

THE SALMAN MOSQUE: THE PIONEER OF THE MOSQUE DESIGN IDEA, THE DRIVING FORCE BEHIND THE COINAGE OF THE TERM “CAMPUS MOSQUE” IN INDONESIA

Dhini Dewiyanti

SAPPK, ITB

Architecture UNIKOM
Bandung, Jawa Barat, Indonesia
e-mail: dhinitan@yahoo.co.id

Bambang Setia Budi

SAPPK, ITB
Bandung, Jawa Barat, Indonesia

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Abstract

This article is a part of a journey to understand the existential meaning of the Salman Mosque. One of the topics to be raised is the knowledge that the Salman mosque is capable of becoming a reformer in various fields. The focus of discussion is on the design idea and the Salman Mosque as the pioneer for coinage of the term ‘campus mosque’ in Indonesia. The design of the Salman Mosque that brought about a radical change in its beginning, established the Salman mosque as reformer. Through the qualitative approach conducted between 2011 until 2015, information was obtained through explorative interviews with the mosque architects: Achmad Noeman and those involved with the daily activities of the mosque such as: management, members of mosque units and divisions, residents of the mosque dormitory and prominent figures of society. This assessment is expected to be able to provide knowledge on the Salman mosque especially as it is associated with the term ‘campus mosque’.

Keywords: Salman mosque, reformer, design idea, pioneering campus mosque, Ahmad Noeman

Introduction

Basically, there is no standard rule in Islam regarding the physical appearance of a mosque as a place of worship for Moslems. As long as the place is clean, all places on the face of the earth can be used as a mosque, a place for worship and prayer to God. Islam did not directly bring physical cultural traditions or architectural formal design, instead Islam allows its disciples to determine their physical choices with common sense. A strict rule is only applied to the direction of the prayer during the ritual worship, i.e. facing the Al-Haram mosque or the Ka’bah in Mecca. Indonesia, as a country with the largest Moslem population in the world, has plenty of mosques with various typologies, whose constructions were mostly affected by the spread of Islam, local geography and climate, and local culture[1].

In its history, mosque building in Indonesia has mostly been influenced by the process of mixing of existing cultures (acculturation)[1]. This

cultural form as the product of the acculturation process is not only physical in nature, but also related to ritual activity mixed with local rituals. This is the one that makes the Islamic community in Indonesia unique. Norms and religious beliefs that have been embraced for generations eventually brought an understanding that the roof of a mosque should be dome-shaped, adorned with ornaments in the form of calligraphy at the interior, complete with the sign of moon and star at the edge of the roof. Attachment to the symbol of the mosque through the dome has become a popular choice and has been continuously used until today.

The Salman mosque in Bandung is a mosque that was designed differently in a style that had been believed by most of the Indonesian people to be the typical style of a mosque. This mosque is interesting to be assessed thoroughly especially to obtain the meanings contained in the mosque that have been ‘captured’ by its users. In the long journey of its quest, a lot of descriptions have

been revealed. However, this article focuses only on the description of the Salman mosque as a reformer. The focus of this article is to describe: (1) the Salman Mosque as the pioneer of new design in Indonesia; (2) establishment of the term 'campus mosque' that is more suitable for the Salman mosque. The benefits of this research are: (1) contribution to thinking of new perceptions related to the ideas of the form of the mosque, (2) the term 'campus mosque'.

Mosque as a Place

In principle, Moslems can pray anywhere, as long as the place meets the requirement of purity. The term "mosque" that we know today started to be used when people needed a terminology to identify the building. Etymologically, the word mosque originated in the word "*sujud*" which means obey, comply, abide with full of deference and reverence[2]. Terminologically, a mosque is meant as a place of worship for Moslems, particularly a place to abide to God. From the terminology of "*sujud*", mosque can be defined as a building or an environment with a clear border (fortress/fence) specifically constructed as a place of worship of Moslems to God, especially to prayer[2].

In relation to the prayer performed anywhere and anytime by Moslems, the direction of the prayer is similar, i.e. Al-Haram Mosque or Ka'bah [3]. That is why, all mosque buildings must always be directed to the Al-Haram Mosque; something very different compared with the worship buildings of other religions. Based on the holy Koran[4], Moslems Shahih[5] and Bukhari[6], the main requirements of the place for prayer are: being clean (pure) of dirt and filth, facing toward the *kiblat* (qibla), enter during the prayer time, and not located in the area of a grave yard.

