

From Women Fitrah to Space: Exploring Islamic Value on Womanhood in Architecture and Design

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ABSTRACT

The challenges faced by women today, particularly in education, skill development, and protection from domestic violence (DV), highlight the necessity for architectural solutions that cater to their unique needs. This study explores how Islamic perspectives on women's roles as individuals, mothers, daughters, and educators can be integrated into the design of a Women's Hub. The significance of this research lies in its potential to create inclusive, safe, and empowering spaces for women, particularly in Kediri, a region experiencing a significant rise in DV cases. The research adopts a descriptive-exploratory methodology, employing qualitative data analysis and literature review to propose architectural solutions grounded in Islamic values. Data collection focuses on examining relevant cultural, social, and architectural frameworks reflecting the principles of dignity, respect, and balance in Islam. The findings indicate that aligning spatial design with women's intrinsic roles and needs can effectively address social inequalities, foster community engagement, and support both personal and collective development. The study concludes that architecture can be a powerful medium for promoting women's empowerment while maintaining harmony with Islamic principles. Practical implications of this research include designing women-centered spaces that prioritize safety, education, and personal growth, ultimately contributing to a more equitable and supportive societal structure.

Keywords: *architectural design, Islamic architecture, women fitrah, women's hub*

1. INTRODUCTION

In the contemporary era, women face increasingly complex challenges across various aspects of life, including education, skill development, and domestic violence (DV). Inequalities in access to education remain a significant barrier in many regions, while cases of violence against women are rising sharply. For instance, in Kediri, during the first quarter of 2024, violence against women increased at the national, regional (East Java), and local levels. Data from the Kediri Regency Office of Population Control, Family Planning, Women's Empowerment, and Child Protection (DP2KBP3A) revealed that in 2018, 32 cases of violence against women and children were reported in Kediri City, rising to 48 cases the following year, 15 of which involved domestic violence.

alarmingly, between January and March 2024 alone, DP3AP2KB recorded 29 reported cases of violence against women and children. Moreover, numerous cases remain unreported or undetected.

Addressing these challenges necessitates reflection on the high regard Islam places on women. In Islamic teachings, women are honored, valued, and recognized for their profound influence on humanity. This understanding forms the foundation for exploring women's innate nature and disposition, raising critical questions about how architecture can either honor or constrain their experiences.

Women inherently symbolize gentleness, warmth, beauty, comfort, tranquility, and adaptability, holding intrinsic value in Islam. In response to this, the design of the Women Hub in the Simpang Lima Gumul area of Kediri employs the Intangible Metaphor of Women's Nature approach. This design methodology aims to translate the values and essence of womanhood into architectural forms that address the fundamental needs of women. Every design element and facility within the Women Hub is thoughtfully crafted to align with women's roles, qualities, and unique characteristics.

This study applies an Islamic framework to reimagine architectural design, raising awareness of women's rights and advocating for equitable access to public spaces. The research contributes to the broader aim of fostering a more just and balanced society. By integrating Islamic perspectives into architectural practice, the study seeks to create safer, more inclusive, and empowering environments for women and girls. The intersection of Islamic perspectives on women and architectural design highlights the intricate relationship between cultural, spiritual, and social dimensions that shape women's roles and identities. Through this lens, architecture emerges as a powerful tool not only to address gender inequality but also to create spaces that honor and empower women.

To meet these objectives, the Women Hub in the Simpang Lima Gumul area of Kediri integrates the Intangible Metaphor of Women's Nature approach to harmonize every element of design with the roles, qualities, and uniqueness of women. This concept ensures that the architectural solutions respond effectively to women's basic needs while respecting and celebrating their intrinsic value.

2. RESEARCH METHOD

This study employs a descriptive-exploratory research design to thoroughly investigate and analyze phenomena related to women's empowerment and societal well-being. Qualitative data is collected through observation and an extensive review of credible journal sources, ensuring a comprehensive and nuanced understanding of the subject. The collected data is systematically analyzed and integrated with

relevant design patterns and architectural innovations. This approach enables the synthesis of theoretical insights with empirical findings, ensuring the proposed design solutions are both practical and contextually relevant. Moreover, the methodology aligns with the cultural and spiritual needs of the community, particularly Islamic values. By employing a descriptive-exploratory approach, this research establishes a robust foundation for advancing architectural practices that promote women's empowerment, safety, and inclusivity while addressing the broader societal challenges they face.

3. FINDINGS & DISCUSSION

3.1. *Research Design Exploring Islamic Values on Womanhood in Architecture and Design*

This project focuses on designing a Women's Hub that places women at the core of the design, providing a space where they can develop their skills across various domains. Owned and managed by the local government of Kediri, the facility functions as a public resource. Kediri City was chosen as the project location, specifically at Jl. Kediri-Pare, Simpang Lima Gumul, Dadapan, Sumberejo, Kec. Ngasem, Kediri Regency. The site's strategic location in the heart of the city ensures accessibility and reflects the cultural preference of the Kediri community for activity centers situated in vibrant and convenient urban cores.

The Women's Hub is planned to occupy a 3.17-hectare area and will feature spaces addressing legal, economic, health, psychological, and skill-based needs. The functional program is tailored to the hub's activities, encompassing social, psychological, economic creative, and legal services. Spaces within the hub include mentoring and workshop rooms, art galleries, parenting rooms, psychological service rooms, complaint rooms, health service centers, creative studios, podcast studios, and legal service offices.

The design approach employs a metaphorical framework with intangible boundaries, aligning with the Islamic perspective on women's roles as individuals, caregivers, and contributors to society. The hub's design integrates the principles of dignity and privacy inherent in Islamic teachings, creating an environment that respects and empowers women. The primary target audience includes women in Kediri, categorized into three user groups: teenage girls (17–25 years), adult women (25–45 years), and professionals such as managers, employees, and supervisors.

Environmental sustainability is a key consideration in the project, aligning with the Sustainable Development Goals (SDGs). These include, a) SDG 6 (clean water and sanitation): incorporating rainwater harvesting systems and effective drainage systems; b) SDG 8 (decent work and economic growth): providing production facilities and fostering recycling activities, and c) SDG 12 (responsible consumption and production): implementing waste management systems that encourage sorting and applying the 3R principles (Reduce, Reuse, Recycle). These measures ensure an environmentally responsible design that supports women's development while maintaining ecological balance.

