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Eclecticism on the masjid building (case study: Baiturrahman Great Masjid, Banda Aceh City)

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Abstract. In the Dutch colonial period, the glory of Aceh has been a shift, they were burned a kingdom of Aceh and building a new Aceh. The Baiturrahman Grand Mosque Banda Aceh city is the masterpiece of Dutch colonial architecture. From the results of previous research, according to experts, are the building of the Baiturrahman Grand Mosque using the eclecticism style, which is the collaboration of the best various architecture style? The purpose of the research is to find the eclecticism effect on the building of Baiturrahman Grand Mosque. The research method using a descriptive qualitative-comparative method, which is to describe the elements of the visual building and then compare with the approach of colonial architecture theory, Acehese architecture theory with Islamic architecture theory. From the results of the analysis of the visual elements on the building, it was found that the dominant Islamic architecture styles were was on the ornaments of the wall and the effect of colonial architecture style was on the symmetrical floor plans. The concluded that the combination of elements architecture style is eclecticism that effects the building of the Baiturrahman Grand Mosque.

1. Introduction

Acehnese civilization began in pre-Islamic times. The Acehnese used to adhere to Hinduism and Buddhist religions that brought by the traders from Chinese to Indian. The related to influence of Hinduism, and Buddhist kingdoms in the archipelago come along to the coloring of the long journey of Aceh. In the next year, Aceh entering the golden year, which is Tamaddun Islamic period, Aceh has got its glory. This period also gives a degree 'Seuramoe Mekkah' (Serambi Mekkah) that still attached until now. Like a wheel that keeps turning, Aceh also experiences a shift in the glory under the Dutch colonial. The Dutch colonial succeeded burning the kingdom of Aceh and then they building a new Aceh also erase and bury arrangement of Aceh glory. Therefore, the historical heritage of build that survives until now has the characteristics of Dutch colonial architecture.

The Baiturrahman grand mosque is one of the most famous historical buildings that the locations in the center city. The building is very popular with a style forms that have high artistic of value to become a landmark in Banda Aceh city.

In the long journey historical of the Baiturrahman grand mosque, at the original building in the Aceh sultanate period until it has has been burning during the Dutch colonial period at the time of



military aggression II and then it was rebuilt by the Dutch as an apology to the Acehnese. Because of the long historical journey this mosque, this mosque has become one of the mosques historic of in Indonesia who written in one of the book by Abdul Baqil Zein entitled "Historical Mosque in Indonesia."

The Baiturrahman grand mosque Banda Aceh city is currently the masterpiece of architecture in the Dutch colonial period. The Baiturrahman grand mosque is a mosque that has been building since the reign of Sultan Iskandar Muda (1607 – 1636). According to Hurgronje, this mosque building it has a square plan made of the wooden roof, while the shape of the roof is three-tiered pyramids with a menu roof (for the term roof model) with a wide range hip (without a tower) and the building is surrounded by several fortifications.

In the course of the story, the building of the Baiturrahman grand mosque was burned during the reign of Sultanah Nurul 'Alam (1677) and rebuilt with a different shape than before. Then during the Dutch colonial wars in Aceh, the Baiturrahman grand mosque was burned anymore by the Dutch. The fire event raises the anger of Acehnese. To reclaim the hearts of the Acehnese, the government rebuilt the Baiturrahman grand mosque with architecture with the different than before. This new mosque has a dome, and many adopt of style from colonial architecture.

According to Izziah, who dissected the architecture of Baiturrahman grand mosque in an S3 thesis entitled "Architecture and the Politics of Identity in Indonesia's Study of The Cultural History of Aceh," explain that the Baiturrahman grand mosque is the Mughal style. This style of architecture that the developing in India. This style appears at Taj Mahal which rebuilt in the period 1630-1653 by the Mughal Empire. Izziah also added that there was an influence Europe style on the Baiturrahman grand mosque building, but the Mughal style remained dominant. The Europe style at Baiturrahman grand mosque appears in the form of carved patterns and use of materials in the form of bricks and sturdy concrete construction.

