The Common Room Design of Islamic Boarding School: A Preliminary Research in Yogyakarta Islamic Boarding School

Nensi Golda Yuli, Sri Haningsih, and Radhika Adikrishna
Department of Architecture, Faculty of Civil Engineering and Planning, Islamic University of Indonesia
Department of Tarbiyah, Faculty of Islamic Religion Studies, Islamic University of Indonesia
Department of Architecture, Faculty of Civil Engineering and Planning, Islamic University of Indonesia

Abstract— Islamic boarding school as an institution that carries the noble goal as a printer Muslim scholars in the 5 (five) years has been experiencing image’s degradation due to a series of terrorism incidents in Indonesia. Many things need to be straightened related to educational activities which are implemented in Pondok pesantren, including to provide the facilities for its implementation. Common room in a boarding school is a vital area in the learning process between educators and students cottage, and between the area of interaction with the lodge of the surrounding community. This article is related to how an early exposure to common space in a boarding school can affect user behavior. This paper is a result from research series of boarding schools that have a long-term goal to find a shared space model based on local cultural aspects in the context of teaching at the Islamic education system of the actual (pure). The specific goal of this research is aimed to provide the standard of facilities development in Islamic boarding schools that is able to accommodate the time and to eliminate the incidence of deviant behavior of the students who are educated within and the anticipation to the radical movements implicated in the lodge.

Index Term— common room, boarding schools, Islamic education, students behaviour

I. INTRODUCTION

The movement of terrorism is a closed movement that causes remarkable effects on all aspects of life. There are about 3500 worshippers in Indonesia, which indicated entry in the movement of terrorism (TV One Wednesday, May 12, 2010). Potential target of this movement is precisely 3,085,078 16,972 students who study in boarding schools (here in after referred as ponpes) in Indonesia (DepagRI, 2009). So in reality, a series of bombings has cornered ponpes as the proliferation of terrorist activities (Zada, 2008) and received much criticism as an institution which “hamper” the progress of Islam. In fact ponpes is the oldest educational activities in Indonesia since 700 years ago (Joseph, 2009) which charged local genius and non-violence. From this fact, gradually re-

integrated education is needed to minimalize radical movement because it is impossible fight frontally only through the mechanism of arrest.

Controversy about ponpes has been placed as an institution that was important enough to always be considered because of political and cultural contributions to the nation (Joseph, 2009). Positive outlook will put the controversy as an opportunity to strengthen the role of ponpes itself. Education in traditional ponpes is very well oriented to God value. While the semi-modern and modern ponpes is experiencing a paradigm shift, the chaplain is thinking about the balance of the progress agencies which are starting to realize ponpes physical arrangement for the success of the students learning. One of them is a common space that becomes the medium of interaction for all of the components in pesantren (chaplain, students, administrators ponpes, and Kyai).

The existence of a common space as a vital area of pre-survey was conducted in Sunan Pandanaran Ponpes Sleman, Al-Munawir Ponpes Krapyak - Ponpes salafiyah in Bantul and Mlangi Ponpes Sleman are still far from the standard of education. All three together do not have adequate space to be a modest room on the front porch, as the result, the learning process less favorable. In the event of deviant behavior of students, one of which affected the movement of terrorism, which cannot be controlled completely. In addition, there are also suspected to find some mistakes that have been entrenched in their curricula so that the cottage needs to be reviewed and evaluated for being taught terrorism and violence (Subkhan, 2008). Specialized and in-depth study of the condition of common space based on local genius important in order not to be easily influenced by the activities of the terrorist movement and result in deviant behavior in the santri.