The study adopts the Intangible Metaphor Approach, integrating the Islamic concept of *fitrah* (natural disposition) into spatial design. Women's *fitrah* holds a significant position within Islamic principles. Consequently, the design ensures that every spatial element and facility aligns with and supports women's roles, privileges, and uniqueness. The project aims to fulfill women's fundamental needs by creating spaces that are safe, empowering, and conducive to both personal and collective growth.

The objectives of the Women's Hub design emphasize empowering women across social, psychological, creative economic, and legal dimensions. By fostering economic independence, the project enhances women's contributions to the local economy. The integration of the Intangible Metaphor Approach ensures that spatial elements not only reflect the essence of women's nature but also harmonize with Islamic values. The chosen location, Simpang Lima Gumul in Kediri, underscores the integration of spatial

layouts with cultural and social contexts, achieving a balance between functionality and spiritual identity.

The design goals are oriented toward achieving specific outcomes: a) Flexible and Multipurpose Spatial Patterns: accommodating the diverse needs of women; b) Clear Spatial Divisions: ensuring privacy, accessibility, and functionality by separating private and public zones; c) Green Spaces: Allocating 30% of the total building area for a Reflection Garden to promote psychological well-being and enhance environmental quality; d) Accessibility Features: Incorporating ramps, wide door openings, elevators, and other spatial elements that meet or exceed PermenPU building accessibility standards, ensuring inclusivity for all users, including those with disabilities.

By achieving these objectives, the Women's Hub is envisioned as a comprehensive and holistic facility that empowers women across multiple dimensions. The design aligns with Islamic principles, fosters sustainable development, and provides inclusive solutions that address the unique needs and roles of women in society.

3.2. Precedent Study – Women's Opportunity Center Kayonza

The Kayonza Women's Opportunity Center, located in Rwanda, Africa, is a women's empowerment facility designed to address the economic and social needs of one of the most densely populated regions in the country. Completed in 2011 by Sharon Davis Design, the center occupies two acres of land authorized by a local college. Developed through a collaborative process between the architect and the client, the project emphasizes the creation of a space that provides international support services for women seeking to rebuild their lives.

The design of the Women's Opportunity Center transforms unsustainable urban clusters and subsistence agriculture into a sustainable architectural form that fosters economic opportunity, rebuilds social infrastructure, and restores African cultural heritage. The project draws on a deep social understanding rooted in the Rwandan tradition of community-centered spatial organization. At its core, the radial planning concept utilizes circular forms that radiate

outward, beginning with classrooms at the center of the layout. These core spaces seamlessly connect to community areas, farmers' markets, and the surrounding natural landscape. This outward-focused design creates a harmonious relationship between indoor and outdoor functions, allowing the form to expand and merge with open spaces.



Figure 1. Women's Opportunity Center Kayonza

Key architectural strategies, such as perforated brick walls, facilitate passive cooling and solar shading while maintaining user privacy. These walls represent a sustainable response to the local climate and cultural context. The radial layout includes diverse functional spaces such as classrooms, farms, marketplaces, kitchens, partner rooms, and communal gathering areas. The integration of these spaces fosters a sense of community, encouraging social and economic interactions among women.

Beyond its architectural features, the Women's Opportunity Center prioritizes skills development and income generation. The integrated commercial center serves as a platform for women to acquire agricultural skills, utilizing organic techniques that enable them to generate income from farming. By providing spaces for education, skill-building, and entrepreneurship, the center significantly contributes to women's empowerment while aligning with principles of sustainability and cultural identity.

3.3. Precedent Study –The Wing, New York USA

The Wing is a women-focused workspace and community established in 2016 by Audrey Gelman and Lauren Kassan. With branches in major U.S. cities—including New York City, Washington, D.C., San Francisco, Chicago, Los Angeles, and Boston—and an international branch in London, The Wing offers a dynamic environment tailored to women's professional

and personal growth. Its facilities host a wide array of activities, including wellness classes, art events, industry panels, film screenings, and discussions with prominent female figures.



Figure 2. The Wing Interior

The architectural design of The Wing in New York reflects a modern and flexible massing concept. The building's structure features complex geometries embodying a contemporary architectural style. Utilizing materials such as steel, concrete, and metal, the design conveys dynamism and a futuristic aesthetic while creating spacious, open interiors. The facade is a distinctive feature, with its wing-shaped form symbolizing the name "The Wing." Composed of metallic-colored metal panels, the facade exudes elegance, creativity, and innovation, reinforcing the building's modern identity.

Structurally, The Wing in New York employs a robust steel framework complemented by concrete and metal cladding, ensuring strength and stability to support significant loads. The design incorporates expansive open spaces, including terraces and rooftop gardens, enhancing functionality and providing opportunities for leisure and connection with the surrounding environment. These open spaces create visual and spatial relief within the urban context while offering panoramic city views.

The interior design of The Wing integrates comfort, creativity, and freedom, fostering an environment conducive to productivity and collaboration. Located in a 19th-century building in East Village, Manhattan, the design preserves original architectural details such as terracotta floors, decorative pilasters, and skylights, paying homage to the building's historical character. The interiors feature a vibrant yet balanced palette, with white walls and coral accents referencing the original terracotta elements. Materials such as sisal flooring in conference rooms enhance acoustics, while

cork-clad walls in visual workspaces improve comfort and focus. The main workspace on the ground floor includes green and yellow circular seating arrangements and communal dining tables, emphasizing flexibility and a comfortable, productive atmosphere.

The design of The Wing harmoniously combines historical preservation with contemporary elements, creating an inclusive and empowering environment for women. By integrating modern structural systems, creative interior solutions, and dynamic spatial planning, The Wing exemplifies a successful architectural response to the needs of a progressive, women-centered community.

