

## OPENS TYPOLOGY ARCHITECTURE OF ISLAM (Case Study : BAYT AL QUR'AN and MUSEUM ISTIQLAL)

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### Abstract

Progress of technology that is increasingly fast more enabling man to innovate in finding a new findings, do not aside from in architecture area. From civilization of man who nomad, formerly lived in tree house, caves until finally permanent and makes shacks and then rounds into traditional houses which there are still up to now. Requirement would a protection of nature for all man activities increasingly grows along with development of man activity, causing emerges a new notchings in designing building. Besides house, building that is in general as place of man activity also experiences development that is enough significant.

But appearance of building having new notchings itself always generates pro and counter where, especially in state which tropical climate. Borns it the new notchings always also followed by bases and methods realized also in conceptioning has just in architecture which can accompany bearing it a form of new building. Bolts from the thing, Ir. Achmad Noe'man, which is an architect in Indonesia trying to make a new breakthrough in designing building and always bears a new concept in finding new notchings which in basing to understanding of architecture having nuance Islamic. Bayt Al Qur'an and Museum Istiqlal is some of masterpiece Ir. Achmad Noe'man will be applied as case which will represent in business to find has present a new type in developing architecture concept is having nuance Islamic as well as as an impregnation of form or building types in architecture in general

**Keyword: *Islamic Architecture, Type and Typology***

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## UNDERSTANDING ABOUT TYPE

Type comes from Greek word '*tipos*' widely has showing meaning coverage and can be application into many nuances and various from the same ideas like a model, matrik, impressi, printing; mould and also relief. To be more knows farther about understanding of type hence hereinafter is under this will elaborate understanding about definition from type triggered by the architects between it.

### **a. Guido Francescato**

Express that the type shows some meanings, in a the synonym type with class and category, and in architecture side and designs seen like a classification. And in a the type professional discourse has a coverage from having the character of things explains up to things having the character of ambiguous and abstraction.

Type concept got based on architecture concept idea is an idea relating to making of a masterpiece / presentation of architecture (*praxis*), idea to an architecture masterpiece (*theory*), and knowledge in architecture area (*research*). Difference of type and typology here is explained, where typology is be a study about type, and in a few literature it is found that typology is equal to type.

While categorizing if utilized in construction related to a structural classification to a function, related to building types expression like hospital, library, shopping centre. If in implication with technology, classifies a system like: *passive solar*, *concrete precast* etcetera identical with a certain building type.

Differentiated it is also between typologies and form, where typology is functioning to categorize a building seen from function, technological and structural and not from form. While form is having essential from type but having different spectrum, where type has the character of more abstraction.

Type is classified again into two concept class, that is:

- Type is a presentation of geometry from a form, in understanding here type is an a real equipment good for a geometry typology, and this classification based on to configuraton and characteristic form of *Ecludean* (Passanti 1963, Zevi1948). But typology geometry is not a unique in architecture, because doesn't express natural, which more compatible application in form of other arts picturesquely and statue (Eco 1968).
- Relational typology is a type that is is too not explains, and has ideas symbolising form of architecture and all the equipment.

In proposing a new type as a whole, an architect must make a sign or characteristic in the profession causing can guarantee the location in a history, and must concerning things including about structure in public, and applies a criticism to the future to a new type is peeped out the causing can see the continuation in front.

Hereinafter in making a new type better also is depicted past type / history / the origin, so that visible deviation done to appearance of a new type. Measuring instrument utilized to test is an elementary type / past, what has a form yielded from certain norms which has been tested the function and ability in a process designs in the operation to yield an certain object, so that in this case type can assist finds / defines authenticity / natural an object.

### **b. Quatremere de Quincy**

According to Quatremere de Quincy understanding of a the visible type in a few elementary understanding that is:

- There is difference between a types with model
- Be a recognition of a relation between object with historical the presedent.
- An emphasis between a forms with the usefulness.

