

Mosque Design at Living Lab with Local Wisdom Approach

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Abstract. *The Al-amin Science And Industrial Park area is projected to become a center for field laboratories and workshops that accommodate all study programs at UNPAB. In addition, the Al-amin Science And Industrial Park area is also planned to be the location of Ecoedutourism (Ecoedutourism) based on agriculture and processing of agricultural products. Eco-education is expected to attract visitors to enjoy the location of the Al-amin Science And Industrial Park Area with attractions based on field activities from study programs at UNPAB such as horticultural gardens, nurseries, animal husbandry, waste management for the use of renewable energy to processing packaging of garden and livestock products. The construction of the Al-amin Science And Industrial Park Area Mosque is expected to become a center of Islamic activities consisting of worship activities, mu'amalah and da'wah education, as well as Islamic information centers, not only for the Al-amin Science And Industrial Park area but also for the surrounding community and visitors to the area.*

Keywords: *Design, Living Lab, Mosque, Kutalimbaru*

INTRODUCTION

Al-Hadith contains many references to the use and functions of the mosque during the Prophet's time. The Prophet had also mentioned a few admonishment concerning the building of mosques. Concerning the functions of mosques, the hadiths contain many accounts of the uses of Masjid al-Haram in Mecca and the Prophet's own mosque in Medina. There are many references about the social conditions of the area surrounding the Ka'ba (Rasdi, 2010). The mosque was used as a gathering place for all the nobles of the Arab society. The traditions record

Received on Januari 2th, 2023; Revised on Februari 2nd, 2023; Maret 22nd, 2023

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political pronouncements and diplomatic exchanges taking place at close proximity to the Ka'ba.

The Prophet had engaged in many debates, discussions and preaching at the Holy Mosque. All of these seem to indicate that the idea of sanctity in religious structures is not one in which only a particular ritual is intended. Of course, some historians might argue that the Arabs were not civilized enough to know the difference between a town hall and a religious building (Rasdi, 2010). The historian might even go as far as suggesting the Arabs were too poor to have separate edifices for the secular and religious functions. This manner of argument has the flaw of stereotyping every society into neat little packages of entities that must follow a universal religious and political law.

The construction of the Al Amin Science Mosque and Industrial Park (Living Lab) is expected to become a center of Islamic activities consisting of worship activities, mu'amalah and da'wah education, as well as Islamic information centers, not only for Al Amin Science and Industrial Park (Living Lab) but also for the surrounding community and visitors to the Al Amin Science and Industrial Park (Living Lab) area.

The purpose of this study is to produce the design of Masjid Al Amin Science and Industrial Park (Living Lab) with a Local Wisdom approach. The results of this design are expected to be the direction for the development of the Al Amin Science Area Mosque and Industrial Park (Living Lab).

LITERATURE REVIEW

Local wisdom according to Law No. 32/2009 concerning environmental protection and management CHAPTER I Article 1 point 30 are noble values that apply in community living systems to, among others, protect and manage the environment sustainably. According to Alfian (2013), local wisdom is defined as a view of life and knowledge as well as a life strategy in the form of activities carried out by local communities in meeting their needs. It is a custom and habit that has been traditionally carried out by a group of people for generations which until now is still maintained by certain customary law communities in certain areas.

A mosque is a building or environment that is established specifically as a place of worship to Allah SWT, especially prayer. The term al-masjid linguistically means

"place of prostration", from the verb *sajada* or *yasjudu* meaning "to prostrate". People who enter the mosque are encouraged to perform the *tahyatul* prayer of the mosque two *rakaat*. The Prophet (peace be upon him) said, "If one of you enters the mosque do not sit down before performing the two *rakaat* prayers" (HR. Abu Dawud).

There is non-productive land owned by the Prof. Dr. H Kadirun Yahya Foundation in the Glugur Rimbun area of 20 ha, in order to change the land to be more productive, UNPAB is currently building a use plan for 10 ha and is expected to cultivate all 20 ha of the land. In this planning, UNPAB involves all study programs (study programs) in its nature. Basic Concepts The land development meets the needs of UNPAB's learning, practicum, research and innovation center which can become an income generator.

RESEARCH METHOD

The material of this study is the location of the site in Sampe cita Village, Kutalimbaru District, Deli Serdang Regency, the needs of the academic community of Panca Budi Development University for research land and the potential for regional development as a tourist facility, in this case the Farm Area Supporting Building as a Living Lab of the Animal Husbandry Study Program, Panca Budi Development University. This study is a qualitative descriptive analysis. Data collection techniques are with a qualitative approach, so the data collection techniques used by the author in this study include: (1) interviews, (2) literature studies, (3) field observations, (4) documentation, (5) data validation, (6) data analysis.

