

## **The Architecture of Domeless Mosques as the Trace of Muslim Intellectuals Development**

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### **Abstract**

The architectural style of the domeless mosques becomes a phenomenon in the development of Islamic architecture in this decade. The dome, which has been a symbol of Islam for hundreds of years, seems to be no longer the main shape of mosque designs, both in the world and in Indonesia. It is indicated by the increasing number of architects who build mosques without domes. What underlies this change? Is it the change in thinking or is it due to the intellectual power of the Muslim community? This study uses the descriptive analysis method. The analysis process is carried out based on theoretical studies with literature studies, journals, magazines, and observations in the field. The finding is that the pattern of Muslim intellectual thought in the Islamic reform era results in the Islamization of science, namely, adapting Islamic thought to modern knowledge. This era of Islamic reform leaves an imprint on the architectural design of mosques in accordance with the principles of architectural science and purification of the philosophy of the mosque of the Prophet's era, namely honest, simple, without a dome, and adapted to local culture.

**Keywords:** Mosque Architecture, Mosque Without Dome, Islamic Intellectuals.

### **INTRODUCTION**

In the last decade, in the world and in Indonesia, many Islamic buildings have started to appear, especially mosques without domes. Mosques with modern geometric elements are increasingly standing majestically in several regions of the world. Some architects began to eliminate the dome element in the mosques, but they still looked Islamic in its decoration.

It began with the Salman Mosque in Bandung by the work of Ir. A Noeman in 1972. The architecture of this mosque uses a concave roof shape which is similar to a cup. It has a philosophical meaning as a depiction of the hands of praying people <sup>1</sup>. Furthermore, the architecture of mosques without domes continues to emerge in the era

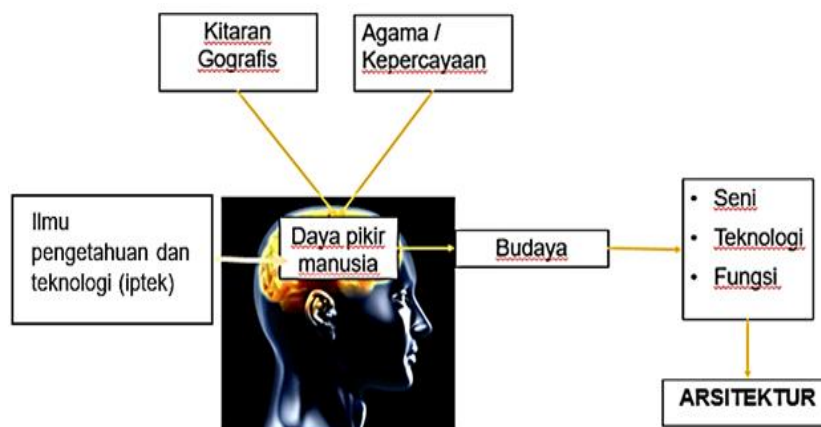
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<sup>1</sup> M Syaom Barliana, "Perkembangan Arsitektur Masjid: Suatu Transformasi Bentuk Dan Ruang," *Historia: Jurnal Pendidik Dan Peneliti Sejarah* 9, no. 2 (2018): 45–60, <https://doi.org/10.17509/historia.v9i2.12171>.

after the reform. This includes Bani Umar Bintaro Mosque (Fauzan Noe'man), Al Israd Mosque Bandung (Ridwan Kamil), Al Safar Mosque (Ridwan Kamil), Salman ITB Mosque (Achmad Noeman), The Mosque of 99 Cahaya Tubala Lampung (Andra Martin), and the Great Mosque of West Sumatra (Rizal Muslimin).

The dome-shaped building, especially in the mosque, apart from being a place of worship for Muslims, is also a symbol for the existence of the Islamic community. The existence of the domed building as a symbol of Islam has long filled Islamic places of worship around the world. *Qubbat as Sakhras* or known as *the Dome of The Rock* (687) is an example of the oldest dome building site in Islamic history, where this building is recorded as a witness in the journey of *Isra'* and *Mi'raj* of the Prophet Muhammad PBUH to Sidratul Muntaha <sup>2</sup>. Furthermore, the work of Ottoman Architecture in 1400 gave birth to many masterpieces of the modern domed mosques which until now are still widely admired and used in various monumental works <sup>3</sup>.

In Indonesia, at the beginning of the entry of Islam, mosques were built with acculturation of local culture and Islamic culture. The presence of the new domed mosque became popular in the 19th century. The use of the dome shape in the mosque continued to grow until the end of the 20th century. At the beginning of the 21st century, mosques without domes began to slowly appear in Indonesia. Now, almost all mosques in public and commercial places no longer use domes as their identity. This is where the question arises. What exactly causes the shift in the shape of the domed mosque to be domeless?



**Fig 1.** Architecture and Human Thinking

<sup>2</sup> Cut Azmah Fithri and Bambang Karsono, "Alternatif Kubah Sebagai Simbol Mesjid Dan Pengaruhnya Pada Desain Mesjid-Mesjid Di Indonesia," *Temu Ilmiah IPLBI 2016*, 2016, 163–68.

<sup>3</sup> Noor Cholid Idham, *Arsitektur Kubah Dan Konfigurasinya*, 1st ed. (Malang Jateng: Omah Ilmu Publishing, 2020).

Architecture in principle is a place for human activities that are influenced by the power of human thought on climatic conditions, geographical factors, religion, and beliefs. Architecture appears as a product of human culture, in the form of buildings. This culture is realized based on the intelligent, smart, and clear-minded human intellectual power, based on science. This is also influenced by geographical factors, climate, and religion or beliefs (Fig.1) <sup>4</sup>. Mosque architecture is a place for human activities that functions to carry out worship activities, especially for humans who are Muslims.

Referring to fig. 1 above, the question is whether the architectural form of a mosque without a dome indicates the intellectual development (thinking power) of Muslims in this reformation era? How is the transformation of Islamic intellectual thought to the changing form of mosque architecture today?

