ISLAMIC CENTER
JAKARTA, INDONESIA

BY BAGUS HADI

BALL STATE UNIVERSITY
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A THESIS CONCERNING THE CONCEPT OF AN ISLAMIC CENTER IN JAKARTA, INDONESIA BASED ON THE QUR'AN; ITS RELATION TO THE SOCIAL AND CULTURAL CONDITION OF MOSLEMS, AND THE APPLICATION OF THIS CONCEPT TO AN ISLAMIC CENTER.

by BAGUS P HADI

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ACKNOWLEDGEMENTS

I WISH TO THANK THE FOLLOWING
FOR THEIR SUPPORT AND HELP OF THIS
THESIS PROJECT.

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ABSTRACT

Along with the process of national development in Indonesia, the spiritual aspects are as important as the material aspects. Islam, as the major religion of Indonesia with approximately eighty percent of the total population being Muslims, has the potential to support national development and to become a source of both social and moral power.

The Islamic Center is a project to enable Muslims to improve their level of knowledge, attitudes and practices based on the Qur'an. However, in sum, religious commitments must fit within the national ideology of Indonesia, which goes under the name 'Pancasila'.

In the course of Islamic development in Indonesia, people developed two basic opinions about the function of an Islamic Center and its physical form. The first opinion comes from the lower and part of the middle-classes and indicates that they believe an Islamic Center is merely another name for a mosque with its sacredness, and thus domes become its main characteristic. The second opinion, created by the upper- and some of the middle-classes, holds that the Islamic Center represents two aspects: the spiritual and the social.

This thesis is a study which involves the origin and development of Islamic centers and Indonesian culture which, in sum, will affect the physical form of this architectural design which an represent Indonesian culture.
THESIS, POSITION, and IMPLICATIONS

In the course of national development, Indonesians face many problems. Some of these problems could threaten national stability and the values of Indonesian society. These problems, seen as the inappropriate influence of liberal attitudes, technological transfers, and such political ideologies as communism or liberal democracy, are seen as one aspect of Western cultural export.

Thesis: To answer these problems by strengthening the spiritual aspects by means of rehabilitation; and to develop an Islamic Center as a center of educational, social, and cultural activities; and with the larger goal of strengthening moral beliefs and national identity.

In order to achieve these goals the architect should know the philosophy of Islam, the cultural background of the people, and the people's perceptions about Islamic Centers.

In conclusion, the final design has to be acceptable both as a religious and social/cultural building and should represent the culture of the people.
RESEARCH and CONCLUSIONS

During his research, the writer discovered that there are two main opinions in Muslim societies in Indonesia regarding the existence of Islamic Centers and their concept of life. Some believe that an Islamic Center is merely another name for a mosque which is looked upon as a sacred place that only those practising Islam can enter. The other opinion is that an Islamic Center is an ordinary place that is used for both prayer and for social activities. The most pronounced characteristic of the Indonesian concept of life is its close relation to the Cosmos. There is a parallelism between the macrocosm and the microcosm which pervades everything in the lives of the people.

The plan of a religious building in Indonesia reproduces a human body arrangement -- base, body, top -- consistent with a foot, body, and head in the human body. During the period of early Islam, the Islamic traders from Persia, who came as merchants, brought a new form of mosque which was adapted from the Mediterranean style; a style which consists of curves and domes. The traditional Indonesian style gradually disappeared and was replaced by curbed and domed forms as the new element of a mosque.

These forms became the major style which influenced people's perceptions, and these forms have been well adapted. In recent years, along with the development of economy and education, gradual changes have occurred in Indonesian
social life. People have become more educated, although many of the rural population have not yet had a chance to obtain an education.

The social change brought social stratification about more rapidly. Indonesia is divided into three classes: the upper, the middle, and the lower classes.

The effect of social stratification on architecture is that a more educated individual has a better understanding of Islamic architecture. This creates different perceptions, both in the religious and the physical forms of a mosque.

The lower class and some of the middle class believe that domes, curves, and minarets, (towers), are important elements which define a mosque. Contrarily, the upper class and some of the middle class believe that there is no one element which can define a mosque, other than the fact that it must face toward Mekka.

Since this thesis deals with the original concept of the Islamic Center and its application in modern society in Indonesia, the physical form of this design will derive, therefore, from the traditional pattern based on Indonesian beliefs and the Qur'an.
THESIS ARGUMENTS

To explore the field of social and religious symbolism as expressed in building, it was necessary for the writer to look at the history of Islamic thought in Indonesian architecture. The results are what the writer found to be the strongest examples of the designs which symbolize the values of the culture. The values themselves deal with the people's perceptions based on their beliefs and educational background. The beliefs appeared in the physical shape of Islamic buildings in the form of domes and curves, adapted from early Islamic architecture, and in the form of the "sheltering roof" adapted from early Hindu-Javanese architecture.

One objective of this project is that the building should be readable as a center for both religious and cultural activities, consequently the roof becomes the main-focal point of interest to indicate the activities taking place underneath.