In Indonesia, Tanudjaya explained that the rise of various Europe style in Indonesia during the Dutch colonial period was also followed by the mixing of Europe with traditional styles. The event especially occurred in the period 1970 - 1980 where many that mixed style buildings appeared in various cities in Indonesia. In the development, there are forces that the styles increasingly mixed with new elements.

Handinoto, explains the characteristics of the Dutch colonial architecture, in this case, can be seen in terms of periodization of the development of the architecture and can be viewed from various ornament elements that used by the colonial building. The characteristics architecture of the Dutch in 1800 - 1900 has the characteristics: symmetrical plans, one floor, and the roof closed by the shield. The other characters this style include: open, there are has a porch of pillars on the front and back, there are has a porch of pillars on columns (Greek style) that rise and there are levels and crowns above the porch and back.

B Loren states that eclecticism is the attitude of having ideas (concepts, beliefs, doctrines) from the various kinds of thoughts in the process of compiling own system. The principle of eclecticism can connect between the elements and elements of vernacular architecture that still heed the principles of future architecture.

The eclectic architecture gives the influences to the development of architecture in Indonesia, especially in big cities. The eclecticism style that enter and develops in Indonesia can also be seen in worship buildings through enter religion teachings. The mixture of styles it can be seen through a combination of religion elements, element cultural from which the building originated and adjustments to the local context.

Through this thesis will examine "The Effect of Eclecticism on the Baiturrahman grand mosque in Banda Aceh." This object was chosen based on previous research that has been done. Where the according to experts have researched the Baiturrahman grand mosque in Banda Aceh city, that the mosque is eclectic in style, mixing the best elements from various countries.

2. Metodology

This research uses descriptive analytical and comparative methods. The comparative method is the recording photos of research objects in the field by linking possibilities influence of architecture style around the object of the research. Besides, Harisah, Sastrosasmito and Hatmoko, "The analytical descriptive method was used as a tool point of view the Baiturrahman grand mosque building in Banda Aceh city from the aspect of display with the analysis are the roof, body and foot of buildings, with aligning or comparing it in the environment as a source appearance from roof, body and foot of buildings in the terms of the eclecticism theory." This descriptive method is principally same as the comparative method, only the approach is not to the field object but based on the Islamic is the approach architecture theory, traditional Acehnese architecture theory, and colonial architecture theory.

The steps taken by the researcher is about the influence of eclecticism on the building of the Baiturrahman grand mosque in Banda Aceh city, namely by looking at and observing the visual of the buildings directly on the building which is the case study in this research. The buildings are plans looks, building materials used, and construction system used.

The observation of visual characters includes the shape of the roof, exterior walls, door, and window. Documentation is performed by photographing the condition of the building and recording information and data obtained in the field. Literature studies are carried out by review the writings and various concepts and various theories relating to the development of the theory related to the influence eclecticism and the history of the building Baiturrahman grand mosque that the data can obtained to analyze the buildings.

Data analysis carried out in the influence of eclecticism on the Baiturrahman grand mosque building uses qualitative analysis. The method of descriptive analytical approach (exposure to conditions) using an explanation of the data from the object of the research that has obtained through the results of the field surveys. The results of the field survey will find the possible the effects of eclecticism on the building of the Baiturrahman grand mosque, both in terms of the shape of the building, ornaments, building materials and values that affect the structure of the building. Some aspects that will be analyzed using the method of description of this analysis are:

1. Identification of the character of Eclecticism and Eclecticism Architecture.
2. Form of Architecture of the Baiturrahman Grand Mosque in Banda Aceh city.

3. Results and Discussions

The Baiturrahman Grand Mosque building in Banda Aceh City began to be built in 1879 and completed in 1881. When completed, there was a rejection by the Acehnese because the plan was in the form of a cross (Figure 1).



Figure 1. Plan of the Baiturrahman Mosque by De Bruins which completed on December 27, 1881

Source : Arief, 2008

Arief also explained the floor plan designed by the Dutch architect, De Bruins, in the form of a cross with four equally large hands. The center is 12 x 12 m, while the length of the hands is 10 m.

