

Model of Muhammadiyah Mosques in Javanese Culture Cities

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Abstract—Kyai Ahmad Dahlan, the founder of Muhammadiyah Organization, had ideal of liberating Muslims from backwardness. He build a progressive life through *tajdid* (reform) including aspects of *tauhid* (faith), *worship*, *mu'amalah*, and understanding of Islamic teachings and lives of Muslims. Muhammadiyah organization is engaged in education, health and social house. In each of these efforts, mosque is a center of community activity. In addition, mosques of Muhammadiyah Foundation are also found in middle of many communities. Yogyakarta and Surakarta are cities that are well-known with their strong Javanese culture. In Java communities, Muhammadiyah mosques are found. The problems are: what are characters of mosques of Muhammadiyah Foundation located in cities with Javanese cultural background and what model and guideline of mosque that can be used as standards of architectural style of mosques in Yogyakarta and Surakarta. Research on mosques in several cities with their traditional as well as modern character is an initial reference of the present research. The research also support by previous researches, that will be the basic for develop a research that will be done. The present research uses a descriptive-qualitative approach with a direct data searching through observation and interviews to informans of Muhammadiyah Mosques in Yogyakarta and Surakarta. Results of the present research are guidelines and models that can be used to design Muhammadiyah mosque in Javanese culture cities.

Keywords— Mosque, Muhammadiyah, culture

I. INTRODUCTION

A. Background

Muhammadiyah organization was founded in Kauman Yogyakarta on 8 Dzulhijjah 1330 H/18 November 1912 by Muhammad Darwis or KH. Ahmad Dahlan. As founder Muhammadiyah Organizatin he combine understanding of Islam with the Qur'an and Sunnah as *tajdid* orientation and opened the door of *ijtihad* for progress. The character can be separate Muhammadiyah since has their birth, know and in the future. Kyai Ahmad Dahlan have own typical to liberate Muslims from backwardness and build a progressive life. Through *tajdid* (reforms) that covering aspects of *tauhid* (faith), *worship*, *mu'amalah*, and understanding of Islamic teaching and live of Muslims, returning to the original sources, Qur'an and *Sunnah*.

Muhammadiyah mosques are found in several cities are generally, but not contain special character (brand image) showing style of Muhammadiyah.



Kotabarat and Suhada Mosque

FIGURE 1: EXAMPLE OF MUHAMMADIYAH MOSQUE IN SURAKARTA SOURCE: ASRONI, MUTIARI, ZAHROL ISLAM, 2007

During era of President Soeharto (1980s), we observed that image of Amal Bakti Muslim Pancasila Mosque had been formed in society. The main characteristic of this mosque are "tajuk" with three level roof, the room is square, *wudhlu* places for men and women are separated in North and South sides of the mosque. The mosque has three accesses into prayer room from three sides of the building, namely East, North and South. The mosque has monumental impression, because it is located in the middle of wide lawn and its base is higher than ground. With such characteristics, usually people can name it as Amal Bakti Muslim Pancasila mosque by just looking at it. Learning from this history, it is very necessary to know what are characteristics of mosque under Muhammadiyah organization, especially in Yogyakarta and Surakarta with their Java cultural backgrounds. This paper is result of grant research of Muhammadiyah University of Surakarta titled "Model of Muhammadiyah Mosque in cities with Javanese Culture, Case: Yogyakarta and Surakarta". Issues raised in this paper are:

1. What are characters of layout, facade, and style of mosques under Muhammadiyah Foundation in Yogyakarta and Surakarta cities with Javanese cultural backgrounds?
2. What are model and guide line of mosque that can be used as standards of style in construction of Muhammadiyah mosques in Yogyakarta and Surakarta?

