



A Study And Preservation Of Islamic Philosophical Values In Dakwah Muhammadiyah Building In Medan

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ABSTRACT: Muhammadiyah Da'wah Building is the center of religious activities and the meeting of the people of Kemuhadiyah as a community organization. The building is a building facade ornament, floor plan and interior deviation. Using the foundation of the Qur'an and Hadith or beyond the context of both as a basis in designing the building of Da'wah as an inheritance in Islam. This penne Litian aims to interpret and implement the philosophical values of the architecture. The method used is describing philosophical values and explaining in qualitative analysis based on the Qur'an and hadith. The results of the analysis can be poured into the design and physical shape of the building. Because the functional approach is more needed by the user in activity in a room. The products of Islamic architecture are not only functional but in accordance with the guidelines of Islamic teachings, because this is based on the thought that Muslim beliefs in its teaching can affect the way Muslims build and utilize their architectural products (Omer 2009). The conclusion gained from this study was that the preservation of values in philosophical Islamic teachings could be applied to the building. This can be seen from the engineering that is interpreted in the form and form of architecture in the Muhammadiyah building in Medan.

KEYWORDS: Philosophical Value, Architecture, Islam, Conservation, Muhammadiyah.

I. INTRODUCTION

The Muhammadiyah Da'wah Building is a meeting place for people as a place of impregnation organization. This building serves to accommodate various religious activities such as Da'wah, learning about Islam and its laws are done here. But now the building is under renovation to get the ideal shape in applying the philosophical value of Islamic architecture. Referring to the existing Islamic values, the architecture of the building adopts in the mosque, because the mosque is a place of worship that also has a value in Islam applied to the building. This research aims to preserve (heritage) Physical culture is a form of cultural heritage in the form and shape of architecture, studying the value of cultural wisdom in addressing the problems faced in the past.

Utaberta (2008) said the building of the mosque has become identical as the face of Islamic civilization, even because the definition of Islamic architecture will not be far from the formation of domes, towers and calligraphy as an element of harvesting. In designing a product or building that is characterized by Islamic architecture, without these elements (formation of domes, towers and calligraphy), most people will feel something missing, even to assume the building of the results The draft is not a product of Islamic architecture. No wonder most people or public users will protest if designing mosques, without cupolas, without towers, vaulted limas or without calligraphy decoration. If Islam refers to the religion of Islam, and Muslims refer to those who embrace Islam, the terminology of Islamic architecture will refer to that inspired by the thought and application of Islam, then it is made to serve the religious needs of Islam. (Ratodi & Hapsari, 2018).

Because all refer to the values contained in Islam, this building is also a manifestation of the philosophical values of Islamic architecture by making the Qur'an and hadith as the basis in designing the building of Da'wah as Inheritance in Islam. The method used is to analyse and interpret the values of the philosophical Islamic architecture. The philosophy also depicts a diverse characteristics of Muslim architecture, the mosque develops not as a place of prostration but also as a center of coaching, teaching, social practice, security and defense of the Islamic fortress. Therefore, the function of many developing mosque includes social, cultural and political sense. Many of the



searches that circulate and declare the history of the mosque are the most important works of Islamic art and culture in the field of architecture. The architecture of the mosque, is a manifestation of the height of technical knowledge and methods of building, material, decorative, and philosophy in a region of the time. In addition, mosques also as meeting points of various forms of art, ranging from special art, space, shape, decorations to sound. This is what attracts and examines a history of the mosque's architecture in Indonesia, in addition to seeing the many influences that come in we are also invited to know the various things that are behind the inclusion of influence in a mosque design. The distinctive difference from the architectural typology of the mosque is due to the difference in the orientation of the Islamic sense that is often referred only to Furuyiah, but in fact the most dominant is difference how to think and eventually act including In architecture.

Building that is worth the architecture found in the art of building makes a religious philosophy that is very strong and sacred value for Muslims, if the building traced it is an Islamic building that is very typical for the architecture And foreign tourists who look really amazed, if seen more detail the building is also very beautiful to be seen or felt. Islam explicitly does not contain sharia in relation to the building of mosques and components. This means that it is an opportunity for Muslims everywhere to be creative in making building design efforts. Moreover, it is possible for Muslims to stated. But as long as the sharia contains clear rules, then everything that happens in the community that has been tradition, let alone clearly contradicts the sharia, becomes deciduous. Islam puts science as the first foundation before charity. Every practice is to be based on science, including the practice of building mosques. How is the science of sharia explaining it, then that is followed. The mosque also basically has a very long history of the life of Muslims around the world, if discussing about this magnificent building we will be presented with a view of Islamic architectural nuances, such as calligraphy and buildings are very Beautiful.

Etymologically, the cosmology derives from the word "Cosmos" which means the world, or the rules of nature, and "logos" which means ratio or sense. Therefore, cosmology can be interpreted as a science that learns about the nature of the world. Broader meaning, cosmology can be a science that is able to study everything about the natural semseta on a larger scale, such as examining the regularity of celestial bodies. According to Christian Wolf, it uses cosmology as a discipline to investigate something according to the absolute Essence and essence, according to its breadth and meaning in the cosmological frame as one unit of human movement with the movement of the universe. Preserved (Anshosy, 2008). Hegel as a German idealist philosopher gives the subject matter of the subject matter of the cosmology.