This study aims to determine the phase of Islamic intellectual development in the traces of Mosque Architecture without a dome, since the time of the Prophet Muhammad until the modern millennium era which again displays the architecture of a mosque without a dome.

## METHOD

The method used is descriptive qualitative, namely by conducting a literature study. The data are taken from books, scientific journals, magazines, newspapers and others. The object of research is the most prominent domeless mosques that were developed since the time of the Prophet until now.

This study of mosque architecture without a dome uses a historical approach, namely the historical development of mosque architecture and Islamic intellectual development. In addition to the historical approach, references from the Qur'an and Hadith are also the main sources in the analytical process used to reveal the historical aspects of the mosque, and the intellectuality of the Islamic community as the object of study.

Descriptive method is used to show a picture of Islam that dominates the thinking of Indonesian people starting from the entry of Islam into Indonesia in the classical era to the modern era. The analytical approach is aimed at elaborating more deeply on the essence contained in the journey of the Islamic intellectual tradition from the beginning of Islam in Indonesia.

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<sup>4</sup> Putri Suryandari, *Modul Mata Kuliah Pengantar Arsitektur*, 1st ed. (Universitas Budi Luhur Press, 2020).

## RESULT AND DISCUSSION

### The Era of Muslim Intellectual Thought

The beginning of Islamic civilization was since the Prophet Muhammad PBUH spread this religion in the Arab peninsula. Islamic civilization is different from Arab civilization, because it is based on the main guidelines, namely the Qur'an and Hadith. The evolution of Islamic civilization has an effect on the weakening of existing civilizations and the creation of a civilization that tends to unite culture, religion, and empire on a large scale <sup>5</sup>.

The development of Islamic civilization had a great influence on the development of the Islamic intellectual tradition that built various dynasties that could expand the Islamic region. Not only in the Arabian Peninsula, but also in Spain or formerly known as Andalusia.

According to Fadhly's 2013, the Islamic intellectual tradition developed through three periods, namely the classical era, the medieval era, and the modern era. These three eras have different characteristics and methods in developing the Islamic intellectual tradition, although the classical era has a strong influence on the development of the Islamic intellectual tradition in the next eras <sup>6</sup>. Dr. H. Anwar Sewang has the same thought as Fadly that the history of Islamic civilization is divided into three eras, namely, the classical era spanning from 610 to 1250, the Middle Ages from 1250 to 1800, and the Modern era from 1800 to present <sup>7</sup>.

### The Classical Era (610 – 1250)

It was the birth of Islamic civilization, basically already existed at the beginning of the growth of Islam, namely since the middle of the 7th century (in the 600s), when the Islamic community was led by *Khulafa' al Rashidin* <sup>8</sup>. This era contributed to the development of intellectuality with methods in teaching and education which were practiced from the era of the Prophet Muhammad PBUH, namely methods, writing, and memorization. Although it only lasted for 30 years, but this period is significant in the history of Islam. Khulafauryidin managed to save, consolidate, and lay the political

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<sup>5</sup> Kusmana Kusmana, "Akar Tradisi Toleransi Di Indonesia Dalam Perspektif Peradaban Islam," *Jurnal Indo-Islamika* 7, no. 1 (2020): 1–40, <https://doi.org/10.15408/idi.v7i1.14812>.

<sup>6</sup> Fabian Fadhly, "Tradisi Intelektual Islam Indonesia" №3 (2013): c.30.

<sup>7</sup> Anwar Sewang, "Buku Ajar Sejarah Peradaban Islam," *Book*, 2017, iii–446.

<sup>8</sup> M. Mugiyo, "Perkembangan Pemikiran Dan Peradaban Islam Dalam Perspektif Sejarah," *Jurnal Ilmu Agama UIN Raden Fatah* 14, no. 1 (2013): 1–20.

foundation for the greatness of Islam <sup>9</sup>.

The development of classical Islamic intellectuals in Indonesia can be seen through the existence of two-level educational institutions at the beginning of Islam. The first level, namely *maktab/kuttub* and mosque, which is the lowest educational institution, where children know the basics of reading, writing and arithmetic, and where teenagers learn the basics of religious knowledge, such as interpretation, hadith, Islamic jurisprudence and language. The second level, namely deepening, where students who want to deepen their knowledge. They go outside the area to study with experts in their respective fields, generally religious knowledge. The classical era played a major role in the foundation of Indonesian Islam and became part of the triumph of Islam in the intellectual tradition.

The tradition of Islamic legal thought in this era is the golden era of Islam with rational thinking and high culture. At this time, Muslim scholars or commonly called ulema in expressing their opinions use certain paradigms or frameworks of thought and all of which lead to the Islamic world view. This shows that Islam highly values *ijtihad* as a thought process that gives birth to a big idea in the field of science.

Islamic civilization in this period reached its peak of glory. The thought that had been initiated from the beginning of the classical period, progressed especially during the leadership of the two caliphs of the Abbasid dynasty, namely Caliph Harun al-Rashid (786-809) and his son al-Ma'mun (813-833) <sup>10</sup>. At the time of the two leaders, the country was prosperous, wealth was abundant, security was guaranteed, there was also a little rebellion but it did not affect the political stability of the country. The area of the Abbasid dynasty's territory stretched from North Africa to India (Samsul Munir Amin, 2010: 144).

Science and architecture flourished in Spain, especially in cities inhabited by Muslims such as Cordoba and Granada. The street lighting and plumbing systems were excellent. Buildings with amazing architecture were also built during that time, such as the Az-Zahra Cordoba palace and the Alhambra palace of Granada.