Results of the research can be used as standards of style in designing mosque under Muhammadiyah Foundation in Yogyakarta, Solo and other Javanese cultured cities

B. Mosque and Javanese Culture

Deeper observation / examination on mosque cannot be separated from rules of a mosque in Islamic terms according to Qur'an and Sunnah. Actually Islamic law describes very little about rules that are directly governing a mosque building. Explanation of the Qur'an about the building is more emphasizing on function of a mosque. As implied in *surah An Nuur*: 36-37 meaning that a mosque is 'home of Allah SWT' which is built so that people can remember, be grateful and worship to Allah properly. While *hadiths* contain description of Islamic law based on utterances of Prophet Muhammad SAW about allowable and unallowable matters with regard to existence of a mosque and implementation of worship in it (Syamsiyah, 2007).

Islam does not explicitly explain *sharia* or provisions concerning shape and components of a mosque building. This may mean an opportunity for Muslim severely where to be creative in their effort of designing a mosque. Moreover, possibility of *ijtihad* for Muslims is allowable. However, as long as *shari'a* determines clear rules, then anything that traditionally applies in a community, especially ones that are clearly contrary to the Islamic law, will be void. Islam puts science as the first foundation before to make an effort. Every deed performed must be based on science, including practice of constructing a mosque. What *sharia* explains, and then it should be obeyed.

Mosques built in middle of Javanese communities are generally containing elements of local design that can be interpreted according to philosophy of traditional Javanese architecture. Physical acculturation to Javanese culture can be seen in the Masjid Agung Mataram of Kota Gede, Yogyakarta. Zaina Zai (2012) identified several elements of Javanese cultural acculturation:

- 1) Gate carved with Javanese ornamentation as an entrance to courtyard,
- 2) Ditch, as a place of *wudhu* for anyone who is about to enter the mosque,
- 3) Space with pyramidal roof with a separation between a central space (sacred) and a veranda space (profane),
- 4) Tower is not found, as philosophy of a Javanese building. Marker of prayer time is *kenthongan*,
- 5) Javanese carvings or ornamentation of the mosque.

C. Purpose

a. Develop a categorization of mosque characteristics based on layout (type and shape of space, position of veranda, place for female individuals, existence of *mihrab* and other supporting spaces), facade (focus on shape of roof), and detail ornaments (carved in *mihrab*, windows and entrance).

b. Discover specific characteristics of mosques under the Muhammadiyah Foundation in cities with strong Javanese culture, Yogyakarta and Surakarta

c. Determine a model of Muhammadiyah Mosque in Javanese cultured cities.

II. METHODOLOGY

The research is a descriptive-qualitative one. Sample of mosques taken by using purposive sampling is located outside of office or they are used by public in general. These criteria are necessary to determine role of Javanese culture in formation of a mosque.

A. Variables of the research

Variables examined are:

- 1) Layout (type and shape of space, position of veranda, place for female, existence of *mihrab* and other supporting spaces);
- 2) Façade (shape of roof);
- 3) Details of ornament (*mihrab*, door/ entrance and windows).

B. Procedure of the research

The research began with observation and documentation of sample and it was reinforced by interviews with *takmir* (caretaker) of the mosque in order to know history of its establishment. Then, data obtained in this initial phase was analyzed by compiling classification and categorization based on layout, façade (roof shape), and details of ornament. Further, the process was continued by drawing conclusion about characters of Muhammadiyah mosque and finally, a model was made according to the Muhammadiyah mosque.

III. RESULTS AND DISCUSSION

A. Muhammadiyah Mosques of Yogyakarta and Surakarta

Forty seven mosques under Muhammadiyah Foundation were found in Yogyakarta and only 12 of them met criteria. The criteria are its location is not within an office and it has been constructed and used by general public. Names of the mosques are: Hayu Kurniawan, Mujahidin, Nurul Janah, Noor Islam, Sebelas Maret, Ta'awanul Muslimin, Semaki Gedhe, Nurul Fajri, Ummi Salamah, Nurul Jannah, Sulthona in, Muthohirin



FIGURE 2: MUHAMMADIYAH MOSQUES OF YOGYAKARTA

SOURCE: OBSERVATION, 2014

Previous research on typology of mosques in Surakarta found that 8 mosques were managed by Muhammadiyah Foundation or with largest visitors of people of Muhammadiyah Foundation. These 8 mosques were: Barokah Mosque, Kepatihan Kulon Mosque, Al Mumineen Mosque,

Sampangan Mosque, Shuhada Mosque, Baiturrohim Mosque, Kotabarat Mosque and Sonto Hartanan Keprabon Mosque.