The type of roof will become the main consideration in achieving the stated objectives. Domes and curves have been well adapted in the perceptions of the people with regard to Islamic architecture, but this type will not be suitable since a dome is not of Indonesian origin, and it symbolizes a sacred building, which would contradict the main objective. Therefore, that sacredness will be achieved by verticality based on the Hindu-Javanese concepts.
From this point, the writer found that there are many types of buildings in Hindu Javanese architecture which can be taken into consideration to analyze the type of building. The interesting thing is that this architecture always brings the concept of verticality and horizontality into use, both at the same time, and each part has different meaning which basically supports the idea of the relationship between men and God and men and man.

As his future study, the writer will observe and analyze the Hindu-Javanese architecture and relate it to the concept of Islam.

The writer’s intention in this project is to design a building based on the Hindu-Javanese architecture since this architecture originated in Indonesia and has been well adapted by the people. Characteristics of the Hindu-Javanese architecture can be seen in the following:

1) Basically a building can be divided into three parts: base, body, and top, with each part representing a certain meaning: The base represents the birth of a human being; The body symbolizes the relationship between human beings on the earth; The top represents the relationship between human being and their God or Cosmos.
2) Generally, the floor plan always forms a rectangular or quadrangular plan;

3) The roof types can be divided into types:
   a) Kampung
   b) Joglo
   c) Tajug
KAMPUNG

The Kampung type of architecture can have four, six, eight, or more columns in its plan. The main floor is separated and surrounded by a courtyard.

In variation, this type of architecture has two roof configurations which allows air circulation movement within the building. This type of building has four main columns which support the very top of the roof system.
JOGLO

The Joglo type of building is the most complicated compared to other types of buildings. Generally, the area of a Joglo building is greater than other types. The floor plan allows one to build other spaces within one roof.

The general characteristic of Joglo architecture is: It has a multi-beam structure which is called 'blandar tumpangsari.' The blandar tumpangsari is supported by four main columns which are called 'Saka-gure.' Joglo architecture has a rectangular form.
TAJUG

As in other building types, the Tajug type of building has a rectangular form of plan which can be separated into two similar functions:
- the main floor;
- the extended floor or courtyard, which will be used as an extension area.

Basically, this type is similar to that of Joglo and has four main columns. The major difference is that Tajug does not have 'molo', therefore, the roof has a pyramid form. This form symbolizes the mighty God.

Tajug will be used as the main form in Islamic Center design.
<table>
<thead>
<tr>
<th>UNIT OF SPACES</th>
<th>FUNCTION</th>
<th>CAPACITIES</th>
<th>RATIO OF AREA</th>
<th>AREA</th>
</tr>
</thead>
<tbody>
<tr>
<td>MOSQUE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lobby</td>
<td>entrance and transition area</td>
<td>500 people</td>
<td>0.50 sqm/person</td>
<td>400 sqm</td>
</tr>
<tr>
<td>Locker room</td>
<td>to store shoes, bags, books</td>
<td>500 items</td>
<td>0.08 sqm/item</td>
<td>40 sqm</td>
</tr>
<tr>
<td>Ablution for men</td>
<td>to wash before praying</td>
<td>60 people</td>
<td>1.50 sqm/person</td>
<td>90 sqm</td>
</tr>
<tr>
<td>Ablution for women</td>
<td>to wash before praying</td>
<td>40 people</td>
<td>1.50 sqm/person</td>
<td>60 sqm</td>
</tr>
<tr>
<td>Bathroom for men</td>
<td>bathroom</td>
<td>60 people</td>
<td>2.00 sqm/person</td>
<td>120 sqm</td>
</tr>
<tr>
<td>Bathroom for women</td>
<td>bathroom</td>
<td>40 people</td>
<td>2.00 sqm/person</td>
<td>80 sqm</td>
</tr>
<tr>
<td>Praying area</td>
<td>main area for praying</td>
<td>1,000 people</td>
<td>1.00 sqm/person</td>
<td>1,000 sqm</td>
</tr>
<tr>
<td>Mosque leader</td>
<td>a room for a mosque leader</td>
<td>3 people</td>
<td>2.50 sqm/person</td>
<td>7.5 sqm</td>
</tr>
<tr>
<td>Quran reading</td>
<td>reading Quran and discussion</td>
<td>no limitation</td>
<td>2.50 sqm/person</td>
<td></td>
</tr>
<tr>
<td>Minbar</td>
<td>for preach</td>
<td>1 person</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL AREA</strong></td>
<td></td>
<td></td>
<td></td>
<td>1,797.5 sqm</td>
</tr>
</tbody>
</table>

**TRAFFIC**

| RATIO 15%  | 296.6 sqm |

**AREA NECESARY**

| 2094.1 sqm |
### UNIT OF SPACES

<table>
<thead>
<tr>
<th>Room Type</th>
<th>Functions</th>
<th>Capacities</th>
<th>Ratio of Area</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books selection's</td>
<td>to select and coding books</td>
<td>-</td>
<td>-</td>
<td>40 sqm</td>
</tr>
<tr>
<td>room</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Storage</td>
<td>to store books and stuffs</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL AREA** 662 sqm