1. Contingence (likely, things are accidental).
2. Necessity (Shoulds)
3. Limitations and Formal Laws of the word (formal boundaries in laws Formal nature)
4. The Freedom of Man and the Origin of Evil (human freedoms and The origins of Evil)

Meanwhile, A. E Taylor in the book Element of Metaphysis says that a purpose of the subject matter in cosmology is to give consideration of its meaning and validity which is strongly scattered in the universal concept as a basic nature of an individual object. The basic properties of the individual are: extension, succession (sequence), space, time, number, magnitude (magnitudes/distance), change, Interaction (interaction), Causality (causation) (Anshory, 2008).

Therefore, when looking at the architectural side of the building in a cosmological frame is very complicated and related to many things of human life. The architecture itself appears not to be separated from human needs. The architecture develops itself to meet the physical and mental needs of the society as well as to metabolize, fulfill the body and psychiatric. The beauty of the architectural form responds to emotional desires, intellectually as they lead to contemplation. The form of architecture can be understood as a framework of how tradition applies in society. Describing architectural works as part of a physical culture that is evident in the objects ranging from buttoned to clothes, pins, to computers and advanced electronic devices (Koejaningrat, 1974).



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In other words, when we respond to architecture as a cultural artifact, the detailed scrutinized parts will make it a sign to guide the search with regard to cultural elements. An in-depth search of architectural works will find a systemic braided existence of difficult architectural works separated from the two cultural forms that precede the birth of a Community system and the complexity of the idea. They can be appreciated as meaningful objects such as the Puduck and mystical of their rational and practical use. A Munfort opinion becomes one of the support of Rapoport's statement on the relationship between two threads and the formation (Rapoport, 1969). In context of this one thought, the architecture of a mosque is also part of the expression of the soul, the soul of spirituality in the material. The mosque also as an implementation of Muslim spirituality is also related to the material laws that are not removed from cultural contexts as the opinions of Koentjatingrat and Rapoport. Therefore, in the study of the mosque will always follow the views that exist in the community. Like the view of cosmology in a society as a context with its surrounding cultures. In cosmology known there are some systems adopted by the Community primarily by the system of power in the kingdom, are: Konsep Center: konsep ini memberikan pandangan bahwa dalam konsep dualitas antara dua hal yang sangat bertolak belakang terdapat keseimbangan yang menghubungkan. Pada Center inilah letak kebaikan yang dianggap sebagai pusat dari jagat baik secara mikro yang mempunyai tingkat kesakralan.

1. Mancalina Concept: is a concept that is not changed by concept as a balancing of quality concept.
2. Mancapat concept: Mancapat derived from the word "papat" as a rule of order in the fourth Java count. The word manca means difference. So the word mancapat can be interpreted as four differences of passage representing the element of life or manifesting meaning in life. In cosmology life is not separated from the existing natural elements of fire, hook, soil, and air, which are also the direction elements of the wind are east, west, south, and north.
3. The concept of duality: This concept shows a phenomenon consisting of two things that are opposite, opposites, but naturally complement each other so that this life can grow and develop peacefully and harmoniously, as a Examples of duality are the left and right, the heavens and the earth, and so on.

Islamic architecture is an architectural terminology that is very stretched and evolved in Muslim cultures throughout the history of Islam. Islamic architecture includes religious buildings, as well as architecture in general. Classical Islamic architecture has gained much influence from Persian architecture. Therefore, the two are often confused in the sense in their understanding, indeed in essence quite a lot of perbedaaannya. In particular, Islamic architecture was built after the time of Prophet Muhammad saw. It originally evolved from Roman, Egyptian, Persian and Byzantine influences. Traceable to the early 691 M completed the construction of the Qubbat Al Sakrah in Jerusalem. The building includes an interior shaded by a round dome surrounded by an ornament repetitive Arabian decorations. Mosques are facilities and containers used by Muslims to serve Allah SWT, as well as other socio-religious activities. Masjid is the building that was first established by the Prophet Muhammad saw to build and raise Muslims to be a righteous human. So the mosque is very familiar to its existence with Muslims. Even mosques can be used as a benchmark for the existence of Muslims in an area. Discussing the architecture of Islam, it can not be separated from the study of the mosque architecture. Because the mosque is a building that continues to be built by Muslims around the world. Since the time of the prophet until now.

The important position of the mosque in the development of culture, civilization and science is presumably need to get attention from all parties. The mosque in historical review is not merely a building without meaning, but there are many values of philosophy that exist in the mosque, which is very useful for the development of human civilization. The mosque is one of the other witnesses of the glory of civilization and the advancement of Science. Even the architectural features of relics that still exist in it also shows that the place in the past is also very aware of the harmony between culture and Islam as a harmony of culture. The study was conducted using a historical and archaeological



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approach, which is used with the principle of flexibility, interpretation of one fact, with the other facts objectively, and rationally, then historiographically in the analog. The facts chronologically and systematically become a historical inscription concerning the mosque of Da'wah in this area. Technically, the method is not used rigidly but is applied flexibly to the conditions of the field and considers the time adequacy, data availability and primary data sources. The historical method used is the main method, but to complement the research efficiency, other approaches are also used as an archaeological approach to describe the shape of the building. Like the use of Arabic calligraphy, symmetry, light colors, focus on the interior compared to the exterior. Ada beberapa Interpretasi umum mengenai arsitektur islam antara lain

1. The concept of the majesty of God raises design with values that lead to immortality.
2. Calligraphy decoration which is an excerpt from the Qur'an used to evoke a certain hue on the interior, giving a spiritual picture to the congregation that is about to perform the worship.
3. Islamic architecture called "architect Veil", because the beauty is obtained from the side of the inner Room (Courtyard and interior) and not the outer space (Street View).
4. The art of decoration accompanying the architecture does not include human or animal form. Traditionally said, the shape is potentially a nest of the genie, the modern interpretation mentions, it is avoided because the work of God is not matched by any form as well, so that such protrusion should be avoided. The shape of the flora is still encountered, but very in the symptom with one common reason.
5. The use of an impressive structure with a large dome, a tall tower as a message of power.

