

Great Mosque Bandung As A Landmark Of Bandung City

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ABSTRACT : The city of Bandung is the capital of West Java Province, Bandung City also known as the historic City of Bandung is a witness of historic events from Bandung to the sea of fire until the Asian-African Conference (KAA). The city of Bandung also has historical landmarks of the Dutch colonial era including Gedung Merdeka, Gedung Sate, Savoy Homan Hotel, Pasar Baru, and the Great Mosque of Bandung. Because of the many historic buildings in the city of Bandung, Bandung City is the destination of tourist destinations, both local and foreign tourists, Bandung is also known as Parijs Van Java. The nickname was given because the city of Bandung is located on a plateau surrounded by mountains so that the air or temperature in Bandung is very cool as in Europe. Speaking of historical buildings in this writing, the author will take the title of the Great Mosque as a Landmark of Bandung. The Great Mosque of Bandung Established in the 19th century and is one of the historical buildings in the City of Bandung the Great Mosque Several times experienced transformation of forms or renovations from 1810 - 2001. Bandung Grand Mosque is located in the city square of Bandung or in the center of the city is strategically located making the Bandung Great Mosque a religious tourist attraction in the city of Bandung.

Keywords : Mosque, Landmark, Bandung, Colonial, Dutch, Architecture

INTRODUCTION

Raya Bandung Mosque is one of the historical buildings in the city of Bandung and is a landmark of the city of Bandung. Masjid Raya Bandung is located on Jl. Dalem Kaum No. 14 Bandung City is a heritage building of the Dutch colonial and one of the historical witnesses of the Asian-African Conference in 1955. Where the Great Mosque of Bandung was used as a place of worship for Muslim leaders attending the KAA. The Great Mosque of Bandung was built in the 19th century. The discourse on the transfer of government centers in the city of Bandung which was originally in the old city by Daendles who wanted a government center on the Pos highway along with the construction of a post highway that stretched from ayer to panarukan. And finally agreed upon by Rd. Wiranata Kusumah II who was the Regent of Bandung at that time the Pos Highway which is now the road of Asia Africa is a Haritage area in the city of Bandung Today with a number of Historic Buildings that stand majestically along this road namely Gedung Merdeka and Savoy Homan Hotel which also witnessed the Conference Asia Africa. Masjid Raya Bandung several times experienced improvements both in terms of aesthetics and even space fungi counted from 1810-2003 which recorded a considerable improvement occurred in the building of the Great Mosque of Bandung. Bandung is the capital of West Java Province which is known as a tourist destination for tourists and one of the buildings which is the city icon is the Great Mosque of Bandung, which is one of the oldest mosques in the city of Bandung and also an icon of the city of Bandung with the characteristic of two twin towers towering 25 meters tall with the philosophy of 25 prophets and Rasulullah. The Great Mosque of Bandung that we are currently meeting is the work of 4 famous architects in Bandung, namely Ir. H. Keulman, Ir.H. Arie Atmadibrata, Ir.H. Nu'man and Prof. Dr. Selamat Wirasonjaya. Thanks to their ideas and creativity, we were able to see the magnificent mosque building.

Literally, landmarks mean a geo graphic feature that explorers use to find their way home. In modern terms, landmarks experience a shift in meaning, which is something that can be easily recognized. Examples: monuments, buildings, or other structures. Countries that have landmarks are India with Taj Mahal, English with Big Ben in Londong, China with Great Chinese Wall, Egypt with Pyramids and many more. Meanwhile, according to Kevin Lync in his book entitled "Image of the City: 1960", Landmark is a symbol that is visually interesting with the attractive nature of placement. Usually landmarks have a unique shape and there are different scales in their environment. Some landmarks only have meaning in small areas and can only be seen in that area, while other landmarks have meaning for the whole city and can be seen from everywhere. Landmark is an important element of

the shape of the city because it helps people recognize an area. Besides landmarks can also be a point that characterizes a region. Whereas according to Markus Zahnd in the book "Integrated City Design: 2006". Landmarks are reference points like element nodes, but people don't enter because they can be seen from outside. Landmarks are external elements and are a prominent visual form of the city.