A comparison between the Kayonza Women’s Opportunity Center and The Wing, New York, reveals key design elements that align with Islamic principles and can be applied to the Women’s Hub. Both projects emphasize community clusters that foster a sense of togetherness, reflecting the Islamic value of *ummah* (community). Soft geometric facades, such as spirals or circles, symbolize harmony and the natural strength of women, while natural materials like clay or brick convey gentleness, sustainability, and environmental responsibility. The separation of private and public zones, as seen in The Wing, aligns with the Islamic concept of *hijab*, providing spaces for personal growth alongside public contribution. These design principles balance functionality, sustainability, and the spiritual *fitrah* (natural disposition) of women within an Islamic framework.

The Women’s Hub in the Simpang Lima Gumul Kediri area incorporates the Intangible Metaphor Approach to reflect deeper values in its architectural concept. This approach interprets non-physical elements—such as concepts, values, and character—into tangible architectural expressions. By emphasizing *Fitrah Perempuan*—the intrinsic values, roles, and behaviors of women—the design translates these qualities into architectural form. This approach integrates the unique needs and nature of women, resulting in spaces that symbolize their character while being meaningful and functional. The intangible metaphor serves as the foundation of the design, shaping the building’s identity in alignment with women’s roles and uniqueness.

3.4. Design Strategies

Table 1. Design Strategies Based on the Quran and Architectural Issues

Surah	Verse Content	Principle	Design Implementation
An-Nur: 30-31	The importance of guarding one’s gaze, maintaining dignity, and providing protection for women.	Honour	- Placing women’s spaces on higher building levels to symbolize respect.
An-Nisa: 1	Humans are created in pairs, reflecting the beauty and significance of women in life.	Beauty	- Use of circular/ spiral spatial forms for optimal space. - Soft, neutral-colored wallpapers. - Dynamic and soft furniture.
An-Nisa: 14	Regulations for protecting women from violence and oppression.	Protection	- Use of brown tones to evoke a sense of safety. - Stable emotional accent lines. - Clustered community concepts in building layouts.
Al-Ahqaf : 15	Appreciation of women’s gentleness in childbirth, nursing, and raising children.	Softness	- Use of soft, tactile materials. - Artistic decorations such as paintings or ornaments on walls, floors, and ceilings.
Ar-Rum: 21	The importance of tranquility and <i>sakinah</i> in marital relationships.	Serenity	- Incorporating natural colors and lighting for tranquility. - Open spaces with direct access to nature. - Use of wooden elements in the exterior for calmness.
An-Nahl: 72	Women are a blessing that create comfort in life.	Leisure	- Good ventilation and air circulation. - Consultative spaces with optimal visibility. - Use of brick walls for thermal comfort. - Sustainable management like rainwater recycling.

An-Nisa: 34	Men are responsible for protecting women from physical and psychological harm.	Security	-Secondaryskin facades to ensure privacy. -Hijab-inspired architectural concepts. -Reflective glass for visual privacy. - Placement of rooms with sound isolation for comfort.
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Based on table 1, the design strategies based on the Quran and architectural issues and design principles based on women’s natural values highlights that the design approach integrates Islamic values and women’s natural roles to create a harmonious architectural concept. The strategies emphasize balance, inclusivity, and functionality by reflecting women’s character, needs, and behaviors. This approach ensures that the architectural design is both meaningful and responsive, addressing spiritual, social, and practical aspects while maintaining aesthetic and cultural significance.

3.5. Design Analysis

The concept of Women’s *fitrah* forms the foundation of this design strategy, focusing on honour, beauty, protection, softness, serenity, leisure, and security. These principles reflect women’s natural roles and qualities, shaping environments that promote harmony and well-being. As women, the *fitrah* emphasizes dignity, beauty, and gentleness, inspiring designs that foster confidence, elegance, and self-expression. As mothers, women create safe, cozy, and nurturing spaces, prioritizing protection and emotional bonds. In their role as children, the *fitrah* emphasizes respect, family harmony, and relationship security, supporting inclusive and intergenerational spaces. As educators, women teach with gentleness, requiring environments that are beautiful, safe, and conducive to learning. This strategy integrates these elements to create spaces that support women’s multifaceted roles, enhancing both their well-being and their contributions to family and community life.

3.6. Function Analysis

The functional structure of the facility is categorized into three main components: Primary Functions, Secondary Functions, and Supporting Functions.

Table 2. Categorizes the Functional Structure of the Facility

Function	Zones	Facilities/ Rooms
Primary Function	Service Zone	Psychological Consultation, Legal, Parenting Room, Space Therapy, Multipurpose Space.
	Development Zone	Cooking, Sewing, Marketing, and Business Training Rooms; Simulation Rooms; Financial & Digital Training.
	Management Unit	Manager’s Room
Secondary Functions	Information Media Zone	Photo Studio, Computer Studio, Podcast Studio.
	Art Zone	Exhibition Area
	Workout Zone	Gym, Fitness, Pilates, Yoga, Pound Fit, Swimming Pool
Supporting Functions	Service Zone	Musholla, Parking Area, ATM Center, Lactation Room, Toilet, Food Court, Playground
	Open Space Zone	Open Space Area, Workspace Recycling Area

The result of the Categorizes the functional structure showed The Primary Functions consist of two zones: the Service Zone, which provides essential psychological, legal, and therapeutic services, and the Development Zone, which includes training rooms and simulation areas designed to enhance skills such as cooking, sewing, marketing, and financial management. The Secondary Functions also consist of two zones: the Information Media Zone, featuring media-focused facilities such as photo studios, computer studios, and podcast studios, and the Art Zone, which provides exhibition spaces. Additionally, the Zona Workout is dedicated to physical activities, offering facilities for fitness, Pilates, yoga, and swimming. Lastly, the Supporting Functions are designed to ensure operational efficiency and user comfort. The Service Zone includes amenities such as a prayer room, parking areas, ATMs, lactation rooms, toilets, food courts, and playgrounds, while the Open Space Zone provides open space areas and workspace recycling facilities.

