

Implementation of Islamic Values in Houses around Darul Istiqamah Islamic Boarding School in Maccopa, Maros

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ABSTRACT

Data in 2010 showed that the number of Moslems reached 87.18% of the entire population of Indonesia, meaning that the development of houses with the Islamic environment should have been considered. Houses with Islamic environment often found near the Islamic institution, such as Islamic Boarding school. The purpose of this study is to recognize the implementation of Islamic values in houses around Darul Istiqamah Islamic Boarding School in Maccopa, Maros. The study examined physical and non-physical aspects of houses around Islamic boarding school. The results revealed that Islamic values adhered by the residents among Darul Istiqamah Islamic Boarding School area, manifested physically in the houses' zoning system and non-physically through the daily behavior of the residents. The presence of Islamic boarding school could lead the local Moslem community to the implementation of Islamic values, both in physical and non-physical aspects.

Keywords: Hadith, houses, Islamic Boarding School, Islamic values, *Qur'an*

INTRODUCTION

A house is one of the works of architecture which becomes part of society's culture and cannot stand independently because it is influenced by ideology, politics, economy and society's culture thereby affect the types, quality and the products of architectural work (Nurjayanti, Nuryanti, Ronald, & Kusumawanto, 2012). General architecture theories concerning the house, such as, according to Lang (as cited in Nurjayanti et al., 2012), stated that the shape of the house pattern was influenced by: 1) number of

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occupants, 2) activities of the occupants, 3) income level of occupants, 4) home status, 5) the value of the philosophy that adopted. This value of philosophy adopted will color the pattern and expression of the house and its environment.

House is more than just a physical structure or residential that provides a place to stay and protection from natural aspects such as weather. House is a reflection of its owner and the character of every person who lives in the house as well as pivotal part of their lifestyle (Othman, 2016). An individual or a family constantly seeks a good balance between socialization and privacy at home at different times. Too much privacy can lead to social isolation, while too little can lead to undesirable feelings of being 'crowded' at home (Altman in Othman, 2016). Zones of the house such as guest and living rooms are important social spaces for ensuring continuity in relationships between home owners or dwellers and members of their social network, such as friends, relatives and neighbors (Després and Sixsmith in Othman, 2016). Home residents are able to control their social activities and filter the types of guests that are invited inside their domestic sphere. At the same time, the home environment allows these guests to further understand the home owners'/dwellers' private lives to a certain extent through the design, arrangement and utilization of the dwelling's interior spaces (non-verbal identifications) (Sixsmith in Othman, 2016).

Different communities represent different types of culture, environment, socio-economic, religious beliefs and

environmental behavior. Those elements influence the dwelling design and it expresses the cultural identity of the community (Gharaei & Rafieian, and Rapoport in Razali & Talib, 2013). Within the building process like in the developing country such as Indonesia, the development of built environment in the form of resident houses will always be followed by unsustainable building due to the strong currents of modernization, scraping the Islamic values that should have merged with society's life. Oftentimes, the house development only considers the architectural aspect, particularly by the developers of real estate. There are several real estate developers who offer Islamic residence concept, but are not genuinely based on *Qur'an* and hadith in its realization whereas *Qur'an* and hadith can be a source of reference in development. A house defined as a place to form excellent moral and behavior oriented to the happiness in the world and life after death.

According to data, the number of Moslems reached 87.18% of the entire population of Indonesia (Indonesia Central Bureau of Statistics, 2010). It shows that development of houses with Islamic environment should have been considered. Islamic values are practiced as a guideline of Islamic life based on *Qur'an* and hadith. The Islamic values will form in the daily life and expressed from the behavior of the Moslems thereby influence the formation of habitation (Mustafa, Wikantari, Harisah, & Muftiradja, 2015). Physical embodiment of Islamic architecture can be obtained with a harmonious blend between elements

of philosophical (nonphysical element) and symbolic elements (physic element) in accordance with the principles of Islam (Ahmad Noe'man in Azizah & Putri, 2013). In Islamic Architecture, the form of the built environment is a product architecture that is composed of two main components, namely the element of physical (tangible) and non-physical (intangible). Physical element is divided into 3 (three) main elements (Hoag in Azizah & Putri, 2013), namely: (1) permanent physical elements (for example, walls, floors, roofs, ceilings, windows), (2) semi-permanent physical elements (for example, tables, chairs, wardrobes, paintings, plants) and (3) non-permanent physical elements (for example, sound, light, wind, temperature, steam, air, humidity). Therefore, the physical aspect is shown as a spatial system of the