The symmetry in the building of the Great Mosque of Baiturrahman adopted colonial architecture in the style of the Indische Empire Style, which was indeed developing at that time.

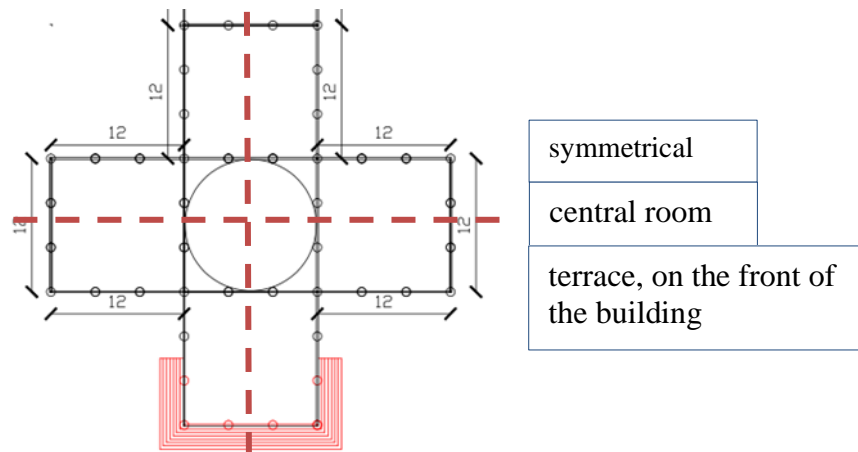


Figure 2. Plan of the Baiturrahman Mosque by De Bruins which completed on December 27, 1881

Source: Arief, 2008

In the study of Wihelmina (1994), the mosque's dome was reminiscent of a Mughal-style dome. But still, the Baiturrahman Grand Mosque also inherits the Moorish style that appears in the Alhambra and Cordoba Mosque. Moorish style is a style influenced by Islamic architecture, this style developed in the 8-15th century AD in the 7th century AD, Islam dominated the Kashmir, Persia, Arabian Peninsula, the northern coast of Africa, most of Spain and Portugal. At this time the architecture of the buildings is in the form of religious buildings and fortifications.

The main character of the Moorish-style building is a horseshoe-shaped arch - the use of interwoven and decorative arcs. Made of different materials, such as the use of alternating red and white brick materials (Figure 3). Whereas in religious buildings, generally mosques are built relatively low with a square plan. The main building divided into several rows of columns.

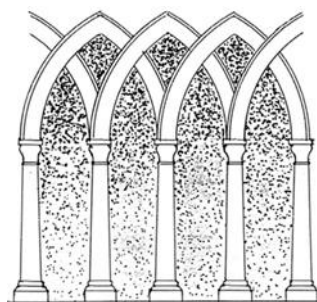


Figure 3. Horseshoe arc

Source: <https://atpic.wordpress.com/2010/07/26/pengaruh-islam-moor-abad-8-15-m/>

Arif (2008) also said that the onion archetype of the Baiturrahman Mosque not only follows the Taj Mahal in India but also looks like the dome of the Catholic church in Sussex, England, and other places. At each level, it is decorated miniature with a substation or cupola decorated with onion domes at its peak. This pattern shows the influence of Mughal Architecture that is wide developed in India.

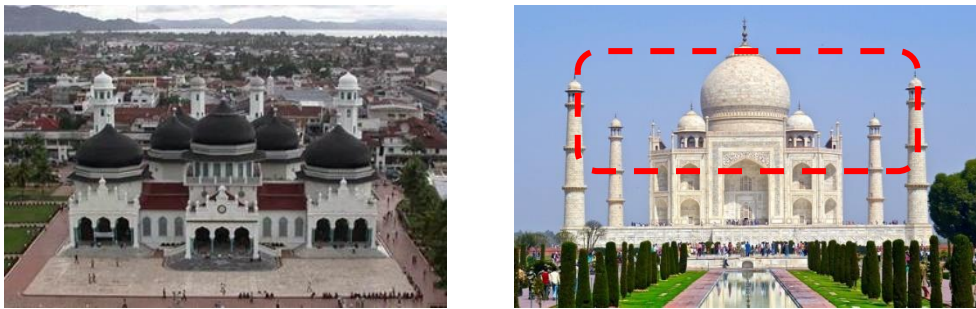


Figure 4. The Dome of the Baiturrahman Mosque that resembles the Taj Mahal in India
 Source: <https://www.eiseverywhere.com/ehome/exchangeindia/393606/>

