



Adaptive Reuse Practice in The Mosque of Sang Cipta Rasa Cirebon, West Java (Actualizing Religious Tourism)

Ashri Prawesthi D¹, Adrianto Ibnu², Ega Adhisty³, Tea Gita⁴

^{1,2,3,4}Department of Architecture, Universitas Pancasila, Indonesia

email: ¹ashri.prawesti@univpancasila.ac.id, ²itoquegw@gmail.com,

³egaadhistyriany@gmail.com, ⁴ghitanata24@gmail.com

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Abstract

Purpose: The study aims to identify the existing practice of adaptive reuse of The Mosque of Sang Cipta Rasa Cirebon, West Java, Indonesia, to actualize the destination of religious tourism.

Research methods: The Mosque of Sang Cipta Rasa Mosque as a case study was undertaken with the following instruments: interviews with the Building Authorities, on-site observations of the building conditions, literature search on the previous conservation reports.

Findings: The findings suggest improvements on conservation practices by highlighting the discrepancies of the existing heritage building control procedures and requirements. It facilitates the local building authorities to formulate new systematic and transparent conservation guidelines.

Implications: An Adaptive-Reuse is one of the ways to preserve the heritage building. The government can be implied this model as a policy to preserve their heritage buildings.

Keywords: mosque, historical heritage, adaptive-reuse, religious tourism.

INTRODUCTION

Based on the paper of Mine (2013): "...the most important problem of today is how to protect the historical heritage, and how to benefit from it. As an answer to this question, by benefiting from our cultural background, it is necessary to provide the contemporary requirements and to transfer this attitude to the future generations" (Mine, 2013).

The Great Mosque of Cirebon (Indonesian: Masjid Agung Cirebon), officially known as Masjid Agung Sang Cipta Rasa, is one of the oldest mosques in Indonesia and one of the historical building heritages in Cirebon, West Java. The mosque is located in the west side of the field opposite the Keraton Kasepuhan, in Lemah Wungkuk village, Cirebon, Indonesia. Sunan Cirebon gave the name of this mosque Sang Cipta Rasa, which means that this mosque is truly the product of a clear inner feeling, a true heart, and is a reflection and self-approach with the Creator, *Allah Subhanahu Wata'ala* (Sudjana, 2003:8). Here is a picture of Masjid Agung Sang Cipta Rasa.



Figure 1. The roof of the Sang Cipta Rasa Mosque
[Source: Field survey, 2020]



Figure 2. The entrance gate of the Sang Cipta Rasa Mosque
[Source: Field survey, 2020]

The mosque with this unique name was built by Sunan Gunung Jati and Sunan Kalijaga in the 15th century, or around the 1480. Along with the spread of Islam on the island of Java by Wali Songo. According to Muththalib (2021) Masjid Agung Sang Cipta Rasa Is one of the best and popular tourist attractions in Cirebon. One thing that caught the attention of the Great Mosque of Sang Cipta Rasa is that the roof of the mosque is not dome-shaped like in most other mosques. The roof of this mosque is a two-story pyramid roof, which resembles the shape of a pyramid. The shape of the roof of a mosque like this, is generally found in ancient mosques in Indonesia.

This paper can be used as input in the preservation of the Great Mosque of Sang Cipta Rasa as a cultural heritage building that has historical value. This paper can be used as an initial discussion for the development of further research on the Sang Cipta Rasa Great Mosque where there are still many interesting things that can be researched.

RESEARCH METHODS

Research methods started from reviewing some literatures of Adaptive Reuse. Adaptive reuse is broadly defined as “any building work and intervention to change its capacity, function or performance to adjust, reuse or upgrade a building to suit new conditions or requirements (Douglas, 2006). In other statement, An Adaptive-Reuse is the way to preserve the heritage building. When “A” New Building façade are revealed after held an Adaptive-Reuse, then the old building is start to life again (Ardhiati, Damayanti, Anggita, Wibisono, & Isna, 2020). Both definitions are right, and this research based on those to identify the problem of the elements of the building to be preserved.

The International Charter (Article 21.1) stipulates "Adaptation is acceptable only where the works has minimal impact on the cultural significance of the place." Consequently prior to any conservation work, it is essential to investigate the building condition and history that will highlight the significant of place and materials in order to protect its authenticity. An intervention evaluation shall be conducted to achieve suitable alternatives to conserve the original building. Article 21.2 stated "Adaptation should involve minimal change to significant building materials, achieved only after considering alternatives" (ICOMOS (1999) in Haidara and Talibb, 2014). It is also stated in the paper of Prawesthi: An Adaptive Reuse changes the intent of a structure to meet the modern user's needs. In this case, the old building was damaged, and the architectural style was unrecognized. Because of it then during an Adaptive Reuse process is needed to reveal the originally architecture style (Dharmaraty, Anggita, & Zulkarnaen, 2020).

The study was based on a case study of the Sang Cipta Rasa Mosque. Measurements were made with the following instruments: In-depth interviews with informan, building observations, and seeking secondary data from various related institution (Creswell, 2015). The data collection commenced with an in-depth interview, to obtain a comprehensive understanding of the original elements of architecture. Consequent interviews include the tourism sector, as we know Dinas Kepemudaan, Olahraga, Kebudayaan dan Pariwisata Kota Cirebon. Observations were carried out on several visits within duration of two months, recorded in picture documentation of plans and photos include aerial photography using drone.