3.7. User Analysis

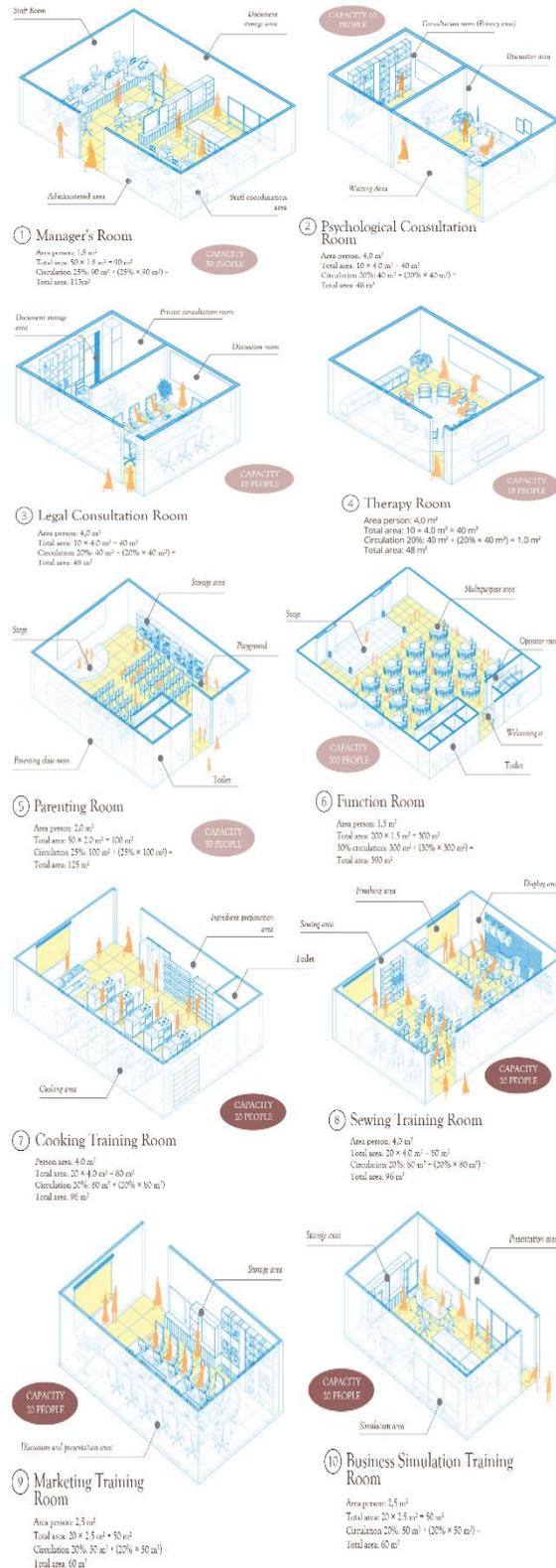
Table 3. User Classification

User category	Detail User	User Shift
Structure	Direction, Staff Administration	08.00-16.00
Counselor	Legal Counsellor, Psychological Counsellor, Psychiatric Counsellor	09.00-15.00
Staff	Ministry Staff, Class Staff Facilitator, Training Partner, Health Instructor	09.00-16.00
Security	Security Guard	08.00-16.00 17.00-00.00 01.00-08.00
Small Group	Family, Mother and Child	09.00-16.00
Large Group	The Group Women's Organisation Community	09.00-16.00
Individual	Housewife, Student Teenager, Adult, Women with Disabilities	09.00-16.00
Cleaning Service	Cleaning Department	08.00-16.00

Based on Table 3, the user shift schedule is segmented into three distinct shifts throughout the day. Shift 1 operates from 8:00 AM to 4:00 PM, Shift 2 from 4:00 PM to 12:00 AM, and Shift 3 from 12:00 AM to 8:00 AM, ensuring continuous operations and support.

3.8. Space Analysis

The total space area, categorized by function, amounts to 9,309 m² before the addition of user circulation paths and green areas. To meet the minimum requirement of 40% green space, an area of 12,680 m² is allocated, with the placement of green space situated outside the building. The scale used in the space sketch is 1 box per 1 m², and the spaces illustrated focus solely on the primary areas that require visual representation to facilitate the design process.



