

# Development of Mosque Architecture in Islamic Civilization and Its Context in Indonesia

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## Abstract:

The mosque is a place to worship Allah SWT. Mosques have an important meaning for Muslims because they have a long history and are inseparable from the development of Muslim civilization. As a religious building, the mosque is a representation of the Muslim community that gave birth to and prospered it. Mosques evolve and develop dynamically along with the growth and development of culture in society, presenting two sides of the coin. On the one hand, this dynamic encourages the growth and adaptation of mosques to social and cultural changes. But on the other hand, it presents a problem in understanding the history of the mosque as a whole. The evolution of the mosque also opens up opportunities for deeper exploration of the mosque in order to understand history. By analyzing the development of mosques from various aspects, such as architecture, culture and social roles, we can gain a deeper understanding of the changes and development of mosques in various historical periods in the world and in Indonesia.

**Keywords:** historical development; Islamic culture; religious building; social role.

## INTRODUCTION

Based on its historical growth, the mosque is one of the highest achievements of Islamic art and culture in the field of architecture. Its beautiful designs reflect extraordinary knowledge and skills and are proof of the progress of Islamic civilization at that time. Apart from being a place of worship, the mosque is also a gathering place for various arts and culture, including music, spatial arts, fine arts and decorative arts. Mosques are architectural works that are continuously built, used and passed down from generation to generation by Muslims. Mosques are also living cultural activities and products, so they continue to develop and change along with the development of society. The following analysis will show the dynamics of development and changes in mosque architecture in Islamic civilization (Fikriyati, 2023).

Understanding mosques is not only limited to their function as places of worship but also as social instruments that have an important role in the lives of Muslims. Its existence is a manifestation of the people's aspirations to have a strategic and multifunctional place of worship (Supriyadi et al., 2023). Therefore, mosque construction needs to be carried out optimally, both in terms of the physical building and activities that make it prosperous. Mosques play quite an important role in Islamic history. During the time of the Prophet SAW and afterward, mosques became

multidimensional centers that housed various aspects of Muslim life, including government, politics, economics, social, education, justice and military.

Basically, in the Al-Quran, many verses discuss mosques, one of which is in QS At-Taubah: 18, which means: "The only ones who prosper the mosques of God are those who believe in God and the Last Day, and continue to pray, pay zakat and do not fear (anyone) other than God; then they are the people who are expected to be included in the group of people guided person (Ekaviana et al., 2021)."

This verse shows that the mosque building is a symbol of faith, and only believers can prosper in it. So, a mosque that is not prosperous and quiet reflects the faith of the people in its environment. Mosques during the Prophet's time were relatively simple, but even though they were simple, mosques could carry out various tasks and roles. Most of the Prophet's life was spent in the mosque environment. Apart from staying there, he also often stays inside the mosque if there are no important activities that require him to leave. As head of government, the Prophet Muhammad SAW did not have a palace like modern-day officials; on the contrary, he managed the administration and organized Muslims together with his friends in the mosque (Fernando et al., 2022).

During the time of the Companions, the duties and roles of the mosque carried out by the Prophet Muhammad SAW were continued by the Companions. There are slight changes to the physical nature of the mosque as the number of Muslims increases. During the reign of Umar bin Khattab, there was a separation between education and religion; a special room was created for education (Nasution & bin Ibrahim Ibrahim, 2023). Apart from that, the function and role of the mosque have not changed or shifted, running as it did during the time of the Prophet. During the Umayyad and Abbasid periods, the function and role of mosques decreased. The mosque is no longer used as a center for Muslim activities. This was caused by the construction of palaces which functioned as the center of government, and mosques were only used for religious activities. Since then, there have been changes and shifts in the function and role of mosques. The mosque building was built magnificently, but its role and function did not run as optimally as during the time of the Prophet and his companions.

## METHOD

The type of research used is qualitative, using descriptive-analytical research methods, namely a research method that describes data systematically and factually. The results of the data description are then analyzed to obtain conclusions (Takasaki et al., 1981). The reasoning in this research uses inductive reasoning, namely reasoning that moves specifically and then draws general conclusions based on observations and conclusions so that empirical generalizations are formed (Sukendar & Simanjuntak, 1999). Meanwhile, data collection includes literature study in the form of literature, articles and documentation. The aspect discussed in this article is the changes and development of mosque architecture in Islamic civilization. This data is used to describe the history of mosque architecture in Islamic civilization and culture, which includes optimizing mosques to empower Muslims, the role of mosques in building religious-spiritualistic, spiritually and physically healthy people, and the process of developing mosque architecture in the world and in Indonesia.

