

Space Segregation on Mosque Transition Area Case Study

by Dhini Dewiyanti

Submission date: 20-Feb-2024 11:02AM (UTC+0700)

Submission ID: 2256331258

File name: Mosque_Transition_Area_Case_Study_Mosque_Salman,_ITB-NASKAH.pdf (571.82K)

Word count: 4004

Character count: 20893

Space Segregation on Mosque Transition Area Case Study: Mosque Salman, ITB

Shini Dewiyanti

Dr. –Ing. Ir., Widjaja Martokusumo

Ir. Budi Faisal, MAUD, MLA, Ph.D

Dr.Eng. Bambang Setia Budi, ST, MT

Abstract

The presence of mosques in the campus and educational facilities area seems to be a new consideration in the masterplan. It is raising a unique phenomenon different than other mosque typology. The phenomenon of the emergence of a mosque on campus with all the activities inside has become interesting study. The encounter of user's activities and place displays a variety of meanings. This paper is a small part of findings contained in the space activity research on Salman mosque. The main purpose of the research is to get a place meaning for the mosque user. Based on the observation and in-depth interviews, the researcher found gender segregation in transitional space. In general, it is known that the mosque is a place that separates the space usage by gender, especially in ritual activities. It is apparently unrealized that segregation also occurs in transition space outside ritual activities. The research is till carry on, to arrive at the final conclusion

Keywords: campus mosque; segregation; gender; non-ritual; transitional space

Introduction

Architecture is a useful building where human activities take place. It has certain values understood by its users. Basically, the architecture has a harmony relationship of function-form-meaning (Capon, 1999). New meanings are formed at the time a strong relationship between man and place is created. Space will have meaning when there is a subject - the user who uses the building. Various attempts to make sense of space have given rise to interpretations that proves a rich space meaning. The results of meaning and understanding of "space" is accommodating matters relating to the "space" both visually, physical, psychological, and behavioral

Salman is a pioneer of the campus mosque in Indonesia. Its management systems accepted as a reference for the campus mosque, domestic and abroad. Through its long history, Salman Mosque has been giving the meaning for its congregation. As mosques are located around the campus area, the unique activity of the congregation became a hallmark that characterizes a campus mosque. Assimilation between religious activities with educational activities turns the mosque 'life' and 'prosperous'. This is reminiscent of the role of the mosque at the time of the Prophet Muhammad, which makes the mosque has a dual role as a center of religious and social culture. In turn, it set up as a center of Islamic culture.

As the campus mosque, Salman trying to embrace all walks of life. Propagation properties tailored to the needs of all levels of society. It not continuously filled by the scientific proselytizing. By embracing a variety of scholars from various groups, preaching at Salman is quite neutral. In the atmosphere of the campus mosque, one can look after typical activities of the wider community and the surrounding who use the spaces at the shrine of Salman. Dynamic activities and atmosphere is supporting the space outside the main mosque-making it a diverse, creative characteristics describing the majority of the young congregation.

The mosque has a 'space' that is able to give meaning to its users. Socio-religious dimension in the world scientific community (academic society) has a different specificity to socio-religious world on other people (Ichlasul Amal, in Rahmat). Experience of space on campus has a unique mosque as a

1

Space Segregation on Mosque Transition Area
Case Study: Mosque Salman, ITB

research topic. This study discusses the phenomenon of the use of space in the campus mosque construct meaning space experience for its users

The research focus is on the spatial pattern of Salman mosque as Islamic attitudes embodiment of community. Through the observation of spatial patterns, Salman mosque will obtain an overview of the meaning by the community, so it will be able to lead a theoretical concept of locality

Methodology

Empirical research is done through exploration interview regarding the relation between subject and space (in this case rooms in Salman Mosque), and a question of why someone did such an activities. Prior to the interview, first observation is done to seek for the phenomena often occur. The researcher picks respondents who are considered to have the ability to tell anything about the phenomenon. Subjects are of 8 respondents; active students users of Salman mosque. They consisted of 4 men and 4 women respondents. Interviews were recorded with the variation of time varies depending on the flexibility of time the respondents (Polkinghorne, 1989, in Creswell, 1998)

In addition to collecting data on the subject interview, conducted also a reflection of yourself, and collect information from outside parties who are not involved as a subject, such as: architects, scholars of religion, or culture (as directed by Polkinghorne, 1989, in Creswell, 1998). In some cases, there was an interview that was not recorded, bearing in mind the respondents, or because it was spontaneous and rapid. All interviews were conducted at the location of the mosque. Verbatim transcript of the interview was made, cases that do not have a voice data depends primarily on the researcher's memory. Each time the interview process, photo shoots always taken, depiction of location records, also observation of the subject reactions, including face expressions.