A type is sinomim also with a model though is between it there are two differences that is enough easy to be understood. Because type word presents slimmer of image to copy or dummy fullyly from an idea and also element like the one ought to be done to a model. And

model understood as practically as a art, an object which must be imitated like how existence, where type is on the contrary, an object yielded from an actor will tend to not to have resemblance with other. All thing relating to accuracy term given to a model, while a type altogether more or less as thing vague. And in architecture science expressed that altogether has predecessor or history, for absense of a generation also coming from thing not exist.

In this case Quincy assumes that the type:

1. Interferes in / unlike a model
2. Type in empathy is result from a journey of long tradition (everything must have antecedent).
3. A type is alterable from the original. And this thing is addition of a variation formally can be done, so that itself type basically can be modified and developed fartherly, also covers development from various from form of at an object / building.

### **USEFULNESS FROM TYPE**

#### **1. Purpose of studying type is:**

- a. Desire to be able to analyse and discuss existing from a production.
- b. Interest in designing

Both the things is upper is related to form and between both correlating tightly.

#### **2. Relation between an concept idea, type and designs:**

The three has a different level series and scale, where a concept is thing still having the character of abstraction, then towards at skematic designed with focus from things which the abstraction becomes a type, then is continued into a form which more concrete that is a designing, and enables for existence of change which is a variation from a type by virtue of choice, limitation owned, choice form and characteristic from face / feature. A level from typology can be seen as a planning scale in a decision designs depicting an unity of choice from system

#### **3. Some differentiations from type**

In a few case there is differentiation of five levels from type is:

1. As a configuraton from komplek and town space / urban space.
2. Building apartement is including is including road, the relationship with building units and housing.
3. A level from itself housing
4. As a element of main construction
5. As a element of frieze like panel cladding.

#### **4. Type in a design process according to the experts**

##### **a. According To Francescato:**

In type usage, cannot be avoided by architect to depend on to ideologys owned by it, opinion widely, memory, personality and individual creativity owned, and processed is creative in the field of architecture is not different far from other esthetics area, because also is a hop which can depict an expression a finite quality of his specific storey an object, and the on unique lays in authenticity of esthetics communications and workmanship of his own tur architect / usefulness of an the object differentiating it from other art, where architect has freedom in doing a deviation from specific types which there have been before all.

An architecture masterpiece fiddles around with hopes from consumer causing peeps out a difference / various forming of things which have been assumed as according to what which have been applied till now, but must be avoided applies a type as a model which can submit common things because this things is a ancient have been way.

Not like other art area, an architecture masterpiece proposes an wide opinion, that is proposing a new road to live in an area, and joined in takes a hand in one of aspect that is is not only classifies it as a art but tending to as a mass communications.

**b. According To *Quatremere de Quincy***

In a process designs he to express that typology explains process to design is good as creativity hop that is supported by intuition and or as sekuen orthogonal transformation and reduction of functional peripheral, or even as interplay between forming processes image and problem finishing process practically.

Type is a knowledge wheel of architecture because type forms unity formation, function and meaning transmission by history and orthogonal transformation by through history by filters dialektikal between architectures and public. Type is a thing that is separate between a forming of history and condition of culture.

**ROLE OF TYPE IN CONCEPTIONING PLANNING**

Concept is developed with reduction of complexity experience of becoming logical form with abstraction process. Concept can become frame of reference for design. Bounces Image to enrich architect in making concept so that architect can involve subjectively. Accomodates logical form empirically actual is processing interpretation that is seeking of correct form for conceptioning is certain.

Type or typology used to arrange complexity memory so that serve the purpose of activity base to know possibility that design hereinafter. Type or typology is a compilation providing framework to identify some different places and event in experience remembered, to identify way how the experience applied in design and makes innovation notching to become on unique. Innovation happened is result from idea of analogis and metaforik during execution of design.

Manipulation image because of way of our approach to the experience we pack into a different light. Image in mind formed by experience of indera : eyesight, hearing, kisser, groping and taste. The experience has versions as according to interes desainer. Versions experience of forming a reality of mind and separate emotional. Ability of desainer to choose the experience version place design applicable to that is then.

