The Interrelationship Between Spatial Organization, Social Interaction and Landscape Setting of the Homestay Towards Islamic Built Environment

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Abstract
With the emergence of homestay programmed, Malaysia as a multi-racial country offers a golden opportunity for tourist to experience different cultures from different races. However, the homestay programmed offered does not implement the Shariah Compliant and introduce to the outsiders about the Islamic way of life as a Muslim country. Most of the homestay offer the guest to stay with the host's family members without determining the space limitation within the house between the guest and host. Therefore, this research explores the complication exist in Muslim homestay. The issue about the spatial organization, space limitation, social interaction (ikhtilat) and landscape setting of the homestay will be identified and solved by implementing Shariah compliant. The selected homestay can be categorized as moderate in practicing the Shariah-compliant. In conclusion, the homestay providers are encouraged to apply and practice a Muslim-friendly and Shariah Compliant homestay system towards guests.
Keywords: Cultural-Based Homestay, Islamic Built Environment, Muslim Friendly Tourism

Introduction
In 1988, the homestay programmed has been introduced and become the iconic tourism accommodation that highlighting Malaysia cultural and traditional ways of life. The homestay programmed cannot be classified as a lodging facility as it involves cultural and economic activities. According to Hamzah (2010), different countries have different definition and concept of homestay accommodation. It is claimed the homestay programme in Australia is known as farm stay; Japan and South Korea for an educational homestay; South Africa for a

leisure stay; Canada for cultural and heritage homestay; the USA for agriculture and educational homestay and Singapore for an urban homestay. According to Peterson (2004), the Malaysian homestay is differing from other countries definitions and concepts. The process of learning Malay culture is much fun by trying out the variety of foods and cultural activities such as traditional dances and music performances. Guests are staying with operator's family members and learn directly or indirectly from each other by exchanging culture, tradition, and lifestyle. Thus, the concept of homestay in Malaysia can be defined as a system of providing an accommodation to paying guests and living with the host family to experience the lifestyle of the local community in a certain period of time. However, the question arising is the homestay in Malaysia fulfill the needs of the guest by implementing the Shariah Compliant and Islamic Built Environment criteria. It is because most of the homestay does not concern about the proper way of providing services to the guest, especially for Muslim.

Methodology
On-site Observation
On-site observation is done to study the design elements, spatial organization and landscape setting of the homestay. Information is obtained through observation and case studies in existing homestay that may or may not follow shari'ah compliant regulations. According to Oranratmanee (2009), there are two types of spatial arrangement for homestays. The first type is living together with the host family in the same house like in Kg. Pantai Suri, Tumpat. The second form of spatial arrangement is placing the area for guest outside the house like in Cikgu Garden Chalet, Kota Bahru.

Interviews
The interviews were conducted with experienced individuals from design backgrounds based on the individual's design solution tactics, opinions, space planning and layout ideas. Unstructured interviews were conducted informally with the host and the language used is the local dialect (Kelantan dialect).

Secondary Data
Two categories of collecting data that are primary data and secondary data were used. For primary data, the information of the selected homestay was collected through interview with the guest and the host and observation through a photograph. Secondary data was collected through different means and sources, that are taken directly or indirectly from books, journals, reports, articles and guidelines. This method is used throughout the study period. The documents are used as preliminary study as to get an overview of the subject studied, then being used again to strengthen and complement the data acquired from interview and observation conducted. The collection of information covered the spaces inside and outside of the homestay, the landscape setting of the homestay, the facilities, and services provided by the host and lastly the Islamic built environment of the homestay itself.

Data Analysis
After the checklist was updated and recorded as in the Table 1, the collected data were analyzed in details, and the results were presented accordingly. The data was analyzed based on the maqasid shari'ah principles which include three stages of human welfare namely: 1) dharuriyyah (necessity), 2) hajiyyah (needs) and 3) tahsiniyyah (complimentary).

Table 1
The criteria checklist that needs to be studied by the researcher

Criteria	Inventory
Homestay	-The location and accessibility -The character of the homestay -The quality of the facilities and services provided -The environment/landscape setting of the homestay
Culture services	-Focus on Kelantanese and culture services towards their guests
Islamic built environment	-The spaces limitation for guest and the host within the house -The "Ikhtilat" (social interaction) between the guest and the owner of the homestay

Data Analysis and Discussion
        There were two case studies that have been selected according to the different spatial organization of homestay. Both sites chosen are located at Kelantan which are Kampung Pantai Suri, Tumpat and Cikgu garden Chalet, Kota Bharu.

