning of space orderly and unity. In addition, beauty can also be achieved with the application of good planning concept as well as the flexibility of the design responding to the principles of Sharia.

The beauty is also accomplished with the simplicity, but remains harmony. The use of the box-shaped as a basic form is symbolizing the simplicity. It also meets the need of a simple structural systems leading to cost saving. Harmony appears in the dealing with the box-shaped form, with the use of the colors that are still in one tone.

The interior design in educational and other facilities in the case study also emphasized the beauty through simplicity to support the concentration, either in worship or studying. Therefore, the

interior design is not required to use a lot of colors, minimal ornament, not even allowed to put up pictures or figures of living creatures. This is solely to create an atmosphere that supports the creation of humility in worship and studying.

At the architecture of *masjid*, ornament is also minimized. The use of arabesque patterns on the walls also serves as openings for air circulation. Arabesque patterns used also selected in a simple shape, but still have a symbolic value. Art of calligraphy is not considered necessary for interior decorating.

The multifunctional value is applied by planning spaces that can accommodate different activities, in order to maximized space but saves cost in construction. Dining rooms and large classes are built with walls that can be opened, thus can serve as a multipurpose hall. Service facilities such as building maintenance workshop also made to be a working practice for *santri*. Fishponds are also made in addition to the fulfillment of the needs of the *pondok pesantren*, as well as the practicing facility for farming skills and as a business unit. In addition, these pools also serve as a polder system where high rainfall and recharge the ground less than optimal, given the original site is a stockpiled swamp.

CONCLUSION

Islam is a religion that is modern, contemporary, comprehensive, managing all aspects of life and always actual until the end of time. As for the things that must be considered in planning of *pondok pesantren* with the implementation of Sharia principles are:

1. The main principle is a fulfillment of worship needs as the basis of all the planning so that all actions of planning, from the land's legal status up to daily operational should be based on Sharia.
2. Ensure that all acts of worship performed in it can be legitimate in accordance with its provisions, through *Shar'i* planning and designing.

3. The presence of female *santri* in the *pondok pesantren* has a special meaning, and the Islamic guidelines of treating them may affect the entire plan and design.
4. The planning and designing of dormitory facilities are oriented to educate *santri* with the values of independence, simplicity, sincerity and self-control.
5. All the activities that accommodated by the facilities of the *pondok pesantren* are attempted to make the *santri* with character of independent, knowledgeable, morality and godly.
6. Symbols that are commonly used, as an ornament in architecture is not something that is important to be applied to the design of the *pondok pesantren*. The symbols can be used if only they have other functional value, not simply a symbol.
7. Status of *waqf* certified land in accordance with the designated land use for *pesantren* and its facilities must be carefully considered in order not to violate the Islamic laws of jurisprudence.

Pondok Pesantren Ma'had Al Fath in Palembang is a case study of planning and designing at an empty site, which is trying to apply the guidelines based on the Islamic principles. This is an ideal process in building worship and educational facilities in Islamic way. This can be achieved if there is good cooperation among *muassis*, which led by *Kyai*.

GLOSSARY

- Dzira'* : the unit of a length, 1 *dzira'* is approximately 50 cm.
- Hasta* : the unit of a length, 1 *hasta* is approximately 45 cm.
- Imam* : a person who leads a congregation prayer.
- I'tikaf* : a religious ritual self isolation of a person, usually in Ramadhan and take place in a *masjid*. There are also provisions regarding the *i'tikaf*.
- Makmuum* : a person(s) who follows the *Imam* in a congregation prayer.

<i>Mihrab</i>	: a small room in front of the <i>masjid/musholla</i> designated to place the Imam when leading a congregation prayer.
<i>Muassis</i>	: a person or a committee of the building of a <i>pondok pesantren</i> , usually led by <i>Kyai</i> .
<i>Musholla</i>	: a place, room, or building which designated as a place of <i>shalat</i> and other religious activity, but not bound by Sharia law of a <i>masjid</i> .
<i>Shalat</i>	: a practice of formal worship of a Muslim. There are mandatory and non mandatory of <i>shalat</i> .
<i>Shafi'i</i>	: a school of thought. One of the schools jurisprudence within the Sunni branch of Islam.
<i>Shar'i</i> law.	: a nature of thing or activity that in line to Sharia law.
<i>Thawaf</i>	: a ritual pilgrimage that circling the Ka'ba, during the Hajj and Umrah.
<i>Ummah</i>	: Muslim people with a common Islamic ideology and way of life.
<i>Ustadz</i>	: a teacher in Islamic school. A person with religious of knowledge.
<i>Qiblah</i>	: a direction that should be faced when a Muslim prays during a <i>shalat</i> . It is fixed to the direction of Ka'ba in Mecca, Saudi Arabia.
<i>Waqf</i>	: an inalienable religious endowment in Islamic law, typically donating a building or plot of land or even cash for Muslim religious or charitable purposes.

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