### CULTURE

<table>
<thead>
<tr>
<th>Space Type</th>
<th>Functions</th>
<th>Capacities</th>
<th>Ratio 15%</th>
<th>Area Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lobby</td>
<td>entry and transition area</td>
<td>50 people</td>
<td>0.50 sqm/person</td>
<td>25 sqm</td>
</tr>
<tr>
<td>Exhibitions</td>
<td>exhibit arts, books</td>
<td>100 people</td>
<td>1.50 sqm/person</td>
<td>150 sqm</td>
</tr>
<tr>
<td>Storage</td>
<td>outdoor exhibition</td>
<td>100 people</td>
<td>1.50 sqm/person</td>
<td>150 sqm</td>
</tr>
<tr>
<td></td>
<td>to store exhibition equipments</td>
<td>-</td>
<td>-</td>
<td>30 sqm</td>
</tr>
<tr>
<td>Auditorium</td>
<td>arts exhibition</td>
<td>200 people</td>
<td>1.00 sqm/person</td>
<td>200 sqm</td>
</tr>
<tr>
<td>Stage</td>
<td>dances, sings</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preparation room</td>
<td>show preparation</td>
<td>10 people</td>
<td>1.00 sqm/person</td>
<td>10 sqm</td>
</tr>
<tr>
<td>Bathroom for men</td>
<td>bathroom</td>
<td>10 people</td>
<td>2.00 sqm/person</td>
<td>20 sqm</td>
</tr>
<tr>
<td>Bathroom for women</td>
<td>bathroom</td>
<td>10 people</td>
<td>2.00 sqm/person</td>
<td>20 sqm</td>
</tr>
<tr>
<td>Projector room</td>
<td>films, slides</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>projector</td>
<td>3 people and equipments</td>
<td>10.00 sqm/person</td>
<td>30 sqm</td>
</tr>
<tr>
<td>Storages</td>
<td>to store chairs,</td>
<td>-</td>
<td>-</td>
<td>40 sqm</td>
</tr>
<tr>
<td></td>
<td>films, electrics</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL AREA** 675 sqm
<table>
<thead>
<tr>
<th>UNIT OF SPACES</th>
<th>FUNCTIONS</th>
<th>CAPACITIES</th>
<th>RATIO OF AREA</th>
<th>AREA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director</td>
<td>a working room for the director</td>
<td>1 person</td>
<td>36 sqm/person</td>
<td>36 sqm</td>
</tr>
<tr>
<td>Secretary</td>
<td>a working room for the secretary</td>
<td>1 person</td>
<td>18 sqm/person</td>
<td>18 sqm</td>
</tr>
<tr>
<td>Guest room</td>
<td>waiting room for guests' office</td>
<td>6 people</td>
<td>3 sqm/person</td>
<td>18 sqm</td>
</tr>
<tr>
<td>Meeting room</td>
<td>a meeting for executives</td>
<td>15 people</td>
<td>2.7 sqm/person</td>
<td>40.5 sqm</td>
</tr>
<tr>
<td>Vice directors</td>
<td>working rooms</td>
<td>3 people</td>
<td>24 sqm/person</td>
<td>72 sqm</td>
</tr>
<tr>
<td>3 rooms</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lobby</td>
<td>waiting rooms</td>
<td>12 people</td>
<td>3 sqm/person</td>
<td>36 sqm</td>
</tr>
<tr>
<td>Bathroom</td>
<td>bathroom for employees</td>
<td>4 people</td>
<td>2 sqm/person</td>
<td>8 sqm</td>
</tr>
<tr>
<td>Bathroom</td>
<td>for guests</td>
<td>6 people</td>
<td>2 sqm/person</td>
<td>12 sqm</td>
</tr>
<tr>
<td>Administrations</td>
<td>working room for employees</td>
<td>30 people</td>
<td>6 sqm/person</td>
<td>180 sqm</td>
</tr>
<tr>
<td>Reproductions</td>
<td>laboratorium for reproduction of printing materials</td>
<td>3 people</td>
<td>1 printing machine</td>
<td>50 sqm</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 xerox copy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 offset machine</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 binder machine</td>
<td></td>
</tr>
</tbody>
</table>
SITE ANALYSIS

THE SITE

Jakarta
1. TYPICAL HOUSING
2. TYPICAL HOUSING
The religious building plan will be designed based on the 'mecca axis' that is 22° N.W.

The social and cultural building plan is based on the main road axis which parallel to jalan Rasuna Said (The Rasuna Said street).

