

Mosque Development in Malaysia: Is it the product of evolution and social behaviour?

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Abstract

Building of a mosque is a great achievement of the Muslim community. This research aims to introduce the idea of changing uses and meaning of the mosque in contemporary Muslim societies by evaluating the development and social behavior towards spaces in Malaysia mosques. The method is to examine textual reference Al Quran and hadith as a reference and to adopt quantitative and qualitative approach towards typological development of Mosque and social behavior of users in the case studies. Perceptions toward a sanctity of space are preferential to the prayer hall. It is through an honest response to such considerations rather than through a literal expression of past that the mosque of the future will retain their differences and remain close to the spirit of Islam.

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Keywords: Mosque development; sanctity space; muslim Malay mosque; interaction of space

1. Introduction

The primary goal of this research is to analyze the views and cultures that form of understanding the mindset of what is understood by Malaysians especially the Malays about whether the mosque is the development and evolution of social behavior that often involves the typology of a mosque in the context of sanctity. This is not only to track back and look at the role of the mosque, but the real goal of expanding activity in the state of the current situation with regard to culture and the latest innovations that can be used mosque design continuity as possible in accordance with the requirements of the Quran and Hadith. This can be seen from the function of the modern mosque that did not portray the role of sustainability to facilitate the development of the surrounding community (Zafrullah, 2009). The fact is that the interests of the 'sanctity' of the psychological perception of the space of the mosque is important to provide the coordination and acceptance of all parties to the sanctity of innocence and the various activities of society and the establishment of the mosque..

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2. Theoretical Framework

The importance of this study is to look at the crisis of public perception confused with the customs and culture into community perceptions of constraints on the 'sanctity' of a mosque associated with a 'retreat' from the practice of the religion of Islam. The goal is to look back and evaluate and interpret the historical beginning of the mosque in the sense of design and design as well as semi-logical system with the signs and symbols used by the community to bring the same sense. Where the abstract concept of perception is possible, meaning purity and understood this situation will change with the instincts and responses of society according to the local culture (Prochazka, 1988).

Innocence is meant a holy place of worship that reflect the purity, sanctity and holiness (Salamone, 2004). This research is relevant in order to position the study and research on several questions unanswered by any thesis and it is a continuation of the study as researchers Sidi Gazalba (1975), Ismail Serageldin (1989) and M. Tajuddin M. Rasdi (1998) as the view of the mosque is a center for the community of their arguments by religious textual sources. Cultural assumptions reflect the community in terms of perception and problems with a view to see the mosque as a place that is too sacred even to the extent that, any renewal of ideas and innovation has been set aside by the mosque committee members with such a view. The community needs to be there in the mosque as history display performed by the Prophet Muhammad (Hasan, 1990) describes the activities the mosque should be based on the needs and welfare benefits to the community. Whereas Zain (1984) suggests, the need mosques are the heart and center of the Muslim community with the interaction among people to form solidarity. Mosque not only space to pray but also to the consolidation of the Muslim community if referred to at the beginning of Islamic civilization. The mosque should be built for the purpose is not only the opposite of the stately building but no congregation (Kamus, 1981). Therefore, the use and function of the mosque could not be fully maximized.

Assessment of the relationship typology space untouched innocence that led to the hadith and sunnah to the perception and culture of the Malay community. However, a broad understanding that accompanied a strong Islamic base will generate a theory and a strong architectural thinking as specified (Spahic Omer, 2002). For the proposed mosque as a community center, Ismail Serageldin (1989) highlight the mosque is not only a place of prayer but more than that it is a mechanism for integration of the Muslim community from all walks of life and it can help translate 'total way of life in Islam'. While Tajuddin (1998) suggest a program as a framework and a guide to building a mosque as centers of community. Although stated so to be seen on the object based on the history and the internal framework of the Qur'an and Sunnah as a source of reference and the requirements of ijihad and interpretation as a material planning to go further into the future says Serageldin (1989). In other words, mosques are treated as object-centred building that much emphasize on aesthetic rather than functionality (Tajuddin. 1998).

Thus the phenomena of losing the role and meaning of 'sanctity' of the mosque in the sense of decline can also be attributed to the Muslim community in the growing secularism and the collapse of the ummah (Mohammad Al Asad, 1990). Critical assessment framework for understanding the value and meaning involving the mosque should be a concern for the views of the Muslim community itself has caused a crisis of meaning and interpretation of the use of lead to failure in the tradition permitted between the individual and the prayer itself.