In the world of architecture, there are many kinds of design concepts. One of them is the concept of Islamic architecture. At this time, the architecture of Islam is often attributed to the curved shape and looks magnificent and beautiful, such as the shape on the roof of the mosque such as the dome is not derived from Islam and does not explain the complete meaning of Diablik the term "Asitektur Islam "should be a design of the building based on Islamic Aqidah and fulfill the norm in Islamic law. Reviewing the concept of building architecture concepts, outdoor space and space in the building, knowing how the concept of Islamic architecture a mosque building.

II. LITERATURE REVIEW

Preservation of physical culture is a form of cultural heritage giving that study the value of cultural wisdom in addressing the problems faced in the past. It's just that the value of cultural wisdom is often ignored, it is considered there is no relevance with the present much more the future. As a result, many cultural heritages were consumed, abandoned, neglected and even abused in existence. In fact, many nations are less powerful historically searching for their identity from the sheer history and cultural heritage of a little number. We as the people of Indonesia, who are rich in cultural heritage ignore the priceless assets. What a contradictory condition. Preserving does not mean making things last and impossible to become extinct. But nurturing for a very long time. So cultural heritage conservation efforts mean the effort to nurture such cultural heritage for a very long time. Preservation efforts (Arafah, 2013), is an effort to maintain the done in a very long time then need to be sustainable as an ongoing effort (sustainable), not preservation in the form of a model or the interest of a moment, project-based, Donor-based and elitist (without strong roots in the community).

The existence of architectural works in Islam is Masjid. The roof of the mosque is a characteristic of architecture such as traditional house in Java, Indonesia. This is if it is seen from the roof shape and above there is a mustoko such as the Great Mosque in Demak. Just as the traditional house term is a building that has been known by generations with similar forms and uses. Whereas traditional architecture is a form statement as a result of a desire to create an environment and/or space for its survival in accordance with the recognized rules, or which are still embraced largely Community. Architectural form analysis includes morphological analysis of the base, body, roof, and supporting components found in the Kauman Grand Mosque as a work in architecture.

Islamic Architecture design concept (Juwono et al., n.d.), is Islamic values that are referenced in the design of architectural buildings containing elements of Rahmatan lil alamin, Berqibla, irregular, efficient, beauty in simplicity, Healthy, comfortable, and sustainable (sustainable). The preservation effort (Arafah, 2013), is an effort to maintain that which is done in a very long time, it needs to be maintained as a sustainable effort, and a strong root and foundation for society. The basic and first thing that is done is to identify the content of the Qur'an and the hadith of the prophet and to analyze the implications of the architectural design aspects.

The principle of building the Islamic based on the Qur'an and Hadist can be transformed into architectural design so that it can be applied in the science of building techniques. The values of philosophy found in the architecture of Islam are as follows (Petruccioli, Attilo 2013);



Figure 2.1: The value of philosophy of Islamic architecture

(Petruccioli, Attilo 2013)

Expressions of the Faith;

Architecture as a manifestation of strong belief in the ineness of Allah SWT. Unity concept in architecture is held in concept Qibla (QS Al Baqarah:144) (<http://khalifahcenter.com/q51.56>) sebagai orientasi perancangan.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
 ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَرَامُ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَ
 الْحَقِّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

Artinya: Sungguh Kami (sering) melihat mukamu menengadahkan ke langit, maka sungguh Kami akan memalingkan kamu ke kiblat yang kamu sukai. Palingkanlah mukamu ke arah Masjidil Haram. Dan dimana saja kamu berada, palingkanlah mukamu ke arahnya. Dan sesungguhnya orang-orang (Yahudi dan Nasrani) yang diberi Al Kitab (Taurat dan Injil) memang mengetahui, bahwa berpaling ke Masjidil Haram itu adalah benar dari Tuhannya; dan Allah sekali-kali tidak lengah dari apa yang mereka kerjakan.

Tafseer al-Jalalain said a certainty (we have seen a palate) or a look (your face to) direction (sky) around the coming of revelation and longing to receive an order to face the Kaaba. The reason is not another because it is the qibla of the Prophet Ibrahim and more evocative to enter the Arabic people (hence we will turn away you) Move your KIBLATMU (to the qibla you are worried) that you like. (Then turn your face down) meaning to face at the time of prayer (toward sacred Mosque) namely the Kaaba (and wherever you are) addressed to the whole people (turn to your face) in prayer (toward it) and indeed those who are given the Bible Similarly, knowing that it is) means the transfer of Qibla toward the Kaaba (true) is not reunited (from their lord) because in the scriptures they are stated that among the traits of the Prophet saw. Was the transfer of Qibla in his day. (And Allah is not



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the negligent of what you do) if it is with TA, then it is addressed to 'Ye' o believers, who obey all his commandments, otherwise with Yes, it is addressed to the Jews who deny About this qibla.

The picture of heaven in the world;

Taking the substantive significance of the beauty of heaven, not only is the physical picture. Architectural design that is close to and integrated with nature and as a means of tadabbur for the power of Allah SWT (QS Al Insan: 14)

تَذْلِيلًا فُطُوفَهَا وَذَلَّلَتْ ظِلُّهَا عَلَيْهِمْ وَدَانِيَةً.

