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## SUSTAINABLE INTERIOR DESIGN OF THE LIVING ROOM IN A MUSLIM RESIDENCE: CONCEPT AND IMPLEMENTATION

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Manuscript submitted: May 14, 2025

Manuscript accepted: June 13, 2025

### ABSTRACT

The interior design of the living room in a Muslim residence needs attention, because privacy in the house is strictly maintained, so it is necessary to implement a living room interior design that is based on Sharia. The objectives of this research are 1). Developing a living room interior design concept, 2) implementing an Islamic home interior design that is functional, aesthetic, and Islamic. This design is a combination of Islamic and sustainable concepts. The Sharia referred to is the mahram structure of the Muslim family, which has an impact on the hierarchy of spatial zones. The supporting approach is Islamic ethics in space and Islamic decorative arts. Sustainability is realized in the choice of environmentally friendly materials. The method used is a mixed literature study that takes references to Islamic values mentioned in the Al-Qur'an and Hadith and then applies them to research related to the concept of sustainable housing. The results of this research are the concept and implementation of sustainable living room interior design, including the hijab, Islamic decorative arts, sustainable architecture, and environmentally friendly materials.

**KEYWORDS:** implementation, interior design, Islamic, living room, sustainable

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*Desain interior ruang tamu pada hunian muslim perlu mendapat perhatian, karena privasi dalam rumah sangat dijaga dengan ketat, sehingga perlu diterapkan desain interior ruang tamu yang berlandaskan syariah. Tujuan penelitian ini adalah 1). Mengembangkan konsep desain interior ruang tamu, 2) mengimplementasikan desain interior rumah Islami yang fungsional, estetis dan Islami. Desain ini merupakan perpaduan konsep Islami dan berkelanjutan. Syariah yang diacu adalah struktur mahram keluarga Muslim, yang berdampak pada hierarki zona spasial. Pendekatan pendukungnya adalah etika Islam dalam ruang dan seni dekoratif Islami. Keberlanjutan diwujudkan dalam pemilihan material yang ramah lingkungan. Metode yang digunakan adalah studi literatur campuran dengan mengambil referensi nilai-nilai Islam yang disebutkan dalam Al-Qur'an dan Hadits, kemudian diterapkan pada penelitian terkait konsep perumahan berkelanjutan. Hasil penelitian ini adalah konsep dan Implementasi desain interior ruang tamu yang berkelanjutan, meliputi adanya hijab, seni hias islami, sustainable arsitektur dan material ramah lingkungan*

**KATA KUNCI:** implementasi, desain interior, Islam, ruang tamu, berkelanjutan,

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### INTRODUCTION

The interior design of the living room in a Muslim residence needs attention, because privacy in the house is strictly maintained, so it is necessary to implement a living room interior design based on Sharia. The Muslim family structure is the main benchmark used as a design parameter (Mortada, 2003). The concept of sustainable housing in traditional houses in Anatolia has been researched regarding residential characteristics, planning schemes, shapes, facade characteristics, and materials connected to sustainable architecture (Keskin & Erbay, 2016).

Research on the Analysis of living room and family room furniture in the Western Black Sea Region of Türkiye resulted in the finding of the living room as

the Public Stage of the House. It was found that the transformation of the living room revealed the merging of the public and private realms in the same space (Esen & Uysal, 2019). It seems that the living room is not only used for formal occasions to fulfill the goal of creating an ideal public space. The distinction between activities carried out in the public sphere and the private sphere in the domestic sphere has gradually been reduced. Some homeowners have implemented spatial optimization by utilizing the most important domestic area, namely the living room (Özbay, 1999).

This research is important to discuss and research, especially regarding the spaces in Islamic houses and their relationship with sustainable architecture. A study on sustainable architecture has been carried out in small towns in India. the concept

of sustainability is still in its infancy. With increasing population and urbanization, the need for affordable and environmentally friendly housing is an important need of the hour. The development of environmentally friendly housing in the city of Jammu with a sustainable concept is something that is still in the initial pioneering stages. There is ongoing research that emphasizes the use of locally available resources, especially how to utilize natural resources efficiently, and planning green buildings. Planting trees is very necessary to control overall temperature, cool the air, and maintain optimal air quality. Next, strive to minimize the carbon footprint and make efforts to conserve natural resources (Gupta, 2017).