On the contrary ability forms experience through imaginasi mental also required by architect. Like in imagining which has not there is based on past experience. Aldo Rossi express that past experience haves a nest in *memory* and bes awaiting to be used as basis activity for design need. Observation becomes *memory* and lapped over in catalogue that is is neutral not but arising as objects experiencing deformation or evolution. In short memory kept in types compiled in mind catalogues. And this can become making base of concept in design.

**ARCHITECTURE CONCEPT ISLAM**

Based on explanation to hence which will be developed in this handing out is to see concepts developed in Islam architecture typology. Then usable as reference to develop Islam architecture is typology inspired from form of religious service houses ( mosque).

Islamic Religion comes from Mid-East Asia, so that what is coming from Mid-East Asia impressing must be followed equal to the original area, however if seen from Islam teaching truthfully only direct religious service problem relating to *akidah* must be same, however problem relating to nature or earthly freed by religion.

Mosque architecture, not identical by discussing architecture arab. Mosque architecture is universal architecture. Every nation which been governed and or successfully influenced by Islam will render and enriches architecture repertoire. Architecture which Islamic grows by exploiting architecture before all is a state. Way of building, architecture style, element of architecture, detail-detail which full of correctness in design and embodied to to become buildings having separate marking, full of diversity as according to condition and situation of nation or state influenced by Islam.

Islam hardly esteems modernization, this seen from prohibition *taqlid*, follows habit / tradition without knowledge. And so do in architecture, prohibited *taqlid*, so that an architect *must do ijihad*, *ijihad* in architecture, arranges thinking in form language which islamic, be challenge for architect. This thing also told by A. Noe'man in magazine *Perspektip*. No 02 the year 1981 referring letter Al Baqarah sentence 170 having meaning as follows :

*"Dan apabila dikatakan kepada mereka : "Ikutilah apa yang telah diturunkan Allah", mereka menjawab : "tidak, tetapi kami hanya mengikuti apa yang telah kami dapati dari nenek moyang kami ", apakah mereka akan mengikuti juga, walaupun nenek moyang mereka itu tidak mengetahui suatu apapun, dan tidak mendapat petunjuk. Penjelarasannya : Yang melarang manusia untuk tidak mengikuti tradisi yang tidak bermanfaat, bahkan menyesatkan. Peralnya bila "arsitek" tidak berinovasi dalam berkreas, segera akan tiba siksa "neraka" dunia, akibat ikut-ikutan tanpa dasar dan mengabaikan sunnahullah. Ia mengutip surat 3 (Ali Imran) 190-191 mengenai keharusan berfikir tentang alam semesta yang dilanjutkan doa mohon dijauhkan dari siksa neraka.*

This plurality also becomes strength and Islam properties. Therefore architecture which Islamic shall give also possibility that to adaptation of creation of culture from the moslem is it doesn't matter he to stay, any tribe and tradition of the culture. Opinion Adhi Moersid, jury Aga Khan Award for Architecture in article *Tantangan Bagi Arsitek Muslim* in magazine *Konstruksi* April 1992, express:

*Architecture which islami ought to give stimulation to every moslem occupying to be man who pious cloth. While Dr. Nurcholis Madjid arises, every religious expression, at the most result of universal Islam dialogue with situation culturalized in certain space context and time.*

While A. Noe'man in the same magazine expressed:

*Architecture which Islami and the follower is not found. On the contrary might possibly happened in area where Islam grows fertility, exactly barrens of architecture which Islamic. This opinion might be don't make happy however this is logical consequence from universal of itself Islam, often is called as with rahmatan lil'alam, blessing for nature universe. Possibly we are not able to build with Islam architecture criterion. Goods times which non moslem exactly can do it, estimable of Noe'man. Noe'man exemplizes Bauhaus. Moderation, idea equity of Bauhaus, which is anti ornamen and anti the eclecticism perhaps instead hardly Islami. There's nothing pretended mengukapkan, sincerity of material as it is, possibly like the one is conceived by Islam without mubadzir.*

In Islam there are two guide types as Allah power sign evidence :

**Firstly** sentences written that is Holy Book Al Qur'an/ *Qualiyah* giving picture about existence which is absolute, beside contains laws and deed suggested and prohibited. **Second** is sentences Qauniyah, in the form of Sunnatullah or frequently is conceived of nature laws. Allah hardly suggests to dig and exploits this for safety and man kindness. Thereby, explains that very open Islam and suggests cooperation of attainment of science and technological to all people. Because, concerning importance of all people, not merely the muslimin only, a real held high by height in Islam.