Dan naungan (pohon-pohon surga itu) dekat di atas mereka dan buahnya dimudahkan memetikanya semudah-mudahnya.

Tafseer al-Jalaa'il (and close to him) is called by Mahall to the pronunciation of Jared (above them) meaning, among them (his captivity) is the shade of the Trees of Heaven (and the fruit is made easy to cut them easily) that is, Buah-buahannya are brought close so as to be plucked either by the person standing, or the person sitting, even the one who is lying though.

Emphasize the greatness of Allah SWT;

One of the legible meanings of Islamic architecture is that our sense of admiration for the beauty and aesthetics in architecture is not detached from our resignation and surrender to the greatness and majesty of God as Dzat who has All Beauty (QS. An Naml: 44).

سَاقِيهَا ۖ قَالَ إِنَّهُ صَرَحٌ قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن مَّمْرَدٍ مِّنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

Dikatakan kepadanya: "Masuklah ke dalam istana". Maka tatkala dia melihat lantai istana itu, dikiranya kolam air yang besar, dan disingkapkannya kedua betisnya. Berkatalah Sulaiman: "Sesungguhnya ia adalah istana licin terbuat dari kaca". Berkatalah Balqis: "Ya Tuhanku, sesungguhnya aku telah berbuat zalim terhadap diriku dan aku berserah diri bersama Sulaiman kepada Allah, Tuhan semesta alam".

Tafseer al-Jalalain (and said to him, "enter into the palace!") whose floor is made of clear glass once, and then beneath it there is a flowing freshwater that there is. Tafseer al-Jalalain, the prophet Sulaiman deliberately did so as he heard the news that the two calves of the Queen Balqis and both soles of her feet like a donkey. (So when he saw the floor of the palace was called a pond of water) that is a pond filled with water (and the two of his calves) to cross what he thought of as a pond, while the Prophet Sulaiman at the time sat on his throne at the end of the floor Glass it, then it turns out he sees both calves and both soles of his feet are beautiful. (Solomon said) to Balqis, ("verily it is a slippery palace) and smooth (made of glass ") then the Prophet Sulaiman invited him to enter Islam. (Balqis said, "Yes Rabbku! Verily I have wronged myself) by worshiping besides thee (and I surrender) from this time on (with Sulaiman to Allah, Rabb of hosts. ") then the Prophet Sulaiman wanted to marry him but he did not Like the hair that is on both calves.

So the Demons made light for the Prophet Sulaiman, with the light having the feathers of his calves. The Prophet Sulaiman married him and loved him, then the Prophet Sulaiman acknowledged his kingdom. It is, then, that the Prophet Sulaiman said it once every month, then he stayed with him for three days for each turn. It is mentioned in a chronicle that the Prophet Sulaiman was made king since he was thirteen years old. At the time of his death he had reached fifty-three years; The Most Holy of God is endless for his kingdom.

Recognition of the Almighty God SWT;

The splendor and beauty of the true architectural work encourages its generation to Tawaddhu, recognizing the almighty nature of Allah. Hikmah from (QS. Al Fajr 7-13)

إِرَامَ دَاتِ الْعِمَادِ

Artinya; (yaitu) penduduk Iram yang mempunyai bangunan-bangunan yang tinggi,

الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبِلَادِ



Artinya; yang belum pernah dibangun (suatu kota) seperti itu, di negeri-negeri lain,

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

dan kaum Tsamud yang memotong batu-batu besar di lembah,

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

dan kaum Fir'aun yang mempunyai pasak-pasak (tentara yang banyak),

الَّذِينَ طَعَوْا فِي الْبِلَادِ

yang berbuat sewenang-wenang dalam negeri,

Bentuk pengabdian kepada Allah;

Segala aspek proses arsitektural dimaknai sebagai ibadah sesuai fitrah manusia dalam (QS Adz-Dzaariyat: 56).

وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ وَمَا خَلَقْتُ الْجِنَّ

Dan aku tidak menciptakan jin dan manusia melainkan supaya mereka mengabdikan kepada-Ku.

Tafseer al-Jalalain (and I did not create a genie and a man but rather that they worshipped me) the sense in this verse is in no way contrary to reality, that the heathen did not worship him. For verily The purpose of this verse does not confirm its existence. The description is the same with the understanding found in your words, "I just go through this pen so I can write with it." And in fact, sometimes you don't use it.

With these six characteristics can help the designer to formulate the purpose of the design, so as to produce an architectural setting that guarantees a multidimensional relationship (Hablumminallah, Hablumminannas and Hablumminal'alam) to Better direction.

III. RESEARCH METHODS

The method used is to describe philosophical values and explain in a descriptive-qualitative analysis based on the Qur'an and hadith. The results of the analysis can be poured into the design and physical shape of the building. Because the functional approach is more needed by the user in activity in a room. The products of Islamic architecture are not only functional but in accordance with the guidelines of Islamic teachings, because this is based on the thought that Muslim beliefs in its teaching can affect the way Muslims build and utilize their architectural products (Omer 2009).

