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To cite this article: A F Prajawisastra and T Aryanti 2017 *IOP Conf. Ser.: Mater. Sci. Eng.* **180** 012089

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Islamic Modernism and Architectural Modernism of Muhammadiyah's Lio Mosque

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Abstract. The Muhammadiyah's Lio Mosque is one of the masterpieces of Achmad Noe'man, the great Indonesian mosque architect. The mosque was built as a community mosque at the center of Muhammadiyah's quarter in Garut, West Java, in conjunction with the construction of the district's Muhammadiyah branch. Having a shape out of the existing grip, the mosque has neither a dome nor a *tajug tumpang tiga* (three-tiered pyramidal roof) like other mosques nearby, but instead uses a gable roof and minarets towering. This article aims to analyze the architecture of the Lio Mosque and to learn Achmad Noe'man's interpretation of modernism, both Islamic modernism and architectural modernism, reflected in the mosque design. Employing a qualitative approach, this study used observation and interviews with the mosque's stakeholders. This article argues that the ideology of modernism, believed by Achmad Noe'man and the Muhammadiyah organization, was embodied in the Lio Mosque architecture.

1. Introduction

The presence of Muhammadiyah Mosque Lio was able to break the mindset of the people in Garut regency that had a view if the mosque is identical with the presence of the dome. The mosque was built in 1958 and able to get out of the grip that already exist, that mosque try to introduce modern Islamic thought that when it was initiated by the Organization of Muhammadiyah which is Modern. Achmad Noe'man who is also the son of the leader of Muhammadiyah Garut Branch at the time was the architect of the mosque, modern Islamic thinking approach as outlined in modern architectural forms that he uses can be accepted by the community and change the paradigm of the typology of the mosque in society at that time in observation, look no longer a basic form of rectangular geometry as a traditional Javanese mosque typology rigid, at the moment looks more rational and updates [1].

In addition to this we know that the use of the dome of the mosque had been applied civilized - century in Indonesia. The roof in the form of a dome in Indonesia, is an era of progress and modernity. To shift the use of the roof shape and the traditional peak (*tumpang and mustaka*). In fact, if we look around the mosque have been present domed mosque and has a roof *tajug tumpang tiga*, we would like to know how the mosque can be accepted by the community surrounding the typology of the new mosque for the moment and how the architectural design of the mosque is a modern capable negotiate with the community. This article examines how modern Islamic thought capable embodied in the form of modern architecture is able to shift public attitudes taqlid (following the practice of previous religious without thinking rationally), especially the views and practices of the people in



building a mosque which holds that an identical mosque has a dome. The mosque is still recognizable even without the dome and roof *tajug tumpang tiga* and chose to use the form gable,

The position of the mosque which is under the Jalan Gunung Payung still look for their high minaret looming, the Minaret has become the identity of the mosque, but it has a function as a place for speakers so the call to prayer echoed could be heard all around the mosque. Mr. Umar in my interview with him. Mr. Umar is a branch of Muhammadiyah Organization Secretary Garut. He said that if the mosque was changed in 2013 due to floods, by replacing floor coverings as well as adding elements of calligraphy on the walls of the mosque, but Achmad Noe'man ordered that mosques be repaired and supplied additional elements, but not with its minaret. The presence of the minaret must remain standing can exist without any change. Noe'man have a view if calligraphy is not to be explicit and be an element of a mosque, but the calligraphy (verses Allah) can also be implied in the formation of the mosque. With the advent of the Modern Muhammadiyah organization, it is able to change the paradigm of architects in designing the mosque and give a new paradigm for the community in looking outside the mosque typology normally.



Figure 1. Minaret Of Muhammadiyah Lio Mosque

2. Method

We used a qualitative approach in researching the Muhammadiyah Lio Mosque. Data of The Muhammadiyah Lio Mosque was collected using field observation of the mosque and do the interview with Secretary Of Muhammadiyah Organization Branch Garut.

