
DARKITB 02



DOCTORAL PROGRAM OF ARCHITECTURE

School of Architecture, Planning and Policy Development
Institut Teknologi Bandung

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***Sense of Community* as an originator of the Production-Reproduction Space Concept**

Dhini Dewiyanti

Abstract

This study was conducted based on the phenomenon of hectic activity in Salman Mosque, which is dominated by young people. This phenomenon gives the figure of the Salman mosque as a symbol of urban youth. The ability to feel the value of a place could arise because the place has a sense of place. This study seeks to reveal how the sense of place awakened among the users so that the Mosque Salman is able to perform active with various activities. The results showed the existence of five groups of attachment to the originator: spiritual, ideological, narrative, commodification, and dependence. The presence of sense of place triggers the need to be active within the mosque environment. Sense of place is able to form the establishment of sense of community. The existence of self-awareness, a sense of sharing, needs, admiration, togetherness, understanding the ideology, the purpose of life and spiritual values are able to manifest in the real space and abstract space. Production and reproduction of space marked Mosque Salman as a productive one.

Key words: *sense of place*, Mosque Salman, production of space, space reproduction, *sense of community*.

Introduction

Masjid literally means a place used for prostration. Understanding that eventually evolved to refer to a building built for the Muslims to gather for five times prayer. Mosque undergoing expansion function corresponding to the root of the mosque itself; sajada-prostrate, submissive and obedient, so that the nature of the mosque became a place to perform any activity containing obedience to God. Many evidences show commands to build and prosper the mosques, including keeping it clean, providing facilities and infrastructure, making the lightings, worship in it, learn and teach useful sciences, to be active in all the mosque programs to have a *pahala* reward.

Many mosques have a magnificent and luxurious forms, but devoid of people. Some mosques even just opened at the time of Maghrib, the rest are always in a State of closed and locked. The mosque which is always bustling with activity, especially the non prefigure is giving the picture of prosperous and have a sense of place for its *jemaah*. The mosque was able to bring a sense of comfort for the people to always come back. The phenomenon of hectic activity at the mosque became an attraction to understand factors that occur in it. Actually, the congregation is dominated by young people, an interesting information regarding the fact that mosque is usually identical to the Congregation of the elderly. It is the object of Salman mosque that is most appropriate in order to gain knowledge. Salman mosque has "something" that makes it always crowded by positive activity. The physical character of the Salman mosque has been able to become a phenomenal place with regard to a person's memory (Dewiyanti, Martokusumo, Faisal, Tedjo, 2012).

Basically, the architecture has the relationship between function, form, and meaning (Capon, 1999). New meaning can be formed at the time when a strong relationship between man and the place created. The space will have meaning when the subject of the user is present, in this case the user of the building. The concept of space and place are so varied and still is often debated. This article refers to the statements of Soja (1996) stating that space refers to something physical, measurable and dimensional, while the place refers to something that is humanistic, abstract, giving an emotional touch. Speller in Hague (2007), defines the place as a geographical space. Its meaning is a result of the interaction of man and space. Place, sometimes also defined as territories of the meanings (Jensen, 1999).

The Place became more important, given the relationship between people with a space is perceived differently, depending on the man and his time. Place have different values, associated with the experience of a person. Therefore, the study of place still will continue to be carried out, in accordance with the context of the time. Because the place is related to something abstract, like the feelings and emotions of a person, the relationship with humans has a personal attachment. Sense of place is usually difficult to be revealed, so to find out how the attachment to someone with a place, it must be by way of presenting or restore someone's memory and feelings. Relation between someone to his places can be examined through his behavior in the environment. This is in accordance with what was said by the Canter (1977) about the elements that are capable of creating a sense of place: the character a strong environment, impression which could be posed, as well as the activities that occur.

Methods

The research is focusing on the Mosque Salman-often referred to as campus mosque-for it is close to the campus of Institut Teknologi Bandung. Through the importance of the role of the Islamic movement among the younger generation, the mosque became a pioneer in the establishment of a number of campus mosque in Indonesia. Its unique, simple form, a breakthru of architectural design in his day, making it distinguishable among others at that time. Through a long history, the mosque was capable of being considered a place that gives its own meaning for the faithful. In it occurs between a good worship activities with educational activities, which raises its own uniqueness.