Semi-structured interviews, with questions focused on two main themes. First, respondents were asked to list who ever visited several campus mosque, why Salman mosque became favored and why a particular space are often used. Data from their answers are then used for in-depth discussion about the space impression on them and how the space became so meaningful to them. Second, respondents were given a written questions, asking them to show the level of attachment (not close at all, not very close, close, very close) to the spatial extent of a mosque. After that respondents were asked to describe what was done, the quantity of the existence, degree of dependence on space.

7

In the analysis phase, interview transcripts are read several times and coded to get in on the 2nd theme. Initially, the coding is very descriptive and labeled with code words that are often used by respondents. Descriptive codes are gradually converted into broader categories. Process of meaning is one step toward theory development, as part of the induction process. Meanings will involve formulation (formulation), reformulation (verification) and denial (falsification) (Salim, 2006). The first meaning of a formulation first made on purely empirical data that came from interviews and observations. At this stage, the first interpretation has been carried out by formulating empirical data to be themes through a process of induction. Further testing is done once again, getting new information from new informant, so that the data can be fitted and reduced. The induction process to the phase of concept is the second process of meaning or the so-called reformulation process (verification).

Theory

Place is formed by the relationship between the environment physical color, individual and group activities, as well as the meaning behind. Various terms such as: 'Place Attachment', 'Place Identity' and 'Sense of Place' is a concept that shows the human relationship with the place and its surroundings. The concept of sense of place is used to study the human bond and place, emotional

closeness, and its meaning. Sense of Place is also used to give the impression of a whole as well as one's feelings through the senses, developing the concept and assess its environment (Altman, 1992). Place as depicted by Canter can not be fully recognized until we know the behaviors associated with that place, the physical parameters of the environment, as well as descriptions or user conceptions about the physical environment (Canter, 1977). Differences in human behavior and the concept of the place led to an understanding of the hidden meaning of the place. Place the container can also be seen as a human being to explore the interests, concerns, pengaru, change and enjoyment. Place is also believed to be able to evoke emotions, moods, responses, constraints, achievements, survival, and pleasure "(Steele, 1981)

Emotional attachment will eventually build a sense of place. This is manifested in different ways depending on the tone and character of physical space (Norberg-Shulz, 1980). Sense of place is the interaction between people and places ... [and] ... depending on the shape and spatial quality, culture, characteristics, status, experience and objectives of the observer. "Sense of place can be created by the environmental setting that stimulates a person (Steele, 1981). Reaction sense of place is a combination of environmental attributes hue and personal characteristics. Special experience in a particular environment will affect a person's experience in assessing the new space experiences.

Behavior setting is an applied theory of environmental psychology that identifies the phenomenon of individual behavior with the environment. Behavior settings involving human behavior are studying how the environment affects the properties of very specific behaviors (Gifford, 1997). The mosque as a place of worship, will affect its behavior. Setting a place setting behavior applies as if it has: (1) a fixed behavioral pattern that occurs repeatedly, (2) a very specific layout, (3) the interrelationships between the activities and the appropriate environment, (4) and on certain period of time (Barker, 1968).

Behavior setting must be a relationship between people, space, behavior, social systems and occur within a certain time. Character-forming elements such as: Role, Pattern, Activity, Role serve and be served or physical setting as well as elements of norms, values, traditions, culture, gender, age and so on that show personality who perform a role in past, present and future that indicates its significance settings. Behavior settings can be formed by repeating an activity which is basically a set of sequential patterns of behavior that is being run (Barker, 1968) which may consist of a number of different behaviors that occur simultaneously, in the form of activities: (1) real emotional behavior (overt emotional behavior), (2) behavior problem solving (problem solving behavior), (3) movement activity (gross motors activity), (4) inter-personal interaction, and the manipulation of objects (the manipulation of objects)