In general, the research aims to create a common room model based on the boarding school local genius in the anticipation of deviant behavior and the influence of terrorist movements. In particular, this study aims to:

A. Know the general condition of the boarding school at 3 (three) types: a modern, semi modern and ancient (salaf) in Yogyakarta, including:

1. Principles of Islamic education
2. Curriculum and educational activities carried on in ponpes
3. Description of physical facilities on the 3 types ponpes

This work was supported in part by Competitive Grant of Directorate General of Higher Education of Republic Indonesia 2010.
Nensi Golda Yuli is the researcher and academic staff at Department of Architecture, Islamic University of Indonesia(corresponding author to provide e-mail:ensi_golda@yahoo.co.id / nensi@uii.ac.id).
Sri Haningsih is the researcher and academic staff at Department of Tarbiyah, Faculty of Islamic Religion Studies, Islamic University of Indonesia (e-mail: srihaningsih@faii.uii.ac.id).
Radhika Adikrishna is the research assistant at Department of Architecture, Islamic University of Indonesia(e-mail: r_adikrishna12@yahoo.com)
B. Know the tendency of the potential for deviant behavior in the cabin due to the presence of students common room, including:
1. Conducting interviews with stakeholders (heads of the cottage, teachers / religious teachers, students, and administrators)
2. Conducting a phenomenological exploration of the behavior of students

C. Map the common space in 3 (three) types of ponpes

D. Conduct joint planning process model of space-based ponpes local genius, including:
1. Identifying a shared space in the 3 (three) types ponpes
2. Performing site selection for the pilot project ponpes modeling based on an agreement with stakeholders
3. Planning the joint space position at the selected location in accordance with the agreement
4. The discussion of the plan position of the space together with stakeholders
5. The discussion of the concept of shared space design using participatory design methods
6. Designing a model with room
7. The discussion space model together with stakeholders and the respondents selected a limited basis
8. Preparing of the final report together with the design of space-based in Yogyakarta ponpes local genius

II. RESEARCH URGENCY
The research conducted on ponpes mostly only see the curriculum and activities at the lodge (Streenbik, 1991; Haryanto, 1994; Mastuhi, 1994; Kuwato and Sugiyanto, 1977; Ma'sum, 1979; Munawaroh, 1979; Pearl, 1984; Hendardi jati, 1988; Purwanti, 1993; Yuwono, 1980; Rahayu, 2005) and its influence on social and political conditions in Indonesia alone (Muchtaram, 2002 and Horikoshi, 1987), without ever seeing the physical condition of ponpes that accommodate those activities. Some initial studies on the influence of the existence of the social environment surrounding Ponpes are done only at the level of scientific paradigm of one field only (Yuli, 2007; Yuli, 2009; Walsh, 2002), not to do an interdisciplinary study between Islamic education in ponpes and standards of physical facilities shared space through architecture design perspective.

Behavior that is considered to be deviant by some people came from the wrong design of the facilities within the cottage itself, particularly the design of the space together, as a vessel that will shape the behavioral patterns of students. Architectural design can be one of the facilitators of behavior, but also can be a barrier to the occurrence of behavior (Laurens, 2005:1). Common space plays an important role in the formation of behavior because that is where the possibility of potential abuse of the meaning of learning and studying Islam was begun.

Having a suspicion that the layout of a common space and facilities allocated in the hut was never designed from scratch as an area that could raise awareness of good behavior for students and not based on local genius where the hut is located. The design of common space is also not resilient to the effects of tangible movement radicalism terrorism. A common space must meet the aspects (Bunschoten, 2002:6): (1) Health and decent life, (2) The opening of knowledge, (3) The conditioned to reduce conflict, stimulate users to be tolerant and solidarity, as well as (4) non-material benefits.

In instructional need initiated the design of a common space that accommodates ponpes education and local genius pure Islam as practiced in Africa, where local cultural traditions to be the spearhead in building a facility for the people of Islam in order to minimize the influence of anti-Muslim and the supposed radicalism of Islamic institutions. French state has also implemented local religious traditions of the policies taken for the benefit of modern understanding of Islam, one implementation is to create a shared space in the mosque in the area of the dominant culture has religious value (Maussen, 2007).

Many things can be judged by bare eyes as shacklesness of young people in a common room that do not have a humanistic side and unable to follow the times. Pupil’s lodge as the younger generation who are at the age of curiously, impressive age symptoms, are no longer able to perform the learning process only in a minimal space with the conservative response to technological progress in the sober condition.

