

Islamic Ornaments on Trans Studio Bandung Grand Mosque

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Abstract: A mosque can be a signage of a region considering its particular function as a center of worship and symbols of the mosque's prosperity. The mosque which is located in tourist areas and shopping centers becomes ambiguous. Because as an activity and a business center for the region, the goal is for secular activities, not religious ones. Trans Studio Bandung (TSB) Grand Mosque seems to be a balance between profane and sacred, let alone shape adapted form of the Prophet's Mosque in Madinnah that makes the TSB Grand Mosque looks special. Through observation and qualitative analysis, the authors compare the elements of the TSB Grand Mosque and the Prophet's Mosque to identification of Islamic ornaments.

Keywords: *mosque, building element, Islamic ornaments*

1. Introduction

The peak of civilization of a nation characterized by the presence of architectural works. Even the level of complexity of the architectural work is the symbol of the complexity of its nation. Although in the present it is uncommon for a work in one place to be easily repeated with a similar form elsewhere. With a few changes and the use of different materials, a work can inspire others to create a masterpiece. The higher level of a civilization, the higher needs of facilities and buildings. Public buildings are markers of a region, or even a marker of a city landmark. Just like Gedung Sate in Bandung, Jakarta with the Monas, and Paris with the Eiffel tower.

A mosque, according to its function as a place of worship for Muslims, in addition to the five daily prayers activities also serve for other activities to assess and pass on the values of Islam. In the scope of the settlement, religious buildings, including a mosque, are built on demands of the local community who need the buildings together. It can be started from a small mushala, then gradually becomes a small mosque, and due to the growing needs of the function, it goes through a renovation and expansion again. Differences between a mushala and a mosque besides wide and its capacity is, mushala does not work for Friday prayers, while the mosque is used as a place of Friday prayers. Generally the mosque can accommodate at least about 100 people.

In Indonesia, the level or classification of mosques in urban neighborhoods is marked by the name issued by the Ministry of Religious Affairs to provide different designations at the relevant level. The classification is determined by the Indonesian Mosque Council (DMI), which is for the mosque in villages is called Jami Masjid. While the main jami mosque at the district level called the Great Mosque. For the main jami mosque in the city is given a designation as the Grand Mosque. For the main jami mosque in the provincial level given the designation as Masjid

Raya. There are more mosque classification designation, they are the National Mosque and Masjid Negara. The Istiqlal Mosque in Jakarta is designated as the only country mosque.

2. Theoretical Basic

Mosque architecture gradually expanded that includes spiritual expression, geometry and art decoration. Application of the geometry principles are the main features on Islamic art and architecture. Emphasis on geometry design is caused by linkage between the science of logic and mathematics and is a representation of single symbol of God. Sinan, an architect in the era of the Ottoman Empire, applying geometry widely in almost all mosque designs.

Universal elements of Islamic culture, especially elements of the dome, minaret, curvature, and calligraphy, are common elements of a mosque. Domes, arches, calligraphy, and the pulpit are not sacred objects that need to be privileged, their role is only as a marker. Figure beings is prohibited according to the Hadith, because it was feared that it will raise veneration for him and serve as an icon or symbol, so it seems can replace the position of God. Typically interpretation of Islamic architecture contains things like this: The concept of God almighty is defined as infinite, and the result of the design is the design with a recurrent theme (repetition), which means unlimited. Human and animal forms are rarely depicted as decorative elements, because they all are forms of God's creation. And no one can match God's creation. Leave-shaped motif is often used and adapted or simplified. Arabic calligraphy is used to enrich the artistic interior of the building. Generally, calligraphy is a part of the verses of the holy Qur'an.

The depiction of living beings was replaced by art decorations including geometric shapes, Arabesk (herbs) and calligraphy form. Through calligraphy, Qur'anic verses are displayed in the mosque, and calligraphic art itself becomes richer and growing. Because through the art of calligraphy, it is in one of the pillars that the Qur'an is a revelation through the Prophet Muhammad. "Words" in the Qur'an is the central symbol in Islam, as well as icons of other religions.