A number of great scholars also emerged in this phase. Such as Imam Malik, Imam Abu Anifah, Imam Shafi'i, and Imam Ibn Hambal in the field of Islamic jurisprudence. There are also Imam al-Asya'ri, Imam al-Maturidi, Wasil ibn 'Ata', Abu Huzail, Al-Nazzam, and Al-Jubba'i in the field of Theology, Zunnun al-Misri, Abu Yazid al-Bustami, and al-Hallaj in the field of Sufism, Al-Kindi, al-Farabi, Ibn Sina, and Ibn Miskawaih in the field of Philosophy. Then, there is Ibn Hayyam, al-

<sup>9</sup> Junaidi Lubis, "Kontribusi Peradaban Islam Masa Khulafaurrasyidin: Pembentukan Masyarakat Politik Muslim Junaidi," *Pekan Baru* 17, no. 1 (2013): 48–57.

<sup>10</sup> Mugiyo, "Perkembangan Pemikiran Dan Peradaban Islam Dalam Perspektif Sejarah."

Khwarizmi, al-Mas'udi, and al-Razi in the field of Science and there are several others.

Even in historical records, when the West was still in a limited pattern of thought or the dark ages, Muslims had succeeded in preserving Roman and Persian thought and culture. Many Western scholars want to study and flock to Islamic countries to seek knowledge in Islamic educational institutions, then to develop their respective countries<sup>11</sup>.

The Abbasid dynasty fell in 1258, resulting in the decline of Islamic civilization. This occurs as a result of the decline in the thought activity of Muslims which tends to stagnation.

### **The Middle Ages (1250 – 1500)**

The Middle Ages is a stage in the history of Muslims starting from the last years of the fall of the Abbasid State (1250) until the emergence of the seeds of Islamic revival that was estimated to occur at around 1800. This middle period is also divided into two parts, namely the period of decline (1250 – 1500) and the period of the three great kingdoms (1500 – 1800).

In the decline phase (1250 – 1500), decentralization and disintegration increased. The differences between Sunnis and Shiites as well as between Arabs and Persians are becoming more and more obvious. The Islamic world is divided in two. The Arab part centered in Egypt consists of Arabia, Iraq, Syria, Palestine, Egypt, and North Africa. Meanwhile, the Persian part centered in Iran consisted of the Balkans, Asia Minor, Persia, and Central Asia.

The second phase is the three great kingdoms (1500 – 1700) and the next decline (1700 – 1800). The three major empires in question are the Ottoman Empire in Turkey, the Safavid Empire in Persia, and the Mughal Empire in India. Attention to science is very few at this time. As a result, Muslims are increasingly retreating when the three kingdoms are under a lot of pressure.

According to Azyumardi Azra, the beginning of the spread of Islam in Indonesia is estimated since the 12th century. Especially at the end of the 12th century and the beginning of the 13th century. Islamic values that are friendly, peaceful, serene, and safe (moderate) spread throughout Indonesia. Even Azra discussed Indonesian Islam as a relaxed Islam. “Indonesian Islam is known as the smiling and colorful Islam<sup>12</sup>. But

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<sup>11</sup> Faris Maulana Akbar, “Peranan Dan Kontribusi Islam Indonesia Pada Peradaban Global,” *Jurnal Indo-Islamika* 10, no. 1 (2020): 40–49, <https://doi.org/10.15408/idi.v10i1.17522>.

<sup>12</sup> Prof Azumardi Azra, “Islam Indonesia Kontribusi Pada Peradaban Global,” *Prisma* 29, no. 4 (2010).

Islam in Indonesia seems to be developing at a time when Islam is experiencing a decline and collapse<sup>13</sup>.

In contrast to the decline of Islam, the Western world slowly began to experience an increase, especially in the fields of science and industry.

### **The Modern Era (1800 – Present)**

Modern Islamic civilization, apart from continuing to maintain previous civilizations, is experiencing a new situation where external factors enter into Islamic civilization in the position that Islamic society is generally under the influence of external forces, especially the power of imperialism and colonialism. Until the mid-twenties, many Islamic societies were colonized by Western powers. Western civilization appears to be a very influential force until now<sup>14</sup>.

This era has become an era of decline in Muslim intellectuals. The decline of Islamic identity in Indonesia at the time of the entry of colonialism causes Muslim intelligence to experience an intense secular process, as a result of the nature of liberal policies. As a result of this secularization process, most individuals of this intelligence began to separate themselves from the systemic religious community. H. Agus Salim said that although he was born into a devout Muslim family, he received Islamic education from a young age. However, since entering the Dutch school, he has lost his faith (Salim 1926:26).

After centuries of Muslims falling asleep in their "long sleep", in the 18th century, they began to awaken and rise from the stagnation of thought to catch up with the outside world (West/Europe). In this era, the thoughts of Western intellectuals quite a lot influenced the development of Muslim intellectual thought throughout the world, including Indonesia. The tradition of Western Modernity gave rise to contemporary Islamic thought. Muhammad Muslih said that contemporary Islamic thought is different from traditional Islamic thought which sees modernity as a kind of other world. It is also different from modernist Islamic thought which crushes tradition for the sake of renewal<sup>15</sup>.

At the end of the 19th century, young Ottoman groups in Turkey initiated the modernization of Islam, then it spread to other parts of the Muslim world. The Young Ottomans called for transforming themselves into a constitutional government by

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<sup>13</sup> Fadhly, "Tradisi Intelektual Islam Indonesia."

<sup>14</sup> Kusmana, "Akar Tradisi Toleransi Di Indonesia Dalam Perspektif Peradaban Islam."

<sup>15</sup> Muhamad Muslih, "Pemikiran Islam Kontemporer, Antara Mode Pemikiran Dan Model Pembacaan," *Tsaqafah* 8, no. 2 (2019): 349.

imitating European forms of state and civilization. Modernization of Islam is the ideology of the new elites in the Muslim world who must adapt themselves to the scientific and political culture of the modern world. This ideology is a concern for the renewal of the state and society by adopting modern methods, scientific advances and technology, but still paying attention to Islam as the cultural basis of power and society.