FIGURE 3: MUHAMMADIYAH MOSQUES OF SURAKARTA

SOURCE: OBSERVATION, 2014

The Muhammadiyah mosques found in Surakarta and Yogyakarta were, at glance, showing diversity. The typology analysis will show quantitatively and qualitatively forms applied to the mosques under management of Muhammadiyah Foundation. Results of previous research on the mosque constructions indicated that not all of them were new buildings but some of them were *wakaf* (a donated residential building). This change of function required some renovation for mosques (Sontohartanan and KepatihanKulon mosques) that were derived from donated building, unlike new mosque buildings that were more organized according to function of each space and showed innovative shape (Masjid Kota barat and Barokah). In addition, other influential factors is the time of a mosque construction because it shows prevailing trend of building style at the time such as Spanish style, or the presence of a belief that a mosque is identical with dome and arch. Typology analysis in addition shows the naming also lets the occurrence of shape. Findings about Muhammadiyah Mosque in Surakarta and Yogyakarta will be combined in the process of typology analysis including: layout, facade (mainly shape of roof), ornaments (main entrance, *mihrab*, door and window).

B. Spatial Typology of Muhammadiyah Mosque

a. Existence and non existence of mihrab

From observation in 20 mosques, in fact they can be categorized as mosques with *mihrab* (17 mosques or 85%) and no *mihrab* (3 mosques or 15%). Although functionally, *mihrab* found in a mosque is sometimes not used anymore because prayer direction had been changed, namely from facing West to facing *Qibla*, but it had been found that *mihrab* was included in most designs of mosques.

TABLE I
TYPOLOGY OF MOSQUE BASED ON THE EXISTENCE OF MIHRAB

No	Type	Town	Mosque	Amount	%	
1	With mihrab	Yogyakarta	Hayu Kurniawan	17	85	
			Semaki Gedhe			
			Sulthonain			
			Ummi Salamah			
			Darul Husna			
			Mujahidin			
			Muthohirin			
			Noor Islam			
			Sebelas Maret			
			Ta'wanul Muslimin			
			Surakarta			Baiturrohim
						Sampangan
						Al Mu'minin
			Yogyakarta			No Mihrab
		Nurul Jannah				
		Surakarta		Sontohartanan		

b. Numbers of floors

TABLE 2
TYPOLOGY OF MOSQUE BASED ON NUMBERS OF FLOORS

No.	Type	Town	Mosque	Amount	%
1	One story building	Yogyakarta	Hayu Kurniawan	10	50
			Semaki Gedhe		
			Sulthonain		
			Ummi Salamah		
			Noor Islam		
			Sebelas Maret		
		Surakarta	Baiturrohim		
			Sampangan		
			Al Mu'minin		
			Darul Husna		
2	Two story building	Yogyakarta	Mujahidin	10	50
			Muthohirin		
			Nurul Jannah		
			Nurul Fajri		
			Ta'wanul Muslimin		
			Surakarta		
		Kepatihan Kulon			
		Surakarta	No Mihrab	Kotabarat	
Syhada					

Two variations of numbers of floors were found in Muhammadiyah mosques of Yogyakarta and Surakarta. However, it was still ranged from 1 and 2 story buildings. The research found that there were 10 one-story mosques (50%) and 10 two-story mosques (50%).

c. Function of mosque

Most mosques were still functioning as a place of prayer only, namely 15 mosques (75%), and only 5 mosques (25%) had a double function. In addition to a site of prayer, mosque also functions as a place of education and libraries