house (Nurjayanti et al., 2012). According to Qomarun in Azizah and Putri (2013) for the non-physical elements including factors related to the intentions, behavior and user activity to realize the salvation of the world which is the afterlife. So the non physical elements are always associated with elements that are transcendental, not rational and reflected by the prosperous family which is the resident of the house. Figure 1 contains the spatial configuration of an Islamically compliant house that is attributed the Islamic value in principle as proposed by the *Quran* and hadith (Altman & Chemers; Altman et al. in Razali & Talib, 2013).

Houses with Islamic environment often found near the Islamic institution, such as Islamic Boarding school. Islamic boarding school as an educational institution

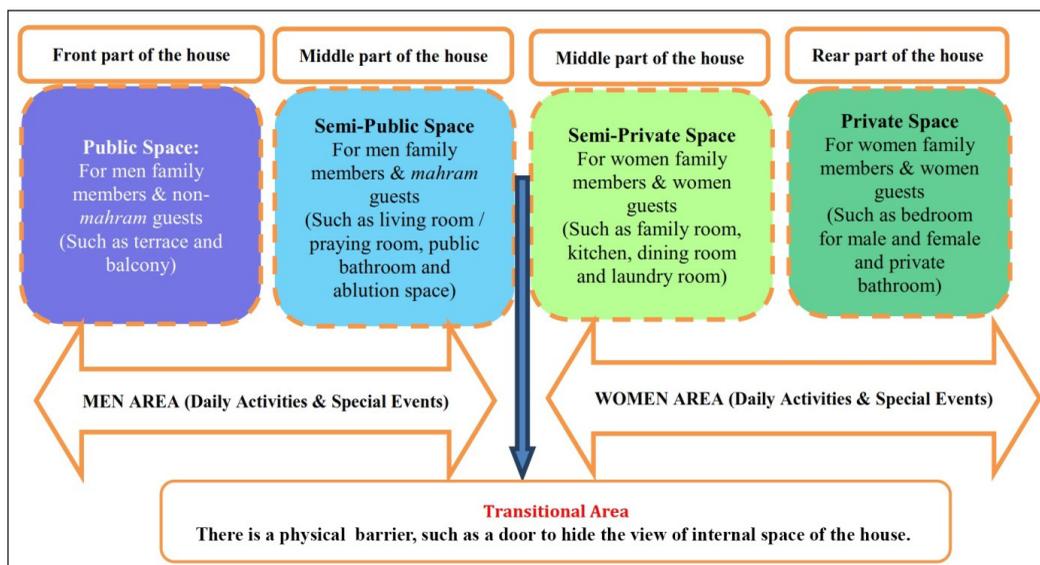


Figure 1. Spatial configuration of an Islamically compliant house that is attributed the Islamic value in principle as proposed by the Quran and Hadith (Altman & Chemers, Altman et al., and Mortada in Razali & Talib, 2013)

has its own characteristic. Education in Islamic boarding school involves Islamic education and local community development (Thahir, 2014). The local community development in Islamic Boarding school could be accomplished regarding the potency and influence of Islamic boarding school extensively. Therefore, Islamic boarding school is great in developing and establishing the community (Zumaroh, 2015). Darul Istiqamah Islamic Boarding School located in Maros, South Sulawesi, Indonesia, organized by Kyai Haji Ahmad Marzuki Hasan as the founder and leader of the Islamic boarding school until 1983. First time since it was built, the area was 0,5 hectares and only had seven students but since then its presence affect the community around it. Darul Istiqamah Islamic Boarding School not only concern on building a

school but also initiates residential areas which someday will be the role model of civilization (As, 2015). Hence, this study aims to recognize the implementation of Islamic values in houses around Darul Istiqamah Islamic Boarding School in Maccopa, Maros.

MATERIALS AND METHODS

This is a qualitative study conducted with multi-methods such as in-depth interviews, participant observation and focus group that refers to the *Qur'an* and hadith about Islamic house. This study conducted in Maccopa, a district in Maros Regency which is located in South Sulawesi Province of Indonesia, as shown in Figure 2. This paper specifically discusses about Darul Istiqamah Islamic Boarding School area and the houses near the Islamic boarding school.



