

## The Phenomenon of Worship: Seven Principles for Designing a Prayer Room at Home

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**Abstract:** *Worship is essential to every human being, but finding a house with a particular prayer room is still rare. This study seeks to capture the various phenomena of worship in the dwelling, consisting of intrinsic and extrinsic motivation. In general, the choice of space for prayer at home stems from intrinsic motivation from within. This research seeks to find extrinsic motivation, a characteristic of the environment that is then analyzed and compiled into design principles. This research was conducted using a qualitative grounded theory approach. The data were collected by distributing open questionnaires freely (non-random sampling). The data obtained from 192 respondents were analyzed using content analysis, which was carried out in three stages: open coding, axial coding, and selective coding. The investigation found seven (seven) designs for unique prayer rooms in the house. These principles include comfort, privacy, tranquilly, minimal distraction, flexibility, cleanliness, and closeness. This study also revealed that a particular room for worship could increase religious activities at home and interaction between family members in spiritual and religious aspects.*  
Keywords: Design principles, Home worshipping room, Worshipping at home, Worshipping phenomenon

**Abstrak:** Ibadah merupakan aspek esensial bagi setiap manusia, tetapi masih jarang dijumpai rumah yang memiliki ruang peribadatan khusus di dalamnya. Penelitian ini berusaha menangkap ragam fenomena beribadah di dalam hunian yang terdiri atas motivasi intrinsik dan ekstrinsik. Pada umumnya, pemilihan ruang untuk beribadah di rumah tinggal berangkat dari motivasi intrinsik yang bersifat dari dalam diri. Adapun penelitian ini berusaha menggali motivasi ekstrinsik yang merupakan karakteristik lingkungan yang kemudian dianalisis dan disusun menjadi prinsip-prinsip perancangan. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif grounded theory. Data dikumpulkan dengan cara penyebaran kuesioner daring terbuka yang dibagikan secara bebas (non-random sampling). Data 192 responden yang diperoleh dianalisis dengan cara content analysis, yang dilakukan dalam tiga tahap yaitu open coding, axial coding, serta selective coding. Hasil analisis menemukan bahwa terdapat 7 (tujuh) prinsip perancangan ruang khusus beribadah di dalam rumah., Prinsip tersebut terdiri atas kenyamanan, privasi, ketenangan, minim distraksi, keleluasaan, kebersihan, dan kedekatan. Dari penelitian ini, terungkap juga bahwa hadirnya ruangan khusus beribadah dapat meningkatkan aktivitas

keagamaan di rumah serta menambah interaksi antara anggota keluarga dalam aspek kerohanian serta religi.

*Kata Kunci:* Beribadah di rumah, fenomena beribadah, prinsip perancangan, ruang khusus beribadah

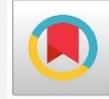
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## Introduction

Home is a basic human need to support a way of life and is much more than a shelter or physical structure (Rapoport, 2000). Of course, residential houses can accommodate various activities carried out by residents in them, including aspects of religiosity such as worship. The human relationship with space itself, as explained by Hall (1990), is divided into two, namely dimensional relationships (Anthropometrics) related to dimensions and psychological or emotional relationships (Proxemia) related to interactions.

Proxemic establishes a relationship between the individual and space based on convenience (Andalucia et al., 2018). Several factors affect comfort during worship, such as cleanliness (Andalucia et al., 2018; Kemalasari, 2015; Hoesin in Megayanti et al., 2015; Syamsiyah & Suharyani, 2013), lighting and room acoustics (Andalucia et al., 2018; Estika et al., 2017; Kemalasari, 2015; Hoesin in Megayanti et al., 2015; Syamsiyah & Suharyani, 2013). They are still based on the quality of the space that must be accommodated in worship places, such as mosques and churches. They have yet to be discussed which aspects can be considered when designing prayer rooms in residential homes.

