

The Scope of Pesantren Area In The Perspective of Nusantara Islamic Architecture

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Abstract- Pesantren is an education that is still very typical in Indonesia. Space in architecture is closely related to the activities that arise in a community organization. One of them is within the scope of pesantren. In pesantren has core elements in it. Pesantren studies on architecture are very minimal, so this research develops how the urgency of architectural research on a regional scale, as well as on a micro scale in more important aspects and the sustainability of research that has been carried out. With the literature review method, it will later see the previous research process, which can then be abstracted again in the course of new research on architectural aspects in Pesantren. The result of the related discussion of this review literature is to see the research journey and combine the urgency of Islamic boarding school research and architecture.

Keywords; Space; Pesantren; Spatial

I. INTRODUCTION

According to Kaimuddin that the important role of Kiai (caregivers) in paying attention to education based on local wisdom in this case is Islamic boarding schools, it is not impossible to strengthen national character in the next generation of young people in order to create a culture that is beneficial for Indonesia. [1] [2]

Pesantren always develop along with the dynamics of their environment, so according to Muttaqien it is very possible to survive [3]. The development of the Islamic boarding school area has elements that are able to survive and develop to prioritize the distinctive identity of the pesantren itself. The meanings of space formed in order to advance the development of Islamic boarding schools will make Islamic boarding schools more existing and survive with the times. So in the four pesantren that became the locus of research, they still maintain the main building and mosque building as historical witnesses and maintain the meaning of the construction of the pesantren at the beginning of its development. So that the widespread development of knowledge about architecture in details that are more constricted on space and the development of

the survival of Islamic boarding schools is an important thing to be studied in the future.

This research was then developed so as to explain that there are several characteristics of the development of pesantren that do not follow standard rules, and remain in their establishment, including the traditional system, the spirit of democracy, simplicity, idealism, brotherhood [4].

Then the growth and development of pesantren developed in political and cultural implications, so that religious leaders and great scholars of community organizations in the archipelago became great Kiai-Kiai as an implementation of the development of pesantren and their philosophy in developing to be very good and can be a benchmark for the development of pesantren to date.

As facts found in the field, the social construction of pesantren spatial planning especially in pesantren Al-Muayyad involves the power of Kiai and the consequences of socio-religious changes that lead to development involving the character of buildings such as mosques, dormitories, ndalem (nanny houses), school buildings and so on. That is, Kiai as an individual who creates social reality in pesantren as well as an individual who is affected by current social changes, which according to Berger and Luckmann is known as a continuous dialectic process in which it is generated by the subject, then absorbed by the structure and returns it again to influence the subject's consciousness through the process of internalization. In addition, the social construction of spatial pesantren involves ideological meaning and economic meaning in its achievement, considering spatial pesantren as reality does not come from empty space but from the results of construction. Spatial pesantren whatever their material form has meanings and values that are considered by individuals through spatial patterns to influence the pattern of social relations in pesantren [5].

II. RESEARCH METHOD

This study used a literature review study approach. Reviewing and criticizing then discussing or dialoguing both ways between research and other research. Suggest that the systematic review should detail the time frame within which the literature was selected, as well as the methods used to evaluate and synthesize the research findings in order to evaluate and synthesize the intended research findings. So that readers understand and are able to assess the validity and reliability of the discussion, the reviewer needs to describe the right aspects that can be used to: 1. Formulate research questions, 2. Set inclusion or exclusion criteria, 3. Select and access literature, 4. Assess the quality of the literature included in the review, 5. Analyze and synthesize and disseminate research findings [6].

In a study on an article with a literature study approach, the stages are: providing a background /

theoretical basis for the research to be carried out, studying the depth of existing research related to the topic that will then be discussed, answering various practical questions regarding understanding the studies that have been produced by previous research [7]. In the stages are choosing the topic to be reviewed, tracking and selecting relevant articles, conducting analysis and synthesis of the literature found, and then organizing the writing of the review that has been done [7]. So that a result was found that can be continued in a deeper discussion. So reviewing the review literature is related to the suitability of paradigm selection in architectural and urban science.