In scheme of an architecture masterpiece, an architect after paying attention to clauses given by the science discipline, must also pay attention to social factors, economic and ecosystem. If checked to be more third circumstantially of the factor, in fact is man problem, space and time. Man, space and time, will show difference phenomenon to the amount aspect, when her horizon is narrowed to to become sectoral problem, regional and last, this area in the eyes of Islam conceived of sentences Qauniyah. So, is there any thing more assertively given Islam for this matter, what can differentiate from other ?.

Achmad Noe'man express in *Konstruksi* magazine January 1991:

Conference about mosque, not quit of of discussion to Islam as a *Dien*, what arranges attitude to life, way of thinking and behaviour pattern Muslim. An architect in building mosque shall be descending at Taqwa, in the process and program doesn't secede from rule of source of Islam ( Al Qur'an, Al Kaun/ the universe and Al

Hadist) and aim to from *ridha Allah*. This quality measure becomes hold of universal knowledge. While amount measure will only arise if knowledge is narrowed to to become sectoral, area. This amount measure always shifts according to progress of science and technology, appreciation of art, regional and epoch.

Various form of mosques which spread over in all Indonesia, at least shows one things. That the very flexible Islam, not rigid. And flexible of the Islam exactly in Indonesia this. No wonder, if (when the expert of architect marvels and cans understand at condition of believing in it mosque expression in Indonesia. They can understand why life tolerance between believers believes in after height and only just is met in other public.

Other statement that is from Darrundono in *Konstruksi* magazine Januari 1991 having a notion:

Not all mosque architectures must distinguish Arab-sentris. " Important, reference must from '*ruh*' itself Islam". Because in fact itself Islam have been contemporary, *diridhai* as recent religion by *Allah SWT*. Example, " Is the Islam architecture correctness the marking there must be ?" He hardly disagree if only the visualisation is just which Islami, but also the soul Islam must. About localism characteristic, he answers to, " May just of visual expression follows what is growing in the area, so long as the activity and consumer soul Islam has". Because, from which the name '*ruh*' Islam, can be interpreted into all kinds of form. Clever the architects in designing. But with a note doesn't run from frame of reference of *Al Qur'an* and *Hadist*. Inter alia, there is democracy characteristic in it.

### **MEMORY CONCEPT ISLAM IN BUILDING *BAYT AL QUR'AN* AND MUSEUM *ISTIQLAL***

Based on description to hence under this will be elaborated some case studies to see the application of mosque architecture kedalam other building of which is not mosque but architect wish to present Islam architecture concept maximumly into the building. This thing is reachable because of architect (Achmad Noe'man) what designs the building has owned memory which is viscid to itself Islam architecture. But unique building designed by it still have element Islamic which enough perfect.

*Bayt Al Qur'an* and *Museum Istiqlal*, be two building in one unities. Of course in planning and scheme of the architecture, not quit of of august Islam teaching values, which none other than is guided by *Al Qur'an*, *Sunnah Nabi Muhammad SAW*, and interpretation of the moslem scholars. All the things becomes starting point from pattern behavior of Indonesia public mirror in culture, morale teaching, mores, including architecture.

