



# THE HISTORY OF HERITAGE MOSQUES IN BANDUNG CITY (CASE STUDY: GRAND MOSQUE OF BANDUNG)

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## ANNOTATION

The grand mosque of Bandung is one of the most important mosques in the city centre of Bandung. The grand mosque has a square park that plays a very important role for the community. The history of the grand mosque and the square park has undergone a transformation change so that the original building is no longer visible. This research aims to document the history of the development of the grand Bandung mosque with a qualitative research method with a descriptive approach and diachronic synchronic theory of historical tracing. Data collection techniques are divided into two, namely primary data and secondary data. Primary data is taken through observation techniques and interviews with mosque caretakers and traders who have long been selling at the mosque. Meanwhile, secondary data by searching for similar literature and studied in depth. Limitation of element research on the facade of the mosque, the shape of the roof of the mosque, the mosque square and the mosque ornament.

**KEY WORDS:** History, Heritage Mosque, Bandung Great Mosque

**Аннотация:** Masjid Agung Bandung merupakan salah satu masjid terpenting di pusat kota Bandung. Masjid Agung Bandung memiliki taman alun-alun yang sangat berperan penting untuk masyarakat. Sejarah Masjid Agung Bandung dan taman alun-alun mengalami perubahan transformasi sehingga bangunan asli tak terlihat lagi. Penelitian ini bertujuan untuk mendokumentasikan sejarah perkembangan Masjid Agung Bandung dengan metode penelitian kualitatif dengan pendekatan deskriptif dan teori sinkronis diakronis penelusuran sejarah. Teknik Pengumpulan data terbagi menjadi dua yaitu data primer dan data sekunder. Data primer diambil melalui teknik observasi dan wawancara kepada para pengurus Masjid maupun pedagang yang sudah lama berjualan di Masjid tersebut. Sedangkan, data sekunder dengan pencairan literatur sejenis dan dikaji secara mendalam. Batasan penelitian pada fasad Masjid, bentuk atap Masjid, alun-alun Masjid dan ornamen Masjid. Batasan penelitian pada elemen fasad masjid, bentuk atap masjid, alun-alun masjid dan ornamen masjid.

**Kata Kunci :** Sejarah, Masjid Heritage, Masjid Agung Bandung

## INTRODUCTION

The Bandung Great Mosque was founded in the 18th century precisely in 1811-1812 and became a heritage mosque in the city of Bandung (Nugraheni, 2017). Raden Wiranatkusuma II is the Regent of Bandung city who has the idea and establishment of the construction of Negerij Bandoeng, which was previously located in Krapyak (Parakanmuncang) moved to Cikapundung Bandung city.

The Bandung Great Mosque is strategically located in the centre of Bandung city and the Mosque park is the Bandung city square park. This mosque is also named as "Bandung Great Mosque of West Java Province" due to the tourism community not only comes from Bandung city, but many come from West Java province (Putra, 2015).

The Great Mosque of Bandung has undergone many changes in the form and facade of the building. Buildings that once had local characteristics are now invisible (Nasution, 2012). The Great Mosque of Bandung in the early days was characterised by the simple form of traditional houses of the local community with materials dominated by wood and a pattern following the traditional city, along with the policies of the colonisers at that time, namely the Dutch and the policies of the ruler of the Great Mosque of Bandung experienced a change in shape into a

modern one that reflected splendour. It no longer reflects the local identity of the land of Pasundan Parahyangan (Irhanto, 2001). Thus, the purpose of this research focuses on synchronic diachronic tracing of changes in the Great Mosque to its current condition as a heritage mosque phenomenon that has undergone significant changes in form.

## LITERATURE REVIEW

### Synchronic Diachronic in historical tracing

Synchronic in historical tracing means events that occur within a limited period of time. While diachronic is a historical trace that develops over time until now which is historical in nature. This research will document the two approaches above as a published historical archive for knowledge related to the history of heritage mosque architecture in the city of Bandung.

National historians state that the Bandung Great Mosque at the beginning of its construction had a simple traditional pangung building form, with wooden columns, "woven bamboo" walls, thatched roofs and large columns as a symbol of a place to wash or ablution. Historians claim that the Great Mosque of Bandung was built at the same time as the Pendopo building next to the mosque or south of the square, which was inaugurated on 25 September 1810. The Great Mosque, square, pendopo are traditional city elements in the Dutch East Indies as a symbol



of the religiosity of the government and society to the city's religious centre (Martokusumo, 2010).

