

# Sense of Community in the Shape of Feeling Attached to the Salman Mosque - Bandung, Indonesia

*by* Dhini Dewiyanti

---

**Submission date:** 22-Feb-2024 11:39AM (UTC+0700)

**Submission ID:** 2192059942

**File name:** in\_the\_Shape\_of\_Feeling\_Attached\_to\_the\_Salman\_Mosque-NASKAH.pdf (751.03K)

**Word count:** 4961

**Character count:** 26405



## Sense of Community in the Shape of Feeling Attached to the Salman Mosque - Bandung, Indonesia

Dhini Dewiyanti<sup>1,2,\*</sup>, Widjaja Martokusumo<sup>3</sup>, Budi Faisal<sup>4</sup>, Bambang Setia Budi<sup>5</sup>

<sup>1</sup> School of Architecture, Planning and Policy Development, Bandung Institute of Technology (ITB)

<sup>2</sup> Lecturer, Architecture Department, Computer University of Indonesia (UNIKOM)

<sup>3</sup> Professor, School of Architecture, Planning and Policy Development, Bandung Institute of Technology (ITB)

<sup>4,5</sup> Lecturer, School of Architecture, Planning and Policy Development, Bandung Institute of Technology (ITB)  
(INDONESIA)

Received: June 13, 2015

Accepted: September 30, 2015

### ABSTRACT

The attraction of a place will be shown through the impression of its users. This impression is obtained through the experience of users with the place. A place with a sense of place usually is one capable of arousing the emotion of users and holds specific attraction. This research is intended to understand the attraction of a building capable of demonstrating a phenomenon of varied and active space usage. The purpose of the existence of a mosque for the Moslem community is a place for the fulfillment of ritual and social needs. A bustling mosque is an indication that the mosque is capable of performing its duty well in accommodating the needs of the worshippers. The Salman mosque was chosen as the object of study due to its unique sign and its users who are predominantly young people. The research was conducted through observation and in-depth interviews with the users of the Salman mosque. The result of the research shows that the Salman mosque is deemed attractive due to a sense of place divided into several categories: (1) biographical relationship; (2) spiritual relationship, (3) ideological relationship, (4) narrative relationship, (5) commodification relationship, and (6) dependency relationship. Individual sense of place gradually formed a sense of community of the mosque users shown by the presence of: (1) feeling part of the community, (2) beneficial involvement of the community, (3) feeling of respect, (4) and inter-generational emotional connection. The sense of community shown by the Salman mosque is in line with the theory of the establishment of a 'living' mosque within the teaching of Islam.

**KEYWORDS:** Salman mosque; place; users; attachment; feelings expressed

### 1. INTRODUCTION

Fundamentally, architecture shows a correlation between function, form, and meaning [1]. A meaning can be formed whenever a strong correlation is created between man and place. This article refers to several statements that space refers more to things that are humanistic, abstract, and have an emotional touch [2 - 4]. A place is more a location or part of a space with character, full of activities within it, and has meaning [5 - 7]. The formation of a place is a social process originated from social interaction and activities within it [8]. Space will have meaning whenever there is a user subject, in this case is men as the users.

A place becomes important since correlation between man and place is different from one man to another, different from time to time and also different from other places. Since it is related to one's feelings and emotions, the correlation of space and man will have personal attachment. The collaboration of man with space in the form of activities will create a sense of space [9 - 12]. Sense of place is usually hard to express, since understanding how someone attached to a place should bring back memory and the feeling of that person through in-depth interviews. That person's correlation with a place can also be understood through his/her behavior in the field of environment [13]. The meaning of space enables the occupants to feel that they own and be part of space, so that it will result in longing for space. Presenting the feeling of sense of place of a religious building is important to increase the interest in the place.