According to Teuku Ibrahim Alfian: "Local history is rather than units smaller than the provincial administrative administration area, which consists of the history of districts, cities and villages." (Madjid, 2007)

According to Prof. Dr. Taufik Abdullah: "Local history only means the history of a place, or a locality whose limits are determined by the agreement put forward by historical writers (historians)" (Abdullah, 2005)

Drs Abdurachman Surdjomihardjo, defining the history of the city is "Like the history of the village, the history of the city is also basically a more specific development of social history." (Widja, 1989).

According to Prof. Dr. A Sobana Hardjasaputra about the origin of the name Bandung: "Historically, the word or name" Bandung "began to be known since in the former lake area was the government of Bandung Regency (around three decades of the 17th century). (Hardjasaputra, 2000) '

Based on the definitions of the experts, that Local History is a part of historical studies that discusses shared forgetfulness in society with a narrower and more limited scope, and the spatial boundaries of local history are set by the historian himself. Whereas City History is one part of social history studies which discusses several important events that occurred in the city area.

METHODS

This study uses a type of qualitative method (Creswell, 2008) with descriptive research characteristics. The method of collecting data through literature searches on previous research that examines the history of the development of the Great Mosque of Bandung. Data is analyzed qualitatively by studying in depth the results of previous studies

RESULTS AND DISCUSSION

History of the City of Bandung

Bandung is the capital of West Java Province. Bandung City is the fourth largest city in Indonesia, the city of Bandung also has the nickname Paris Van Java because the climate in the city of Bandung that resembles the climate in Europe with its geographical location is surrounded by mountains which makes Bandung get the nickname Paris Van Java which also underlies many tourists visit Bandung because Bandung is famous for its tourist destination cities for travelers. In addition, the existence of public universities and private universities in Bandung makes this city one of the student cities in Indonesia. In addition, the city of Bandung is also known for its creative industries, Bandung residents are known for their creativity in the fashion and culinary districts which are quite famous in West Java even in Indonesia.

The word Bandung comes from the word Bending or Bendung because the Citarum river is blocked by the lava eruption of Mount Tangkuban Parahu which forms the lake. But for the people of ancient Bandung taken from the name of a side-by-side boat tied to a vehicle used by Rd. Wiranatakusumah II to find a strategic location as a city center.

The Dutch East Indies government which ruled Java and the Archipelago led by Deandles (1808-1811) had a plan to make a road that split the island of Java. Connecting Anyer hingga Panarukan, known as Raya Pos (Groote Postweg), stretches for approximately 1000 kilometers. The purpose of making these roads is to facilitate the relationship between the areas that are passed by the road.

On May 25, 1810 the capital city of Bandung, which was originally located in Karapyak, was moving closer to the post highway or which is currently the road of Asia Africa. The area chosen to be the center of the city is the area which is traversed by two rivers, namely the Cikapundung river and the Cibadak river. The area is gently sloping to the northeast so it is suitable for the health requirements and beliefs that were held at that time. In 1852 the Priangan area was open to anyone who wanted to settle there. With the announcement made by the Priangan Resident, Steinmetz, new settlers began to arrive. With a very good natural state, Bandung as a place of residence invites many immigrants to live and settle in the land of Parahiangan.

History of the Great Mosque of Bandung

The Great Mosque of Bandung that we used to know as the Great Mosque is a mosque located in the square of Bandung city, near the Asia-Africa road, West Java Province. The first time this mosque was built in 1812, and since its founding has undergone eight renovations in the 19th century, then five times in the 20th century until it was finally renovated again in 2001 until the inauguration of the Bandung Grand Mosque on June 4, 2003 which was inaugurated by Governor of West Java, namely HR Nuriana. Raya Agung Mosque has two twin towers on the right and left sides of the 81 meter high mosque which is always open to the public every Saturday and Sunday. 2014 Mayor Ridwan Kamil makes the Bandung Great Mosque more beautiful by decorating the square using synthetic grass and various stone decoration boxes to sit beside the square. Now the total land area of the mosque is 23,448 m² with a building area of 8,575 m² and can accommodate around 13,000 worshipers.