3. Result and Discussions

3.1. Islamic Modernism

Islamic modernism has been a new tradition initiated by Muhammad Abdu (1849-1905), Jamaluddin Al Afgani (1838-1897), and Muhammad Rashid Ridha (1865-1935) in the end of the nineteenth century, as a reaction to the colonialism in the Muslim world. It criticized Muslim's backwardness and urged the need for modern interpretations of the Islamic law and Islamic jurisprudence and promoted the incorporation of the Western norms, such as rationality, nationalism, democracy, and equality, with the Islamic law.

In Indonesia, such a movement was pioneered by Ahmad Dahlan, who read the Islamic modernists' thoughts while he was in Makkah in 1890-1903. Dahlan was one of the religious officials of the old Yogyakarta Sultanate who served as a preacher at Masjid Gedhe Kauman, the sultanate state mosque.

Dahlan saw that what the Islamic saints (known as *Walisanga*) taught in the establishment of Islam in Java (in the 1600s) had developed into what he observed as “impure” form of Islam, popularly practiced in the form of bid’a (erroneous innovation in Islamic worship), khurafat (superstition), and shirk (polytheism) [2]. Inspired by Abduh’s Islamic modernism, Dahlan wanted to “return” to what he believed as “original” or “pure” form of Islam. He founded the Muhammadiyah organization in 1912 to struggle for Islamic purification.

Along its history, Muhammadiyah has been widely known for its modern jurisprudence. It has a special committee, named Majelis Tarjih dan Pengembangan Pemikiran Islam (The Legal Affairs and the Islamic Thoughts Development Committee) that was formed to research the Islamic law and reinterpret it in accordance with the modern perspective. The committee has produced numerous decisions, including those on worships, religious rituals, and gender issues, through which Muhammadiyah develops advances in Islamic jurisprudence and practices [3].

Since its establishment in 1912, the Muhammadiyah organization has founded thousands of branches in Indonesian cities, towns, and regencies, and other countries. The organization regularly holds annual congresses across the country to update its members of what the committee’s latest jurisprudence.

at 1958, Muhammadiyah Organization branch Garut, try to build a Muhammadiyah Lio Mosque To be a Mosque Center, and that mosque was designing by Achmad Noe'man, Noe'man have a father who has a role as chairman of Muhammadiyah Garut, so Noe'man has a strategic position to be able to design a mosque by The modern Islamic thought. Al Qur'an in dozens of verses mention the importance of human beings to be able to think. Achmad Noe'man who has a background as an architect of the Organization Muhammadiyah, Muhammadiyah Lio Mosque try to interpret the modern Islamic thought of the mosque which he designed [4].

Muhammadiyah have a ideology and try to doing anything with rational, and it is the same of Ibn Khaldun noted that the key to the rise of Islamic civilization is a tradition of freedom of thought and independence of the scholars of the political sphere [5].

With the freedom to think like this it is no wonder if it appears the new thinking in running practice of the Islamic religion. The process of formation of Islamic thought and civilization will emerge, and usually begins with internal upheaval and external events with their contiguity of opinion, religion, politics Culture and experienced Muslims that emerged Islamic thinkers were brilliant in their respective fields [6]. but not his thing with Muhammadiyah Mosque Lio, although memiliki typology modern new mosque, the building can survive without the slightest conflict after its construction. this refers to his own rational Muhammadiyah community around the mosque in thinking.

Muhammadiyah organization working to be able to realize the teachings of Islam which includes areas of Aqidah (a fact that is firm and solid, which no admixture by doubt and indecision.), where Muhammadiyah works in order to uphold the Islamic faith that is pure and free from symptoms of idolatry, heresy and khufarat, without ignoring the principle of tolerance in Islam [7].

that's why Muhammadiyah always have an update in running their lives, always think of a case based on rationality, so do not sink into the symptoms of idolatry and heresy.

