

The Concept of Islamic Housing in Anticipating the Transmission of COVID-19

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Abstract

Large-scale changes around the world, are happening in all areas of life, due to the prolonged outbreak of the COVID-19 pandemic. At the same time, there is an adjustment in the pattern of life, as well as the pattern of our activities at home. In particular, more attention is paid to the spatial pattern of the house, to solve the problem of handling Covid patients, as well as to anticipate outbreaks for those who have not been infected, in dense urban areas. Islam as Rahmatan Lil Alamin is a guide for human life from ancient times to the end of time. So this study aims to find the concept of Islam according to the Qur'an and Hadith in anticipating the handling of COVID-19 patients and anticipating those who have not been infected. This study uses a descriptive method with a qualitative approach. Collaboration of Islamic conceptions in the arrangement of modern residential spaces that can be used as an alternative for anticipatory residential spatial planning against the Covid-19 outbreak.

Keywords: *concept Islamic house, anticipating covid-19, Islamic housing*



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INTRODUCTION

The worst health disaster today, has hit mankind all over the world. It was recorded that from January 2020 to August 2021, approximately 200 million people were infected with COVID-19 and 4.5 million people died, due to this epidemic worldwide. In general, it can be understood that not only in terms of health but the coronavirus 19 or COVID 19 is also a pandemic that has ravaged various aspects of life in the world. Various efforts in the context of prevention, treatment, and so on have been carried out to prevent the spread of the coronavirus, until lockdown and social distancing in big cities have been carried out to break the chain of the spread of the coronavirus.

In Islam, this coronavirus outbreak is a test for a people to always get closer to Allah. Islam also teaches the terms lockdown and social distancing to prevent the transmission of dangerous infectious diseases like this. At the time of the Prophet SAW, there was an epidemic of a kind of disease, namely the Tha'un plague (Supriatna, 2020).

Quoted from Laduni.id, Abu al-Hasan al-Mada'ini said that the famous and largest outbreak of Tha'un disease occurred in five: a. Tha'un Syirawaih, the era of the Prophet Rasulullah SAW, namely in the 6th year H. b. Tha'un 'Amwas during the caliphate Umar bin al-Khaththab RA, hit the land of Sham, resulting in 25,000 people died. C. Tha'un which occurred at the time of Ibn Zubair, the month of Shawwal 69 H which caused death for 3 days, recorded 70,000 people died / day. d. Tha'un Fatayat on Shawwal in

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87 H. The majority of those affected by the plague were girls, so they were called fatayats. E. Tha'un year 131 H in the month of Rajab, and getting worse in the month of Ramadan, and counted in the village of al-Mirbad recorded 1000 bodies/day, then subsided in the month of Shawwal. F. Tha'un in Kufa occurred in the year 50, where al-Mughirah bin Syu'bah died. What is interesting is that the plague of Tha'un never occurred in Medina and Mecca (Prof. Ahmad Thib, 2020).

Even because of the danger of this plague for humans, in the Hadith of Muslim History, based on the narrative of Aisyah, Rasulullah SAW said about the lockdown and social distancing for Muslims:

"The plague of Tho'un is a warning sign from Allah SWT to test His servants. So when you hear news about a disease outbreak in an area, then do not ever enter it, and if the disease outbreak has occurred in an area and you are in it, so do not go out of it" (HR A-Bukhari 3474).

Based on what the Prophet Muhammad SAW has said, regarding our actions when exposed to an epidemic, regarding the above lockdown and social distancing measures, it is necessary to obtain residential guidelines that can anticipate residents from transmitting the coronavirus and prevent it from infecting people in the house, in particular.

As Muslims, we must get signs or verses from the Qur'an and Hadith regarding homes that can reduce the impact of the entry of disease (COVID 19). Then how to apply these verses to modern homes in urban areas.

Problems

Dense urban conditions, forcing modern housing to have facilities and limited space size. How is the application of the concept of Islamic housing in urban dwellings that can anticipate the COVID-19 outbreak?