Since containing the meaning of abidance and obedience, the essence of a mosque is to conduct all activities related to the obedience only to God. Therefore, mosque can be further defined as not only a place for prostrating, purification, praying, but also a place to conduct all activities of the Moslems related to the obedience to God including those outside the ritual activities [2].

The primary function of a mosque is a place to perform prayer in congregation[7]. Praying in congregation is one of the core teachings of Islam, an order that is really stressed to the Moslems, and even it mandatory for the men as stated in QS Al-Baqarah: 43. Praying in congregation is the main indicator of success in making the mosque prosper.

During the time of Muhammad, other functions than being used for prayer - *dzikir* related activities and performing *itikaf*, the mosque can also be used for social purposes, as a place to study and teach wisdom (pursuing knowledge), taking care of sick persons, and completing *li'an* law, etc.

In its long history, the mosque has experienced rapid developments, in the shape of the building as well as its function and roles. The Nabawi Mosque that was built by the Rasullulah SAW has at least ten roles and functions: a place of worship (prayer and *dzikir*), consultation and communication of various problems including economy, social, culture, education, social compensation, military training and equipment preparation, treatment of the war victims, peace and conflict resolution, receiving guests (in the hall), holding prisoners and center of information or defending the religion[2].

The functions of the mosque are detailed based on Gazalba are: a place to pray, a place to *l'tikaf*, a gathering place for Moslems, a place for religious teaching, a place of information related to people's lives, a residence for students of Islam, a place of literature, a place of *baitulmal* (community fund related to Moslem's social welfare), a place of justice, a place of diplomacy and peace, temporarily residence for *musafir* (people who are travelling), temporary place for poor people, a place to wed, a place to pray for the dead, a place to develop Islamic culture including the art of declamation[8].

The above explanation shows that the mosque as a place, not only accommodates ritual activities, but also non-social activities. In today's context, the mosque appears with various aesthetic forms, with all its grandeur to glorify God and effort to 'revive' it[9].

The Need for Worship in an Education Facility

In 1960s, the mosque was a building that rarely existed, particularly within the context of its existence in big cities. At that time, the understanding of the Indonesian people of Islam was only limited to the understanding of religion handed down through generations. The need of the community for a mosque had not been realized with a proper understanding of religion[10]. An understanding that the main function of a mosque is for praying in congregation for men is still restricted to limited groups only.

In 1960, the need emerged for a place to worship as well as to conduct *da'wah* (the

proselytizing or preaching of Islam) and discussion by the students of Institut Teknologi Bandung[10]. At that time, mosques in Bandung were few and far between, so that students had to perform Friday prayers at the Cipaganti mosque as the nearest mosque to the ITB campus. The Cipaganti

mosque had to be reached by walking through valleys and rivers, as a short cut. At that time, there was no public transportation. Figure 1 shows the distance that had to be covered by the students to reach the Cipaganti mosque.

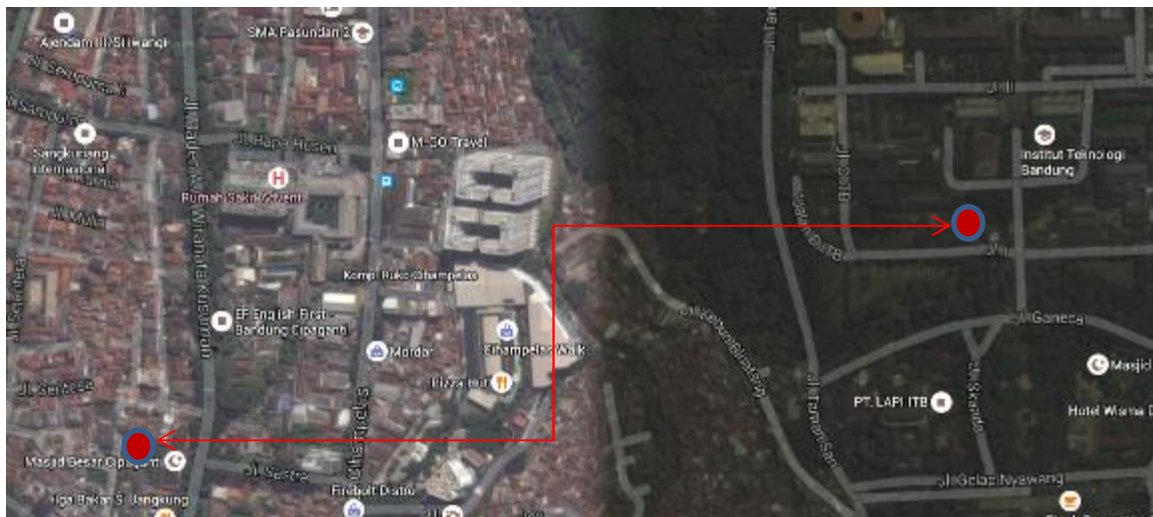


Figure 1. The position of Cipaganti Mosque relative to ITB Campus



Figure 2. The Cipaganti mosque[11]

