

## **TYPOLOGY OF TRADITIONAL MOSQUE IN PALEMBANG (Case Study : Old Mosques In The City of Palembang, South Sumatra)**

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**Abstract:** Currently the design and architecture of Islamic thought was born of a duplication and imitation of the typology of the building which is considered as a product of the Muslim community. This approach is often limited by the use of symbols or physical form that is considered to represent Islam and usually come from the Middle East. This can be seen from the development of the mosque construction and rehabilitation of traditional mosques tend to forget the local aspect as well as the values and the basic principles of Islam.

Traditional Mosque of Palembang is one of the local identity of people in Palembang as well as a dedicated and have a special law as buildings of worship of Muslims (madaniyah typical).

The purpose of this research is to be able to see the typology of the traditional mosque in Palembang viewed from different aspects findings in the field, as well as determine the factors that influence in its formation. This research used a case study and the basic theory of the interior in the aspects of forming the typology of Palembang traditional mosque. The results showed the typology of the traditional mosque in the city of Palembang were influenced by values and basic principles of Islam and cultural values locally based. It is formed from a combination of the influence of the Ottoman Empire and the kingdom of Demak which was adopted by the Palembang Darussalam Sultanate to build a mosque in the city of Palembang at that time.

**Keywords:** *typology, traditional mosque, values and basic principles of Islam, the local culture, the city of Palembang.*

### **1. Introduction**

Many studies and research show that the formation of mosque architecture is more influenced by the factors of globalization spread of Islam, geography and local climate, and the local culture. This can be understood, because the factors that seem more immediate and tangible as well as the general nature shall also apply to the formation of functions other architectures.

Unfortunately this time the design and architecture of Islamic thought was born of a duplication and imitation of building typology that is considered as a product of the Muslim community. This approach is often limited by the use of symbols or physical form that is considered to represent Islam and usually come from the Middle East.

The study of Islamic architectural history, especially architecture requires a lot of inputs and additional theories, especially concerning the method and system studies, as a form of Islamic architecture is the fruit of a spiritual Islam.

It is at least able to protect the existence of the construction and rehabilitation of traditional mosques, especially in the city of Palembang, and in general mosques in other areas that tend to forget the local aspects and values of Islam in realizing the mosque as a Muslim religious

buildings (madaniyah typical), even did not rule the loss of form of traditional mosques and replaced with a new architectural style of the mosque building.

In this study, researchers are looking for typology inherent in Palembang traditional mosques viewed from different aspects of the findings in the field and the factors that influence its formation. This study aims to determine the typology of a Palembang traditional mosque.

## **2. Basis Theory**

### **2.1 Typology**

Typology is the study of the type. Types derived from the Typos (Greek), the roomates means impressions, picture (image), or a figure of something. In general, the type Often used to describe the overall shape, structure, or character of a particular object or shape. When viewed from the object building, typology divided into three points play items, namely site (footprint) of the building, form (shape) of the building, and organization of the four building parts.<sup>1</sup>

As a method, typology used as an analytical tool objects. By typology, an architectural object of changes analyzed, namely concerning basic form, basic properties, as well as the process of development of the basic forming up to the present form and function of the object. From the analysis of these typologies, we can determine the type of the object and place it correctly in the classification of the existing types.<sup>2</sup>

As a method, typology can also be used to explain changers of a type, in which a type has certain characteristics that can distinguish it from other types. The point is that the typology can help explain a type based on the traits or characteristics possessed by each architectural object.<sup>2</sup>

According to Rafael Moneo, typology analysis can be divided into three phases: Analyze typology by digging of history to know the initial idea of a composition; or in other words, knowing the origins or the incidence of an architectural object. Analyzing the typology by knowing the function of an object. Analyzing the typology by looking for simple forms of a building through a basic search and the nature basically form.<sup>2</sup>

