

IS **Li**va**S**

INTERNATIONAL SEMINAR ON LIVABLE SPACE

CREATING SPACE FOR BETTER LIFE

SME TOWER (Smesco). Nareswara Hall. 16 - 17 FEBRUARY 2012

Proceeding Book



TRISAKTI UNIVERSITY

Department of Architecture Faculty of Civil Engineering & Planning

PROCEEDING

is LivaS

International Seminar on Livable Space

CREATING SPACE FOR BETTER LIFE

SME TOWER (Smesco), Nareswara Hall, 16 – 17 February 2012

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Forward

The proceeding of this International Seminar on Livable Space has been prepared and developed to document the many and wide range of papers which have been written and presented by those who have participated actively in this seminar. The seminar was initiated by the Architecture Design Laboratory, Department of Architecture, the Faculty of Civil Engineering and Planning, Trisakti University, Jakarta. With the theme "Creating Space for Better Life" the seminar sought to provide the current issues and trends on a wide range of topics from papers and presentations indicating the broad scope of research, teaching and practice within the area of architecture.

The central aim of the seminar is to explore the thoughts and ideas of livable space in a wide spread of sciences which can be viewed from the interrelationship and integration of physical and non physical spaces. It is also intended that the seminar can be functioned as the venue for exchanging information and encouraging discussions of recent developments in the study of livable space.

The seminar is noted as the first scientific-forum about livable-space in Jakarta which will be continued to be administered periodically as a scientific-forum in every two years and it will be rounded around the universities within Indonesia. It is expected that this periodical scientific-forum will establish itself as one of the most significant gatherings both for researchers and practitioners from many disciplines.

The proceeding has been prepared from the manuscripts directly provided by the authors prior to the seminar. In developing the proceeding, except the abstracts, the referred papers have been included without modification. It is therefore necessary to emphasise here that any errors and mistakes on the papers are solely writers' responsibilities. It is hoped that the proceeding will provide adequate information for future studies on the field of livable space.

Finally, thank you to all contributors for their active participations on the seminar, without them the seminar would not be successfully implemented.

A warm and special welcome goes to those who are visiting Trisakti University for the first time, may your presence be assured in two years time. To all the participants, we do hope that you find the seminar is enjoyable and informative.

Team of Editors



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The Mosque Territories and Its Development as Manifestation of Changes in The Function

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ABSTRACT

At the beginning, the mosque is really functioning as a private space for its profane. As its grows, mosque can be used also for several activities that involve human social dimension to the mosque as a central activity. Sacred mosque, which was valued as a private place, can also be converted to public space, so that devotion to God is not only confined in the ritual activities in relation with God. Urban mosques were very open to the dynamic development of the life and activity that grows in society, mixing with the economic, cultural, even political context. The process of ritual worship is an individualized process that requires personal space. Problems arise as a result of the activities growing, especially on Fridays and holidays, as well as through the effect of urban growth in particular sectors of the economy, more specifically on the informal sector. This paper will try to discuss the dimensions of the various functions of the mosque connect with its territories, which should be able to meet the various needs of each other and be able to enjoy the convenience of its space.

Keywords: territories, private and public, convenience

1. INTRODUCTION

Mosque may contains a meaning as a place to kneel for served The God. In terminological, mosques can also be interpreted as a place of worship for Muslims, especially in performing prayers itself. Mosque is also commonly referred to Baitullah (house of God), which is a house built to serve Allah. Etymologically, mosque itself derived from the Arabic: "yasjudu sajada" which means submission form. Grammatically, the word mosque in Arabic showed a place. From all of those meanings, we have to be understood that mosque serves as a place to prostrate the proof of our faith to "The Creator". Philosophically, the mosque is really acting as a private space with its profane values. As understood in the present of architectural terminology, is a building used by Muslims for the performance of prayer.

Mosque as an instrument that can be used to prostrate, also means that it can be used for several activities that involve human social dimension as a central activity. Islam had two categorization of worship: the worship of micro called "mahdhal" (in the narrow sense) and macro worship : "ghayr" (the broader framework of meaning). Sacred mosque, which was valued as a private place, can also be converted to public space, so that devotion to God is not only confined in the barriers on ritual worship relationship with God.

However, in accordance with what is on Rasullullah era, the mosque also serves as a place to do an activity that contains the meaning of obedience to Allah SWT, which has ten kinds of functions. Functions that are accommodated by the mosque as a place for: prayer and remembrance, education, social benefits, consultation and communication of economic, social, and cultural, military exercises, a health center, the court and dispute resolution, the center of illumination, prisoners, shelters. All are directed in accordance with the existence of the mosque as a place of prostration to God in a broader sense.