## RESULTS AND DISCUSSION

### Mosques in Islamic History

Throughout history, mosques as places of worship for Muslims have experienced quite significant architectural transformations. The evolution of mosques was influenced by complex culture and Islamic developments. Mosques during the time of the Prophet Muhammad SAW had simple structures, made from natural materials such as clay and bricks. The shape reflects simplicity and functionality (Petrucci, 2023). Along with the expansion of Islam, the Islamic religion increasingly came into contact with other cultures. This contact with other cultures not only influenced Islam in its religious teachings but also influenced its architecture. Cultural influences can be seen in mosque design, such as the use of building materials, decorations and ornaments (Azzaari, 2021). The heyday of Islam gave birth to magnificent mosques with beautiful and innovative designs.

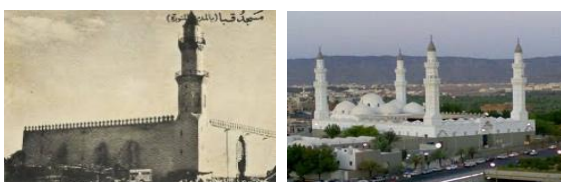
Considering its strategic role, mosques must be as prosperous as possible, both in terms of physical structure and prosperity activities. Mosques were the focal point of Muslim activities during the time of the Prophet Muhammad SAW or later (Filah & Junengsih, 2023). Mosque institutions discuss and resolve government issues, such as ideology, politics, economics, social, justice and military. During the time of Rasulullah SAW, the role and function of mosques could be formulated as follows:

1. Place of worship: The word "mosque" comes from Arabic "*sajada-yasjudu*," which means to humble oneself, worship, or prostrate. Thus, the mosque functions primarily as a place of prayer, or *dhikr*, to Allah SWT.
2. Rendezvous: The role of the mosque as a regular meeting place for the Prophet Muhammad SAW and his companions. This function went beyond just a place of worship and transformed the mosque into the epicenter of interaction and consolidation of Muslims in the early days of the prophethood.
3. A place for deliberation: Apart from being a place of worship, mosques have an important role in the social life of Muslims, namely as a forum for deliberation. Mosques are public spaces where various parties gather to discuss and resolve various problems, both on an individual, community and wider society scale.
4. Shelter: The mosque functions as a refuge where the Prophet Muhammad SAW and his companions offer protection and security to someone who enters the environment. This function is rooted in the values of justice and goodness in Islam.
5. Place of social activities: During the time of Rasulullah SAW and his companions, mosques acted as centers of social activity, becoming a forum for collecting and distributing zakat, philanthropy, and alms (ZIS) to help the welfare of Muslims in need. The management of ZIS in mosques during the time of Rasulullah SAW and his companions is an ideal example of how mosques can help realize social justice and improve the welfare of Muslims.
6. A place for treating sick people: During the time of the Prophet, the mosque also functioned as a facility for caring for the sick and for the treatment of war troops.
7. Place for training and organizing war strategies: Mosques during the time of the Prophet Muhammad SAW also functioned as war training centers, not only focusing on physical training but also on forming the character of soldiers based on Islamic values. This dual role shows how Islam integrates spiritual and practical aspects of life, and how mosques play an important role in building strong and resilient Muslims.
8. Places of preaching and madrassas: The Prophet made mosques centers of da'wah and madrassas, which played an important role in education and the spread of Islam. This role shows how the mosque is a holistic forum for the development of Muslims and the development of Islamic civilization (Tandos, 2024).

In the realm of Islamic architecture, there are unique aesthetic rules. This rule not only influences the function of the mosque as a place of worship but also embodies Islamic theological and spiritual values (Mirjalili & Rahmani, 2023). One of them is the prohibition on the representation of living creature figures inside and outside mosque buildings. This prohibition originates from the interpretation of the hadith of the Prophet Muhammad SAW which prohibits depictions of living creatures (Nasir et al., 2022). This is based on the principle of monotheism, namely the Oneness of God, and avoids the practice of idol worship and the absence of figurative in order to encourage focus and spiritual awareness of the congregation in worship. The use of calligraphy of verses from the Koran, Asmaul Husna (the beautiful names of Allah), and religious poetry are figurative substitutes (Peels, 2024). Calligraphy serves as a reminder of the glory of God and the teachings of Islam. Complex geometric ornaments reflect the majesty and order of God's creation; these motifs also have certain symbolic meanings, such as the eight-pointed star, which represents the Qibla. The interwoven floral motifs are done in detail and elegantly, symbolizing Islamic art, which is abstract and transcendent. Arabesques suggest the natural beauty of God's creation without violating figurative prohibitions (Zahra & Shahir, 2022).