There are plenty of mosques with shapes that are beautiful, majestic and luxurious, but with very few worshippers. Some mosques are only opened during the routine mandatory rituals, and the rest of the time are always closed and locked. A mosque that is always busy with activities other than mandatory religious rituals, certainly projects the image that the mosque is a 'living' mosque that is capable of providing sense of place for its worshippers. The mosque is able to present a sense of belonging and attractiveness of the worshippers to always return to the mosque. Activities in the mosque have become an attraction to understand factors contributing to the mosque becoming a 'living' mosque, and even more so if the mosque is dominated by young people, not by older people as has always been the case. The Salman mosque is the right place to obtain knowledge. The combination between ritual and non-ritual activities becomes a unique phenomenon that is

\*Corresponding author: Dhini Dewiyanti, School of Architecture, Planning and Policy Development, Bandung Institute of Technology (ITB). E-mail: dhinitan@yahoo.co.id

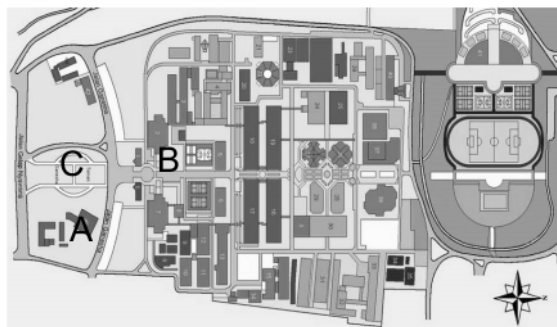
interesting to be assessed. The Salman mosque, with its phenomenal physical character, has been able to become a place related to one's memory [14].

This research focuses on feelings expressed by the users of Salman mosque regarding their interest in the mosque and its space, and how they utilize the space.

The objective of the research is to try to obtain knowledge on: (1) the attraction of Salman mosque as a mosque; (2) how the attraction of Salman mosque is applied in the space usage. The benefits of the research are: (1) to enrich place attachment theory especially the one that is related to worship building design in the form of a mosque; (2) to enrich the interpretation of the mosque in addition to the interpretation of other points of view; (3) to provide input for the mosque designer in terms of the design of a campus mosque which differs from other type of mosque.

## 2. MATERIALS AND METHODS

The research was conducted at the Salman mosque, and since it is situated close to the campus of the Bandung Institute of Technology (ITB), Salman mosque is also called ITB Campus Mosque (figure 1a). Through its important role in the Muslim movement within the young generation, the Salman Mosque has become the pioneer in the establishment of campus mosques in Indonesia. The mosque that was built in 1964 and completed in 1972 was influenced by modern architecture through features that are simple, functional, with minimum of ornaments, and emphasizing the importance of material honesty (Figures 1b and 1c). This form of design demolished the idea of mosque architecture design at that time, which was dominated by the stacks of roofed building (local) and domed roofs. Until now, the design of Salman Mosque is still the reference for mosque design in Indonesia. The Salman mosque shows an example of a mosque that is always visited by many people, not only during the mandatory worship time. The activities conducted in the mosque show positive, varied, and well-liked activities. These phenomena have made the Salman Mosque an object for study.



1 a. The position of Salman Mosque in relation to campus and park

- |    |                               |
|----|-------------------------------|
| A. | The position of Salman Mosque |
| B. | ITB campus                    |
| C. | Ganesha Park                  |



1b. Simplicity mixed with landscape



1c. Color gradation to accentuate the façade of the building

**Figure 1.** Salman Mosque, Bandung, Indonesia  
(Source: Researcher, 2012-2014)

Through the qualitative approach, information has been collected through explorative interviews regarding the interest in the Salman mosque and its spaces. Through this interview process, the following can be obtained, i.e., aspect of feeling, value and view of life, memory of events, hope and aspect of time. Meanwhile, the object element or artefact description was obtained through direct observation of the object, as well as observation of the space users. Respondents as resource persons are: mosque designer and builder (1 person), religious leaders (2 persons), mosque management (5 persons), residents of the dormitory within the mosque compound (15 persons),

the students as mosque users (15 persons), and the general public around the mosque area (10 persons). The chosen ones were capable of providing descriptions of their experiences with the Salman mosque.