3. Research Methods

Research methods that are used are observations in the Grand Mosque of Trans Studio Bandung and sort them based on building elements and compare them with similar mosques in the same style. Thus, to answer the research question whether the Grand Mosque Trans Studio Bandung meets the element of a regional landmark which is the ability to bring a sense of formal structure.

Shopping area, recreation area, or religious buildings, can be a landmark, due to the function as the center of activities or the shape and physical characteristics that indicate a difference to the environment. Actually, landmark is not created, because the landmark occurs due to the public or observer's understanding for its existence. A facility which was designed and then built not always become a landmark of the area. It could even happen, a building becomes a landmark


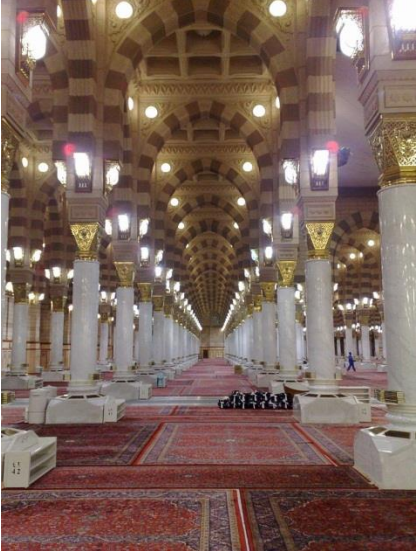




after decades later. The building can be the centre point and landmark if it is located at important locations and has a meaningful form. Indirectly, it can be said that there must be other buildings that are less important so that a building can stand out in the view of the city.

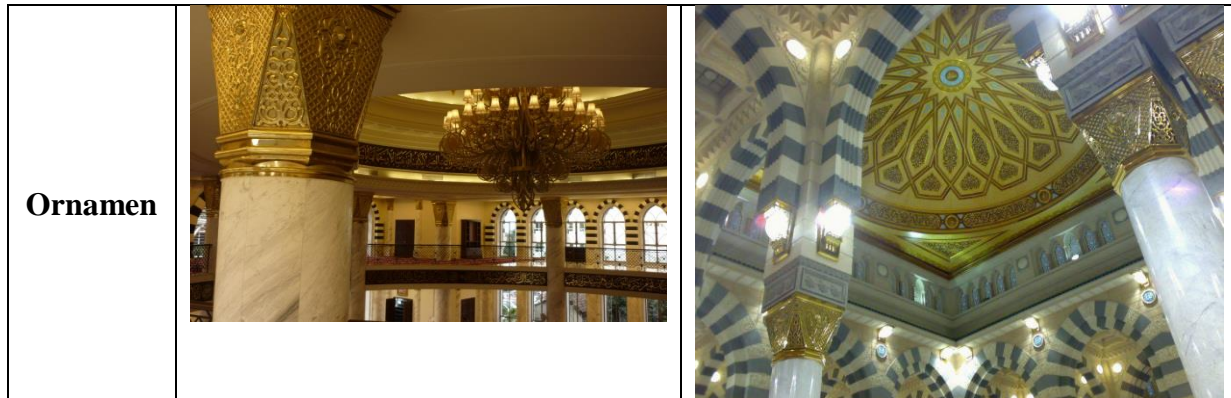
Integrated area of Trans Studio Bandung, was originally an area of Shopping Center named Bandung Supermall. Then had renovation and development functions into the Integrated Tourism Regions called Trans Studio Bandung and opened for public in 2011. The region in an area of 4.2 ha has facilities such as Trans Studio Theme Park, Bandung Trans Studio Mall, Mega Tower as office buildings, The Trans Luxury Hotel, Ibis Hotel Bandung, and the latest object to be studied is the Grand Mosque of the Trans Studio Bandung. Grand Mosque of Trans Studio Bandung (TSB) is a religious building of 4000 square meters with Middle East style that takes Nabawi Mosque nuance in Saudi Arabia. According to the architect, Agung Cahyadi, the character of the Prophet's Mosque is located on the marble pillars and the main door of the mosque. TSB Grand Mosque building underconstruction in March 2013, and was opened in July 2015.