Benefits of research

- a. For academics to get the concept of an anticipatory Islamic housing arrangement for health
- b. For practitioners to design houses in urban areas by paying attention to health aspects

LITERATURE REVIEW

Occupancy is a building that functions as a residence or residence and a means of fostering a family (Law No. 4 of 1992 concerning Housing and Settlements).

Occupancy is a building that functions as a residence referring to social concepts that are interwoven in residential buildings, such as a family, a place to grow, eat, sleep, do activities (Wikipedia, 2012).

"house" means "the habitable and comfortable place to live in harmony without any problems" (Seo et al., 2021).

Requirements to break the chain of COVID 19 in Residential Houses

The role of community members is urgently needed as an effort to fight COVID-19, break the chain of the spread of the Coronavirus by carrying out social distancing (maintaining distance), lockdown, regional quarantine, maintaining environmental health and cleanliness, as well as providing Personal Protective Equipment (PPE) (Syafri & Hartati, 2020).

The simplest and most effective thing to suppress and break the chain of the spread of Covid-19 is not to go out and stay at home, use a mask and wash hands frequently and get enough rest so that the immune system is well maintained.

The development of the COVID-19 outbreak has resulted in new requirements for housing to overcome its spread. Summarizing from various sources, the general requirements for houses to

prevent transmission include, according to Health Practitioners and Healthy City Trustees in the East Jakarta area, dr. Yulia Muliaty (Parapuan, 2020):

1. Wash hands or body parts before entering the house
2. Maximize the sunlight entering the house
3. There is healthy room for self-isolation sufferers
4. Open space for sunbathing
5. Routinely maintain the cleanliness of the house and the environment

In the table below, it can be seen the space requirements for Residential Houses during the COVID-19 pandemic,

People's behavior in the pandemic era

In the process of carrying out activities from outside the home into the house, has changed, there is a process of additional activities outside the home before entering the room in the dwelling, namely cleaning themselves by washing hands (optional feet and face) with water and soap before entering. House.

The interaction between humans has also experienced a shift, namely, an appeal to avoid crowds by applying social distancing. The existence of this social distance causes people's behavior to do online shopping so that this activity has become a current tradition. This behavior affects human activities in receiving online shopping packages into the house.

The behavior of the community during the pandemic is in the process of going to the inner room in the dwelling, requiring a transitional space, before going to the inner room. The process of this space is needed for both residents and visitors

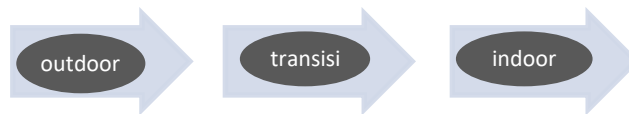


Fig. 1. The process of human activities in housing during a pandemic

The conception of Islamic Residential according to the Quran and Hadith

The Al Quran has 4-dimensional characteristics, namely the dimensions of writing, reading, meaning, and facts (Basya, 2007). So to get the conception of Islamic dwelling, first know the writings, readings, meanings, and facts that have been realized from the verses in the Koran that can be used. applied to the concept of housing.

Table 2 below describes the letters in the Qur'an and Hadith that describe the house,

Table 2. Surah of the Quran about the house

No	Surat Al Quran	Meaning for Occupancy
1	QS Yunus 10: 87) "Take the two of you several houses in Egypt for your people to live in and make your houses a place of prayer and establish prayer by yourself and make the believers happy"	Houses are also a place of prayer, meaning a house must always be clean.
2	Q.S. An-Nahl 16: 80 "It is Allah who made your house for rest and quiet for you from animals, from the skins of cattle (tents) which you feel light (carrying) when you walk and when you live and (made) Also) from sheep's hair, camel's hair and goat's hair, household utensils and jewelry (which you wear) until a (certain) time."	The house is a place of rest and must be following climatic conditions, geographical and cultural factors.