Islamic architecture in mosque buildings continues to develop. Mosque architecture is influenced by Byzantine (Roman) and Sassanid (Persian/Iranian) styles. The use of domes, arches, mosaics and relief carvings all indicate the Byzantine architectural style. Meanwhile, the use of more complicated decorations, such as calligraphy and geometric patterns, shows the Sassani architectural style, where the mosque also has a courtyard. Later, Islamic architecture also included Moorish architectural styles. The mixture of cultures can be seen from the use of domes on the roof, where initially, the mosque used a flat roof and then developed to use a dome. This dome was first used in the Dome of the Rock mosque in Jerusalem.

### The time of Prophet Muhammad SAW (Quba Mosque, 622M)



At the beginning of the preaching of Islam in Mecca, the Prophet Muhammad SAW, the first thing he did was to reorganize and develop a culture in the form of reason (a system of values and ideas) and behavior, namely by teaching faith, morals and worship. The existence of the Grand Mosque, which is very important for Muslims

because there is the Kaaba in the middle, means that the Prophet and his followers were unable to make maximum use of it because it was also used as a place for religious rituals by the local community. As a result, teachings regarding ritual places of worship, such as places of worship, receive less attention. At that time, the Prophet's struggle faced strong challenges from the Quraish infidels in Mecca, so he and his companions migrated to Medina in 622 AD (1 AH). After arriving in Quba, the Prophet rested for four days and on the first day, he and his companions built a mosque known as the Quba Mosque (Aziz et al., 2021).

The Quba Mosque was originally a courtyard surrounded by fairly high walls, on the north side of which extends from east to west, a house of worship (usually called *al-maghata*) was built. At that time, the building was very simple, the pillars were made from date palm tree trunks and the roof was made from date palm fronds mixed with clay (Said, 2020). The pulpit is made from pieces of date palm tree trunks that are laid down and stacked on top of each other. The Prophet made the Qibla sign, as a guide to the direction of prayer, using stone materials obtained from the people of Quba. Even though its shape is very simple, the Quba mosque is an early example of the basic form of the mosque style built by later Muslims (Omer, 2024). Consists of a rectangular room surrounded by walls and a prayer porch to the north. A well for ablution is located in the middle of the open courtyard in the mosque area. The Quba Mosque has undergone several repairs. Today the walls are made of stone, domed and have towers and have been richly decorated, with magnificent stone and wooden columns. Although the ornaments and materials used have changed significantly, the initial plan has not changed (Putri & Ferianto, 2023).

#### The time of Khulafa al-Rashidin (Masjid Kufa, Iraq, 632 - 661 AD)



After the Prophet Muhammad died, Muslims were led by caliphs consisting of the Prophet's companions, especially four caliphs known as Rightly Guided Caliphs, they were: Abu Bakar ash-Sidiq, Umar bin Khattab, Usman bin Affan, and Ali bin Abu Talib. During the time of Rightly Guided Caliphs, there were not many mosques that functioned as places of worship, because their main struggle was focused on practicing and spreading the teachings of Islam taught by the Prophet. Mosques were initially built in a functional form, but during the time of the third and fourth caliphs, these mosques began to be beautified and beautified. The mosque still uses its original plan pattern, namely a rectangular shape, with high walls inside which there are *shaan* and *liwan* (Samdani, 2024).

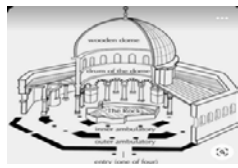
During the reign of Caliph Umar, there was an effort to rebuild the Grand Mosque in Mecca, but it was still in a simple and functional form. In addition, Caliph Umar (637 AD) built the unique Kuffah Mosque. This mosque is not surrounded by a high stone/clay wall but is surrounded by a pool of water. His *liwan* (place of prayer) is made of marble which is said to come from the Persian Kingdom. The Bani Muawiyah/Umayyad caliphs (661-680 AD) then renovated this mosque by adding additional buildings in the form of *riwaqs* (porticoes) around the *shaan* (courtyard) and the boundary wall in the form of a pool was replaced with a perimeter wall (Fakhrurrazi, 2020).