The open space will be used as an outdoor praying area for certain occasions like "Idhul Fitri and Idhul Adha", and also as a transition area between the outside world (housings and offices) and the Islamic Center.
A) CIRCULATION

To achieve a secure circulation, separation of traffic is needed, therefore the circulation pattern will follow these concepts:

1) Private cars will occupy their own parking areas;
2) Employees and staff will occupy their own areas;
3) Service parking will have a different access than other parking areas;
4) A pedestrian footpath will be completed separately from other circulation patterns in order to avoid accidents.
3) PARKING EXTERIOR

Parking areas will be shaded by trees and shrubs which will create an image of nature. The trees and shrubs will also absorb the sun's heat which will help the temperature to cool down.

Brick paving on the parking areas will also reduce the sun's heat and will create a sense of nature to the parking areas.
2. CLIMATE

Indonesia is a tropical country with plenty of sunshine and rain. To achieve a comfortable atmosphere in every room or space, the plan configuration has to allow cross-ventilation air movement in every room and to allow sunlight to illuminate each room. Therefore, these patterns have to be followed:

1) Allow cross-ventilation air movement.
2) Broad overhangs which can protect the interior from the sun's heat and from the rain.
As described previously, an Islamic Center has two main activities. They are Ubudijah, symbolizing "a relation between God and men", and Muamallah, representing "a relation between God and men."

A connector area (transition area) is needed in order to link these two activities and tie them together under one name.
UHADJIJAH

Uhadijah activities in this project are represented by a mosque. The plan of the mosque basically is seen as follows:

I. Main floor used as a praying area with niche as a point of direction toward Mecca.

II. A courtyard used as an extended praying area and also used as a transitional area between outside ("the world") and main area ("the way to heaven").

III. Ablutions area which is part of a mosque and will be used to wash before entering the main area and before praying.

IV. The minaret is used as a tower where a muslin calls Muslims to prayer. The form of a minaret will characterize verticality which
MUAMALLAH

The objectives of Muamallah are to observe and develop the religious values of Islam in Indonesia due to the modern era of the future, to observe and establish updated methods of preaching to match the needs of modern society, and to collect information about the development of Islam in Indonesia.

These activities will take place in a three-storey building that will be separated into private, semi-private and public areas.
ROAD LEVEL PLAN

Both public and private activities occur in the road level plan. These activities call for classrooms, multipurpose areas, a library, a museum/exhibition area, and hall.

This floor plan can be reached from the following accesses:
- from the parking lot;
- from the transition area.

These accesses can be seen from the arrow flows.
SEMI-PRIVATE AND PRIVATE AREAS

The second floor plan can be separated into two groups: the private and semi-private areas. The semi-private area occupies a waiting room where guests will be seated.

The private area is represented by offices for the managers who will run this project.

To connect the first floor and second floor, there is one main stairway and two emergency exits.
PRIVATE AREA

The private area is occupied by a studio, office, and computer laboratory. In this area, research and development takes place, while the studio is provided for any job that deals with printing materials, publications, films, and documents.

The computer room is used to document all the religious and social issues which will be used at present or in the future.
ABLUTION

Ablution is a part of the religious activities and is required before praying. The ablution area is divided into two sections: male ablution area and female ablution area, and both should be totally separated because, in Islam, it is unethical under the Islam law for a man to touch a woman's skin, even if it happens through a coincidence. Therefore, the plan will provide a buffer area between men and women to avoid their touching each other.
THE HORIZONTAL TYPE OF PLANTATIONS WILL HELP OUTDOOR AREA BECOME MORE TO CREATE HUMAN SCALE.
BROAD OVERHANG

BROAD OVERHANG HELPS TO PROTECT THE INTERIOR AND HUMAN ACTIVITIES FROM THE SUN'S HEAT AND RAINS.
Ubudlah will be represented by the vertical character of the building.

Muballagh will be symbolized by the horizontal character of the building.
The form of the building can be divided into 3 parts based on the Hindu-Javanese architecture concept.
Niche

MOSQUE

Point of direction toward Mecca.
BIBLIOGRAPHY


APPENDIX
RESEARCH

The purpose of this paper is to measure the important factors of building the spiritual aspect of the Mosque in modern society, and to provide a Center to be used as a center of Islamic religious, social, and cultural activities for Moslems in Jakarta, Indonesia.

During his research, the writer found that there are two public opinions in Indonesian communities about the existence of an Islamic Center. The first opinion comes from the lower-and some of the middle-classes, and indicates that an Islamic Center is merely another name for a mosque with its sacred connotations. The second opinion, created by the upper-and some of the middle-classes, explains that an Islamic Center would represent two aspects: the spiritual and the material. The lower-and some of the middle-classes also have definite views about the physical appearance of an Islamic Center, which are obviously different from those of the upper-and some of the middle-classes.

The approach that will be used in this paper is to link the original meaning of an Islamic Center, based on the Qur'an, to the social and cultural values of Islam in Indonesia, together with the application of modern technology.

To accomplish this approach, the design process will be divided into four sections, as follows:

I. Background of the problem which explains the importance of spiritual development within the
national development.


III. A case study which tells of other projects which have already been built. These examples were taken from the Islamic Center in Rome, the London Mosque, the National Mosque in Jakarta, and the Islamic Center of North America.

