

SOCIABILITY AS LOCALITY ASPECT IN PRIVATE UNIVERSITY STUDENT HOUSING: SPACES, ACTIVITIES, AND RULES

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ABSTRACT

This study examines the sociability practices implemented by male and female students in the Islamic Student Housing (ISH) of an Indonesian private university. Being a key component of Indonesian culture, sociability is accepting and respecting the presence of others in one's environment. This culture is viewed as a component of local values that must be incorporated as a lesson for ISH residents. Male and female senior students are asked to engage in Focus Group Discussions to discuss their experiences living in a shared bedroom. The data are being analysed qualitatively with Atlas.ti to highlight the intercorrelated codes on the establishment of sociability mechanisms among residents. During their time in ISH, students engage in everyday activities that foster local values in sociability and strengthen their social connections with their roommates and housemates. The investigation revealed that the practices of sociability towards social connectivity is shaped not only by the spaces but also by the involvement of activities and rules applied. This study contributes to our understanding of spatial in architecture, notably the locality aspect of Indonesian sociability as its essential value.

1. INTRODUCTION

University is a key time for intellectual and personal development. It is reasonable to believe that academics and the surrounding community will gain from university research and education (Beringer et al., 2008; Briggs et al., 2019). This shows the existence of a university whose campus layout, architecture, and environment reflect civic art and the social, cultural, and philosophical underpinnings of knowledge (Coulson et al., 2015; Swearingen White, 2003). Student housing that satisfies criteria such as campus proximity, inhabitant homogeneity, and study requirements is one of the most important building facilities in universities. Student housing may be available at a well-established university with significant student amenities. Student housing is a vital university asset that students require, the university, and even the neighbouring community to balance the geographical and social conditions of the university. The existence of student housing impacts academic achievement, decreases transportation costs, and facilitates social learning for students (Magni et al., 2019; Sargisson, 2018; Schwtner David & Garcia Manzano, 2019). The relevance of student housing impacts the institution as a reflection of the complexity of the university's

amenities to attract new students. At a minimum, the rising academic achievement of students impacts a university's mission to deliver quality education (Lacerda & Valentini, 2018). Student housing is a response to the increased demand for student housing caused by the massive expansion of higher education; economically, it raises the investment in student housing provision with stakeholders; furthermore, student housing can serve as a quarantine and health centre for students during an outbreak (Brookfield, 2019; McCann et al., 2020; Pollock et al., 2021). The social balance of society depends on student housing in neighbourhoods. On-campus-only students can avoid the negative consequences of studentification on the surrounding community, such as imbalanced mixed communities, excessive student commodification, rising property market prices, and urban landscape changes (Alamel, 2019; Gregory & Rogerson, 2019; Kinton et al., 2018).

Conventional ISH is the oldest Islamic institution and has a significant impact on the educational environment in Indonesia. ISH, also known as a *pesantren*, was formerly merely a boarding house and a non-degree-granting informal Islamic education institution. In

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contrast, modern *pesantren* have access to elementary, junior high, and even high schools. Frequently, universities were affiliated with the institutions that notable *pesantren* founded. Also, the concept of conventional ISH is considered as a potential alternative answer to the myriad educational difficulties that exist today (Thahir, 2014). The ubiquity of *pesantren* in Indonesia is indicative of the fact that the majority of Muslim families in the country pick this option as the primary option for their children's Islamic education. Also, the presence of *pesantren* is often welcomed by the community because it benefits not just the students but also the community as a whole (Mustafa et al., 2018). Hence, *pesantren* was extended to students residing in Islamic institutions as an example of an educational boarding house founded on Islamic principles.

The promotion of sociability practices within ISH should be wholeheartedly encouraged, as it aligns with the core values of Islam that emphasize the importance of fostering *Hablum Minannas*, which is characterized by sociability (connection to humankind) (Omer, 2010; Othman et al., 2015). Therefore, an Islamic schoolhouse (ISH) should prioritize the incorporation of sociability aspects in its design and planning, with the aim of promoting the practice of Islamic values and nurturing students' beliefs in these values (Firmansyah et al., 2020; Mustafa et al., 2018; Wiyatasari et al., 2022). However, it is imperative to consider local customs when incorporating Islamic values into the design and planning of student housing. The universality aspect of Islamic design allows for its widespread application and acceptance among individuals from diverse racial, cultural, and customary backgrounds, provided it adheres to the principles of sharia (Omer, 2008).