2.1. Development of mosque architecture in Malaysia

Since the entry of Islam to Malaysia over seven centuries ago, there are many languages used in the institutional architecture of the mosque. These developments give change in cosmology and faith to the community. At least if the elements of human existence in 'Tawhid' Islamic art forbids images of God's revelation, the Prophet, God and creatures animate beings, (Syed Hossein Nasr, 1971), the next could be classified as works of Islamic art elements for example architecture and traditional Malay woodcarving can be an indication of a growing community ideological development within or out of the framework of Islamic Law 'Sharia'. We should always be aware that the concept of 'Islamization' that it should have been applied not only to the events of the past that is dead, but also a repetitive process that includes ongoing to this day (Attas, 1978). Briefly distribution process of Islamization in Malaysia is divided into three chapters:

- Era 1200 - 1400 BC was the age of 'Change' (Conversion) *Fiqh* and knowledge that is important.
- 1400 - 1700 as the time of '*Tasawwuf*' era.
- 17th century until today - is experiencing a clash with Westernization, but Islamization is still ongoing.

Typology of the mosque at the start of the design of trust was built of wood and has a pyramidal roof characters are layered in two or three floors and the roof using a screen stocking. Masjid Kampung Laut (about 300 years) and Masjid Kampung Tuan are

two examples of designs that use the tiered pyramidal roof with a raised floor and in combination with the tower. Some mosque is square in plan design and has the scale the proportion that is proportional to the dimensions of a box. Mosque hit shows relatively common design such as a residential house where he used a stocking flat roof. After introducing the use of bricks in Southeast Asia, the use of the multi-storey pyramidal roof is adapted again but the walls and floor of the brick used in place of wood elements. Sheep also highlight this typology with the pagoda-style roof design and the use of curved elements in each corner of the pyramid roof. The main prayer hall space into an architectural dominant in the foyer area surrounding the mosque and referred to the concept of Malay house that is used in the event of overflow congregation or activity weddings.

At that time, the scale of construction of the mosque can accommodate a total estimated capacity of 500 people in one congregation on a 'khariah' area. Overall, every mosque mentioned above implies regionalism approach that takes into account the climatic changes in terms of the construction of the roof dedicated to ventilation systems, establishing a floor at a high level and highlight the use of the hall. However, only the tower was built during the time of use of materials of brick introduced (Mohamad Tajuddin and Ismail & Alice Sabrina, 2003). British colonialism in Malaya approximately two centuries ago has brought in various foreign influences. It is not only concentrated in terms of culture but also includes other elements such as the architecture of Mughal and Moorish design in every application of the buildings such as mosques. View by Abdul Ghafar Ahmad (Ahmad, 1999) chronological age, that there are three stages of Traditional Architecture of 1800, while the Colonial Architecture from 1795 to 1957 and Modern Architecture from 1958 to the present. While the element of the design space style mosque in Malaysia and detailed can be seen in 7 styles and influences that can in clarification (Tajuddin Mohamad Rasdi, 2005, Zafrullah, 2011). Therefore analysis reviews Mosque in Malaysia would be based chip that affects the style of typology as follows:

- Original Architecture / Traditional (Traditional Vernacular Style)
- Style 'Sino-Eclectic' (Sino Electric Style)
- European Style Classic (European Classical Style)
- North India Style (Northern India Style)
- Natural Style Modern Architecture (Modern Vernacular Style)
- Modern Style - 'Expressionism' (Modernistic Style) & 'Structuralism'
- Style 'Post Modern Revivalism.'

3. Research Methodology

The research initiated with literature search on Al-Quran, Hadiith and Fatwas pertaining to the sanctity of spaces in mosque. Further, observational research analysis has been conducted on the development of characters on layout plan while cross sectional survey was conducted to 130 respondents at the selected case study i.e. the Masjid Negara (National Mosque of Malaysia). This research closely referred to Piaw (2006) for its quantitative research design in terms of identification of resources required, target population, sampling size, determine the method and provides an instrument. The quantitative data was generalized as the general review of descriptive studies of the issue, further semi-structured interviews were conducted to unravel conflicting issues. The qualitative research design was replicated from observation and semi structured interview by using triangulation method with qualitative data (Miller & Brewer, 2003). The data is then analyzed and validated by theologians to ensure validity of the results.