IV. Micro-analysis describing an analysis of the activities in the project, the capacity of each building, and the structural analysis.
SECTION I. BACKGROUND

In the process of national development in Indonesia, the spiritual aspects are as important as the material aspects. This point is mentioned in the Broad Outlines of State Policy of Indonesia. Islam, as the major religion, (approximately 97 percent of Indonesia's total population is Muslim), has the potential to support national development and to become both a source of social and moral power.

Today, the Indonesian people face many problems. Some of these problems are seen as the inappropriate influence of liberal, Western culture; technological transfers, such as adult videotapes; and, of course, such political ideologies as communism or liberal democracy.

All are seen as suspect Western culture exports.

One way to solve these problems is to strengthen the spiritual aspects of the people. This could be accomplished by rehabilitating and improving the Islamic Center as a center of educational, social, and cultural activity, and with the larger goal of strengthening moral belief and national identity.

This undertaking is meant to be a project for Muslims to improve their level of knowledge, attitude, and practice based on the Qur'an. But, in turn, religious commitments must fit within the national ideology of Indonesia, which is found under the State Philosophy.
SECTION II. MACRO-ANALYSIS

A) DEFINITION OF ISLAM:

Islam is not the name of a unique faith presented for the first time by Muhammad, who should, on that account, be called the founder of Islam. The Qur'an makes it abundantly clear that Islam, the complete submission of man is the only faith consistently revealed by God to mankind from the beginning. Literally, the word "Islam" is taken from a noun of the Arabic language, 'Aslama', which means obedience to God without reserve. A statement can also be found in Al Qur'an: "And when they bow to the Sama (peaceful), be so kind as to bow to God."¹

1) Islam and Culture:

In a broad sense, Islam is not only a religion but it is also culture which includes the present world and the hereafter. The religious part of Islam is known as 'Ibadah', which teaches the spiritual relationship between man and God. On the other hand, the cultural aspects of Islam include the teaching of the following: laws of marriage, divorce, nations, and societies. Islam creates two religious and one cultural system. The first system is 'Ibadah' which is worship. The second religious aspect is known as 'Taqwa' which is devotion. The Islamic cultural system is called 'Aswamallah' which emphasizes social relationships. In conclusion, Islam not only deals with
worship, but also encourages a particular way of life. As the Prophet Muhammad said: "God will punish those who are not secure in their relationships with God and their relationships with their fellow men, and those people who do not deserve to be punished."^{2}

2) Basic Laws of Islam Philosophy:
There are two laws which prove that God exists. The first law is called 'Nagli', which is also called Al-Qur'an and Hadist. This law tells how God created the universe, human beings, all the animals and plants, and the supernatural. It also tells of what people are permitted to do and what is taboo. The second law is 'Agli', which means common sense. This law in Islam is based on a logical approach. However, other theologies also help to prove these to laws: 'Tauhid' - a theology of the Oneness of God; 'Fiqih', a knowledge to observe 'hadist', which is based on common sense, and 'Athlaq', a knowledge by which to observe human behavior.

B. HISTORY OF ISLAM IN INDONESIA:
Islam entered Indonesia in the early fourteenth century via the vendors from Gujarat, India, who stopped in the North Sumatra island. The Islamic religion, as it was first taught, did not originate from Arabia, but it wandered from Persia, Afghanistan, and India. Therefore, Islam in Indonesia is different from Islam in the Middle East.
For the majority of Indonesians, Islam means certain religious ceremonies and duties. These ceremonies and duties deal with the individual's relation to God, and are known as the Five Pillars as set forth by the Prophet Muhammad. The first pillar is the affirmation of faith: "I testify that there is no god but God, and that Muhammad is his prophet." Every Moslem must say this at least once during his lifetime.

The second pillar is prayer. Islam requires it five times a day. The extent to which this rule is followed in Indonesia varies considerably and shows an inverse association with the degree of Hinduization.

Islam's third pillar is fasting. Certain days and months of the Islamic year are set aside for this. The fast ends with a great feast known as Idul Fitri. On this day, Indonesians congregate in a mosque to pray, then they visit family graves, elder relatives, and friends. The younger ones ask the older people for forgiveness of their sins by omission during the preceding year.

Charity is the fourth pillar. The giving of tithes, known as 'Zakat' in Indonesia, is the most important duty of Moslems in this respect. Most commonly, tithes are levied at the end of the fasting month. They take the form of food and money, and are destined for the relief of the poor and orphans.
The last pillar of Islam is the pilgrimage to Mecca, known as the 'hadj', and it is taken most seriously in Indonesia. It occurs during the last month of the Islamic year. Those who go on pilgrimage tend to come from the wealthy peasants and is increasingly ruraly based. Urban dwellers are losing their fascination for the pilgrimage.