According to Yudi Latif, 2020, the development of Muslim intelligence in Indonesia is divided into **Pre-Modern** (1500-1800), **Modern** (1800-2000), and now is the **Islamic Reformation Era (1900-Present)**

**In the pre-modern era**, knowledge and education tend to be subordinated to the sacred. Religion is the basic reason. The goal of traditional education as well as being a provider of teachers and a place for the learning process. This situation is also a picture of the educational situation in the Indies before the introduction of the secular education system sponsored by the Dutch colonial.

In areas where Islam had a strong influence, the children of the nobility, Muslim traders and other Muslim families were sent to traditional Islamic schools such as *pesantren*, *surau*, *menasah*, *dayah*, and some were sent to Islamic schools. This Islam centers in the Middle East.

**In the modern era**, there is an early indigenous effort to modernize traditional Islamic schools began in 1906 when Prince Susuhunan Pakubuwono from Central Java founded a new model school in Surakarta, namely Mambaul Ulum. In this boarding school, students not only learned religion such as reading and memorizing the Quran and Hadith, but also science lessons such as astronomy, arithmetic, and mathematical logic (Steenbrink 1994: 35-36). This boarding school gave rise to intellectual ulama and ulama intellectuals <sup>16</sup>.

The decade of the 1980s was a process of re-Islamization that hit state university campuses in Indonesia. Young Muslims are dissatisfied with the secular courses given in classrooms. They set up campus mosques, religious study groups, study groups for religious thought and Islamic culture, organize various art performances, art studios, and so on. The young generation of the 1970s emerged as new agents of the transformation of Islamic culture as a call for history <sup>17</sup>.

**In the Era of Islamic Reformation (1900 – present)**, the reform in Islam is identical with *ishlāh*, namely repairing and perfecting something that is not perfect, including replacing the worn and damaged. Starting from Arabia, Cairo, then it spread

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<sup>16</sup> Yudi Latif, *Munculnya Inteleksi Muslim*, ed. Komarudin Hidayat, 1st ed. (Jakarta: Mizab Pustaka, 2006).

<sup>17</sup> W.M Abdul Hadi, *Islam Di Indonesia Dan Transformasi Budaya*, ed. Komarudin Hidayat, 1st ed. (Jakarta: MIZAN, 2006).



throughout the world, giving rise to the understanding of the Islamic Reformation. Paha mini calls for purification of Islamic beliefs and practices according to the Quran, Hadith, Islamic jurisprudence combined with Sufi asceticism. The reformers idealized the Prophet Muhammad PBUH as the most perfect example.

In Indonesia, along with the Reformation Era that is being faced by the nation, Islamic leaders are required to pay close attention to the global situation that has spawned several revolutions. Because the dynamics of the reformation era have caused the Indonesian nation to face a big problem, namely not being able to get out of the economic crisis that has been going on for so long: the threat of national disintegration becomes real.

But in this reform era, Islamic da'wa activities are growing rapidly. In big cities, da'wa activities are so widespread because almost every Muslim community or group is actively carrying out da'wa. Starting from slum alleys to five-star hotels, from government offices to small and giant companies, in general, da'wa events are held regularly<sup>18</sup>. In appearance, the use of hijab attributes is increasing rapidly among Muslim women, in all situations and locations we can see Muslim women wearing headscarves.

Muslims are increasingly free to voice their wills and aspirations, in accordance with their beliefs in the purification of the Islamic religion.

**Table 1. The Muslim Intellectuals Development**

No	Fadly (2013) / year	Yudhi Latif (2020) / year
1	Classical era / (601 – 1250)	
2	Medieval era / (1260 – 1800)	
3	Modern Era / (1800 – present)	Traditional Religious Era / (1500 – 1900)
		Modern Religious Era / (1900 – 2000)
4		Reformation era – Modern Islam / (2000 – now)

**Source:** Personal Analysis

<sup>18</sup> M Sauki, "Perkembangan Islam Di Indonesia Era Reformasi," *TASAMUH: Jurnal Studi Islam* 10, no. 2 (2018): 443–58, <https://doi.org/10.47945/tasamuh.v10i2.82>.

## The Influence of Muslim Intellectuals on Mosque Architecture

### Phase 1. The Classical Era of Mosque Architecture (610 – 1290)

The messenger PBUH and his companions (*Khulafaur Rashidin*) have brought the Arabs who were originally backward, stupid, uncivilized, unpopular, and ignored by other nations, into a developed nation. He quickly moved to develop the world, fostering a culture and civilization that is very important in human history until now. The shape of the building follows local traditions. It is simple and without specificity but functional, such as the house of the Prophet Muhammad. The Prophet's mosque and the Kaaba are simple. They do not have decorative elements and are only concerned with functional aspects.

In the beginning, the mosque did not have to be a special building or a particular architectural work. Referring to the Qur'an regarding the mosque or the first place of worship for Muslims - Al Ali Imron 96, the first place of worship built for human is Baitullah which is Mecca which is blessed and becomes a guide for the whole world. The Kaaba in Mecca is in the form of a cube (Fig. 2), without ornaments and decorations. This is the basic form of a place of worship for Muslims for the first time<sup>19</sup>.



Fig. 2. Kaaba First Place of Worship

The mosque which literally means a place of prostration, can mean just a stone or a stretch of savanna grass, or a desert field surrounded by verandah buildings like the "field mosque" which was first established by the Prophet Muhammad PBUH<sup>20</sup>.

The first mosque built during the time of the Prophet Muhammad was the Quba Mosque (Fig. 3). It was founded in Medina. Initially, this mosque was only rectangular and was in an open field. The walls are made of date palm trunks and the roof is made

<sup>19</sup> Putri Suryandari and Prof Hamka, "Al-Quran Perspective On Architectural Environmentally Friendly in the Aspect of Functions Building," in *3rd ICIS 2020*, 2020, 1–11.