This mosque that is often called the Kaum Cipaganti mosque is located in an area that used to be a residential area of the European community in Northern Bandung. It was designed by the

prominent Dutch architect, Prof. Kemal C.P. Wolf Schoemaker. The ceremonial laying of the first stone was held on 7 February 1993[12]. This mosque is a combination between local architecture design with *tajug* roof or three-layered pyramid-like roof, with a canopy using a shingle roof supported by four pillars, combined with a small European touch[11]. The local architecture was inspired by Majapahit era architecture (figure 2-left). This mosque was renovated and expanded in 1965, and figure 2 on the right depicts the present situation.

This Cipaganti mosque encouraged some ITB students to have their own mosque closer to their campus to pray, discussions and other religious activities. To address that urgent need, a committee to construct the ITB mosque was established, chaired by Hasan Babsel Soetanegara. At that time, the provision of a mosque was not mandatory in education areas, the room that could be used was ITB West Hall (figure 3 and 4). The use of the space was still limited to Friday prayers only. The first Friday prayer was held on May 27, 1960 at ITB's West Hall. with Moh. Hamron as the preacher[13].

The West Hall as the embryo of the construction of the Salman Mosque quite

succeeded in attracting students' interest as a place for worship. This could not be separated from the role of leading student figures and scholars at that time, so the passion to learn about Islam started to grow within the higher education community. The desire of the students and the youth community for the use of campus mosque was increasing, and this pushed the willingness to initiate the presence of a mosque in the campus area.



Figure 3. Friday prayer at ITB West Hall



Figure 4. Friday prayer followed by General A.H. Nasution accompanied by Prof. T.M. Soelaiman

The Salman Mosque in The History of The Formation

The licensing process to the campus was not an easy process since at that time the mosque was not part of campus planning. The process taking place from June until July of 1964 was a process to use the land at Ganesha Street. The license was granted by the Rector of ITB at that time, i.e. Prof. Ukar Bratakusuma. Due to limited funds, and fund raising activities that were still in progress, a prayer room (*mushala*) (figure 5) was constructed

and was inaugurated at the end of 1964 by the ITB Student Council[13].

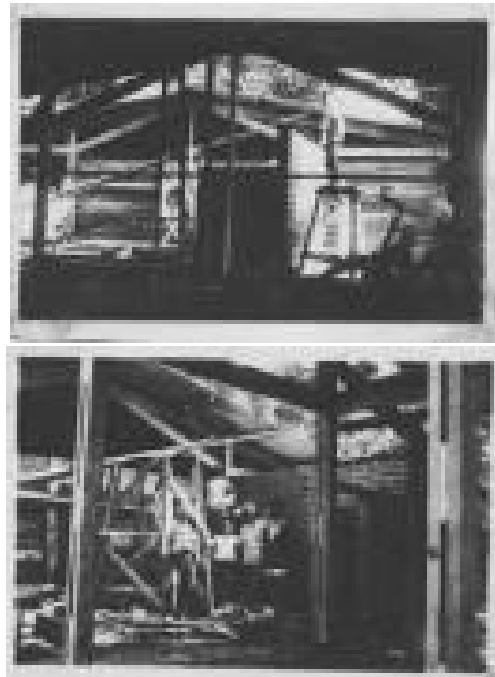


Figure 5. Mushala prior to the construction of the Salman Mosque

On 22 June 1965, the Salman Mosque tower was inaugurated as the milestone of the construction of the Salman Mosque where the fund raising was still in progress. The location was a corn field by Ganesha Street (figure 6). The tower was first to be constructed due to insufficient funds available to construct a mosque[13].



Figure 6. Corn field as the site of the Salman Mosque.



Figure 7. Salman Mosque as the research location

The name 'Salman' was given by President Soekarno²² on May 28, 1964 when the Salman ITB foundation delegation, headed by Prof. T.M. Soelaiman, Ahmad Sadali, and Ahmad Noe'man paid a visit to President Soekarno at the Presidential Palace. The name Salman referred to a smart technocrat, a friend of the Prophet from Persia: Salman Al-Farisi who proposed an idea of digging the earth during the *khandaq* trench war which became one of the keys to the successful defense against the enemy at that time[10].