#### The Umayyad Caliphates (661-750 AD)



During the Umayyad era (661-750 AD), the democratic system of government was largely abandoned and turned into an Islamic kingdom, although its leaders still used the title caliph. The center of government was no longer in Kufa (Iraq) or Medina but was moved to Damascus (Damascus) in Syria.

During the reign of Caliph Al-Walid bin Abdul-Malik, the influence of his caliphate was very broad, namely to the west to Spain and, to the south to France, to the east to India and Samarkand. Seeing the splendor of Christian and Roman buildings, his enthusiasm was inspired to build a magnificent mosque for Muslims (Karim, 2021). So, in 706 AD, the Umayyad Mosque was built by the architect Abu Ubaidah bin Jarrah. It is one of the oldest and largest mosques in the world, and this mosque is considered the fourth holiest place in Islam. Umayyad mosques had *shaan*, *riwaqs* and *liwan*. This building was originally a Roman place of worship, built in 64 BC, a place to worship the god Jupiter. Then, during the conquest of Damascus in 634 AD, this complex contained a Roman Catholic Basilica dedicated to St John and a Mausala/prayer room for Muslims. Then, this building was converted into a mosque by the architect Abu Ubaidah bin Jarrah (Dewi & Sefrianti, 2024).



As-Shakhrah Dome Mosque (Dome of the Rock) in Jerusalem is believed to have been built during the leadership of caliph Abdul-Malik (685-688 AD), together with his son Al-Walid in 687 AD and completed in 691 AD. This mosque is located in the al-Aqsa mosque complex. Al-Aqsa Mosque has a very long history. In this mosque, there is a foundation stone measuring 18x12 meters with a height of 1.8 meters. This place is considered a holy place by Christian Jews and Muslims. For Jews, the Foundation Stone is believed to be the place where Abraham would give his son Isaac as a sacrifice to Akkal (Genesis 22:1-14). It is believed to be the site of the third and final Temple to be erected. Meanwhile, according to Muslims, the foundation stone is believed to be the place where the Prophet Muhammad first began his ascension to the sky during Isra-Mi'raj (Kusky et al., 2021).

The architecture and mosaics of the As-Sakhrah mosque follow the pattern of Roman church and palace buildings. The structure of the building is octagonal, with a dome diameter of around 20 meters. However, at that time, the mosque was in the form of an open dome without walls. The dome shape began to be widely used after Constantinople was defeated by the Ottoman Empire (Cytryn-Silverman, 2020). In general, the form of mosque buildings during the time of the Umayyad caliphs still used the As-Sakhrah Dome mosque pattern with the characteristics of having: shaan (court/yard), riwaqs, liwan with surrounding walls and having one dome near the Mihrab. The structural system also continues to use a niche form made from beautifully plastered rock formations (arch/vault construction), enriched with decorative ornaments with geometric patterns or plant motifs. Apart from that, at that time, there was a maksurah, which was a box-shaped room with a transparent fence or trellis. This room is specifically intended for officials during prayer times. One or more maksurah may exist in one mosque; their function is to protect the caliph and governor from unexpected enemy attacks (Kelfoun et al., 2021).

### Abbasid Caliphates (750 – 1258 AD)



The Abbasid Caliphate, which ruled for more than five centuries, has made many positive contributions to Islamic science and civilization. In the progress of social and cultural knowledge that existed in the Abbasid Caliphate was the art of building and architecture, both for palaces, mosques, city buildings and so on. Architectural art is used in the construction of palaces and cities such as Baghdad, Samara, and so on. Progress also occurred in the fields of literature, language and music. During this time, famous writers and cultural figures were born, such as Abu Nawas, Abu Atahiyah, Al Mutanabby, Abdullah bin Muqaffa, and others. Meanwhile, famous figures in the field of music whose works are still used are Yunus bin Sulaiman, Khalid bin Ahmad, Al Farabi (creator of music theory), and others. Apart from that, progress has also occurred in the field of education (Abadi, 2024).