<sup>20</sup> Barliana, "Perkembangan Arsitektur Masjid: Suatu Transformasi Bentuk Dan Ruang."

of date palm leaves. After the renovation process, the New Quba Mosque appeared in the shape of a dome on the roof of the mosque (Fig. 4).

After the Quba mosque, the Messenger of Allah built the Prophet's Mosque in Medina. The time for the construction of the Prophet's Mosque was in the month of Rabiul Awal, which is when the Prophet migrated for the first time to Medina. The size of the Prophet's Mosque is 35 m by 30 m. At that time, the Prophet's Mosque was built very simply, where the floor of the mosque was made of rocky soil, the roof was made of palm midrib. It had three doors and the conditions at that time were very much different from the condition of the Prophet's Mosque now.



Fig 3. Old Quba Mosque of 622



Fig 4. New Quba Mosque of 1986

During the caliphate of Umar bin Khatab, the Grand Mosque and the Prophet's Mosque were expanded. The Grand Mosque was expanded by buying houses in the vicinity. During Usman's time, the Prophet's mosque was expanded and beautified, the walls were replaced with stone and carved. The pillars are made of reinforced concrete and inlaid with carvings, and the ceiling is made of selected wood. Aesthetic elements began to be considered<sup>21</sup>. In Egypt at the time of Umar, the al-`Atiq mosque was built. Located in the north of Babylon, the dome-less mosque has three doors, equipped with shelter for travelers.

Over time, the religion of Islam itself is increasingly experiencing development. Islam is increasingly in contact with other cultures. This contact with other cultures does not only affect Islam in the values of its religious teachings, but also affects architecture in Islam itself, especially mosques. Therefore, the existence of the mosque is identical to the spread of Islam in an area. This seems to be in line with the expression of a hadith narrated by Bukhari-Muslim, that is "whoever builds a mosque for Allah, Allah will surely build a house commensurate with it in heaven."<sup>22</sup>

<sup>21</sup> Lubis, "Kontribusi Peradaban Islam Masa Khulafaurrasyidin: Pembentukan Masyarakat Politik Muslim Junaidi."

<sup>22</sup> Hussein Bahreisj, *Hadits Shahih Al-Jami'ush Shahih Bukhari-Muslim*, 2nd ed. (Karya Utama, 1990).

The high culture and civilization of Islam today produces architectural works that are very beautiful and magnificent, accompanied by excellent structural technology support. One of the mosques with a design without a dome is the Great Mosque which is located in the city of Samarra (Fig 5), Iraq. This mosque was built in 848 and completed in four years. This mosque was built by al-Mutawakkil, the 10th caliph of the Abbasid dynasty.

The specialty of this mosque is its spiral-shaped minaret, resembling a snail's shell. This tower is known as the Malwiya Tower or the Samarra Tower. The mosque building is made of burnt bricks. The facade of this mosque looks like a fortress.



Fig 5. Iraq Samara Mosque of 900



Fig 6. Uqba Mosque of Tunisia in 670

Furthermore, in Spain, there is the Cordoba Mosque (fig. 7). This mosque holds an important history in the development of religion in Spain. Before Islam entered Spain, this building was a church. When Islam entered this area, by Caliph Abdurrahman I of the Umayyad dynasty, this church was converted into a mosque. This building is also without a dome.



Fig 7. Great Mosque of Cordoba of 700.



Fig 8 Great Mosque of Damascus in 705.

The Great Mosque of Damascus (Fig. 8) was built in the 7th century or better

known as the Umayyad mosque by Al Walid. It has an amazing construction strength and can last for 1300 years. From this mosque, Islamic architecture began to recognize the arch (horseshoe arch), rectangular minaret, and the maxura/mihrab.



Fig. 9. Greey Street Mosque South Africa, 1881

Quoted in the Atlas Obscura, the Great Mosque of Karrouan is also known as the Uqba Mosque (Fig 6). It was built in 670 which is the heart of the heritage of the city. The name Uqba is taken from a general named Uqba ibn Nafi who built this mosque for the first time. This mosque has an important history as it was the first mosque in the first Muslim city in the West. Towards the 12th century with the emergence of Islamic rule in India, mosque buildings began to appear, namely the Quait al Islam Mosque in New Delhi, in 1195 (Fig. 10) with a domed roof structure. In this medieval era, there is still a mix between the design of the mosque without the dome and the design of the domed mosque. This domed roof structure became dominant in the world in the development of mosque architecture from the 12th century and continued to dominate until the 19th century. There are many other world-famous mosque buildings using monumental domed roofs.

Fig.10. Quait al Islam Mosque in New Delhi, 1195

### Phase 2. The Medieval Era of Mosque Architecture (1260 – 1800)

The Ottoman Empire after the war against Russia in the 18th century, aggressively propagated modern Islamic culture, among others by raising the Dome Architecture as a symbol of Modern Islamic Architecture. The traces of Islamic architecture in this era are that mosques with high engineering calculations (the Mimar Sinan era) began to appear, but did not abandon local traditions and culture.



Fig 11. Mimar Sinan Architect and His Works 1488-1588

The Middle East region is characterized by a magnificent domed mosque building, complete with intricate and aesthetic ornaments. In Asian regions such as Indonesia and India, acculturation uses local cultural forms and the philosophy of Islamic places of worship<sup>23</sup>.



Fig 12. Blue mosque (1600)



Fig 13. India's Taj Mahal Mosque (1628)

The mosque in the Middle East with a dome roof that is sensational today and still stands majestically is the Blue Mosque (1600), located in the city of Istanbul, the largest city in Turkey and the capital of the Ottoman Empire. The Blue Mosque uses a dome structure in almost the entire building, not only on the roof (Fig 11). This mosque has become a symbol of the greatness of the Ottoman Turks until now. Then the Taj Mahal Mosque (Fig 12), built in Agra, India, was built in 1628. The Mughal emperor built the Taj Mahal as a musoleum (tomb monument) for his Persian wife, Arju-mand Banu Begum, also known as Mumtaz Mahal or Mumtaz-ul-Erai. These two mosques are now buildings that are preserved by the world.