3	QS An-Naba' Ayat 13 "And We made a very bright lamp (the sun)." Q.S. Yunus [10]: 5 It is He who makes the sunshine and the moonshine,	The house should use natural energy sources for optimal lighting
4	QS Ar Raad 7: 35 The parable of Paradise which is promised to those who are pious is (like a garden); rivers flow in it; its fruit is unceasing in its shade (so too). That is the final place for those who are pious, while the final place for those who disbelieve is hell.	The house has an open space (for the flow of water and plants)
5	Hadist of Muslim History The house of Rasulullah SAW only measures 5×3 meters and the roof height is 2.5m, simple and minimalist for a leader in Arabia.	Muslim house is a Simple house
6	QS Al Baqarah (2): 144 : Turn your face towards the Grand Mosque. And wherever you are, turn your face towards it.....	The house should face the Qibla (west direction if in Indonesia)

Source: Personal Analysis

Just as Islam focuses on comprehensive health including spiritual, physical, and mental health, so does the provision of space and place to achieve that state of health, with all its capabilities to surrender to Allah Subhana hu Wata'Ala (SWT).

Based on the table above, the concept of sharia housing must pay attention to the following things.

RESEARCH METHOD

Based on the current conditions in the form of large-scale social restrictions in DKI and several regions in Indonesia, affected by the covid 19 outbreak, this research method cannot conduct a survey, so it uses a descriptive research method with a qualitative approach.

Location data was taken based on interviews with homeowners and photos and videos of residential conditions.

The analysis uses a comparative descriptive method, describing factual conditions by presenting facts in the field and comparing them between one condition and another.

Overview Locations were taken in 2 locations, namely location – 1. Gateway Apartment in Pesanggrahan South Jakarta which is a modern housing estate, 2. Densely populated settlements in the village of Tebet, South Jakarta. These locations were chosen because most residents were recorded as Covid-19 patients, both as ODP (people under surveillance, PDP (patients under surveillance), and OTG (people without symptoms).

FINDINGS AND DISCUSSION

Findings

According to Akeel Noori (2017) what is meant by "Islamic house" is a house with Islamic values starting from a clear intention, philosophy and then conceptualized to completion by the implementation of building construction (Hwaish, 2015).

Islamic architecture for the house is by the letter An Nahl verse 80, especially to be adapted to climatic conditions, geographical factors, and socio-cultural communities. The development of houses with the Islamic concept, is currently almost non-existent in modern house designs in the

world that has a Muslim population, for various reasons. Developmental materials, design methods, and construction systems are all increasingly referring to the fabrication process. Akeel Noori (2017) argues that there is no longer spirituality in modern buildings.

The table of the suitability of occupancy requirements during the pandemic with Islamic Spatial Planning can be seen in table 3,

Table 3. Conformity of occupancy requirements during the pandemic and Islamic occupancy

No	Islamic Residential Spatial Needs	The need for residential space during the COVID-19 pandemic
1.	Residential or house should be minimalist or simple (Hadist Muslim History of Prophet Muhammad House)	Occupancy must be easy to clean and continuous cleaning scale
2.	There is a public space for social community, transitional space for green planning, water absorption, and washing before entering the house (QS Ar Raad 35)	Public Space for Social Distance and Transition room for spraying disinfectant
3.	The house is must be per climatic conditions, geographical and cultural factors. (QS An Nahl 80)	In the tropics try not to use air conditioning and natural ventilation is available
4.	Private room for worship and private activities (QS AL Baqarah 144)	Private room for worship and self-isolation
5.	Direction facing Qibla (West for Indonesian houses) (QS Yunus 87)	The room in the east that gets the maximum sunlight
6.	The house should use natural energy sources for optimal lighting (QS Yunus 5)	Make the most of the sun for sunbathing

Source: Personal Analysis

Ray Oldenburg (1991) in his book "The Great Good Place", describes there are 3 worlds or realm that exists between human life. These three worlds take the form of a place that then the three complement each other as the basis for meeting human needs. Ray Oldenburg called it the First Place, Second Place, and Third Place (Lesmana et al., 2021).