Espoused values of Muslim society will certainly refer to understanding the Qu'ran and hadith. Some of the views that provide guidance regarding the presence of women in the mosque can not be ignored. For a female presence at the mosque to perform prayers in congregation is allowed for those who are old and dimakruhkan (meaning: if it does not do anything but if not done will get the reward) for those who are young because they feared a libel. The statement is based on opinions of scholars (Abu Haneefah). The Maliki scholars allow women to worship in mosques for good reason; praying corpse, pray for rain or relatives. The Shafi'i and Hanbali scholars give to the woman's condition arrival of the mosque and if present should not cause a scandal. So in essence, is not permissible for a beautiful woman to go to the mosque except permissible for a woman who is old. (Fiqhul Islami wa al Adillatuhu juz II terms from 1172 to 1173)

1

Space Segregation on Mosque Transition Area
Case Study: Mosque Salman, ITB

Result and Discussion

Facilities and Spatial Function

The result of the observation on the environment of mosque can be seen as follows:

Table 1. The Role of Spatial Facilities

Spatial Facilities	Kind	Character	Function
Main Hall	Main	Public	As a place of worship ² , a place divided between men and women. On Friday, only for men. At certain ² hours beyond the obligatory prayer time, used as a place of social activities such as lectures and public lectures or discussions.
Mezzanine	Main	Public	As a place of worship of women. On Friday, since the 1990s specifically used for men.
Terrace	Support	Public	As an extension of prayer room, also various of activities.
Grass Yard/court	Support	Public	As an extension of prayer room, also various of activities.
Side Yard	Support	Public	Place to wait, sit down, have a drink, sometimes also used for lectures
Library	Support	Public	Library
Canteen	Support	Public	Eat
Multifunction room	Support	Public	Lectures, receptions, Public Lecture, Extension Friday prayers
Shops	Support	Public	Business area
Office	Support	Semi Public	Rental Office
Classes	Support	Public	Special room, limited number of person
Minimarket	Support	Public	Business area, cooperation
Director Room	Support	4 mi Public	Working room for the mosque care taker
Core Committee room	Support	Private	Working room and private library
Storage	Support	Private	Room for storing matress, blanket and others.
Wudhu and Toilet	Service	Public	Wudhu and Toilet

This exposure will focus on one of the activities that take place on the terrace, which is the day-to-day use of space seen the formation of small spaces that are divided due to gender grouping.

Space within Space

Clearly, it is noticeable how the main room and the terrace is divided into small spaces, especially in seclusion ritual worship activities. Grouping congregation divided into chambers with the use of mats, prayer mats, as well as items around the body with a variety of activities: evening prayer, reading the Qur'an, sit still, and even sleep.

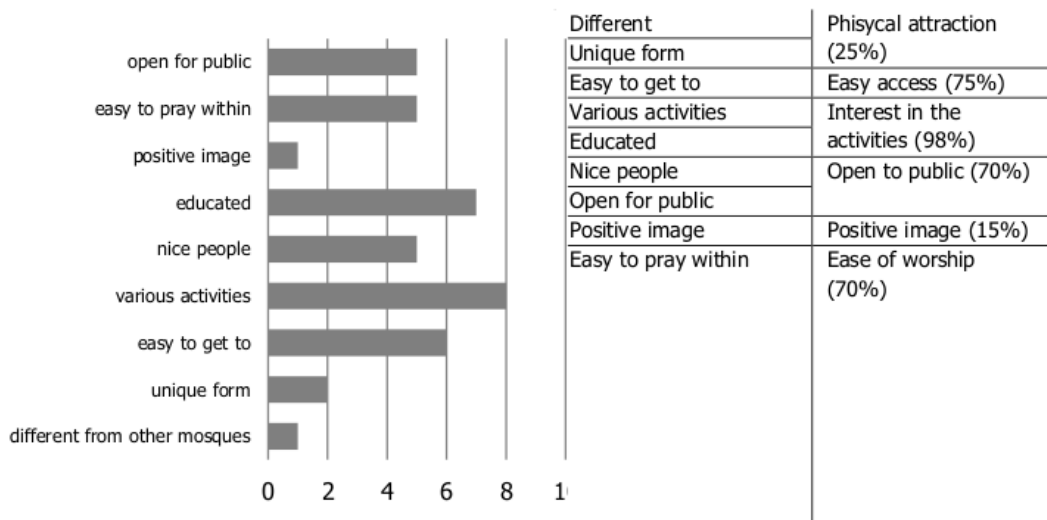


Figure 1. Space formation from *itikaf* prayer activities

Salman as Element of Attraction

100% of those interviewed stated that they had visited the campus besides Salman mosque. But things became interested in Salman mosque is its activity (98%), as shown in table 2. Salman mosque mosques declared as a prosperous and dynamic with a wide range of innovations and activities. Salman is a barometer for the Muslim youth. In addition to interesting activity, its location is easily reached by public transport (75%). As the mosque is regarded as an exclusive mosque by some people, apparently Salman mosque known as the "friendly" one, easy to accept anyone who wants to join the organizations, even for non ITB students.