Figure 2. The area of the study

In this study the sample size determined by Slovin formula with 95% of level confidence (Tejada & Punzalan, 2012). The population size is 320 houses. Slovin formula is given below:

$$n = \frac{320}{(1+320(0,05)^2)} = 178 \quad (1)$$

The sampling method used in this study was simple random sampling (Singh & Masuku, 2014), that gave the same chance for the entire population to be assigned as sample of study, which was then called 'participant'. Each house would be given a number and then determined using a lottery to decide which 178 houses would be the sample of the study. The owner of the house already selected would be interviewed, mainly represented by the head of the family for each houses. The interview themes divided into two sessions regarding non-physical and physical aspect of Islamic values. The non-physical aspect determined by the behavior of the residents of the house, while the physical aspect determined by the building component, interior and spatial system of the house. The research also used the participant observation while interviewing. After the in-depth interview and participant observation, a focus group conducted to complete data collection and as an adjunct. This method is called triangulation (Dilshad & Latif, 2013). Focus groups bring together several participants to discuss the topic about Islamic house based on *Qur'an* and hadith. Hence, collected data would be shown in tables. Further

results expected from this study are whether the houses or residents around the Islamic boarding school implement the Islamic values on their daily activities and houses.

RESULTS AND DISCUSSION

Data collection was conducted on March 2017 in the houses around Darul Istiqamah Islamic Boarding School area. Before conducting the interview, the approval from the samples has been asked to give proper data and to answer straightforward. The interview-based questionnaire was distributed in the first phases to assess their socio-demographic respectively, shown in Table 1. Nearly two-third of participants aged 25 years old to 35 years old and the highest rate with total 48%. The majority of the participants dominantly worked as teacher staff in the Islamic boarding school with the amount of 53%. There are also participants who worked as civil servant and entrepreneur with the percentage of 22%

Table 1
Sociodemographic distribution of participants

Socio-demographic data	%	<i>n</i>
Age		
25 – 35	48%	85
36 – 45	41%	73
46 – 55	11%	20
Occupation		
Teacher staff	53%	95
Civil servant	22%	40
Entrepreneur	11%	20
Others	14%	23
Educational degree		
Senior High School	62%	110
Bachelor Degree	32%	57
Master Degree	6%	11

and 11% respectively. However, in terms of educational degree, 62% of participants went to school until senior high school level, followed by bachelor degree with 32% and only 6% has the master degree.

The spatial configuration of Islamic house in Figure 1 are manifested in a form of physical and nonphysical aspects of

the house in this study, as seen in Figure 3. Subsequently, the results can be seen in Table 2, which observing nonphysical aspects of Islamic values. This study shows that almost all male participants do obligatory prayer or five times prayer in the mosque while female prayed in their home with as much as 95%. This result

Table 2
The distribution of participants regarding implementation of Islamic values based on non-physical aspects

Non-Physical Aspect		%	n
Obligatory prayer	Males pray at the mosque and females pray at home	95%	169
	Males and females pray at home	5%	9
	Total	100%	178
Reading <i>Qur'an</i>	Everyday	85%	151
	Once in a week	10%	18
	Once in a month	5%	9
	Total	100%	178
Cleaning the house	Everyday	35%	62
	Once in a week	45%	80
	Once in a month	20%	36
	Total	100%	178
Place for receiving guests	In terrace	50%	89
	In the living room after recognizable	40%	71
	Directly in the living room	10%	18
	Total	100%	178