The next research is about Islamic values in the architecture of Arab ethnic houses in Al-Munawar 13 Ulu village, Palembang. Examining the influence of Islamic values on residential architecture, the rectangular floor plan shape, the separation of public zones (*birun*) and private zones (*anderun*) in the form of hijabs (walls). There is a courtyard/open space and the building is shaped like a stage as a response to the local environment, namely the wetland environment (Jaya, Hanum, & Andriyali, 2023).

Research in 2024 with the title Semiotic Analysis of Islamic Architectural Elements in Komerling Traditional Houses: A Study of Carahulu Houses, with research findings showing that Islamic architectural elements not only have a practical function but also contain strong symbolic meaning. For example, the high, steep roof symbolizes strength and a spiritual connection to God, while the spatial arrangement reflects Islamic principles regarding privacy and gender separation. Geometric ornaments and calligraphy on the doors and windows reinforce the religious identity of the house's occupants. So the Carahulu House not only functions as a place to live but also as a physical manifestation of the Islamic values adhered to by the Komerling community (Iskandar, Asysyauki, Angrini, & Diem, 2024).

Meanwhile, research on the values of the Qur'an has been conducted at the Jamik Sumenep Mosque, not in residential homes. The research results show that the construction of the Jamik Mosque was adopted and inspired by the values of the Koran. Empirical facts about aspects of the Koran in the architecture of the Jamik Mosque can be found in parts of the building, including; mosque buildings, mihrabs, calligraphy as decoration for mosques, the splendor of gates, gardens, overlapping roofs, towers, pillars, ablution places and pavilions (Fajariyah, 2021).

Research on the Application of Islamic Architectural Concepts to the BTN Paya Bedi residence, Aceh Tamiang. The research results showed that of the 14 house samples studied, only 5 house samples had truly implemented Islamic concepts. Conformity to Islamic concepts in the form of spatial

patterns is designed to apply the hijab concept, so that the privacy of the occupants of the house can be well maintained. Likewise, with the bathroom, the toilet position is designed not to face/back to the Qibla. A clean and well-maintained house, as well as efforts to save energy, are also recommended in Islam (Safitri, Armelia, & Fidyati, 2024).

While research on interiors already exists with the title Adaptability in Interior Space: Public Housing for Lower-Middle Income Group in Dhaka. This research highlights the need for adequate functional space because there is a mismatch between the design of residential space and the actual needs and preferences of its residents. This discrepancy highlights the gap between designer solutions and user demands, driving the adjustment of home aspirations through modification and adaptation (Yasmin & Nilufar, 2023).

Islamic interior design aesthetics emphasize abstract geometric ornaments and their representations. It categorizes interpretations into decorative, metaphorical, kinetic, and conceptual geometry, but does not specifically address exterior house layout or overall house design (Rashdan & Ashour, 2022).

Research on the realization of the zoning concept (public, private, service, and intermediary zones) is not yet fully available in housing in Surakarta, including (a) the definition of public and private zones and strict separation between zones; (b). inner courtyard as an intermediate space, green zone, and climate anticipation; (c) Main entrance and side doors to regulate the circulation of mahram and non-mahram (Nurjayanti & Nugrahaini, 2023).

### Sustainable Islamic

Sustainable Islam is an amalgamation of the idea of sustainability, and Islam is a new thing that combines science and faith (religion). The definition of sustainable development in the implementation of its design considers physical objects, the built environment, and service facilities that comply with social, economic, and ecological principles. Whereas in the Islamic sense that in the Qur'an, there are teachings *hablumminallah*, *hablum minannas*, and *hablum minal Alamin*, which are teachings to foster good relations with God, fellow humans, and the universe. Good connections to the universe concern fellow creatures of God in the world, including plants, animals and the natural surroundings. Good relations with the universe, which must not ruin a life, even maintain that life for the sake of the lives of children and grandchildren. This principle is in line with the sustainability of sustainable architecture, which is currently heavily though, it was already guided centuries ago through the Qur'an. Besides that, we as humans are given the task of becoming khalifate fil

ardhi, which is to take care of world life as caliphs on the face of the earth. Based on this role, what is done is always aimed at the survival of life. Islamic but sustainable design is a challenge in the current era