According to Carlo Aymonito, the typology of the building should be defined again within the limits of a study conducted whenever there is an opportunity. Typology of the building is one of the tools necessary to conduct a study on the phenomenon of the city. Free typology / formal typology provides itself to be used as a critical analysis and comparison of phenomena of art. In this case the existing classification is based on the quantity of certain distinctive and formal. As a method, architectural typology analyzing an object (in this case the building) and try to find distinctive characters that exist, which eventually will become the basis of the classification of the object. In other words, the distinctive character has become a means of identification of the architectural objects. Example: If we examine the churches of St. Peter in Rome (Bramate, 1503) and the Palazzo Farnesse in Caprarola (Giacomo da Vignola, 1547), then we will have a

characteristic in terms of its spatial characteristics of centralized organization. By typology we would say that the characteristics of this centralized organization would be a means of identification that shows the similarities of the two types of objects. In other words, two objects can be classified in the same class in terms of classification. The purpose of this classification is not an evaluation of artistic and historical definitions.<sup>2</sup>

As a method of analysis, especially in terms of analyzing the origins and development of the basic form, typology that is often associated with morphological study of the deformation. As a method, typology is useful as a tool to 'track' the object of architectural forms to obtain the 'root formation' earlier. 'The root formation' concerns the form structure (formal structures) and basic properties (properties).<sup>2</sup>

Morphology itself is defined as a study that traced the origin or the formation of an architectural form, either in relation to architectural elements as well as the shape and mass of the building as a whole. That is, the morphology stressed to change shape in part or in its entirety, Including the causes and effects of changes in the factors that shape themselves.<sup>3</sup>

Basic form, is the main geometry elements such as triangles, rectangles, circles, and elliptical, as well as variations associated with it. These main geometry element is often called an abstract geometry or also called deeper geometry. Called abstract, Because this element is Often found in a state not materialized in practice but only identified only as a result of a variety of geometric elements or a combination. A dome roof, for example, can be assumed to Consist of Several elements of a half circle together.<sup>4</sup>

The basic properties, is a picture (feature) which form the orientation, an impression, or a particular phrase. For example impression converge, disperse, symmetrical, static, dynamic, and so on. Some of this basic properties already belong to some basic form itself (inherent). For example, a circle has centered nature, while a rectangle has a static nature. Conversely, if several different basic shapes are combined, it will form the basic properties of new and different.<sup>4</sup>

## 2.2 Mosque

Definition of the mosque according to the 'Personality' is taken from the description of the Prophet related to the mosque. It is taken in the hadith;

إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبُؤْلِ وَلَا الْقَدْرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ<sup>5</sup>

From here it is clear that the definition of the mosque is a place set aside and have a special law, are built to perform praying remembering Allah and reading the Quran.

Abdullah (2003) describes the functions of the mosque as<sup>6</sup> a place of execution of worship, prayer, i'tikaf, a gathering place for Muslims, of dialogue as a place to preach or propagate hadiths, giving instructions to people astray, as well as mosques became the starting point for the Islamic forces to set off to conquer the world, at the time of the Prophet and at the time of the

Caliph thereafter. Abdul Latif Uwaidhah describes the function of the mosque<sup>7</sup> by Personality 'broadly has three (3) categories, among others; 1) Function of Worship; 2) Ri'ayah (setting the public interest), 3) Political / Government.

### 3. Research Methods

Flyvbjerg (2004) explains, using case studies<sup>8</sup> researchers can conduct scientific development through generalization as a supplement / alternative to other methods. Indeed formal generalization is often more valued as a source of scientific development rather than 'the power of an example / case'.

رواه مسلم / حديث رقم (429)<sup>5</sup>  
عبدالله بن محمد العسكر. السعودية – الخرج. أحكام حضور المسجد. (رقم: 9)<sup>6</sup>

The case study method is useful both to build and test the hypothesis, has no bias more in terms of verification of the alleged investigators than other methods. It is true that a summary of the case studies are often difficult, especially when related to the case study process. But it is not difficult if associated with the outcomes. Difficulty that often arises is due to the nature of reality that studied than for the case study method. Sometimes, we do not need to create a summary or the generalization of the study (quite descriptive only).

### 4. Method Of Collecting Data

The unit of observation is a tool to answer the research questions to find the mosque typology found based on field observations (the field research findings). Some requirements / criteria for selection of cases in this study, among others:

- 1) The age of the mosque belongs to the category of Cultural Objects (> 50 years)
- 2) Form of the mosque still reflect the traditional building, despite having undergone several rehabilitation / renovation.
- 3) The mosque is located in the city of Palembang in South Sumatra province.
- 4) The existence of the mosque is still in touch with the Palembang Darussalam Sultanate.