Therefore, it is indispensable for the design and planning of Islamic Student Housing to acknowledge the significance of architectural context and the interdependence of individuals' everyday lives with their culture, activities, and spatial organization. This recognition is crucial as the concept of locality evolves through physical manifestations and cultural perspectives that emerge from daily activities (Atmodiwirjo & Yatmo, 2021; Harani et al., 2022). In the realm of sociability activities, prior investigations have delved into the multifaceted roles of settlements in fostering sociability within the Indonesian context. These roles can be elucidated through the lens of local values, wherein the provision of entertainment activities serves as a means to foster closer familial bonds (Werdingingsih et al., 2022). Furthermore, the creation of designated spaces for women within households facilitates interactions among family members and female guests (Darmayanti, 2016; Idham, 2021). Additionally, settlements play a pivotal role in bolstering family income, thereby contributing to the overall sociability dynamics within the community (Suprpti et al., 2017). In the broader context of Indonesian culture, the provision of sociability activities to guests within a settlement is deemed indispensable. This aspect has garnered significant attention within the academic community, as evidenced by the multitude of research endeavours dedicated to exploring and understanding the intricacies of these activities.

This study delves into the examination of efforts made in the Indonesian culture to embrace and accommodate guests, specifically through the creation of additional spaces for guests and neighbours (Cahyono et al., 2017; Rahmadina & Lukito, 2020). Furthermore, the manifestation of reverence towards guests' social standing is evident within Indonesian culture through the implementation of specific spatial configurations during the reception of guests (Abidah, 2017; Maknun et al., 2020; Syamsiah et al., 2018). The aforementioned studies elucidate the significance of sociability as a fundamental value in Indonesian housing, which is anticipated to be incorporated in all residential developments across the country, including vertical housing structures. So, the purpose of this study is to examine the locality practices in student sociability in order to establish a design framework for spatial sociability in ISH. Study of social sustainability in urban and architectural contexts to develop evaluation instruments primarily based on criteria and indicators to aid stakeholders, architects, and planners in determining the most effective actions and strategies to promote social sustainability (Lami & Mecca, 2020).

2. SOCIABILITY IN THE ISLAMIC VIEW AND LOCAL VALUES

The Islamic concept of sociability can be interpreted as the social and cultural context in which it is practised (Stephenson, 2014; Waghid & Smeyers, 2014). Sociability entails social acceptability and a close relationship with privacy, such that providing a guest-receiving room with levels of privacy and maintaining family privacy demonstrates sociability (AlKhateeb & Peterson, 2021; AL-Mohannadi et al., 2020; Al-Mohannadi & Furlan, 2022; Othman et al., 2015). This study's challenge is to identify a diversity of cultures inside the mechanism of Indonesian hospitality based on local values. In terms of architecture, these cultures exhibit a range of housing designs and slightly diverse spatial procedures for habitation (Wirjomartono, 2014).

Social connection as the implementation of sociability is a crucial component of Islamic architecture, and according to Islamic theology, *hablum minannas*, or the relationship between humans, must be perpetuated. Since it is a direct product of the interaction between Muslims and the community and is derived directly from Islamic law, Islamic architecture and social life are interdependent and indispensable (Noaime et al., 2020). To strengthen interactions between societies, Islamic architecture also encourages sociability, which is the acceptance and treatment of outsiders in our domain. Sociability is fundamental to the local culture and rooted in long-lasting behaviours. Previous research on sociability has linked the provision of a guest area in the home to the maintenance of the privacy and security of family members (Othman et al., 2015).

This is a continuation of our previously published research on the topic of sociability in the context of Indonesian architecture (Hasan et al., 2023). The social feature of traditional Indonesian homes symbolises the warm reception of visitors by Indonesians. Indonesians felt that guests were the most important members of the household and

needed the highest level of care. The apparent result of this study is that the mechanism for sociability in traditional Indonesian homes has numerous benefits, functions, and connotations. Additionally, in that literature review research, we argued that the mechanism for hospitality in traditional Indonesian houses had a variety of advantages, purposes, and meanings. In addition, several spatial functions were updated to accommodate guests and improve the factor of hospitality. The mechanism of sociability is determined by the social rank of the guests, particularly their honourable standing. Using zoning to adequately accommodate guests and retain the owner's family's privacy is another method of hospitality. Lastly, the sociability mechanism has strong ties to gender-based and Islamic beliefs, as its spatial arrangements provide a safe and comfortable environment for women. The preceding chapter examined the relationship between hospitality and privacy; yet, the local value of traditional Indonesian dwellings is to accommodate hospitality without discarding privacy. Hospitality entails meeting visitors and treating them respectfully in a specified area and in a reasonable manner.