Based on the concept of an Islamic house, the main building faces west (for Indonesia), and there are 3 main rooms, namely interior, transition, and exterior.

The Islamic house spatial layout referring to the table above is as follows (Fig 2):

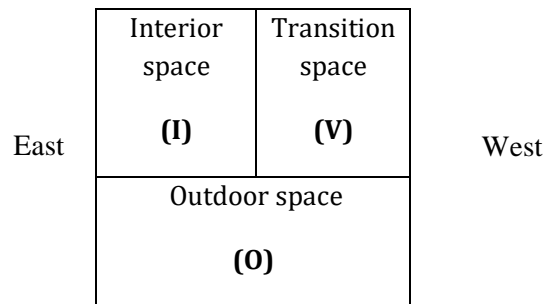


Fig 2. The layout of the Islamic house

Transitional space as an open space is needed. However, urban housing conditions do not have adequate land, if you follow this conception. Below is an analysis of the relationship between the concept of urban residential spatial planning based on Islamic conceptions in the pandemic era (Fig 3).

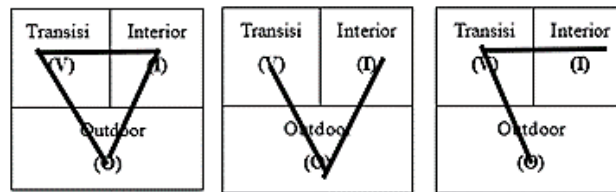


Fig 3. The relationship lay out the concept of an Islamic house and a modern house

In the analysis map of indoor, outdoor and transitional spaces in Islamic residences, three types of relationships can be transformed into modern dwellings, as follows:

- a. Indoor (I) or outdoor (O) are accessible through the space between the "V", and the indoor and outdoor spaces are accessible to each other. The depths of the three chambers are the same.
- b. In this case, both (I) the indoor and outdoor spaces (O) can only be accessed through the central space (V). This shows the importance of the intermediate space; in other words, the privacy of indoor and outdoor spaces is higher than (a). The depth of indoor and outdoor spaces is higher than that of intermediate spaces.
- c. The situation is more complicated; the indoor space must be accessed through the intermediate space and the outdoor space respectively. The outer space is more important because each controls the inner space and the intermediate space. Compared to outdoor and intermediate spaces, indoor spaces are cleaner and quieter.


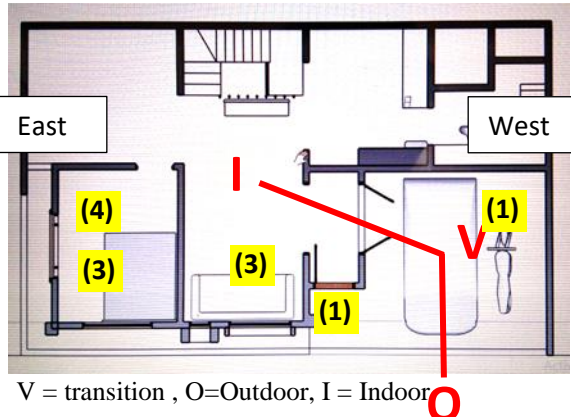
Discussion

The urban housing analyzed here is following the Islamic Residential concept with criteria, among others, the main door facing west, the size of the layout of the minimalist plan, the use of lighting and natural ventilation (energy saving), being in the middle of the city.

The selected object is,

Type A is Residential in the middle of the village with a medium density, with characteristics according to the Islamic concept, an area of 100m², the main door facing west, there is a transition room, maximum natural lighting, and ventilation during the day.