IV. RESULT AND DISCUSSION

From the results of the analysis, researchers divided it into 3 parts as in the following table. Which sorting is by considering several things, scientifically Architecture, then according to the science of Pesantren and which combines both.

Table 1. Architecture and Space

Research Title	Research Objectives	Research Results
Transformasi dan Tipologi Bangunan Indo-Europeeschen Architectuur Stijl Kawasan Braga Bandung [8]	To find out the basic form of the Indo-Europeeschen Architectuur Stijl building typology by looking at the pattern of changes that occur in buildings in the Braga area.	Knowing the basis of the pattern of change in building typology in the Braga area.
Pemaknaan Kembali Kearifan Lokal Dalam Arsitektur (Keterkaitan Manusia, Budaya Dan Alam Nusantara) [8]	Extracting the values of local wisdom for the sustainability of harmony and sustainability of the human environment	Exploring the value of local wisdom as the harmony of the human environment in the surrounding environment.
Typology of social space in Kauman Kampong Semarang [9]	Looking for the shape and typology of spatial space in Kauman Village, Semarang	Finding spaces in spatial space typology in Kauman Village, Semarang.
Arsitektur Jawa pada Wujud Bentuk dan Ruang Masjid Agung Surakarta [10]	Knowing the representative form of Javanese architecture and finding elements of Javanese life values so that they can make a prototype mosque	Javanese architecture as an implementation of form and space in the Great mosque and found elements of Javanese life values and became the prototype of the mosque in general.
Dwelling form and culture in the traditional Najdi built environment, Saudi Arabi [11]	built neighborhoods in historic settlements preserved in Saudi Arabia's Najd region, provide insight into the shared core concepts and forms that were generally shared throughout settlement residences prior to the Kingdom's modernization period.	The concept and core form of togetherness that was able to be given to settlements before the modernization of the kingdom. Urban spatial hierarchy arises in the absence of a conflict, resulting in complementary physical forms.
Sacred Space in Community settlement of Kudus Kulon, Central Java, Indonesia [12]	Kudus Kulon, the existence of the available sacred space, and around the area of Kudus Kulon.	Sacred space is a form and container of religious worship activities and a tradition that can be strengthened in the existence of sacred space that is available and survives to this day.

From the author's observation journey related to aspects of architecture and space, space is the basic transformation of the pattern of change in a typology of buildings in an area in Bandung. In the meaning of an architecture in a study conducted by rest pitanti in the National Seminar, that the meaning in architecture is in exploring local wisdom as harmony with the environment of human sustainability in the surrounding environment.

The spaces formed in a more specific spatial area have several existing specificities, namely spaces in the typology of spatial space in Kauman Village Semarang conducted by previous researchers, finding typologies of

social space that exist in areas that have existing characteristics. The next research is in the corridors of Javanese architecture, namely them as an implementation of form and space in a Great Mosque and rediscovering elements of the value of community life in Java and becoming a mosque design followed by the development of further mosques. On research in the form, shape and space of the Great mosque of Surakarta.

Alnaim in his writings explains that the concept and essence of togetherness were able to be given to settlements before the modernization of the kingdom. Thus producing physical forms that complement each other. In

the spatial area, both the built environment is still simple in scale, to a specific environment, for example based on race, ethnicity, religion. There are found sacred or sacred spaces as a form and container of religious activities and a tradition

that can be strengthened in the existence of sacred spaces that are available and survive to this day.