Muhammadiyah organizations perform a variety of renewal of the means of implementation of Islam in public life, it is usually referred to in terms of purification tajdid which can be called purification (purification) (Muhammadiyah). Organization Muhammadiyah has a goal Improving and developing organizations and networks to become the Islamic movement advanced, professional, and modern [8].

3.2. Modern Architecture

Islamic modernism has been a new tradition initiated by Muhammad Abdu (1849-1905), Jamaluddin Al Afgani (1838-1897), and Muhammad Rashid Ridha (1865-1935) in the end of the nineteenth century, as a reaction to the colonialism in the Muslim world. It criticized Muslim’s backwardness and urged the need for modern interpretations of the Islamic law and Islamic jurisprudence and promoted

the incorporation of the Western norms, such as rationality, nationalism, democracy, and equality, with the Islamic law.

In Architecture, Modernism Architecture identical thing with simplicity, the terminology simplicity or simple dictionary of modern architecture is intended to describe a part of the method, the expression of the facade and structure, form or forms of architecture in general, as well as its emphasis on aspects of functional, including the minimization of the cost of building or means of production (Forty, 2000) [9].

This is reflected in the views Masjid Muhammadiyah Lio, if the mosque was in analysis who do not have a lot of ornaments, do not have the calligraphy on the design in the first and has a facade that is clear and jujur, although the state of the mosque is now changing even featuring calligraphy on the main wall of the mosque, the tower presence not only have an aesthetic function, but has a meaning as the identity of the mosque, the role of the dome which has become such an identity has been replaced. even the saddle being in the shape of the roof of the mosque is not a trait of mosques in Indonesia, This is a reflection of modern architecture in which buildings are not necessarily always put aesthetics but how the main functions that can be wrapped by the aesthetics.



Figure 2. Fascade Muhammadiyah Lio Mosque

Modern architecture has the understanding that comes from embracing the International Style Form Follows Function. Notching platonic solid all-round box, not decorated, monotonous repetition, is the hallmark of modern architecture. if the mosque functioned as a place of worship, especially to pray, then the shape of the building started to follow its function as a place of prayer, the prayer is good is that the rows was not interrupted, the design of the mosque is not planned to install a column in the middle of the room Masjid to maintain uninterrupted rows of prayer, The mosque even have an orientation that adapts to the existing footprint, ultimately the mosque is not a straight line with the direction of Qibla (direction intended when the prayer), the position of praying in the mosque at a 45-degree.



Figure 3. Interiors of Muhammadiyah Lio Mosque

Departing from tradition or want to change the existing grip, Achmad Noe'man trying to shift the old tradition into rational thought, Achmad Noe'man was born and grown in good Islamic environment. His father was a merchant and organizer Muhammadiyah Also in Garut. This atmosphere of raised Noe'man's Islamic values: put the Quran and Hadith as the highest Islamic tradition incorrect references and rejected. He Often Followed his father to build the mosque, and then Became the most impressive experience [10]. ultimately make Muhammadiyah mosque Lio be modern interpretations of Islamic thought yaang contained in Lio Garut Muhammadiyah mosque.

Basically Masjid is a representation of the community of Muslims who give birth and prosper. modernist Islamic movement, represented among others by Muhammadiyah [11].

4. Conclusion

Modern Islamic thought is not necessarily contradictory, as long as it still exists in track. Quran explicitly in its content to say how important we are to think. Muhammadiyah as a modern Islamic organizations, have an important role on modern Islamic thought which is owned by Noe'man capable reflected on draft Muhammadiyah Mosque Lio. With the new mosque Noe'man typology created, the presence of the mosque is still standing strong with no debate, because as well as the modern thinking which is owned by the community around the mosque. It is so important because of how the modern mind can negotiate with traditionalist thinking. At the mosque was finally awoke which is an interpretation of a collaboration between Islam Modern and Modern Architecture.

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