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Some architectural definitions are related to the work of the architect, both of which are processed into forms and spaces are summarized into one. Function is a simple understanding of usability. Function is also interpreted as a way to fulfill the desire arising from the human need in maintaining and developing his life, nevertheless, the work of architecture is able to summarize the art



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in one part intact to Presenting a beauty. Overall, the architecture has emerged where it takes an unlimited sum of the Diamanas he has established. The architecture also influenced the sinking of a culture and civilization. Muslim society as one of the greatest civilizations in the world also does not miss and embodies civilization with architecture reflecting Islamic values throughout the history of development and travel on the Earth. In Islam, Aristektur is part of the artwork that never escape from the beauty that refers to the greatness of God as the Supreme Creator. It is giving consciousness, that we as human beings are only small servants and meaningless in comparison to the greatness of God. Bakhan further, a sense of admiration and submission of ourselves to the greatness and majesty of God as the owner of all beauty. From the above exposure can be heard that the architecture of Islam is a way of building an Islamic as determined by Sharia law, without limitation on the place and function of the building, but more to its own character in conjunction with the design Decorating forms. This definition is a definition that covers all types of buildings, not just monuments or religious buildings (Soud, 2002:2).

With all the Beautiful, splendor, and depth of meaning, the architecture of Islam has ever succeeded and become one of the milestones of the world civilization has some potential that lightens the glory of Islam Yangyang over the last few centuries Experience setbacks. This potential is not only aimed at facing the influence of Western culture that globalized and wanted the equality of identity from various cultures, but also for the sake of the development of Islamic architecture itself. With all its beauty, grandeur and depth of meaning, the ever-successful Islamic architecture and become one of the world's milestones have some potential that can brighten the glory of Islam over the past few centuries Experience setbacks. This potential is not only shown to confront the influence of the Vbart culture that globalized and wanted the equality of identity from various cultures, but also for the sake of the development of Islamic architecture itself.

From the Qur'an, a guide to life and science resources for the people of Muhammad, a Muslim does not take knowledge of the ultimate Rality (Al-Farugi, 1999:3). Fundamentally, the principle taken from the Qur'an that is about nature, people, and other living creatures. Various sciences are also listed in the Koran, both implicitly and explicitly in various social, political, and economic institutions needed to run a healthy society, as the Al-Quran is needed in every knowledge and Human activity, including the field of architectural sciences. In the book, the basic principle is already provided for the establishment of a complete culture, of course including the field of architecture. The concept of beauty that materialized in various fields is commonly called with arts and arts. In art architecture has a very important position. Even at the beginning of its development, the science of architecture is included in the field of fine art, not today, where architecture is the call of science, arts and technology. Architecture is the means to create a container for human activities by combining various perspectives of science, including culture and art of course.

In Islam, the art aspect of Islamic culture should also be seen as one of its important importance. In the book "Art Tauhid" by Ismail Raji Al-Faruqi, there are several reasons why the Koran can be the basis of the following artwork:

1. Al-Qur'an as an art model
2. Al-Qur'an can serve as an explanatory of tauhid or transcendence
3. Al-Qur'an as artistic iconography

Architecture is included in the art space in the essence of art according to Islam, this is because architecture is a visual art that supports the advancement of Islamic civilization. In the art space, there are other branches that have been supported in the arts. The existence of the space art in which there is an area of architecture is quite important. It is also based on art in the view of the Qur'an which also serves as the cornerstone of Islamic values in the Koran that also serves as the foundation of the development of civilization in the world, which not only builds civilization physically, but also Mental, mindset, spirit, akhlaq and behavioral patterns that are based on Islamic teachings.



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Islamic architecture based on morality and Islamic behavior has no representation of the form of one and uniform, but the architecture of Islam has a different architecture, depending on the context of which and what the function of a building Established. The work of Islamic architecture is not also limited by the continent and country, because we will see the richness of Islamic architecture of the religious place that carries the characteristic of the region of each country. From this diversity, it can finally be presented a wealth of isalmarchitectural treasures that lubricated the birth of Islamic civilization that brought people to Rahmatan Lilalamin. This article illustrates that the work of Islamic architecture in various parts of the world, based on the moral and Islamic behavior, has no representation of one form and uniform. Nevertheless, the diversity and richness of the form is united by one purpose, as a means of worship to God. From the Kebragaman, it can be created a wealth of Islamic civilization.

IV. RESULTS & DISCUSSION

In the construction of buildings or residential buildings, should be prioritized the concept or basic which is the reason why the building of Da'wah building was made. As a conservation effort between religions, the physical manifestation of buildings there are several factors that should be dipehatikan among others. The placement of Islamic values in the facade of the Banguunan, the activities of Wudoo ' in the Wudhlu place and the placement of the bathroom door in accordance with the Islamic Rules of religion.

1. The placement of Islamic values in building facades
2. Wudoo ' Activity at Wudhlu Place
3. The placement of the bathroom door in accordance with the Islamic rules.

As a place for worship activities, namely as a place to perform obligatory prayers and prayers, the place supports the activities of Islamic worship that is done in the framework of the perfection of worship that is still within the limit to be Religion and towards the fear of the people. During the Prophet's office, the mosque became the center of Government, Education center, and community Center. The main elements of the space in the building of mosque break mosque include mihrab, pulpit, male and female prayer space, porch, place of ablution, and complementary space element of the mosque tower, is a discussion of functions and elements of space Mosques are as follows:

A. Mihrab

Mihrab is the direction of the qibla that the priest places to lead prayers, On the northwest side, one of the mosque's general carolers is the floor of the square and

Have additional space in the west or northwest for Mihrab.

B. Pulpit

The pulpit is a place to be used to preach or give talks to convey the news (announcement in the prayers). The amber pulpit formed a curved arch between the mihrab of the right and left part of the mihrab, the curved shape of the threshold functioned as an ornament made of ceramics. The sky shape of the mosque on the pulpit can be made with decorative brass lining.