Here are the results of the reconstruction of traditional mosques in Palembang that to be the case of this study:

**Table 1. Cases Research**

	Representamen	Mosque Name	Year Built	Built By
1		Palemang (Masjid Sultan Mahmud Badaruddin II) Great Mosque	11 Jumadil End 1151 H (1738 AD) was completed in 28 Jumada Early 1161 (1748 AD)  Renovation and expansion - 1848, 1879, 1930, 1952, 1970, 2000	Sultan Mahmud Badaruddin I Jayo Wikramo
2		Kiyai Muara Ogan Mosque	1871 M - Renovation I 1959 - Renovation II 1987 - Renovation III 1989 - Renovation IV 2006	Kiai Masagus Haji Abdul Hamid bin Mahmud (Kiai Muara Ogan)
3		Lawang Kidul (Masjid Mujahidin) Mosque	1881 M (Completed on 28 Safar 1310 AH / 22 September 1892 M)  Renovation and expansion - 1968 - 2007	Kiai Masagus Haji Abdul Hamid bin Mahmud (Kiyai Muara Ogan)
4		Jami' Sungai Lumpur Mosque	1889 H (1873 M)	Said Abdullah bin Abdurrahman bin Salim al-Kaf
5		Al-Mahmudiyah (Masjid Suro) Great Mosque	1889 M (completed in 1891 AD)	K.H. Abdurrahman Delamat bin Syarifuddin & Kiai Kgs H. Mahmud Usman (Kiyai Khotib)

Source: Analysis, 2015

## 5. Method of Data Analysis

### 5.1 Analysis of the mosque Interior Typology



To know the typology of a Palembang traditional mosque by using the case study method, this method is done by studying cases found in the field. Later findings were then analyzed with the study of literature and the results of related studies, in order to obtain a description of the findings of a Palembang traditional mosque typology.

### 5.1.1 Organization of space

**Table 2.** Organization of Space in Traditional Mosque of Palembang

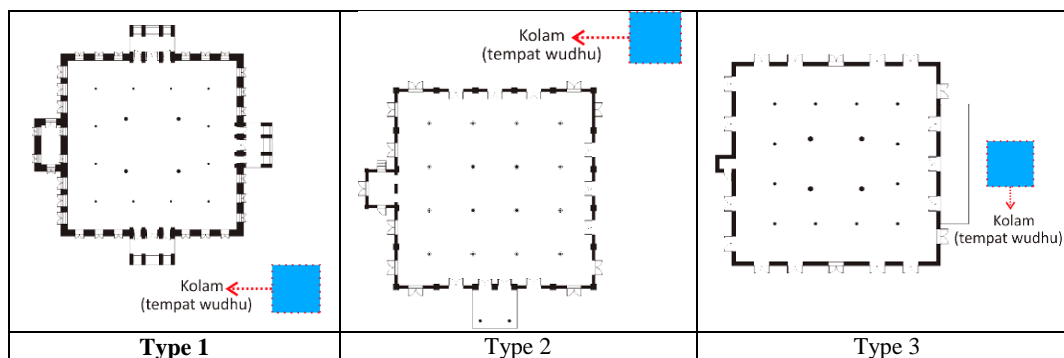
CASES		Space Organization in Traditional Mosque of Palembang						
		Prayer space	Mihrab	minaret	rostrum	Men & Women Shaf	Pond (The Ablution)	Sutrah
1	Sultan Mahmud Badaruddin II Mosque	√	√	√	√	√	√	√
2	Kiai Muara Ogan Mosque	√	√	√	√	√	X	√
3	Lawang Kidul Mosque	√	√	√	√	√	√	√
4	Jami' Sungai Lumpur Mosque	√	√	√	√	√	√	X
5	Al-Mahmudiyah Great Mosque	√	√	√	√	√	√	√

Source: Analysis, 2015

information:  : Found in Mosque       : Not found in the Mosque

Based on the table above most of the traditional mosque Palembang has space organizations include; 1) Space Salah, 2) Mihrab, 3) Tower), 4) Pond (where ablution), 5) pulpit, 6) Men and Women Shaf prayers, 7) sutrah. In the second case (Kiai Muara Ogan mosque) not found a pond (where ablution), and in Case 4 (Jami ' Sungai Lumpur mosque) can not be found sutrah (barring prayer for priests).