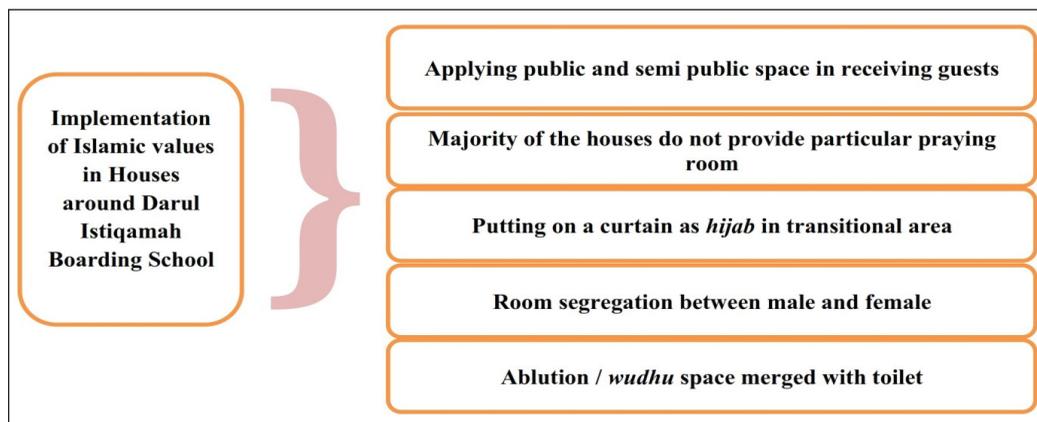


Figure 3. Typical diagram as a result of the study

was consistent with a study which reported that most of the participants did obligatory prayer in the mosque for male while female did the obligatory prayer at home (Mustafa, Yudono, Wiksntari, & Harisah, 2016). It is emphasized by this hadith reported by Abdullah bin Mas'ud in which The Prophet said:

“The prayer of a woman in (a middle room of) her house is better than her prayer in her outer room, and her prayer in her inner room is better than her prayer in (a middle room of) her house)” Hadith number 570 (Abi Dawud, 2008).

There are nine mosques in the area of Darul Istiqamah Islamic Boarding School. A lot of mosques which are located near the houses may give the big influence towards male to do obligatory prayer in the mosque. About reading *Qur'an* it is mentioned that one of the parents' obligation was teaching *Qur'an* to their children (Saeidi, Ajilian, Farhangi, & Khodaei, 2014). All Muslims house residents obliged to have obedience towards Islam by implementing Islamic values through *Qur'an* and hadith teaching. This is reflected by result where the collection of *Qur'an* in every house and habits of the resident to read *Qur'an* every day is as much as 85%. In Nigeria, there are some houses that have a terrace in front of the yard used as a place to study *Qur'an* for the children (Yahya, 2012). Omer (2014) also suggested that upon building a house we must provide a place to do prayer

which functioned as a place to do *tadarus Qur'an* with the family as well. In addition, information obtained from the interview revealed that the community around the Islamic boarding school routinely held *Qur'an* recital four times a week, shows that embodiment of Islamic values in their everyday life. In addition, *Qur'an* was the source of God's merit and grace. The eminence of reading *Qur'an* was clearly portrayed in this hadith narrated by Muhammad bin Ka'b Al-Qurazi:

“I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter” Hadith number 2910 (at-Tirmidhi, 2007b).

Another form of implementation of Islamic values in nonphysical aspect of the house is reflected by the house cleanliness. 80 participants answered that they cleaned their house once a week, as much as 45%. Cleanliness of the house affect the entire part of the house environment and in the long term, would affect the health of the resident (Yusof, 2011). The house should always be kept clean or in a state of purity for the purpose of performing daily and religious activity. The suggestion to always keep the cleanliness was also stressed in hadith narrated by Salih bin Abi Hassan:

“I heard Saeed bin Musayyab saying: ‘Indeed Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness...’ Hadith number 2799 (at-Tirmidhi, 2007a).

Regarding place for receiving guests, 50% of the participant received guests in the terrace followed by 40% of participants receiving guests inside the house or in the living room after recognizable. A study performed by Mustafa et al. (2016) showed that there was a place called *bale-bale* at the bottom of the stage house that often used to receive guests, particularly *non-mahram*. Meanwhile, it might be better to ensure the privacy of residents. *Qur’an* verse mentioned that:

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember; And if you find no one therein, still, enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do”(*Qur’an* 24: 27-28).

Furthermore, Islam taught the Muslims how to behave ethically during a visit. Moslem prohibited facing the door of the house because there might be something that is not supposed to be seen. Whether the household which is not in a proper

condition or the owner, as they might be inappropriate in some ways. Waiting in front of the door, most likely revealing the ugliness and nakedness and it is forbidden in Islam. Hence, the Prophet Muhammad commands not to approach the house from the front door, but through the side door, left or right, while asking for permission politely (Yahya, 2012). Moreover, receiving guests appropriately is the characteristic of Islam believers. As said by Yahya (2012), one of the Islam-based principles guiding the construction of a residence in urban Kano is guests are a blessing, therefore being always prepared to warmly receive them is a religious obligation. This hadith also emphasizes the importance of guest: Narrated by Abu Huraira, The Prophet said:

“Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent” Hadith number 163 (al-Bukhari, 1994b).