The Salman Mosque, A Renewal of The Mosque Idea

The Salman mosque has exerted historical power in its journey of existence. The mosque that was built in 1964 happened to be at the end of Modern Architecture and the beginning of the Post Modern Architecture era. This work by Ahmad Noe'man was inspired by concepts from: Mies van der Rohe, Le Corbusier, Walter Gropius, Oscar Niemeyer, and other modern architects. Ahmad Noe'man also admired to the Bauhaus model[14]. He adopted the Bauhaus aesthetical concept for his design philosophy: aesthetic born out of simplicity[15][14]. The Salman mosque (also often called a contemporary mosque) referred to the design of the mosque that tried to break away from the tradition, or at least the re-interpreted architectural expression that had been there already/common and developed previously[16].



Figure 7. Site plan of the Salman Mosque.



Figure 8. The Salman Mosque and Its Surrounding Environment

The influence of the modern architecture on the display looks simple, functional, contains few ornaments, and emphasizes the importance of material honesty. In the early year of its existence, the sense of material honesty was clearly felt, supported by environmental factor consisting of an empty parcel of land. Some rules of modern architecture that we could observe in the Salman mosque can be seen in Table 1.

From this assessment, we can see the influence and concept of the Modern Architecture style in terms of 'The International Style' that was felt at this Salman mosque. This could happen because at that time the Indonesian socio-political condition was showing off to the world in terms of its technological strength and mindset.

On the one side, the aura of post-modernism is also visible in the bold design that broke with the tradition and appeared as reformer: the idea of a design that was different from the previous standard, rejected tradition and history, the idea of expressing design through the capability of technological advance and mindset, the idea of design that was returned to the understanding contained in the Koran. In this case, architects argue that simplicity embedded in the idea of modern architecture does not contradict Islamic teaching. With that boldness, the Salman Mosque appears as a generator in terms of: being the first mosque that was bold enough to be different from the previous mosques, the first mosque to be situated in the context of the need of educated people, the first building using a wide beam structure and an open plan concept that eventually created the free-column room. This Salman Mosque appears to be a new reference in mosque design in Indonesia.

The wide beam structure was used to obtain a wide room unobstructed by columns, so that the rows of praying worshippers can be maintained properly. In the initial design, the roof structure system used single direction beam plate similar to

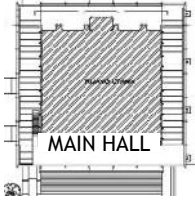
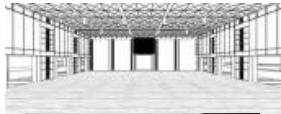





bridge beam. With a floor plan size of 25 m x 25 m, the distance of each column is 25 m. Originally, the dimension of the roof beam was 50 cm x 250 cm. After the beam was recalculated by Sahari in 1969, it was changed into a two-direction beam system which is also called a grid system. With this change, the dimension of the main beam became 40cm x 135cm. The height of the roof beam was reduced to only 67.5% of the original height. The calculation was conducted using the matrix method with the help of a computer based numeric solution. This computer program was designed by Sahari himself using Fortran and was run using the IBM 1130 computer owned by ITB and the Ministry of Public Works[17]. The Salman Mosque became the first building in Indonesia that was calculated with the aid of a computer.

The Salman Mosque and the Term “Campus Mosque”

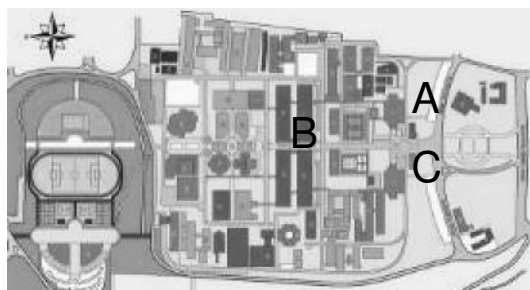
In its development, this work of Ahmad Noe'man (as a product of collaboration with Ahmad Sadali) yielded the presence of a mosque as a part of an educational area design. What distinguishes this campus mosque from other campus mosques is the users who are predominantly young people, mainly students.

The term “campus mosque” became a new phenomenon (if it could be called new typology) for the naming of a mosque located within the higher education environment. Literature search for the definition of “campus mosque” was still limited or even inaccurate. Some literatures state that the term campus mosque was designated based on the location. The name is not too accurate for the Salman mosque considering its location is actually outside the campus of ITB.

