

UNIVERSITI SAINS MALAYSIA

Peperiksaan Semester Kedua
Sidang Akademik 2000/2001

FEBRUARI/MAC 2001

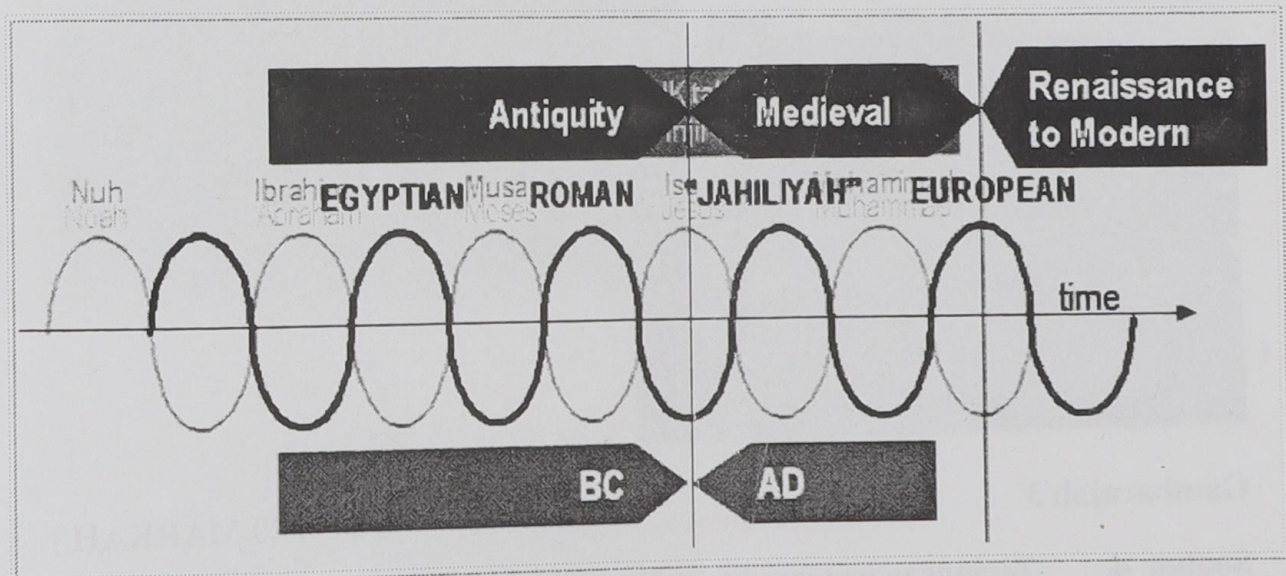
RAK 344 – SEJARAH DAN TEORI SENI BINA 1

Masa: 3 jam

Sila pastikan bahawa kertas peperiksaan ini mengandungi **LIMA** muka surat yang tercetak sebelum anda memulakan peperiksaan ini.

Jawab **LIMA** soalan sahaja.

Bahagian A (Soalan WAJIB)



Gambarajah 1

1. a) Terangkan maksud keluk-keluk (hitam dan kelabu) yang berpaksikan waktu (time) dalam Gambarajah 1.
- b) Jelaskan di mana letaknya kita pada hari ini.
- c) Berikan satu scenario perkembangan seni bina di masa depan.

(20 MARKAH)

Bahagian B (Jawab **DUA** soalan sahaja)

SOALAN 2 Terangkan Penghasilan artefak dalam Gambarajah 2.



Gambarajah 2

(20 MARKAH)

Soalan 3. Terangkan Penghasilan artefak dalam Gambarajah 3.