C. Pray Room

Consisting of two rooms, namely the main prayer (men prayer room) and the Women Prayer Room (Pawastren). The female prayer room is located on the right side of male prayers. Both rooms are square-shaped walls on each side with the protrusion of the mosque's main prayer space with modern forms of architecture, leaving no part of the original. An additional prayer room as a meeting room is in the left side of the main room.

D. Serambi

Serambi is an open space or this room has a lower value compared to the mosque room is considered semi-sacred and mosque are sacred.

Usually the location of the porch is located in front of the entrance of the mosque building is placed in the mosque building and located outside the mosque. The philosophy approaches Islamic architecture by making the Qur'an and Hadith or outside the context both as a basis in designing to then try to conduct a business interpretation of it all to produce Islamic design results. An architect in



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designing is strongly encouraged to follow the five steps of designing an architecture or following The principles of The Five Stars in Architectural Design as follows:

1. Function (function)

Consideration of building functions. That is, the function is and should be an early introduction. All architectural design should work well. Architecture is a container that hosts human activities in it, meaning that the activity changes logically the container also changes (adjusting to its activities). The mosque is blessed with the activities of people praying, teaching, spiritual activities, and so forth. Mall hosts human activities of buying, recreation, etc., Kampus offers human activities learn to teach and others.

2. Form (form)

Consideration of building form. Forms are very related to aesthetics, including the use of material colors and so on, so that the form also needs to be considered to get the image desired by the architect.

3. Engineering (Technics)

Considerations in terms of building strength. Because the technique is very closely related to the power of buildings such as structure, construction, other elements/components that support the building, including the use of materials and so forth.

4. Safety (Safety)

Consideration of building safety to the things that cause human beings as the user of the building is not safe, it means minimizing the existence of human soul victims. For example, fire occurs, the building should be able to cope with the sprinkler, where when the room temperature is high or there is smoke, sprinkler will spray water so expect fire in the room should be thought about how Manusi users The building saves itself, it needs fire escape in case of an earthquake.

5. Comfort

Consideration to the comfort of the building, because in principle, the building should provide comfort to its users, both comfort and visual comfort. In addition, it is worth noting also the convenience for its users on its circulation, which is more important as an architect, should be able to design a comfortable building, cool, indoor air circulation both as well as a positive impact on the environment Surroundings (environmentally friendly), without the use of mechanical tools such as AC, fan, Exhauser and so on.

6. Context

Consideration of the context of the environment or region in which the building will be established. Because its geographical/natural/cultural/human behavior is different, so it should be, each region has its own distinctive characteristics.

7. Efficient (efficient)

The economic considerations of buildings, perhaps in any building should be efficient, meaning cheap and functional.

▪ **Expression of faith and recognition of the omit of Allah SWT**

Allah Almighty has the names of good and beautiful that is called Asmaul Husna according to his Nature and majesty. 99 This beautiful name only deserves to be paired with Allah SWT, and the name of the great God gives evidence and characteristic of God's greatness and power as the copyright. All of these asmaul Husna must be understood by all Muslims because by reading it regularly besides being able to become a knowledge of the attributes of God also has a value of worship. It is only God's Asmaa-ul Husnaa. Then pray to him by mentioning Asmaa-ul Husnaa (QS. Al a'raf: 180). The writing of the Al-Quran calligraphy is one of the beautiful and interesting branches of Islamic art. Besides the Ihiasan in the Mosque of calligraphy art Al-Quran is also decorated in buildings, advertising materials, stickers on vehicles, gift materials, jewelry and so on. Al-Quran Calligraphy frames are also often seen at home and in the Islamic food stalls.

