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## SPATIAL AND SOCIO-RELIGIOUS CHARACTERISTICS OF MUHAMMADIYAH ISLAMIC HOUSING IN MALANG CITY

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[natasyaekaputri828@gmail.com](mailto:natasyaekaputri828@gmail.com)**ABSTRACT**

The features of Muhammadiyah Islamic housing in Malang City show the connection between religious beliefs, cultural identity, and urban change. As a key modern Islamic movement, Muhammadiyah influences its members' living habits through practical, ethical, and functional ideas. This study uses a descriptive qualitative method with a case study in the Karangbesuki Sub-District. It includes in-depth interviews, spatial observation, and document reviews. The findings indicate that Muhammadiyah housing has a simple and practical architectural style. It supports worship and social activities while keeping public and private spaces separate. In comparison to other urban Islamic communities in Malang, Muhammadiyah housing places more importance on logical planning and moral order rather than symbolic or decorative displays of faith. This research helps to understand how religious beliefs can create unique types of homes that combine spirituality, simplicity, and modern city living.

**KEYWORDS:** spatial; socio-religious; Islamic; residential characteristics; Muhammadiyah residents

**History of the manuscript:**

Manuscript submitted September 21, 2025

Final manuscript accepted January 17, 2026

*Karakteristik hunian Islami Warga Muhammadiyah di Kota Malang mencerminkan interaksi antara nilai-nilai keagamaan, identitas budaya, dan dinamika transformasi perkotaan. Sebagai gerakan Islam modernis terkemuka, perilaku spasial anggotanya telah dibentuk oleh prinsip-prinsip rasional, etis, dan fungsional melalui perilaku spasial mereka. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan studi kasus di Kelurahan Karangbesuki, yang meliputi wawancara mendalam, observasi spasial, dan analisis dokumen. Temuan menunjukkan bahwa penghuni Muhammadiyah menerapkan gaya arsitektur yang sederhana dan pragmatis, dengan tata letak ruangan yang mendukung ibadah dan kegiatan sosial, serta pemisahan yang jelas antara area publik dan privat. Dibandingkan dengan komunitas Muslim perkotaan lainnya di Kota Malang, perumahan Muhammadiyah menunjukkan perencanaan yang lebih rasional dan tatanan moral daripada ekspresi religiusitas yang bersifat simbolis atau dekoratif. Penelitian ini menawarkan kontribusi untuk memahami dampak ideologis keagamaan terhadap tipologi perumahan domestik yang selanjutnya mampu mengakomodasi nilai-nilai spiritual, kesederhanaan, dan kehidupan modern di perkotaan.*

**KATA KUNCI:** spasial; sosial keagamaan; Islam; karakteristik hunian; warga Muhammadiyah

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### INTRODUCTION

Indonesian cities or urban areas mostly act as education centers and cultural hubs, and mirror diverse types of residential architectures that represent the cultural and religious identity of the communities. Malang City, which is considered one of the major educational and cultural hubs in Indonesia, displays various residential styles that are influenced by the people's beliefs and traditions. Among these, the Muhammadiyah community is a good example of how the religious ideology can influence not only the behavioral aspects but also

the architectural expression (Agustiningtyas et al., 2024; Vitriana et al., 2025).

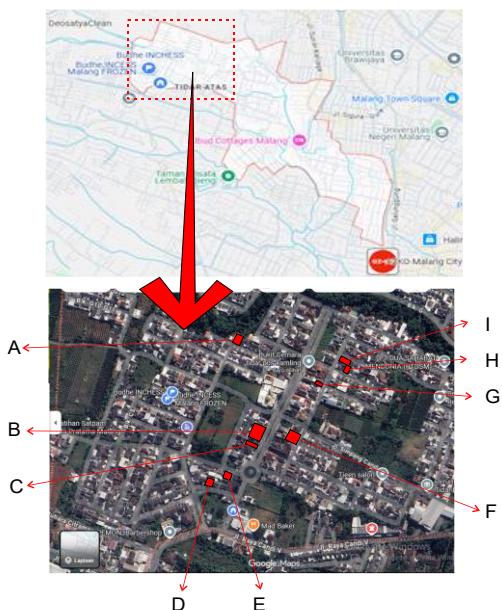
It is crucial to know the connection between the religious values of Muhammadiyah and the physical form of the urban houses in Malang. The group encourages the use of reason, the practice of a simple life, and the observance of good morals—these are the basic principles that govern the choice of architecture and the layout of space. Looking at the impact of these helps to understand how religious-based values are combined with modern urban lifestyles and the architectural practices (Asriana et al., 2024; Bura et al., 2023).