The preference for choosing a place of worship has motivational implications

in it. Motivation in worship can be divided into two (Kholilurohmah, 2019), namely "intrinsic motivation", which comes from personal and does not require external stimulus and "extrinsic motivation", namely motivation that comes from outside the individual, which provides aspects of comfort as a driver. Several researchers have studied intrinsic motivation, such as Rafiudin et al. (2007), who stated that intrinsic motivation in worship includes the guidance of Allah SWT, obedience, heaven, and happiness. Similar to these results, Salamah, (2020) found that worship is based on motives such as believing in the Buddha, finding happiness, and finding peace. However, there has yet to be a specific study regarding extrinsic motivation during worship, especially at home. Similar studies still emphasize specific religious attributes originating from the teachings of that religion. Therefore, this study looks at the extrinsic motivation of worship space users from an interfaith perspective.

The output of this study will be in more detail and examine the extrinsic motivations for choosing a prayer room in the house regardless of religion. This research will look at the significance of choosing a prayer room for prayer partners and see the urgency of having a particular prayer room in a residential area. The hope is that this research will

produce valuable principles for designing a particular prayer room.

### Methods

This study uses a grounded theory approach. Grounded Theory is a qualitative research method that will issue principles and general information about the reality of the situation obtained from respondents (Creswell & Poth, 2022). The information obtained becomes data which is then analyzed, interpreted, and compiled as a hypothetical model.

The data collection method is carried out by way of a survey. It was distributed freely and as widely as possible (non-random sampling) using the online questionnaire method using the help of the Google form, which is widely distributed and free using the convenience sampling technique. (Wall Emerson, 2015) . The stages of distributing the questionnaire using the help of social media freely reach friends, family, colleagues and the community in general. The questionnaires began to be distributed in early September 2021 and lasted approximately one whole week. This questionnaire is not specific to particular religious institutions, age ranges, or groups of people living in an area or region. Data that can be collected from distributing questionnaires is 212 respondents, and data that can be processed from 192 respondents. It happens because several answers from respondents need to be more relevant to the questionnaire questions that have been distributed. Eliminating irrelevant data is used to increase the validity of the research results.

The respondents' origin was found to reside in various cities, regions, and provinces, such as Pangkalpinang, Yogyakarta, Bekasi and others. Respondents are individuals who have or have carried out worship activities at

home. The questionnaire results showed that the number of male respondents was 83 people (43%) and 109 women (57%). Four job categories dominate this questionnaire; students with a percentage of 46.4%, private employees at 31.3%, not working or not working at 13.5%, and Civil Servants (PNS) at 8.9%. In Table 1, we can see some examples of questions and the nature of the questions used in the questionnaire.

Table 1. Sample of questions

Question Category	Nature of Questions	Question
Respondent's data	<i>Open-Ended</i>	Domicile City
	<i>Close-Ended</i>	Age
Motivation	<i>Open-Ended</i>	Where do you worship when inside the house
		What is the reason for choosing this room?
		Who is your worship partner

Source: Analysis, 2022

According to Creswell & Poth (2022), there are three coding phases; open coding, axial coding, and selective coding. The open coding stage was carried out to find the categories of places of worship and the motivation to choose these places of worship. The stages of axial coding are carried out to reveal the coincidences of prayer rooms, motivations, and worship partners. The last stage, selective coding, was carried out to develop a hypothetical model for worship at home.

### Results and Discussions

The output of open coding consists of various categories, and the results of these categories are then grouped based on keywords representing meaning. Open coding was carried out on all the questionnaire results regarding the reasons for choosing a room as a place of

worship at home. This stage identifies respondents' answers based on the segments of meaning that have been stated explicitly. After the meaning segments have been identified, the next step is to provide keywords from each segment that have close meaning with the underlined meaning segments. An example of open coding is shown in table 2 below. The example shows the answers of the four respondents and the keywords (codes) representing the identified meaning segments of each answer.