Table 2. Salman's Attraction Factors

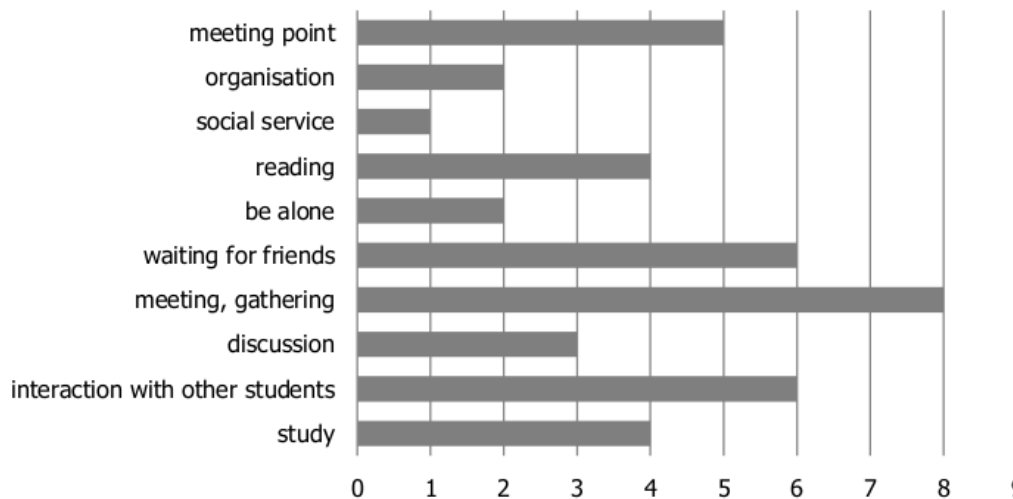


Social Activities as the Main Aim

Respondents stated that the main purpose of coming to the Salman Mosque is to conduct meetings (100%), in several ways. The interesting thing is, users are not only limited to ITB students, but also from other educational institutions. Table 3 also mentions 'study' (50%) and 'wait for friends' to be the next priority (75%). Outside of respondents (8 people), most of them had a purpose for study. This is giving the impression that Salman mosque is a place of tutoring activities, especially for high school students, while on Saturday and Sunday the dominance held by elementary school students.

Salman is also in demand as a meeting point location to go to another location (62.5%). This is because it is considered a neutral location and also within easy reaches. While waiting for colleagues, a lot of activities can be done such as reading, working on something, studying, or even just sit in silence staring at the activities going on, especially in the field.

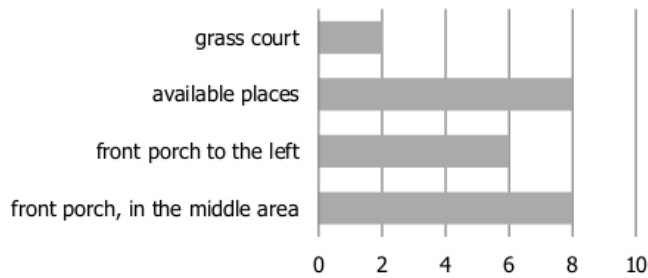
Table 3. The main purpose of coming to Salman



Terrace as a Transitional Space

Table 4 shows the terrace as the main destination for the next time someone comes to Salman (100%). Apparently, not all pilgrims come specifically intended for worship. Most of the people came only to use the terrace as the primary goal. Nearly 70% of people come precisely to do activities that use the terrace space. As a space, terrace of Salman mosque can be: as extension of main prayer space, as a place of activity, or just a place for sit in silence. Some of the congregation states that the mosque terrace is quite convenient to use as a preparation spot on the way to the main hall for worship. Salman mosque terrace is a transitional space that connects the outer space with the main room (prayer room). Terrace is also act as a neutral space that can be used by every visitor. Some visitors expressed their willingness not to choose a place and willing to occupy any other available one.