Thinking construction is done through a qualitative approach obtained through personal interviews exploratory, so the results are often intangible thoughts, feelings, opinions, hopes, dreams, values and beliefs and principles held by the subject. The interview process also explore events, moments and times relating to the subject-object relations. While the description of the object element or artifact descriptions, obtained through observation method to observe objects directly, while observing the activity of the subject on the object architecture. Reality compound represented through subject-object relational experience will be able to explain the dynamics of the object's life comprehensively and objectively without presuppositions. Subjects who became informants conducted in phases, ranging from ring 1 (the earliest they know) that Mr. Ahmad Noeman as a figure that is still possible to communicate. Furthermore, two rings and ring afterward they that are far more hierarchical levels of proximity, as shown in illustration 1.

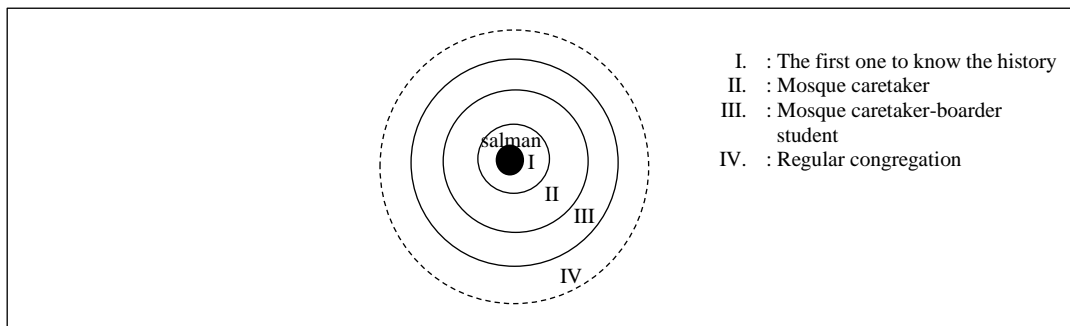


Figure 1. Subject category
(source: Researcher)

In the analysis phase, the transcript of the interview is read several times and coded to get in on the theme. Initially, the coding is very descriptive and labeled with code words that are often used by the subject. Descriptive codes are gradually converted into broader categories. This process will be carried out continuously until the maximum point that does not allow it to be made broader category. The process of interpretation is one step towards the development of the theory as part of the induction process. Meanings will be related to the formulation (formulation) and verification and denial (Salim, 2006). The first meaning of a formulation first made on purely empirical data that came out of the interviews and observations. At this stage, the first interpretation has been carried

out by formulating empirical information to later become the themes through the induction process. Furthermore, the test re-done with new information retrieval. The theme of this fuller reduced so that it becomes a concept. Induction process to the stage of the drafting process of the second meaning or referred to as a verification process (Ilahouw, 1985).

Discussion

Salman Mosque history stems from the use of space around West Hall ITB 1960 ITB Campus until 1965 and then allow a mosque built on land in a cornfield south campus building. Salman mosque was established. The next set of minarets, which was followed by the manufacture of its own mosque, which was completed in 1972 Along with the increasingly urgent need for space, the wooden house built for the purpose of management and organization. Further built other support needs such as: multi-purpose building and leased office space. Along with a long history Salman, daily activities performed by both regular users and not, in the end will lead to a spirit of place as claimed by Relph (1976); an attachment is created at the place where one is able to establish the identity and know the place through a long period of time. According to the testimony of Mr. Syarif Hidayat as caretaker leader at Masjid Salman, Salman mosque users since its inception, has been classified in four generations, as shown by the following figure 2:

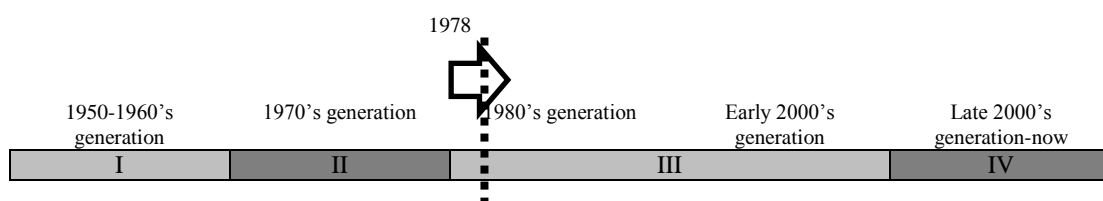


Figure 2. Generation formed on Salman Mosque
(source: scheme based on investigation on YPM, 2012-2013)