Table 2. An example of open coding reasons for choosing a room at home as a place of worship

Question	Answer	Keywords
	"Because for me, it is more <u>comfortable and more focused without any disturbance.</u> "	<ul style="list-style-type: none"> <li>• Comfortable</li> <li>• Focus</li> <li>• No distractions</li> </ul>
The reason for choosing the current room as a place of worship?	"Private rooms are more <u>private</u> ; <u>coincidentally, there is no special prayer room at home.</u> "	<ul style="list-style-type: none"> <li>• private</li> <li>• There is no prayer room</li> </ul>
	"More <u>solemn, quiet, no passerby activity.</u> "	<ul style="list-style-type: none"> <li>• solemn</li> <li>• Calm</li> <li>• No traffic</li> </ul>
	" <u>Not far from the bed, the room has air conditioning, wide, not many people passing by.</u> "	<ul style="list-style-type: none"> <li>• Near</li> <li>• air conditioning</li> <li>• Wide</li> <li>• No traffic</li> </ul>

Source: Analysis Results, 2022

### Motivation for Choosing a Room

There are 31 keyword variations found from the results of open coding. Then they were grouped based on the closeness of the meaning of the motivation for choosing a room to worship at home. The results found that there were 12 motivations

underlying the respondents when choosing a prayer room (Appendix 1).

Based on those twelve motivations, it was found that convenience has a percentage of 24.5%, the most dominant motivation: and the second highest motivation, a percentage of 13.8%, namely privacy. Meanwhile, the motivation that is not dominant is safety by 2 (0.6%) which will not be continued into axial coding because the frequency is less than 3 ( $< 3$ ). there will be eleven motivations which will be continued at the axial coding stage. The eleven motivations are comfort, privacy, calm, solemnity, size, availability, minimal distraction, cleanliness, closeness, unavailability and facilities.

### Worship Room Correspondence at Home with Motivation

There are 4 (four) rooms that the respondents chose when praying at home, namely the Bedroom, Special Prayer Room, Family Room and Living Room. The next stage is axial coding, juxtaposing the four rooms with the selection motivation. The results of the correspondence (coincidence) between prayer rooms at home and motivation show  $p$ -value =  $< 0.0001$ , which means significance (Figure 1).

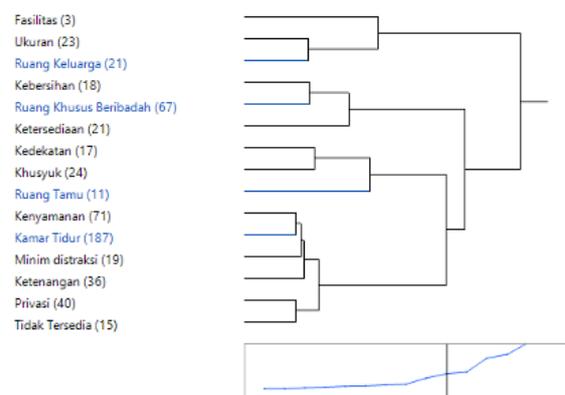


Figure 1. Cluster Dendrogram of Motivation for Choosing Prayer Spaces and Worship Spaces (Source: Results of Analysis, 2022)

Based on the correspondence results in Figure 1, it can be seen that the bedroom is the most frequently chosen

room by respondents. The choice of a bedroom as a place of worship is based on motivational reasons, such as comfort, privacy, serenity, minimal distraction, and the unavailability of a particular prayer room. The second room that appears the most is the particular prayer room, with the reasons for choosing the room, namely availability and cleanliness. Furthermore, the choice of the family room is due to its size and the facilities provided. The living room is the least chosen room by the respondents. The choice of this room is due to the closeness and solemn motivation.

### **Bedroom**

Selection of the bedroom is the choice of the highest room with a total percentage of 66.1%. One of the reasons the bedroom was chosen as a place of worship was the unavailability of a particular prayer room at home. The limitation of the house size to design a unique room is also an obstacle, so home users are encouraged to worship in the room. Based on the results, lighting and thermal comfort make respondents comfortable while worshipping in the room.

Comfort is the most dominant motivation in choosing a bedroom. Comfort during worship based on axial coding has a percentage of 24.5% and is the dominant aspect. Convenience is collected from various studies. There are various parameters (Appendix 2). Research related to spatial comfort still studies places of worship as a subject, such as mosques (Andalucia et al., 2018; Hosein in Megayanti et al., 2015; Syamsiyah & Suharyani, 2013) and churches (Estika et al., 2017). However, those studies still did not explain the parameters of spatial comfort for unique prayer rooms in residential areas.