Yet, hospitality does not only foster relationships with strangers; it also fosters ties within the family. The theoretical components of hospitality clarify spatiality, how to set up the space for guests, gender- and sociality-based guest reception, and the space's multifunctionality. The research on ISH reveals that locality values of hospitality from students' everyday behaviours are explored further in their relationships with roommates and other ISH members. Nonetheless, the research indicated that receiving guests in the ISH is also a sort of hospitality. It is quite remarkable that practising hospitality among ISH students reveals activities that transcend spatiality. Limitation of personal space during a stay in a multiuser ISH is an unintentional result of hospitality established among other participants in ISH through intangible practises. In accordance with the norms of hospitality contained in Indonesian ideals, the scholars are aware of the need for a specific location to host guests.

3. METHOD

Focus Group Discussion (FGD) is the primary strategy for collecting qualitative data and requires participant perspectives. (Charmaz & Belgrave, 2019). The research utilized student residents of an Islamic Student Housing (ISH) located within a private university in Semarang. This particular subject matter was chosen based on its intricate nature, as it pertains to the diverse cultural backgrounds of students and their everyday lives. To accomplish the goals of this study, ISH seniors participated in our FGD and completed an open-ended survey. The information required for the study will come from ISH students. Students will be broken into smaller groups and asked to participate in a focus group discussion as Islamic residential college residents. Hence, the Focus Group Discussion is the most efficient technique for collecting input from the participants, a group of student occupiers. Yet, a select number of sophomores and seniors continue to dwell in the ISH and assume leadership responsibilities for each new class. In order to get statistics on the

experiences students have had in ISH, participation from senior students is essential, as they frequently remain longer. Interviewees and interviewers frequently exchange their experiences and gain knowledge from one another.

The data was obtained from FGD in a private university in Semarang that is equipped with student housing buildings. The data was generated in one day due to the location of male and female student housing were nearby and the availability of senior students in the student housing. The process of FGD discussions with male students was held in the hall of the male student housing building. Whilst female FGD with female students was conducted in the guest room. There were twenty male and fourteen female senior students available for discussion. The FGD took place interactively in which researchers asked questions based on a list of questions that had gone through the ethical clearance of Universiti Malaya. During the FGD activities, images were recorded using a cell phone camera to make it easier for researchers to analyse the participants' answers.

This study analysed the raw qualitative data using an inductive method to provide a summary and establish a framework based on the participant's experiences supported by the data (Thomas, 2006). This study's raw data comprises recorded and handwritten FGD notes gathered by researchers during an interactive dialogue. To assist the researcher's capacity to study and become familiar with the file's topics or categories, the script and replies of interactive talks are written in common document formats. The analysis then progresses to coding each word, phrase, and paragraph. The coding may be in-vivo and analogous to the phrases, or it may be generated from the actual meaning of certain words. After coding a paragraph or particular sentences, the codes are linked to other pertinent codes with relation names and sorted into a single code or a specific code group. The analysis of Focus Group Discussion (FGD) outcomes will elucidate the spatial practises exhibited by students in relation to their engagement in sociability with their roommates, housemates, and guests. Moreover, the elucidation of spatial will be further expounded upon in the accompanying diagram.

4. RESULTS

4.1 Male Participants

The findings of the analysis of the association between hospitality and privacy are displayed in purple codes; self-consideration. Because privacy and hospitality are related in intangible ways, this association between them is intriguing. According to the hospitality mechanism used by the male students in ISH, the execution of intangible factors predominates. Residents reportedly participate in three group activities that are thought to strengthen their social bonds and foster social connectedness. Certain enjoyable activities, like sharing a cup of coffee while telling stories and laughing, cement their bond. Students also put into practice the principles and agreements that are intangible components of sociability. Rules, both verbal and unwritten, are appropriately practised by the student group or institution as punishment training, and remarkably, practices help

students bond. In the end, the ability to receive guests comprises the presence of guest spaces as the concrete part of hospitality. Students use the guest areas for both private and group activities. They are part of the typical design to welcome guests. The attendees were then shown how to treat housemates, roommates, and visitors with sociability. Some of the key traits of the sociability practices among male students at the ISH are shown in Figure 1 below.