The first generation was identified as the founding generation, namely those involved with the establishment of physical activity and Salman mosque. This generation has a lot of so-called strong religious background of the family (as it is known that in the 1960s, to the understanding of the condition of Islamization in Indonesia has not risen as it is now). This generation is referred to as 60s generation and the generations of pilgrims students. Figures are often sticking out of these circles are two brothers: Ahmad Sadali and Ahmad Noeman as the main character. Spiritual awareness which is owned by this generation makes ITB managed to establish a mosque inside. Most of them are classified in this generation still has a strong attachment to the mosque by way of devoting themselves as coaches. As early generations, age becomes a barrier factor to actively perform activity in the present. Quantitatively, the first generation who are still alive have decreased in number.

Then came the 70s generation as the second generation, the generation which is famous for its modern *dakwah*. Among the younger generation, this generation is well known as they built a modern style of dakwah of young urban muslims, the future appeal of Salman mosque. Phenomenal figure in this era is Imadudin or Bang Imad. This era is the era of the famous Salman mosque, it became a pattern for another mosque to follow. The climax is the occupation of the army in 1978, which eventually "somewhat" dampen the volatility of the Islamic student movement in Indonesia.

Furthermore, the third generation, the generation of the 80's until the late 90's. A generation that started struggling with the course lectures because the system is made so that students are not "a lot" to have time outside the academic schedule. This generation is also characterized by the absence of them to reform. Furthermore, the fourth generation is the generation known as the originator of the generation of "cyber mosque" which would also coloring activities in Salman Mosque, the activities that have been involved in every step of the technology.

Fourth generation certainly has a sense of place with a degree of closeness that is quite different. The first and second generation had a stronger emotional link given at the time the lecture system is not limited by time. Training is done da'wah cadres penguruspun done in the area of Salman Mosque with a long span of time, a minimum of two weeks. While in the current context, the training is only done when the holiday is Saturday and Sunday, and took place at another location. This makes the first and the second generation has a strong sense of physical proximity and activity. Their sentiment toward a way that cannot be spoken but making them cannot be separated from the mosque. Involvement in the creation of the container and how to fill out its activity is believed to be the originators factor. The first and second generation also thick with strong religious understanding so proximity to the mosque became a necessity in life. While the third and fourth generation over the contents of the lecture and the interest that brought figures. The second generation, third and fourth also expressed interest in Salman Mosque on the story, reading or solicitation of others. In addition, a positive impression of Masjid Salman also influence a person's interest so motivated to participate in activities at Salman. This gives a positive impression of the stability of the heart, with the blessing of a family that makes a person feel calm. Third and fourth generation also stated that Salman is a multifunctional container, where they can perform a variety of activities while worshipping. All options needed for daily rituals can be done for very complete facilities: dining, shopping, banks, offices, stationery, print prints, clothing, travel and so on are available. Because of the completeness of the facility, Salman ultimately become a dependent, because there is no other choice. Its strategic location also become an additional value as a container that is easy to attend.

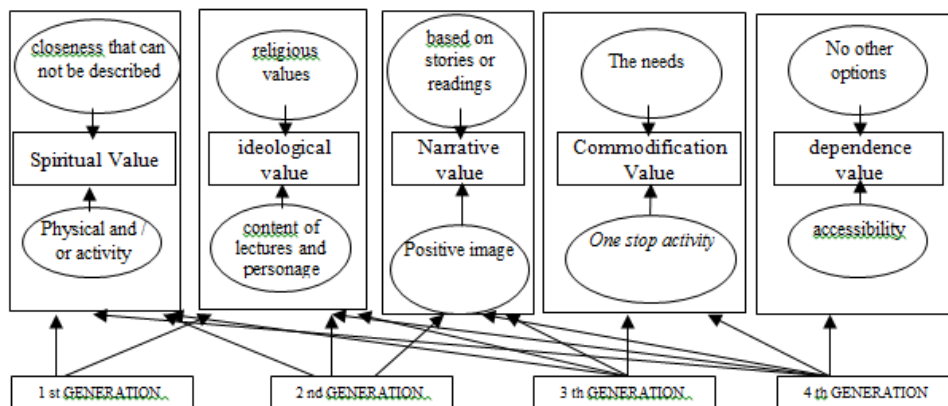


Figure 3. Interest initiator for Salman Mosque
(source: observation, interview and induction analytical result, 2011-2014)