Looking generally, living together in boarding school does not present a picture of a more inclusive space friendly for both students cottage and the surrounding environment. This result in an exclusive view from the outside, so the activity is closed and they cannot easily get access to the activities in it, causing long run lodge is branded as a militant religious group-forming institutions.

As a way out of terrorism, international world really needs a policy grounded on cultural empathy, understanding of multilateral, consensus about the limits of desire, values and expectations which are disseminated at international level. The culture’s peace process to absorb shocks of terrorism can also be done through a dialogue of respect and mutually beneficial cooperation and a more realistic understanding of the opportunities and consequences that will arise from building up defense base that comes to the peace culture (Simbar, 2008).

The dynamics that occur in the government, in this case the Ministry of Religious Affairs, to the world of boarding schools today are preparing the guide and the official reference implementation of boarding because of the fact that boarding schools are spread out all over Indonesia, but in terms of curriculum, they still walk alone (Joseph, 2009). However, if the impact of standardization will be realized in the uniformity of the education system and the uniformity of physical facilities in schools, the basic nature of boarding schools that contextual to the surrounding environment will be lost.

Along with this aim, the policy will be created as a reference implementation of the ponpes activities standardization and common room facilities design must consider the actual ponpes local genius and take into consideration the contemporary issues faced by ponpes, particularly the threat of terrorism that implicated the influence of movement in the society.
III. LITERATURE REVIEW

Geertz said to be a boarding school where the Koran and study religion filled by the students (Geertz, 2009). Furthermore, the boarding school by ancient societies regarded as a bastion of moral life and the students who live in it is believed by almost all Muslims (Asfar, 2003). As a vital part of Islamic tradition, the fundamental philosophy of education in boarding schools refuses any relationship related to violence. Pesantren is the most essential part that produces the Muslim community, but the external influence from government and private operations will change the type of function that follows traditional Islamic boarding schools (Khan, 2009). Thus the state is not directly involving schools in regional conflicts and domestic politics.

Eduational System in Islamic Boarding School

According to Islamic educational experts, indigenous forms of education which are boarding schools that have lived and occurred in Indonesian culture since pre-historic times, and then continued in the Hindu-Buddhist and Islamic cultures are forwarded at the time. Madrasah is a form of classical education that entered Indonesia in line with the current Islamic modernization (Tilaar, 2004: 151).

Boarding schools (pesantren or pondok pesantren (ponpes)) today can be distinguished into two types, namely traditional boarding schools and modern schools. Traditional pesantren education system is often called salafi system. The systems keep the books of Islamic teaching as the core of classical education at the seminary. Modern boarding school is an education system that seeks to integrate fully the traditional system and the formal school system (such as madrassas). The purpose of the modernization process of boarding schools are trying to perfect the existing system of Islamic education at the seminary. Lately the boarding schools have the new tendencies in order to renovate the system that had been used. The changes that can be seen in modern boarding schools including: the people in ponpes aware and familiar with modern scientific methodology, more open for the development outside of him, diversified programs and activities in schools which are more open and spacious, and they work as a center for community development (Hasbullah, 1999: 155).

Some research and studies that have been done about boarding schools, for instance: First, a research that examines the dynamics of pesantren in response to race issues, with a variety of typologies (Burhanudin and Afriyanti, 2006) stated that each school has their own characteristics, some are traditional, some are moderate and some are radical. The response of pesantren and madrasah in general is, because there are changes in policy since the 1970s and new opportunities such as implied in the new paradigm of national education, Islamic education institutions have the opportunity and challenges with regard to the type of education that can be selected and organized, namely:

(1) education centered on tafaqquh fi al-Deen, like the one in the pesantren tradition in pre-modernity (salafiyyah), with a curriculum that include almost all of the religious knowledge

(2) the curriculum of madrasah Education and Religious Affairs, which any originally known as a "religious education plus general", but with any equivalence as outlined Law. 2 Year 1989 on National Education System and Law. 20 About the National Education System, it is essentially a "public school characterized by religion"

(3) Islamic School "plus" or "superior" who follow the Ministry of Education curriculum, which is basically the "general education plus religion"

(4) Educational skills (vocational training).