Table 2. Pesantren

Research Title	Research Objectives	Research Results
Sejarah Pesantren di Indonesia [13]	Find the meaning of pesantren that has elements of santri, Kiai and dormitory.	Discover the meaning, history, and elements of Islamic boarding schools and the development of their periodization.
Sistem Pendidikan Pondok Pesantren Salafiyah Di Era Modern [14]	Salafi Islamic boarding schools will make changes and abandon their traditions.	Salafiyah Islamic boarding schools in the modern era will make changes and leave traditions to their unique in Islamic boarding schools in Sibuhuan.
Eksistensi Pesantren Salaf Di Tengah Arus Pendidikan Modern [15]	The role of kiai, various values, curriculum, and dedication of salaf pesantren in the midst of modern education.	The survival of the salaf Islamic boarding school in the midst of the development of modern education that still maintains its Islamic boarding school elements such as Kiai, students, curriculum and service.
Kearifan Lokal (Local Wisdom) Sebagai Basis Pendidikan Karakter [16]	Unearthing and instilling local wisdom inherently through education	The survival of the salaf Islamic boarding school in the midst of the development of modern education that still maintains its pesantren elements such as Kiai, students, curriculum and service.
Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter [17]	Finding the existence of an ideal pesantren as a government institution to improve the basic quality of character in the world of education	Islamic boarding schools that become character building education to always have an existence so as to improve the basic quality that remains in the corridor of improving the quality of education.
Pondok Pesantren Dan Ciri Khas Perkembangannya [4]	Finding figures of Islamic boarding school civilization in Indonesia	The development of Islamic boarding schools and their characteristics are able to survive on civilization in Indonesia because of the basic role of Kiai as the main holder in the key to survive Islamic boarding schools.
Peran Kiai Dalam Pembinaan Akhlak Santri di Pondok Pesantren [18]	Recognize the character of students and the sustainability of aspects of kiai and to sanad an science as authentication of maintained science	The role of kiai is one of the most original and real in maintaining the authenticity of science and the sustainability of character education and student development in Islamic boarding schools.

The history of pesantren can be explained in the form of (Herman) discovering the meaning of pesantren which has elements of santri and Kiai and Dormitory. Salafiyah Islamic boarding schools in the modern era will make changes and improve traditions to be unique to existing Islamic boarding schools (Hasibuan). This survival is then maintained and considered because it is able to survive because of its loving system, or survive because of the elements that make up the Islamic boarding school.

Research by Daniah, that character education prevails inherently as a real situation. This is reinforced by the explanation from Syafe'I that Islamic boarding schools are character-building education that always exists in improving the basic quality that remains alive and survives in improving the quality of education in the archipelago. However, according to the characteristics of its development in Ferdinan explained that civilization in the archipelago which is increasingly rapid with the existence of Islamic boarding schools always exists and survives due to the active role of Kiai as the main key control holder in Islamic boarding schools. The role of Kiai in fostering morals was also explained by Hakim and Sopwandin that one of Kiai's original and real roles in maintaining the authenticity of knowledge and continuing character education in Islamic boarding schools in fostering students.

So that Islamic boarding schools are very good in developing their education.