TABLE 3
TYPOLOGY OF MOSQUE BASED ON FUNCTION

No.	Type	Town	Mosque	Amount	%	
1	As Prayer site only	Yogyakarta	Hayu Kurniawan	15	75	
			Semaki Gedhe			
			Sulthonain			
			Ummi Salamah			
			Noor Islam			
			Sebelas Maret			
			Darul Husna			
			Mujahidin			
			Muthohirin			
			Nurul Jannah			
			Nurul Fajri			
			Ta'wanul Muslimin			
			Surakarta			Al Mu'minin
			Kepatihan Kulon			
Syuhada						
Barokah						
2	As Prayer site and education (Elementary school/Kindergarten/Qur'an Reading Course/Library)	Yogyakarta	Semaki Gedhe	5	25	
			Surakarta			Baiturrohim
			Sampangan			
			Kotabarat			
			Sontohartanan			

d. Position of Female

Place for female were varied. Four typologies were found, namely: female is positioned behind male (6 mosques or 30%), on the left of male's place (2 mosques or 10%), in 2nd floor of the mosque (7 mosques or 35%) and there was nuclear position separation that can be seen in layout (5 mosques or 25%).

TABLE 4
TIPOLOGY OF MOSQUE BASED ON POSITION OF FEMALE

No.	Type	Town	Mosque	Amount	%	
1	No clear position separation between male and female places that can be seen in the prayer hall	Yogyakarta	Hayu Kurniawan	5	25	
			Nurul Jannah			
			Nurul Fajri			
			Surakarta			Al Mu'minin
Kepatihan Kulon						
2	Female is positioned behind male	Yogyakarta	Umi Salamah	6	30	
			Surakarta			Baiturrohim
			Sampangan			
			Kotabarat			
			Syuhada			
Sontohartanan						
3	Female is on the left of male's	Yogyakarta	Ummi Salamah	2	10	
			Surakarta			Baiturrohim
4	Female is on second floor	Yogyakarta	Darul Husna	7	35	
			Mujahidin			
			Muthohirin			
			Noor Islam			
			Sebelas Maret			
			Ta'wanul Muslimin			
			Surakarta			Barokah

C. Typology of Facade

TABLE 5
TIPOLOGY OF MOSQUE BASED ON ROOF STYLE

No.	Type	Town	Mosque	Amount	%	
1	Crown (tiered roof)	Yogyakarta	-	2	10	
		Surakarta	Kotabarat Syuhada			
2	Crown with a dome or a mosque marker on the top	Yogyakarta	Umi Salamah	4	20	
			Hayu Kurniawan			
			Nurul Fajri			
			Muthohirin			
Surakarta	-					
3	Pyramidal roof with a dome or a mosque marker	Yogyakarta	Semaki Gedhe	6	20	
			Surakarta			Sampangan
			Al Mu'minin			
			Baiturrohim			
4	Traditional Javanese roof (pyramid or saddle)	Yogyakarta	Sebelas Maret	6	30	
			Nurul Jannah			
			Sulthonain			
			Surakarta			Kepatihan Kulon Sontohartanan
6	Flat roof and a dome	Yogyakarta	Mujahidin	1	5	
			Surakarta			-
7	Flat roof	Yogyakarta	Darul Husna	3	15	
			Noor Islam			
			Surakarta			Barokah

Place for female were varied. Four typologies were found, namely: female is positioned behind male (6 mosques or 30%), on the left of male's place (2 mosques or 10%), in 2nd floor of the mosque (7 mosques or 35%) and there was nuclear position separation that can be seen in layout (5 mosques or 25%).