Masjid Raya Bandung is located in Bandung Square near Jalan Asia-Afrika, downtown Bandung. Its location in the city center makes it so easy to find. Not far from this mosque, on the same road stands majestic Gedung Merdeka and Preanger Hotel, two buildings that are so closely related to the history of the 1955 Asia-Africa Conference. The road between Savoy Homann Hotel and the Asia-Africa Building is a silent witness to the journey of leaders of Asian African countries that walk from Homman Hotel where they stay to conference locations in the Asia Africa Building including prayers at the Great Mosque of Bandung and vice versa.

The Great Mosque of Bandung was built in 1811/1812, a Mosque Building located between the streets of Asia Africa, the street Dalem Kaum and Jalan Alun-alun Timur. According to Dr., Andries De Wilde, the landlord of Bandung Raya (1830). Raaya Bandung Mosque Located and facing Bale Bandung in the east. Bale Bandung serves as a meeting and reception place for honorary guests in Bandung district at that time (Irshanto, 2001)

Bandung Great Mosque became a symbol of government and the people of Bandung. Which is the element of the city center during the colonial era of the Dutch East Indies. Historically the relationship of the square and the mosque can not be separated from the role of the government of the Belada colonial at that time with its policies on what was once called the city center.

Martokusumo (2010) said, the establishment of the city center of Bandung had experienced the interference of the Dutch colonial government which was then led by Daendles 1808-1811. The location of the square which marked the center of the government "traditionally was believed to have been fulfilled by the conditions or agreements that favored the colonial government at that time. Bandung Square has a strong axis of axis in the West and East direction compared to the North and South axes. This condition shows that Bandung regency or mosque does not have the right to the square.

The Great Mosque of Bandung that we now see is the result of the design of 4 famous designers from Bandung, respectively, are Ir. H. Keulman, Ir. H. Arie Atmadibrata, Ir. H. Nu'man and Prof. Dr. Slamet Wirasonjaya. The initial design will still retain some of the old buildings of the Great Mosque of Bandung including the bridge connecting the mosque with the main square that crosses over the main square in the west and the fish-shaped wall on the front side of the mosque. The only change in the old building was a change in the shape of the roof of the mosque from the shape of the pyramid roof replaced with a large half ball dome with a diameter of 30 meters while becoming the main dome.

To reduce the load, the dome was built with space frame construction which was then covered with metal material heated in very high temperatures. In addition to the main dome the Masjid Raya Bandung is equipped with two smaller domes, each 25 meters in diameter, placed on top of additional buildings. Just like the main dome, these two additional domes use space frame construction but are covered with transparent material to give light effects to the mosque.

An additional building was erected on the land which was previously the alun alun barat road in front of the mosque. This additional building is equipped with a pair of towers (the plan is as high as 99 meters) but then reduced to 81 meters only, related to flight safety as input from the manager of Husein Sastranegara Airport - Bandung. At present, two twin towers flanking the main building of the mosque can be taken by visitors. On the top floor, 19th floor, visitors can enjoy 360 degree views of the city of Bandung.

Meanwhile the front yard of the mosque was overhauled. Vehicle parking is placed in the basement while the upper part is a park, a public area where people gather. This is one of the efforts of the city

administration to restore the value of the square as it was in the past. The basement for the parking lot was also originally planned to accommodate street traders (PKL).



Figure 1. Bandung Grand Mosque 2018

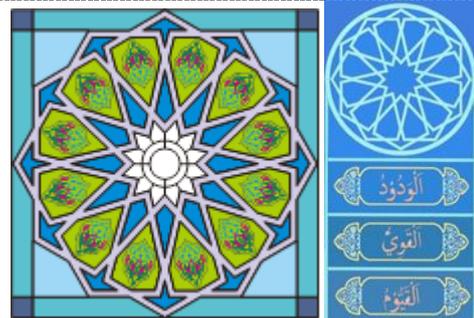


Figure 2. Sundawi-geometric Motif Design

In 2016, one of the 4 architects involved in the construction and development of the Great Mosque of Bandung in 2001 and several people from the planning consultants submitted several designs or pre-plans for the mosque. Assisted by the head of the DKM at that time they conducted a study of the grand mosque ornament which aimed to lift the image of the grand mosque itself as part of the history of Bandung city. In 2016 alone several changes related to facade and interior of the mosque began to be carried out even though it was only limited to the visual results of the images. The plan for renovation or construction includes the interior area of the main mosque, porch, dome, and entrance.