The result regarding the physical aspects observed from the building components, interior and spatial system distributed in Table 3. According to Table 3, there are no participants who displayed statue in their house. Instead, 62% of participants displayed Islamic ornament or calligraphy in their houses. This result was consistent with a study which found some residents who displayed non-living ornaments in

Table 3
The distribution of participants regarding implementation of Islamic values based on physical aspects

Physical aspect		%	n
House ornaments	Family portrait	38%	68
	Islamic ornament or calligraphy	62%	110
	Statue	0%	0
	Total	100%	178
Presence of particular praying room	Yes	10%	18
	No	90%	160
	Total	100%	178
Orientation of the toilet	Facing <i>qibla</i>	30%	53
	Opposite the direction of <i>qibla</i>	30%	53
	Not both	40%	72
	Total	100%	178
Room segregation between male and female	Yes	100%	178
	No	0%	0
	Total	100%	178
<i>Hijab</i> concept	Furniture or plants	20%	36
	Doors, curtains, and windows	80%	142
	Total	100%	178
Ablution/ <i>wudhu</i> space	Merged with toilet	90%	160
	Separate from toilet	10%	18
	Total	100%	178

their house (Nurjayanti et al., 2012). The result supported with this hadith where Abu Huraira reported The Prophet as saying:

“Angels do not enter the house in which there are portrayals or pictures” Hadith number 156 (Muslim, 2000).

From the hadith, it explained that there should not be any statue in the house because it can keep the blessing away from Allah. However, 38% of participants displayed family portrait in their houses. Displaying pictures of natural landscape is recommended as it shows the praise

to God for His beautiful creation and Islamic ornament or calligraphy could lead to a religious atmosphere. Simple and minimalistic design approaches rather than excessive ornamentations are suggested for the decoration of the house as it is in line with the Islamic modesty (Othman, 2016). Meanwhile, the results of this study indicated that almost all of participants do not have a particular praying room in their house as much as 90%, probably due to the thought that male does prayer in the mosque. In the study performed in Australia by Othman (2016), it was found that several houses did not have a particular

prayer room in their house due to the lack of available space. The house was not very big so providing a particular praying room seemed to be hard and additionally, the *qibla* direction that was required for prayer could already be determined by mobile applications. Regarding the obligation for men to pray in the mosque, different rules applied for women. It is not an obligation for women to pray in the mosque, as said in this hadith reported by Ibn ‘Umar:

“Do not prevent your women from (going to) the Masjid - but their houses are better for them” Hadith number 567 (Abi Dawud, 2008).

Therefore, the presence of praying room in the house is still necessary. Hadith revealed that it is better to do *sunnah* prayer in the house rather than in the mosque. Prophet Muhammad’s habit to do *sunnah* prayers at home shown in this hadith:

“So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer” Hadith number 140 (al-Bukhari, 1994b).

The merits were even multiplied thereby it is necessary to have particular praying room in the house as a place for worship activities. Supriyanta and Malik (2015) explored Islamic values in spatial function of Javanese traditional architecture reported that the Javanese had a nearly similar room with the praying room called *Sentong Tengah*, used for spiritual activities.

On the other side, the Muslim community has not been aware of the importance of toilet orientation. Results found that both of the results in which participant have toilet oriented to *qibla* and opposite *qibla* direction has the same result, as much as 30%. Another study conducted in Barombong also found a similar result in this study, which reported 30% of the coastal communities of Barombong still unaware about toilet orientation (Mustafa et al, 2016). The importance of toilet orientation could be seen in the hadith that Abu Aiyub Al-Ansari reported:

Allah’s Messenger said, “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west.” Hadith number 10 (al-Bukhari, 1994a).