The onion domes in the Baiturrahman Mosque building and the Taj Mahal only function as architectural, is not function as structural elements. As with the dome at the Roman Pantheon Temple which a function as a room, so that it can create a spacious and free space in the building. In the Baiturrahman Mosque building, the space formed inside the dome cannot be utilized to its full potential, and the big space created is not caused by a curved or dome structure.

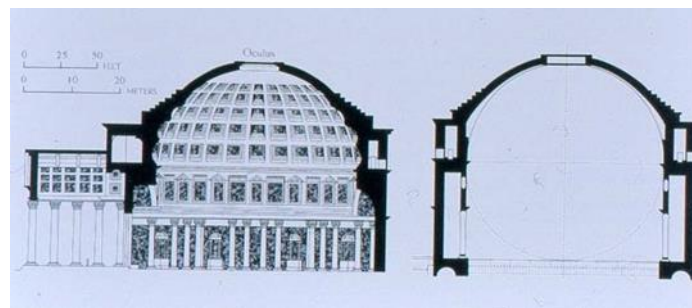


Figure 5. dome/arch structure on the Temple Pantheon
 Source: <http://motosuki.blogspot.co.id/2009/04/pantheon-pescatarian-architecture-romawi.html/>

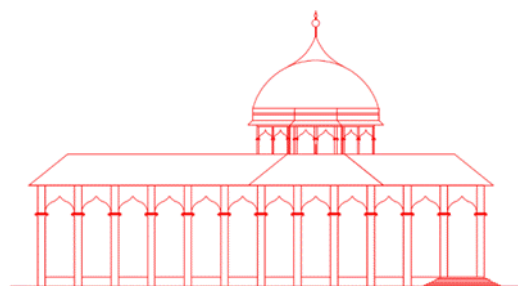


Figure 6. The dome/arch structure in the Baiturrahman Grand Mosque building does not form space
 Source: author, 2016

At the top of the entrance gate is placed round the clock flanked by the reliefs of two eight petal roses. If a straight line is drawing, the position of the clock and have the form of the rose form an equilateral triangle. The use of this clock is a marker of the entry of prayer times (Figure 7). To enter the mosque past five high arches: three on the front porch, two on each side of the entrance. The gate with a curved above was supported by around supporting pillar decorated with ornaments and above the arch are inscriptions carved in Arabic script. The roof of the mosque under the dome has eight circular holes.



Figure 7. Round the clock flanked by reliefs of two roses and when drawn in a straight line form an equilateral triangle
Source: Personal Documentation, 2016

Ornaments found on the gate wall are in the form of flora, in the patterns of leaves, roots, stems, and flowers. In carving, plants are not given color. In this building, the walls of the building are white, and the carvings also follow the color on the wall, which is white. The use of white in the building is neutral and gives a holy impression.

The window wall consists of two parts. The lower has a combination of orthogonal geometric patterns. De Bruins prefers a form originating Egypt that does not use local architectural ornaments. The top of the window was decorated with symmetrical flora-shaped ornaments. There is a vase shape at the bottom (figure 8 and figure 9).

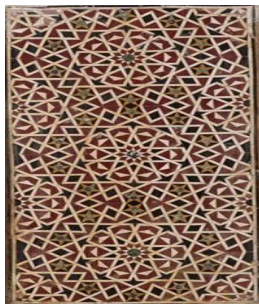


Figure 8. Patterns from Egypt, found in the book *Prisse d'Avennes* published by the Libraries de Firmin Didot et Cie Paris in 1879

Source: Personal Documentation, 2016



Figure 9. Masjid Raya Baiturrahman Window

Source: Personal Documentation, 2016

Although De Bruins said that he did not use local patterns or motifs in the building of the mosque, the decorative patterns in the mosque building also resembled Acehnese ornaments that has geometric form. This geometric form is traditional Acehnese buildings, such as circle, square, and hexagon.