### 5.1.2 Pond (ablution)



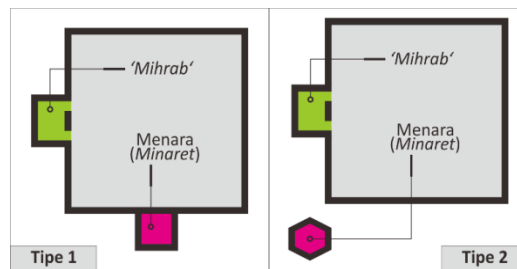
**Figure 1.** Placement of Pond (ablution) on Traditional Mosque of Palembang

Source: Analysis of 2015

Pond (ablution) is only used by the congregation of men only, while women have taken ablution pilgrims in their respective home before going to the mosque. Each pond in each case study is not built along with the construction of the mosque, because the river is used by the community as a place of ablution experienced recede so they invented an observation wudhu. Based on field observation found three types of pond placements, which is on the left, right, and behind the main building. This shows the ability to determine the placement of the pond, adapted to the conditions of the location.

### 5.1.3 Tower (Minaret)

At the time of the Prophet and the al-Khulafa al-Rashideen, Masjid Nabawi not have towers; the man who first built it was Umar ibn Abd Al Aziz when renovations 88 years Masjid Nabawi H / 91 AD when it was built four towers<sup>9</sup>. The tower used throughout history as a call to prayer, the azan jurists advocated for in high places, so that voice heard by many people.

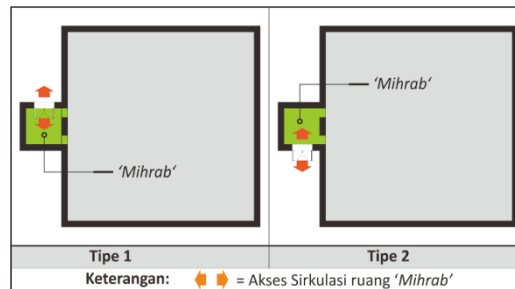


**Figure 2.** Tower (minaret) on Traditional Mosque of Palembang  
**Source:** Analysis of 2015

Based on the research results, found 2 (two) types of tower position to the building. The first type tower blends with the main building and a second type of tower (minaret) is separate from the main building, and the tower is located on the left side of the building. From some sources say that there are no specific provisions in place the position of the tower (minaret).

### 5.1.4 Circulation space

Found 2 (two) types of circulation in the "Space Mihrab" of Palembang traditional mosque. Circulation Type I, entry to the Mihrab room from the North side and Type II access into the space Mihrab from the South side.



**Figure 3.** Circulation Space in Traditional Mosque of Palembang  
**Source:** Analysis of 2015

Circulation at the mihrab space functioned as exit and entry access for scholars / priest/ imam leading the main hall / prayer. While the difference in the direction of access to circulation on the 'mihrab' influenced where scholars / priest / imam lived and from which direction the arrival cleric / priest / imam leading the mosque.



**Figure 4.** Access through the side of the West in the main hall / prayer  
**Source:** Observations, 2015

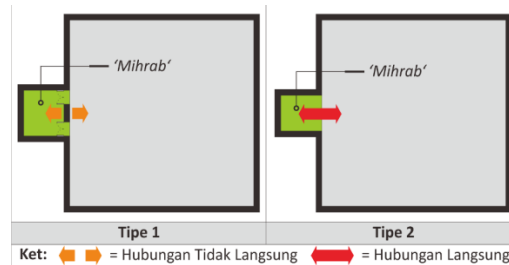
Found two types of circulation in the main hall / prayer. What distinguish between type I and II is the discovery of the circulation of the west access in the main hall / prayer. Circulating form of type II was found in the case of mosque building site overlooking the river banks along with kiblat directions. Circulation of the prayer room is from the west, influenced the direction of arrival of pilgrims from the west, and with the number of access to and from the prayer hall facilitate pilgrims in the number of that many to go in a different direction into the prayer room.