Analysis of induction presumably results in accordance with what is expressed by Cross (2001) on the subject of the degree of relationship Salman mosque is divided into several categories which can be categorized into: (1) biographical, (2) Spiritual Value, (3) ideological value, (4) Narrative value, (5) Commodification Value and, (6) dependence value. Biographical value is the value of historical context when the subject has a personal relationship with a sense of place, usually caused by one's value to the place of his birth. Biographical value is not found in Salman Mosque because it is not possible for it. A person Interest to place, eventually will manifest in how they use the space, and express an expectation space. The results indicate a process of production and reproduction of space. The production process is more in the nature of a real, while the reproduction process more abstract.

The production process can be described occur as a result of empirical findings: moving space, borrowed space and permeation of space. Moving space caused by the awareness of someone who is so high that the tolerance arises in the use of space. The realization that anyone who first uses of space, making activities can run smoothly without any feeling of compulsion. The space was originally planned, when used by other users of the mosque, making activities were moved to another room. Emigration event space also occurs in user space fanatic territory. When the space is used by other users, the activity moved to Ganesha Park while waiting for the original territory back

empty. Borrow space can also occur because the density of the use of space in the region or even in the Salman Mosque of ITB. Communities can borrow Salman ITB region and Ganesha Park, and vice versa when the ITB campus shortage of space, the facility was the usual Salman ITB borrowed by the community.

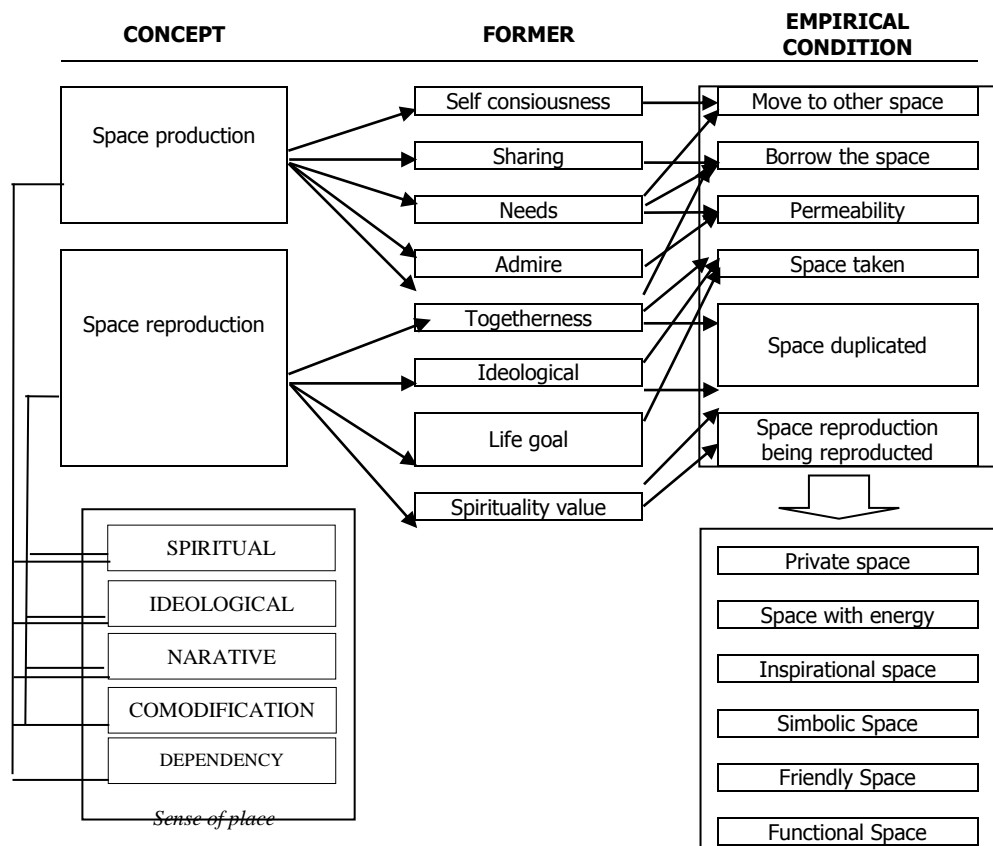


Figure 4. The concept of space production and reproduction that formed as a result of *Sense of Place*
(source: observation and induction analytical result, 2011-2014)