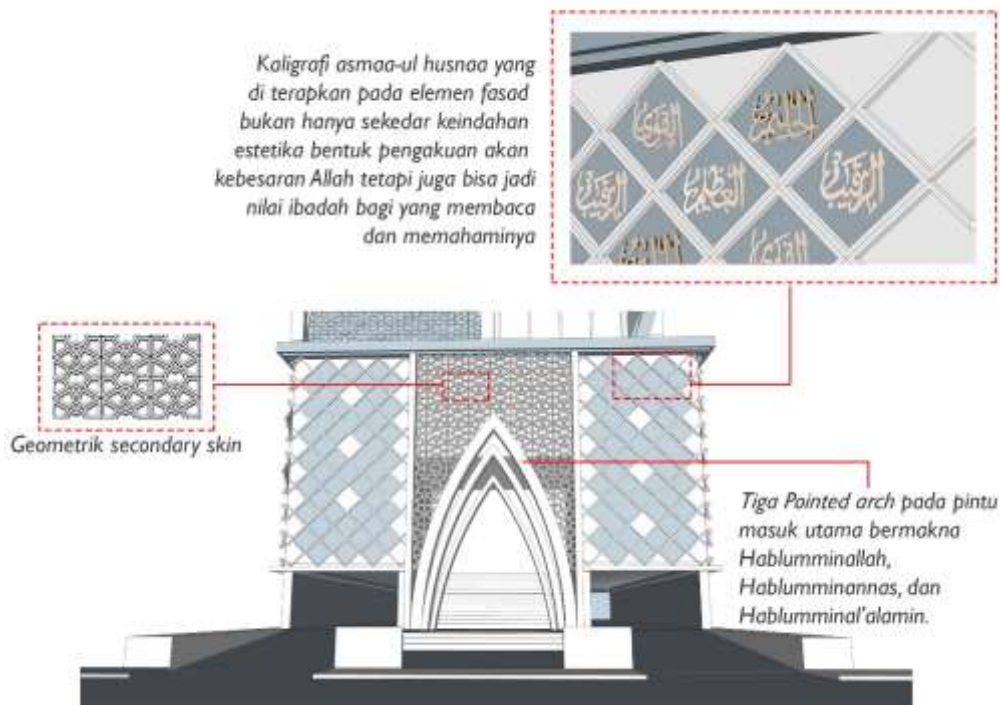


Figure 5.22 :Fasade of building

Sources: Author 2018

To Apply Calligraphy Asmaa-ul Husnaa on the element of the façade as an aesthetic beauty form the expression of faith and recognition of the omit of Allah SWT and expected so the value of worship for those who read and understand it. To keep the Holy scriptures of the Qur'an the creation, writing, control, and the efforts of the calligraphy of the Qur'an shall follow certain rules as the Al-Quran Nakshah. Al-Qruran Calligraphy on the material above belongs to the category of "material Al-Quran" that is controlled under the Act of printing the Quran text (APTQ 1986). Any error in the writing of the Qur'an or complying with the guidelines set forth is an error that can be taken action under APTQ 1986. In this line of guidelines, there are some terms that should be understood include: Kaligrafi.

Meaning the art of writing beautifully, or the distinctive art of handwriting generates a letter or beautiful Turaan as a distinctive art.

1. Al-Quran: means Kalamullah handed down to the Prophet Muhammad Saw in Arabic as a dethroned miracle, written in the Mushaf commences with Al-Fatiha letter and ending with Surah An-NAS read it is worship. Know the Qur'an and the principle of the Qur'an.
2. Material Al-Quran: A document that contains the meaning of the Quran verses other than the text of the Qur'an that is interpreted in the printing of the Quran text.
3. Manufacture: The subject of activities including writing, printing, scoring, carving and forging that aims to produce something of publishing materials or goods containing the verses of the Koran.
4. Writing: interpreted as the process of earning graph symbols compiled
5. Based on the speech that forms the word and is then compiled into verses.
6. Dhabt al-Quran: Dhabt al-Quran is a science that speaks of ' alamah (sign) that is placed in the letters contained in the Qur'an namely Arabic (line), breadfruit (dead), Tasydid (SABDU), mad (long sign) and so on.
7. Hamzah Al-Qat'e: The letter of Hamzah is located at the beginning of the sentence, middle of the sentence, and the end of the sentence and it is read according to the line in the start of reading or when read the dial.

8. Syaddah: Tasydid (تَشْدِيد) or called Syaddah (شدة) is a harakat whose letterform (W) is given or like a heresy of the letter "sin" (س) placed on the letter of the Arabic (س) which repeats.
9. Tazyin: Decorative letters that follow the method of each type of circumcission.
10. Calligraphy al-Quran: Material in the form of circumcission involving the the and verses of the Qur'an.
11. Kalimah: Lafaz that is spoken by humans.

The writing of Al-Quran calligraphy on building walls, billboards, range fabrics and others shall be submitted in advance to the local party. Materials used in the making of calligraphy Al-Quran, must be quality materials, according to durability, not easily damaged so as not easily lost or lagged letters, lines, and points, calligraphy Al-Quran on animal skins is allowed As long as it follows the sharia and haraam use of animal skins ' pigs ' and ' dogs ' .

The form of three pointed arch facades means Hablum Minallah (relationship with Allah swt), Hablum of Naas (relationship with human), Hablum Minal Alam (relationship with nature) is the three basic tasks of Muslims that we have agreed through the agreement Written in the Qur'an. The three main tasks that there is nothing to be separated must be done in order for the good of mankind and the nature of it.

▪ **Blends with nature**

And the shade (The Trees of Heaven) is near above them and the fruit is made easy to do it as easily (QS Al Insan verse 14). It is he who makes the earth as an overlay for you and the heavens as a roof, and he lowers the water (rain) from heaven, then he produces with that rain all fruits as a rezki for ou; Therefore shall ye not hold allies unto God, when ye Know (al-Baqoroh: 22).

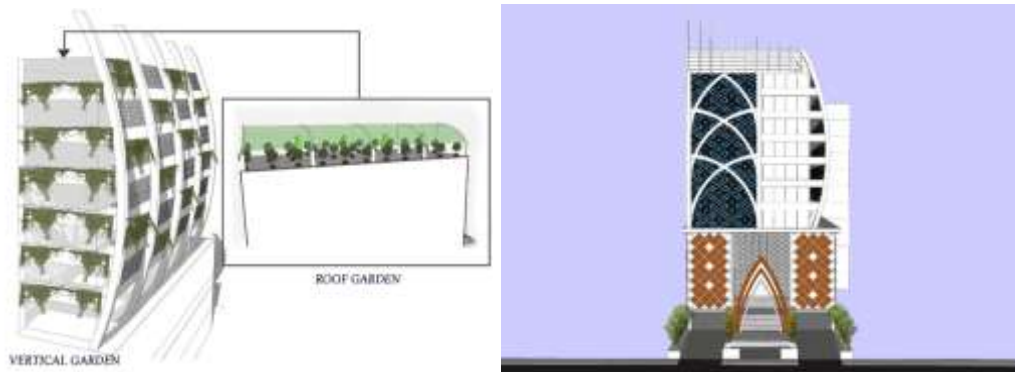


Figure 5.23 : The concept of Blend with nature

The use of vertical plant elements and plants on the roof are get from the results of analysis with Islamic architectural approaches. In addition to reducing the temperature surrounding the vertical plant is a very beautiful naturalist view and blends with nature. As well as bringing together beautiful natural eyes