The room segregation in a form of bedroom separation between males and females of the family member in the house is crucial to maintain privacy among residents. In this study, all participants gave the same answer that there is a bedroom separation between males and females and it is consistent with a study by Mustafa et al. (2016) which showed that the majority of participants separated the bedroom between male and female. In Javanese traditional architecture there is also the separation of the bedrooms for men called *Gandok Kiwo* and bedrooms for women called *Gandok Tengen* (Supriyanta & Malik,

2015). Another study in Kano, Nigeria has nearly the similarities to this study, but for female, they are sleeping in their mother's room until they are married (Yahya, 2012). Similar practice found in Malay dwelling house which highlight the need to separate bedrooms in order to prevent unethical behavior occur in the family (Razali & Talib, 2013) The result shows that bedroom separation or segregation between male and female bedrooms are conducted in the houses around Islamic boarding school, which is as much as 100% or the entire community did the separation. This is in line with the hadith narrated by Abdullah ibn Amr ibn al-'As as Prophet said:

“Command your children to pray when they reach the age of seven, discipline them for it when they reach the age of ten, and (at that age) separate between them in their beds” Hadith number 495 (Abi Dawud, 2008).

The hadith indicated that parents were instructed to separate the beds of children since they turned 10 years old, and this study revealed that Islamic values still matter among the residents of the houses around Darul Istiqamah Islamic Boarding School, reflected by the spatial system of their house. The spatial system also found in Javanese traditional house which is influenced by Islamic values (Supriyanta & Malik, 2015). Other than that in Islam, there should be a separation between public space and private space in order to maintain the privacy of the residents. (Razali & Talib, 2013) even

suggested the privacy gradient zoning in the Muslim divided into several spaces consisting public, semi public, semi private and private spaces which is emphasize the concept of privacy in Islam. Study by Nurjayanti et al. (2012) about zoning system usefully arranged house from public space towards private space. Within the zoning system of the house, *hijab* concept is needed as a divider and could be function as transitional area that conceived as a threshold, separating two different spheres of activity - public and private domains or the interior and exterior spaces (Tucker and Lawrence in Othman, 2016).

Hijab physically divided into permanent physical elements, such as doors, curtains, or walls and non-permanent physical elements such as furniture and plants. The study found that 80% of participants using doors, curtains or windows to prevent the guest from seeing inside. Few participants used furniture or plants as *hijab*, which made a possibility for guest to look at the main part of the house thereby reducing the privacy of the resident. One of the result of the study revealed that there was the veil between the living room and a family room used to prevent the guest from seeing the main part of the house and family activities, particularly female (Azizah & Putri, 2013). Another study found that traditional Javanese house uses *hijab* in a form of wall as a divider in order to separate public and private space in the house (Supriyanta & Malik, 2015). The front yard functions as the lounge while the inner court functions as an area for family interaction (Azizah & Putri,

2013). Furthermore, 90% of participants answered that the place to perform ablutions or *wudhu* merged with the toilet and only 10% of participants separated it. Ablution space suggested being separated from the toilet in order to pray freely before or after ablution (Mokhtar, 2005). The majority of participants who merged the toilet with ablution space in this study probably due to ignorance of it or lack of space in their houses. A floor plan of two typical houses (modern nor traditional) belong to the respondents in this study with label and scale shown in Figure 4 and Figure 5. Overall, the Muslim home can be projected in general layout plan as seen in Figure 6.

Finally, after collecting data by in-depth interviews and participant observation, focus group discussion (FGD) was conducted to complement the result. In FGD, participants

will be asked their opinion about the role of Islamic houses according to *Qur'an* guidance and Prophet Muhammad hadith as it seems that there is no physical difference between houses in common and Islamic house. By doing FGD, the researcher would like to explore how the participants considered their house not merely as a place for shelter from natural aspects. From two sessions of the focus group, revealed the main ideas of the function of house in Islam. In the first session, focus group attended by the teacher staff of Darul Istiqamah Islamic Boarding School and the summary of the discussion are house as a place to worship Allah and ask for His blessings (*Al-Mushollah*), house as a place for learning and teaching (*Al-Madrasah*), house as a place for solace and remove grief for serenity (*Al-Maskanah*), house