In Appendix 2, a comparison is made between the spatial comfort of 2 (two)

houses of worship with a particular prayer room at home. It was found that the four previous studies had a spatial comfort character that complemented one another. Then, the seven spatial extrinsic motivations are compared with variables in previous research based on literal similarity in meaning. Found 5 (five) extrinsic motivations in this study have similarities with previous research but have different names. The five spatial extrinsic motivations are comfort, size, serenity, cleanliness, and closeness. The comfort referred to in this study is thermal and lighting comfort so that it can be directly compared with lighting and air conditions; ventilation; air conditioning; temperature from previous studies.

Some findings emerge on extrinsic spatial motivation in a particular room for worship at home, namely privacy and minimal distraction. Privacy is a reasonably dominant motivation in choosing a bedroom. Based on the architectural aspect, the concept of privacy itself has 2 (two) varieties. First, the privacy of the residential area around the building means that there are physical and social boundaries. Second, privacy in every room in the dwelling where there are limits to activities and interactions for each occupant living in the house (Junara & Kusumadewi, 2013). Another aspect to look for when praying in the bedroom is the minimum distraction from other occupants because zoning is a private area where only one or two people occupy the room. When praying psychologically, the user feels calmer when inside. Passing by people is avoided during worship which can disturb the users of the solemn space. Other disturbances are visual and unpleasant odours that can interfere with one's worship.

### **Special Prayer Room**

This room is a room devoted to worship in the house. Generally, this room does not mix with other activities. Based on the results of distributing the questionnaires, the number of respondents who own this room is 23%. The choice of respondents for this room is because this room is already available at home, so activities are suitable. Furthermore, it was found that this room accommodated worship equipment and holy books to carry out worship. Nurjayanti et al. (2014) state that the obligation to purify before worship requires that the place of worship be not far from the prayer room. The sanctuary should not be attached to the bathroom/water closet to maintain the prayer room's cleanliness. Kemalasar (2015) explains that the urgency to have a prayer room in the house, there are various factors, namely calmness in carrying out worship, the precise function of space, and increasing interaction between family members.

### **Family Room**

The percentage of respondents who worshipped in the family room was 6.8%. In general, the family room is the most spacious compared to other rooms in the house, and this is what users of this room are looking. The motivation behind this condition is due to its large and roomy size so that it makes users feel comfortable to worship, as stated by the following respondents:

*"It is wider and more comfortable than the other rooms, and there is a TV facility to watch online broadcasts of worship (\*informant is a Christian respondent)."*

Size has implications for the flexibility of the room so that this family room can accommodate a variety of activities in one room, including worship.

The next facility is what causes users to choose a family room. The facilities referred to are the presence of electronic facilities such as air conditioners (AC) to cool the air temperature and televisions (TV), which are helpful for users who worship at home online with their families.

### **Living room**

The use of the living room is based on increasing solemnity and spatial proximity. The percentage of the number of respondents who chose the living room was 4.1%. The selection of the living room is based on two motivations, solemnity and closeness. The lack of activities in the living room when not in use causes this space to be quiet, and there is no traffic from other users, causing worship to be calm and focused (solemn). The solemnity is that the living room is not used when no guests are visiting, so it can be used as a substitute for a particular prayer room. It causes the living room to become a multifunctional space that will adapt to the users of that space. In addition, the close distance between the living room and the bedroom is one of the considerations for the respondents in choosing a living room.

### **Prayer Room Correspondence at Home with Partners**

The next stage is the analysis of the correspondence between the prayer room at home and the worship partners. Correspondence analysis at this stage is intended to see whether there is a relationship between the prayer room at home and partners. In Figure 2, it can be seen that the correspondence results can be in the form of a dendrogram. The results of the analysis at this stage show a p-value (P Value) of  $p < 0.0001$ , which means it can be trusted (highly significant).

In Figure 2, it can be seen in the bedrooms of the respondents that many of them worship individually. In the family

and particular prayer rooms, worship is often held together with other family members. Furthermore, the living room is widely used for worship with friends.