The four types of options that can be carried out by certain Islamic educational institution or a substantial part or whole in one particular institution of Islamic education. The fourth choice are implicitly accommodate almost all the expectations of society to Islamic education, as follows:

(1) The main hope is for Islamic educational institutions as a whole remains very crucial role in three main topics, as follows: (a) transmission of the sciences and knowledge of Islam, (b) Maintenance of the Islamic tradition, (c) Reproduction (candidates) scholars.

(2) The second expectation is that students are not only aware of religious knowledge, but also common knowledge.

(3) The third expectation is that learners have the skills, expertise or life skills which in turn can have jobs, as demanded in the era of globalization.

Second, research on schools as a historical roots of Islamic education in Indonesia in the form (Srihaningsih, 2008). This study also suggests the existence of more boarding schools, madrasah and Islamic schools, boarding schools and the renewal of the strategic role of repositioning the role of pesantren, madrasah and Islamic schools. Pesantren in the view of Indonesian researchers considered a native Indonesian education system, yet other information to prove that the pesantren education system is an adaptation of the educational system which was previously developed

Third, the proposed research model of humanistic education is heavily influenced thinking indirectly Paolo Frier (Mas'ud, 2003). Described depthly on how to improve the quality of contemporary Islamic education, rejecting all forms of dichotomy. With the concept of religious humanism, as long as this world of Islamic education is more oriented to the concept of 'abdullah from the khilafatullah and hablum minallah of the hablum minannas khalifatullah has resulted in neglect of the formulation in education. This study, see Islamic education historically and generate new concepts to eliminate the dichotomy within the Islamic education system.

With the birth of Law. 20 Year 2003 on National Education System, it has given fresh air for Islamic education, especially in the archipelago boarding schools, boarding schools have been entered as an integral part in the National Education System. Number of pesantren in Indonesia based on directory data, 2005 has reached 14,656 with the number of 3,369,103 students (Ministry of Religious Affairs of Indonesia, 2007: iii). With the inclusion of boarding schools in the National Education System, the traditional education is now growing rapidly, even the progress was not described previously.
From the number of boarding schools that reach 14,656 until now continues it to grow and can it be grouped into three kinds of style typology. First, the traditional Islamic boarding schools that have achieved 9105 style boarding schools (62%). Second, modern style boarding schools that have achieved 1172 boarding schools (8%). Third, the boarding school which is a blend of traditional and modern style reached 4379 schools (30%). Based on the above data, 62% of the number of traditional-style boarding school is still quite dominant. Based on the results of initial observations about the boarding schools that registered at the Ministry of Religious Affairs in Yogyakarta Special Region, there are in total 8 boarding schools, namely:

1. Ihsan Pesantren Al-Ihsan, Sleman,
2. Pesantren Al-Munawir, Krapyak
3. An-Nur Islamic School, Bantul
4. School Fauzul Muslimin, Kotagede
5. Pesantren Nurul Jannah, Kulon Progo
6. Pesantren P. Diponegoro, Mantrieron
7. School Raudlotul Fathah, Bantul, and
8. School Pandan Aran, chose Sleman

Previous studies on the physical concept of boarding schools (Ghazali, 2003) discusses the idea of environment and development as well as the concept of boarding schools both theoretically and practically which is associated with a factual analysis of the development environment in the community by boarding an-Nuqoyah Guluk-Guluk Sumenep

### Boarding Schools, Behavior Deviations, and The Effect of Terrorism Movement

The movement of terrorism is a mistaken understanding of the manifestation of Islamic Jihad, which is interpreted as a frontal in the war against a different class of ideology (Shaban, 2009). It is also currently believed to have an inclusive Islamic powerless against radical groups tangible terrorism (Sirri, 2003). Deep pressure between Muslim and Western world that reflected the belief of the Muslim world as a field of terrorism led to the vast gulf of mutual blame. Gap should be bridged the culture (Berkey, 1992).

