

# Architectural Involvement of Behavioral as a Step in The Development of Community Space (Case Studi : Pusat Dakwah Islam (PUSDAI) - West Java)

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## ABSTRACT :

Islam is the most adhered to religion in Indonesia. However the quality of spiritual communities in Indonesia in particular even large cities inversely proportional to the quantity of the Islamic religions. Along with the development of the times, the modernization that occurred in the community resulting in changes in lifestyle and morals. This has a greater impact on the younger generation who have dynamic characters. But not all young people negative affected from current development. Awareness of religious values began to increase the younger generation. It can be seen from more muslim teen communities attending and holding religious and humanitarian activities. However, it supports the activities of muslim youth inadequate the consequences of this mosque's downward spiral to have only worship functions and the Muslim youth need to be provided with a positive support facility. It was therefore a community center in the context of behaviour based on islam that can strengthen the spiritual, educational, social, and cultural traditions of the Islamic generation so it can become a sustainable, self-sustaining communit.

**Keywords :** Youth Generation, Architecture, Behavior, Community

## INTRODUCTION

The majority of Indonesians embrace Islam. The religions consist of various ages, from children to adulthood. At this time, the muslim people particularly in the younger people experienced a plurality of religion, starting from increasing religious activities such as philosophy, Islamic religious education and Al-quran, even until the governance of the islami. The increase is due to the modern times resulting in the widespread sciences and information. Many aspects such as social media and electronic influenced the increased of religion especially for the muslims of young people so closely related to technology.

As increasing worship awareness has led to a number of opinions differences about *syari'at* religion. It makes the young muslim community to be confused with the other one another. In addition there was still a short generation that has not yet recognized islam tend to do not follow religious services. People are tendencies for cur of children to leave into mosques because people assumed that children is interfractive also resulting in future generations feeling foreign to the mosque which is the most recommended place for worship.

According to hadist, Muhammad SAW said that muslims are required to study until their very last days. The science referred to in the hadist is no specific science what to learn, so that the muslims are required to extensive science not just religions science. That could be a hint of life as well as the capital of muslims for worship the other way like *habluminannass* it's a guide for interactions with other muslims as well with other religions, and *habluminal alamin* as a guide to look out for the environment. The environmental conditions at this point are *issue* that's the problem in the world, so both community and architecture need to have a positive impact on the enviroPMENT.

Muslims are always directed by the Al-Quran to accumulate intellectual knowledge, that offers the possibility of revealing intuitive universal truths. Islam also teaches that muslims should be rational and not a rasionalist, this pattern of thinking is the basis for thinking and understanding of modernity with a developmental record does not conflict with the syariat of the Islamic faith. Because to be modern, muslims cannot be fixed on traditional ideas. The real religious Islam is the dynamic religious

instead of static. Economic, social, educational and cultural aspects have even evolved to accommodate the growth of the times. Muslims need to flourish by improving those aspects in order to compete with the development of the times. Especially Muslims make up the majority of believers in Indonesia. With the increasing quality of Muslims in particular for the younger generation, the Indonesian can be both here and now.

Youth is a good time for identity. So it's at the time that humans are actively engaged in activities of their own volition. But youth interest are not followed by developing spiritual interest. This is what makes the quality and quantity of Muslims in Indonesia more inverse. Diminished social qualities can be seen in the behavior of a less-than controlled youth, this is especially true of the major cities Indonesia. Many things can be caused by the phenomenon, like cultural culture that's causing life-styles to change, poor education and modernization. Attitudes against poor modernization without good filtration lead to poor moral quality.

Another phenomenon when compared to the above is the increasing animosity Muslim youth trend toward Islam is on the increase in positive development. This development can be seen in Islamic studies attended by the young generation of Islamic studies. Muslim youth communities regularly attend as well as facilitate religious activities. This has not survived technological developments put to good use by the Muslim youth generation. Technological developments are being used to positive religious issues such as sharing in Islamic studies, and learning the Quran and other practice. But these communities have encountered the same challenges as other generations of youth the challenges of modernity. Spiritual qualities and faith have always been an uphill battle. Especially the quality of faith of a younger generation of dynamic character.

The role of architecture in developing spiritual qualities is immense. As it did in the days of messenger of Rasulullah SAW. The first thing of Rasulullah SAW does when he starts a civilization is setting up a mosque as a center for community activities spiritual, educational, social, economic, cultural and political implication. It's not consistent with what's going on right now.

## METHODS

The method used in this journal writing is using an analytic desalination method. The method process began by describing the issues and problems in the town of Bandung in keeping with the phenomenon related to the Muslim youth community and a description of the building facilities to be provide in accordance with the needs of the Muslim youth community. The description was basic in planning for the teen Muslim community center so design is as designed as the community needs and can solve the problems of the issues.

The phase of the study process is carried out through 3 stages, that are:

### 1. Study Literature

Even information searches are performed at this stage as well as relevant science with *Youth Islamic community center*, just like the history of Islamic culture, *community development*, *architecture behaviour*, those young men characters, *community center*, and also the fundamental Islamic building code and the room's standards. Besides sources derived from books, literature studies can be found in journals, magazines, the internet and other sources.