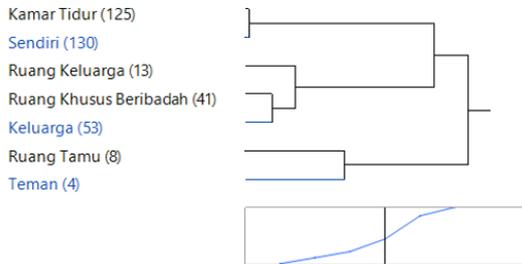


Figure 2. Correspondence Dendrogram of Prayer Room with Partners (Source: Results of Analysis, 2022)

**Hypothetical Model: Three Types of Groups for Home Worship**

Based on open and axial coding results, selective coding is used to develop a hypothetical model. Figure 3 shows a model cluster of worship in residential homes. The three clusters are solitary worship, collective worship and cordial worship.

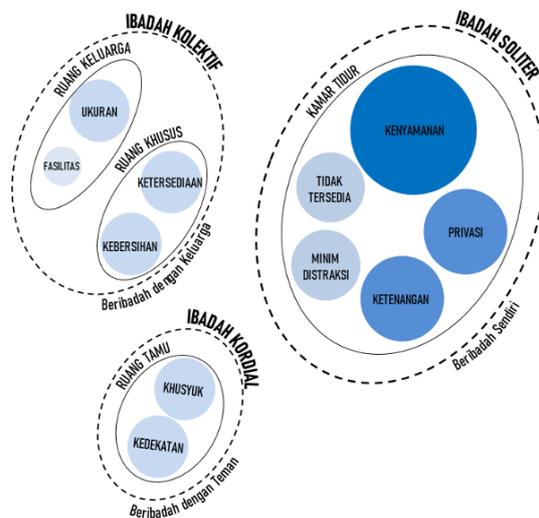


Figure 3. Partner Diagram of Three Models of Worshipping at Home by Room (Source: Results of Analysis, 2022)

Solitary worship is worship that is carried out individually and carried out in the bedroom. Collective worship is carried out together (in congregation) with other house residents in the family room and particular prayer room. Cordial worship

has something in common with collective worship, but cordial worship does worship with friends/guests who visit the house so that the space used is the living room.

**Solitary Worship Group**

It was found that the first group was a solitary group with a preference for worshipping independently (solitary) rather than having to be together with other house residents. This group is very concerned with comfort, and this motivation is dominant in worship—comfort in question, such as thermal comfort and lighting.

The following motivation was that the bedroom was chosen because the respondents needed a particular prayer room So that the respondents get used to being able to worship in their room. The choice to worship in the room is an implication of the absence of prayer partners, so the respondents tend to worship independently. Following are the statements of respondents choosing a bedroom because they do not have a particular prayer room:

*“ Because private rooms are more private than others, and there is no particular room for worship at home. ”*

From the sentence "private", the keyword (code) private can be taken. So the following motivation for the respondent's selection of bedrooms is due to the zoning of the private space. The bedroom, according to Junara & Kusumadewi (2013), includes a high privacy zoning. For Muslims, privacy relates to genitalia, which must be maintained and not directed to *non-mahrams*. The application of this concept does not only apply to residents of the house but also other people. In addition, the room owner is the only person with full access to his room, so

access in and out of the bedroom is limited. This kind of thing was also revealed by the respondents as follows:

*"It is more solemn, and it does not sound too loud from the people at home, there is no disturbing smell, it is comfortable to pray when you are alone, it does not mix with the access of the people at home ."*

In this response, several things can be underlined, including "solemn", "comfortable", "not ... noisy", and "alone, not integrated with the access of the household". All quoted from the respondent, the bedroom has limited access, so it does not mix with activities and other residents of the house. This limitation also provides the benefit of calm for room owners who want to pray. The calm obtained is in the form of auditory and kinetic comfort, which gives solemnity. Ellsworth-Krebs et al. (2019) explained that auditory and physical (kinetic) comfort is directly related to residents' quality of life and psychology. So auditory and physical calm is an aspect respondents want in the bedroom.