1)   Kampung Suri, Tumpat, Kelantan
Kampung Suri is located in the district of Tumpat and it was known as a fishing community. The village is surrounded by 30 small islands and it can be reached by using boat along the Kelantan River which takes about 20 minutes. The village consist of 70 houses and 20 of them are selected as homestay operators. The village houses were mostly used timber structure and the transportation used in the village are a motorcycle and by walking. The environment of the village is very casual relaxing and surrounded by coconut trees as the only suitable plant that can live in the village. As a fishing village community, most of the villagers own their small sampan (boat) to travel to the city and move from one island to another. The small island has no playground or playing field for children. They used to travel by boat every day to Kota Bharu for daily routines such as school or working. This village applies the concept of living together with the host family in the same house

2)   Cikgu Garden Chalet, Kota Bharu
Cikgu Garden Chalet is a pristine village with manicured gardens in the middle of rural Kota Bharu. The area consists of two houses which are main house accommodated by the host family and a small house accommodate for the guest. The area was named as "cikgu" because of the owner of the house was a pensions teacher and the house was surrounded with a small mangosteen orchard and variety of flower that make it looks like a traditional house in a small garden. Both of the houses were built using timber structure that illustrated the traditional element suitable with the theme of Malay concept houses. The area was surrounded by the tourism product activities which are "batik product making" and traditional foods. The environment of the village offers a very peaceful and kampong style surrounding to tourists.

External complication 1

External complication 3

Internal complication 2

Figure 1: Inventory map on Kg. Pantai Suri, Tumpat

Issues and challenges at Kg Suri:

i.   The windows and door are widely opened which can make host activities and aurah of the guest and host are visible to outsiders.

ii.   The safety of the host and the guest are not at the satisfied level because the windows are not secured with grills for protection.

iii.   The house is located near to the main road which can increase the rate of crime.

iv.   The waqaf is located near to guest room and aurah of the guest are visible to those who are sitting at the waqaf. The windows are not secured with the grills for protection.

v.   The distance between the bathroom to host rooms are quite far which can create an improper sight to guest if the host is heading to their rooms after taking shower and not fully covering their aurah.

vi.   Inadequate spaces in guest rooms for two persons to perform their daily prayer.

Issues and challenges at Cikgu Garden Chalet:

i.   The guest room is located near to the main road and the windows are not protected with grills which bring dangerous to the guest.

ii.   The guest's aurah and activities are visible to the outsiders from the main roads as the existing shrubs are not high enough to act as a screen.

iii.   The distance between the guest room and veranda of the host's house is quite close without screening which exposed the guest's activities to the host.

iv.   The space provided between the beds is not enough for two persons to perform their daily prayers.

v.   The distance of the bathroom and the host rooms are quite far which can create an improper sight to the guest in the living room if the host is heading to their rooms after taking shower and not fully covering their aurah.

Internal complication 1

Figure 2. Inventory map on Cikgu Garden Chalet, Kota Bharu

Design Recommendation For Both Sites
The recommendation involved the elements in the homestay itself and its surrounding in order to achieve a homestay that comply to Shariah or Muslim friendly.
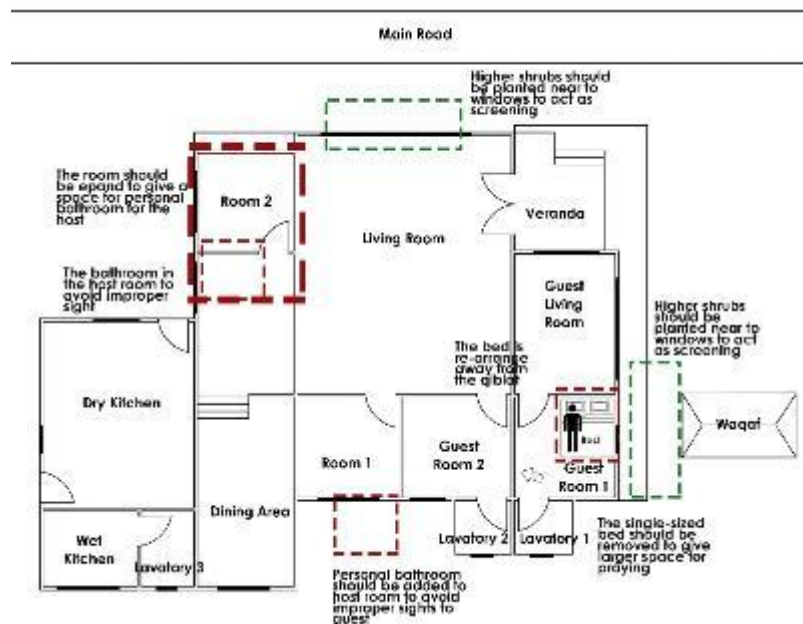