Mosque in Indonesia itself has a long history, the change of era, situations and also the meaning itself. Mosque developed rapidly in Indonesia, even to the corners of the alley (or we called it as *gang*). The used of mosque also developed along with the growth era. The focus of the author's interest is in urban mosques. The mosque is usually located in urban areas (cities) which usually also serves as a community center and social activities. Mosques which located in urban areas were very open to the dynamic development of the life and activity that grows in society, mingling with the context of economic, cultural, even political.

Meanwhile, the territorial boundaries of the mosque was clear: the mihrab: as an "imam" place, a main hall prayer room which is sometimes separated by a boundary between men and women. There are basically four types of spaces required in the mosques to fulfill the requirements of the mosques programmes. The four types can be classified as the prohibited, the multi-purpose, the specific and the outside spaces. The boundaries between the four functions also clear.

Problems arise as a result of the growing amount of jemaah, especially on Fridays and holidays, as well as through the effect of urban growth in particular sectors of the economy, more specifically on the informal sector. The number of *jemaah* in the private sphere taking places at social space, while at the outside there were already had an economic activity. Or in contra, sometimes the informal economic activity taking places until the inside of the mosque, so the *jemaah* did not have a place to do the pray.

Private values of personal space has its value : personal space, inter-personal, and subsequently with the public activities. The limitation of territory which had been clear, will be different at the time when the mosque becomes full. It is become interested to be studied in order to obtain a spatial patterns changes in space that occurs in urban mosques. Urban mosque was chosen as a case study because of the phenomenon of many emerging economic powers.

2. LITERATURE REVIEW

2.1 *The Primacy Value of Prayer in the Mosque*

The word mosque drawn from the vocabulary of the Qur'an (Arabic). This word is one word that derived from the word "*sajada*" prostration, which means submissive, obedient and subject with respect and reverence. Prostration here is putting the forehead, hands, knees and feet into the earth. It can also note that the semantics means of the mosque is a place of prostration prayer (Al-Baqarah (2): 34). This fits well with the words of the Prophet.: *'Wherever you are, if the time for prayer comes, be steadfast in prayer, because there was a mosque'* (Muslim). In linguistic terms, the entire surface of the earth is a mosque. That is, people who establish shalat everywhere (except in some places established religion, such as graveyards and toilets) in the face of this earth, his prayer is valid.

In addition to the semantic meaning of the above, the mosque also has a meaning on "Personality". In this sense, the mosque is a building, place of worship of Muslims, the Muslims used primarily as a venue for prayers. However, while the root contains the meaning of submissive and obedient, then the nature of the mosque is a place to do any activity that contains obedience to God alone.

Shalat fardhu can be done anywhere on this earth, either in the mosque, in the garden, in fields, in the office, at home and in other places, as long as the conditions are met with the holy. This is in accordance with the sayings of the Prophet: *"... and has made this earth as a mosque"* (narrated by Bukhari).

However, making the mosque as a top choice for establishing *Shalat fardhu* is a wise and profitable option. A Muslim or a Muslimah whose heart was always tied to the mosque, which is always looking for the mosque when the prayer time came, was among the people who promised to get help from Allah on the day that no more help than the help of Allah SWT (*Sahih al-Muslim, the Book: az-Zakat, Part: Fadhlul Ikhfa 'al-Sadaqah, Hadith Number: 1712*)

2.2 *Concept of Territory*

The concept of territoriality refers to a form of human spatial behavior involving special control of space by individuals or groups (people) who are intraspecific, involving aggression and gives rights to individuals / group of the space in question.

Habraken (1998) states that the territory is the control or authority of the space or place. These territories space arise because of personal space by subjects who have such authority. This authority is the right to the use of space and restrict access to others who do not want to space.

Meanwhile, according to Leon Pastalan by Lang stated that the territory is limited space that is used or retained any person or group of people as an exclusive space. Involves identifying the psychological territory of a place that symbolized the attitude and arrangement of objects on the area.

Irwin Altman in his book *Culture and Environment* stated that the regulation of territorial behavior is a mechanism constraints which involving personalization, marking the place or object and communication that is owned by a person or group. Territory serves to determine the property or who is in charge of the place and to determine the space and divide the functions of each room or location.

Limitation of territory can take the form of physical and nonphysical. Physical limits such as the perimeter fence or other physical limitations of the actions carried out because the owner of the territory to keep the region. Violation of this physical limit can easily be seen if any other party without the permission of the owner of territory, access to personal space.