The choice of bedroom is because the respondents do not have a particular room in their house. The next thing that becomes the motivation is the room's private nature, which causes the contact between the people and the Creator to feel more solemn. The private nature of the room also makes the bedroom far from auditory and kinetic disturbances by other house residents.

#### **Collective Worship Group**

This group is a group that chooses to worship together (collectively) with family members at home. This group tends to worship more than two people in a room. Based on the results of the prayer room correspondence with partners shows that the rooms that are often used

are unique prayer rooms and family rooms. The following are two statements from respondents who pray collectively in the family room:

*" More comfortable and spacious for praying in the congregation or alone."*

*" the most spacious room, so you can pray/pray in congregation with your family."*

Based on the statements of the two respondents, it appears that "comfortable", "spacious", and "congregational" are the motivations for choosing a family room as a place of worship. The family room can be analogized to the most spacious room in a dwelling, so the size of the room affects the worship partners. Furthermore, the following are respondents' responses regarding the choice of places of worship in the particular prayer room.

*"It is not easy to be disturbed because it is devoted to worship. Its location at the back makes it away from crowds or guests when there are visits."*

*" There is already a special place that might be kept clean."*

The choice of the two respondents to worship in a particular prayer room was because the two respondent's residences already had the room. The particular prayer room is used according to its designation to carry out worship, so no other activities in this room ensure cleanliness. Rahmasari (2017) said that cleanliness (holiness) is the absence of impurity in the form of stains and dirt. Therefore, to carry out worship, it is essential to pay attention to the cleanliness of the room. This sanctity is not merely the room's cleanliness but also the

cleanliness of the worship tools that support these activities.

Kemalasari (2015) states that a house prayer room can increase family members' interaction. In addition, praying, in this case in a congregation, can provide a relaxing effect for each family member, be more open, and feel more maximal and solemn. Nurjayanti et al. (2014) stated that the availability of a particular prayer room in a residential area shows that homeowners always prioritize the implementation of worship with family members as much as possible. This particular room is also used to pray with guests or relatives who come to the house to strengthen friendship ties. Another benefit is getting children to worship regularly from an early age collectively (in congregation) with their parents.

Worshipping together at home requires ample space to accommodate family religious activities. The presence of a particular room for worship can also provide teaching related to religion to children from an early age. Presenting the presence of a particular prayer room makes it possible to worship with guests and closest relatives. The benefits of worshipping with relatives or guests will strengthen religious beliefs. Worshipping with relatives or guests can also strengthen friendships from a religious aspect. Therefore, praying collectively in a particular worship room can improve communication between house residents.

#### **Cordial Worship Group**

This group tends to worship with friends, and the room used is the living room. When friends visit the house, the homeowner will ask visitors to worship in the living room. It happens due to the homeowner's closeness and convenience, so they can control the activities of the guests who come.

### **Seven Principles of Designing Prayer Spaces at Home**

Departing from the discussion above, the author can reveal several aspects of spatial comfort that can be applied to the design principles of prayer spaces in residential homes. This principle fills a research gap on the topic of spatial comfort in houses of worship which has yet to discuss what principles must be applied to housing.

Then the eleven motivations (Appendix 1) are grouped based on their characteristics (Table 3). The characteristics of motivation during worship are divided into 2 (two): extrinsic, which is from the outside, and intrinsic. According to Vitasari (2017), intrinsic motivation is a form of encouragement that does not require an external stimulus. Meanwhile, extrinsic motivation is any form of action or influence that gets stimulation from outside the individual (Apriyani, 2017). The seven motivations are related to architectural (spatial) aspects. One (1) intrinsic motivation is found in the axial coding stage, namely solemnity. Three motivations that did not match extrinsic and intrinsic motivation characteristics were eliminated. The three motivations that were eliminated were availability, unavailability and facilities.

Table 3. Classification of motivation based on its characteristics.