The Mosque Park, namely the Bandung city square, is a testament to the legacy of the Mataram Kingdom. The statement expressed by Dr Nyai Kartika, a lecturer in the History Study Program at Padjajaran University in 2018. According to her in historical records, for more than fifty years the Parahyangan or Priangan area of the city of Bandung and part of West Java, was once under the rule of the Mataram kingdom. The trace evidence of its legacy is the Majid park as Bandung



**Early Bandung Grand Mosque**

In 1825 there was a fire at the Bandung Great Mosque which resulted in several construction structures being destroyed. In 1826 the Great Mosque of Bandung underwent repairs after a fairly large fire occurred. The Great Mosque which has wooden material construction almost throughout the building elements also underwent restoration. In 1850 there was a restoration or repair to improve the physical quality of the Mosque. The Bandung Great Mosque which originally used wood material underwent changes by changing the material to brick walls and the roof which originally used thatch was replaced with a tile roof based on the policy of the regent R.A. Wiranatakoesumah IV (1846-1874) (Aswati, 2013).

W. Spreat 1852 in a book entitled *De Zieke Reiziger* the splendour of the Bandung Great Mosque is written in the book. The splendour occurred after the repair of the Mosque, the magnificent Mosque was painted by the British painter W.Spreat in 1852. The painting of the Bandung Great Mosque depicts a large three-tiered Limas roof as a relic of the previous religion and the result of the relics of the previous Islamic kingdom and the surrounding community mentions the Sundanese term *Bale Nyuncung*. Then, the Great Mosque underwent improvements again in 1875 with changes in the addition of foundations and fences or walls surrounding the Mosque. Along with the times, the Bandung Great Mosque became increasingly crowded and became the centre of community activities in Bandung (Destiarmand, 2017).



**Bandung Great Mosque in 1900**

In the 19th century, precisely in 1900 the Bandung Great Mosque which turned into the Bandung Grand Mosque, West Java began to experience additions to the form of the facade and shape of the building, with the addition of the mihrab and pawestren elements (terraces on the left and right sides of the Mosque). In 1930 the construction of additional architectural elements of the Bandung Great Mosque began to be carried out again, the addition of towers on the left and right sides with the top of the tower having a precise shape resembling the roof of the Mosque as a function of the sound of adhan or reminder of prayer that is heard in almost all parts of the city of Bandung. According to historians, the form of the Bandung Great Mosque with the characteristic Nyuncung-shaped roof like this was the last time, before the massive change in the form of the Bandung Great Mosque became modern and lost its traditional (Budi, 2013).



**The Great Mosque in 1955**

In 1955 the Bandung Great Mosque underwent construction to a major overhaul ahead of the holding of the Asia-Africa conference, at the design of the first President of the Republic of Indonesia, Soekarna, the Bandung Great Mosque which previously had traditional characteristics seen from the nyuncung roof was converted into a dome roof in the style of Middle Eastern architecture or Arab countries. The minarets on the left and right sides of the mosque and also the pawestren were dismantled to become a large room. At that time the Bandung Great Mosque accommodated users from countries participating in the Asia-Africa conference. The onion dome on



the roof of the mosque designed by the first president of the Republic of Indonesia was destroyed by strong winds in 1967.

In 1973 the Great Mosque of Bandung underwent a rebuilding on the basis of a decree of the governor of West Java at that time. The Bandung Great Mosque was made into two floors or terraced and expanded to accommodate the increasing number of users or worshippers. The mosque which previously did not have a basement was made a basement as a place for ablution and the ground floor as a worship space.

In 2001, precisely on 25 February 2001, the first stone was laid in the Bandung Great Mosque construction project, until it was inaugurated on 4 June 2003 by the Governor of West Java, H.R. Nuriana. At that time the construction was more in the garden area of the Mosque, namely the Bandung city square and along with the inauguration changed the name of the Mosque to the Bandung Grand Mosque of West Java as a Provincial level Mosque in West Java.

The architecture of the Mosque which now feels the splendour of the Mosque Tower and Dome is the work of national architects namely Ir. H. Keulman, Ir.H. Arie Atmadibrata, Ir.H. Nu'man and Prof. Dr. Slamet Wirasonjaya. To reduce the structural load, the roof construction uses a "Space Frame" which is then closed with a metal material cover.



Bandung Grand Mosque at the moment

The Bandung Great Mosque that we see today has two twin minarets on the left and right sides as high as eight and a half metres, this mosque is always open to the public and can be used as a tourist destination. The Bandung Great Mosque has a land area of 23,448 m<sup>2</sup> with a building area of 8,575 m<sup>2</sup> which can accommodate 13,000 worshippers.