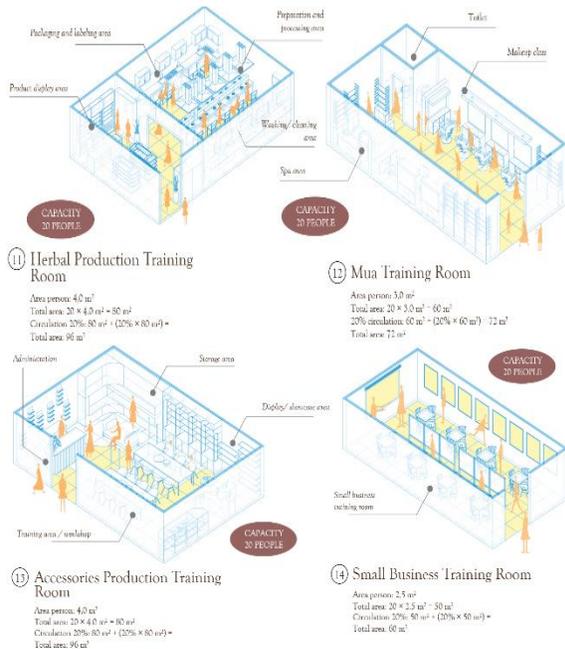


Figure 3. Primary Function Space

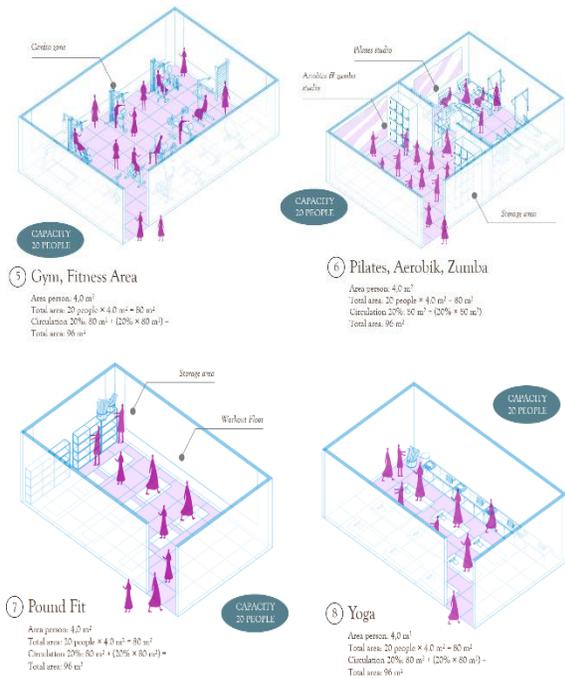


Figure 4. Second Functions

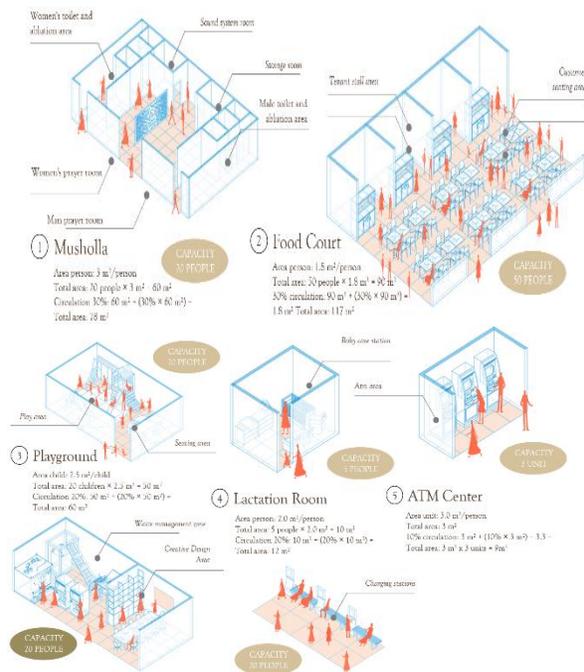


Figure 5. Supporting Functions

The total space area is distributed as follows: the staff room occupies 30 m², the MEP room 6 m², the warehouse 21 m², motorcycle parking 325 m², and car parking 1,625 m². Based on functional categorization, the primary function covers 1,636 m², the secondary function 2,609 m², and the supporting function 2,377 m². This results in a total overall space area of 6,622 m².

3.9. Site Analysis

The design area, located in Kediri with a total size of 1,386.05 km², is bordered by Nganjuk and Jombang districts to the north, Blitar district, and Tulungagung district to the south, Malang Regency and Jombang Regency to the east, and Nganjuk district and Tulungagung district to the west. The topography primarily consists of lowlands with sloping terrain at an elevation of 311 meters above sea level. The soil type is brown-grey alluvial, which is fertile, and water sources include PDAM (local water utility) and wells. The climate is characterized by an average annual rainfall of 2,000–2,500 mm, temperatures ranging from 28°C to 31°C, and humidity levels between 50% and 76%. The General Building Line (GSB) is set at 9 meters from the road, with a basic building coefficient

(KDB) of 60% and a building floor coefficient (KLB) permitting a maximum of 14 stories and a height of 56 meters..

Functionally, the area serves as a Central Business District (CBD) supporting economic, business, and service activities, with a recommendation to provide training facilities to empower women economically.



Figure 6. Kediri Maps

Additionally, its proximity to local settlements necessitates the inclusion of small parks or open green spaces that are accessible to residents. Socio-economically, the area's primary resources include small trade, services, and agriculture, highlighting the need for digital training facilities in marketing and business management for small businesses, particularly for women entrepreneurs. The majority of the population in the Ngasem sub-district is Muslim, comprising 95.71% of residents, indicating the importance of providing prayer facilities such as *musholla* (small prayer room) to accommodate community needs.

Table 4. Land Use

N	Category	Details
1	Site Location	Jl. Masjid lama, Simpang Lima Gumul, Dadapan, Sumberejo, Kec. Ngasem, Kabupaten Kediri.
2	Site Dimension	Area: 3,17 ha
3	Site Boundary	North: Kediri District Transportation Office East side: Jl. Masjid Lama and vacant land South: SLG park road and vacant land West side: Jl. Tugurejo and shops
4	Border Area	The area around the site is limited by a 2 metre wide pedestrian on either side of the road, and also vegetation along the pedestrian.
5	GSB	GSB of 9m, stipulated by Regent Regulation No. 35 Year 2019
6	RTH	Site Area: 3,17 Ha RTH 40% = 0,951 Ha
7	KDB	Site Area: 3,17ha KDB 60% + 1,902 ha
8	KLB	Maximum number of storeys of the building is 14 storeys. Maximum building height of 56m.
9	Access to the Site	The entrance is on the north side, on Jalan Masjid Lama.

The land use analysis identifies the site as being located on Jl. Masjid Lama, Simpang Lima Gumul, Kediri, covering an area of 3.17 hectares. The site is bounded by transportation offices, roads, vacant land, and shops, and features a 2-meter pedestrian pathway with vegetation along its edges. Per Regent Regulation No. 35 of 2019, the GSB is set at 9 meters. Green open space (RTH) occupies 40% of the site (0.951 hectares), while building coverage (KDB) is capped at 60% (1.902 hectares). The site can accommodate buildings up to 14 stories or 56 meters in height, with the main access point located to the north on Jalan Masjid Lama.