Minimalist houses small land, but all aspects can be fulfilled, requiring extra attention so that the house's interior appears functional, aesthetic, Islamic, and environmentally friendly or sustainable. Usually, tiny houses appear as they are, without concepts, especially Islamic concepts that not everyone knows. This concept is a new thing that needs to be studied and developed to keep it up to date

### To develop the concept of the home interior design of the living room.

The living room is defined as a room in a residence that functions to receive guests. Located at the very front of a house after the front porch and front yard. The living room is a space in the public zone as the first place of contact between outsiders and the nuclear family.

The living room is located in the public zone. The order from the outside into the general area is the access road, front yard, front porch, and living room. According to Freud, the definition and structure of the nuclear family are different from the definition and structure of the atomic family according to Islam. The criteria that non-mahram guests can access are only up to the living room (public space). So that the privacy of the host and the guest room is veiled. The living room partition is needed to maintain the confidentiality of other rooms. Enclosure not only functions as a separator but can also be a backdrop

Architecture, in general, is the science of designing physical space for human needs, while Islamic architecture is a way of building based on Islamic rules. The success of architects, among others, can be seen from the greatness of their design, but as a Muslim architect, the jihad is to create an Islamic structure, maintain trust, and avoid evil.

The concept of residence, according to Islam that is first understood as the science of the structure of Muslim families, according to Hisham Mortada (2003), as shown in Figure 1. About the form of Muslim families.

The structure of a Muslim family is as follows:

1. The nuclear family consists of a father, mother, child, grandfather, and grandmother
2. The middle family consists of brothers and sisters, mothers, children, cousins, cousins, stepmothers, nephews, nieces,
3. The large family includes the whole family/relatives, including other distant families

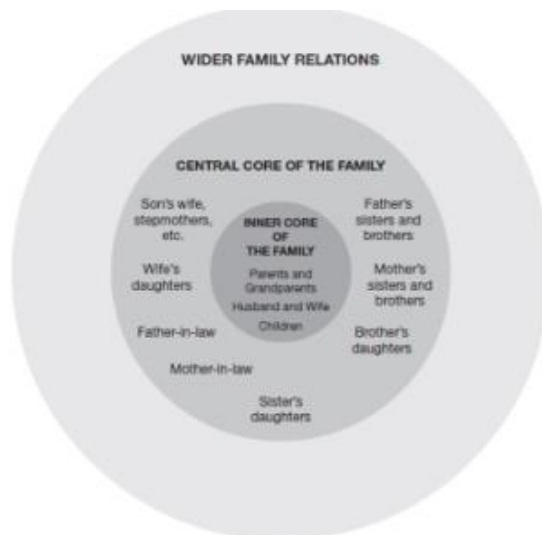


Figure 1. Structure of Muslim Families  
(Source: Mortada, 2003)

The objectives of this research are 1). to develop the concept of the home interior design of the living room, 2) to create an Islamic home interior design that appears functional, aesthetic, and Islamic

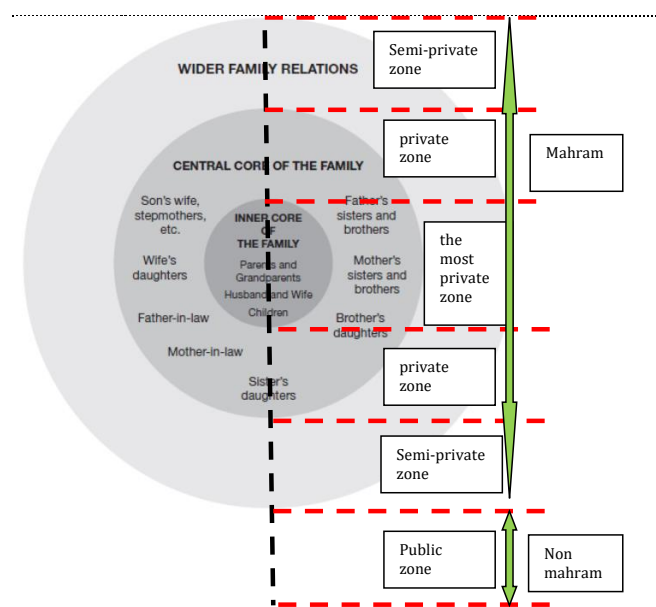


Figure 2. Zone Analysis based on Muslim Family Structure (Source: Nurjayanti, 2018)