Gambarajah 3

(20 MARKAH)

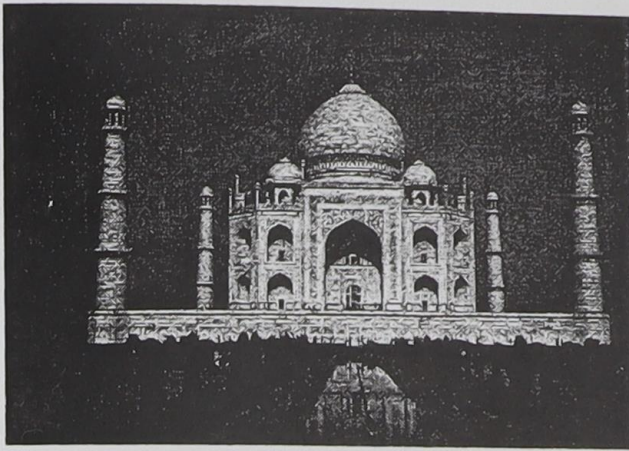
Soalan 4. Terangkan penghasilan artefak dalam Gambarajah 4.



Gambarajah 4

(20 MARKAH)

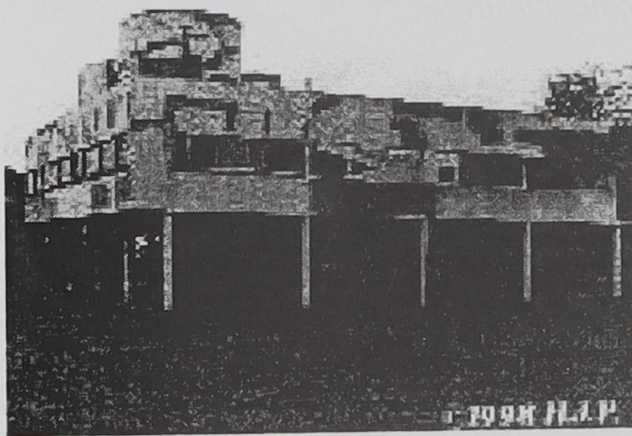
Soalan 5. Terangkan penghasilan artefak dalam Gambarajah 5.



Gambarajah 5

(20 MARKAH)

Soalan 6. Terangkan penghasilan artefak dalam Gambarajah 6.



(20 MARKAH)

Bahagian C (Jawab **DUA** soalan sahaja)

7. Berikan tanggapan anda tentang kenyataan di bawah.

“On August 24 in the year AD 79 Vesuvius, the top of the mountain was blown off and the cities of Pompeii, Herculaneum, and Stabiae were buried, not by lava, but by ashes and mud. About 2000 people were killed. The mud went westward towards Herculaneum and the ash rained southeast and buried Pompeii, which lay undisturbed beneath the ashes for more than 1500 years. When excavations were started in 1748, it was seen how remarkably preserved everything was. The wet ashes and cinders had formed a hermetic seal about the town, preserving many public structures, temples, theaters, baths, shops, and private dwellings. That same day Herculaneum was buried by mud about 65 ft deep. It is named for the person who, according to legend, founded the city; the mythical Greek Hercules. Like Pompeii it was a popular resort area for wealthy Romans.”

Sumber:

<http://web.dartmouth.edu/~matc/math5.geometry/unit7/unit7.html#architecture>

(20 MARKAH)

8. Berikan tanggapan anda tentang kenyataan di bawah.

“Sodom and Gomorrah, according to the Old Testament (notably Genesis 18, 19), two ancient cities near the Dead Sea. The Bible almost invariably speaks of them together. With Admah, Zeboim, and Zoar, they formed the five “cities of the plain,” all but the last-named of which are said to have been destroyed by a rain of brimstone, perhaps accompanied by an earthquake, because of the wickedness of their inhabitants. Some evidence indicates that they did exist, were destroyed, and that their sites now lie under the Dead Sea. The biblical story of the destruction of the cities is considered by many critics similar to tales found among the Arabs (and other ancient peoples) regarding the sudden disappearance of places; indeed, Lot, who in the biblical story survives the destruction, figures prominently in the Qur'an (Koran). Those who deny the literal accuracy of the narrative contend that the desolate character of the land around the Dead Sea, which is fatal to plant and animal life, would naturally suggest the thought of some catastrophe.”