According to Achmad Noe'man:

*"In Islam there is no dichotomy between religions and muamalat. We knew that the Islam concept not only ritual only. Besides belief in God problem, Islam also care to ideology problem, intellectual or social. Perhaps Islam concept that is, which able to be packed into architecture scheme concepts".*

Between *Bayt Al Qur'an* and *Museum Istiqlal*, be one inseparable braids, as according to function of the building. While *Bayt Al Qur'an* itself, is not museum, because *Al Qur'an* cannot in packing into museum. This because of existence of a real guide values height in *Al Qur'an*, so that believe people who can up to level of muttaqien. The guides in *Bayt Al Qur'an*, be guides which must be application in life. And in the end, comes up with one personifications in Islam culture in life facets. This can seen in *Museum Istiqlal*. For example all thing relating to *sunatan* chlid, *hatam Al Qur'an*, nuptials and others. It all is application from the *Allah* comands in *Al Qur'an*. Thereby we can say, that *Bayt Al Qur'an* be the source, while *Museum Istiqlal* is the personification in Islam culture.

*Bayt Al Qur'an* is not solely place to keep *Al Qur'an*, but he is a place of study about *Al Qur'an*, how *Al Qur'an* becomes guidance of life for Islam believer in world. What *Al Qur'an* claims people welcomes life every epoch. Therefore, study *Al Qur'an* now we can say study tekstual and study kontekstual. Tekstual, in the form of translation, interpretation and application from sentences *Al Qur'an*. Kontekstual, be contexts *Al Qur'an* which then in analogy into everyday life. Therefore, development principle of *Bayt Al Qur'an* is how *Al*

Qur'an becomes guidance, impeller, life determinant. Also goal, taste and karsa man who coloured seriously.



**Picture 1. Building exterior Bayt Al Qur'an, obviates excessive impression**

Evaluated from the angle of architecture, clearly both this buildings refers to exaltus values which implied in Islam teaching. One of them is that in architecture science discipline according to Islam, we may not make thing excessive, however having to justified to beauty, security and safety, and the function, although from the angle of aesthetic still must be thought of.

For example in appearance of exterior *Bayt Al Qur'an* and this *Museum Istiqlal*, architect still must major what presented. Like calligraphy article "*Innaa nahnu nazzalnadz dzikraa wa innaa lahuu lahaafizhuur*" at one of side fasade building, with the meaning "In fact we reduce this *Al Qur'an*, and in fact we looking after this *Al Qur'an*".

This sentence hardly as according to mission brought by *Bayt Al Qur'an* and the *Museum Istiqlal*. That is existence of an effort to look after *Al Qur'an* and propagates information widely to public, starts from *Al Qur'an* which has hundreds of year the age, contemporary finite. So coalescence of this sentence not solely for the shake of beauty of mere, but meaning a real burdens. In Islam, all something that *mubazir* may not, becomes to anticipate this *kemubaziran*, architect Noe'man emphasizes, we must master the science. "If the architecture unmatched to the science discipline, we can say that it non architecture islami". This mirror at appearance *Bayt Al Qur'an* and *Museum Istiqlal* which is enough simpel and functional and comes up simple.

Other example is roof is in the form of pyramid. This is not solely as symbol only. However of course under the roof there is room closed to be required light from the top of. As according to fomentation of the moslem scholars by then, hence to it is written by a prayer which able to be read from plane.

Orthogonal transformation form of roof Masjid Demak at one part of the building, also based on at function which wish to be reached. Under the roof there is multipurpose room / conference. This requires ceiling which is enough is height. Because the construction is steel frame, and requires a room that is is not is in the form of box, with quality of good acoustic. Hence form of roof Masjid Demak, be one applicable alternatives here. As we know, with roof model like this, voice bound will be broken, so that doesn't generate purr. "Of course coincidently form which we use is form of roof Masjid Demak. This election based on technical requirement. This of course alianse from science and technology. So not only orthogonal transformation of form, but based on functional reason".

In line with than both the buildings, hence the facility also enough having immeasurable, starts from space to exhibit, library, seminar space, office, finite of garden plays at children. We thirst for *Bayt Al Qur'an* and this *Museum Istiqlal* life. So also with children, that be chummy with area of hereabouts. We expect education at this children finds beautiful without we must speak. And they can differentiate good which and ugly which.