Here are some things that can be prototyped in design *youth Islamic community center*, the following:

- a) Characteristics of Islamic architecture
- b) Review of user characteristics
- c) Review of public space characteristics
- d) Review of Islamic science
- e) Standard space conform to the required space program

### 2. Survey Studies

At this point comes directly to the example of the Islamic center. As an example of the Islamic center will be *Pusat Dakwah Islam Bandung* or PUSDAI Bandung. Here's some data or things that were obtained during a survey study in PUSDAI Bandung is as follows:

- a) Needs the space and facilities in PUSDAI
- b) Organizational structure on the PUSDAI Bandung
- c) The history of PUSDAI
- d) Activity in PUSDAI or activity program

- e) PUSDAI design both strong and disadvantages
- f) The design criteria for islamic buildings

### 3. Interview Studies

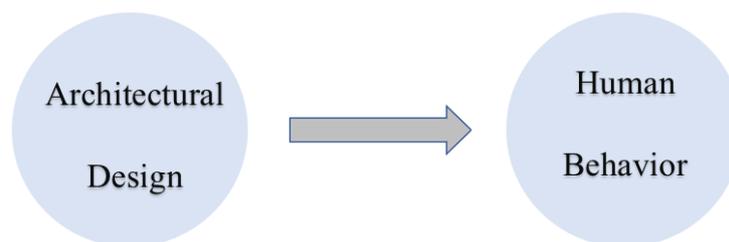
At this stage a dialog process with relevant sources, this can support the research and literature studies that have been done with more tangible cases is happening in the environment of the islamic community center. After conducting an interview study get information about the problems that are going on in the community center from a user's point of view, facilities needed by the user, and design criteria from a user's point of view.

## RESULTS AND DISCUSSION

To search the community center facilities that are consistent with user behavior, a first study is made of the relationship between architecture and behavior.

### Architecture Shapes Human Behavior

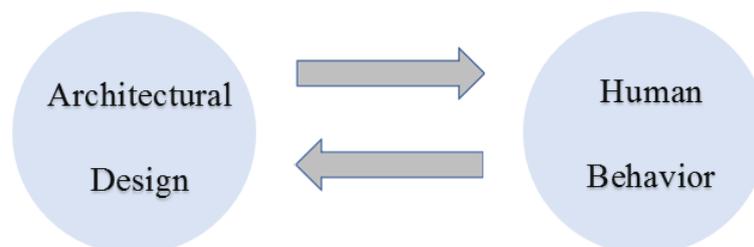
In order to meet the needs of the wearer of human tombs to build a structure. The building slowly shapes the behavior and mindset of the user and limits human movement to the space already built. It also affects how humans live their social life. It happens naturally involving a stability between social and architecture, where they both live in harmony and side by side.



The above schemes explain how "Architecture Shapes Human Behavior". It only happens in one way because of the circumstances and conditions that have been created and also the designs of architecture and forms that all ready exist are slowly shaping human behavior.

### Human Behavior Forming Architecture

Once humans have become accustomed to the architecture that has naturally been built to shape human behavior and social systems, the architect reshapes the architecture that has been built on behavior that is shaped.



In the above schemes how "Human Behavior Forming Architecture". After behavior use has been influenced and molded from space and architectural design then architect reviewed the architectural design so architectural designs are reshaped into new architecture based on human behavior.

Based on the above study, to make community facilities need to address the needs of users, context, urban and the context of islamic architecture and equally important are in keeping with the behavior and character of the user, in this case the user in the muslim youth community. Get the following concept:

- a) Considering Islamic Context
- b) Interaction
- c) Conectivity
- d) Transmutation
- e) Livable
- f) Community Development

## 1. Islamic Context

The Youth Islamic Center's design needs consider the islamic context in the design process. An architectural design based on aspects of islamic arcitecture. Like the time-mosque orientation that has to face axis kiblat, the wudhu space, the praying room for men and women, etc. Combined with the modern and local context, it aroused the users interest in coming to the Islamic center. Local context is an adjustment to location typology to and respects the neighborhood.

## 2. Interaction

The nature of the islamic center is one of them *Habluminannass*. This point has meaning of the social correlation between an individual and another individual both personal and community. The Youth Islamic Center's design must support social communication interactions that can be applied to mass management as well as placement of facilities

### 1. Connectivity

This point represents an on going interaction point. In the design of the Youth Islamic Center project needs to have an end of both facilities and between masses.

### 2. Transmutation

It brings the characteristics and characteristics of the muslim community into architectural design as the identity of the muslim community. So *Youth Islamic Center* Bandung became a symbol of the muslim youth community as a supporter of the primary user.

### 3. Livable

Architectural planning focuses on the convenience of users of all classes. Because the user who is going to worship at the mosque must be given an easy circulation and a kind design for accountability.

### 4. Community Development

Making *Youth Islamic Center* a positive and beneficial environment. Providing facilities that can develop the quality of the muslim community for the better in both spitirual and temporal aspect. Also, it shows the quality of the surrounding environment for the better.

## CONCLUSION

*Youth Islamic Community Center* or community center younger generation of muslims is the facility needed by the younger generation in big cities. This facility is a positive place for an islami based youth to develop not just spiritually but also along with the development of community moral, economic, social, and cultural qualities.

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