Table 3. Architecture-Space- Nusantara Islamic Architecture

Research Title	Research Objectives	Research Results
The Islamic City-Historic Islamic Essence , And Contemporary Relevance [19]	to examine and critique some basic works in that tradition and then	The various ways that can be desired in building a contemporary city based on its main religious principles are Islam.
ARSITEKTUR ISLAM: Seni Ruang dalam Peradaban Islam [20]	Discovering the fact that Islamic architectural works around the world that are based on Islamic ethical values and behavior do not represent a single and identical form	Discover a fact of Islamic architectural works around the world. Everything is based on Islamic ethical values and behavior. But it has a variety of Islamic architectural products that lead to humans to rahmatan lil'alamin.
Perubahan Sosial, Budaya dan Ekonomi Di Kampung Kauman Semarang 1962-1998 [21]	Knowing the general description, socio-cultural, economic changes of the people of Kauman Village Semarang.	The santri village located in the center of Semarang is able to change and develop, with their basic guidelines that are not significant. Despite the sophisticated technological advances, it was able to survive because the people of Kauman village became a cultural heritage for the next generation.
Green Architecture and Islamic Architecture: The Islamic Arabic City and the Green Architecture and Islamic Architecture: The Islamic Arabic City and the Traditional Islamic House [22]	Clarifying the concept of sustainable architecture or green architecture in the perspective of Islam	The concept of human and environmental conservation in an Islamic perspective became a sustainable architectural concept that became the forerunner of Traditional Islamic architecture.
Segresi Gender dalam Organisasi Spasial Pesantren-Pesantren Besar di Pulau Jawa [23]	shows that gender segregation in the spatial organization of pesantren is revealed through the concept of gender-specific zones, territoriality and boundaries.	Zoning on gender is able to create territoriality and boundaries so that kiai as a very influential figure in this matter makes zoning the strongest choice.
Architecture according to the Perspective of the Qur'an: An Evaluation [24]	The definition of architecture in debate over the concept, philosophy and purpose of Islamic architecture itself and in the context of man's relationship	Islamic architecture that can only be seen from the mosque building has unique characteristics.
Permukiman Dan Nilai-Nilai Budaya Pesantren Dalam Konteks Penataan Kawasan Di Sidoesermo Surabaya	Looking for the cultural values of pesantren applied in the arrangement of Sidoesermo settlements	The interaction between pesantren and the surrounding environment has a very close strength. So that it can affect non-physical aspects that indirectly and unconsciously have a very large effect.
Objek Amatan Pada Tipo-Morfologi Ruang Pondok Pesantren Salaf-Tradisional [25]	Knowing what objects of observation can be a guide to observe the morphology of the "mother" type or the basic/traditional type of spatial arrangement.	Spatial typo-morphological limitations in traditional salaf-Islamic boarding schools in spatial maintenance.
Pengaruh Pesantren Terhadap Tata Ruang Permukiman di Dusun Pesantren Jombang [26]	Knowing the influence of pesantren on settlement spatial planning in the residential area of Pesantren Peterongan Jombang	There is a significant influence on Islamic boarding schools with the layout of surrounding settlements in Peterongan Jombang.
The impact of generative principles on the traditional Islamic built environment: The context of the Saudi Arabian built environment [27]	explore and examine Saudi Arabia's traditional architecture through the lens of broader Islamic principles, which through history have encouraged the formation of several types of cities	Saudi Arabia's traditional architecture has a broader lens in an effort to balance originality in enhancing local identity.
Kajian Penerapan Arsitektur Islam Pada Masjid Agung Al-Anwar Kota Pasuruan [28]	knowing about the application of six principles of Islamic architecture to the Great Mosque of Al-Anwar Pasuruan City.	The application of Islamic architecture to the Great Mosque of Al-Anwar from the form, site, and elements and spaces that all remember the majesty of Allah.
Tinjauan perilaku santri terhadap penataan ruang asrama dan kawasan pondok pesantren [29]	positive and negative consequences arising from the laying of mass positions in Islamic boarding schools and the arrangement of dormitory rooms on student behavior,	The arrangement of dormitory rooms in the Islamic boarding school area has a positive and negative impact on student behavior.
Nilai Spasial Dan Transformasi Ruang Berdasarkan Material Lokal Pondok Pesantren Pabelan, Muntilan [30]	analyze the common space used by students in carrying out daily activity patterns, regarding the potential and problems that exist in the Pabelan Islamic Boarding School	The values of transforming common spaces based on local materials in Islamic boarding schools. Also the influence in the transformation of the space in daily activities.
Development Of Spatial Pattern Of Darul 'Ulum Islamic Boarding School Jombang, East Java [31]	Development in one of Pesantren at Jombang City, East Java.	Zoning Islamic boarding school, namely: the Education Combination zone, settlement zone, pesantren zone and free zone.

The Discussion section or discussion is the most important part of the author's manuscript. Through data evaluation and discussion, the author must be able to make

the manuscript interesting to readers who are the target group. Make the Discussion section closely related to the

Results section but do not do Results reps in the Discussion section.