Table 5. Analysis of Physiographic Elements

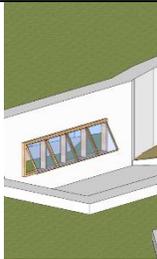
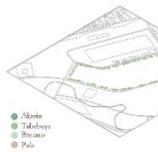
Data	Details
Microclimate	The site experiences a wet season (November-March) with peak rainfall in February (19 days) and annual precipitation of 1500-1800

	<p>mm. Humidity ranges from 65%-95%, and temperatures average 24°C-32°C. In the dry season (April-September), the sun shifts southward, with August as the peak. Cross-ventilation and secondary skin on the north side mitigate heat, while wide northern openings prevent dampness during rain.</p>
<p>Wind</p>	<p>the dominant wind direction is from the south with speeds ranging from 1 - 25 km/h, with an average speed of 10 km/h. This allows the building to have large openings on the east and west sides, with additional vegetation as a wind breaker. which can help circulate air to other parts and also help filter pollution.</p>
<p>Topography</p>	<p>The topography of the design area is relatively flat, with an average height of 71 metres above sea level. The relatively sloping land tends to provide better stability for buildings. This allows the use of various types of structures without the need for foundations that are too deep or complex.</p>
<p>Soil</p>	<p>The site features a single soil type, grey-brown alluvial soil, which is highly fertile and supports the growth of diverse plant species. However, it is sensitive to erosion, requiring careful management to maintain its productivity.</p>

The site experiences a wet season from November to March, with peak rainfall occurring in February, and a dry season from April to September, with August as the driest month. Temperatures range from 24°C to 32°C, humidity levels vary from 65% to 95%, and dominant winds come from the south at speeds of 1–25 km/h. The flat topography, situated at 71 meters above sea level, provides stable conditions for construction. The soil is grey-brown alluvial, which is fertile but prone to erosion, supporting diverse vegetation.

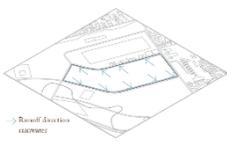
Table 6. Implementation of Physiographic Elements in the Building

Design	Principle	Implementation to Building
	<p>Honour (Fitrah as a women)</p>	<p>Implement level building heights to maximise natural lighting. Proper orientation of the building allows sunlight to enter optimally. It is in accordance with women’s nature, because in Islam, it is explained about the importance of maintaining women’s honour.</p>
	<p>Tenderness (Fitrah as a child)</p>	<p>Installing frosted glass or shaded windows can filter sunlight, create soft, even lighting and avoid glare, thereby improving visual comfort indoors. In accordance with the child’s nature. Children are very sensitive to their environment, and the warm atmosphere of frosted glass can create a more comfortable atmosphere for children.</p>
	<p>Comfort (Fitrah as a educator)</p>	<p>Installing adjustable external shading can help control the amount of sunlight that enters the room, keeping the indoor temperature cool. As educators, women play an important role in creating a comfortable learning environment. The cool atmosphere from the use of external shading helps them focus on teaching without being distracted by the heat of the sun.</p>
	<p>Beauty (Fitrah as a women)</p>	<p>Use patterned vents or decorative grilles to direct wind into the space and create shadow patterns. Women’s nature includes a sensitivity to aesthetics. Patterned ventilation not only serves to circulate air,</p>

	<p>Privacy (Fitrah as a mother)</p>	<p>but also adds aesthetic value, and can create an attractive and comfortable atmosphere for users.</p>		<p>Softness (Fitrah as a mother)</p>	<p>Installing large openings on the east and west sides can facilitate cross ventilation. Well-designed ventilation can create gentle air circulation, keeping both mother and child comfortable while moving around in the building.</p>
	<p>Beauty (Fitrah as a women)</p>	<p>Using secondary skin on the facade to control airflow and reduce visibility to private areas. Motherhood includes protection and privacy. By using secondary skin, the private areas of Women Hub are protected from outside view, providing a sense of security for users, especially mothers and children.</p>		<p>Comfort (Fitrah as a educator)</p>	<p>Arrangement of wind-breaking vegetation, such as prawn cypress on the south side of the site, serves to filter the air and reduce pollution. Good air circulation arrangements in the environment can create a calm and cool atmosphere. This condition is very supportive of comfort during learning activities. In accordance with the nature of women as educators.</p>
	<p>Comfort (Fitrah as a mother)</p>	<p>Designing a circular roof opening. Aiming to capture sunlight optimally. This shape allows light to spread evenly throughout the room, reducing shadows and creating a brighter atmosphere. The female nature that tends to have an interest in beauty and aesthetics can be fulfilled through this design.</p>	<p>The implementation of physiographic elements in building design aligns with the natural roles of women as nurturers, educators, and caregivers. Key strategies include optimizing natural lighting through careful building orientation and circular roof openings, enhancing privacy with secondary skins and tall windows, and ensuring comfort through shading, neutral colors, and effective ventilation. Aesthetic features, such as patterned vents, contribute to the building's beauty, while frosted glass and vegetation improve comfort and foster environmental harmony. These design elements collectively create a functional, safe, and visually appealing environment that supports women's diverse roles and promotes their well-being.</p>		
	<p>Privacy (Fitrah as a women)</p>	<p>Painting the interior walls in a neutral colour. Using light colours on the walls can reflect natural light into the room, creating a bright and comfortable atmosphere. Using neutral colours can maximise natural lighting, creating a peaceful atmosphere that supports a mother's mental and emotional well-being.</p>		<p>Table 7. Biological Elements Analysis</p>	
			<p>Data</p>	<p>Details</p>	
			<p>Vegetation</p>	<p>The site experiences a wet season (November-March) with peak rainfall in February (19 days) and annual precipitation of 1500-1800 mm. Humidity ranges from 65%-95%, and temperatures average 24°C-32°C. In the dry season (April-September), the sun shifts southward, with August as the</p>	

peak. Cross-ventilation and secondary skin on the north side mitigate heat, while wide northern openings prevent dampness during rain.

Rainwater Flow



Most of the rainwater that flows into the site is attempted to be accommodated in infiltration wells, so that it can be divided into disposals. There is no need to create drainage channels, because they are already available around the site. This makes it easier to regulate the direction of drainage channels and rainwater disposal, thus preventing waterlogging and reducing the risk of soil erosion. On the other hand, there is a need for internal processing in the design, so that there is no pollution of river water caused by building waste.

a peaceful atmosphere, supporting children's creativity and relaxation.

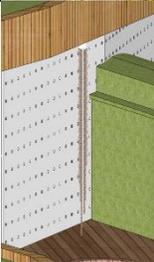
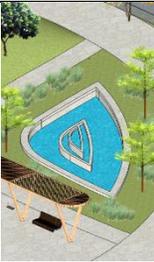
Beauty
(Fitrah as a educator)

Designing a sloping roof and good drainage. Avoid puddles and leaks.