Borrowing space can also be performed by non-ITB community, usually a community of bloggers, photography community, cheerleading groups, lovers of animation costume, and so on. They shared in the absence of overlap in terms of identity. Further permeation space may occur as a result of the use of space during a time of worship on Friday. In the past, women were allowed to participate in Friday prayers. But since the capacity cannot be met anymore, the priority only for men only. Many women, and men (non-Muslims) love to listen to a lecture on Friday. Admittedly, as the campus mosque, lecture contents are colored by the scientific material, so it is considered unique and interesting to listen to. This activity can occur due to appreciation of the material or speaker figures. Permeation phenomenon is most visible in the era Imadudin as the originator of the doctrine of Tawhid, which became the basis of the training cadre at Salman until now. Spaces permeability that occurs is usually done in the garden area or pedestrian Ganesha, which is also used by street vendors (formerly even to the office area municipal water utility). Seat facility that is in the park produces both a comfortable space to listen. Unfortunately, this year the park became less comfortable conditions. Currently, the revitalization is being done.



Figure 5a (left), 5b (center), 5c (right). a. Space formed thru the activities of PAS Salman Children. b. Space used ritual function. by Kharisma division for mentoring and courses c. Main space for ritual and non Ritual (source: observation, 2011-2014)

Space caused by the reproductive process that brought the concept of space, duplication of space and process re-produced reproductions. The space taken, is a concept that is formed as a result of a strong ideology, a sense of community that make it a life goal. Salman is no longer merely physical, the whole community becomes an attachment that makes a person is always remembered and stored in the heart. The principle of togetherness that exists along with his teachings make it always "brings Salman" wherever they (subjects) are. Furthermore, the abstract space into the next life goal, which is to duplicate similar room to where they came from. Embody the ideals of the concept elsewhere Salman realized is no longer a physical being, but as a whole the concept and its container activities. Duplication space can actually be felt since West Hall ITB is used as a Friday prayer. (figure 6) How the "spirit" of space that occurs first, able to be moved to the Salman Mosque and developed as it is today.



Figure 6. Friday prayer at Aula Barat, 1960s (left) and close to Friday prayer at Salman Mosque (2013) (source: observation, 2011-2014)

Reproduction space that then produced again born as part of a symbolic element that appears. How subjects are able to bring "something" when the context was in Salman Mosque. Sari for example, is able to present the concept of hometown while reflecting and quiet in the patio area of the mosque. Furthermore, the concept of the village can be narrowed down by the presence of the home, even rooms. On another day, the figure of the mother is also present in his solitude (the atmosphere of the terrace was crowded) in the same place. This event occurs because of the value of spirituality is quite high. Bustling atmosphere does not become an obstacle for the subject to be able to process "abstract space". Another example is Mr. Maman, which is able to describe the room as "science" simply because the connected feel of energy due to contact during prayers. Salman Mosque enforce strict rules to keep the shaft prayer meeting and provide a special officer to supervise. Synergies between the energy conditions and vast space without columns evoke emotion that gives abstraction that Salman gave knowledge without having spoken.