In the analytical stage, interview transcripts were read several times and given codes and labels of words frequently used by the respondents. Gradually, descriptive codes were converted into categories. This is done continuously until it was no longer possible to make a broader category. The process was then followed with signification activities to become themes through the induction process [15]. The themes were verified and rechecked to the resource persons to obtain approval. The findings were searched through theory stated by Cross [16] on the correlation between the interest of someone with a place that can be categorized into: (1) biographical relationship, (2) spiritual relationship, (3) ideological relationship, (4) narrative relationship, (5) commodifiable relationship, and (6) dependent relationship. Then, analysis was made on the theory of sense of community as stated by McMillan and Chavis [17] in the form of: (1) membership, (2) influence, (3) integration and fulfillment of needs, and (4) shared emotional connection.

### 3. RESULTS AND DISCUSSION

#### The Attraction of the Salman Mosque

The designation of Salman Mosque as the research site is due to its possession of historical power in its journey of existence. Political debates and challenges of the mosque aesthetic in its era have enriched its existence. The inauguration of the Salman mosque in 1964 coincided with the end of modern architecture and the beginning of post-modern architecture. This masterpiece of Achmad Noe'man was inspired by the concepts of Mies van der Rohe, Le Corbusier, Walter Gropius, Oscar Niemeyer, and other modern architects, and by admiration of the Bauhaus model [18]. The aesthetic concept adopted from the Bauhaus model is an aesthetic originated from simplicity [18,19]. The term contemporary mosque is also attached to the Salman mosque, referring to the design of the mosque trying to free itself from tradition, or at least reinterpreted the existing/common expression/language of architecture [20]

Within the architectural community, artist or Islamic scholars, the Salman mosque as interesting place that has been a hot topic. However, for the general public, is Salman mosque an interesting place?. The result of interviews conducted to the general public who frequently visited the mosque shows that the Salman mosque is deemed attractive because with (Table 1):

**Table 1.** Factors of Attraction to the Salman Mosque

EXPRESSION OF INTEREST	TYPE OF PLACE ATTACHMENT	CODE OF RELATION <sup>*)</sup>
Long-time involvement	Historical	1
Involvement in the planning process and construction		
Something that moves the heart to always come	Indescribable closeness	2
Longing feeling with the condition or something hard to be expressed verbally		
Religion understanding and awareness	Religious understanding	3
Religious orders		
Admiration for religious scholars	Strength of figure and learning material	3
Fond of the mosque speeches		
Positive Image of Salman Mosque	Positive image	4
Read newspaper, books, or from media	Narration from information media or the role of other persons	4
Stories from parents, family, teacher or friend		
Facility completeness	One stop activity	5
Easy to worship and perform other activities.		
Need for a place to worship	Needs for facilities	5
Needs for daily necessities and social activities		
Different from mosque in general	Physical attractiveness	5
Unique shape		
The construction material is in accordance with the needs for the mosque.		
Composition with green landscape is considered a rarity in urban area.		
Various activities	Attracted to activities	5
Activities that educate		
Receptive people	Degree of acceptance for outsiders	5
Open for public		
Easy location	Easy accessibility	6
No other choice	No other choice	6
Learning facilities at affordable prices according to financial capability.		

<sup>\*)</sup> NOTES: 1. = Biographical value, 2 = Spiritual value, 3 = Ideological value, 4 = Narrative value, 5 = Commodification value, and 6 = dependent value

Source: Personal Interview, 2011-2013



### **Type of Relationship with Place**

The themes dominating expressions of the attractiveness of the Salman Mosque as stated by Jennifer Cross can be grouped into the following relationships:

1. Biographical value is a value as a result of place attachment where the respondent has long been involved with the mosque. The involvement can be as the architect himself, or involvement as mosque management since a long time ago. The biographical value at the Salman mosque is referred by the emerging historical theme. This is the least mentioned value stated by respondents considering those involved from the beginning have reached a ripe old age.
2. Spiritual value is a value that is usually intuitive in nature, where cognitive and logical aspects are ruled out. The emergence of this sense of belonging is hard to pin down, hard to realize, but it can be felt by the respondents. The spiritual value emerged at the Salman mosque is disclosed in the theme of closeness that is hard to express in words.
3. Ideological value is based on awareness of values and beliefs. This value is also based on whether the responsibility for what they believe has been in accordance with the guideline, rules and faith. Ideological value shown by respondents is referred to through religious comprehension and attraction to a certain person or the power of the presented learning material.
4. Narrative value is a value based on stories told from generation to generation directly by family, relatives, teachers, friends, etc. It can also be told through communication media: books, newspapers, journals, magazines and the internet. The value presented narratively usually urges someone to prove the truth. This value can also be obtained through positive images and the impressions that are presented to create a feeling of security in selecting it. This value is shown by the theme of positive image and narrative from information media or other person's role. This value is strongly shown by most of the respondents.
5. Commodification value is based on a choice of place with various considerations and attributes of place in accordance with their preferences. In general, the choice has been based on considerations after comparing notes with other places. The choice of place is a choice that is close to ideal threshold in accordance with their preferences. The commodification value of the Salman Mosque is shown by the theme of the Salman mosque that is a place of 'one stop activity' where all activities are available without ignoring the worship. The value is necessity of facility (worship as well as daily needs), theme of attractiveness, theme of attraction as a result of activities held in the mosque. Furthermore, the level of openness of the mosque that invites everybody to attend.
6. Dependent value deals with choice since there is no other choice so that the dependency on the place becomes a choice, or due to the ability usually determined by values (moral value, economic value), or because of people. At the Salman Mosque this value is shown by the opinion that Salman is a place that is easily accessible, so that the choice becomes an obligation. Another indicator lies in the theme that Salman provides affordable facilities with good quality so that the choice of place has become an attraction of its own.

Out of six types of relationships between users and Salman mosque as a place, the most dominant are commodification and ideological relationships, which are usually preceded by a form of narration. The understanding of the Salman mosque is obtained in the form of narration begging to be proven truthful. In the end, the continuous presence in the space results in the attachment to the Salman mosque becoming a necessity that can be accounted for and it has become a place that is in accordance with their hopes, becoming a mandatory in this religion.

### **Continuous Presence in Space as the Key to the Emergence of the Sense of Community**

The interest of the respondents in the Salman mosque has grown into a willingness to be active and take part in the mosque activities consisting of various groups of activities and management. Continuous presence, the existing type and variety of activities, and a welcoming community toward newcomers have made the worshippers to be interested in joining as members of community. Their needs are no longer as ritual worshippers, but they want to actively take part in the existing activities. This indicates that social acts taking place continuously in a space can trigger an interest to become involved in that social act.

Social acts are usually filled with spatial imaging. An act can be interesting if it is conducted in a space supporting the act. The significance of spatial elements can be marked through space division. Social management of space will show how the space has a pattern in its usage. The setting of space and the people interaction within the space can demonstrate the act and social interaction with the society. In the end, space will become a facilitator for the emergence of activities that will be performed by man and their communities. In the end, the Salman mosque as a place will be seen in terms of the space equipment. The space equipment in the Salman mosque can be seen in table 2.