Table 4. Frequently Used Spaces for Non-Ritual Activity



Terrace is chosen for the activity for it is considered a comfortable position to be able to see in all directions; both interior and exterior (table 5). Transitional space location is also equipped with a desk and a power outlet, so it can be used for work and study, just like academic atmosphere in the religious area. This transitional space is also considered as cool and neutral place.

The front yard is another option intended to perform activities (Figure 2). Interesting things that appear in the activity on the exterior, is the tendency of grouping by gender, regardless of age category.

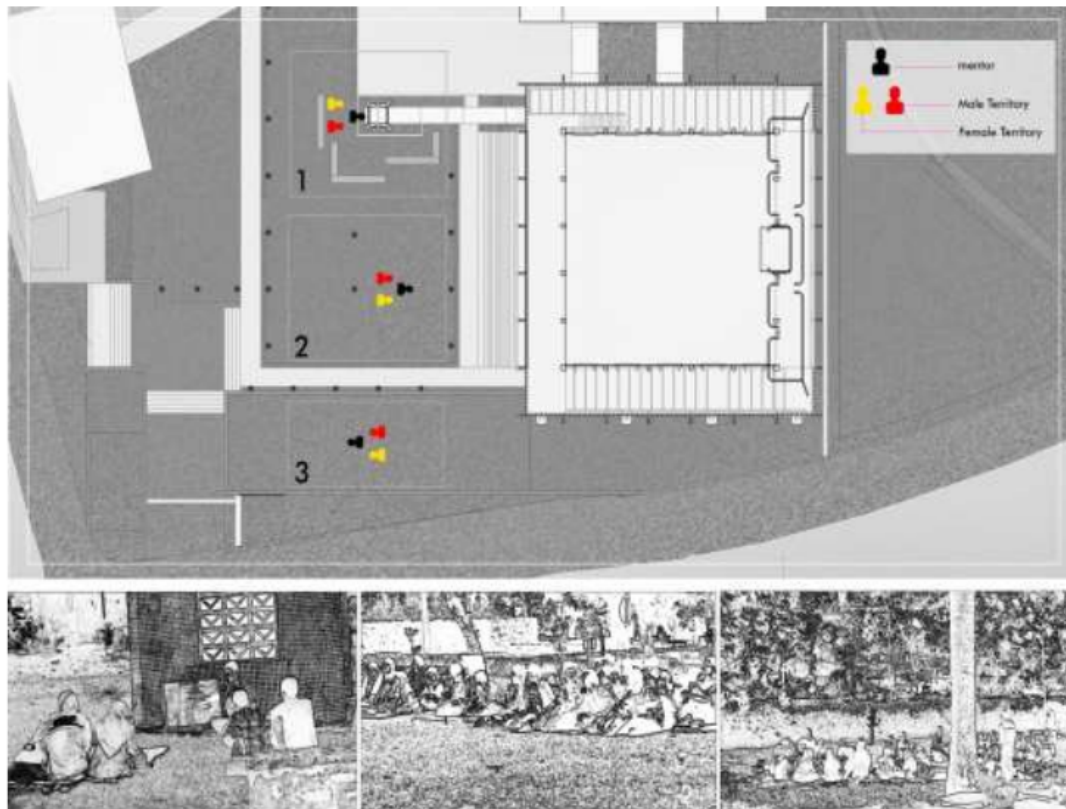
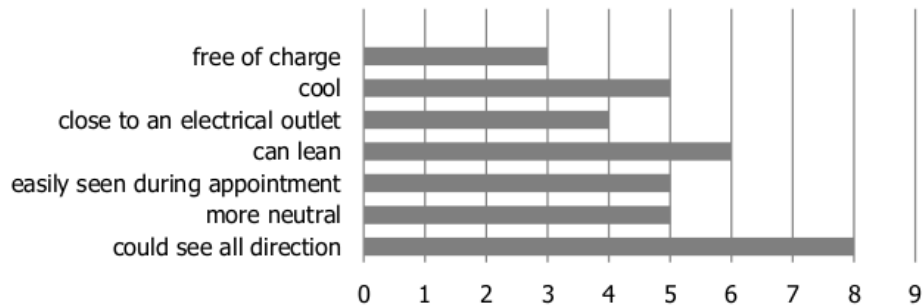