<sup>23</sup> Team, *Contemporary Architecture of Islamic Societies*, ed. M.Alas Mandour and Yulia Eka Putrie, 2nd ed. (Malang Jateng: UIN Maliki Press, 2012).



Fig.14 Germani Mosque, 1915



Fig.15 Dearborn Mosque USA, 1944

Until the 1900s, all mosques in the world, used the design of a mosque with the same characteristics, namely a domed mosque. Starting from Africa, Europe and Asia, the dome roof is used as an identifier for Muslim houses of worship.



Fig.16. Taipe Great Mosque, 1947



Fig 17. Mesquita Santiago in 1995

### Phase 3. The Modern Era of Mosque Architecture (1800 – present)

The modern era refers to the 1500s, where the development of industrialization was rapid, due to the industrial revolution. Industrialization produces mass products that are growing in all places, in all parts of the world. Because industrial products are mass, a standardization system is created. Standardization began to develop in the realm of science in the West. The influence of modern architecture on the appearance is simple, functional, contains few ornaments, and emphasizes the importance of material honesty. The intellectual development of Muslims in this era is divided into 2 phases, namely the traditional religious era and the modern religious era.

**The Traditional Religious Era of Mosque architecture**, until the early 19th century, knowledge and educational institutions in the Indies were the same as in the rest of the world. Religion is the basis for the rationale, purpose, and content of

traditional education. In areas where Islam had a strong influence, children from the nobility, Muslim merchants, and religiously devout families were sent to traditional Islamic schools (such as *pesantren*, *surau*, *meunasah*, or *dayah* in Indonesia), or to Islamic schools in the Middle East<sup>24</sup>.

**The Mosque Architecture in the Modern Religious Era**, the development of Muslim intelligence in the world of that century, according to Gella, there is one fundamental similarity, namely, the appearance of an educated generation who is influenced by Western ideas and knowledge that it absorbs (Gella 1976: 17).

In Indonesia, at the beginning of the entry of Islam, mosques were built in a form according to local culture, or traditional. A traditional mosque is a mosque that was built since the time of the entry of Islam for the first time and has a form that is adapted to the situation and conditions at that time, and is motivated by the mindset of the community which is a local tradition<sup>25</sup>. Both mosques in Java and Sumatra, all adapt to the shape of the local cultural building.

Mosques in Indonesia, especially traditional mosques are not free from local cultural influences. This is because Indonesian people in general is eclectic (like a mixture). The shape of the mosque is also in the stylish mixture of remnants of previous cultures. In Java, it will be obvious remnants of Hindu culture in traditional mosques (Mangunwijaya, 1992, p. 64). The most visible remnants of Hindu culture are the form of stacked roofs. G.F. Pijper (in Budi, 2004) and Ismunandar (1986) based on empirical evidence provide the same conclusion: that the shape of the roof of the mosque is stacked and conical at the middle part, which takes the form of a developed temple roof before Islam entered Java<sup>26</sup>.

Research on the shape of ancient mosques in Indonesia, especially mosques in Java conducted by GF Pijper (in Irsyad, 2008), states that the characteristics of ancient mosques in Java are as follows: (1) a square-shaped plan, (2) erected on a massive foundation, (3) the mosque has an overlapping roof, consisting of 2 to 5 levels and the higher it gets smaller / conical, (4) the mosque has a mihrab which is located to west or northwest, (5) the mosque has a porch in front and around it, and (6) the courtyard around the mosque is bordered by a wall with one entrance/gate in front (Fig. 8).

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<sup>24</sup> Komarudi Hidayat and Ahmad Gaus AF, eds., *Menjadi Indonesia (13 Abad Eksistensi Islam Di Bumi Nusantara)*, 1st ed. (Jakarta: Mizab Pustaka, 2006).

<sup>25</sup> Naimatul Afa, "Tipologi Ruang Dan Wujud Arsitektur Masjid Tradisional Kalimantan Selatan," *Journal of Islamic Architecture* 1, no. 2 (2012): 53–59, <https://doi.org/10.18860/jia.v1i2.1722>.

<sup>26</sup> Nur Rahmawati Samsiyah, "Disertasi : Pola Spasial Masjid Agung Yogyakarta Berdasarkan Karakteristik Akustik" (Universitas Gajah Mada Yogyakarta, 2019).





Fig 18. The Great Mosque of Demak in 1477



Fig 19. Wapauwe Mosque in Maluku in 1414

The Great Mosque of Demak (Fig.12) is estimated to have been built during 1477-1479. This building was built in the typical Majapahit style which can be seen from the shape of the roof. The shape of the roof is believed to be a form of acculturation and tolerance of the mosque as a means of spreading Islam that developed in Hindu society.

In Indonesia, the domed roof of the mosque was only known at the end of the 18th century. In Java, it only appeared in the mid-19th century.



Fig. 20. Aceh Baiturahman Mosque (1870)



Fig. 21. Istiqlal Mosque in Jakarta (1951)

Baiturahman Mosque in Aceh was built in 1870 (Fig. 20), has a shape that is almost similar to the Taj Mahal Mosque in India, using a domed roof in some parts of the building. The uniqueness of this building is that it still stands strong when the big tsunami hit Banda Aceh in 2004.

This includes the largest mosque in Southeast Asia at that time was the Istiglal mosque (Fig 21) which was built in 1951. It also uses a dome as a marker of Muslim worship buildings in DKI Jakarta Province. The use of mosques with domed roofs still

dominated in Indonesia until the 20th century, one of which was the presence of the Golden Dome Mosque (Fig 9) which did use gold material for its dome, adding to the treasury of mosques with domed roof structures in Indonesia.