**Table 2.** Space Facility of Salman Mosque

Spatial Facility	Type	Nature	Function
Main Hall	Main	Public	Place of worship, divided into place for males and females. On Friday only for males. At certain hours outside the mandatory prayers, the hall is used as a place for social activities such as lectures and discussions.
Mezzanine	Main	Public	As a place of worship for women. On Friday since the 1990's, it has been used by mwn.
Mosque Terrace	Supporting	Public	As extension place for worship and other activities.
Court yard	Supporting	Public	As extension place for worship and other activities.
Mosque yard	Supporting	Public	Place to wait, place for waiting, hanging out, having beverages, sometimes used for lectures.
Library	Supporting	Public	Library
Canteen	Supporting	Public	Dining
Multifunctional room	Supporting	Public	Lecture, Reception, General Lecture, Extension of Friday Prayer
Shops	Supporting	Public	Business area
Offices	Supporting	Semi Public	Rented office
Classrooms	Supporting	Public	Special lecture with limited participants
Minimarket	Supporting	Public	Business area by cooperative unit
Management room	Supporting	Semi Public	Unit, division and mosque management working room
Wooden house	Supporting	Semi Public	Unit, division, and public service working room
Storage room	Supporting	Private	Storage room for mattresses, blankets and equipment
Ablution room and Toilet	Service	Public	Ablution and Toilets

Source: Personal Interview, 2011-2013

**Sense of Community as The Attraction of The Mosque**

The worshippers started to feel part of the community when they feel that they are part of the community marked by characters divided by McMillan & Chavis into the following criteria: (1) membership, (2) influence, (3) integration and fulfillment of needs, and (4) shared emotional connection.

Membership of the Salman mosque is usually characterized by the sense of belonging that in the end will create a feeling of being comfortable. This feeling of membership is inspired by the belief that joining community at the Salman mosque is:

1. A useful investment to improve their capacity and to make them feel useful. Education in the community can sharpen social life, organizational capacity, entrepreneurship and developing social networks.
2. A positive activity that will be supported by family, so it will be safe emotionally.
3. Feeling at home as a result of becoming part of the community has made the members feel Salman mosque their second home. This at-home feeling increases the sense of belonging and willingness to sacrifice for the common interest. Usually they are willing to sacrifice their time and energy to implement a mosque activity.
4. Frequent cooperation has made all members have a strong sense of family. Although they are plenty of communities established on the mosque compound, they still take care of and respect each other. The use of existing room is administered well so that each has similar opportunity to use the room. Everything is done with the sense of tolerance. The community-based mosque usage can be seen in figure 2.



2a. The use of space for the high-school age community.



2b. The use of space for junior high school age community



2c. The use of space by the community of women recitating the holy Quran



2d. Space can also be used by the campus community of ITB.



**Figure 2.** Use of the Salman Mosque. (Source: Researcher, 2012-2014)

The influence on the community in the Salman Mosque is marked by the emergence of the feeling that they have a role to play at the mosque according to each individual interest, ability, and time available. The community is dominated by college students who come not only from ITB, but also from other campuses in Bandung. This condition enables the community to share roles since the members come from different backgrounds.



3a. Dormitory residents take time out in the morning to sweep the yard.



3b. The recitation community takes time out to arrange chairs for a discussion program.

**Figure 3.** All members take time out and perform their duties for the sustainability of the activities in the mosque.

(Source: Researcher, 2012-2014)

Integration and the fulfilment of needs in the form of positive response from the community have made the members of the community feel comfortable with the various activities they are involved. The type of appreciation received by the community members lies in the form of support from the community surrounding the mosque when they conduct the activities, comparative studies conducted by management of other mosques in various cities in Indonesia, positive reviews written by high profile people in various social media and other types of support. All of these forms of appreciation challenge the Salman community to keep innovating and regenerating the management of their community.

In the meantime, the established emotional relationship can occur between generations. The generation gap that occurs outside the community can disappear within the mosque compound. The respectful calling such as “Sir”, “Mam”, or other campus title such as “Prof”, becomes equal to calling “(a)kang” (brother in local language) and “tete” (sister in local language). Inter-generational close contact is always conducted during various activities as seen in figure 4. The historical value of Salman mosque is shared in mentoring and cadre training routinely conducted by the community in the formal and informal activities. Sharing participation in activities is always conducted by the member of the community. For example, when PAS community, a community deals with development and *dakwah* (teaching the application of the holy Qoran) for children of kindergarten and elementary school age groups is conducting their activities, members of other community are willing to help. In 2015, there were 40 communities within the Salman compound supervised by 5 divisions. The type and variety of community are expected to grow from time to time.