One of the most famous mosques in Islamic history is the Great Mosque of Cordoba in Spain. Cordoba Mosque was once a cathedral named Visigoth St. Vincent. In 784 AD, the cathedral was converted into a mosque under the leadership of Abdul Ar-Rahman I. The mosque continued to undergo renovations during the reign of Abdul Ar-Rahman II, and at that time, the minaret began to be built. During the reign of Al-Hakam II, the mosque was again renovated to make it large and a mihrab began to be built. The last renovation was carried out during the time of Al-Mansur Ibn Abi Aamir in 987 AD by building a connection with the palace (Amnesti & Rofiq, 2021). The Cordoba Mosque is a monumental building in Moorish architectural style. This Moorish architectural style mosque is very striking with its decorated arched interior. The Cordoba Mosque is 175 meters long from north to south and 134 meters wide from east to west. On the south side, you can see 19 bronze-plated doors with amazing decorations and ornaments. Meanwhile, the middle door is covered with gold plates. The tower is 40 cubits high on carved wooden beams and is supported by 1293 pillars made of various types of marble with a chessboard pattern. Every gate in the mosque has red bricks and white stone. The combination of these stone elements creates a stunning decoration. The Moorish architectural style greatly influenced architectural art in Spain. The wall decorations are decorated with floral elements and inscriptions from the Koran in the form of chalk carvings, glass, marble and gold mosaics (Rofiq, 2022).

In the Cordoba mosque, apart from worship activities, mosque activities are also used for Sharia court activities, education and so on. The Cordoba mosque library is not only visited by Muslims but also non-Muslims. One of its alumni is the highest leader of the Catholic religion, Pope Sylvester II, who studied mathematics. The Cordoba Mosque has produced great scholars and scientists who will be remembered throughout time. Some of them: Ibn Rushd (*fiqh* expert, philosopher, doctor), Al-Qurtubi (tafsir expert), Ibn Hazm (*fiqh* expert, writer, expert in comparative religious studies), Ibn Bajah (mathematician), Al Ghafiqi (botanist), Ibn Tufayl (medical expert, philosopher), and others (Amnesti & Rofiq, 2021).

The Great Mosque of Cordoba has been the center of Islam in Andalusia for three centuries. Cordoba, which is the center of Islamic government in Spain, makes the Cordoba mosque the center of government and citizen activities. The mosque was again turned into a cathedral during the Christian conquest in the 16th century until now. The center of the mosque turns into the main altar and choir area. The calligraphy of Al-Quran verses on the walls of the mihrab is still maintained, even though it has been turned into a cathedral. UNESCO, on December 15, 1994 designated the Cordoba Mosque as one of the most historic and important heritage sites in the world (Rofiq, 2022).

### Development of Mosque Architecture in Indonesia

According to historical records, Islam entered Indonesia through long-standing trade relations. During the 13th and 16th centuries, Islam gradually spread to Java. The propagators of Islam in Java, such as the Wali Songo, were famous for their tolerance of local culture and traditions. A peaceful and adaptive approach to da'wah through local culture, such as the use of Javanese *wayang* (shadow puppet) and songs, facilitates the acceptance of Islam by the community (Bistara & Mokodenseho, 2024). The mixing of Hindu-Buddhist and Islamic norms occurred naturally over a long period. Cultural acculturation produced a unique style of Islam in Java, with characteristics of tolerance and plurality. Javanese mosque architecture also shows a blend of Hindu-Buddhist and Islamic styles. Islam is not only a religion but also an integral part of Javanese culture and identity (Islami & Sani, 2023).



The beginning of the 15th century marked a shift in socio-political power in the archipelago. Islam, brought by traders and ulama, began to dominate the political sphere, especially on the island of Java. Majapahit's glory faded, replaced by the Sultanate of Demak, which received strong support from the Wali Songo (Harper, 2013). Mosques, as centers of religious and social activities, have become a new symbol at this moment, representing a new Islamic political power with a new identity and order, clear evidence of the manifestation of Islam in architecture. The spread of Islam in Java took place peacefully, resulting in cultural acculturation that was realized within a typo-morphology mosque (a combination of Islamic elements and local traditions) in mosque architecture (Romdhoni, 2022). This can be seen by the fact that local people tend to absorb Islamic teachings and then assimilation occurs with the beliefs they adhere to. The Kudus Tower Mosque in

Central Java and the Sendang Duwur mosque (1559) in Lamongan, East Java, are examples of mosque architectural forms that have experienced cultural mixing (Supatmo & Syafii, 2020). The gates and towers of the Kudus Tower mosque resemble a Hindu temple (Candi Jago in East Java) more than a typical mosque's call to prayer tower, while the gates of the Sendang Duwur mosque in East Java are decorated with peacock and *garuda* ornaments. This phenomenon reflects the process of complementarity and intertwining between the two cultures (Supriyadi et al., 2023).