Still, notwithstanding the studies, there are still large holes in the theoretical framework that address how the values of the Muhammadiyah practically mold the residential environment. Hence, this research is dedicated to the investigation of the manifestation of those religious principles in the spatial and physical features of the area of the Muhammadiyah community in Malang. The findings would bridge the gap in the understanding of the relation between religion, culture, and architecture in Muslim communities and also unveil the extent to which the members of Muhammadiyah internalize their religious teachings in their everyday life, both spatial and spiritual (QS. Adz Dzariyat: 56; HR. Tirmidhi No. 413).

## METHODS

### Identification of Area Boundaries

The incorporation of Islamic ethics in housing designs brings to the surface those principles that defend the confidentiality of the family unit via the architecture such as the separation of different areas within the house for public and private use, correct utilization of the building's orientation and the use of different types of screens that are in agreement with both Islamic teachings and nature (Garuda, 2018).



**Figure 1.** The identified (A-I) research field comprises the housing characteristics of Muhammadiyah branch administrators in Malang.  
(source: Google Maps and modified by the author, 2025)

In addition, several other studies also analyze the use of neo-vernacular architectural features in inventive space planning, while stressing the need for local wisdom and cultural values to be considered in the architecture of the residents' homes of

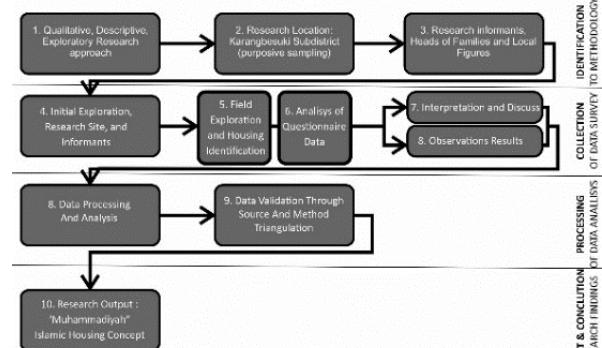
Muhammadiyah. This research shows the method as a way to understand how traditional and religious values can be merged in the design of residential architecture. (Walisongo Journal, 2020).

There is a limited amount of research, in particular, on the characteristics of the homes of religious Muhammadiyah residents in Malang City. Consequently, this research is designed to fill the data gap about Islamic housing for the members of Muhammadiyah by investigating the incorporation of religious values and principles of the Muhammadiyah organization in the design and layout of the members' homes in Malang City. The knowledge gained here will serve as a foundation for the development of a contextual Islamic architecture that is still understandable for urban Muslim communities of the 21st century.

### Research Methodology

The study used a mixed-method exploratory design with a qualitative descriptive focus that aimed to expose the characteristics of the Muhammadiyah Islamic housing in Malang City. The qualitative methods were used to investigate the meaning and the portrayal of the religious values of Muhammadiyah that were **represented in the physical form, spatial organization, and domestic functions**. The questionnaire was used to carry out the initial mapping of the areas to be able to understand the spatial tendencies and the perceptions of residents. It did not provide data that could be used for statistical analysis. The research strategy is a combination of the subjective understanding of the informants and the socio-cultural context that determines the characteristics of the spatial area of the Muhammadiyah housing.