Table 1. Comparison showing the application of modern architectural concepts to the Salman Mosque

No	Aspect	Concept of Modern Architecture	Implementation of the Salman Mosque
1.	The form of floor plan and efficiency	idiom <i>form follows function</i>	Square form of floor plan is chosen based on efficiency. Square form is considered as the correct form if it is related to the rows of <i>salat</i> configuration, the orientation of the worshippers led by the <i>imam</i> during the prayer. 
2.	The space and its Functional effectivity		The removal of column in the middle of the prayer room is a decision based on 'function', i.e. that the rows will not be broken during the prayer time and the worshippers can see clearly the mihrab, imam, and khotib when he steps down from the rostrum.
3.	Technology is highlighted	Technology as the design strength	The application of new technology at that time, i.e. pre-stressed concrete that enables a structure with a wide beam. 
4.	Platonic Solid application	The application of solid-geometric form	The pure form of volume that seems to be separated from its column frame structure Solid volume in the form of massive walls or glass that seems to be separated from its column structure. 
5.	The honesty of form - as it is	The application of form - structure - material as it should be without any cover up	The application of beam and wall displaying an image of 'honesty' in each connection detail. The principle of 'honesty' is also visible in the use of material. The use of material is adjusted with the characteristics of its material and left as it is, nothing is concealed. The aesthetic of the material emerged based on the nature of that material.  
6.	Simplicity - honesty in form and materials - without excessive ornament	Idiom <i>Less is More</i>	The use of industrial material: concrete, glass, precast concrete. The beauty of a building is determined by the design's functional value and not by its ornaments (only a few ornaments except pastel gradation lines at the east side of the building).  

No	Aspect	Concept of Modern Architecture	Implementation of the Salman Mosque
7.	The monumental impression in the form of the change from geometrical approach to sculptural approach.	expressive/monumental form, display the texture, and curved-lines and the use of brut concrete.	The sculptural approach is seen in the use of geometry and curved lines on the western concrete wall and its columns. The roof with curved lines. The use of white brut concrete on the <i>mihrab</i> wall. <i>Mihrab</i> is a niche in the wall of a mosque. It indicates the <i>qibla</i> (the direction of the <i>Kaaba</i> in Mecca)
8.	The implementation of open-ended concept	The use of wide glasses	The use of folding doors and large window seems to connect the inner room with the outer room, and makes the room seems wide



- A. The position of the Salman Mosque
- B. ITB campus area
- C. Ganesha Park

Figure 6. The position of the Salman Mosque relative to the ITB Campus.

Research into campus mosques at some campuses has brought some understanding of the references to designate the term “campus mosque”. To be designated as campus mosque, the mosque should meet the following criteria:

1. A campus mosque has worshippers predominantly consisting of the campus

community: students, faculty members, and non-academic staff. The general public usually comprises of communities near the mosque.

2. A campus mosque has a management team consisting of the campus community: students, lecturers, and alumnae.
3. A campus mosque has activities related to the scientific fields of the campus.
4. A campus mosque has a management team related to the regeneration process since it is related to limited duration of study.
5. A campus mosque is located on campus or near the campus area.
6. A campus mosque has room facilities that can be used by the campus community and vice versa, as long as they do not disturb each other. For this purpose, usually rooms at the mosque can be used in a flexible way, in terms of time and the management of the room pattern. The minimum amenities required are:

Since it is related to campus activities, the atmosphere of the mosque is not too different from the atmosphere of campus which shows learning activities.

Table 2. Room Facilities.

Spatial Facility	Type	Nature	Function
Main hall	Primary	Public	place of worship
Mezzanine	Primary	Public	Place of worship for women
Mosque terrace	Supporting	Public	Extension of the place of worship and various activities.
Yard	Supporting	Public	Extension of the place of worship and various activities.
Mosque court	Supporting	Public	Place to wait, sit, have a drink, and sometimes used for seminars
Library	Supporting	Public	Library
Canteen	Supporting	Public	Eat
Multi function room	Supporting	Public	lecture, reception, general lecture, extension of Friday prayer
Shops	Supporting	Public	Business area
Offices	Supporting	Semi Public	Rented office
Class rooms	Supporting	Public	Specific course with limited participants.
Minimarket	Supporting	Public	Business area for the cooperative
Management room	Supporting	Semi Public	Working room of unit and division and management of the mosque
Organization room	Supporting	Semi Public	Working room for unit and division and management of the mosque
Main executive board room	Supporting	Private	Private working room and private library.
Storage room	Supporting	Private	Storage for mattresses, blankets, and equipment
Ablution room and Toilet	Service	Public	Ablution and Toilets