## METHODS

This research aims to develop the Concept of Islamic architecture, especially in residential interior design, which is also associated with a growing hot issue of sustainability. It was matching because It didn't conflict. The choice of space in a residential home, the main is the living room, bedroom, family room, dining room, kitchen, and bathroom. Musholla is also needed if space is sufficient. In this study selected is the living room. This research is something new that is needed

for Muslims in the housing sector. Novelty of the research lies in the combination of design implementation in terms of sharia, function, aesthetics, comfort, and sustainability.

The method used is mixed (Yin, 2008). The technique used is a mixture of literature studies by taking Islamic reference values mentioned in the Qur'an and Hadiths, then applied in research cases, and taking information from various sources relating to sustainable housing concepts. The mixed literature study method combines field studies (Groat & Wang, 2013) to produce ideas (concepts) and implementation.

## RESULTS AND DISCUSSION

### 1. Developing an Islamic home interior design that is functional, aesthetic, and Islamic.

According to Nurjayanti, Aly, & Ronald (2014), there is the dwelling design concept of four concepts of residential (Islamic) design, namely function, zones and hierarchy, etiquette and morality (qiblah oriented), Islamic decorative arts, and rahmatan lil alamin (energy-saving and environmentally friendly). The concept of zones and spatial hierarchy is based on the basic structure of Muslim families (the concept of mahram, a strict separation between public and private activities). In this study, certain rooms have been selected as research objects, including the living room, family room, and bedroom. The concept of the living room can be read in the following description.

#### Concept of functional zones and hierarchy:

Concept of functional zones and hierarchy: The living room actively welcomes mahram and non-mahram guests; with the design concept, there is a hijab/barrier that protects the eyes of non-mahram guests from looking into the house. Based on the mahram concept, the living room zone is in the outermost zone of the circle, namely in the public zone. There is a hierarchy of zones starting from the general zone, semi-private zone, and deeper into the core, which is the private zone.

**Concept of etiquette and morality: Al-Quran is the final revelation that guides human** 's life, not only for Muslims but also for non-Muslim people. Meanwhile, al-Hadith contains explanations from the Prophet Muhammad about the Qur'an. Both provide a way of life for the whole of humankind, not only in the interests of the afterlife but also in worldly life. Architecture, as one of the worldly human needs, should also reflect on the values within the Qur'an and hadith. One of the values related to architecture is beauty (Pramono, 2012).

### 2. The etiquette and ethics (*adab*) of visiting.

Many things need to be considered in the concept of a living room, namely the etiquette and ethics of visiting, the wisdom of visiting and receiving guests, and the hijab Islamic reference values mentioned in the Qur'an and Hadiths are:

#### Know the right time to visit

It should be for people who want to visit to choose the right time. It was said by Anas bin Malik's best friend, Radhi Allahu', "The Messenger of Allah never knocked on his family at night. He usually comes to them in the morning or evening" (HR. Al-Bukhari No. 1706 and Muslim No. 1928).

#### Ask permission three times

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُؤَدَّبُوا بِأَدَبِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ [٢٤:٢٧]

"O you who believe, do not enter a house that is not your home before asking permission and greeting the residents. That is better for you so that you (always) remember" (Quran, An-Nuur: 27-28)

The Prophet Sallallahu 'Alayhi wa Sallam said: "Ask for permission three times, if allowed then enter, if not, then go home" (Hadith, Bukhari No. 5891; Muslim No. 2153 from Abu Sa'id al-Khudri r.a.).

#### Don't peek inside the house

Rasulullah Sallallahu 'Alayhi Wa Sallam once said: "Whoever peeks into the house of a people without their permission, it is indeed lawful for them to gouge out their eyes." (Muslim Hadith no. 2158 from Abu Hurairah's friend Radhi Allahu' anhu). In this hadith, there is a severe threat from someone who visits by peeking or looking into the house you want to see. So the host has the right to practice this hadith when someone does so without a warning to someone, and there is no obligation for him to pay diyat (ransom) or qishash (retribution) for what he did to that person.

