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## ISLAMIC ARCHITECTURE APPROACH ON ISLAMIC ARTS GALLERY WONOSOBO

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### **ABSTRACT**

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*Islamic art is a form of beauty that Islam has in various forms such as writing, images, motion, sound, and others. With this Islamic art, beauty is able to deliver the servants of Muslims to their God. Wonosobo is one of the districts with a rich variety of Islamic arts, in addition to the fact that the majority of its citizens are Muslim, Wonosobo Regency is also a “santri” city that has many Islamic Education Institutions. From this Islamic Education Institute, several works of Islamic art were produced. To appreciate the works of Islamic art from the Wonosobo community and artists from students, Wonosobo Regency needs to have a building that is used as a forum for art appreciation. With the concept of Islamic architecture, this building is able to become the place intended to make this happen. Apart from being in accordance with building friends, namely Islamic buildings, the Islamic architectural approach will add to the beauty of this building. By using a descriptive analysis discussion to conduct a comparative study. Where later the form of the building will be adjusted to the approach as determined, namely Islamic Architecture.*

**Keywords :** *Islamic art, Gallery, Wonosobo*

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## 1. INTRODUCTION

Islamic art gallery is a building plan that serves as a place for artists to showcase their artworks about Islamic art to the public, that build by Islamic Architecture Approach. This building will function as a facility for Muslim residents in Central Java, especially Wonosobo for accommodate the history of the presence of Islam from ancient times, until it has developed until now.

In Islam religion, art is an activator of reason that can reach beyond what is behind the material. Every human being has the right to unleash their creativity such as art in reading Al-Qur'an, calligraphy art and others. Islamic art is an expression of the beauty of being from the Islamic viewpoint of nature, life and humans leading to the perfect encounter between truth and beauty.

Art is the result and talent of humans, humans and art cannot be separated, because art is the embodiment of the ideas and feelings of a person who is never separated from society and is raised through culture. Even before humans knew writing, art had become a part of their lives

Wonosobo City is one of the cities that does not have a suitable place to appreciate works of Islamic art from existing artists like gallery. This is because the community and government do not give more attention to the facilities needed to develop the potential of the nation's people in Islamic art.

Based on these conditions, Wonosobo city should have a place to appreciate and introduce more deeply about art as well as the value of Islamic art works. Moreover, Wonosobo is a city of santri, which at the same time 99.8% of its citizens are Muslims. That the majority of Wonosobo residents are immigrants and the original inhabitants of Wonosobo are Muslims. So, by these Islamic Art Gallery in Wonosobo, it will be able to provide the facilities that are actually needed by the Wonosobo residents who are predominantly Muslim. Islamic architecture approach can be used to expand the tourism attraction in Islamic Art Gallery in Wonosobo.

Islamic Art Gallery was built to collect various arts owned by Muslims in Central Java, especially Wonosobo. This gallery will accommodate various assets of Islamic cultural

heritage in the past, as well as works of art produced by Muslims today. As we all know, so many Islamic boarding schools in Wonosobo are able to increase the creativity of young people who are very likely to develop today. Or with the presence of almost 100% Muslims in Wonosobo, this is able to provide many possibilities that Wonosobo residents are able to preserve Islamic culture and arts. Islamic architectural approach is accordance with the building planning which is indeed Islamic building.

Islamic architecture has wide terminology, that are architecture based on values and teaching of Islam; architecture as a product of Islamic culture; architecture came from the region or state where religion of Islam was born; and architecture intended for worship of Muslims (Utamberta, 2008). Although Islamic architecture produces very diverse style, all of them have the same basic concept, that is 'manifestation of devotion or worship to Allah. Islamic values were very important philosophic component in this regard. After a long discussion with the expert in interpretation of Quran (Mufasssir), it can be concluded that Islamic architecture is the art and science to design the building or landscape with three main indicators, namely functionally (*hasan*), good (*thoyib*) and aesthetic (*jamil*) (Indrawati & et.al 2007).

Islamic architecture is a form of a combination of human culture and the process of one's self-servitude to God, who is in harmony with the relationship between humans, the environment and their Creator. Islamic architecture reveals complex geometric relationships, a hierarchy of forms and ornaments, and profound symbolic meanings. (Ekomadyo, 1999:6-12) Islamic architecture is one of the answers that can lead to the improvement of civilization. Islamic architecture contains the essence and values of Islam that can be applied without hindering the use of modern building technology as a means of expressing that essence.

Islamic architecture is an architecture whose functions, and to a lesser extent, forms, are inspired primarily by Islam. Islamic architecture is a framework for the implementation of Islam. It facilitates, fosters and stimulates the Muslims ibadah (worship)

activities, and these in turn account for every moment of their lives. Islamic architecture can only come into existence under the aegis of the Islamic perceptions of God, man, nature, life, death and the Hereafter. Thus, Islamic architecture provides the facilities and, at the same time, a physical places of the actualization of the Islamic message. Practically, Islamic architecture represents the religion of Islam that has been translated into reality at the hands of the Muslims. It also represents the identity of Islamic culture and civilization.

A comfortable building can be achieved by paying attention to the microclimate variables at its location (Hermawan et al, 2018a; 2017; 2020a). These variables can affect building design in terms of the planned building materials (Hermawan et al 2018b; 2020b; 2019). In addition, a prediction model of thermal comfort can be used for building design (Hermawan et al, 2014a). The uniqueness of a building needs to be emphasized by the use of local materials (Hermawan et al, 2014b; 2015; 2018c).

