



THE ADAPTATION OF ISLAMIC PRINCIPLES IN SARAWAK TRADITIONAL MALAY HOUSE

Received July 28th, 2021 | Accepted November 18th, 2021 | Available online December 15th, 2021 | DOI <http://dx.doi.org/10.18860/jia.v6i4.13031> |

Adibah Yusuf

Planning & Development Studies
Faculty of Social Sciences and Humanities
Universiti Malaysia Sarawak (UNIMAS)
Sarawak, Malaysia.
yadibah@unimas.my

Khairul Aidil Azlin Abd Rahman

Department of Industrial Design,
Faculty of Design and Architecture,
Universiti Putra Malaysia,
Selangor, Malaysia
drkhairulazlin@gmail.com

Azmal Sabil,

Department of Architecture,
Faculty of Civil Engineering and Built Environment,
University Tun Hussein Onn Malaysia,
Johor, Malaysia
azmal@uthm.edu.my

Nangkula Utaberta

Department of Architecture,
Faculty of Civil Engineering and Built Environment,
University Tun Hussein Onn Malaysia,
Johor, Malaysia
nangkula_arch@yahoo.com

Nadzirah Yusuf

Faculty of Psychology and Education,
Universiti Malaysia Sabah, Kota Kinabalu, Sabah
Malaysia

ABSTRACT

Historically, in the event of Islam's arrival in the Malay Archipelago, the ways of Islam were adapted to the lifestyle of the Malay community. It's part of modernizing traditional Malay thoughts (akliah) which is influenced by Islamic values and teachings. One of the manifestations of Islamic influence in the traditional Malay lifestyle can be identified from the design and characteristics of Traditional Malay houses, developed with underlying principles of Islam. This paper discusses the application of Islamic principles in Sarawak traditional Malay houses. The research was conducted on three traditional Malay houses chosen from Sarawak and located in Kuching, Sarawak. The methods of observation and case study were employed, focusing on the interior space of the house and certain other design components. In addition, interviews were performed with the owners of the three houses that comprised the samples and focus group discussions with 12 Malay people over 65. The findings indicate that three concepts may be related to Islam's characteristics in Sarawak: the concept of occupant social connections, residential space, and construction and design

KEYWORDS:

Sarawak Traditional Malay House, Islamic Principles, Design

INTRODUCTION

The dwelling house is a fundamental institution that is important for human life and the development of a prosperous family. Every human being needs a habitable space that is free from external and environmental disruptions. (Surah al-Nahl, verses: 80-81) [1]. Thus, the home is an integral aspect of the environment and directly impacts human development. Housing is the foundation for the construction and well-being of human life. It is because the house is more than a physical space; it serves as the hub of social interaction and the foundation for the development of a flourishing community. Islam has established precise criteria for the provision of high-quality residential dwellings. Even, the house becomes a component of the overall quality of life satisfaction.

In line with the principles of Islam, the traditional Malay house was designed by our ancestors to meet their socioeconomic, cultural, and environmental needs. As a result, the built

environment in the Malay traditional architecture era comfortably reacts to the contextual environment and appropriately serves the social needs of occupants and surrounding community [2], [3]. The traditional Malay house has its unique charm, as the construction and basic elements such as the house, tree, roof, sill, windows, and staircases are all constructed with distinct meanings. The house's architecture is frequently associated with the Malays' creative inclination and intimate interaction with the environment [4][5].

The house is a treasure, a sanctuary, and a place of worship in the world settled for inventory purposes hereafter for the Malay community, which is identical to Islam. The house is typically constructed with a concentration on comfort, safety, and art that reflect the uniqueness of the Malay community founded in Islamic culture. Furthermore, the Malay house structure incorporates components of Islamic law such as the separation of men's and women's bedroom, the main area with a back and forth [3] [4]