Figure 2. Front yard as favorit destination

1

Space Segregation on Mosque Transition Area
Case Study: Mosque Salman, ITB

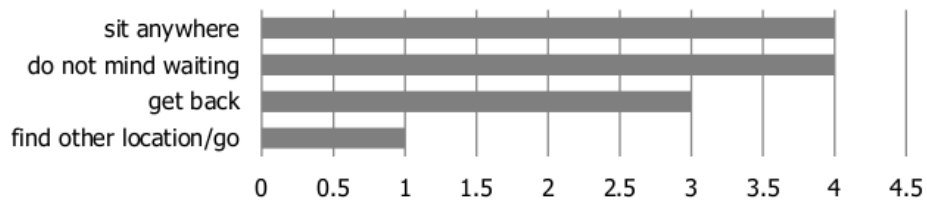
Table 5. Reason for Space Selection



Consistency in Using Specific Location

Table 6 shows the respondents' level of consistency in using the same location on and on. They are willing to wait until the target location is obtained (50%), some other respondents expressed 'even better to return later' (37.5%) or 'go to another place outside Salman mosque' (12.5%).

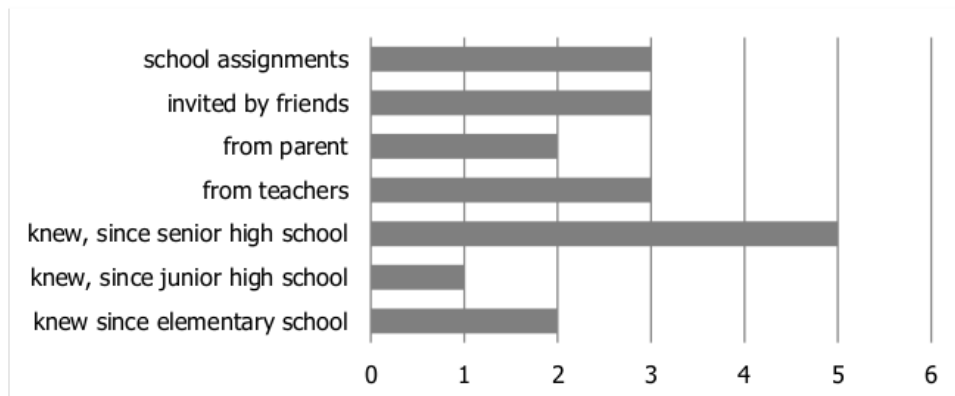
Table 6. If the Favourite Location is Unavailable



Knowing Salman for Long Time

Salman mosque as a pleasant location for the activity has been long known, exactly since attending high school (62.5%). At that time, Salman gained its fame from school visit or being introduced by fellow students.

Table 7. Information of Location and/or Space



Zoning in Relation to Activity



Figure 3. Zoning from the activity

Figure 3 shows the pattern of zoning that arise due to the trend of using space to user groups based on gender differences. The role of each zoning in this transition space can be seen in table 8 below:

Table 8. Space Role on the Transition Area

Zone	Activeness	Room Function
Man Area	Quite active, relatively quiet compared to other transitional space	Rest room / lay, sit, discussion, learning (alone)
Neutral Area	Very active, favorite	Extension of praying room, disscussion room, learning room (alone or in group), contemplation room, meeting room, bedroom, talking each other, mentoring
Women Area	Active, in the center position	Study, reading, contemplation, ironing, making pattern, girls thing.

Visitors who require the use of space that cannot be replaced by another is on the women zone area. Users who liked this area argue that this area is the safest private area. Congregation can lean on the wall, as well as close to the location of *mukena*, thereby accelerating their movement during *adzan*.

1

Space Segregation on Mosque Transition Area
Case Study: Mosque Salman, ITB

Small-overlapping Space

Another interesting thing that emerged from the everyday use of the room is a small space patterns that overlaps one another. It may occur as a result of the spatial separation of gender differences. Between one groups with another group can only communicate with each other or holding meetings, while in the middle of the room are someone else, or even other groups who are not members of them. These groups have never attempted to ask the group or others to move to another place. These intersecting spaces can occur in activities: meetings, discussions, mentoring, and even play.