## 2. METHOD

Building by Islamic Architecture approach, the intent of this paper is to articulate the relationships between building design, Islamic culture, and human relationship with the environment and God so that we may experience the benefits of Islamic Architecture in our design applications. The paper presents a framework for Islamic design that is reflective of the human and god relationships most important in the built a building design that represents a building about the greatness of God.

## 3. RESULT AND DISCUSSION

The discussion is done by using descriptive method of analysis, that is by collecting, explaining, analyzing and concluding the data so that obtained a approach of planning and design program for subsequently used in the preparation of the program and the basic concepts of planning and design and using documentative method, that is by documenting data required relating to this planning and design.

The stages of writing as follows :

a. Data collection Phase :

- 1) Literature Studies Library study was conducted to obtain the theoretical foundation, design standard and planning and design policy through books, catalogs and other written materials that could be accountable.
  - 2) A Field Observation Study was conducted in urban areas to obtain location data as a basis for planning and development.
  - 3) The comparative study was conducted to unveil insights into the design of existing buildings in several areas as a discourse in the planning and construction of the Islamic Gallery Arts with Islamic Architecture Approach.
- b. Data Processing Phase :
- 1) Literature and data review to obtain a functional, contextual, technical, and performance approach Islamic Gallery Arts planning program design with Islamic Architecture Approach.
  - 2) The results of the analysis in the form of planning programs and basic concepts of designing Islamic Gallery Arts with Islamic Architecture Approach.

### Comparative Study

#### The Hasyim Asyari Nusantara Islamic Museum, Indonesia

The Hasyim Asyari National Islamic Museum or the so-called Nusantara Islamic Museum is an Islamic religious museum located in Kwaron Village, Cukir, Diwek, Jombang Regency, East Java. A pyramid-shaped building with a monument bearing inscriptions of 99 names of Allah is the face of Museum Islam Indonesia KH Hasyim Asy'ari in Cukir village, Jombang regency, East Java. The area where the museum stands was initially a parking lot for visitors of the resting place of the late president Abdurrahman "Gus Dur" Wahid.

From the outside, the museum's architecture is unique. It looks like a truncated pyramid or a rectangular pyramid. This museum has 3 floors and is in an area of 4.9 hectares. Of the three floors built, currently only the first floor is open to visitors. This museum displays information about how religion penetrated Indonesia through peace and acculturation.

Artifacts displayed at the museum are divided according to their origins, with sections for Sumatra, Java, Sulawesi, Kalimantan and eastern Indonesia. There also paintings of national heroes and ulema, particularly those affiliated with Nahdlatul Ulama and Muhammadiyah.

Among the artifacts on display at the museum are crown jewels and coats of arms of the archipelago's historic Islamic kingdoms, old books on fiqh (Islamic jurisprudence) and tasawuf (Sufism) and pottery that was found in Riau and carried by Middle Eastern and Indian merchants.

The museum welcomes donations and loans of goods with historical Islamic value from prominent figures or ulema of Islamic organizations. Its mission is to spread awareness that Indonesia adheres to Pancasila's five principles, which align with the values of prominent Islamic figures and nationalists alike.

The purpose of this building is to respect the services of ulama in Indonesia and as a center for information on the development of Islam. So, the museum store historical items and relics., starting from the beginning of converting to Islam to the era of struggle and the era of reform. To illustrate this history, the museum contains panels, pictures, sentences, and books about Islam. Everything is stored in the museum library. In addition, as the name implies, the museum also contains the relics of K.H. Hasyim Asy'ari.

One of them is an ornament in the form of Arabic calligraphy affixed to the lobby wall before entering the main room. The golden Arabic calligraphy ornament is a recitation of prayer beads, tahmid, and takbir. Each reading has 33 ornaments, so in total there are 99 ornaments of prayer beads, tahmid, and takbir calligraphy.

Entering the museum exhibition room, there are several collections of objects or artifacts, both original and duplicate, including bowls from China, inscriptions, crowns, palm trees, ancient books, flags of the Islamic kingdom in the archipelago, gamelan instruments, and so on. Apart from a collection of artifacts, the museum also displays pictures and brief narratives about the history of the entry of Islam in several islands in Indonesia

until the formation of Islamic kingdoms from Aceh to Maluku.

Room facilities of The Hasyim Asyari Nusantara Islamic Museum :

- a. Security Post
- b. Parking Area
- c. Reception Area
- d. Exhibition Area
- e. Seminar Area
- f. Islamic Library
- g. Education Area
- h. Conservation Area
- i. Preparation Area
- j. Administration Area
- k. WC/Toilet
- l. Mushola
- m. Food Court
- n. Support Area

### **Conclusion Of Comparative Study**

This comparative study will serve as a design reference for the Islamic Arts Gallery Wonosobo building design. Its because the function or building in question or to be built is the same as building. The National Islamic Mesueum building of Hasyim Asyari has a style that matches the Islamic Architecture approach that referred to in the Islamic Arts Gallery Wonosobo building design.

It can be concluded that the space requirements required are almost the same as in The Kh Hasyim Asyari Islamic Nasional Museum building. Those spaces are security area, parking area, reception area, exhibition area, seminar area, education area, conservation area, preparation area, administrasion area, WC/toilet, mushola, and support area.

## **4. CONCLUSION**

The approach method is intended as a reference in compiling the Program Platform Islamic Arts Gallery Wonosobo. With the approach method, it is expected that planning and design achieve optimal results in fulfilling functions, space requirements and aesthetics in the overall appearance of the architecture. Islamic architecture is an Islamic way of building as determined by sharia law, without limitation on the place and function of the building, but rather its Islamic character in relation to the design of forms and decorations. This definition is a definition that includes all types of buildings, not only

monuments or religious buildings (Saoud, 2002).

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