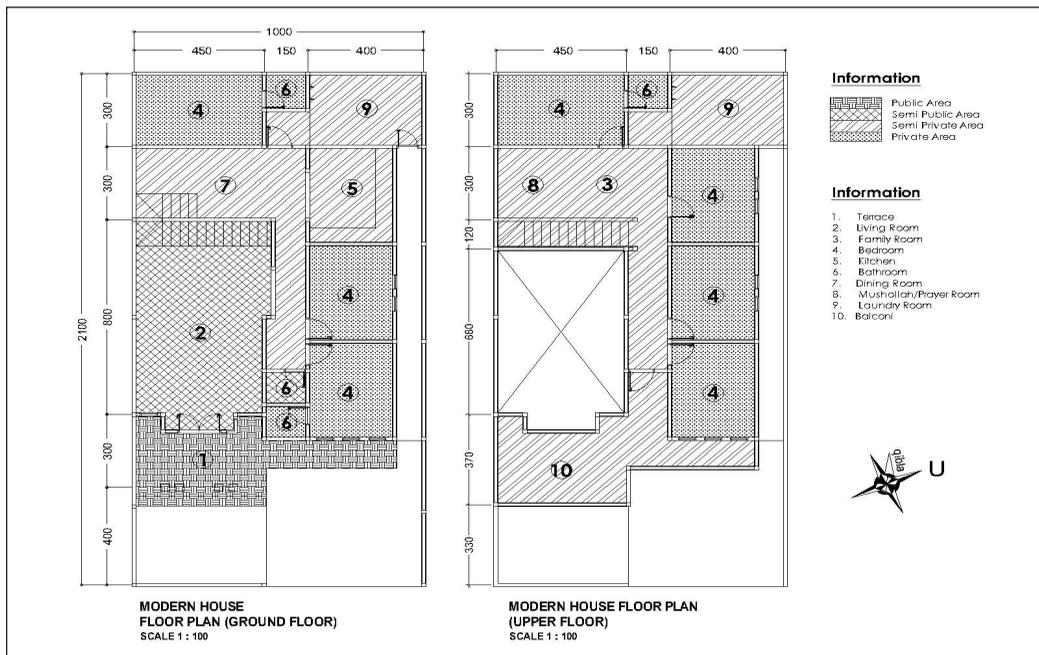


Figure 4. Floor plan of the participant's house (The Modern House)

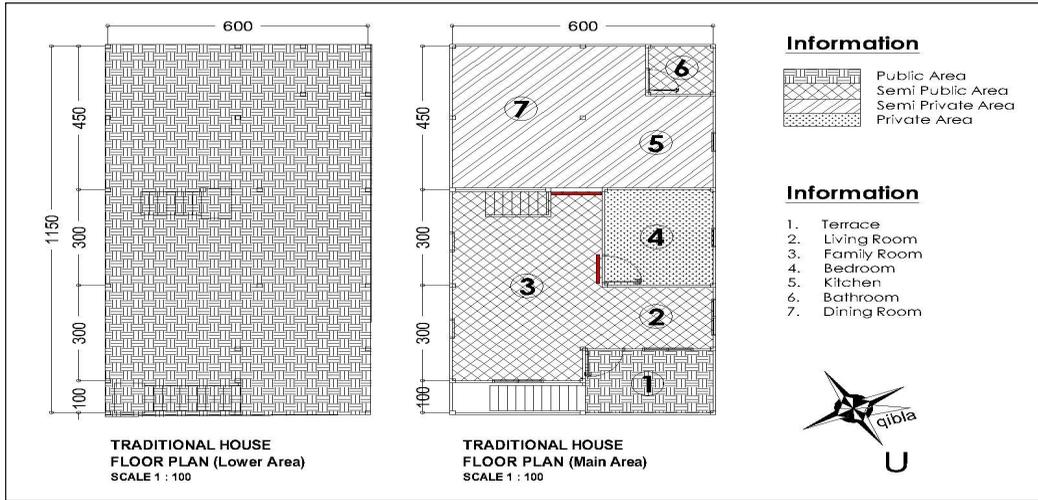


Figure 5. Floor plan of the participant's house (The Traditional House)