C. THE MOSQUE IN THE PROCESS OF DEVELOPMENT:

There are two main opinions in Moslem society in Indonesia about the function of a mosque. Some believe that a mosque is a sacred place which only those practicing Islam can enter. The other opinion is that a mosque is an ordinary place that is used for prayer and can also be used for social activities. This idea is inspired by the ideal of the mosque in the period of the Prophet Muhammad, in which Moslem scholars have described the perfect Islamic Center. 1

The development of Islam in Indonesia can be defined in five phases, in which each phase tells of the cultural and social conditions, and how people adapted Islam to their beliefs. These phases are:

1) During the Hindu-Javanese period;

This may be briefly stated in that Indonesia did not derive its notions of Indian culture from just one or two areas of that continent. The earliest
contacts may have originated from the Gujarat. Gujarat, in western India, has always been a center of sea-born trade, including trade with Indonesia.

The obvious connections between Hindu-Javanese and Indian cultures at about 650-730 A.D. may be attributed to various causes. The people may have derived part of their knowledge of Indian traditions from textbooks, transmitted orally or in writing, from people working in their surroundings, or from monuments still being erected or previously built in Indonesia.

One of the most pronounced characteristics of the Indonesian world is its close relationship to the cosmos. There is a parallelism between the macrocosm and the microcosm which perceives everything. The division which seems to be perceivable in the macrocosm holds good also for the human world. The Indonesian village reflects the organization of the cosmos, as also does the human body. It is no wonder that there is also a direct connection between the temple and the cosmos. However, it may be expressed in various manners.

The diagram of the ground plan of a temple, according to Indian theory, reproduces a human body lying face down on the earth. This person is a representative of the cosmos which, from time immemorial, was thought to be shaped like a giant. The temple itself also has a threefold arrangement (base, body, top), and is
consistent with a human body (head, body, feet).

The connecting point may also be found in the central part of the cosmos, namely the cosmic mountain which, at the same time, is the seat of the god. Many temples show the characteristics of a mountain. An old Javanese text definitely alluded to the identity of a temple and a mountain by attributing the ordinary guardians of a temple to the mountain. The piled up blocks which are the nucleus of most of the temple, the pagoda-like roof of others, and the terrace sanctuaries are all replicas of the cosmic mountain.

A temple, accordingly, is literally a sepulchral monument; in any event, a monument having some connection with the dead. In the Hindu-Javanese religion, this particular aspect would seem to be greatly emphasized. Burial neither has to do with the dead body nor the ashes of the deceased. Hinduistic Indonesia knew various types of funeral practices, such as burial and cremation. The main purposes of these methods was to dispose of the material parts of the body in order to free the soul of the deceased from its bonds with the material world; material in the sense of both gross and ethereal materials.

An example of Hindu-Javanese influence in an Islamic building can be seen in the Masjid Kudus (the Mosque of Kudus), which was built at the beginning
of the sixteenth century. The minaret of this mosque looks like a Hindu-Javanese temple. As a matter of fact, the minaret is used for sounding a signal. In an Islamic atmosphere, the signal has developed into a modern drum beaten to announce the time of prayer.

Another example of a Sambunganur mosque is one of the early Islamic Centers found along the north coast of East Java. The complex consists of a mosque, a wooden building containing the tomb of a Muslim saint, and a cemetery with walls and gateways. In short, the function of a mosque during this period was considered to be a sacred one.

2) Early Islamic Period:

The Islamic vendors from Persia who came as merchants also brought a new form of mosque which they had adapted from the Mediterranean style. The new style brought a breakthrough in style throughout the Indonesian islands. The Hindu-Javanese style gradually disappeared and was replaced by domed and curved forms as the new elements of a mosque.

In addition, meaning and symbolism in a religious building have become significant values for the Indonesians. For them, a dome in a mosque represents heaven. Moreover, the original function of the domed construction allowed for free columns which provided a better view of the prayer.
The influence of the Hindu-Javanese attitude can be seen in every mosque of this period. The function of a mosque was not merely for worship, but also it is a cemetery which was placed in the yard. At the same time, a sense of sacredness was established.

3) Colonial Period

The Western influence, brought for the first time by the Dutch in the early seventeenth century, greatly affected the cultural and social life of the Indonesian people and brought significant changes. Most people were introduced to education for the first time, especially the people who lived in a city. This is the culture of the apex of the social scale, the culture associated with the town. It is the towns which are considered modern and the place of the upper-class, whereas the rural area is coarse, old-fashioned, and the home of the lower-class. In addition to the upper-class, there is also a middle-class in the towns, composed mainly of traders and manual laborers. They are midway between the modern and the old-fashioned.

On the level of religion, all the classes had already adopted the new style of mosque. The function which disappeared from a mosque during this period was the existence of a cemetery, which was no longer appropriate. The sacredness of a mosque is determined by its size.