#### Mention its needs

Among the etiquette of a guest is telling his affairs or needs to the host so that the host will be more attentive, prepare himself for his visit, and be able to consider his own time and needs. The story of the angels who visited Prophet Ibrahim alaihis salaam. Allah subhanahu wa ta'ala said, "Ibrahim asked," What is your business, O angel? They answered, "Indeed, we have been sent to those who sin." "(Adz-Dzariyat: 32)

#### Do not burden the host and return immediately when the business is over

Allah subhanahu wa ta'ala said (which means): "... but if you are invited, then come in, and when you have finished eating, come back without multiplying the conversation ..." (Q.S. Al-Ahzab: 53)

### Guest for no more than three days and three nights

"Whoever believes in Allah and the hereafter must glorify guests. The ratio is one day, one night, and visits for three days. More than that means alms. He must not continue to stay there to trouble the host" (Narrated by Bukhari and Muslim). Guests leave the house immediately because of the obligation to serve guests for a maximum of 3 days.

### Welcoming guests with sincerity and a face full of hospitality

Providing hospitality to guests according to ability and a suitable resting place for guests. If guests say goodbye, they will go home, take or accompany guests to the door of the house (fence) because this includes the sunnah.

### Say and act politely so as not to hurt the host.

Ask for permission if you want to go home and forgive the shortcomings that occur in the host and pray for the host. A guest should pray for the host for a meal served to him. Among the prayers taught by the Prophet Sallallahu' Alayhi wa Sallam, namely:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاعْفُ عَنْهُمْ وَارْحَمْهُمْ

"O Allah, bless them with what you have given them a fortune, forgive them, and bless them."

(Narrated by Muslim no. 2042 from Abdullah bin Busr's friend Radhi Allahu 'anhu)

Wisdom of visiting and receiving guests are: the benefits are expanded, and the age is extended; add closely to ukhuwah Islamiyah and can erase sins as long as they are not separated, and maintain the rights of homeowners

### 3. Concept of Islamic Decorative art: Art in Islam

Islamic decorative art is a decorative art that has a philosophical power that makes people look more remembered/closer to God. This ornamental art is widely used to decorate religious places and profane places/spaces. Islamic Art is all historical products that have aesthetic values that have been produced by Muslims, in the course of Islamic history, based on the aesthetic view of monotheism and in harmony with the overall spirit of Islamic civilization. The main features of Islamic Art are (1) abstraction: In the Art of Islamic space, special methods and techniques have been developed and used to reduce the emphasis on nature to meet Islamic aesthetic requirements. Transfiguration of nature as shown in space art can be divided into at least 5 categories, namely (a) overlay decoration (b) material transformation (c) structural transformation (d) closed space transfiguration (e) transfiguration or function ambiguity; (2) modular units/modules/structures; (3) successive combination; (4) repetition/repetition; (5) dynamism and (6) complexity. Islamic decorative art can be applied to the interior design of the living room (Al-Faruqi, 1999).

There is also a combination of components Islamic-style decorative Art, or Islamic decorating Art consists of geometric-style decorative art, decorative calligraphy art, and florist-style Decorative Art. There is Islamic decorative art in calligraphic, floral, geometric forms and their combination (Sumalyo, 2006). For example, Islamic decoration can be seen in Figure 2.

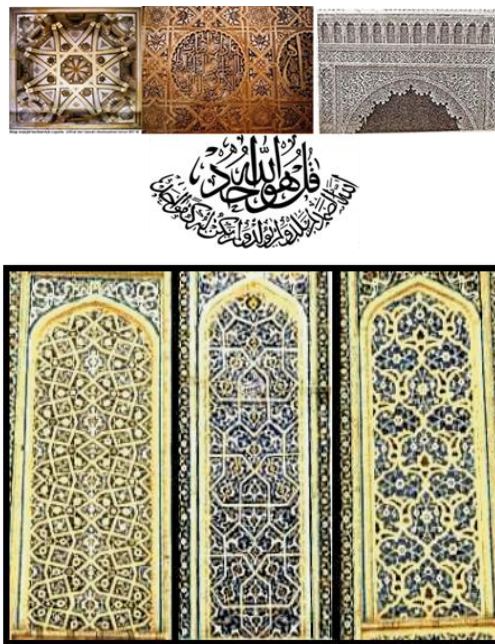


Figure 2: Examples of Islamic geometric style, calligraphic style, and florist style (Source: Nurjayanti, 2019)