The educator's nature focuses on creating a conducive learning environment. A sloping roof with a good drainage system can keep the space dry and comfortable, supporting teaching activities without the distraction of leaks or standing water.



Table 8. Implementation of Biological Elements in the Building

Design	Principle	Implementation to Building
	Protection (Fitrah as a mother)	Design facilities with rain protection, such as protective canopy roofs over window openings. A space that is protected from rain provides a sense of security and comfort for its users. This reflects the mother nature that prioritises protection and comfort.
	Beauty (Fitrah as a women)	Adding visually appealing features to manage rainwater, such as reflecting pools or rain gardens. Women's nature includes a sensitivity to aesthetics and beauty. Reflecting pools and rain gardens will create beautiful and calming spaces and enhance the visual experience for users.
	Serenity (Fitrah as a child)	Design rainwater features, such as rain gutters/rain chains, to create soothing sound effects. The child's nature is related to sensory experiences and tranquillity. The sound of rainwater flowing through gutters or rain chains creates

Beauty
(Fitrah as a mother)

Prepare biopore hole points along the site and prepare a good internal drainage system in the building so that there is no river water pollution caused by building waste.

Mother nature includes efficient and clean planning. A good drainage system in the Women Hub can keep the environment clean and provide a sense of security for mothers and children.



Serenity
(Fitrah as a women)

Lavender vegetation was planted in the garden area to provide a refreshing scent and attract attention.

The scent of lavender creates a calm atmosphere that favours relaxation, in line with the female nature that appreciates beauty.



Beauty
(Fitrah as a women)

Maintain existing vegetation such as tabebuaya and acacia trees around the site to add beauty and colour.

The beauty of tabebuaya flowers creates a favours social interaction, which is in line with nature of women.





Comfort
(Fitrah as a
educator)

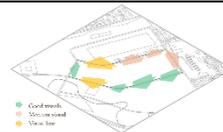
Planting Japanese bamboo along the access path to create a beautiful and natural atmosphere.

Bamboo can create a calm and comfortable learning space, supporting the educational process with a conducive atmosphere.

The implementation of biological elements in building design integrates principles of protection, beauty, and serenity to align with the natural roles of women as mothers, educators, and nurturers. Rain protection, bio pore drainage, and sloping roofs ensure comfort and environmental cleanliness, reflecting a mother's protective nature. Aesthetic elements such as reflecting pools, rain gardens, and vibrant vegetation enhance beauty, while features like rain chains and lavender planting foster tranquility. These elements create harmonious, functional, and visually appealing spaces that support comfort, creativity, and a conducive environment for learning and interaction.

Table 9. Analysis of Cultural Elements

Data	Details
<p>Noise</p>	<p>The most dominant sound sources come from the direction of the highway (north) and the highway and shops (west). These areas can be used as public zones such as car parking areas and garden areas. The medium noise area facilitates the development zone, while the low noise area is used for facilities in the service zone.</p>
<p>Visibility</p>	<p>The shape of the site is elongated and open on all sides, making all sides exposed to the surrounding environment. Green open spaces and vegetation can act as natural separators to create boundaries between public and private areas, eliminate visual openness, and still maintain user privacy.</p>
<p>Visual Quality</p>	<p>The west and south sides have a directional visual quality to the green open space. To the north of the site is the Dinas Perhubungan office and a 20 metre wide road,</p>

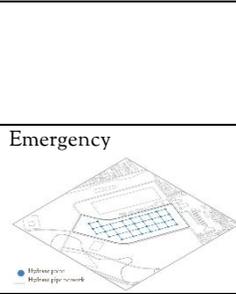
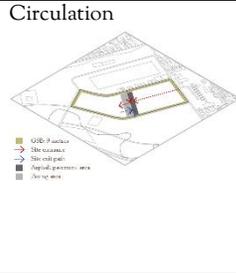


providing good access to this area. To the east, there is a shopping area with a 12 metre wide road that also supports good accessibility.

Table 10. Implementation of Cultural Elements in the Building

Design	Principle	Implementation to Building
	<p>Honour (Fitrah as a women)</p>	<p>The view from the main street side features a building facade that represents honour on the exterior with bold yet elegant vertical elements. Female nature is often associated with beauty and honour. An elegant and bold facade design can make a positive and strong impression. It reflects the role of women in society.</p>
	<p>Privacy (Fitrah as a mother)</p>	<p>Use of one way glass/reflective glass to protect the view from outside. Focuses on protection and comfort. The use of reflective glass provides safety, so they can move around without feeling watched from the outside.</p>
	<p>Comfort (Fitrah as a mother)</p>	<p>Adding soundproofing panels in areas used for relaxation or therapeutic activities, thus creating a peaceful atmosphere Mother nature focuses on creating a comfortable and calm environment for the family. Soundproof panels play an important role in creating the ideal relaxation space, supporting the mental and emotional health of both mother and child.</p>
	<p>Serenity (Fitrah as a child)</p>	<p>Create a green belt of trees, with additional landscaping with less visual quality. A child's nature is linked to sensory experiences and the environment that supports their development. The presence of a greenway provides a calm and soothing play space.</p>

	<p>Privacy (Fitrah as a mother)</p>	<p>Using hijab theory to increase privacy value, by separating public areas from more private areas. Mother nature focuses on protection and comfort. By applying these principles, Women Hub can be a space that is not only functional but also respects the values of privacy and comfort for women.</p>
	<p>Comfort (Fitrah as a women)</p>	<p>Vegetation is placed on the north and west sides, to break up and reduce noise from the road. Women's nature involves concern for the comfort of the environment. Using vegetation as a sound-dampening material can improve the quality of life and provide a sense of comfort for Women Hub users.</p>

	<p>maintain comfort for pavement users.</p>
	<p>Emergency Hydrants have a distance of 30x30 meters per unit, which is evenly distributed within the site.</p> <p>Circulation The site entrance is a 20 metre wide road allowing good access for vehicles and pedestrians. Pedestrian paths integrated with green areas can enhance the user experience, the Women Hub can be a safe and attractive place for women to gather, interact, and perform various activities.</p>

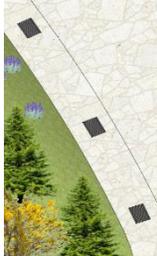
The implementation of cultural elements in building design emphasizes honor, privacy, comfort, and serenity, reflecting women's roles in society. Elegant vertical facades symbolize honor, while reflective glass enhances privacy and safety. Soundproof panels and green belts create calm and supportive spaces for relaxation and development. The application of hijab theory ensures spatial privacy by separating public and private areas, while strategically placed vegetation reduces noise, enhancing environmental comfort. These elements collectively create a harmonious, respectful, and functional space that aligns with cultural values and women's nature.