RESEARCH METHODOLOGY FLOWCHART SOCIO-RELIGIOUS DYNAMICS OF MUHAMMADIYAH HOUSING IN MALANG CITY



**Figure 2.** Research Methodology Flowchart on the Housing Characteristics of Muhammadiyah Residents in Malang City

(source: Author's Document, 2025)

The research site was in Karangbesuki Sub-district, Malang City, a place that can be characterized by a great number of Muhammadiyah members and also its closeness to different religious and educational institutions like mosques, schools, and organizational centers. The site was chosen purposively to make sure that it was relevant to the research objectives and to get the pattern of the housing, which includes the community's daily religious and social activities (Krejcie & Morgan, 1970; Cochran, 1977).

Input that is aligned with the research objectives was achieved through the implementation of the questionnaire data collection method. That scientifically justified approach refers to the maximum sample size. It was done by using the formula from Krejcie & Morgan (1970) and Cochran (1977):

$$S = \frac{X^2 \cdot N \cdot P(1-P)}{[d^2(N-1) + X^2 \cdot P(1-P)]}$$

Where:

- S = sample size
- N = target population (estimated number of Muhammadiyah homes in Karangbesuki, e.g., 500)
- P = population proportion (0.5 is used as the maximum variation assumption)
- d = margin of error (0.05 = 5%)
- $X^2$  = Chi-square value (for df = 1 and a 95% confidence level → 3,841)

In most international scientific endeavors, it is generally required that the minimum number of respondents should be around 100-150 sources. This number is usually accompanied by validation through triangulation interviews, a margin of error below 10%, and diverse respondent characteristics. The Muslim community in the area of the research, as per the information, had about 600 households. According to the Krejcie & Morgan (1970) table, the sample size that would best represent this population should be close to 234 respondents at a 95% confidence level and a 5% margin of error.

Nonetheless, the present work employed a mixed-method design integrating quantitative and qualitative components. The citation of Krejcie & Morgan (1970) and Cochran (1977) was made to demonstrate the number of samples necessary if the study was intended to be statistically generalized. On the other hand, this study focuses on a contextual and interpretive understanding of the architectural meaning, and therefore, purposive sampling was used in the qualitative phase.

The respondents were segregated into two groups. The first group was made up of 80 families of

Muhammadiyah members and supporters who filled out a questionnaire, which was mainly used for the initial spatial mapping and identification of general residential patterns. The second group of 17 families representing the Muhammadiyah administrators in Karangbesuki was engaged in comprehensive interviews and field observations to uncover the socio-religious aspects of their home architecture. Although the aggregate number of respondents was lower than the sample size standards proposed by Krejcie & Morgan (1970), the implementation of purposive sampling guaranteed that the participants were information-rich and contextually relevant. The methodological rigor and validity were improved through the triangulation of data sources and methods, which were focused on a deeper understanding of the meaning and the context that lay beneath the architectural phenomena under study.

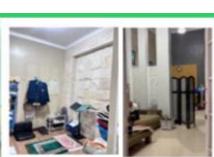
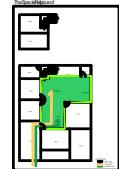
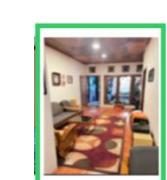
Data collection techniques were a comprehensive series of in-depth interviews, participant observation of spatial elements and architectural details, and visual documentation such as photographs and room-layout sketches. The interviews explored values influencing spatial design and use—such as the need for Shalat spaces, gender-based privacy arrangements, and communal areas for da'wah or religious study. Similar qualitative methods have been used in research on mosque typologies (Budi, 2004; Budi, 2006; Wibowo et al., 2016) and traditional settlements in Toraja (Bura et al., 2024). The collected information was then examined through thematic analysis, which organized and interpreted the data to identify distinctive spatial and design patterns. Triangulation across questionnaires, interviews, and field observations strengthened the credibility of these findings. Through this structured and validated methodological sequence, the study reveals how religious ideology and communal values shape the domestic spatial configuration of Muhammadiyah urban households, contributing to broader discussions on the interaction between faith, culture, and architecture in contemporary Indonesia.