Islamic Geometric Patterns have undergone evolution. It has developed over time, and its origins have been identified throughout the history of Islamic Geometric Patterns. This study describes the evolution of Islamic Geometric Patterns from the early stages to the end of the 18th century (Embi & Abdullahi, 2012).

While the research that Dold-Samplonius (1999) has done about The Topkapi Scroll—Geometry and Ornament in Islamic Architecture: Topkapi Palace Library. Islamic decorative art can be applied to the interior design of the living room.

**4. Concept of *Rahmatan lil alamin*:** has a meaningful benefit for the entire universe, both for fellow humans, fellow living beings, and the natural environment (Nurjayanti et al., 2009).

### 5. Problem Identification

#### Living Room Implementation

In today's dwellings, everything is minimalist, so the rooms are sometimes united regardless of the function and character of different spaces, between public and private character functions (Nurjayanti, 2004). Maybe in the design of non-Muslim houses, it is not a problem. Still, for Muslim family homes, there



are rules about the procedures for the association of Muslim families based on the structure of Muslim families.

### Hijab Room

The purpose of the hijab here is to limit the space between spaces that require privacy and the public, but in Islam, it defines the distance between males and females only. In terms of architecture, it applied to the differences in male and female entry spaces. As an example; if there are a male guest and only one woman in the house, he should receive guests in front of the house or terrace; the living room should be given a partition so that activities in the place are not visible

Separating the living room from the others requires a suitable partition. Examples of living room partition choices are: (1) Semi-permanent partitions are easy to move and move partitions; (2) If the guest room has a higher elevation, then it can use aluminum folding doors and coated foam. The coating helps muffle the sound and not disturb other rooms; (3) If the house is minimalist in style, you can use a folding door with a solid wood base.

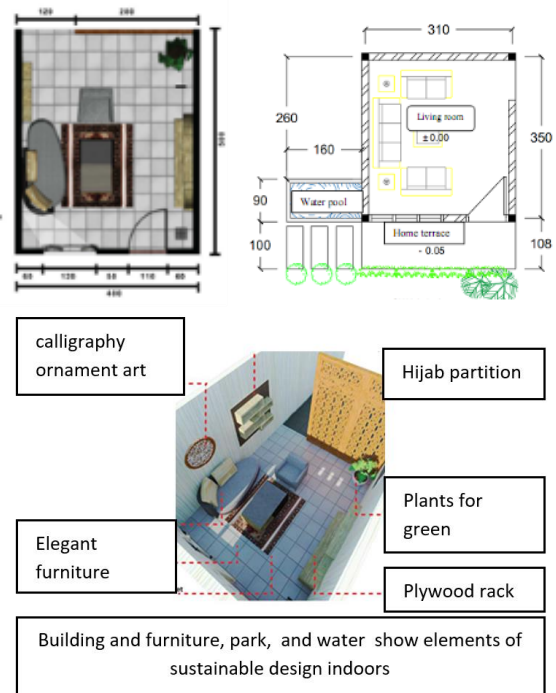
### Designing the Living Room

The design of the living room considers the combination of Islamic, sustainable, in a tropical and contemporary environment, with interior design, Interior materials, Furniture, Elements of Islamic decoration (calligraphy), air circulation, and maximizing natural lighting. The air is one of God's blessings that we should be grateful for. Several verses from the Koran were found that discuss the benefits of air. Some of these verses are Ar Ruum: 48, Al-A'raaf: 57, Ibrahim: 34, Al-Hijr: 22. There are many ways to be grateful for air, one of which, from an architectural perspective, is to maximize air circulation by making openings, and the relationship between nature and space. Light is one of God's gifts, as a sign of His power on earth. Light was created with all kinds of advantages that humanity should be grateful for. Gratitude can be implemented by utilizing light as optimally as possible. Used to strengthen the body through morning sunlight. With sufficient natural light in the room, people who do activities indoors will also be able to maintain the quality of their health. Maximize natural light will save the use of artificial light/electricity sources and save on electricity costs.