The architectural form of mosques in Java reflects the acculturation of Islamic culture with local traditions. This also refutes the Western opinion that Islam entered the countries that adhere to it through violence, destruction and bloody battles. However, the spread of Islam in Java did not escape the great conflict with the Majapahit Kingdom and its Hindu-Buddhist civilization, even the mystical and historical aspects are still felt today. Eclecticism (a mix of different cultural elements) and syncretism emerged as options to overcome this confrontation. Syncretism and eclecticism are smart strategies to spread Islam peacefully and easily accepted. This approach avoids radical culture shock. Thus, the dynamics of Islam in adapting to local cultural patterns and traditions in the archipelago produce wide and high-quality architectural morphological diversity (Behnken, 2023).

Studies on the relationship between eclecticism, syncretism and adaptation of mosque architecture to syncretism in worship rituals have not yet been carried out much. However, several examples show a correlation

between the two. However, according to a saying in the Cirebon Chronicle, Javanese people are not required to build towers like Arabs. The explanation was that the common man (*muezzin*) could not be higher than the king. This will cause bad consequences. For modernist Muslims, this is considered heresy because it mixes religious rules with feudal hierarchy and myth. In religion, it is explained that all humans are basically equal before God; only the level of piety differentiates them (Dachlan, 2021). This difference in interpretation is one of the factors in the emergence of traditionalist and modernist currents in Islam in Indonesia. Therefore, the development of traditional and modern Islam can be understood, among other things, through the history of Islam and mosque architecture in Indonesia.

### Changes in Mosque Architecture: Traditional and Modern

The concepts of traditionality and modernity in this context do not refer to the typical concepts and identities of traditional or modern architecture, but rather to the nature or characteristics of traditionality and modernity in architecture. In addition, traditionality and modernity are not always black and white contrasts but indicate the most dominant characteristics inherent in an architectural form. Therefore, based on general theories and concepts, the following is an explanation of the nature and characteristics of architectural traditionality and modernity (Arifin, 2022). In this study, we analyze terminology related to traditionality and modernity in architecture, aiming to understand the characteristics and differences between traditional and modern architecture. Indicators of traditionality are characterized by terms such as syncretism, eclecticism, mysticism, symbolism, adherence to tradition and history, adherence to sources of legitimacy (taqlid to Kyai), designs without order (incremental) and a weak spirit of innovation. Meanwhile, the spirit of renewal, rationality, criticism, a-historicalism, anti-symbols, multidimensional ideas and loyalty to order are categorized as indicators of modernity. Characteristics of traditionality and modernity in the architectural form of the mosque, will be described below (Radwan, 2020).

#### 1. Traditional Mosque



When compared with the architecture of historic mosques in other Islamic cultures, ancient/traditional mosques in Indonesia are very simple. As a result, its existence has received little attention in general literature discussing Islamic architecture throughout the world. The beauty of architecture in the past (before Islam entered

Indonesia) can be seen in sacred buildings such as Borobudur Temple and Prambanan Temple. This phenomenon is very interesting to research, because it is assumed that the design of mosques in a location/region is often influenced by local conditions, or in other words, by the architecture that developed in that location before the arrival of Islam (Sook, 2023).

The basic form of mosque architecture reflects the difference between traditionality and modernity. Traditional mosques generally have a square/rectilinear plan with a porch at the front. The main part is square inside, usually supported by four columns (*sakaguru*). The presence of columns may have been replaced with other elements, but the symbolic idiom is still maintained in traditional mosques. In contrast, modern mosques have a basic form that is a-historical and is not tied to a particular form, but is based on function and needs (Zuliana et al., 2023). Traditional mosque architecture in Java is a unique blend of syncretism, eclecticism and symbolism of form. This combination produces typical traditional Javanese mosques, with their own characteristics. According to C.F. Pijper (1992:24), Indonesia has a distinctive mosque architecture that differentiates it from mosques in other countries (Burhani, 2013). This type of Indonesian mosque developed on the island of Java, and is known as the Javanese type mosque. The typical characteristics of Javanese type mosques are as follows:

- a. The foundation of the building is square, solid (massive) and rather high
- b. The roof of the building is in the shape of a tumpeng or stack, the smaller the roof goes up. Usually the number of tumpeng roofs is always odd, namely three or five
- c. The plan or shape of the mosque is rectangular, has an additional room to the west or southwest, which is used as a mihrab
- d. Using wood material
- e. In traditional/ancient mosque buildings, the front or side has a porch
- f. The surrounding yard is limited by a wall, with a front door called a gate.
- g. Ancient mosques were generally built to the west of the square (Burhani, 2013).