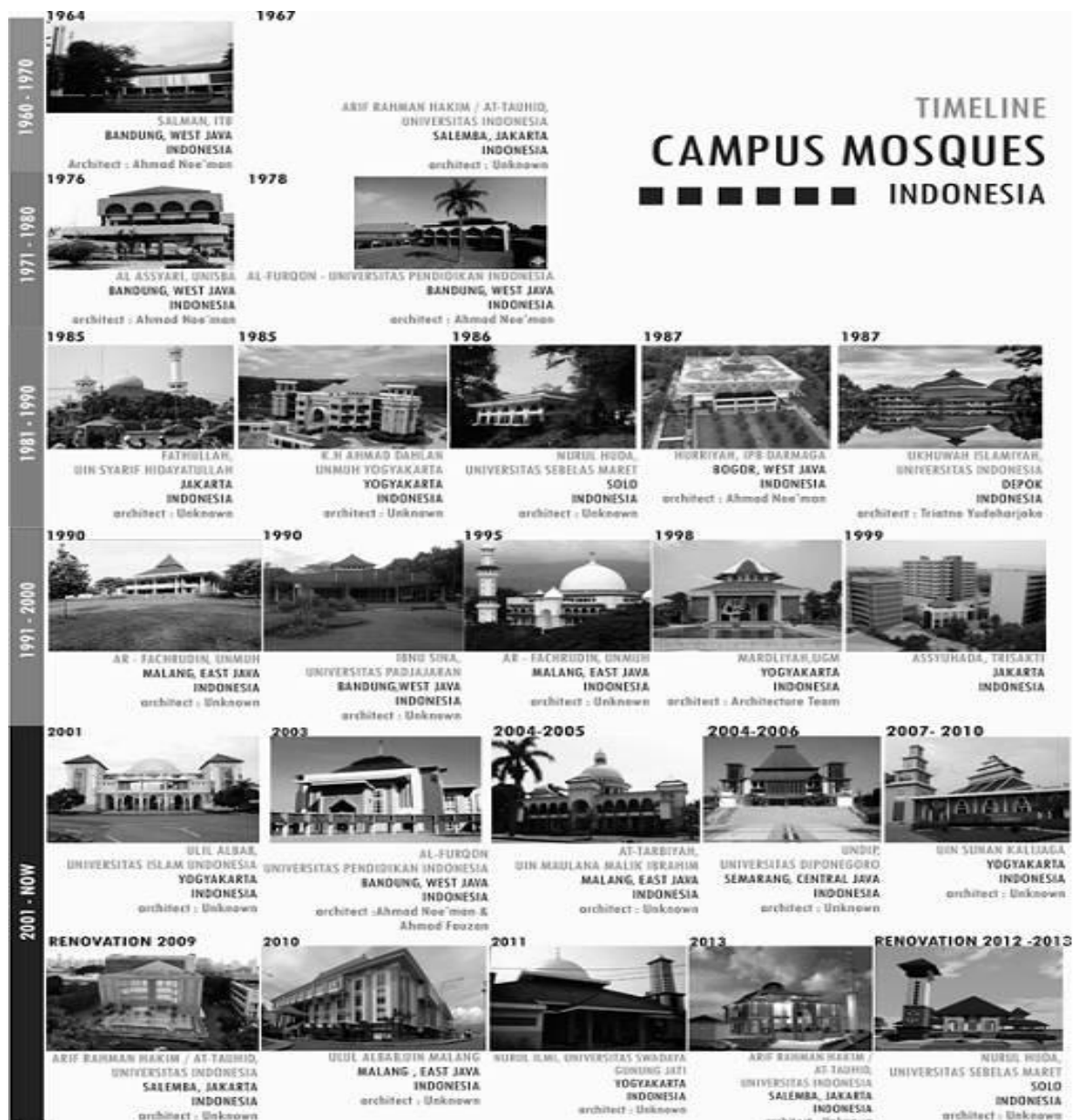


Figure 7. The development of the Campus Mosque in Indonesia

Salman Mosque as The Pioneer of Campus Mosques in Indonesia

Figure 7 shows the development of campus mosques in Indonesia. The presence of mosque in educational areas was seldom encountered in the 1960s, and became plentiful in 2000s. Due to the limited display of figures, only a few mosques can be displayed.