FINDINGS AND DISCUSSION

The community in Kutalimbaru District consists of various Cultural Tribes, such as Batak, Karo, Javanese, Mandailing, etc. The area of Kutalimbaru District is 174.92 Km², which consists of 14 villages.

Kutalimbaru Subdistrict is one of the areas where most of the people have a livelihood as farmers and ranchers. Agriculture and animal husbandry in this region have enormous potential to be developed to meet the basic needs of the community, especially in the Deli Serdang Regency (Rangkuty, 2022). Agricultural land in this region is dominated by crops and oil palm plantations. While the farm consists of goats,

cows, beef, and laying hens as well as pigs. The management of agriculture and animal husbandry in the Kutalimbaru Subdistrict still uses traditional methods (Rangkuty, 2022). People sell their agricultural and livestock products to collectors (Middlemen) in a raw state or there is no processing at all. In addition, the lack of knowledge of farmers and ranchers in terms of agricultural and livestock land management is also one of the obstacles that result in the lack of maximum results obtained by farmers and breeders. This has an impact on the lack of income from farmers and ranchers. There needs to be education for farmers and breeders.

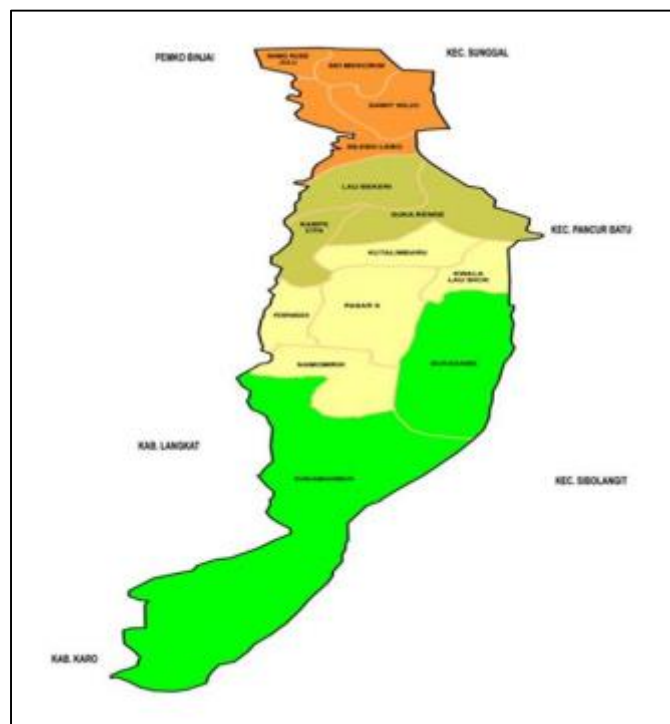


Figure 1. Map of Kutalimbaru Subdistrict area

With local wisdom, the social order and the environment to remain sustainable and maintained. In addition, local wisdom is also a form of cultural wealth that must be firmly grasped, especially by the younger generation to fight the flow of globalization. That way the characteristics of the local community will never fade.

1. Islamic Mosque & Architecture

The mosque according to the view of the community in general is a place to Pray five times and pray Friday only. Viewed from the meaning of the Literally the word mosque comes from Arabic which means place of prostration. However if Interpreted more in the context of the mosque building is not just a place to prostrate / pray only.

This is because in the words of the Prophet (peace be upon him);" Entire The universe has made for me a mosque (place of prostration)" (HR bukhari 7:1), this Contains the meaning that the place of prostration is not always place-bound. Worship/prostration can be performed anywhere in the entire universe of the earth as long as it is sacred and clean from unclean. Even the Prophet (peace be upon him) once prayed in a goat shed When prayer time comes.

The mosque when it was first established by the Prophet (peace be upon him) was aimed not only Just a place to bow down, but there are many functions and needs in the background behind the establishment of the mosque. The main function of the establishment of the mosque is as the forerunner of the development of Islamic civilization. This is where everything is Interests that concern dealings with God and affairs with the world are related The development of Islam was discussed and implemented. The mosque became the center Government, Center for Education & Community Development, Center for Culture, Center economy so that the mosque became the center of the development of civilization of the Islamic world.

The mosque becomes a balancing place between affairs with God (habluminallah) and affairs with the world (habluminannas). Where everything is concerned World affairs can be well controlled and directed in accordance with the teachings that taught by the prophet Muhammad (peace be upon him).

2. Discussion of Local Wisdom as a Philosophy Aesthetic Ornaments

Shape of local wisdom that becomes a philosophy and concept to be applied as an ornament of aesthetic elements exterior of Imaduddin Tancung Mosque Wajo County, as a cosmological point of view in the Bugis tribe that has always been in the background the concept of creating, creating or do something. For example, ritual ceremonies offerings to gods/rulers of nature, Build houses, make heirlooms, and more always based on a cosmological philosophy that understood and believed by him. Hence the tribe Bugis in their daily lives are prevalent embody values through deeds, attitudes, or in form and color as symbolic. In the context of culture, of course Everyone wears symbols without much thinking, with a pontan spread in his relationship with others; and the meaning and meaning it can be arrested immediately (Mulyana, 2008).