4) The Period from 1945 to 1960

This period could be called a
period of stagnation for architecture in Indonesia. After Indonesia had proclaimed its independence as a nation in 1945, the Indonesian government tried to improve the nation's economic condition, as well as the political system. Since the economy became the main goal of the governmental policy, other aspects, such as art and architecture, were undeveloped.

Along with the development of the economy, gradual changes occurred in Indonesian social life. People became more educated and more open to innovations, although many of the rural people did not have a chance to obtain an education. The social change brought social stratification more readily. The social stratification is divided into the upper level consisting of businessmen, high-ranking army officer, and high-ranking government employees. The middle level consists of some businessmen and government employees, while the lower level is made up of peasants and laborers.

(2) Present Period from 1960:

This is the period of mass development in every sector of people's lives, while the economy still remains the highest priority for development. During this period, the upper-class have achieved opportunities to be educated. These people receive a higher education more often than do the middle and the lower-classes, who are more likely to acquire only secondary levels of education.

The effect of the social
stratification on architecture is that the more educated individuals better understand architecture. This then creates different perceptions about individuals' views regarding many aspects of architecture. Taking Islamic architecture as an example, the result is that there are two different views in regard to a mosque. The lower-class and some of the middle-class believe that domes, curves, and minarets are important elements in defining a mosque. On the other hand, the upper-class and some of the middle-class believe that there are no specific elements which can define a mosque.

SECTION III. CASE STUDY

A) The Islamic Cultural Center of Italy

The building site is located at the foot of Monte Antone, a hill of modest dimensions which rises to a height of about forty meters over the Tiber Valley.

This project emphasizes the idea that the new Islamic Center should have the character of a sanctuary which is an expression of 'the Islamic way of life'. At the same time, it should have an organic relationship to the historic environment of Rome.

Beyond representing a correct answer to functional and practical problems, the project is, therefore, the result of a series of basic intentions which are defined as follows:
1) An architectural interpretation of the place where the new Center will be built;

2) A full correspondence with the architectural traditions of Islam;

3) An organic relationship with the urban structure and architectural traditions of the city of Isma.

The methodology employed to satisfy these intentions consisted of:

a) Interpretation of the place: The first thing this project will represent is an interpretation of environmental factors in such a way that they are respected and enhanced. The main units are clearly distinguished -

b) Correspondence with the Islamic tradition: It has been decided to create a unitary system which is a square based on the Islamic principle of 'interiority'.

The project solution was inspired by the mosques of the classic phase of Islamic architecture. That is, it was conceived as a square or rectangular hall preceded by a courtyard and it is subdivided by a system of columns which carry the roof. For the domes, which cover all the spatial cells of the mosque, the interpenetrating arches, typical of Islamic tradition, have been chosen.

The minaret is intended as a synthesis of the various traditional solutions to the problem. It was considered necessary this urbanistically important element is
clearly recognisable as such, being thus differentiated from the Tower of Babel. This differentiation is attained by using the ringshaped balconies of an minaret and the structural solution is adapted to the local environment.

Vertically, the architect, has sought to give a clear sense of place and identity, partly by using traditional forms, and partly by modern means. The most obvious historical references include the minaret, courtyard, and the Tower of the Mosque.

3) The London Mosque:

The architect of the London Mosque which is located in Regent's Park, London, tried to interpret the Islamic language: that a Mosque is to be a spiritual home to the faithful living in England and to represent Islam and the Islamic culture to everyone.7

The approach was based on two conditions. The first condition is that the Islamic tradition could not have dialogue with the changing secular world. The second condition is that the Islamic religion is based on acceptance of a set of eternal truths. A thousand and more years ago the acceptors of these truths worked out a set of architectural forms which embody these truths. The result was that dome, minaret, and courtyard are used in the London Mosque.

4) The Jakarta National Mosque, Jakarta, Indonesia:

The National Mosque is located in a very prestigious area in Jakarta which
parallels the National Palace and government offices. The architect was a Christian named Silaban who won the National Mosque competition during the era of the former President Soekarno in 1960.

The objectives of this project were as follows: the mosque should symbolize the spirit of Islam in Indonesia; it should perform functions for Muslim communities in Indonesia; and should fulfill the needs of Muslim communities. To symbolize the spirit of Islam, the architect designed a giant dome as the roof of this mosque to generate a sense of pride. Silaban made an attempt to create a clear of identity and pride by combining the traditional form of Islamic architecture with modern means.

9) The Islamic Center of North America

This project was built in Plainfield, Indiana. The final shape was completed in 1992. The objective of this Center is to establish an organization and individual Moslem building in North America. The activities which take place in this Center are not merely spiritual activity, but also cover educational activities, Islamic teacher workshops, publications, and convention programs. The Mosque has a prayer area capacity for five hundred Moslem, with the possibility of expansion to one thousand and five hundred people. The total area is 14,000 square feet over three floors.

Since Islam is popular in North America and Moslem in this country are
a minority, the architect did not design a traditional Islamic building in order to fit its existence into the American scene here.