Sumber: <http://encarta.msn.com/find/Concise.asp?ti=011A9000>

(20 MARKAH)

9. Berikan tanggapan anda tentang kenyataan di bawah.

“Eisenman's architecture appears to be a product of accepted nihilism, his suppressed realization of an irreparable estrangement from absolute truth, and thereby paralleling the themes grounded in the later works of Nietzsche. Eisenman's architecture makes an attempt to undermine the goal-oriented man (reason as ends and means) by creating an architecture born out of pure process. His concept of the “futureless present” fortifies his fascination with a design process that denies the attainment of any goal in so far as it relates to the future. Eisenman develops an architecture devoid of consistent meaning. It is the result of a decentering process; that is, the full knowledge of the loss of common truth results in the superimposition of substitute truths which constantly and consistently deconstruct themselves. Hence, his architecture results in the recording of this critical process. Furthermore, the architecture of Eisenman could be reinterpreted in Nietzschean terms as a process of self over-coming, since the only goal of his architecture is to analyze itself constantly and critically. Just as Nietzsche placed all value in the action of life fulfilled through the will to power, Eisenman expresses this in his architecture. The value or significance of Eisenman's architecture is projected internally to the procedure of decomposition.”

Sumber: <http://architronic.saed.kent.edu/v2n3/v2n3.05.html>

(20 MARKAH)

10. Berikan tanggapan anda tentang kenyataan di bawah.

Jum'at, 08 Desember 2000 21:53:20

Judul : dekonstruksi di Indonesia???

Topik : Dekonstruksi dalam dunia seni arsitektur telah berkembang di negara eropa pada tahun 80-an, dah sekarang nampaknya tengah mewabah di negara asia, meskipun tidak pure dekonstruksi, karena banyak yang telah bercampur dengan kebudayaan asia. tanggapan anda tentang dekonstruksi di indonesia gimana?

Dikirim oleh : laksamana (goodwill@laksamana.net)

Jum'at, 15 Desember 2000 12:57:05

Dikirim Oleh : ()

sepertinya kita terlalu sibuk membahas langgam sedang sekarang ini saatnya kita berbalik kepada suatu space yg nyaman, view yg baik, bagaimana menyiasati ruang namun nyaman utk tinggal, apa tidak terlalu basi mikirin aliran tsb ?

Minggu, 10 Desember 2000 00:14:45

Dikirim Oleh : (jimarch@usa.com)

saat yang tepat untuk menerapkan aliran dekonstruksi ,dan perlu kita renungkan bahwa proses dekonstruksi yang kental di indonesia sedang terjadi ,tul nggak!!!!!!???????

Sumber:

http://www.arsitektur.com/forum/index.php3?operation=other&tablename=forum&id_topic=51

(20 MARKAH)

- 000000000 -

10. Berikan tanggapan anda tentang kesatuan di bawah ini.

(HAKKALAH 82)

Jam of 08 Desember 2008 11:23:39

Judul : Demokrasi dalam dunia yang berubah-ubah

Topik : Demokrasi dalam dunia yang berubah-ubah
(19) di dunia yang berubah-ubah, demokrasi mengalami tantangan yang berat. Demokrasi adalah sistem pemerintahan yang berlandaskan pada prinsip-prinsip kebebasan sipil, hak-hak asasi manusia, dan pemerintahan yang bertanggung jawab. Dalam dunia yang berubah-ubah ini, demokrasi harus mampu menghadapi tantangan-tantangan baru, seperti globalisasi, teknologi informasi, dan perubahan-perubahan sosial yang cepat. Oleh karena itu, demokrasi harus terus berkembang dan beradaptasi dengan kondisi-kondisi yang terus berubah.

Minggu, 10 Desember 2008 08:15:39

Disain Oleh : (nama anda)

(HAKKALAH 82) Berikan tanggapan anda tentang kesatuan di bawah ini.

Demokrasi adalah sistem pemerintahan yang berlandaskan pada prinsip-prinsip kebebasan sipil, hak-hak asasi manusia, dan pemerintahan yang bertanggung jawab. Dalam dunia yang berubah-ubah ini, demokrasi harus mampu menghadapi tantangan-tantangan baru, seperti globalisasi, teknologi informasi, dan perubahan-perubahan sosial yang cepat. Oleh karena itu, demokrasi harus terus berkembang dan beradaptasi dengan kondisi-kondisi yang terus berubah.

(20 MARKAH)