The relationship between space and pesantren is very strong, with the role of character education in Islamic boarding schools and the underlying thing of the formation of pesantren is from the activities and spaces formed. The arrangement of dormitory rooms in an Islamic boarding school area has a negative and positive impact as well. so that it has an impact on the behavior, activities and activities of students in Islamic boarding schools, as explained by Ridho, et al. Further research by Afnan, et al. explained that the value of transforming shared space based on local materials of Islamic boarding schools also affects the daily activities of students.

Lughod mentions how to build a contemporary city based on its main religious principles in Islam, is better than a more general work of city architecture. The main explanations in the principles of Islamic architecture are also discussed by Fikriarini i.e. in architectural works around the world able to adopt from Islamic ethical values and behavior. So that Islamic architecture has a variety of products that bring humans to rahmatan lil 'alamin, becoming humans who serve perfectly.

Within the scope of the Islamic or Muslim region, it was discussed by Azizah. Namely the santri village located in the center of Semarang, which is able to change and develop with their basic guidelines that are more insignificant. Even in advanced technological advances, they are able to survive because the surrounding community becomes a cultural heritage for their successors, so they are able to survive with the development of this increasingly recent era. Islamic architecture is a concept in the preservation of humans and the environment in the perspective of Islam itself. It is a sustainable architectural concept that became the forerunner of Traditional Islamic Architecture according to Nangkula, which was developed and expected by some people. However, in terms of development, it must be able to change and maintain activities that distinguish between mahrom or other types.

Triyoga said that gender zoning is able to create territories and boundaries so that the influence of increasingly equalizing gender is not shakable to influence it. Islamic architecture that can only be seen is not just from the architecture of the mosque. But according to Anisah that the architecture of this mosque even though the building is commonly referred to as a relic of Islamic architecture, inside it contains a lot of its own characteristics and uniqueness. The application of Islamic architecture in a mosque has also been done by Rizal, et al, that the shape, site, and elements of space are all reminiscent of the majesty of God.

The development between Islamic architecture in a region must have good interaction, and be strong. As

explained by Kurniadi, et al that strong interactions can affect non-physical aspects that indirectly and unconsciously have a very large and significant effect. According to Lestari, et al the limitation of a spatial typomorphology in traditional salaf-Islamic boarding schools has an impact on the implementation of space and activities themselves, so that the interaction in them is very influential. This interaction was also explained by Mubarok, that there was an influence between the surrounding settlements that merged and merged with Islamic boarding schools which made the spatial layout of the settlements better. So that in a more spatial development, that balancing originality in increasing locality identity is very good in terms of territory, because it is less in development and territoriality that often follows current trends, as in research conducted by Alnaim, et.al. in a village in Saudi Arabia.

IV. CONCLUSION

Islamic boarding schools are residential areas that are able to develop and survive into education with character for the archipelago. So that its development is also greatly influenced by Kiai's active role in developing it. This survival is also unique and distinctive so that Islamic boarding schools are special and main education in the development of education in the archipelago. This area of Islamic education developing on a spatial scale has a significant influence without changing and eliminating various kinds of harm, because in continuing it becomes more careful and in accordance with religious guidance.

Space is evolving through a series of complexities of overlapping and intersecting societal standings. This means that society becomes a focal point on the development of space that focuses on external factors. The development of a region is not far from the development of something that first existed. So that the development of an area and a settlement begins with Islamic principles that indirectly teach the human instinct to develop. Islamic architecture has a very special space, including the Mosque. The mosque is an architecture that surrounds the activities of Muslims so that it is able to image Islam itself. The characteristics of the building are related to the culture and dignity of its inhabitants. This is what is able to distinguish between Muslim architecture and architecture in general. The mosque is a characteristic of the Nusantara Architecture section.

So that further research related to the results of this review literature study is to develop more deeply related to spaces in the Islamic Boarding School area specifically. Research can be carried out that is more directed at the space-architecture aspect, so that it can

develop architectural science in the world of Islamic boarding schools or education that is more indigenous.

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