### 5.1.5 The relationship between space

Traditional Mosque of Palembang has two types of relations between the space, between the 'mihrab' with a prayer hall / main. Type I Mihrab space directly related to the main room and Type II Mihrab space with the main room does not have a direct relationship. This happens because most scholars / Kiai / imam who founded the mosque choose to stay and live in the



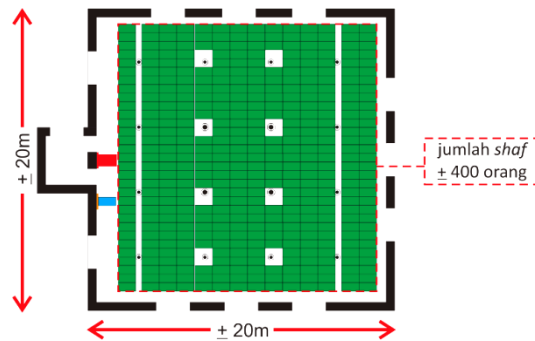
mosque. Cleric / priest / imam who occupy / resided in a mosque used mihrab space as their area of privacy.



**Figure 5.** Interpersonal space on Traditional Mosque of Palembang.  
**Source:** Analysis of 2012

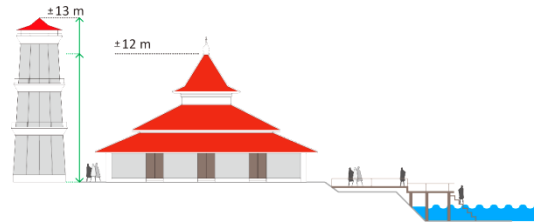
### 5.1.6 Dimensions

All Palembang traditional mosques can accommodate worshipers over 400 number of people with the dimensions of the building approximately 20m x 20m, it is influenced by the mosque was first built which is the Mosque of Sultan Mahmud Badaruddin II as a reference for the construction of a mosque after that.



**Figure 6.** Dimensions Building & Total Shaf on Traditional Mosque of Palembang  
**Source:** Analysis of 2015

All Palembang traditional mosque buildings has a height of about + 12m and a height of about + 13m tower. This meant that the mosque visible from a distance, while the presence of minarets be a symbol to be easy to recognize and enable muezzin call to pray from a high place so that it can be heard from a distance.



**Figure 6.** The height of the building and tower at the Palembang Traditional mosque  
**Source:** Analysis of 2015

## 6. Conclusion

From the results of the field study, it can be concluded that the findings of the typology of Palembang city traditional Mosque under the influence of the kingdom of Demak and formation of Syara Value '(the basic principles of Islam) and local culture value. The conclusion of this study found typology of Palembang traditional mosque items, namely:

### 1. Organization of space

Palembang traditional mosques has space organization include; 1) Salah Space, 2) Mihrab, 3) Tower, 4) Pond (where ablution), 5) pulpit, 6)Men and Women Shaf prayers, 7) sutrah.

### 2. Pond (ablution)

Based on field observations, found three types of placement of the pond, which is on the left, right, and behind the main building.

### 3. Tower (minaret)

Based on the research results, 2 (two) types of tower positions to the building. The first type of tower blends with the main building and a second type of tower (minaret) is separate from the main building and the tower was left of the building.

### 4. Circulation space

Found 2 (two) types of circulation in the "Mihrab Space" Palembang traditional mosques. Circulation Type I, entry to the Mihrab room from the North side and Type II access into the Mihrab space from the South side.

### 5. The relationship between space

Traditional Mosque of Palembang has two types of relationships between spaces, between 'mihrab' with a prayer hall / main. Type I Mihrab space directly related to the main room and Type II Mihrab space with the main room does not have a direct relationship.

### 6. Dimensions

Palembang traditional mosque can accommodate worshipers more than 400 number of people with the dimensions of the building approximately 20m x 20m and height of buildings around 12m and a height of tower about 13m.

Based on the results of this study, further research is needed to assess the meaning and symbols used in traditional buildings not only in mosques, this may provide an explanation of the symbols of the Palembang Darussalam Sultanate adopted by the people of Palembang. Also recommended to the relevant parties in order to consider the typology of Palembang traditional mosque to become a reference in the construction and rehabilitation of traditional mosque, especially in the city of Palembang, and in general mosques in other areas that tend to forget the local aspects and values of Islam in realizing the mosque as buildings of worship of Muslims.

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