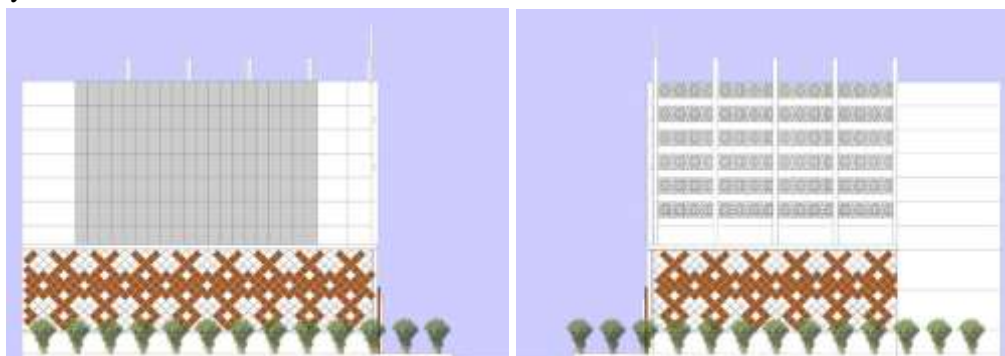


Figure 5.25 : The fasade of South and North

In the perspective of this building, the entire view on each side (façade) of the building is derived from Islamic values. Islamic values are interpreted and derived on geometric floral motifs. The arrangement of the flower motif is formed by curved cone forming upwards on the door. This symbolizes the manifestation of obedience to the creator (Allah SWT).

Natural colors give natural impression, namely green color, brown and green. The green color is given to the plant around the building. The color of brown is in the ornament on the wall of the building arranged according to Arabiques. And there is a lot of blue color as the color of the sky is placed on the Da'wah building. The curved bnntuk combined with the shape of the Cotaak-box is linked to one another.

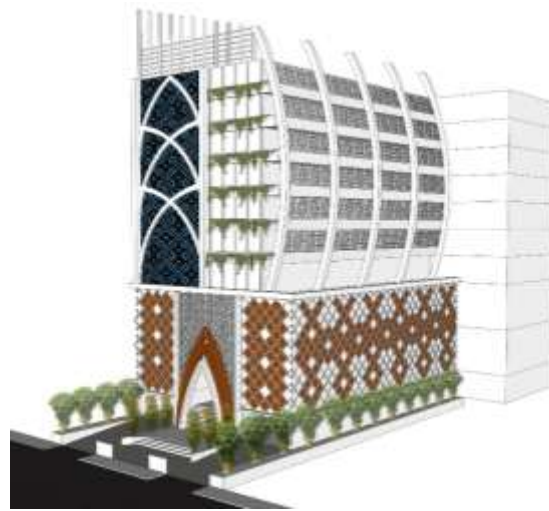


Figure 5.27 : Perspective of Da'wah Building

In perspective, the harmony and geometric alignment gives the natural impression of green, brown and green. The green color is given to the plant around the building. The color of brown is in the ornament on the wall of the building arranged according to Arabiques. And there is a lot of blue color as the color of the sky is placed on the Da'wah building. The curved bnntuk combined with the shape of the Cotaak-box is linked to one another.

Furthermore, if we are deeply, Islamic architecture is more in the universal values that are loaded by Islamic teachings. These values can later be translated into architecture and appear in various forms depending on the context, by not forgetting the essence of the architecture itself, and sticking to the main purpose of the architecture process, namely As part of worshipping God. The development of Islamic culture and civilization, the last objective of various sciences must be seen and based on al-Quran Al Karim, holy Book of Muslims. Basically, Islamic culture with Islamic architecture as one part, is "Culture Qurani" (Al-Farugi, 1999:3). Thus, neither the definition, structure, purpose, or method of achieving that goal as a whole are taken from it.

V. CONCLUSION & SUGGESTION

Conclusion

The concept of building display in get from the results of building analysis based on function with the philosophy approach of Islamic architecture by making Qur'an and Hadith or outside the context both as a basis in designing to then try Conduct business interpretation of it all to produce Islamic design results.

Expression of faith and recognition of the omit of Allah SWT. Allah ALMIGHTY has the names of good and beautiful so-called Asmaul Husna in accordance with the teachings that have been disampaikan on the hadith that is therapeutic in the Qur'an. The development of space art, including architecture, based on the values contained in the Quran, when translated physically, has some key features of the unit of contents, architecture or structure with an interior space, lanskaping (and Akuakultura). As we know that art as an expression of artist has creative, emotional, individual, lasting and universal traits, then art has various types such as fine art, dance, art painting, art building and others which has a wide range of distinctive features of each art. Because of the many types of art and science in designing buildings, in a broader sense, the architecture includes designing and



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building an entire environment, ranging from the level of urban planning, to the micro level of building design, furniture and Products.

Suggestion

With these six characteristics can help the designer to formulate the purpose of the design, so as to produce an architectural setting that guarantees a multidimensional relationship (Hablumminallah, Hablumminannas and Hablummin'alamin) to Better direction. God created the world and all the riches that are in it with art and full of beauty. It can be seen from the variety of colors that exist in the world, clear colored water, brown soil, green trees, blue sky. All are created full of art, up to its most majestic creations and full of art, which is human. Every human being is an artist, based or not because man is an art work of God Almighty. So it can be said that wherever a human being who is a god-created creature full of art will always do art in their own cultural ways. Artistic is one of the expressions of human culture process. Art is one of the main traits of culture. For art, it has two dimensions, namely cultural dimension (self is), and functional dimension (usability, efficiency, and commercial).

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