4. Research Finding

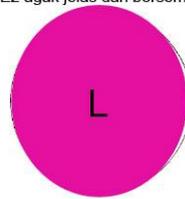
The quantitative studies of the case study that have been analyzed and described in the invention is about more than 66.9% of respondents believe that the mosque has a sanctity. The survey results emphasize the sanctity of perception is meant is the prayer hall space (Figure 2a, 2b, 2c) were agreed over 42% in the based on case study at the Malaysia National Mosque (Masjid Negara) and less than 13% of respondents preferred (Figure 1) in other spaces in the vicinity. According to information survey of 130 respondents visitors Masjid Negara available it appears that there are varying perceptions of space and sanctity of this can be seen in Figure 1.

Results Percent

- 46% Mihrab
- 42% Minbar
- 48% Prayer Hall
- 7% Hall
- 13% Open Area
- 10% Minaret
- 12% Verendah
- 3% Office
- 9% Shrine

- A mihrab
 - B mimbar
 - C dewan solat
 - D dewan
 - E ruang lapang /sahn
 - F menara serambi
 - G serambi
 - I pejabat
 - L makam
- Nota: J,K,H - ruang pada lampiran
E2 agak jelas dan bersempadan.

Color Code to determine the boundaries of space



KOD WARNA MENENTUKAN SEMPADAN RUANG (rujukan - jika perlu untuk pemilihan)

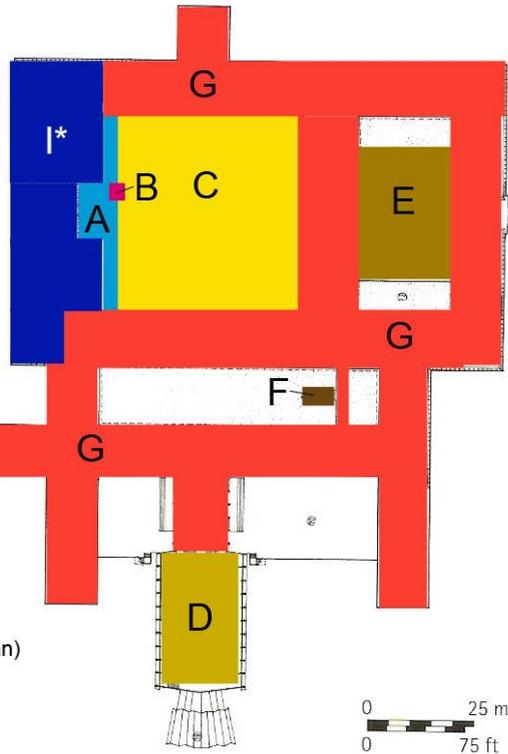
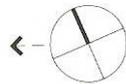


Fig. 1. (a) The results of quantitative perception towards Sanctity space of plan Masjid Negara (Mohd Zafrullah, 2011)

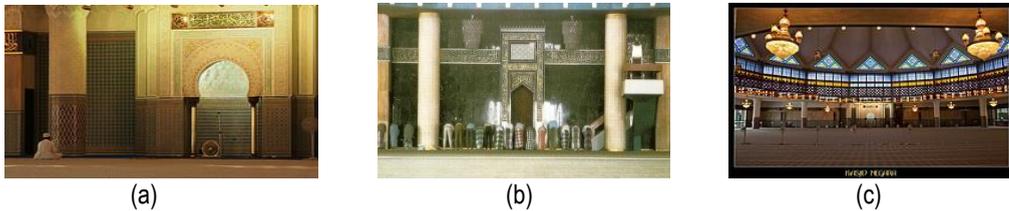


Fig. 2. (a) Mihrab (Wall facing Kiblat); (b) Mimbar (Sermon area); (c) Prayer Hall

Survey structured interviews indicated varying reactions from experts who respect the sanctity of the mosque although basically agreed with the sacred space but have different perceptions. In summary, the general perception of the respondents to the mosque are set out in table 1. These results are evidence of the existence of realities perceived sanctity and space factor is between one cause varying interpretations community and their perception of space sanctity also vary.