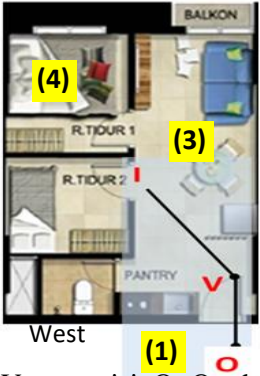
Table 4. Urban Village Residential House with an anticipatory Islamic concept against Covid-19

Residential location	House Layout	Alternative space components
 <p>Maps</p> <p>Façade</p>	 <p>V = transition , O=Outdoor, I = Indoor</p>	<ul style="list-style-type: none"> (1). 2 Point washing hands and feet (2). Due to the small area, maxi-mum cleaning is possible (3). Sunlight source (4). Isolation room, the furthest distance from other rooms and closest to sunlight (5). Allows social distancing on the 2nd floor

Source: Personal Analysis

Type b Apartment Unit Gateway apartment in the middle of the city with characteristics according to the Islamic concept, unit area 36m², main door facing west, there is a transition room, maximum natural lighting, and ventilation during the day.

Table 5. Space in an apartment unit with an Islamic concept anticipatory against covid 19

Appartement Location	2 Bedroom	Alternative space components
 <p>Apartment Layout</p> <p>Interior 2 bedrooms Unit</p>	 <p>V = transisi, O=Outdoor, I= Indoor</p>	<ul style="list-style-type: none"> (1) Hand and foot washing points (2) Due to the small area, cleaning can be optimal (3) Sunlight source (4) Isolation room, the furthest distance from other rooms and closest to sunlight (5) Does not allow social distancing

Source: Personal Analysis

Based on the analysis of the two residences, it can be said that, although the apartment units are the most efficient, the layout of the indoor space (I) which is integrated with the transition room, makes the location for washing hands and feet too forced, and the room that allows anti-epidemic is not created optimally. So that single horizontal dwellings still have a better ability to anticipate COVID 19.

One thing that fits the concept of an Islamic house in a modern home design is minimalism. This efficient and economical minimalist concept fits perfectly with the Islamic home concept and the COVID-19 pandemic conditions. Minimalist housing is relatively easy to clean because of its small sizes, such as low and medium apartment units and houses. A small house makes it easier for air and natural lighting to enter the room and circulate well, so that the house is healthier, especially for the current pandemic conditions. Following the letter An Naba verse 13, that the sun is a lamp that can give light and positive energy to humans. A house with the optimal sun can be a good isolation room for people with covid 19, the results of the study show that the Coronavirus is three times more sensitive to UV rays in the sun than influenza A, 90 percent of Coronavirus particles are deactivated, after only half an hour of exposure to sunlight noon in summer (CNN Indonesia, 2020).

A modern house with a massive structure must be closed and slightly ventilated, using artificial ventilation and artificial lighting. The use of air conditioners for almost twenty-four hours in homes in Indonesia has grown suburbs of the coronavirus 19. Vertical residential space which is part of a modern house that was originally designed in a compact and minimalist manner to overcome limited land in urban areas backfired, because its impact can affect the psychological health of residents (Lesmana et al., 2021). It is not following the message in An Nahl's letter 80, that houses must be following local geographical, climatic, and cultural conditions.

The current pandemic conditions, forcing all mankind to always keep the house clean, especially from germs. Even residents before entering the house must wash first in the yard. So a transition space is needed in the yard of the house for the self-cleaning process. In today's cities that are facing the challenges of modernization and urbanization in the millennium era, the tradition of the courtyard in the residence is starting to disappear (Huang et al., 2019). Transitional space or home page can also be used for public spaces and sunbathing for its residents. This message is very well applied because according to Surah Yunus verse 87, the house should also be a place of worship, so it must always be kept clean from unclean and other impurities that cancel prayers.

For some Muslims, spiritual values are a component of their health beliefs, and, as such, spiritual needs may take precedence over physical needs. Religious beliefs can also influence the idea of healing Muslim patients.

CONCLUSION

The implementation of anticipatory Islamic housing in urban areas against COVID 19, as follows:

1. Residential/house should be minimalist/simple, the medium size is not large
2. There is a transitional space (public) for green planning, water absorption, and washing before entering the house
3. Private room for worship and or for self-isolation
4. The direction of the main door facing Qibla (West)
5. Maximum utilization of solar energy

This concept can be applied to both urban village residences and apartments.

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