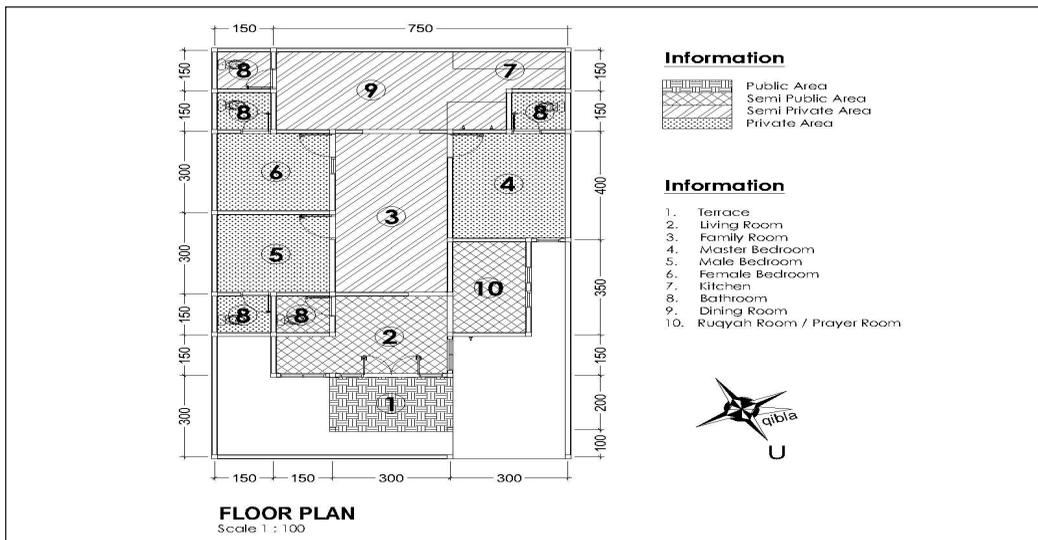


Figure 6. General layout plan of the Muslim house

as a place to breed/reproduce offspring (*Al-Maulud*), house as a place to uphold Prophet Muhammad *sunnah* (*Al-Mahyauz*), and house as fortress to guiding faith (*Al-Junnah*). All of the statements are supported by *Qur'an* and hadith. Therefore, in study results, it was found that Islamic values reflected as a manifestation in their daily life that led to embodiment of Islamic house.

Moreover, in the second session, there is an explanation from the community leader which said that Moslem houses must facilitate the privacy protection among the family members inside the house. Thus, there should be a space designated for guests and visitors in every house. However, if some houses cannot afford a separate space for guests and visitors, any other space

which is strategically located can serve the purpose. Additionally, he also said that the function of the house as *Al-Markaz* aimed to prepare for Islamic cadre who made the *Qur'an* and hadith as guidance in every aspect of their' life, do as told by God and avoid what God forbid, like in the following verse:

“O you who believed! Ward off yourselves and your families against a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which what they are commanded” (Qur'an 66: 6, King Fahd Complex for the Printing of Holy Qur'an).

The leader of Darul Istiqamah Islamic Boarding School gave his point of view about the implementation of Islamic values that reflected in Islamic house as well. In the beginning, he enhanced that first thing to do before building a house is that we should know where we buy the house from. Borrowing from the bank to buy a house could lead to *riba'* as it is prohibited in Islam. Buying with financing seems like an option since everyone does it.

Regarding Islam guidance, *Qur'an* furnishes Moslems with a comprehensive conceptual framework for housing which has been first applied, explained and further enriched by Prophet Muhammad. In Islam, the house is a place to rest or relax the body and mind, as well as enjoying legitimate worldly delights. Within the realm of their

houses, Moslems also worship, teach, learn and propagate the message of Islam. Central to the standards by which a house may be categorized as “Islamic” are the holiness and purity of its philosophy, vision, function and utility, accompanied by convenience, efficiency, safety, awareness of the physical surroundings, and anything else that Islam reckons as indispensable for living a decent and accountable family life. The house which is not constructed properly considering its physical and non-physical aspects will potentially become a place that could lead to social ills and paralyze the entire communities. However, Islamic house can only be enforced if supported by the family who lives in the house devoted to worship Allah and doing daily activities in the house based on God's command and stay away from what God forbids. The closing statement asserted that humans were sent to earth to become the caliph to preserve and maintain their house as well as their environment.

CONCLUSION

The study concluded that the presence of Islamic boarding school, in this case, the presence of Darul Istiqamah Islamic Boarding School could lead Moslem community around the Islamic boarding school to the implementation of Islamic values, both in physical and non-physical aspects. Islamic environment based on *Qur'an* and hadith has been practiced throughout their daily activities and become an inseparable part of their life in the houses around Darul Istiqamah Maccopa in

Maros Regency, South Sulawesi Province, Indonesia. The existence of Islamic boarding school as an educational yet religious institution revealed that it is the effective approach to counteract the negative effects of modernization within the embodiment of sustainable development of architecture. In addition, the existence of Islamic boarding school could be the inspiration for Moslem residential area which will be the role model of Moslem civilization.

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