FINDINGS

The Sang Cipta Rasa Mosque besides having a religious function, it also has a social and cultural function as the heritage building conditions. The building had been upgraded in different periods, with its original age estimated more than 500 years. As an old building that has been around for centuries, of course, many architectural elements have been damaged or not the same as the original.

Exterior and Facades

The shape of The Great Mosque includes the elements of the feet, the body, and the head/roof of the building. In Java mosques the column is always shaped, besides being an architectural element, it is also part of the foundation, while in Sundanese's mosque, the column in the form of a stage. The building structure is in good condition, and the various wall facades reveal no bending/curves to any side.

The building exterior condition is still with original materials. In the wall elements, the use of red bricks and columns of logs is suspected to be influenced by Javanese architecture with the concept of main column/pillar. From that information, the columns of the mosque have undergone several changes influenced by Islamic, Javanese and Sundanese architectural concepts. Usually, the roofs of all Javanese mosques are in the form of three or more overlapping tajug, while the roofs of mosques in Sunda are pyramidal and saddle shaped. The roof of the Sang Cipta Rasa is a blend of Javanese and Sundanese designs. It can be seen until now.

The combination of Javanese and Sundanese architectural styles in Sang Cipta Rasa is due to its geographical location which is in the middle of the existence of two tribes that influence it.

This is as concluded in the research written by Kartika and friends that: the geographical position of Cirebon, which is between the borders of Central Java and West Java, between Javanese and Sundanese cultures, is a meeting point and a crossing point for the paths to major cities in Java (Kartika, Piliang, Santosa, & Dienaputra, 2020).

The main building of Masjid Agung Sang Cipta Rasa is almost entirely retained its authenticity, the building measuring 17.80 X 13.30 m with a bulge in the west. The floor of Masjid Agung Sang Cipta Rasa is made of terracotta tiles, the floor on the south porch measuring 28 X 28 cm arranged in a row (Alamsyah, 2010).



Figure 3. Existing condition of columns of the Sang Cipta Rasa Mosque
[Source: Redrawn by team 2020]

Interior Room

The interior newly adapted main building now contains many rooms than before and toilets with the hotel on the ground floor. Two new toilets were constructed alongside the installation of electrical and plumbing facilities. The plan of the Great Mosque of Sang Cipta Rasa is different from the plans of the Wali mosque or large mosques in Java in general.



Figure 4. The new toilet on ground floor of the Sang Cipta Rasa Mosque
[Source: Field survey, 2020]

It is suspected that the shape is influenced by Sundanese architecture which tends to be square, which is often found in Sundanese village settlements. The division of space at the Great Mosque of Sang Cipta Rasa is the same as the other Wali mosques which look simpler.



Figure 5. The Principal Section of the Sang Cipta Rasa Mosque
[Source: Redrawn by team 2020]

Variety of Ornaments

Variety of ornaments or decoration in all elements of building architecture in Java Architecture influence before Islam era. In the development of the influence of Islam entered, through the philosophy of value of ornamental variety.

The existence of a combination of Javanese and Sundanese architectural concepts in the mosque can be seen in the floor plans and roofs which are thought to be influenced by Sundanese architecture, while the elements of the legs, body, parts of the interior, decoration, layout of the area (city concept) are influenced by Javanese architecture. This means that the design is a combination of two concepts of Javanese and Sundanese architecture.

Local wisdom that exists in Cirebon, such as the Adhan pitu, ownership, position of the mosque, and the implementation of worship at the Great Mosque of Sang Cipta Rasa to this day continue to be well maintained and become a characteristic. This is what makes the mosque an alternative religious tourism until the time of the Covid-19 pandemic.



Figure 6. The Hanging Lamp in the interior of the Sang Cipta Rasa Mosque as the implication of Adaptive Reuse Theory
[Source: Field survey, 2020]

Based on research conducted by Adriati and Mihardja (2018) regarding the Study of Tourism Building in Supporting City Branding of Cirebon – Case Study: Sang Cipta Rasa Mosque and Panjunan Red Mosque, resulted in the conclusion that as a religious tourism building, the mosque does not have a public parking area that is enough and friendly for people with disabilities. In addition, the mosque is also difficult to access using public transportation. The mosque is not ready to be "sold" as a tourist building because the facilities and infrastructure are not yet adequate and not optimal, especially in terms of safety, cleanliness, and accessibility.

CONCLUSION

The definition of Adaptive Reuse is re-developed based on an existing building. It often described as the re-structurally proces of the old buildings to generate an economically value. An "Adaptive-Reuse" of the Sang Cipta Rasa

Mosque was held on a dual process; (a) by tracing the historical archives and (b) revealed the originally architectural drawing. Meanwhile facade's reconstruction by harnessing the original drawings and photos also be done by the team. It is possible to modify the built environment, even when it has a strong historic and religious and so social importance, giving old buildings a new function that is respectful of the original use from different point of view: formal, constructive, material, distributive and so on.

One of Principles of Intelligent Urbanism is Appropriate technology (Benninger, 2001). Many old buildings found in this area, so the building materials and structures are already old. It required a special approach in doing conservation. Many old buildings used for business activity appears not well maintained so impressed slums. This area is dominated by the investment coming from people's participation. This affects the development of the area that has not been integrated.

The design plan is the central moment where to settle the appropriate activities and changing for a building, considering with great attention the original features not only of the building itself, but even of the building as object with an high social and historical importance. When adapting re-uses to religious buildings come into practice, the answer to the question "what should be preserved" must be the reminiscence of the community, image of the city, public and unsecular space behavior.

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