Islamic education in his native concentrated on coaching faith, Islam and ihsan, which includes the guidance: psychological, birth and social relationship. Mental aspect more than behavioral touched on Islamic education. (Feisal, 1995). At the age of early adolescence, students tend to act in his own cabin to pursue learning skills without the need for guidance from adults, including parents, easy to practice the behavior obtained from peers. Another thing is the identity crisis and has intrapersonal intelligence, such as: showing off skill independently, giving a strong reaction to the response to the controversy, confidence is high, living life like privacy, glad to be alone to do something. (Razali, 2003). Psychological tendencies, in fact, become the beginning of why students cottage is very vulnerable to the negative things that will result in deviant behavior and influence of radical movements that go into ponpes including terrorism.

Actually, young people/teenagers that have been contaminated by the stress due to the influence of terrorist movements can only be reduced if the level of stress in intensive care by the family with family values embedded approach (Shamai and Kimhi, 2007). It is rarely taken into account in handling terrorists because the response of indirectly lead to a community punishment and judicial agencies. So the purpose of rehabilitation of deviant behavior which is rarely experienced by students can succeed and save them from the trap of terrorism. Because students will identify the negative and positive aspects of experience, and they also identify a strategy for anticipating the effects degatif to be received (Panelli, Nairn, Atwool, McCormack, 2002).

### Common space in Boarding Schools

As the theory mentioned in the Qur’an, it revealed the existence of environmental compatibility and / or spatial models in ecological systems are essentially describing the problem as follows:

1. The change of day and night
2. Regularity weather
3. The linkage between the sea and the sail
4. The linkage between the ship and the needs of mankind
5. The link between rainfall and soil fertility, plant seeds and animals
6. The linkage between the wind and cause the rain clouds
7. The phenomenon of the above as an indication of the existence of creation and creator
8. God as a main control

Architecture, design, and planning reflect the symbol of history, politics and social construction in the common room (scarpi, 2003). Common space must also begin with a design that is rooted in the habits of users that can be used effectively and also to improve the quality of education students who are in it (Hansen, 2007). The creation of space will bring the spirit of the individual, reflecting expectations of an entity, on the one side of the room will be able to generate enthusiasm for the creation of an impression for each other adjacent to the user who was there. Space to describe human experience, should be designed to be able to accept people with a better reception than alienate people. (Platt, 2005). An environmental education became a vital and crucial to take into consideration for the educational curriculum. Individuals and intuition can be collaborated into a common space designed using aspects (Abu-Hola, 2009):

- the sustainability of the values of local genius;
- consideration the national aspects
- consideration the global circumstances.

Common space would be easier to grow following the wave of globalization when many are designed with consideration of incorporating elements of local art where ponpes is located. Because the art in this case can be the bridge that is more moderate to radical teachings, so that consideration of local art will be able to ward off the influence of terrorism and deviant behavior in students (Winet, 2009).

The process of acculturation will be happening in the room with an educational institution with a carrying value of localities into the design, as the process of acculturation and
harmonization has been done in China against the Islamic educational institutions. Studies show that the existence of a shared space that was designed based on the value of Chinese culture on the Islamic school turned out a solution together in harmony. In addition, Islamic education in China also include local curriculum China for the purpose of harmonization can be realized through a shared space in Islamic schools (Berlie, 2010). 

The concept of shared space design in ponpes wherever possible to accommodate the physical facilities that respond to the complexity of inter-networking, namely: social, cultural, and political influence will likely face (Mazawi, 2008). Thus, in implementing the idea of a third draft to the above must be able to be displayed in a tangible and intangible for the resulting design solutions right on target.