**Figure 4.** Social acts that allow the intertwining of cross-generational

(Source: Researcher, 2012-2014)

The sense of community as felt by the users of Salman Mosque can build a positive ‘spirit’ to establish interaction. The spirit that they feel is:

1. Spirit of togetherness: worshippers during the ritual or as social members primarily as the young generation providing spirit to generate motivation. Togetherness during the ritual, contact of part of bodies, vocal contact in conducting the ritual. Tight control of the *shaf* (line regulation during the ritual activity) for assists



the spirit of togetherness during the worship. The spirit of togetherness in terms of social value is shown through the feeling of kinship during the mentoring process, the regeneration process, training process, and even the process of studying together.

2. The spirit of newness: the spirit of newness brings along creative and innovative processes in everything that is done. The long journey of the Salman mosque has proven that the spirit of newness has turned the Salman mosque into a pioneer. The pioneer as campus mosque, pioneer in the new style of mosque design, pioneer in applying the wide beam structure, pioneer in mosque management, and pioneer in mosque activities. Even for routine activities, the activities are always conducted in creative ways and the participants try to perform differently from what has been accomplished before.
3. Spirit of sustainability: this spirit brings forth static and dynamic process. Defending what has been there already and is good, and make them sustainable. One of the activities is the regeneration process. This activity is conducted so that the mosque activities can be sustained in the future in a dynamic process and be able to grow and spread widely. In the end, this spirit has brought cadres of Salman mosque as motivators and movers in other mosques in Indonesia. This sustainability principle also inspired the mosque to consider of not wasting water by applying the concept of water recycling.

The emergence of sense of belonging and the creation of activities in the mosque enliven the mosque and the most important are, ritual activities conducted by many people are in accordance with the main purpose of the construction of a mosque. This in line with the content of the Qoran (At-Taubah 9:18):

*"The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be under true guidance".*

#### 4. CONCLUSION

The study provides an answer related to the research purposes: (1) the capability of the Salman mosque of delivering the appeal, due to the sense of place dominated by the ideological and the commodification relations. This relation is able to make the mosque perform various activities related to both ritual and non ritual ones, from the individual which eventually became the social interactions. The activities undertaken by the users show the 'living' atmosphere of the mosque. This social interaction activity is capable of inviting other people 'to be infected' with the same spirit, that develops eagerness to come routinely to the mosque. This repeated presence creates a sense of community among the mosque activists. The sense of community is shown by: feeling part of the community, beneficial involvement of the community, feeling of respect, and inter-generational emotional connection. Therefore, it can be said that the sense of community is capable of spreading the spirit for the creation of a 'living' mosque, and this sense has become the attraction of the Salman mosque. The sense of community shown by the Salman mosque is in line with the purpose of the establishment of a 'living mosque' in Islam. (2) The sense of community that emerged at the Salman Mosque may demonstrate the use of space based on tolerance, sharing and sense of responsibility towards the use of space. The quality and quantity of the existing facilities are appropriate to the user needs dominated by the younger generation.

The results illustrate that it is important to bring the sense of community to worship facilities to provide a spirit for other users to present and enliven the facilities.

#### 5. REFERENCES

1. Capon, David Smith. (1999), *The Vitruvian Fallacy: a History of the Categories in Architecture and Philosophy*, Volume 1. John Wiley and Sons.
2. Soja, Edward W. 1996. *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places*. Cambridge, Mass.: Blackwell.
3. Hauge, Ashild Lappegard. 2007. *Identity and Place: a Critical Comparison of Three Identity Theories*. Architectural Science Review. Highbeam Research.
4. Jensen, Arild Holt. 1999. *Geography, History & Concepts*. In: *Space, Place, Identity*. London: Sage Publications Limited
5. Heidegger, Martin. (1971). *Building Dwelling Thinking*. In: *Poetry, Language, Thought*. translated by Albert Hofstadter, Harper Colophon Books, New York
6. Norberg-Schulz, Christian (1980), *Genius Loci: Towards a Phenomenology of Architecture*. New York: Rizzoli
7. Parsaee, Mojtaba; Parva, Mohammad, Karimi, Bagher. 2014. *Space and Place Concepts Analysis Based on Semiology Approach in Residential Architecture : The Case Study of Traditional City of Bushehr, Iran*. HBRC Journal. doi:10.1016/j.hbrcj.2014.07.001. <http://ees.elsevier.com/hbrcj>