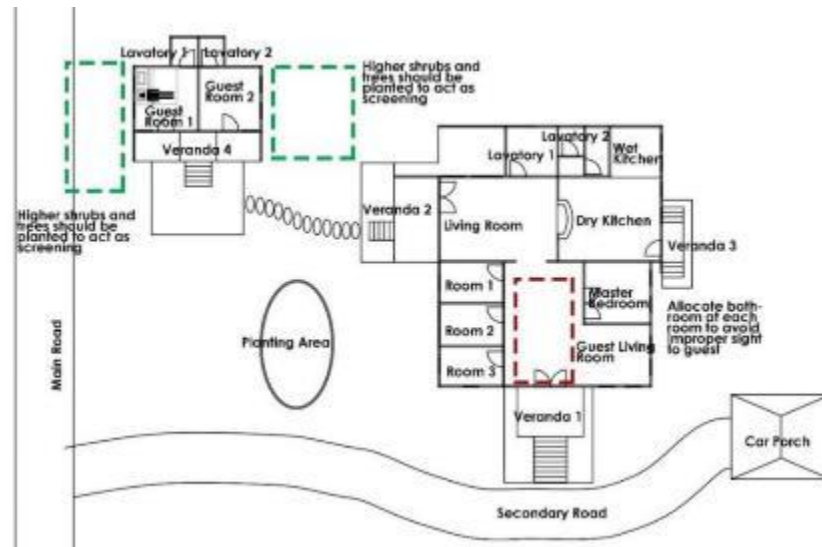Figure 3. Recommendations at Kg Pantai Suri, Tumpat

Figure 4. Recommendations at Cikgu Garden Chalet, Kota Bharu

Table 2
Summary of design recommendations for both homestays

Criteria	Islamic Built Environment Issue
Spatial organization	-Separate space for guest and host. -Each guest room should provide a personal bathroom -Each guest room should provide adequate space for praying. -The host should limit the circulation of the guest in their house
Social Interaction	-Separate guest with a different gender of host's family members during having a meal. -The host should cover her aurah during their stay
Facilities and Services	-The host should provide toiletries for the guest -The host should provide telekung for muslimah guest. -The position of the bed should face away from the qiblat. -The cleanliness of the house should be managed by the host -The host of homestay Kg. Pantai Suri should provide safety jacket when riding a speedboat. -The host of homestay Kg. Pantai Suri should allocate barrier at the swampy area -The host of Cikgu Garden Chalet should provide signage on the main road.
Landscape Setting	-The host should plant higher shrubs between waqaf and guest house for screening at Kg. Pantai Suri, Tumpat. -The host of homestay Kg. Pantai Suri should beautify their homestay with shady trees. -The host should plant higher shrubs between the main road and guest room 1 as well as between veranda and guest room 2 at Cikgu Garden Chalet, Kota Bharu

Throughout the discussion, the issues of the homestay have been emphasized which involves the spatial organization, the space limitation, social interaction and landscape setting of the house. Those factors are needed to be considered in order to achieve Islamic Built Environment. In the context of the spatial organization, the host needs to consider the space that is provided for the guest fulfill the need as a Muslim in term of their privacy, aurah and their ibadah. Space limitation and social interaction are also have been analyzed to highlight ikhtilat between the guest and host.

Conclusion

The main purpose of the homestay is providing an accommodation and excellent services to the guest. The demand for the good homestay has increased into the unexpected level. Therefore, the homestay provider should consider the needs of all range of the tourists, especially for Muslim. The host should relate all the aspect of our life to Islamic principles in order to fulfill the needs of a Muslim guest. It is to ensure that the services provided following the requirement as a Muslim that is practicing the Islamic way of life. In order to achieve Islamic Built Environment in homestay programmed, the criteria which comply to Shariah or Muslim friendly should be considered and implemented. The criteria that have been emphasized in this research are the spatial organization and space limitation between the host and guest within the house, the social interaction (ikhtilat) between them and landscape setting around the homestay. The homestays that implemented Shariah Compliant will enhance the quality of the homestay and give comfort to the Muslim users. In conclusion, the application of Islamic built environment criteria is needed in order to create a Muslim-friendly homestay.

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