While the restrictions in the form of non-physical, this is an agreement that everyone is more absolute claim on territory. Non-physical boundary may be setting in place that is considered a territory. Based on this, then the territory has a hierarchy of space, in the form of public or private space. This hierarchy has a gradation and depth; will be different for each object or built environment or cultural agreements depending on the local area

According to Altman (1975), territory is not only a tool to create privacy alone, but serves also as a tool to maintain the balance of social relations. Territoriality of human behavior in relation to the built environment can be recognized, among others, the use of physical elements to mark the demarcation of one's own territory.

Sommer (in Altman, 1975): personal space is an area around a man with imaginal boundaries where someone should not be entered. Another mentioned that the notion of personal space adjacent to the real self. Furthermore, setting personal space is a dynamic process which enables us out of it as a change in the situation.

Personal space is also directly related to human distances. According to Edward T. Hall, in social interaction, there are four spatial zones which include: intimate distance, personal distance, social distance and public distance. This study is known as proximity or the way someone in the use of space in communication (Altman).

2.3 The Types of Spaces in The Mosque

The four types of spaces in the mosque can describely as (Rasdi, 1998):

a. The prohibited space: a space which is usually where the mihrab and the mimbar is. The prohibited space can be used for any activity aside from prayer with the exception of those activities involving the presence of Muslims in a state of major defilement. If the space is too large, it will impede many community activities but if it too small, it would impose difficulty on the supererogatory act of prayer and *i'tikaf*. The *mimbar* is not merely a place to deliver the sermon but a facility for communicating with an audience

b. The multi-functional Space

The prohibited space should be integrated with the multi-functional space in the mosque complex. The multi-functional space is the most important space because most of the mosque activities are centred in it. The space must be designed so that many activities can be performed and many events can be held. The space should not be designed with any fixed furniture but should be close to storage facilities where furniture used in the activities can be easily stored or moved when the congregational prayer is performed.

c. The single-function Space

There are many essential spaces that have spesific functions and require fixed types of furniture an fittings. One of the most important single function spaces is an enclosed one of woman. This is because of the rules that woman and man cannot be together in one room and should be separated. Another functions are: for education, toilets, the ablution place for bathing the death, the kitchen, private meeting room, separate room for teaching of children and also for nursery, shops and cafetaria, training room, and also a spesific place for the shelter of the traveller and the homeless.

d. The Outside Space

The present design of mosque compound is usually that of a serene sclupture garden and parking facilities. There is little attempt to utilise the spaces for other functions and to attract the public to the mosques.

3. METHODOLOGY

Referring to the formulation of research problems that have been described previously, the research will be conducted with a qualitative approach, a field study with a methodology descriptive - explanative. Observations (observation) is an excellent way to examine human behavior. In qualitative research, observation of the specific situation described in the three main elements:

a. Location of research:

Research will be conducted against the mosque urban environments with a variety of hues that shape it.

b. Perpetrators or actors:

In case this is the congregation of the mosque users. Unstructured interviews conducted with informants who have a relationship or special knowledge relating to the mosque and the problem. Informant interviews conducted as well to explore aspects of the background, motivations, activities, expectations, and so on. Interviews were also conducted with a number of structured questions in the questionnaire.

c. Activity or activities:

Activities that shows the density of the assembly: on Friday prayer.

4. RESULTS AND DISCUSSIONS

Regional Economic Activity Shifts the Sacred and Profane

A shift in the territories of space in relation to the activities of social, economic and education at the mosque. Some mosques were very accommodating to these activities, although at certain mosques strongly oppose mixing of activities for the preservation of the sacred place.

4.1. Territory Restrictions Between the Public vs. Private and Sacred vs. Profane

With the time being and the need of mosque that can accommodate people activities, then the boundaries between the sacred and the profane is also growing. The need for economy, limitations and high prices of land, some communities make the mosque as well as a market on Fridays. Public space in the form of plazas and pavements even be used as trade territory. In this case there was a shift of meaning when used as a private public zone. More pronounced when the call to prayer starts to come, then it turned into a function room prayer area for traders. Private zone is not clear is even still traversed by pedestrians and shoppers who do not hesitate to choose the merchandise in front of people who are praying. The boundary between sacred space and profane become blurred. Of Amru bin Sy'aib ra: said, "Messenger of Allah forbade trading activities in the mosque." (Reported by Ahmad and Abu Daud in Musnadnya). When the space is used as a place of prayer, it means that space is running principle mosque, while trading activity is still running.