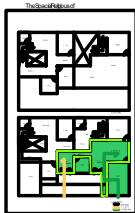
## RESULTS AND DISCUSSION

### Initial Exploration, Research Site, and Informants

Through interviews, questionnaires, and site documentation, this study examined the reflection of Muhammadiyah religious values in residential spaces. A questionnaire of 18 closed-ended and 3 open-ended questions was distributed to 101 Muhammadiyah residents in Karangbesuki, focusing on (1) dwelling spatiality, (2) socio-religious spatial use, and (3) nearby religious institutions.

**Table 1.** Identification of Religious Spaces in Respondents Homes.

Home code & photo of the homeowner	Floor Plan, Spatial Identification (Green Area)	Photos of Religious Activities/Areas	Information	Home code & photo of the homeowner	Floor Plan, Spatial Identification (Green Area)	Photos of Religious Activities/Areas	Information
A			Religious Spatial Identification at Prof. Siswanto's House. Shalat room, ablution, and communal space (religious studies)	E			Religious Spatial Identification at Suponus's House. A bedroom that converted to a Shalat room & Multi-Function Room
B			Religious Spatial Identification at Subandi's House. Shalat room, Multi-function room (Family and common room for religious studies)	F			Religious Spatial Identification at Prof. Dedi Kuswandi's House. Shalat room, ablution, and communal space (religious studies)
C			Religious Spatial Identification at Jufry's House. Shalat room, Multi-Function Room (Family and common room for religious studies)	G			Religious Spatial Identification at Winarno's House. Multi-Function Room (Shalat, Family, and common room for religious studies)
D			Religious Spatial Identification at Sukirman's House. Shalat room, Multi Function Room (bedroom and religious studies)	H			Religious Spatial Identification at Edi Santoso's House. The shalat room, functions as a combination of a family room and a common room (religious studies)

Home code & photo of the homeowner	Floor Plan, Spatial Identification (Green Area)	Photos of Religious Activities/Areas	Information
			<p>Religious Spatial Identification at DR. Wahono's House.</p> <p>Multi-function room (Shalat room, Working space, and communal space (religious studies))</p>

### Field Exploration and Housing Identification.

While a representative sample ideally selected based on Krejcie & Morgan's (1970) table might suggest a number of respondents in the range of 80-81 for a population of about 600 families, this study remained committed to the mixed-method exploratory approach, which prioritizes qualitative depth over statistical generalization. Therefore, the purposive sampling technique was employed in selecting 17 respondents who were household heads of Muhammadiyah who actively participated in the local branch organization.

Instruments that measure data validity, namely, triangulation, which refers to the combination of the interview, field observation, and documentation, and member checking to verify interpretative accuracy, were utilized in the study. This strategy proficiently merges the quantitative framework with the qualitative understanding, thus disclosing the way religious Islamic values and the sense of community identity affect the spatial organization of the Muhammadiyah housing in Malang City.

The investigation of the field data led to the identification of two major groups of respondents. The first group was composed of 80 residents and sympathizers of the Muhammadiyah in the Karangbesuki Sub-District, who took part through filling in the questionnaires and informal discussions. Their answers served as a basis for the comprehensive understanding of the spatial and socio-religious aspects of the dwellings that were reflected in how these spaces were used and the implementation of religious practices in the daily life of the residents.

The second group consisted of the data obtained from the 14 branch leaders of Muhammadiyah sub-district, who through the medium of in-depth interviews, home visits, and residential plan (sketch) identification, were the focus of the study more intensively. This phase helped to grasp a deeper comprehension of how community members, through the leadership, interpret and practice the spatial layouts, household organization, and orientation toward the Qiblah.

Through the combination of these two groups of respondents, a multilayered database has been generated that encompasses perceptual, spatial, and ethical dimensions of Islamic residential life, which is the core of the exploration carried out. The study has gone beyond just highlighting housing architectural adaptations of the Muhammadiyah to unveiling the socio-religious logic beneath those adaptations that guide not only their design choices but also their spatial behaviors.