Local Genius of boarding school in Yogyakarta

Cultural restrictions do not trigger changes in ideology and religious attitudes of young people (students), more over the conditions that led to that diversity is something that is very simple, so it is not to become a top priority for young people (Uecker, Regnereus, Vaaler, 2007). Person's spiritual experience gained from these people's capacity to regulate and accept the events that happened and how the assessment of their natural perception of life on earth (Atchley, 2008). How young children, who in this case students, spends their time in the entire activity that they would live quite dependent on the surrounding environment that shape it. Implications of cultural orientation towards student’s activity. Activities that can be done everyday mediate relationship between cultural orientation and development of students as well as the values that will be generated (McHale, 2009). In other words cultural orientation will affect the activities of students and environmental activities.

A local genius which has been long rooted in the vicinity of schools is leading a decent potentional applied to the students. Localities which materialized into the culture cannot be avoided because it is important for each institution to provide guidelines for implementing cultural education as a form of response to the phenomenon of radicalism (Hammer, 2009). 

IV. RESEARCH METHOD

This is a field research (grounded research) by looking at the existing condition on 3 (three) types of huts in Yogyakarta, as for the stages of research in detail as follows:

1. Data collection methods

Data collection will be done in two ways:

First, participatory observation (participant observation), the data collection was done by observing with the direct involvement of the objects observed and systematically recorded the phenomena to be investigated (Surakhammad, 1991: 132). The data will be obtained with this method is to explore the dynamics of pesantren animated by the spirit of struggle, sincerity and simplicity. The existing condition figured by take the sample of regular and incidental activities in different time. The aim of this technic is to get many consideration about the common room use in ponpes. The data also captured from ramadhan event too in each type. The ramadhan events is the special moment in ponpes with many agendas and activities that will not find in other months.

Second, the interviews, which collect data from informants in more depth. By using interview guidelines that had been prepared, the researcher met the research informants, the head of boarding schools, the teachers / cleric as policy makers and implementers of learning processes in schools and students in the lodge. The interview will conduct to get the perception from the stake holder about the existence of the Ponpes. Interview use questionare technic that delivered using random technic.

2. Analytical methods

Based on the nature of the data collected, the data analysis method is used qualitatively. This analysis is done by connecting the data so that it will be known a causal relationship (causal relationship), the correlation (relationship of mutual influence) and the linear relation (the influence of a single data against other data). Patterns of thinking used in this analysis is the pattern of induction, a thinking process that begins with specific observations for the later conclusion of a general nature (Bahtiar, 1997: 3).

<table>
<thead>
<tr>
<th>N o.</th>
<th>Type of Data</th>
<th>The way of gathering</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Primary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a.</td>
<td>Existing condition in three type of Islamic Boarding School (IBS)</td>
<td>Site observation</td>
<td>Site</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Interview</td>
<td>Kyas, students, and teacher in IBS</td>
</tr>
<tr>
<td>b.</td>
<td>Community and stake holders perception to the IBS</td>
<td>Interview</td>
<td>Communities dan Stakeholders</td>
</tr>
<tr>
<td>2.</td>
<td>Secondary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a.</td>
<td>Related Study</td>
<td>Literature studies</td>
<td>Conventional library and online;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Department of Religion</td>
</tr>
<tr>
<td>b.</td>
<td>Literature</td>
<td>Literature studies</td>
<td>Library and institutional surveys.</td>
</tr>
<tr>
<td>c.</td>
<td>Regulation</td>
<td>Literature studies</td>
<td>Conventional library and online;</td>
</tr>
</tbody>
</table>

Table I: List of Data and the way of gathering
V. PRELIMINARY SURVEY IN YOGYAKARTA BOARDING SCHOOL

Three education systems of Islamic boarding affected to the common room type. Each type faces space characteristic and pupil’s behavior.

Common Room in Traditional Islamic Boarding School (IBS)

Common rooms in Traditional Islamic Boarding School are built from primordial space which use Kyai’s (head of IBS) house. Public rooms in that house are designed as a multifunctional room. It can be a room for receiving guest, family gathering space and also Islamic teaching room for the santri (students in Islamic Boarding School).

Common Room in Semi Modern Islamic Boarding School

In semi modern Islamic Boarding School, there are specific rooms used for common room and study room. In this room all students are able to interact with Kyai, IBS’s teacher and also with the neighbours.