Figure 1. Prayer in the area of trade
Source : (Dewiyanti, Dhini, 2011)

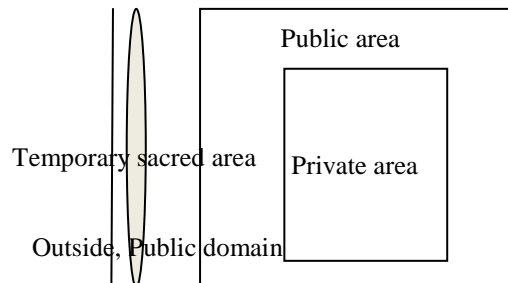


Figure 2. Sacred limit zone which extends to the public
Source : (Dewiyanti, Dhini, 2011)

Some mosques have different policies. There is a main prayer room made purely as a place of prayer, and social activities and supportingspace put in outside places of worship. But some mosques even make the main prayer room as well as social venues such as: discussions, lectures and even wedding ceremonies. Sometimes, *jemaah* who wish to perform a ritual sunnah felt uncomfortable because of the existence of non-ritual activities. The main hall of prayer space pure as the main prayer room only during the hours of obligatory prayers. In this case there has been a shift in the meaning and the loss of clarity between the sacred and profane space.



Figure 3. The mosque is used as the discussions, religious lectures, and even marriage
Source : (<http://www.3.bp.blogspot.com/>, 2011)



Figure 4. The main hall of prayer

Figure 5 & 6. Wall as the outer limits

Source : (<http://salmanitb.com/category/berita-foto/>, 2011)



Figure 7. Dining area at the mosque

Source : (<http://www.akumassa.org/program/depok-jawa-barat/wisata-religius>, 2011)

4.1. Territory and Personalization

At an informal space that forms every Friday, it created a permanent space that seemed to be agreement among the traders. The same trader will occupy the same space in the next week. Marking of these spaces as well as a constant reminder for visitors who are also diligent in visiting.



Figure 8. Personalize Merchants in marking their territory

Source : (Dewiyanti, Dhini, 2011)

4.2. Activity

Besides trade, the mosque also often joined with the function of education, both formal and non formal education. The main activities in the mosque at the time of obligatory prayers will not be disturbed, in line with the regulations prohibiting mosques social activities conducted at the obligatory prayers. But this does not happen at the time of sunnah prayer activities. Congregation must be willing to share with school activities that sometimes doing activities that can reduce the concentration during prayer.



Figure 9. The mosque is united with the school
Source : ((Dewiyanti, Dhini, 2011)



Figure 10. Informal education also marks the mosque's activities

Source : (<http://www.3.bp.blogspot.com/>, 2011)

4.3. Spatial Proximity Zone

At the time of prayer, usually highly preferred that we keep the shafts uninterrupted. But along with the heat of the sun, *jemaah* tend to be clustered turns occupying relatively sheltered and not exposed to sunlight. The existence of spatial spaces formed was greatly influenced by the shadow of a tree or building mass.



Figure 11. Tree attracted many people as a favorite place, though outside the territory of prayer
Source : (Dewiyanti, Dhini, 2011)

4.4. Motivation

From each of the 100 respondents who netted on Friday, found the motivation of people who come at the time of worship were also diverse, can be seen in the following table:

Table 1. Arrival Motivation

No	MOTIVATION	PROCENTAGE		
		Masjid Salman	Masjid Istiqomah	Masjid PUSDAI
1	Prayer	34%	70%	53%
2	Prayer and Shopping	20%	2%	24%
3	Prayer and Lunch	28%	20%	7%
4	Prayer and Do Social Activity	5%	1%	2%
5	Shopping Only	2%	0%	8%
6	Having Lunch Only	1%	5%	1%
7	Trade and Pray	8%	1%	3%
8	Prayer Only	2%	1%	2%

Source : (Dewiyanti, Dhini, 2011)

Field observations also found that the motivation of some people to come to the mosque during Friday prayers of worship is to become a beggar.



Figure 12. territory beggars
Source : (Dewiyanti, Dhini, 2011)

5. CONCLUSION

- The mosques in Islam contains no mystical or symbolic intention in the arrangement of the spaces other than the fact that the space related to prayer must be oriented towards the kibra.
- The sacred and profane space shift that occurred in the temporal, created a dynamic scene. Apart from the requirements of the religion, these spaces appear in reality.
- Some people are affected by these additional activities, but some enjoy its existence and it makes the intention to come to the mosque is more caused by the temporal activity.
- Physical limitations such as a fence, ditch or differences in contour, not become an obstacle to the existence of "third space" that appears.
- The existence of temporal activity must be recognized as an inseparable part of the urban mosques, although not all mosques in demand by temporal events. Seen that one of the three mosques were observed not enthused by the merchants. Need further study in order to make a conclusion that in more detail.

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