Table 1. Respondents' perceptions of the mosque

No	Respondents' perceptions of the mosque	% Agree	% Disagree	% Not specified
1	Mosques should used as community center	99.2	0.8	-
2	Mosque is the main factor, although not strategic in term of location	63.1	20.7	16.2
3	Can other activities carried out in the mosque	90.8	6.1	3.1
4	Design of the building affects the psychology of the people	81.5	16.2	2.3

5	Building finishes, size and light give psychological effects	74.6	21.5	3.8
6	Dome design and tower at the mosque a more 'afdal' to used	50.8	45.4	3.8
7	Sanctity of the mosque there on the pulpit and the mihrab	50.8	45.4	3.8
8	The mosque should be fenced	72.3	26.9	0.8

Table 1 illustrates the perception of space in view of the sanctity of the mosque of the community in this quantitative study, 5 main factors highlighted the close connection of the sanctity of a mosque that is the perception of the aurat (Genitalia), women 'period', non-Muslim, dog and children 'muhallazah' studied and analyzed to gain see the 'trend' towards a clear perception of differences and understanding shown in the table below (Table 2).

While the qualitative study were tested and analyzed briefly and validated to ensure consistency of data validity. Validation view data confirm the consistency in the continuing (dependability and consistency) maintain procedures made in all respects as suggested in the study with permission by building links between the data which has genuine meaning honesty, justice and balanced. So in short triangulation conclusions by studying the methods that have been proven and confirmed that fact by making inferences answer research questions presented in Table 3.

Table 2. Respondents' perceptions of the degree of sanctity space collectively to issues relating to the area of the mosque based on the case study Masjid Negara

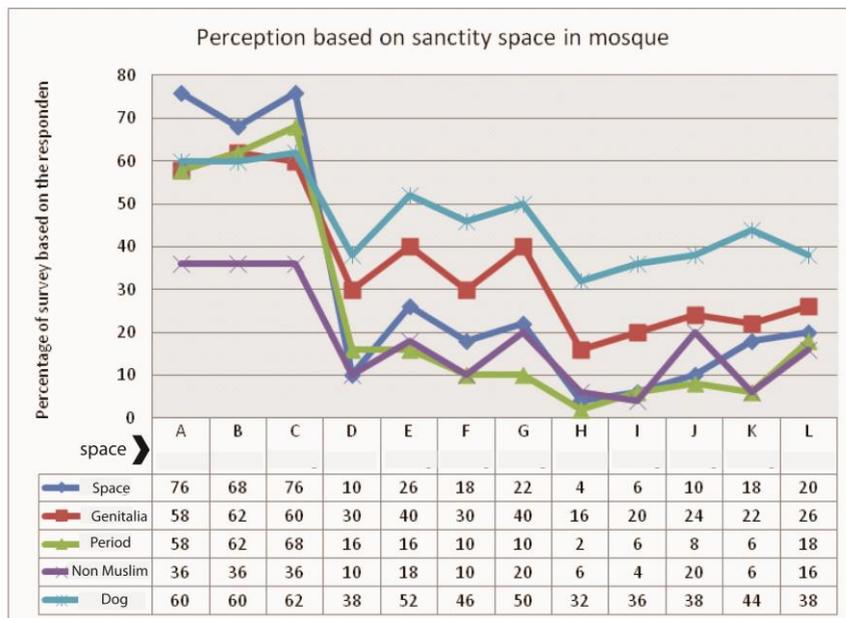


Table 3. Summary of findings the results of the study

The community's perception of the sanctity of the mosque space that influence the development, activity and social behaviour.

Research question 1: What is the 'sanctity' in the mosque?

Research question 2: What is the perception of space in the sanctity of the mosque?