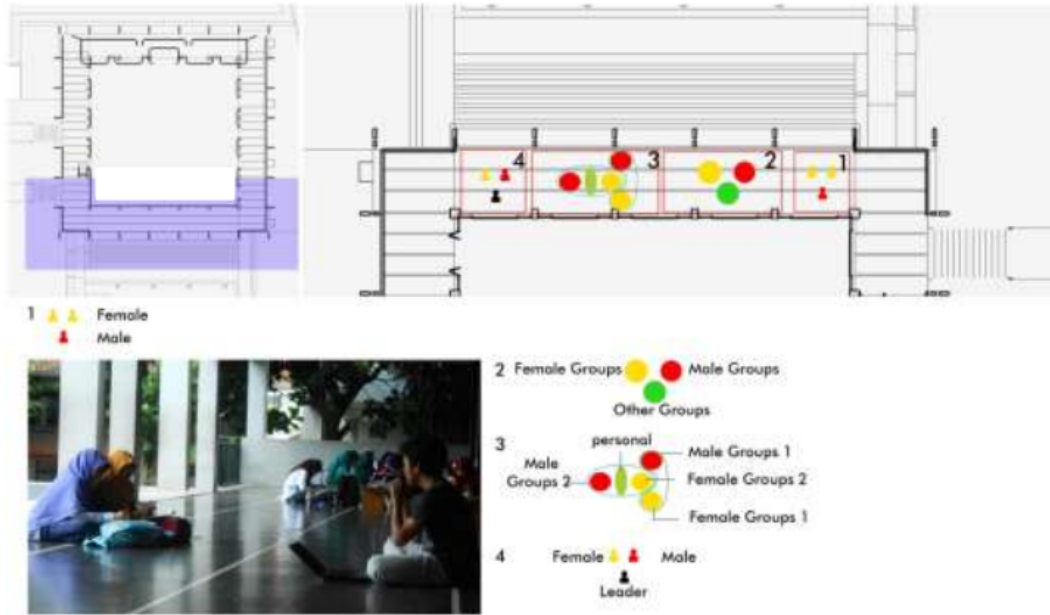
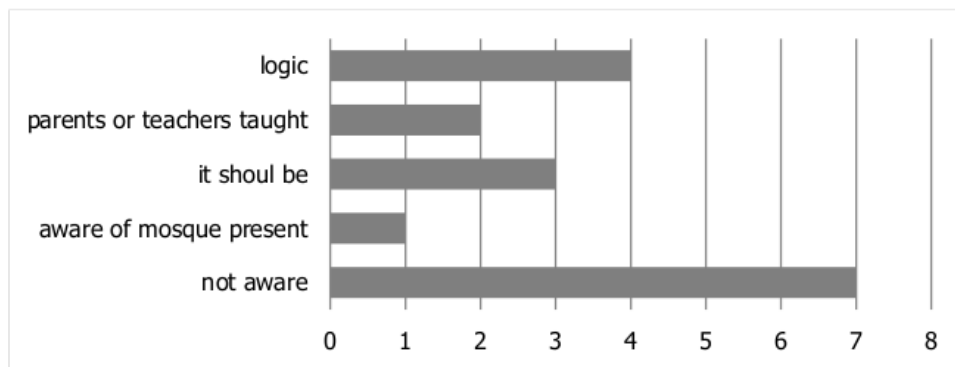


Figure 4. An intersecting space within space

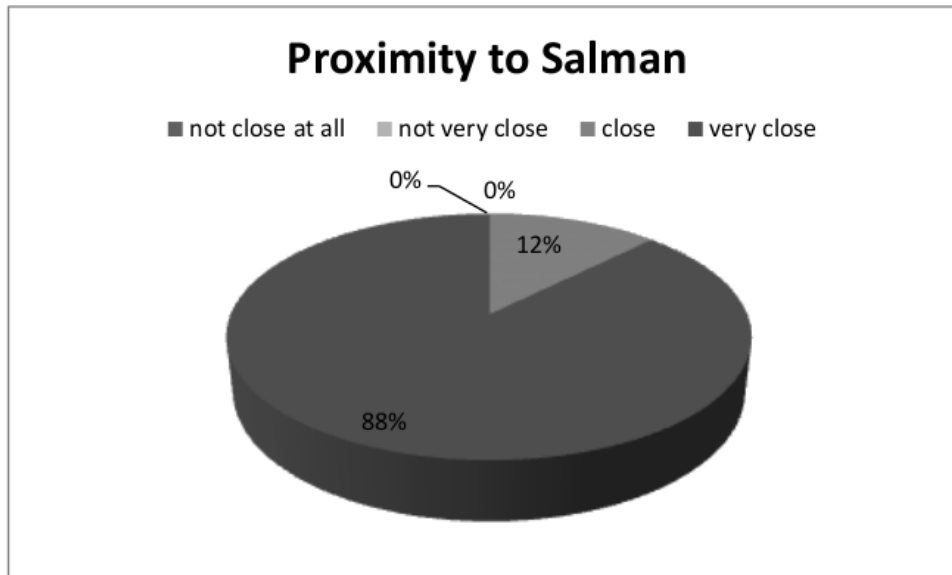
Their reasons grouping based on gender segregation shows that 87.5% of respondents stated that it was created without intentional and spontaneous (table 9). 50% said that activity was used to conduct in mosque, in which morals should be kept to impose limits on non muhlim.