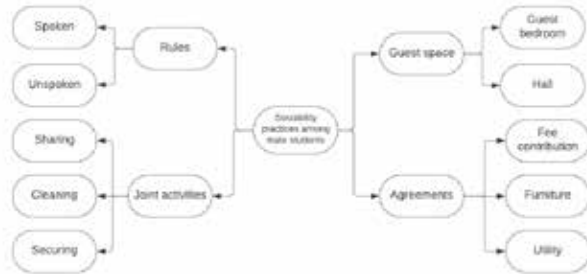


Figure 1: FGD result of male residents.

4.1 Female Participants

The hall and management office of the female student housing building are extraordinarily important locations for sociability activities. These areas serve as a concrete element in establishing seclusion and social connectedness. The space is suitable for activities such as extracurriculars, prayer, and hosting guests. Moreover, guests can be received in the hall, the management office, or on the balcony for students’ friends. Also, PPLWH provides a specific bedroom for overnight guests, which is an excellent hospitality practice in student housing. Several events for female participants are claimed to have increased their social connections and fostered a spirit of hospitality among residents. Several enjoyable activities, such as dining and extracurricular activities, together with the sharing of stories and laughter, appear to strengthen their bond. In addition, students utilized norms and agreements as intangible parts of hospitality. Clear agreements regarding furniture and utilities promote equitable distribution among students and foster a peaceful living environment in student housing. Some of the key traits of the sociability practices among female students at the ISH are shown in Figure 2 below.

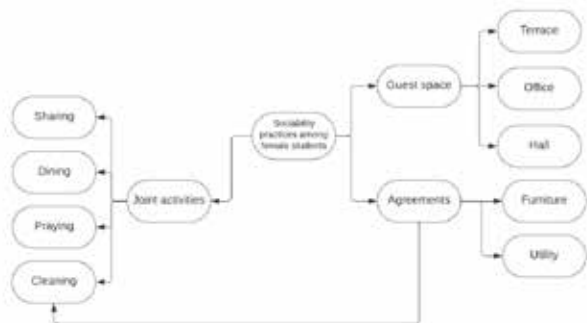


Figure 2: FGD result of female residents

5. DISCUSSION

In the initial research (Hasan et al., 2023), this study proposes that the mechanism for hospitality in traditional Indonesian houses had a variety of advantages, purposes, and meanings. The practices of sociability in that research derived from dwellers’ everyday life, culture, and customs. In their relationships with roommates and other Islamic Student Housing residents, locality values of hospitality derived from students’ everyday activities are investigated further, according to the Islamic Student Housing study. The research indicated that receiving guests is also sociability in Islamic Student Housing. It is somewhat unexpected that practising hospitality among Islamic Student Housing students displays activities that transcend spatiality. Limitation of personal space during a stay in a multiuser Islamic Student Housing is an unintentional result of hospitality established among other actors in the Islamic Student Housing through intangible practices. In accordance with the norms of hospitality in Indonesian values, the scholars are aware of the need for a specific location to host guests.

Table 2: Recap of sociability aspects in ISH

Aspects	Study findings (male)	Study findings (female)
Spaces	Guest bedroom	Guest bedroom
		Hall
		Distribution of furniture & utilities
		Management office
		Terrace
		Bedroom
Activities	Sharing	Sharing
	Cleaning	Dining
	Securing	Praying
		Extra curricular
		Cleaning
Rules	Utility fee	
	Spoken & unspoken consent	

The present study has revealed that the phenomenon of sociability within the context of Islamic Student Housing (ISH) is characterised by a diverse array of spatial and intangible elements. The present study elucidates the sociability practises as depicted in the aforementioned Table 2 above. Moreover, the present study aims to investigate the current condition of the selected ISH in both male and female building types. The present study provides an analysis of the spatial dynamics within the context of residents in ISHs setting, focusing specifically on the manifestation of sociability among housemates and guests. Through careful observation, this research sheds light on the spatiality of social interactions within the ISH environment.

The accompanying diagram represents the visual representation of the observations obtained from the study site and focus group discussions (FGDs) conducted during the research. Visualising

the Current Condition of ISH through floorplan representation. By employing this approach, a comprehensive understanding of the spatial layout and organisation of these housings can be achieved. The floorplan representation serves as a scientific tool to objectively assess and analyse the existing condition of Islamic student housings, the present study examines the sociability practises within a given floorplan in order to comprehensively delineate the architectural diagram. In this study, we present the findings of our investigation into the sociability patterns of male residents residing on the first floor, as depicted in Figure 3. Additionally, we provide a comprehensive analysis of the practises observed on the second floor, as elucidated in Figure 4. Moreover, the examination of female student housing, specifically focusing on the first floor, has been visually represented in Figure 5. This visualization has been conducted due to the striking resemblance observed among the floorplans of each level.