### Implementation

The following design shows the hijab character in the living room so that the living room is separate from the family room and other spaces. The hijab or barrier can be a permanent barrier wall or a non-permanent barrier. The furniture indicates the function of the living room to receive guests in the form of a desk chair

of an appropriate size for the room. Islamic reflection and, as a spiritual reminder, used calligraphy decorative art mounted on the living room wall. Sustainable design is indicated by the collaboration of the existence of buildings and furniture, parks, and water that provides coolness, and the use of natural air/lighting. Implementation of the design can be seen in Figure 3,4, and 5.



**Figure 3.** Implementation of Islamic and sustainable concepts in the living room

(Source: Author's Document, 2025)



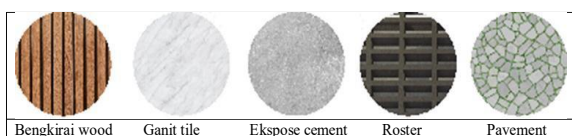
**Figure 4.** Position of the living room on the house plan  
(Source: Author's Document, 2025)

The position of the living room on the house plan is the public zone. The family room and dining room are the semi-private zone, and the bedroom is the private zone.



**Figure 5.** The living room interior  
(Source: Author's Document, 2025)

As an alternative design for applying Islamic and sustainable concepts to the living room, you can read the next Figure. Functional: Separation of the outer reception space and the public, namely the terrace and the living room, is needed to apply the concept of Islamic architecture in the Islamic residence. Pause, in this design, provides space between guests and occupants so as not to intersect spontaneously. The application of this layout is used so that residents can make preparations before receiving guests, a simple and honest terrace facade, making anyone who comes feel welcome in this house. The choice of materials that can be used for living room partitions is wood, bamboo, glass and mirrors, fiber, and gypsum. The material used can be seen in Figure 6, and the Implementation of the transition between the terrace and the living room can be seen in Figure 7. The alternative design of the living room can be seen in Figure 8 and Figure 9, the position of the living room on the house plan



**Figure 6.** The Material Usage

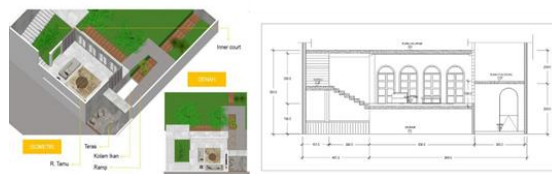
(Source: Author's Document, 2025)



**Figure 7.** The implementation of the transition between the terrace and the living room  
(Source: Author's Document, 2025)



**Figure 8.** The alternative design of the living room  
(Source: Author's Document, 2025)



**Figure 9.** Position of the living room on the house plan  
(Source: Author's Document, 2025)

## CONCLUSION

Sustainable living room interior design in sharia-based Muslim homes needs attention. The concept of living room interior design and its implementation are designed based on sharia principles, function, Islamic aesthetics/Islamic decorative arts, and sustainability.

This design is a combination of Islamic and sustainable concepts. The sharia in question is the structure of the mahram of a Muslim family that has an impact on the hierarchy of spatial zones. The supporting approach is Islamic ethics in space and Islamic decorative arts. Sustainability is realized in the selection of environmentally friendly materials. The method used is a mixed literature study by taking references to Islamic values contained in the Qur'an and Hadith, then applied to the design of a sustainable living room.

The concept and implementation of sustainable living room interior design, including hijab, Islamic decorative arts, sustainable architecture, and environmentally friendly materials. There are several

alternative designs given as examples that can be used. Sustainability is implemented in: 1. Protective guest reception behavior for the sake of family sustainability and privacy. 2. Transition space between the terrace and the living room 3. Buildings and furniture, gardens, and water show elements of sustainable design indoors. 4 Use of environmentally friendly materials and the realization of comfortable natural ventilation and lighting.

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