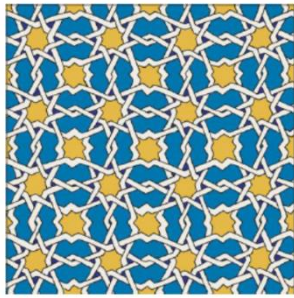


Figure 10. Geometric patterns in traditional Acehese buildings
Source: Personal Documentation, 2016



Figure 11. Geometric patterns in traditional Acehese buildings
Source: Personal Documentation, 2016

The inside or walls of the mosque are white. But in some carvings and ornaments on ornamental ornaments have different colors, namely dark green, golden yellow, brown, and red. Arabian reliefs also dominate the inner walls of the mosque.

In this building, it can be seen in the application of imitation of natural elements, namely in the details of ornaments of buildings that use floral ornaments. As for the elongated flower decoration on both sides above the entrance arch, Rapp (1964) suspected that De Bruins inspired by similar ornaments at Ibn Razik's Tala'i Mosque which rebuilt in the 12th century. This pattern is was found in Prisse d' Avennes's book.

The stepped facade element was repeated. On the facade of the center, there is a wall clock with Arabic calligraphy that surrounds it. This calligraphy is two sentences of the shahada, which means: "There is no god but Allah, and Muhammad is the Messenger of Allah." Carving on the center of the ceiling above the candle holder is Surat Al-Ikhlâs. Arif (2008) explained that the decoration of the mosque was taken over De Bruins from the Alhambra in Granada. Similarity with the Alhambra in the pattern, but different from the interior design. Interior arches are gives in ornamentation of flora. On each pole, there is a rectangular pilaster that that added to each pole head. These pilasters was carved into flora motifs. This ornament at that time was not yet general in mosque in Indonesia. This ornament comes from the Grand Mosque of Cordoba in Spain. However, the Baiturrahman Grand Mosque pilaster is only a decoration, not a structural element like the mosque in Cordoba. The curvature also has a difference; namely, at the Baiturrahman Grand Mosque, the arch is an onion. (Figures 12 and 13).



Figure 12. Pilaster Cordoba mosque in Spain with horseshoe arches that are use as structures
Source:
<https://www.learner.org/courses/globalart/work/224/index.html>

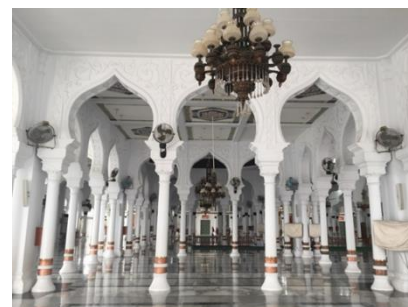


Figure 13. Pilaster Masjid Raya Baiturrahman with curved onions that only function as ornaments
Source:
<https://www.learner.org/courses/globalart/work/224/index.html>

4. Conclusions

Based on the discussion of the study entitled The Effect of Eclecticism in the Baiturrahman Mosque Building in Banda Aceh, the formation that occurred in the building of the Baiturrahman Grand Mosque was an expression of eclecticism. From this study found the elements of various architectures that influence it. The effect of eclecticism on buildings can saw in the shape of buildings and the use of building ornaments.

These past forms can saw from the shape of the dome that adopted the Mughal dome of the Taj Mahal mosque building, Agra, where the dome is a dome shape transformation from Ancient Roman architecture.

In addition to using the dome shape, the Baiturrahman Mosque building has a symmetry plane. Symmetry plans are common in buildings since the days of Greek Architecture. In addition to the plane for using this column, it is one of the eclecticism forms of this mosque building. Although the use of columns in this building only functions as ornamentation, not as a structure.

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