Interior Area Of The Majid Masid

The walls of the old and new mosques will be dismantled, so that the views of the two prayer areas become transparent. At the folding door position the view from both areas is still visible through the glass. Whereas when the entire door is opened / folded, the view becomes more spacious. The baffle of the two prayer areas is made folding door design with technical specifications of the Teak frame, glass cover in the gravier sundawi and arabesque motifs.

The elevation difference between the old mosque and the new surface temperature becomes the same so there are not too many stairs, but enough with one unit of stairs that is wide enough and made a ramp for the disabled. With the new arrangement of floor elevation, then above the former place of ablution becomes a space that has a ceiling that is quite high and can be used as a work space / warehouse.

The existing balustrade wall will be removed, so that the visual impression of the room becomes cleaner and more spacious. Mihrab will be refined, cream colored marble in all surface areas will be replaced with, black marble impresses ka'ba and installs white marble (white carara ex Italia) on the surface of the North and South walls. The North-South wall of the room becomes old in the West area coated with marmo, while the Kufa calligraphy will be fixed on the exfoliating part.

The inner surface of the main dome is made of ornament design with the concept in the middle (peak) of an angular 12-pointed star, then at the bottom shaped a blend of arabes motifs with sundawi mushafas, which are arranged repeatedly over and over forming a strand of flora. The background surface is blue as the form of the sky, while the bottom is circular as an expression of the form of water. The four areas of the 4-faceted concrete parts that support the half-ball dome at each ceiling surface forming a triangle will be processed with arabes and sundawi ornaments and lamp armature.



Figure 3. Design of Sundanes motifs on the interior of the main dome

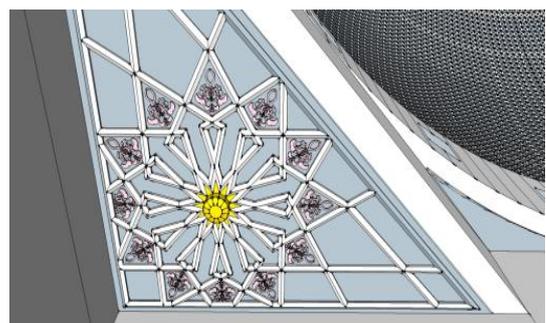


Figure 4. Sundanes Motif design in armature ceiling dome angle

All column surfaces will be coated with white carara ex Italian marble, with lower steps of andesite, while the upper part will be dilated, denying ornaments made of brass, tapered ornament with gold plating.

The front cylindrical column is also repaired, the marble-coated pedestal has been changed from the original marble-coated andesite stone, and at the top it will be equipped with capytel made of ornamental brass metal finishing with goldplate.

The rounded surface column will be coated in contextual white marble with the Haram / Nabawi column, at the top of which is installed a capytel shape with an octagonal shape composition at the top, while the lower part is rectangular, the entire surface is decorated with sundawi motifs (local) The top is made of brass, with gold plated finishing ornaments.

In addition to the ceiling which is on the surface of the inner layer of the main dome, the ceiling with arabes / sundawi ornaments is also in the lobby area in the front of a circular mosque with a diameter of 13.20 meters with a boundary ring with a width of 3 meters. These rings and circles are the same as the main dome ceiling, the middle part is an angled Arabes star 12. Continues with ornamental flora ornaments that are continuous with the circle ring shape boundary.