## 2. Modern Mosque

Currently, mosque architecture has undergone many changes. This can be seen from the design of the mosque's domes and minarets, which have evolved by combining modern elements with past architectural styles. For example, the dome of Dubai's Jumeirah Mosque combines modern elements with the typical Cairo Qaitbay style. This combination produces a contemporary and very artistic dome design (Seggerman, 2024). In Indonesia, mosque minarets are important symbols that represent Islamic identity and values. Its existence is inseparable from the mosque, functioning as a place for the call to prayer. The function of the mosque tower is not only as a place for the call to prayer but also has an aesthetic function, beautifying the architecture of the mosque and becoming a prominent landmark in the surrounding area. The shapes and designs of mosque towers in Indonesia are varied, reflecting the richness of local culture and traditions. The construction of mosque towers in Indonesia is closely related to the process of Islamization and the development of Islamic civilization in the archipelago. The tower is a symbol of the majesty of Islam, as well as a marker of the mosque's existence as a center for religious activities and the Muslim community. According to Creswell, from an Islamic architecture point of view, traces of the first minaret in the Islamic world were found in Damascus in 673 AD. The minaret was first erected next to a mosque about 41 years after the death of the Prophet Muhammad SAW (Burhani, 2013).

Historical records show that mosque domes and minarets are important symbols that complement each other. The dome, symbolizing the majesty of God, covers the main prayer hall, while the minaret, as a symbol of the spread of Islam, transmits the call to prayer to all corners. However, along with the times and the influence of modernization, mosque architecture in Indonesia has undergone a significant transformation. Cultural adaptation and architectural modernization also color modern mosque designs, which often abandon the use of traditional domes and minarets (Seggerman, 2024). This phenomenon is clearly visible in new mosques erected in the modern era. The shapes and designs are increasingly diverse, reflecting a combination of contemporary architectural styles with local cultural elements. The use of domes and towers is no longer a necessity, replaced by innovative and modern designs.

### *Masjid Al-Irsyad*



Al Irsyad Mosque in Kota Baru Parahyangan, Padalarang, Bandung, is one of the mosques which is a well-known religious tourism destination in West Java. The unique architecture that adopts the style of the Grand Mosque and the Kaaba is the main attraction for visitors. The cube or rectangular shape with a hollow facade on the wall depicting the two sentences of the shahada presents an architectural aesthetic that is charming and full of meaning (Maulidin & Nurliansyah, 2023). The concept of "green mosque" that he promotes is also an added value that deserves thumbs up. The large number of open spaces inside the mosque allows for optimal air circulation, so the room feels cool and comfortable. This is in line with the principles of green architecture which prioritizes sustainability and environmental sustainability. The Al Irsyad Mosque was founded in 2010 with the idea of Ridwan Kamil, a famous Indonesian architect. Its innovative and meaningful design is proof of a harmonious combination of architectural aesthetics, religious values and concern for the environment. Al Irsyad Mosque is an example of a modern mosque that combines architectural aesthetics, religious values and concern for the environment. Its uniqueness makes it an interesting and inspiring religious tourism destination (Andiyan & Firmansyah, 2022).

### *West Sumatra Grand Mosque*



The Grand Mosque of West Sumatra, located in Padang, is the embodiment of modern architecture inspired by the rich culture of Minangkabau. Its unique shape and full of meaning makes it an important religious symbol and cultural identity for the people of West Sumatra.

This mosque follows the Minangkabau architectural typology with the characteristic Gonjong-shaped building. The Gonjong roof which resembles buffalo horns is the symbol of a typical Minangkabau house, the Rumah Gadang. The outer walls of the mosque are decorated with typical Minang carvings combined with calligraphy of holy verses from the Koran. This combination shows harmonization between local culture and Islamic values. The shape of the mosque's roof also has a symbolic meaning which refers to the event of the laying of the Black Stone at the Kaaba. The four corners of the roof represent four tribal representatives in Mecca who lifted the cloth to carry the Black Stone. The mosque has a tower



85 meters high which visitors can climb to a height of 44 meters using an elevator. From the top of the tower, visitors can enjoy a beautiful panorama of the city of Padang (Imamuddin & Isnaniah, 2024).