### Analysis of Questionnaire Data.

**Table 2.** Summary of Physical and Spatial Conditions of Housing Questionnaire Results

No	Category/Variable	Percentage of Respondents	Main Description
1	Land area > 100 m <sup>2</sup>	100%	All respondents have large residential land, providing flexibility in the function of the space.
2	The residence has many partitions	70%	Most houses are divided into spaces with clear boundaries (high privacy).
3	There is a shalat room	100%	The religious function is the main space that is always present in the house.
4	Renovations were carried out more than once	80%	Shows the adaptation of space to the needs of a growing family.
5	Family room and Shalat room	50%	Half of the respondents also use the family room as a congregational Shalat room.
6	The Shalat room functions as an important space	50%	Half of the respondents still place the Shalat room as the center of worship activities.

The questionnaire results indicated that most of the respondents had large residential plots (100%

>100 m<sup>2</sup>), wherein the spatial character was mostly partitioned (70%), thus privacy and functional differentiation were the most dominant features. Besides, all respondents mentioned a Shalat room as a prayer space, thereby showing the significance of the religious aspect in the domestic spatial planning (Sari et al., 2024; Ghoffar, A. et al., 2023). About 80% of respondents had renovated their homes multiple times, showing ongoing adjustments to changing family needs. This tendency indicates that their spatial arrangements are shaped by functional demands, privacy considerations, and religious practice. The use of the family room for both interaction and small congregational prayer (50%), along with the centrality of the Shalat room, highlights the consistent influence of spiritual values on Muslim domestic space. (Budi, 2018; Bunawardi et al., 2016).

**Table 3.** Respondent Summary: The Influence of Socio-Religious Values on Spatial Design and Function

No	Socio-Religious Aspects	Percentage of Respondents	Main Information
1	The existence of a Shalat room	100%	All respondents provide a Shalat room as a special room for worship in the house.
2	The family room has a dual function (worship and social)	50%	Half of the respondents use the family room as a congregational Shalat room.
3	The shalat room as the main room	50%	Some respondents still place the prayer room as the center of worship activities.
4	Space design is influenced by worship needs	(100%)	Example: the layout of the room takes into account the direction of the Qibla, privacy, and togetherness.
5	Renovations related to religious functions	(80 %)	Example: adding/expanding a Shalat room when the number of family members increases.

The questionnaire results indicate that socio-religious values play a significant role in shaping the design and function of residential spaces. All respondents (100%) equipped a Shalat room as a dedicated prayer space, while half (50%) used the family room as a congregational prayer room, and the rest of the people kept the prayer room as the main room. In addition, spatial orientation was always determined by worship needs, for example, the direction of the Qibla, level of privacy, and comfort for family interactions. These results corroborate the fact that religiosity is a major factor that influences the design and the change of residential spaces.

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and the change of residential spaces. The installation of a prayer room, the adaptability of the family room's function, and the renovations related to worship (80%) are manifestations of the fusion of spiritual values with domestic architecture. (Roitman et al., 2024; Chisholm et al., 2024). Consequently, the respondents' homes are not only the places where functional and social needs are fulfilled but also the religious values which are internalized as a significant element of family spatial planning become a part of them (Agustiningtyas et al., 2024; Ghoffar, A. et al., 2023)

**Table 4.** Results and Conclusions: Proximity to Muhammadiyah Institutions and Its Impact on Housing Patterns

No	Aspects Studied	Findings	Conclusion
1	Proximity of residential location to Muhammadiyah institutions	85%	The majority of respondents live around Muhammadiyah institutions, indicating a spatial preference.
2	Impact on the function of residential space	90%	Proximity influences the presence of Shalat rooms, religious family rooms, and the intensity of religious activities at home.
3	Renovation/adjustment of space related to Muhammadiyah activities	70%	Some respondents made adjustments to the space (renovation, expansion of the prayer room) due to the needs of religious activities.
4	Integration of Muhammadiyah values in spatial planning	100%	Muhammadiyah values contribute to a more religious and community-oriented residential pattern.