D. Typology of Ornament

a. Main entrance

TABLE 6
TIPOLOGY OF MOSQUE BASED ON MAIN ENTRANCE STYLE

No.	Type	Town	Mosque	Amount	%	
1	Arch	Yogyakarta	Darul Husna	6	30	
			Noor Islam			
			Nurul Jannah			
			Surakarta			Kepatihan Kulon Sontohartanan Syuhada
			Surakarta			Sontohartanan
2	Pointed arch	Yogyakarta	Semaki Gedhe	4	20	
			Ummi Salamah			
3	Ogee arch	Yogyakarta	Sebelas Maret	1	5	
			Surakarta			-
4	Triangular	Yogyakarta	Ta'wanul Muslimin	5	25	
			Hayu Kurniawan			
			Sulthonain			
			Surakarta			Barokah Kotabarat
5	Rectangular	Yogyakarta	Nurul Fajri	4	20	
			Muthohirin			
			Mujahidin			
			Surakarta			Al Mu'minin

Style of main entrance were varied, there are 5 types: 1) arch (6 mosque or 30%), 2) pointed arch (4 mosque or 20%),

3) ogee arch (1 mosque or 5%), 4) triangular (5 mosque or 25%), 5) rectangular (4 mosque or 20%).

b. *Mihrab*

TABLE 7
TYPOLOGY OF MOSQUE BASED ON *MIHRAB* STYLE

No.	Type	Town	Mosque	Amount	%
1	Arch	Yogyakarta	Darul Husna	7	35
			Sebelas Maret		
			Mujahidin		
			Hayu Kurniawan		
			Semaki Gedhe		
		Surakarta	Kepatihan Kulon		
			Sontohartanan		
2	Pointed arch	Yogyakarta	Ta'wanul Muslimin	5	25
			Noor Islam		
			Ummi Salamah		
		Surakarta	Baiturrohim		
			Sampangan		
3	Three arches	Yogyakarta	Sulthonain	2	10
		Surakarta	Syuhada		
4	Triangular shape	Yogyakarta	Muthohirin	3	15
		Surakarta	Barokah		
			Kotabarat		
5	Without <i>Mihrab</i>	Yogyakarta	Nurul Fajri	3	15
			Nurul Jannah		
		Surakarta	Sontohartanan		

Not All mosques of Muhammadiyah have *mihrab*, 3 of 20 mosques or 15 % without *mihrab* and others with *mihrab* . The variation style are : 1) arch (7 mosques or 35%), 2) pointed arch (5 mosques or 25%), 3) three archs (2 mosque or 10%), and 4). Triangle (3 mosques or 15%).

c. *Details of Door/Window*

There are some variations detail window and door that found in Muhammadiyah mosques. Five types can identify: 1) Door and window with the arch style (1 mosque or 5%), 2) Door and window with square and arch style (8 mosques or 40%), 3) Door and window with a square style and arch in its ventilation (1 mosque or 5%), 4) Door and window with square style and triangle cliding (1 mosque or 5%), 5). Door and window with the little arch and square ventilation (4 mosques or 20%).

TABLE 8
TYPOLOGY OF MOSQUE BASED ON DOOR/WINDOW DETAIL

NO	TYPE	CITY	MOSQUE	amount	%
1	Door and window with the arch style	Yogyakarta	-	1	5
		Surakarta	Kepatihan Kulon		
2	Door and window with square and arch style	Yogyakarta	Darul Husna	8	40
			Ta'awanul Muslimin		
			Noor Islam		
		Surakarta	Ummi Salamah		
			Baiturrohim		
			Sontohartanan		
			Syuhada		
Al Mu'minin					
3	Door and window with square style and arch in its ventilation	Yogyakarta	Mujahidin	6	30
			Sebelas Maret		
			Hayu Kurniawan		
		Surakarta	Semaki Gedhe		
			Barokah		
Kotabarat					
4	Door and window with square style and triangle cliding	Yogyakarta	Muthohirin	1	5
		Surakarta	-		
			-		
5	Door and window with a little arch and square ventilation.	Yogyakarta	Nurul Jannah	4	20
			Sulthonain		
			Nurul Fajri		
		Surakarta	Sampangan		
			-		
			-		

E. *Model of Muhammadiyah Mosque intowns with Javanese Culture*

a. *Rationale*

a.1. *Sharia of Islam*

Islam does not explicitly determine *sharia* about shape of a mosque building and its components. This could mean an opportunity for Muslims in everywhere to be creative in their effort to design a mosque. More over, possibility for *ijtihad* is open..