Table 9. Reason to Form a Group



Furthermore, 88% of respondents have a high enough closeness with Salman. Friends, teachers and mentors they also constitute the majority of active users Salman mosque and they are willing to sacrifice their time to activities in Salman. Parents condone this activity, in which people would be rewarded while walking toward the mosque.

Table 10. Proximity to Salman



Conclusions

Transitional space in Salman mosque is a space that is socially significant. His role is to function as well as a communal space that can be used for various activities. In relation to the phenomenon of segregation in the space of non-ritual activities in the transitional space, a preliminary conclusion can be drawn in the form of:

1. Transitional space that is able to create a sub-space that divides the space users by gender.
2. Space in the transition area capable of forming sub-space even smaller, cross-cutting due to such a large tolerance.
3. Transition area capable of inflicting a very diverse activities

This study is still continuing in relation to the context of the research question that is more focused on finding existential meaning on Salman campus mosque. It is still requires more study in order to provide a better conclusion.

This study is still continuing in relation to the context of the research question that is more focused on finding existential meaning Salman campus mosque. While the research still requires more study in order to provide a better conclusion.

Academically, this research has a very broad impact, because of the phenomenon under study is not hanya visualisasi transition space in a religious function, but also to construct maps and visual perception of the space transition Indonesian society, which is still much guided by Western theories or theories that are not derived from the Islamic world (in particular). This difference is the trigger for future deeper research.

References

- Altman, I. (1992). *Place Attachment*. New York: Plenum Press.
- Barker, Roger Garlock (1968). *Ecological Psychology: Concepts and Methods for Studying the Environment of Human Behavior*. Stanford, CA: Stanford University Press.
- Canter, David (1977). *The Psychology of Place*. London: Architectural Press
- Creswell, J.W. (2008). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. California: Sage Publications, Inc.
- Gifford, R (1977). *Environmental Psychology : Principle and Practice*. Boston : Allyn and Bacon. P. 506
- Norberg-Schulz, Christian (1980), *Genius Loci: Towards a Phenomenology of Architecture*. New York: Rizzoli.
- Rahmat, Munawar. Membangun Sub-Kultur Islam di Kampus Perguruan Tinggi Umum. http://file.upi.edu/Direktori/FPIPS/M_K_D_U/195801281986121-MUNAWAR_RAHMAT/ARTIKEL_Subkultur_Islam_di_PTU_%28Munawar%29.pdf, August, 25, 2013
- Salim, Agus. (2006). *Bangunan Teori: Metodologi Penelitian untuk Bidang Sosial, Psikologi, dan Pendidikan*. Tiara Wacana.
- Steele, Fritz (1981). *Sense of Place*. Massachusetts, CBI Publishing Company, Inc.

Space Segregation on Mosque Transition Area Case Study

ORIGINALITY REPORT

7%

SIMILARITY INDEX

6%

INTERNET SOURCES

0%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1	dosen.univpancasila.ac.id Internet Source	2%
2	textroad.com Internet Source	2%
3	digitalcommons.calpoly.edu Internet Source	1%
4	www.neliti.com Internet Source	1%
5	dosen.ar.itb.ac.id Internet Source	<1%
6	Submitted to Morgan State University Student Paper	<1%
7	Chammy Y.L. Lau, Yiping Li. "Producing a sense of meaningful place: evidence from a cultural festival in Hong Kong", Journal of Tourism and Cultural Change, 2014 Publication	<1%

Exclude quotes On

Exclude matches Off

Exclude bibliography On