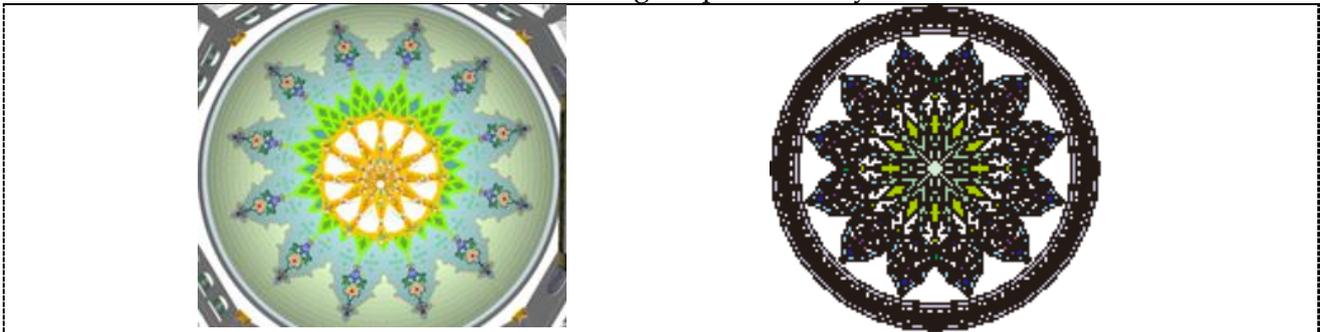


Figure 5. Design of Ceiling Hall Motif, 2 Dome units of East Prayer Room

The ceiling part of the two front domes, the North-South part is a plain surface. Painted acrylic surface. On the four corners of the ceiling dome in the form of triangles, Arabes and sundawi ornaments will be made with accents in the lamp armature.

There are 9 candelier from brass - acrylic metal with goldplate finishing. The size of the chandelier is adjusted to the dimensions of the room but still has the unity of the concept of an angular star shape. While the type of lamp that is applied to the type of LED lights (energy saving).

The installation of glass blocks on the surface without the roof needs to be renovated considering the adhesive waterproofing must be replaced with a new one. Likewise the ventilation is fitted with a 'turbine ventilator' which visually from the space in the mosque does not seem disturbing, while the ventilation tool functionally functions automatically.

Prarencana Interior Masjid Raya also includes revamping the space to be functional and efficient according to the right planning design.

The floors between the old and new mosques are elevated along with ladders and balustrades, the new marble flooring material is in harmony with existing material.

The old concrete exposed ceiling grid grid was maintained, while the new mosque ceiling with a surface decorated with typical arabesian motifs, continued and those with leaks were repaired.

Old lights and electrical installations are evaluated and implemented improvements / if necessary replaced with new ones. The surface of the void side between the old mosque and the new mosque on the mezzanine floor is bordered by iron trellis balustrade and teak wood following a similar shape on the front. Mezzanine floor balustrade fence made from stainless steel and glass is maintained.

Exterior Area

Masjid Raya Bandung, West Java Province, located in the Provincial Capital City, also known as the Capital of Asia and Africa, the existence of a strategic mosque building should have a monumental and representative impression that is a reflection of a blend of Middle Eastern architecture and Islamic local cultural values. Viewed from the aspect of function and capacity of the mosque can accommodate congregations of more than 10,000 people. Prarencana Mosque exterior development in Spatial Planning, Bandung Great Mosque is prepared as an urban mosque with nuances of downtown buildings that have similar functions with the Haram Mosque and Nabawi Mosque.



Figure 6. Pre plan of the Sundawi-geometric Motif of the Babussalam gate

Menara (bs. Arab: minaret) Twins function as 'icons' in Bandung. The two towers until now their functions are not optimal, their usefulness should be increased as a support for Islamic missionary and spiritual tourist attraction. Given historically when it was still known as the Agoeng Mosque, since long time ago, especially Muslims in West Java had known it as a pilgrimage tourist destination. The Swarha Hotel is planned to be restored, and makes the twin building blocks to the South, which are now used for the Satpol PP office.

The landscape of the square will later become part of the unit of the Great Mosque with Swarha and the new Blok in the South, with the hope of fulfilling the basic principles of building that is a harmonious and representative Unity of the Great Mosque. There is also an effort to have a connecting line with the Bandung Regent's family tomb complex, which is on the west side of the mosque (renovated tomb). With the addition of new building blocks, it is expected that later there will be complete supporting space programs.

The plan of the main (Western) dome and the two domes in front (East) will be coated with mosaics with decorative motifs that blend a geometric arabesque motif with a sundanese style. Ex local ceramics.

The corridor that stretches from the North / South and the front / center of the mosque, which is now called Babussalam, the entire surface of the main gate wall will be renovated, so that visually the shades of the mosque are more beautiful, comfortable and Islamic, according to the texture / aesthetic field newly installed marble.