The Grand Mosque of West Sumatra is a very inspiring example of the combination of modern architecture and local culture. Its unique shape, rich ornamentation and symbolic meaning make it a sacred and beautiful building, a symbol of identity for the people of West Sumatra. Founded in 2014 and designed by renowned architect, Rizal Muslimin. This mosque is proof that modern architecture can be inspired by local culture and religious values (Adriani et al., 2022).

#### *Tubaba 99 Light Mosque*



The 99 Cahaya Tubaba Mosque, located in Tulang Bawang Bawah Regency, Lampung, is a unique example of a combination of contemporary architecture and Islamic meaning. Contemporary architectural styles inspire the design of this mosque with unusual shapes. This is different from most mosques which have characteristics of traditional Islamic architecture. Even though the exterior is modern, the interior of this mosque is full of Islamic meaning. The ceiling of the mosque is decorated with calligraphy of 99 Asmaul Husna, the beautiful names of Allah SWT. It is called 99 Lights because of the writing of 99 Asmaul Husna on the ceiling of the mosque. The height of the mosque reaches 30 meters, symbolizing the 30 juz in the Koran. This building is supported by 114 concrete pillars, which represent the 114 letters in the Koran. The 99 Cahaya Tubaba Mosque stands in the middle of a lake in the Islamic Center complex, its beautiful and quiet location provides an atmosphere conducive to worship. This mosque was designed by Andra Matin, a well-known architect in Indonesia and was inaugurated in 2016. The 99 Cahaya Tubaba Mosque shows that modern architecture can be combined with Islamic meaning in a creative and inspiring way. Its unique design and full of meaning makes it an important building and a symbol of identity for the people of Tubaba, Lampung (Imamuddin & Isnaniah, 2024).

Mosques, as places of worship for Muslims, have a long and rich history in terms of architecture. In various parts of the world, mosques have developed in various styles, reflecting local culture and traditions. In several Asian and European countries, some mosques do not have domes, minarets, or even both. Examples include the Vali e Asr Mosque in Iran, the Shah Faisal Mosque in Islamabad in Pakistan, and the Contemporary Mosque in Australia (Anezza & Gunarto, 2023). The existence of these mosques shows the evolution of mosque architecture, which is not tied to traditional forms. The development of mosques in big cities shows a change in the 'image' of mosques, which are synonymous with domes and minarets. New forms that metaphorize culture and modernization are choices for creating iconic buildings. On the other hand, the current development of mosque architecture can also be interpreted as a return to the initial form of mosques during the time of the Prophet Muhammad. At that time, mosques did not have domes and minarets. The evolution of mosque architecture is still ongoing, showing the dynamics and creativity of Muslims giving birth to novelty and innovation in building places of worship. The shape of the mosque is no longer tied to tradition but adapts to developments in time and culture (Anggraini, 2022). The emergence of modern mosques without domes and minarets is proof that mosque architecture continues to develop and innovate, without abandoning its essential values.

## CONCLUSION

Mosques have a fundamental role in the development of Islamic culture and civilization. Not only as a place of worship, a prosperous mosque is always enlivened by various social activities, recitations, preaching, discussions and deepening knowledge, both religious and general. The beauty, splendor and cleanliness of mosque buildings is the dream of Muslims, but true prosperity is judged by the activities of the congregation. Congregational prayer is the main barometer, indicating the level of religiosity of the surrounding community. Furthermore, social activities, da'wah and education also enrich and enliven mosque life.

Mosque architecture continues to develop and reflects the dynamics of Islamic civilization. It is interesting to note that during the time of Rasulullah SAW, mosques had multidimensional functions, including worship, deliberation, protection and war strategy, government, and education. The modern era has brought significant changes in the role and function of mosques. In contrast to the time of Rasulullah SAW and his companions, where mosques were the center of Muslim activities, now their role has shifted. The main factor underlying this was the emergence of the palace as the center of government, replacing the role of the mosque, which previously had political and social functions.

The evolution of mosque architecture is the result of interactions between Islam and local culture. Mosques not only function as places of worship but also reflect the identity and culture of the Muslim community. Modern mosque architecture shows the dynamics and adaptability of Islam in a global context. The role of mosques in the lives of Muslims is experiencing a transformation in cultural behavior. In the modern era, mosques are no longer limited to places of worship but have developed into multidimensional centers that touch various aspects of life, including social, economic, educational and tourism.

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