A number of mosques in campus areas, were designed by Ahmad Noe'man, such as campus mosques at the Indonesia University of Education (UPI), Bandung Islamic University (UNISBA), Lambung Mangkurat University, Bogor Agricultural

University (IPB) that all show technological advances in their era.

The presence of the Salman mosque inspired a number of mosque design ideas that in the end appeared in a more bold and contemporary shape, usually expressing "the face" of its campus so that it shows the unity of existing themes. The Salman Mosque also inspired some mosque management to use the help of architect in planning and designing the mosque. This had never happened before, since previously a mosque had been built together by the community and led by someone considered to be experienced in constructing buildings. That is why a mosque in Indonesia used to be built based

on tradition and knowledge handed down through generations.

A campus mosque appears to be a mosque that collaborates with the campus in terms of the spiritual education for its students. The campus mosque appears as a symbol of intellectuality combined with religiosity. The presence of campus mosques usually becomes a partner of the campus management. It is called partner because not all of campus mosque management fall under the campus organization structure. One example is the Salman mosque. With separate management, the management of the Salman mosque has the power and flexibility and is more agile in managing activities within the mosque.

As the pioneer of the presence of other campus mosques, the Salman mosque often becomes a role model, particularly in terms of design ideas and mosque management. As a place for worship, Salman mosque is quite successful in livening up activities so that it appears to be a mosque that is always full of activities. This is in line with the objective of the construction of a mosque which in the Koran called making mosque prosper. The Salman mosque as a reference is not only intended for campus mosques, but mosques in general and it used Salman as a guideline in its management.

The Role of Ahmad Noeman and Ahmad Sadali

The design of the Salman mosque cannot be separated from its architect: Ahmad Noe'man. He was born into a family whose father was a member of the management team of the Muhammadiyah Islamic Organization which often constructed schools and mosques. Based on childhood experiences, he often accompanied his father to see a mosque under construction, young Ahmad Noe'man decided to become a building expert.

His formal educational background brought Ahmad Noe'man to enroll in ITB which at that time was called Technische Hoogeschool Bandung. Since there was no Architecture Department, Noe'man had to enroll at the Civil Engineering Department. He was also involved in the military, although he only served as translator of the Dutch language. Then, after the Department of Architecture was opened in 1950, in 1952 Noe'man asked permission from his military supervisor to study at the Architecture Department. He graduated in 1958. During his study at the Architecture Department, he had the chance to meet lecturers from "Kentucky Contact Team" who brought along the ideology of modern architecture. Returning from

the US he brought books with modernist themes. Modern architects such as Le Corbusier, Mies van der Rohe, Frank Lloyd Wright, and others, inspired Noe'man's work.

The nuance of modern architecture which at that time was followed by young architects, including Ahmad Noe'man, made it hard for the Salman mosque to escape from the influence. The appearance and expression of the Salman mosque avoided the previous form of mosques based on tradition and traditional myths. His view on Islamic architecture is that it is an architecture that is in line with the Islamic principles of architecture and not derived from culture or tradition. It could happen that the existing culture or tradition is not in line with the principles and values of Islam. In the Koran or Hadits, no one has ever mentioned that Islamic architecture should follow certain "forms" that are considered sacred. Because of Islamic universality, it so happens that the basic principles of modern architecture do not contradict the values of Islam, so it is quite right that those architecture rules are used in designing a mosque. Mosque architecture should express its Islamic fire.

Modern views and thoughts on Islamic architecture will depend on the view and interpretation of the architect. Holding on to Al-Baqarah chapter [2:170] and guidance of Hadits as stated by Imam Bukhari become the main strength: *"And if that something is the business of your world, then you are the one who knows it (you are entitled to determine)"*, so a belief emerged that it is the designer who has the right to determine and translate it to the design without being bound to the thought of tradition and previous culture.

One of the principles he held on to strongly was *ijtihad* (the use of reason to arrive at a knowledge of truth in religious matters), i.e., making a breakthrough based on science, without imitation. Architecture enables to "appear differently" or "different from others", and away from the bond of the existing thought, tradition and culture. This is the core of the thought underlying the performance of the Salman mosque that made it unique. So in this view, form and style becomes the right of the architect to translate it into the application of his design. As a result, Islamic architecture becomes more innovative, modern and keeps growing because it is not bound to certain forms that could make it stagnant. However, normatively, this freedom should not contradict the principles and values of Islam.