Motivation		
Extrinsic (Spatial)	intrinsic	Non Extrinsic and Intrinsic
Convenience	solemn	Availability
Privacy		Not available
Calm		Facility
Size		
Minimal		
Distraction		
Cleanliness		
Proximity		

Source: Analysis Results, 2022

So that there are 7 (seven) motivations found under the characteristics of extrinsic spatial motivation. The seven motivations are comfort, privacy, serenity, size, minimal distraction, cleanliness and closeness. Furthermore, the seven aspects of spatial motivation are the seven principles of designing a particular space for worship at home (see Appendix 3).

Comfort is something that must be taken into consideration when designing a prayer room at home. The comfort in question is thermal comfort and lighting comfort. To achieve the principle of natural thermal comfort in residential design, explained by Arifah et al. (2017), to obtain the thermal comfort necessary to have an opening design. Latifah (in Rahmawati et al., (2016) ) explains that there are five factors of natural air movement in dwellings, namely the orientation of the openings, the location of the openings, the types of openings, the influence of openings and opening barriers. The solution offered is using electronic devices as air conditioners to achieve room thermal comfort. Using an air conditioner (AC) solely considers the principle of energy saving, so the air conditioner used will also have inverter technology. According to Joto in Rahmadyani & Kusuma (2019), using electronic devices with inverters tends to make electricity use efficient compared to the technology in general.

Lighting convenience is also a consideration because the light is essential in an architectural product. There are 2 (two) types of applications, namely by utilizing natural light and artificial light. Utilization of natural light According to (Lechner, 2015), various stages in designing can be applied to bring light into the building, namely by providing openings at the top and openings on each

side. The use of natural lighting is determined by the prevailing sky conditions so that the light that enters varies in quality, such as colour, distribution, contrast, glare and brightness (Pangestu, 2019). So it is necessary to have light sourced from artificial sources such as LED lights.

The following principle that can be applied in design considerations is privacy. There are 3 (three) types of privacy, namely physical, auditory and visual (Rinelda & Martiningrum, 2018). In order to achieve physical privacy, it is necessary to use a barrier between the prayer room and other rooms. Using partitions, doors, and curtains is one way to differentiate the function of space physically. Providing this barrier will affect the user's visual comfort, which will not provide a distraction while worshipping.

Next is the principle regarding serenity, how the room used for worship feels calm, quiet, and away from the noise. This principle directly intersects with the solemnity and focus of the homeowner later. There is a suggestion which considers the house plan so that this room is far away from the activities of other occupants. The house's layout can also refer to the design principles of discretion. The flexibility in question is that this particular prayer room can collectively accommodate religious activities for all house residents.

The size of the place of worship must also consider what furniture or worship equipment should be accommodated. The zoning system at home has implications for space utilization and space accommodation where the occupants of the house will adapt to this function. So zoning in planning is very crucial. Sounds originating from the prayer room should be controlled by implementing noise source selection to reduce the emission of

noise sources. Noise control with room dividers, acoustic filtering and providing a cover or barrier (Supriyanto, 2018).

Cleanliness is something that needs to be considered in designing. Cleanliness is not only considering the place itself but also keeping the worship equipment clean.

According to Islamic teachings, there is an obligation to perform ablution before prayer, so it is obligatory to have an ablution room not far from the prayer room. Places for ablution are endeavoured as much as possible to avoid merging with toilets or bathrooms to maintain the place's sanctity (Nurjayanti et al., 2014). So as far as possible, the holy place should be able to be side by side with a particular room for worship. The following solution to maintaining the cleanliness of the prayer room at home is by not carrying out other activities besides worship activities besides carrying out maintenance by carrying out periodic cleaning by sweeping and mopping the floor and washing prayer equipment.

### **Conclusion**

There are 3 (three) types of worship pattern groups at home: solitary, collective, and cordial. Solitary worship is a group that tends to worship independently and is done in the bedroom. Collective worship groups predominantly worship together (in congregation) with the house's occupants. This group also tends to worship in large areas of space, such as living rooms and prayer rooms. Furthermore, a cordial worship group is a group that has a partner worshipping friends/colleagues using the living room as a place of worship at home.