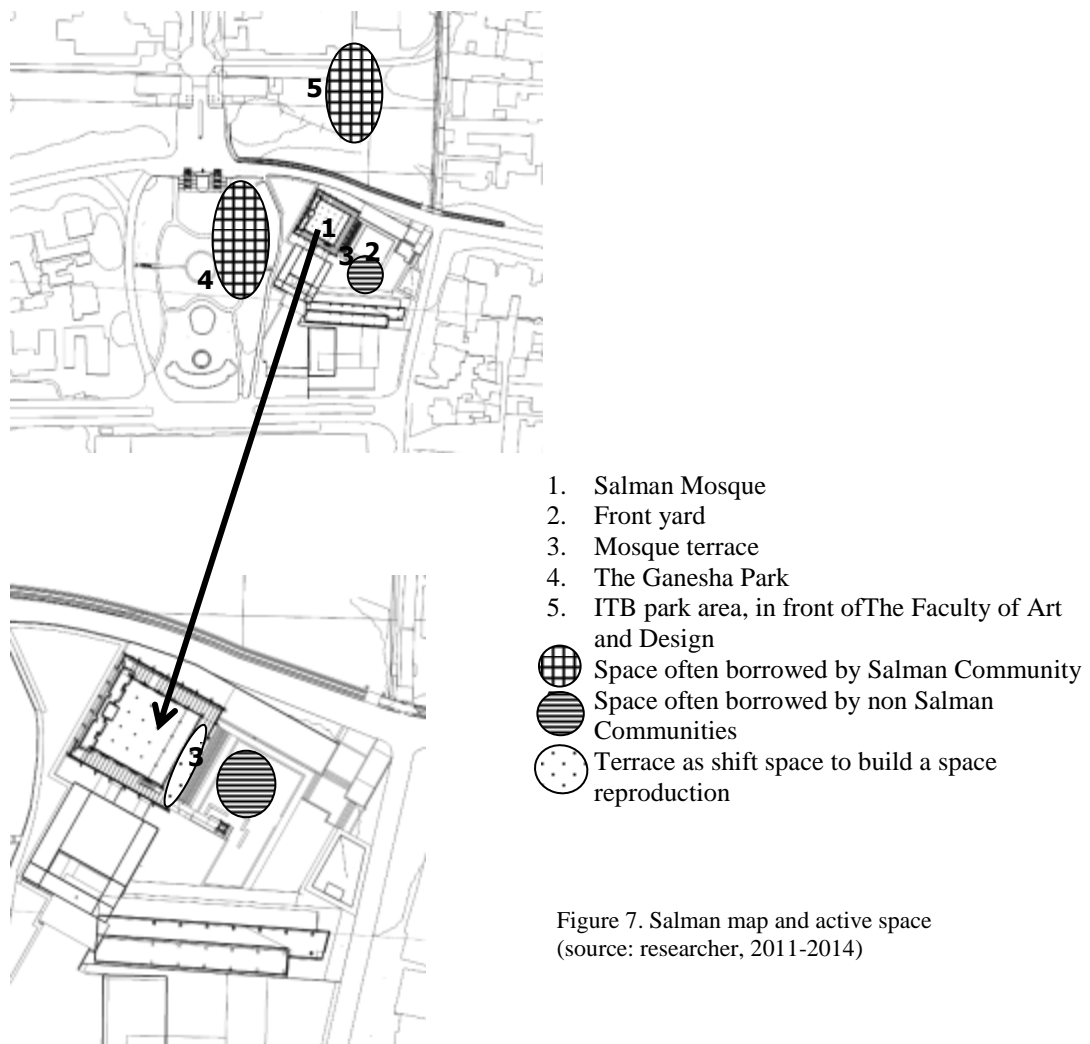


Figure 7. Salman map and active space
(source: researcher, 2011-2014)

Conclusion

This paper is an exposure that shows a sense of place of the user of the mosque. How sense of place of the congregation was able to build a sense of community so that this power is in turn able to govern the operations that occur in it. The strength of the mosque community managed to build a sense of belonging, a sense of worth and self-confidence, enabling people to move themselves and the community in creating varied activities in Salman Mosque. Positive atmosphere is able to be transmitted to other visitors so that other temporal visitors also feel the energy and eventually take interest in participating.

Daily activities undertaken by both regular users and not, in the end will lead to a spirit of place causing the attachment to place. It is capable of giving "spirit" and passion to the user space to move on the shrine. Activities are always busy, varied and maintained on a regular basis as a form believed to create a prosperous mosque, as was recommended in the Qur'an. Production and

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reproduction of space that happens in it is a phenomenon that turns Salman Mosque into the active one.

This study has not been completed, because the process is still underway. It takes time to be able to state that these are the final findings.

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