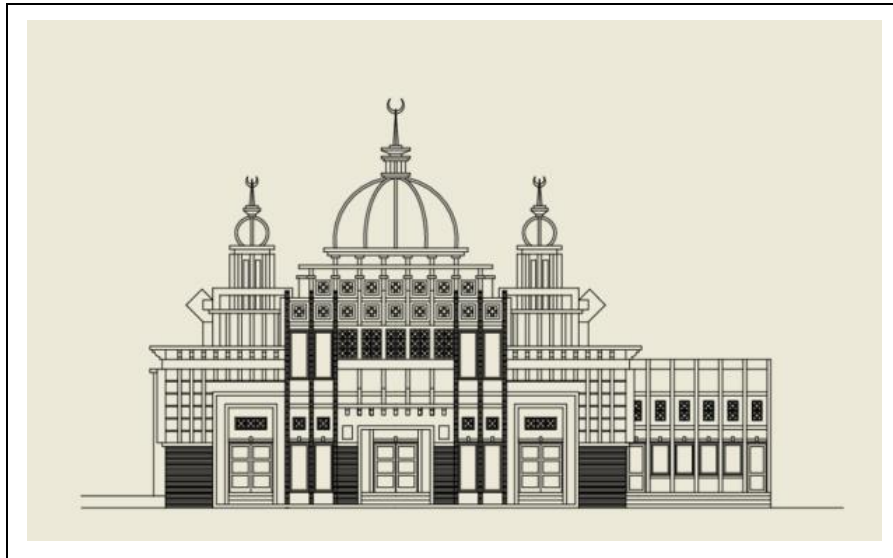


Figure 2. The exterior Mosque Design of Local Wisdom

3. Discussion of Ornamental Form Development Local Wisdom

The development of visual forms of local wisdom into ornaments to be applied to each of the exterior aesthetic elements of the Imaduddin Tancung Mosque seems to ignore the functions of the aesthetic elements themselves. Because ornaments or ornamental varieties theoretically for an object, it is basically a combined grooming or elegance. Also ornaments act as a medium to beautify or glorify a work (Toekio, 1987).

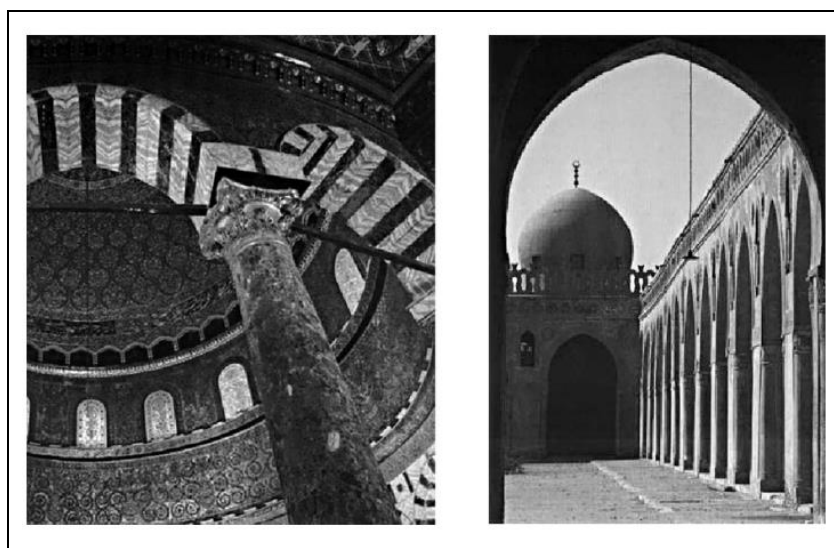


Figure 3. One of the interior Mosque Design of Local Wisdom

4. Komponen Arsitektur Mesjid

The mosque is one of the architectural works that serves as a place Muslim worship. Along with the times, a mosque can Known by some of the characteristics

inherent in the mosque which influenced by several cultures in various parts of the world (Rosyadi, 2019).

- a. Form
- b. Dome
- c. Tower
- d. Places of Worship
- e. Sacred Places

CONCLUSION AND RECOMMENDATION

Mosque design at living lab with local wisdom approach, the construction of the Al-amin Science And Industrial Park Area Mosque is expected to become a center of Islamic activities consisting of worship activities, mu'amalah and da'wah education, as well as Islamic information centers, not only for the Al-amin Science And Industrial Park area but also for the surrounding community and visitors to the area.

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