Discuss Islam architecture, better discuss direct applicable Islam concepts direct to architecture concepts, said expression Noe'man. This to avoid elaborate discussion and long draw out. This thing clarifies if Islam concepts is applied into architecture concepts, by itself becomes Islam architecture. On the contrary, man who is having architecture science discipline, but doesn't know Islam concepts for architecture, hence he will not become Islam architecture. Islam Architecture is ideas and architecture masterpieces matching with Islam opinion about architecture. For the reason, architecture masterpieces matching with this Islam opinion, shortly can be called as Islam architecture. This can born and grows where only

Possibly Islam architecture can born and grows in place of where the Islams and follower is not found. Or on the contrary, might possibly happened in an area where the Islam grows fertility, but there barrens of and grows the Islam architecture. This thing can be felt enough bewildering, however this is in fact a psychological concept from universal of itself Islam. And marginally Islam architecture is not merely mosque building but rather from that is applicable Islam architecture at all of element of building which can accomodate life activity



**Picture 2.**  
**One of side fasade building**  
***Bayt Al Qur'an***

All something from development which is result of Islam culture from human life, based on guide *Al Qur'an*, placed in a museum, that is *Museum Istiqlal*. Here many met by artifact, culture objects, man products, past ommissions, good in the form of goods, article, accessories or weapon, what influenced by Islam nuance.

*Museum Istiqlal*, in general has space program that is we can say equal to museum-museum in general. For example sunshine may not too much admission in room. " On that account, natural light need to be anticipated with irradiating or illumination with other artifisial". Artificial light itself may not bother object to exhibit the in room. So light characters must be paid attention doesn't fade / changes colour than objects exhibits



**Picture 3.**  
**Landscape and garden plays at child one**  
**of Fasilitas is concerning facet beauty of**  
**and education**

Something else that need to be paid attention seriously is climate happened in Indonesia, that is tropical climate. This climate, besides having dampness that is enough is height, also has high temperature also. " That must be obviated by can destroy various material from objects exhibits".

Museum communicates non one way only, but having to be able to communicate in two way traffic. Museum differs from showroom. Steps into museum of course needs contemplations and we to know that museum is cirri a state which has had culture.

Important meaning from museum, can become source of idea from cultural expansion now. Can also becomes data source to interpret how Islam influences public at a period of certain.

In the end *Bayt Al Qur'an* and this *Museum Istiqlal*, be masterpiece and Indonesian nation effort to push that Indonesia moslem public involves meaning *Al Qur'an* and at the same time as kontribusi Indonesia Islam to world Islam, that the Indonesia Islam is Islam having individuality. cold Islam, peaceful Islam, Islam that is full is tolerance. So Islam here presented in Indonesia face, be Islam which during.

## **CONCLUSION**

Like the one explained by Francescato that in type usage, cannot be avoided that architect depends on to ideologys owned by it, opinion widely, memory, personality and individual creativity owned. And so it is with opinion Quatremere de Quincy that as sekuen orthogonal transformation and reduction of functional peripheral, or even as interplay between forming processes image and problem finishing process practically. From two the opinions becoming cynosure in delivering birth a new type in a planning of building is existence of **memory** staying in idea of architect and supported by architect **individual creativity**, in short memory kept in types compiled in mind catalogues.

Based on experience of Achmad Noe'man is upper clearly depicts that if an architect have never handled project given by client, hence he tries looks for soybean cake by discussing and is each other divide mental shadow with client and other desainer. Result of discussion and is each other divide and itself architect shadow is transferred in the form of picture or media expresi other physical. Shadow explained upper depicting that memory from experience of in making planning concept would continuously overshadow in plannings hereinafter. Mental shadow can present various theme - intellectual, emotional, or experience - where the essensial meaning comprehended by all sides but perceivable in differs in by every participant. requirement of Understanding would be the same become

base from usage of mental shadow and ideas coming from mental shadow as result of experience.

Comes to light that concept developed with reduction of complexity experience of becoming logical form with abstraction process. Concept can become frame of reference for design. Bounces Image to enrich desainer in making concept so that desainer can involve subjectively. Accomodates logical form empirically actual is processing interpretation that is seeking of correct form for conceptioning certain. At least the thing have been proved by experience of Achmad Noe'man in the plannings which the application of Islam architecture into presentation of building.

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