In traditional boarding school, many activities centers in the mosque. In it, the pupils, the Kyai, and the teacher hold the religious activities, such as : sholat (pray), reading the Holy Al Qur’an and hearing the ceramah (Islamic public speaking). And the mosque is the first space in the institution that they have. Traditionally, all the activities held in Kyai’s house in the first time. When the participants add in numbers and the house wouldn’t be representative for many people, The Kyai begins to develop his area. In many cases, the parents of the ponpes students bought the land/area near the Kyai’s house to ponpes’s development. There was not profit oriented in this case, because they only thank the Kyai who has been taught their children. The free land named “tanah wakaf”. The consequention from this existing condition is many land near the Ponpes bought as tanah wakaf and the person who has that land should be sold it with the awareness for the Ponpes development.

In the semi modern boarding school, the Kyai usually makes a planning first about the area, called masterplan model. In Yogyakarta, the sample of semi modern boarding school built their building based the masterplan. But it is not the restricted rules, they also consider the increasingly of students in every year. Beside has the masterplan, the development begins to calculate the building quality both for men and women student. As the result of the site exploration, the research has viewed the facilities for women students better than men students. Same with the traditional boarding school, The mosque is a vocal point area, but not as the center point for many activities. The mosque mostly use for religious activities, i.e: pray, reading The Holy Al Qur’an and Islamic public speaking. They have divided room for religious and study material activities like in the state school.
In community context, the modern type is more inclusive than traditional and semi modern. There are borderless in there for interaction with the neighborhood communities. The communities are also accessible to participate in the pones activities. In traditional, sometimes the communities have a little access to know about the activities and have the shame and afraid feeling to participated. In semi modern, only in religious activities they can accessible to look into the institution, but in the other activities they have limited access.

Common Room in Modern Islamic Boarding School

In modern IBS, common rooms are used only for interaction activity between santris (students). They only use common room as the facility for leisure and games. In this type, the common rooms have the many level activities, i.e : rooms for santri’s privat activities, rooms for study, rooms for leisure, and room for incidental moment, and also rooms for religious activities. It differs from the traditional model which many rooms have the multifunction task, in the modern institution, the numbers is less. If we compare it with the semi traditional model, the modern more internationally and government regulationary orientated in material.

VI. CONCLUSION

Different types of the Islamic Boarding School affected different behavior of the users, to increase and develop good educational system in it each type should be matched with the pupil’s growth and the technology development. There is no straight rule for the traditional, semi traditional or modern Islamic institution, but every institution should realize that the built environment, especially common room as the vital space
should be a vocal point area for the next generation. Physical space has an important role for the user behavior and characteristic. Deep exploration should be run in each IBS types to seek of the character of the common room. The exploration will be conducted to understand common room in Islamic institution generally. This research will be conducted to the improvement of the Islamic boarding school in Indonesia. The improvements will need in physical and non-physical aspect. In physical aspect, it will be need the improvement of the facilities, infrastructure and building design that supported cultural context. In non physical context, it will bee need the improvement in the curriculum evaluation. Without the synergy of these, and the awareness of the stake holder, the development of the Islamic Boarding school wouldn’t be happen and it would be decrease the institutional and educational quality.

ACKNOWLEDGMENT
This work was supported in part by the Directorate General of Higher Education of Indonesian Republic under Competitive Grant 2010.

REFERENCES
[13] Hansen, Mary. 2007. The Rosenwald Schools of the American South. Southern Quarterly Journal; Summer 2007; 44; 4; ProQuest Arts Module pg. 204
[24] Scarpaci, Joseph L . 2003. Architecture, design, and planning: Recent scholarship on modernity and publication. Latin American Research Review Journal; 2003; 38; 2; ProQuest Sociology.pg. 234
[31] Uecker, Jeremy E; Mark D Regnerus; Margaret L Vaaler. 2007. Losing My Religion: The Social Sources of Religious Decline in Early Adulthood. Social Forces Journal: Jun 2007; 85, 4; ProQuest Sociology pg. 1667