a.2. *Elements of Javanese Culture acculturation in Masjid Agung Kota Gedhe Yogyakarta.*

In Masjid Agung Mataram of Kota Gede Yogyakarta. Zaina Zai (2012) identified some element of Javanese culture acculturation are:

- 1) Gate, as an entrance to courtyard of a mosque carved with Javanese ornamentation;
- 2) Ditch, as *wudhlu* place for anyone who would enter the mosque;
- 3) Space with pyramidal roof and separation between central space (sacred) and veranda space (profane),
- 4) No tower, as a philosophy of Javanese structure; Prayer time is marked with *kenthongan*.
- 5) Javanese carving as ornamentation of the mosque.

a.3. Muhammadiyah

The Muhammadiyah fields are :

1). Combine an understanding of Islam based on Qur'an and *sunnah*.

2). Orientation for *tajdid*, opening the door of *ijtihad* for progress, and covering aspect of *tauhid* (faith), worship, *mu'amalah* and understanding of Islamic teaching and life of Muslims by

3). Returning to the original sources, Quran and valid *sunnah* with possibility to make *ijtihad*.

a.4. Muhammadiyah Mosques in Surakarta and Yogyakarta

Viewing from typologies found in Yogyakarta and Surakarta covering:

1) *Layout* (existence or nonexistence of *mihrab*, position or place of female in prayer activity and function of a mosque)

2) *Façade* (shape of roof)

3) *Ornament* (Main entrance, *mihrab* and detail of door/window.)

F. Guideline of a Muhammadiyah mosque in Towns with Javanese Culture

Based on all four typologies above, a guideline of Muhammadiyah mosque in towns with Javanese culture can be compiled as follow:

a. Typology of mosque layout (no *mihrab*, function as prayer site, position of female in prayer activity is in second floor/behind male's position)

b. Typology of façade (Javanese styled-roof with crown)

c. Typology of ornament (triangular shapes)

d. Typology of door/window (rectangular and triangular shape)

e. Marker of Muhammadiyah is a triangular shape containing a calligraphy with *lafadz* (writing) "Muhammad"



G. Model of Muhammadiyah Mosque

From guide line above, then two models of Muhammadiyah mosque in towns with Javanese culture can be made, namely: one story mosque and two story mosque.

a. One story Mosque

An alternative model is 1-story mosque. It is planned with layout as follows: female position is behind male's one, there is a *mihrab* without curve, *wudlu* site for female is separated from male's *wudhlu* site. Façade is planned to roof with crown, details of main entrance and door/window are development of a triangular shape as well as shape of *mihrab*'s interior.



Figure 5. Model of one-storey building of Muhammad mosque
b. Two Story Mosque



Figure 6. Model of two-storey building of Muhammadiyah mosque

One alternative model of 2-story Muhammadiyah mosques as follows: layout is female place is on second floor having openings allowing them to see *imam* (a prayer leader); facade uses roof with crown, and details of main entrance, door/window and *mihrab* are development of triangular shapes.

IV. CONCLUSION AND RECOMENDATION

A. Conclusion

a. Muhammadiyah Mosques of Yogyakarta and Surakarta have many variations in terms of layout, façade and ornaments.

b. Model of Muhammadiyah mosque into wns with Javanese culture is based on fourthings: Islamic Shari'a, traditional Javanese mosque, shape variations of Muhammadiyah Mosques of Yogyakarta and Surakarta as well as principles of Muhammadiyah. From the four bases, then two alternatives models are planned, namelyone-story mosqueandtwo-story mosque. Both model shave similarities such as roof with crown and detail sof main entrance, door/window and *mihrab* use development of triangular shape. Only difference is position of female in prayer activity, namely In one-storey mosque, female is behind male's position and in two-storey mosque, female is on second floor.

B. Recomendation

As a well - developed organization, Muhammadiyah is expected to have a brand image for its buildings, especially mosques, so it will be known by its characteristic identity

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