8. Relph, Edward. 1976. *Place and Placelessness. Volume 1 of Research in Planning and Design*. Pion, Limited
9. Tuan, Yi Fu. (1977). *Space and Place: The Perspective of Experience*. University of Minnesota Press.
10. Trancik, Roger (1986). *Finding Lost Space: Theories of Urban Design*, John Wiley and Sons
11. Altman, Irwin. (1992). *Place Attachment*. New York: Plenum Press.
12. Seamon, David. (2000). *A Way of Seeing People and Place*. Springer US.
13. Canter, D. (1977). *The Psychology of Place*. London: Architectural Press
14. Dhini Dewiyanti, Widjaja Martokusumo, Budi Faisal, Baskoro Tedjo. 2012. *The Place Making of Salman Mosque*. Proceeding in Arte-Polis 4 International Conference - Creative Connectivity and the Making of Place: Living Smart by Design, Institut Teknologi Bandung, Bandung 5-6 Juli 2012.
15. Ihalauw, John JOL. 1985. *Bangunan Teori*. Universitas Kristen Satya Wacana. Salatiga.
16. Cross, Jennifer E. 2001. *What is Sense of Place?*. Department of Sociology, Colorado State University. Prepared for the 12th Headwaters Conference, Western State College, November 2-4, 2001.
17. McMillan, D.W., & Chavis, D.M. (1986). Sense of Community: A Definition and Theory. *Journal of Community Psychology*, 14(1), 6-23.
18. Ekomadyo, Agus S. (2007). *Architectural Representation of Islamic Modernism and Neo-Modernism in Indonesia: between Internationalism and Regionalism. Case Study: Architecture of Achmad Noe'man*. School of Architecture, Planning, and Pol . Paper submitted to Regional Architecture and Identity in the Age of Globalization CSAAR.
19. Utami, *Integrasi Konsep Islami dan Konsep Arsitektur Modern pada Perancangan Arsitektur Masjid (Studi Kasus pada Karya Arsitektur Masjid Achmad Noe'man)*. Portal Garuda
20. Setia Budi, Bambang. (2003). *Masjid Salman ITB, Tonggak Arsitektur Masjid Kontemporer di Indonesia*. Kompas, 5 Januari 2003.

# Sense of Community in the Shape of Feeling Attached to the Salman Mosque - Bandung, Indonesia

## ORIGINALITY REPORT

5%

SIMILARITY INDEX

5%

INTERNET SOURCES

1%

PUBLICATIONS

1%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://www.researchgate.net">www.researchgate.net</a> Internet Source	3%
2	Lynne D. Roberts, Leigh M. Smith, Clare Pollock. "Chapter 12 Mooing Till the Cows Come Home", Springer Science and Business Media LLC, 2002 Publication	<1%
3	<a href="http://etd.lib.fsu.edu">etd.lib.fsu.edu</a> Internet Source	<1%
4	<a href="http://scholarcommons.usf.edu">scholarcommons.usf.edu</a> Internet Source	<1%
5	<a href="http://etd.lib.metu.edu.tr">etd.lib.metu.edu.tr</a> Internet Source	<1%
6	<a href="http://doi.org">doi.org</a> Internet Source	<1%
7	<a href="http://raven.curtin.edu.au">raven.curtin.edu.au</a> Internet Source	<1%

---

Exclude quotes      On

Exclude matches      Off

Exclude bibliography      On