## METHODOLOGY

A descriptive qualitative analysis method (Creswell, 2008) with a synchronic and diachronic approach was used in the research to understand phenomena or events in the context of a particular time (synchronic) and also over a span of time (diachronic). Here are the general steps that can be followed:

1. Identify the Research Theme: Decide on a research theme or topic that you want to examine synchronically and diachronically. For example, you may want to examine the evolution of architectural patterns of rural houses in one region over time..

2. Data Collection: Collect relevant data for your research. This can include images, historical records, interviews with locals, archival documents, and other sources that can provide insights into the architecture of a country house in the context of time.
3. Synchronic Analysis: Using a synchronic approach, the analysis focuses on the architectural picture of a country house at one specific point in time. Identify the characteristics, patterns, and trends that emerged in the design and structure of the house in your chosen time period.
4. Diachronic Analysis: Using a diachronic approach, analyses focus on changes and developments in rural house architecture over time. Compare data from different time periods to identify design evolution, cultural influences, technology, or other factors that influenced the changes.
5. Interpretation and Conclusion: After conducting the synchronic and diachronic analyses, interpret your findings. Discuss how changes in country house architecture reflect changes in society, culture or the environment through time. Draw conclusions about your findings and suggestions for future research or action.
6. Presentation and Publication: Present your research results in a clear and compelling manner through a research report, presentation, or scientific publication. Share your findings with the scientific community and the public who may be interested in the topic you are researching.

## In Data Collection

Data collection is divided into two parts:

### 1. Primary Data Collection

Primary data is obtained from direct observation by conducting interviews with historians of the city of Bandung, the management of the Bandung Great Mosque and merchants who have long been selling in the Bandung Great Mosque trading area.

### 2. Secondary Data Collection

Secondary data is obtained from the results of literature searches of similar journal publications, books related to the history of the city of Bandung, books related to the history of the Bandung Great Mosque which are critically analysed and draw conclusions according to the diachronic synchronic approach.

## DISCUSSION

The Great Mosque of Bandung underwent changes up to eight times. Changes in the shape and facade of the Bandung Great Mosque after conducting this research were seen as coming from the policies of the ruler or leader in that era. Government policies in the interests of the time such as the holding of the Asia-Africa conference and seeing the phenomena of rapid population growth so that the capacity and needs of the Bandung Great Mosque also changed and increased its function and area.

In 1812-1875 the Bandung Great Mosque which paid attention to social factors so that it had a traditional local architectural style. Undergoing changes into a mosque with brick material



with aspects of comfort and strength to protect worshipers or the people who use it.

In 1900 the Bandung Great Mosque represented more in the addition of facilities, such as the addition of pawestran (terraces on the left and right sides), mihrab, drum, water pool, but at that time the minaret had not been added.

In 1955 along with the Asian-African conference, made a very big change to the Mosque with the demolition to expand the worship area to accommodate worshipers or users who came from the Asian-African conference participants.

In 1967 Masjid Agung Bandung added. Facilities such as religious education facilities, polyclinic areas and community activity centres, so that the Mosque is increasingly visited.

In 2001 the Mosque built twin minarets that function as important building markers as the centre of community activity not only for diversity, calling to prayer, but to commercial interests, telecommunications to become a tourist destination with the grandeur of the Mosque. So that the economic activities of the community can run well in the Mosque area or the city centre of Bandung, namely the Bandung city square as a mosque park area.

## CONCLUSION

The history of the transformation of the Bandung Great Mosque into the Bandung Grand Mosque, West Java, is inseparable from the important role of the government as the leader at that time, namely the Dutch East Indies and Indonesia as policy controllers and the Mosque architects themselves (Soejarno and MacLaine Pont) as the main actors in the design of the Mosque. The Bandung Great Mosque, which was originally a traditional style of the local community and a relic of the Mataram kingdom, was converted into a modern architectural style mosque with a touch of Middle Eastern style architecture. This was done with the aim of interests in his era such as important event activities and accommodating users or worshipers with a large enough capacity.

The history of changes in the face and facade of the Bandung Great Mosque is a documentation of changes from time to time that occurred at the Bandung Great Mosque. Changes to the Bandung Great Mosque not only change the face of the Mosque but also the identity of the face of the city of Bandung and the concept of the Bandung city order space at that time until now. Changing its traditional face into a modern one that also changes the face of the city of Bandung which was once characterised by the traditional Parahyangan Priangan to become more modern as the capital of the West Java province.

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