SECTION IV: ARCHITECTURAL ACTIVITY

1) As was mentioned in Section II, basically the activities of the Islamic Center can be divided into two main activities. The first one is 'Ubudiyyah', which refers to a relationship between man and God. The second main activity is 'Iswaljih', which refers to a relationship between man and man. In this project, 'Ubudiyyah' will be represented by human activities which are research and development activities, social activities, cultural activities, and management.

The Ubudiyyah activity will take place in a mosque that has a capacity for one thousand people. The users will be the people of communities in the Pentagon area, the communities of the prize offices
along the Tuningan Boulevard, and will be open twenty-four hours a day to give all those an opportunity to carry out their obligations.

The research and development activity, as a part of Islam in Indonesia due to the modern era of the future. Another aim is to observe and establish updated methods of preaching to match the needs of modern society. A third aim is to collect information about the development of Islam in Indonesia. These activities will take place in three research studios and one studio for developing data, which will be complete with a dozen ten audio-visual rooms.

A library, which serves as the complement of the research activities, will have the capacity for microfilms, slides, and fifty thousand books.

The social activities have a purpose to provide for the social needs of Muslim society. Such activities are free consultation, Arabic language instruction, and informal Islamic education.

The management activity manages and carries all the activities in the Islamic Center. To support these objectives, the management department needs other activities as follows:

1) The general office to control and run this project;
2) A printing and reproduction
Laboratory, which has the purpose of documenting all the important new and existing the updated news.

Equipment needed is a laser copy machine, a binder machine, a printer, an offset machine, and a photography darkroom.

3) Area Functionality Analysis:

The area needed for every activity can be analyzed by using the standard ratio (A. J. metric Standard) and assumption approaches, which can be found in the charts.

... Guidelines of Site Analysis:

The purpose of these guidelines is to give a direction to analysis of the site and, at the same time, the design project will need to fit the environment.

These guidelines can be divided into two parts: these are the site and city analysis and the plan analysis.

1) Site and City Analysis:

a) The types of circulation in this project are users' cars, employees' cars, pedestrians, and maintenance trucks. The purpose of separating each circulation is to create patterns of circulation within the site.

b) Involving the users in the process of development of the project, so that they will have opportunities to be responsible for the control of the project.

c) The idea of grouping all activities which have similar functions is used to create efficiency of floor plan use.
to eliminate a sense of openness. Shrubbery is used to soften the hard character of the parking areas.

h) The main building is one that has the most essential function in a building complex. The main building can be distinguished by the scale of the building, with the roofing system located in a higher place, and raising the building so that it will be higher than other buildings.

i) The tropical area has plentiful sunlight and humidity. The effect of the climate factors to the building plan is that the plan allows cross-ventilation air movement, and the width of each building allows sunlight to illuminate the rooms.

j) The idea of having connected building is to create a continuation of the older buildings. The purpose is to avoid a no-man's land between buildings.

k) The purpose of entrance transition is philosophically to connect a different function of activity to other functions. The transition areas can be open space, pavement, square yards, or a lobby in a large room.

3) The form of the roof depends upon the shape of the space (room), roof construction, and the climatic factors. Since this project is in the tropical region, broad overhangs are needed to reduce the sun's heat, and as protection from the rains.
d) The area for car parking depends on the number of cars and the parking configurations. The ratio that is used to get the number of cars is one to five, which means that one car is used for five people.

2) Activity Analysis:

a) Create several points of interest within the site and at every pedestrian crossing so as to create directions.

b) The horizontal circulation, such as cars and pedestrians, should be separated to create security for each circulation.

c) The main entrance to the project should be situated in a public area which is visible to all.

d) A transition area should be created to define the function of each area. In the case of a transition area in the house, it should also function as a gateway.

e) The human scale is needed to get a sense of intimacy between man and building. This intimacy can be achieved by using a modular system (based on the human activity), creating horizontal character for multi-storied buildings, and providing adequate open spaces between buildings.

f) The number of stories in this project is based on the number of people and activities that occur, together with the function of every building, the site condition, and the building codes for this area.

g) Parking areas have to be grouped in several small parking lots
b) Plan Analysis:

The purpose of this analysis is to get the total area needed for a certain activity.

a) The idea of space being flexible and corresponding to the type of activity would reduce a static view of room arrangements.

b) The size and shape of a building can be determined from the function and the furniture arrangement. The rectangular shape has the highest efficiency in terms of usable area, although it is rather static. The triangle has less flexibility of usable area but it has a dynamic image.

c) The pattern of circulation can be divided into two types of circulation. These are the horizontal circulation and the vertical circulation. The horizontal circulation is in the pattern of the flow of people and cars. The vertical circulation in the building is the elevator and stairs.

d) The open space, either as a focal point or as a transition area, has to attract people in order to be used, and it must have accessibility to the pedestrian sidewalks.
ENDNOTES

1. The Al'quran, Sura Al Anfal:61.

2. Ibid., Sura Al Anfal:112.

3. Ibid., Sura Fatiga:1.