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### **Interpretation and Discussion**

Such findings reveal that Muhammadiyah institutions become not only educational and da'wah (Islamic outreach) centers but also places that fundamentally contribute to the socio-spatial notion of the community settlements around them. The short distance between these institutions stimulates the formation of religious, adaptive, and community-oriented settlement patterns (Asriana et al., 2024; Bura et al., 2023). Therefore, it is possible to state that the principles of Muhammadiyah and the respective activities are deeply ingrained in domestic spatial planning to the extent that settlements, besides being places for private functions, also become nodes of a wider socio-religious network (Vitriana et al., 2025). Furthermore, these results serve as an important basis for the next research agenda on the continuous impact of religious ideology on urban housing design and community spatial planning.

### **Observations Results**

Research has shown that a room for Shalat is a leading part of the home layout of Muslims. The fact that there were prayer rooms in each house (100%) shows that religious functions get the same and primary priority alongside other major living spaces. Apart from being a place of individual worship, prayer is normally looked at as a communal activity in the family space. The evidence that half of the respondents (50%) picked the family room as the place of congregational prayer and the other half focused on Shalat as the main activity in the home indicates the significant influence of prayer on Muslim communities. Consequently, prayer has turned to be an activity that goes beyond the mere performance of rituals and has become a point of social and spiritual engagement for the families. (Ghoffar, A. et al., 2023)

Looking at it from a communal angle, the use of Shalat rooms at home shows that gender roles almost have the same rights. A very large number of respondents (80%) have consequently changed and modified the layout to suit this factor. These changes signal that not only are Shalat rooms enlarged, but they are also changed to be able to meet the needs of family members, as well as a place for mothers and children to pray. One factor that leads to and strengthens the communal character of religious activities, thus internally rather than externally religiousizing the household, is the presence of

Muhammadiyah institutions near houses. Hence, the place of worship is not only a place where one can show his/her relationship with God, but also serves as (1) a unifying medium for family togetherness, (2) reconciliation of gender roles, and (3) strengthening the community's socio-religious ties.

### **Data Processing And Analysis**

The triangulated data from three different research groups show a complete harmony between the physical housing form, socio-religious values, and the influence of Muhammadiyah institutions in the spatial context. The results indicate that the pattern of living is not only the architectural products of the built environment but also the ideological, urban, and social networks of the Muhammadiyah community that have been manifested.

The majority of the houses of the respondents, from a thematic point of view, are built on relatively large pieces of land where the areas are clearly separated, and a Shalat room (musholla) is provided—a quite reliable indicator of the degree of religiousness. This spatial organization is not unchangeable; on the contrary, it is developed through the adaptation of religious routines and urban growth by the renovation process. For example, the living room becomes not only a place for social activities but also a sacred place to hold congregational worship, thus showing a direct link between religious needs and spatial flexibility.

Religious values strongly influence spatial changes at the group level. The families, which are situated in close vicinity to the institutions of Muhammadiyah, such as mosques, schools, or branch offices, are more likely to renovate their homes frequently in order to provide spaces for worship and to accommodate community activities. The closeness thus encourages a communal orientation whereby the domestic area is considered as an extension of the institutional religious sphere.

The research findings can be explained by three interrelated features through categorical analysis: (1) The functional aspect of housing covers the topics of land size, spatial partitions, and adaptive renovations. (2). The religious aspect is represented by Shalat rooms, Qibla orientation, and worship spaces. (3). The socio-communal aspect is seen in the multifunctional family room as well as proximity-driven social interaction.

Consequently, triangulation does not merely validate the data but also illustrates the interaction of ideological, spatial, and urban religious networking aspects within the context of the Muhammadiyah community. In such a setting, housing not only serves as a home but also a spatial

manifestation of faith, identity, and social connectedness.

#### Data Validation Through Source And Method Triangulation

Data validation was mainly through source and method triangulation, thus ensuring reliability and interpretive depth.