4. Analysis

Table 1. Analysis

Element	TSB Grand Mosque	Nabawi Mosque Madinnah
Dome		
Mihrab		

<p>Makmum</p>		
<p>Minaret</p>		
<p>Portal</p>		



5. Conclusion

The main character of Islamic architecture focuses on a closed space, the emphasis on interior space is more important than the facade and an emphasis on calligraphy, geometric shapes and the shape of a bow. Islamic architecture is often called the "architecture of the veil" because the beauty lies in the spaces in the inner rooms (inner courtyard and its chambers) and certainly not visible from the outside of the building (from the road). Islamic buildings can serve as palaces, mosques, schools, tombs and even private homes. In fact, we can discover traces of Islamic architecture in Petronas Towers building in Kuala Lumpur, one of the tallest buildings in the world today. Inner space is identified by walls, hallways and sharp bow in 3-dimensional form (vault).

The main principle of mosques' grammar is generally consists of a dome composition, the tower (minaret), bow, pulpit, mihrab, hall, inner courtyard, garden and fountain. Everything has meaning or symbol respectively. Dome symbolizes the vast space that can uplift Juma'ah devout, is also a picture of the sky dome, a metaphor for majesty of God that exists everywhere. TSB Grand Mosque has only one dome and golden colour, whereas the Prophet's Mosque dome has several domes. Special green dome is actually a marker for the grave of the Prophet underneath.

The minaret, is originally destined to call or warn worshipers to pray. But functionally it is not so influential anymore, due to the loudspeakers. Domes and towers together can be a landmark in the neighborhood. TSB Grand Mosque does not have a special tower for loudspeakers. Moreover location in tourist areas and shopping centers are quite different from the existing mosques in the neighborhoods, where the tower with loudspeakers are functioned to call worshipers to the mosque hurriedly. While Masjid Nabawi has several towers.

The use of the pulpit was preceded by the Prophet Muhammad who always gives a sermon from a higher ground, before Friday prayers. Mihrab, is a basin in the mosque that shows direction / orientation to Mecca, which all Muslims should face when praying, as well as a symbol of the focus to the space inside. Roof over the sanctuary is a symbol of the direction of heaven, while the lobby and a row of columns create a linear public space that is quiet and solemn. Pulpit in the

TSB Grand Mosque flanked by a wall with ornament of God's Beautiful Names. While in the Prophet's Mosque, there are two mihrabs. The first is used by the Prophet. While the present mihrab's location is in front of the previous mihrab.

Endless repetition of the row of the column will evoke a feeling of the infinite power of God. Inner court creating a private space and ventilation. Fountain, originally used as a place of ablution, has been replaced by a more enclosed ablution space. Park, is the reminiscent of the beauty and symbol of the garden of paradise. There are similarities between the rows of columns and arcs between TSB Grand Mosque and Nabawi Mosque of the Prophet, as previously described. Whereas alternating bow is the characteristic of Mamlaki arc architectural style.

Mosque in Arabic means a place to worship and obey God. So the design really considers the wide mosque functions, that can be a center of Islamic studies, to accommodate a library, offices, classrooms, equipment and social facilities for people's welfare. The mosque not only meets the spiritual needs but should also assist the development of friendship environment, brotherhood, peace and cooperation among communities.

Islam is a religion that contains the values of simplicity and togetherness. Juma'ah pray humbly on the floor. When a Muslim dies, he will be buried wearing the simplest "clothes". Grandeur and greatness are not the main thing. Sense of community is emphasized. For example in the ritual prayers, can be done by individuals or collective. Prophet's life which was very simple, becomes a role model for Muslims. One of the Prophet's words says: "The important thing is not the mosque, but the quality of the prayer". Pomp usually becomes some sort of a reflection of the strength of the rich but it was not a representation of the depth of the soul.

Despite its name, TSB Grand Mosque does not indicate the classification of the city mosque, besides its low capacity which is not as big as the Grand Mosque of Bandung, the location is inside a recreational area of a private management. Shape and appearance which are eclectic elements of Masjid Nabawi mosque in Madinnah add grandeur as a whole and strengthen the landmark of a region. Other than that, the function of a mosque should be in accordance with the goal of expanding the symbols of Islam which is stated in the paragraph below:

"..... and make your houses places for worship and make people who believe delighted".
(Sura 10 : 87)

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