By freeing itself from traditional and cultural bonds and returning to the principles and values of

Islam, there is a strong possibility that new forms and symbols will appear as in the contemporary mosque architecture, the Salman mosque. The Salman mosque has tried to present new symbolism in mosque architecture in Indonesia that used to be myths.

Finally, new symbolism appeared which does not start with classical symbols such as mountains, trees, *Meru*, *Wantilan*, temples, etc. A view on the mosques contemporary symbolism has shifted to the understanding of the individual architect who translated Islamic values into a building construction. In other words, order, space and the form of architecture seem to be the problems of each architect in implementing it.

In the end, the Salman mosque determined the activities and career of Ahmad Noe'man. Most job orders that came to him consisted of mosque designs. No wonder that plenty of mosques came from his creativity: the At-Tin Mosque at the Taman Mini Indonesia Indah, the Al Furqon mosque at the Education University of Indonesia (UPI) Bandung, the Asy-Syifa Mosque at the Faculty of Medicine Padjajaran University Bandung, the Al-Asyari Mosque (Bandung Islamic University), the Lambung Mangkurat Mosque in Banjarmasin, the Al Akbar Great Mosque Surabaya, the Amir Hamzah Mosque at Ismail Marzuki Park (TIM) Jakarta, the Islamic Center Jakarta, the Syekh Yusuf Mosque in Cape Town - South Africa and the Indonesian Mosque in Sarajevo, Bosnia. No wonder he is also known as the "architect of a thousand mosques".

Out of the many mosques he has designed, the Salman mosque is the one that is the most impressive. In addition to being the first work of his career, it is also because of the involvement of his brother Ahmad Sadali in the design of the mosque. Ahmad Sadali who was also an artist, expert in the field of Islamic calligraphy and lecturer in the Fine Arts Department ITB, was the one who challenged Noe'man not to create an "ordinary mosque". Discussions between these two siblings produced a creation that at that time became a hot topic within the world of architecture. The touch of Ahmad Sadali (who died in 1987) in the design of the Salman Mosque is visible at the front wall of the mosque (fig.8), a game of color gradation. At the beginning of his work, the color used for the gradation was green, which then was changed to orange. In early 2014, the color was changed back to green.

The collaboration of these two persons was felt when Ahmad Noe'man acted as creator (fig.9) and Ahmad Sadali as filler (fig.10). The creator was the one who materialized the building and the filler was the one who organized activities within the

building. Along with Muhammad Imaduddin Abdul Rahim of Bang Imad, both organized activities of the mosque so that at that time they could boost the spirit of Islam to the young generation in Indonesia with the teaching of "*tauhid* lectures". The touch of technology combined with a touch of modesty (instead of excessive art) was capable of making the Salman mosque to have an aesthetic value based on that modesty.



Figure 8. Salman Mosque



Figure 9: Ahmad Noeman, March 2013

Figure 10: Ahmad Sadali, 1924-1987

Conclusion

The Salman mosque as the initiator of the new idea of design in Indonesia was made possible by the political and social nuances during the 1960s. The progressive way of thinking of the mosque designer happened to be in line with the political climate at that time that strongly supported ideas of building design that emphasized on technology and newness. The Salman mosque

was built in an era where the influence of Modern Architecture was happening all over the world. The work and thinking of leading figures such as Walter Gropius, Frank Lloyd Wright, and Le Corbusier became points of reference for other architects, including Ahmad Noe'man. Other factors are: rejection of the old style, materials, rejection of details or ornaments, modest building forms, an emphasis on honesty in structure and materials, a thick roof line, continuous windows, open-plan rooms and managed space (landscape), so it cannot be denied that it relied on the ideas of Modern Architecture.

Modern architecture is considered to be in line (and not in contradiction) with Islamic rules that put forward: functionality, lack of excess, yet capable of showing obedience to God. The *ijtihad* process that follows Achmad Noe'man's intuition to always rely on the Koran and Sunnah has made the building suitable as a place of activities for a complete mosque. Although it appears in modest form, the artistic touch as human creation still plays a role, making the building not merely functional, but still capable of transmitting its aesthetic subjective value.

The Salman mosque encourage some institutes of higher education in Indonesia to establish mosques on their campus. This phenomenon results in impacts in the forms of: requirement of the demand of places for worship in the planning of educational area in Indonesia. The Salman mosque makes some mosque architects aware to be creative in developing mosque ideas, and does not contradict Islamic values. In this case, it is right that the Salman mosque has become a pioneer in mosque design ideas, as well as becoming the initiator for the spread of campus mosque in Indonesia.

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