The data, from a source point of view, were based on three equally important areas: (1) The physical and the spatial condition of the house. (2) The impact of socio-religious values on the spatial design and use. (3) The hillside closeness to Muhammadiyah institutions and the resulting communal orientation.

By these sources, jointly, the firings of religion are represented as basic structural components in the emergence of the housing. The bigger land plots facilitate the flexible spatial arrangements, whereas the closeness to Muhammadiyah facilities leads to the architectural adaptation through renovations, thus making the spaces that not only accommodate prayer, study, but also social interaction. This close relationship between physical design and religious values reveals that the house is functioning within an ideological and institutional network rather than as a detached object.

On the other hand, methodological triangulation merged questionnaire data, descriptive analysis, and narrative interpretation. The questionnaire served as a source of quantitative indicators – e.g., the percentage of homes with prayer rooms or those having recent renovations – while the descriptive analysis pinpointed the most common spatial typologies. The narrative interpretation then placed these results into the context of socio-religious and urban fabric of Muhammadiyah life.

When considered collectively, the triangulated procedures employed in this study do more than reinforce the empirical reliability of the dataset. They also elucidate the broader epistemic mechanism through which religious ideology, communal cohesion, and the spatial pressures of urban contexts converge to influence the generation, articulation, and stabilization of architectural form. This convergence demonstrates that the built environment is not merely a physical response to functional demands, but a sociocultural construct shaped through the continuous negotiation of belief systems, collective identity, and material constraints—an insight that aligns with theoretical perspectives in environmental psychology and socio-spatial studies (Budi, 2018; Wibowo et al., 2016; Vitriana et al., 2025).

## CONCLUSION

**Table 5: The Housing Patterns of the Muhammadiyah Muslim community**

Category	Main Spaces	Dominant Functions	Values Represented
Religious	Shalat room (musholla), ablution area, family worship space	Worship and spirituality	Tawhid, purity, obedience
Domestic	Family room, bedroom, kitchen, daily activity areas, guest room	Everyday life functions	Togetherness, ethics, simplicity
Communal –Educative	Terrace, hallway, study/work areas, meeting spaces	Social and educational interaction	Social bonding, da'wah/work ethos, intellectuality

The residential patterns of the Muhammadiyah families in Karangbesuki, Malang City, as per this study, are the result of interaction among the physical-spatial form, the religious ideology, and the institutional proximity. Housing, as a social need, does not merely function as a shelter, but also as an architectural manifestation of the Islamization of urban life that is the everyday life of the city.

Most of the respondents have a plot size that varies from medium to large, with well-separated rooms and the central spatial element in the house: the Shalat room (musholla). The function of the family room, which is the main room of the house and at the same time a place of worship, is a way of showing the social integration and the religious flexibility of the household's environment.

One of the most significant factors determining the spatial changes is the closeness to the area of Muhammadiyah institutions such as mosques, schools, and community halls. Those residents who are living close to these facilities are more inclined to strengthen their religious orientation and carry out more renovation activities to facilitate communal worship and communal activities.

The triangulated data reveal that the residential patterns of the Muhammadiyah Muslim community are primarily determined by the integration of spatial functions, religious values, and communal involvement. Hence, housing is not merely a living place but also the spiritual embodiment of the family and social religiosity. Basically, the idea of housing in Islam has to be in line with the ultimate goal of human creation: "And I did not create the jinn and mankind except to worship Me" (Quran 51:56). This principle shows that a home has to be a place where worship and obedience to Allah are conducted.

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### Acknowledgments

The Research Team would like to thank the Directorate of Research and Community Service, Directorate General of Research and Development, Ministry of Higher Education, Science, and Technology, for the 2025 Fiscal Year, for receiving a Research Budget for Spatial and Socio-Religious Characteristics of Muhammadiyah Islamic Housing in Malang City. The team also extends sincere gratitude to Muhammadiyah, Institut Teknologi dan Bisnis Ahmad Dahlan Lamongan, Muhammadiyah Residents and Sympathizers in Karangbesuki, and all parties involved for their support and valuable contributions to this research.

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