Table 11. Land Use and Utility

Data	Details
	<p>The site area that can be built with a maximum GDP of 60% is 1.902 ha. For 40% green space is 9,3100.951 ha. The site has been facilitated with basic regional utilities. At the perimeter of the site there are rainwater drainage channels that are directed to infiltration wells and closed channels that drain water to a larger disposal system. This system is embedded under the pavement which aims to effectively manage storm water flow, prevent inundation, and</p>

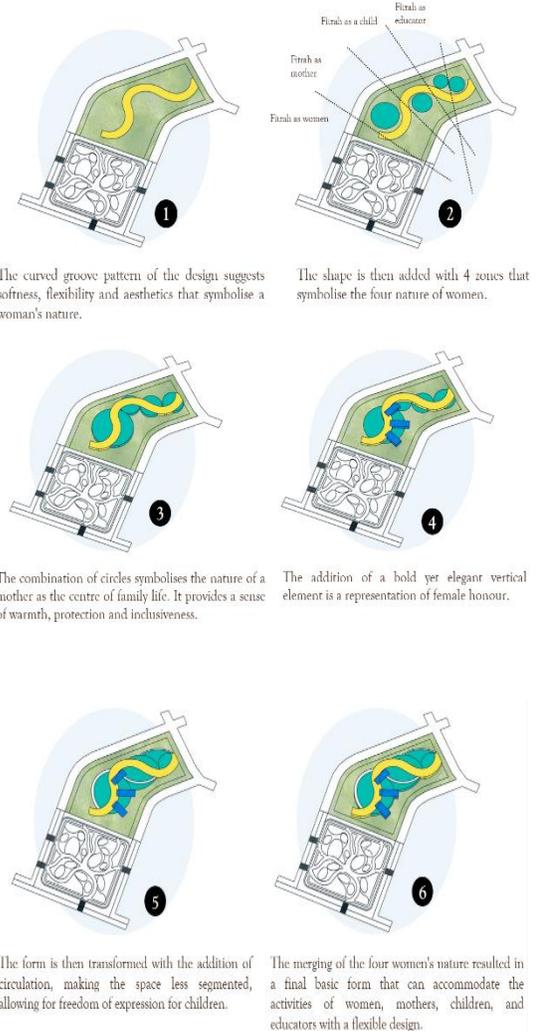
Table 12. Implementation of Land Use and Utilities in the Building

Design	Principle	Implementation to Building
	<p>Honour (Fitrah as a women)</p>	<p>The view from the main street side features a building facade that represents honour on the exterior with bold yet elegant vertical elements. Female nature is often associated with beauty and honour. An elegant and bold facade design can make a positive and strong impression. It reflects the role of women in society.</p>
	<p>Comfort (Fitrah as a child)</p>	<p>Circulation leads to the garden at the centre of the building, allowing users to interact with the green environment. The circulation direction that leads to the park allows children to connect with the neighbourhood. nature, and can create a calm and pleasant atmosphere for exploration and learning.</p>
	<p>Privacy (Fitrah as a women)</p>	<p>The hydrant network for fire emergencies is spread every 30x30 metres of the site area. A good hydrant network provides a sense of security for mothers and children, protecting them in emergency situations such as fire. This creates a calmer and more comfortable environment for activities.</p>

	<p>Softness (Fitrah as a mother)</p>	<p>Circulation is designed with curved shapes, creating a user-friendly feel. Circulation design with curved shapes gives a soft and inviting impression, supporting social interaction and comfort for mothers and children when moving in the building.</p>
	<p>Privacy (Fitrah as a educator)</p>	<p>Differentiate circulation into two zones, the public zone and the private zone. By dividing circulation into public and private zones, the security and privacy of users are better maintained, so that educational activities can take place without interference from public areas.</p>
	<p>Protection (Fitrah as a child)</p>	<p>Adding drainage holes in the internal area of the site, to deal with puddles when it rains. A good drainage system can keep the area clean and dry, preventing puddles that could harm children while playing.</p>

The implementation of land use and utilities in the building emphasizes honor, comfort, privacy, softness, and protection, reflecting the natural roles of women and children. Bold, elegant facades symbolize honor, while curved circulation paths enhance comfort and social interaction. Differentiated zones ensure privacy, and hydrant networks and drainage systems provide safety and protection. Central gardens and green spaces foster a connection with nature, creating a serene and nurturing environment for learning, exploration, and daily activities.

3.10. Building Form Analysis



Based on the form analysis, the building design adopts curved patterns symbolizing softness, flexibility, and aesthetics aligned with a woman's nature. The addition of four main zones represents the roles of women as individuals, mothers, children, and educators. Circular elements highlight the mother's role as the center of family life, while bold vertical elements symbolize honor. The integration of circulation creates segmented spaces that allow children to explore freely, resulting in a final flexible form that harmoniously accommodates the activities of women, mothers, children, and educators.

4. CONCLUSION & RECOMMENDATION

The application of the four *fitrahs* of women fitrah as a woman, mother, child, and educator in the Women

Hub design creates an environment that supports Islamic values while addressing women's multifaceted roles. By integrating spaces that honor their identities, the design fosters community engagement, education, privacy, and safety. Facilities tailored for mothers, child-friendly areas, and educational spaces empower women and girls, promoting growth, learning, and development in a secure and inclusive environment.

Future architectural designs should prioritize integrating the principles of women's fitrahs to create spaces that respect and enhance their roles in the community. This includes designing child-friendly areas, educational facilities, and safe environments for girls, ensuring functionality and alignment with Islamic values that uphold women's dignity and empowerment.

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