Fig. 22. Surabaya National Mosque (1995)



Fig. 23. Kubah Mas (Golden Dome) Mosque (2001)

#### Phase 4. Mosque Architecture in the Islamic Reformation Era (1900 – present)

It is a struggle of the intellectual tradition of Indonesian Islam, which gave birth to two groups of young people and old people. Young people put forward the importance of renewing thought in the realm of understanding Islam, with the method of returning Islam to its place through understanding Islamic teachings that eliminate the side of taqlid and purify Islamic teachings<sup>27</sup>.

This era began with the emergence of the Salman Mosque on the ITB campus (1965). The Salman Mosque has the concept of contemporary modern architecture, pioneering the emergence of mosque architecture without a dome. It also started the emergence of the campus mosque. The term "campus mosque" has become a new phenomenon term (if it can be called a new typology) for the naming of mosques located in higher education environments. NS Salman Mosque tries to present a new symbolism in the architecture of mosques in Indonesia which used to be a myth<sup>28</sup>.

<sup>27</sup> Fadhly, "Tradisi Intelektual Islam Indonesia."

<sup>28</sup> Dhini Dewiyanti and Bambang Setia Budi, "The Salman Mosque: The Pioneer of the Mosque Design Idea, the Driving Force Behind the Coinage of the Term 'Campus Mosque' in Indonesia," *Journal of Islamic Architecture* 3, no. 4 (2016): 143, <https://doi.org/10.18860/jia.v3i4.2746>.



Fig 24. Salman Mosque on ITB Campus

Since then there have been forms of Islamic buildings, especially mosques that restore Islamic philosophy. However, some still use the old symbols.



Fig. 25. Bani Umar Bintaro Mosque



Fig. 26. Al Israd Mosque Bandung

Along with the development of science and technology in the field of architecture, especially mosques, now many architects are designing mosques in Indonesia that no longer use domes, and are quite famous for their modern shapes. This includes Bani Umar Bintaro Mosque (Fauzan Noe'man), Al Israd Mosque in Bandung (Ridwan Kamil), Al Safar Mosque (Ridwan Kamil), 99 Cahaya Tubala Mosque in Lampung (Andra Martin,) and the Great Mosque of West Sumatra (Rizal Muslimin).

Al Safar Mosque, the largest mosque in all rest areas in Indonesia today, is one of the phenomenal mosques in Indonesia which is designed without a dome. This mosque is designed by Ridwan Kamil, together with his architect firm Urbane Indonesia in 2010. It was inaugurated by him directly on Friday, May 19 2017, when he was the Mayor of Bandung.



Fig. 27. The Mosque of 99 Cahaya Tubala Lampung



Fig. 28. Great Mosque of West Sumatra

This mosque was nominated for the Abdullatif Al Fozan Award, an award event that showcases the designs and works of mosques in Muslim-populated countries of the world. The main form of the Al Safar Mosque adapts the shape of the traditional hat, namely the Sundanese *iket*, with the concept of sculpture. So, the Al Safar Mosque looks like a large carved stone. Al Safar Mosque is an asymmetrical shape with a deconstructed architectural style <sup>29</sup>.



Fig 29. Al Safar Mosque 2017

Zaha Hadid is a British Muslim architect who is one of the world's greatest architects in the Millennium Contemporary Era. In the world of architecture, the name Zaha Hadid is not only a guarantee of quality, but also promises a bold breakthrough.

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<sup>29</sup> Iswara N Raditya, “Sejarah Masjid Al Safar Karya Ridwan Kamil & Tudingan Illuminati,” *tirto.id*, 2019.



Fig. 30. Al Safar Mosque 2017

His visionary and radical architectural design makes Zaha Zahid's works a reference for other architects to recognize the achievements of the contemporary architectural world. Hadid designed the three most innovative mosques in this millennial era. She designed the first design for the Great Mosque competition of Strasbourg, France, in 2000; 2nd competition for Masjid Avenue Mall in Kuwait, 2009; and lastly entered into the central mosque competition in Pristina, Kosovo, in 2013<sup>30</sup>

According to Barliana (2010), the architectural designs of mosques without domes are based on modern religious understanding. Meanwhile, according to Wismakarman's (2014), it is an attempt to negate the universal identity of the mosque. According to Wismakarman, the architectural tradition of the dome mosque gave rise to Middle Eastern traditions and left the repertoire of local architectural traditions.

According to Charles Jenks, Geofary Broadbend, and Richard Bunt, the development of the era after modern architecture is Post Modern. The Post-modern is often also interpreted in two frameworks, namely the period framework and the epistemological framework. In terms of period, post-modern means the period that comes after the modern, as well as the modern period that comes after the traditional period<sup>31</sup>. While the modern world is characterized by differentiation, the post-modern world is characterized by de-differentiation. Differentiation can be seen clearly through the boundaries between nations, between races, between tribes, and between groups. De-differentiation is characterized when the boundaries are getting blurry. In the framework of epistemology, post-modern can be interpreted as a search for instability. While modern knowledge seeks stability through methodologies with "truth" as the ultimate goal, postmodern is characterized by the collapse of truth, rationality, and objectivity (Prama, 1995: 101).

<sup>30</sup> "Avenues Mosque : Zaha Hadid," n.d.

<sup>31</sup> (GB.Bent; C. Jencks; R.Bunt, 1980)

### **The Domeless Mosque Architecture is a Trace of Islamic Intellectual Thought**

Based on the description above, each phase of the development of Muslim intellectual thought leaves a trace of its architecture. Although the overall shape of mosques around the world has its own characteristics, the common thread as a result of the development of Islamic thought can be seen clearly or in disguise.