The results of this study concluded that the availability of a particular prayer room at home could increase religious activities and family interaction spiritually. The presence of a particular room also provides benefits for children

who receive regular religious instruction from home from an early age collectively (in congregation) with their parents.

This research seeks to produce spatial design principles for unique spaces for worship which have yet to be discussed in many studies centric towards houses of worship. This research has an output in the form of seven principles of designing a particular prayer room at home. The seven principles are comfort, privacy, tranquillity, size, minimal distraction, cleanliness and closeness.

These principles are not binding and are not associated with any religious institution, so they become a general view. They can be applied in the prayer room of any religion in residence. The results of this study are original because this research was conducted using a grounded theory approach. However, because the data collection method uses a non-random sampling method, the generalization of the results is limited. Further investigation can be carried out using the sampling method to increase reliability.

### **Author's statement**

The author is with this declares that this research is free from conflicts of interest with any party.

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### Author(s) Contributionship

**Hadi Jaya Putra** contributed to research design preparation, literature review, data collection, data visualization, data analysis, and article drafting.

**Hanson E Kusuma** contributed to supervising the research design, data analysis, and article draft review.

**Stefani Natalia Sabatini** contributed to proofreading and article draft finishing

**Rizki Dwika Aprilian** data analysis, and article draft review.

**Appendix 1. Open Coding Results from Questions on Reasons for Choosing a Room**

No.	Motivation	F	Keywords
1	Convenience	71	Comfortable
			Lighting
			Thermal
			Relax
2	Privacy	40	Privacy
			Closed
3	Calm	36	Calm
			Quiet
			No Noise
			serene
			Lonely
			conducive
4	solemn	24	solemn
			Focus
5	Size	23	Wide
			Roomy
			Wide
6	Availability	21	Praying room
			Neat
			Worship Equipment
7	Minimal Distraction	19	No distractions
			No traffic
			No smell
8	Cleanliness	18	Clean
9	Proximity	17	Near
10	Not available	15	There is no prayer room
11	Facility	3	Water Sound
			Air conditioners
			Television
12	Safety	2	Safe

## Appendix 2. Spatial Comfort in Worshipping in Houses of Worship from Several Studies

Andalucia (2017)	Estika (2013)	Hoesin; Megayanti (2015)	Syamsiyah (2013)	Putra et al. (2022)
<b>Mosque</b>	<b>Church</b>	<b>Mosque</b>	<b>Mosque</b>	<b>house h</b>
Lighting	Lighting	Lighting	Lighting	Convenience
Air Condition	ventilation	Air Conditioning	Temperature	
Dimensions				Size
Acoustic	Acoustic	Sound System	No Noise	Calm
Beauty		Beauty		
Cleanliness		Cleanliness		Cleanliness
Circulation				Proximity
				Privacy
				Minimal Distraction

## Appendix 3. Principles of Designing Special Prayer Spaces at Home

No	Principle Design	f	Principles of Designing Prayer Spaces at Home	
			Passive Strategy	Active Strategy
1	Convenience	71	<ul style="list-style-type: none"> <li>- Ventilation setting</li> <li>- Utilization of natural light</li> </ul>	<ul style="list-style-type: none"> <li>- Inverter air conditioners</li> <li>- Fan</li> <li>- LED light</li> </ul>
2	Privacy	40		<ul style="list-style-type: none"> <li>- Use of partitions/curtains</li> </ul>
3	Calm	36	<ul style="list-style-type: none"> <li>- Home zoning settings</li> <li>- Placement of Special Space for Worship away from the public zone</li> </ul>	
4	Size	23	<ul style="list-style-type: none"> <li>- Use of materials that limit activity</li> </ul>	
5	Minimal Distraction	19	<ul style="list-style-type: none"> <li>- Room size according to the number of users to be accommodated</li> </ul>	
6	Cleanliness	18	<ul style="list-style-type: none"> <li>- Distinguish between sanctuary and service zones</li> <li>- The sanctuary is adjacent to the prayer room</li> </ul>	<ul style="list-style-type: none"> <li>- Regular mopping/sweeping of floors</li> <li>- Prayer washing</li> </ul>
7	Proximity	16		