Figure 3: Floorplan of 1st floor male ISH and the sociability practices



Figure 4: Floorplan of 2nd floor male ISH and the sociability practices



Figure 5: Floorplan of female ISH and the sociability practices

The previous illustration visually represents the implementation of sociability practises within the context of ISH. It elucidates that these practises can be manifested in both tangible and intangible dimensions. This paper examines the tangible aspects of guest spaces, bedrooms, and the overall area of the ISH. Moreover, the attainment of sociability can be further facilitated through the establishment of agreements pertaining to the utilisation of furniture and utilities. In the context of the ISH, it is noteworthy to highlight the presence of intangible elements that are incorporated into the various activities conducted within the institution. These intangible aspects, while not directly observable, play a significant role in fostering and fortifying the bonds among students. This is achieved through the official curriculum activities, which encompass Quran recitation, studying, and meetings. The inclusion of Quran recitation as a core component of the ISH curriculum serves as a means to instill spiritual growth and connection among the students. By engaging in the recitation of the Quran, students are exposed to the teachings and principles of Islam, thereby deepening their understanding and strengthening their bond with their faith. The present study examines the impact of casual activities on student social bonds, specifically focusing on the role of intense communication with roommates and housemates in sharing individual stories. Through a qualitative analysis, this research aims to shed light on how these activities contribute to the strengthening of interpersonal relationships among students. In the context of communal housing, the establishment of agreements, both explicit and implicit, serves as a mechanism for fostering social cohesion and facilitating the acquisition of socialisation skills. These agreements, encompassing a range of written and unwritten rules, play a pivotal role in strengthening the bonds between individuals residing within such communal settings.

5.1 Provisioning of space

The senior students involved in the study, both male and female, concurred that the presence of a lobby and a hall enhances their social relationships. The ISH lobby is used to greet guests from the outside, including parents and classmates. Also, the hall for ISH inhabitants is considered a multipurpose space. The lobby was a spacious location for events and regular communal activities, such as congregational five-time prayer, Quran recitation, and other Islamic daily activities. In addition to the bedroom for welcoming a close housemate,

participants from female students use the balcony and management office to host guests. In addition, students demonstrate hospitality towards their roommates by dividing furnishings and utilities. This implies that the equitable distribution of private properties and locations will encourage hospitality, minimize conflict, and promote social bonds.

5.2 Performing activities

Unexpected discovery revealed that intangible virtues attract hospitality practices. Sharing stories and laughter with roommates and housemates would increase students' social relationships in terms of sociability practices. Surprisingly, a number of activities, such as cleaning the room and house and ensuring the safety of the home, foster social connection among male students. In addition, female students discussed how dining, praying, and participation in extracurricular activities in the ISH will strengthen their friendship

5.3 Establishing the rules

The most remarkable finding to emerge from the FGD data was that the adoption of rules strengthens students' relationships with their roommates and housemates. Yet, the implementation of rules in sociability aspect revealed that only happened in male students. The commitment to pay the mandatory dues will strengthen their social connections. In addition, the spoken and unspoken consents they applied define their intimacy. Certain consents, such as borrowing something from a roommate, using another's furnishings, or following the unspoken rules of rubbish management will strengthen their relationship.

6. CONCLUSION

This research aimed to clarify the organisational component of sociability in an Islamic Student House (ISH). The apparent result of this study is that the sociability mechanism in ISH can be developed by the presence of specific spaces, practiced activities, and applied rules. The specific areas characterised by the existence of a multipurpose hall, a terrace to greet the guests, and a bedroom to receive family or same-gender close friends. In addition, the spatiality of hospitality is realised in the bedroom through furnishings and amenities. Moreover, sociability is also practised intangibly through students' joint activities. The unbreakable rules are also gained through constant obedience to the spoken or unspoken rules that regulate their social relationships. By participating in activities with their roommates and housemates, students become closer to them. Moreover, the actual application of hospitality encourages students to engage in social bonding towards adopting Islamic values in human relationships. This study focused solely on the sociability of ISH as the embodiment of locality values from students' everyday life. This study elucidates the sociability of spatial arrangements within Islamic student housing, which is influenced by the residents' everyday lives. This sociability encompasses various aspects, including the provision of designated spaces for guests, engagement in joint activities with housemates, and the establishment of rules among roommates and housemates.

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