1. Phase I in 601 – 603, Islamic civilization, which at that time was just developing in the Arab region, had colored the addition of building facilities in residential areas. To carry out their worship functions, mosques began to be built in accordance with the orders in the Qur'an and the Messenger PBUH. The architecture of the mosque began to emerge with a simple but functional design, in accordance with the culture and environmental resources, and without a dome.
2. Phase II in 700 – 1290, Islamic civilization began to develop outside Arabia and the Middle East by adapting to the surrounding culture. Muslim intellectuals emerged and became pioneers throughout the world, where Europeans studied in the Middle East. Dome-shaped Mosque architecture began to emerge, but local traditional mosques also developed. Decorative Arch elements, minarets and mihrabs came into use. Mathematical Calculation of Spatial Measurement Geometry is the basis for the design. The dome structure Colored architectural designs throughout Arabia, the Middle East and Europe, because Muslim scholars in the fields of mathematics, physics and geometry greatly influenced building engineering calculations at that time. In this phase, Islam has entered Indonesia, the architectural form of the mosque is an adaptation of the function of Islamic worship activities, Islamic culture with local culture, mosque buildings in traditional architectural style.
3. Phase III in 1290 – 1800 was a phase of Islamic decline in science and civilization, but also a phase to determine the identity of Islam throughout the world. Mosque buildings until the late 1400s were still mixed, some were without a dome with local shape characteristics and some used a dome dome. However, after the modernization of Islam developed in the Middle East, the Ottoman Empire declared Modern Islam by introducing Modern Islamic Architecture culture that used the Dome structure. Since then, the dome structure has dominated the architectural form of mosques around the world, the luxury and uniqueness of the decorative elements in the interior of the mosque characterizing mosques in this era. These characteristics last for hundreds of years. So that mosques in Indonesia are always synonymous with domes.
4. The phase of 1800 – now is the phase of Islamic revival which is driven by the

younger generation of Muslims who have received modern education in Europe. The rise of European society was marked by the industrial revolution and the rise of higher education and modern scientists. In this era, Islamic intellectuals combined modern teachings with Islam, resulting in the emergence of Islamic Modernization. The mosque building began to have a double face, that is, although it is domed, it uses modern technology and fabricated materials. Regional or cultural values are fused with modern heavy and large domed buildings. In addition to Islamic modernization, there has also been Islamic reformation, which is to restore pure Islamic teachings, to reorganize individual Muslims. Based on the idea of purification of belief in Islamic practice with authentic sources, namely the Quran and Hadith. The sign of this movement is shown by the appearance of the mosque's architecture without a dome, in a purely modern style, with few ornaments and using a lot of geometric elements. Many mosque architectural styles appear with free designs, really based on the designer's ideas and based on authentic Islamic teachings.

**Table 2.** Architectural Traces of Intellectual Development of Mosque Design

<b>Phase (year)</b>	<b>Muslim Intellectual Development</b>	<b>Architectural Traces</b>
(601 - 660) Early Era of Islamic Civilization (Messenger PBUH)	Arab and Middle Eastern civilizations underwent changes along with the entry of the teachings of Islam	The architecture of the mosque began to be built simply, without a dome, functional, and according to local culture.
(700 – 1290) The Era of Friends and the Expansion of Islamic civilization	Islamic civilization began to develop outside Arabia and the Middle East by adapting to the surrounding culture. Muslim intellectuals emerged and became pioneers throughout the world, where Europeans studied in the Middle East.	Domed mosque architecture began to emerge, but local traditional mosques also developed. Decorative Arch elements, minarets and mihrabs came into use. Mathematical Calculation of Spatial Measurement Geometry is the basis for the design.
(1290 – 1800) The Era of the Decline of Islam and the Efforts of	This period is a time of Islamic reformation by the ulama, the aim of which is to call for the purification of Islamic teachings combined with Sufi asceticism.	The architecture of the mosque has used a dome and has begun to develop calligraphy and artistic decoration In Indonesia, it is still adapted to local culture and

Recognition of Modern Islam		traditions
	This period is the era of Islamic modernization, which is the middle point between Islamism and secularism.	The Ottoman Empire launched a cultural movement for Modern Islamic Architecture, through the form of Dome Architecture
(1800 – Present) Reformation Era – Modernization of Islam and Modern Islam	The Reformation-modern era of Islam was marked by the emergence of the Islamization of science. This era produced a hybrid concept between the younger generation of Muslims with the concept of Islamic reform from the previous generation of scholars	1. The architecture of the mosque without a dome collaborates with local culture (thematic) and uses technology and fabricated materials. 2. Mosque architecture without a dome, majestic, geometric, simple and modern technology

**Source:** Personal Analysis

## CONCLUSION

Because architecture is a cultural symbol, it signifies the intellectual development of humans from time to time. Traces of Islamic intellectual development from time to time are manifested in mosque buildings.

1. Mosque architecture without traditional Dome is a trace of honest and pure Islamic intellectuals in applying the teachings of Religion. Practical and simple thoughts from humans who make Allah the goal in places of worship, with references from the Qur'an and Hadith.
2. The architecture of the mosque with the dome is a milestone in the history of modern Islamic intellectual thought which had become a mecca in the construction of mosque architecture in the world. However, this form eventually led to the mosque's philosophy of thought based on the Qur'an and hadith, becoming faded and only focused on the shape of the dome as a symbol of Islamic buildings.
3. Modern Dome-less Mosque Architecture

It reappeared in the millennium era and became a milestone in the development of Islamic intellectual reform, the way of thinking was still influenced by Western education, but philosophically returned to the purification of Islamic teachings, namely referring to the holy book Al Quran and Hadith. The architecture of the dome-less mosque in this era displayed a



simple and free form, but still in accordance with Islamic principles and local culture.

In accordance with the nature of Islam which is *rahmatan lil alamin*, the shape of the mosque should be adapted to the Shari'a, needs, geographical factors, technology, and culture in which the building is erected. So that in the end there is no more cult of the form of Muslim houses of worship. According to the hadith narrated by Bukhari, "When the Prophet Muhammad said: the whole universe has been made for me as a mosque (place of prostration)".

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