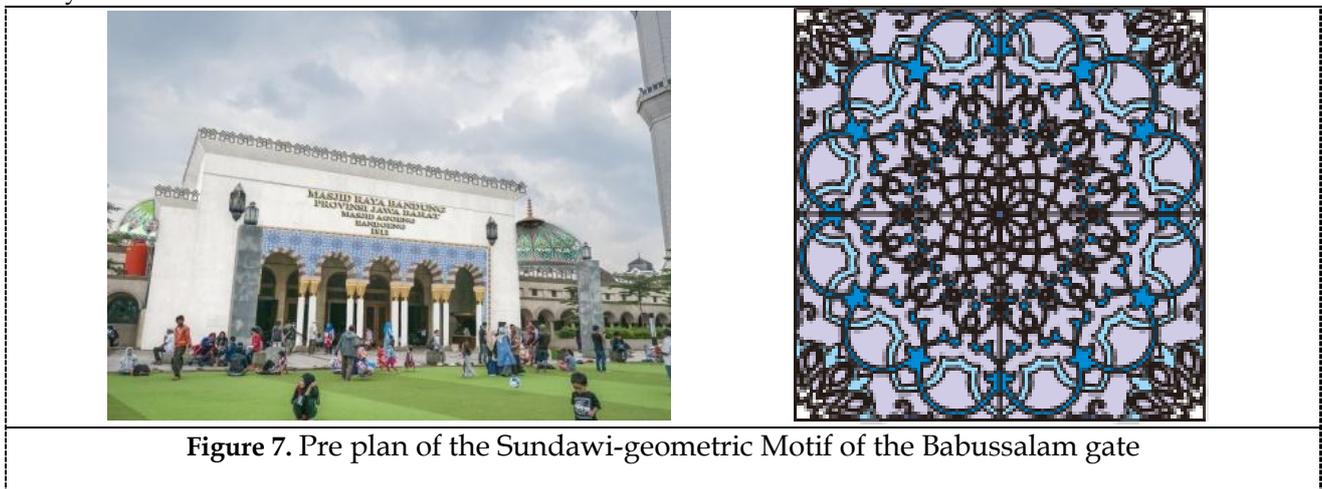


Figure 7. Pre plan of the Sundawi-geometric Motif of the Babussalam gate

The top / top of the 'facade' wall is processed by adding elements of a combination of geometric arabesque with sundawi 'pucuk rebung' motif, which produces a new form of typical lace which is woven repeatedly (redundancy) around the upper wall area of the North-East-South Mosque Kingdom. Processing the shape of the lace field through a semi-manual sculpture technique on stone material from Palimanan District (Cirebon Regency).

The stone from Palimanan is also installed to coat the arc-shaped surface (niche) at the top of the facade door hole, with visualization impressed by a solid stone (connecting from the outside to the inside). The chosen color is the composition between: white, brown, teracota and cream. Likewise carried out in the front hallway, white marble coated column, the steps are made with rectangular square andesite

stones, and concrete niches along the hallway coated with palimanan stone, so that a visual impression appears as a combination of stone blocks in the form of an arc structure.

The new main gate planning emphasizes aesthetic improvement without overhauling existing structures. The basic concept still continues to be the impression of the atmosphere of the Haram and Nabawi Mosque, on the upper surface of the niche will be processed with a combination of Arabic and Sundawi motif designs in the form of carvings carved on a pair of marble sheets impressive batik art.

CONCLUSION

The Great Mosque of Bandung is one of the oldest mosques in the city of Bandung. It was founded in the 19th century. The mosque has been getting a lot of renovations in terms of the composition of the masses. Those who speak in the virtual world about the building of mosques are changed in terms of their architectural aspects and with the form of mass compositions designed by architects according to the author, the historical value of the mosque buildings is reduced even though it is in a strategic area. Will eliminate historical values in the building of the mosque. Plans for additional personnel in interior and exterior parts are believed to be able to lift the image of the Bandung Grand Mosque as a Landmark of Bandung. The addition of aesthetic value can provide an attraction for tourists visiting the city of Bandung. The purpose of the Masjid Raya pre-plan in 2016 was the ideas and ideas of the architect and DKM of the Masjid Raya Bandung when the issue was widely heard about the construction of the al-Jabbar mosque which cost tens of billions of rupiah. So that the DKM and Architects acted to start the pre-planning work of the Great Mosque of Bandung with the aim of elevating the ideals of the Greater Bandung Mosque.

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