The overall conclusion from textual study, quantitative and qualitative

General Perception

i

The majority of people agree with their perception of space in the sanctity of the mosque.

ii

There are different perceptions and views about the sanctity of the linked space area

	iii	of contemplation.
	iv	There was some confusion over the public perception of the truth and the prohibition of an act done in the mosque, according to the Quran and Hadith.
	v	Problems such as terrain and using mosques as a political campaign and did not respect amongst scholars that tarnish the image of the mosque.
	vi	There are differences of perception and opinion about the retreat and tahyatul mosque prayers at the mosque.
	vii	Perception - building waste is not in line with its function. Perceptions of the Committee - narrowed and lack of knowledge leads to the role of the mosque.
Expert view	i	The mosque is not only a place of worship but also a center of integrated and community development.
	ii	The role and function of the mosque are not treated hilt and an obstacle to the constraints of the negative perceptions of it.
	iii	The lack of in-depth knowledge and cultural factors among the factors that confuse people.
	iv	Behaviour (adab) should follow the Sunnah of the Prophet when in the mosque.
	v	There 'Qilaf' against infidels who enter the sacred space of the mosque.
	vi	To give more awareness of the importance of mosques as centers of worship and social cohesion.
	vii	Priority when the prayer congregation at the front row.
	viii	Hygiene and maintenance of mosques must be increased.

5. Discussion and Summary

Thus the main conclusions of the study can be summarized as follows:

- The perception that vary in relation to the concept of the 'sanctity' of the mosque and it gives confusion in society.
- Misunderstanding, lack of knowledge and inclination are carried away to the culture of the past affect the actual mosque.
- Constraints on the use of the limited space of the mosque and development activities mainly to the Central Institute for Community Development, especially women, children and adolescents.
- Giving negative perceptions and scenarios to the mosque with the design and administration of the 'idle and quiet' of the reform in accordance with the times.
- To be a more friendly mosque to the public, particularly children, youth, women and non-Muslims.

The research findings have shown the sanctity of the mosque space research base related to the perception of the community and the social behavior. The scope and framework of the review process undertaken findings give a positive opinion from the inspection whether or not (verification), confirming that this study reached the significance and contribution to changing perceptions, architecture, society and science institutions. The combined emphasis on methodologies used and brought to assess the issue of 'sanctity' of the empirical and model or 'device' for measuring the 'Innocence' and this is evidenced by the data that is not just descriptive only. Use of the data of the present invention to provide an emphasis perceived innocence and demonstrate skills to function as a modern building mainly 'National Mosque' to quantitative case studies as existing buildings 'sacredness' which previously only assess public perception with the perception of the old buildings were there is only 'sanctity' of it. Whereas qualitative studies to support and clarify the interpretation of the cultural situation (cultural interpretation) that shows the social behavior. A mosque is a place believed to be able to establish the value of human spirituality (Dewiyanti, 2012)

The present invention provides an understanding to everyone in the community about the perception of space sanctity of the mosque. From the definition of the different perception of space with the purity of contemplation as a same provide information on the disorder in question concerns the determination of the area has been neglected over the years. Although it categorized the issues 'Qilaf' which is a branch in the field of religion, but it involves the institution of the mosque, which serves as the heart of Islam since it was first built by Prophet Muhammad. With no provision understanding of the functions and roles that actually

the mosques and the constraints of the concept of the sanctity of this will give an impact to people who should build and develop the superior generation rather than the opposite.

Since time immemorial evolution, confusion combined with cultural elements in society and lack of knowledge are referred back from the scholars inheritors of the Prophet is certainly filling little by little has eroded. When viewed from the typology of mosques in Malaysia, change the layout of the plan is more varied in terms of space and facilities (Zafrullah, 2008). The initial public interpretation of the basic shape inspired by the original concept of building based on Prophet's Mosque. The choice of the space is strongly influenced by the background and understanding of religious congregations (Heidaria, 2014). Eventually the architectural changes in such external influences pervading elements change according to the concept of luxury with the style they prefer not to emphasize the importance of the role and function of the building but the beauty, luxury and waste.

Understanding of the science of Al-Quran and Hadith must be emphasized to the public so that it can be translated through works that are positive and avoid a prohibited act. Innovations and activities that do not conflict with Islamic law could foster Islamic brotherhood fraternity, the formation of soft and can mobilize solidarity efforts and provide mutual benefits should be highlighted. With this knowledge, the appointment of committee members and the business community to move this mosque as a centre of worship, public amenities centre, the centre of community activities such as festivals, sports, making the program a patterned motivation, religion, unity, science and the useful establish the identity, information centres, community development activities and other thoughtful benefitted to society.

In the framework of the establishment of some Muslims, faith and compassion have been emphasized in the design concept of the whole. The special worship space, a variety of activities and facilities with packaging that is easy to manage and serve the entire congregation and community. Simplicity factors need to be considered to assess all aspects of the values of the building, packaging, lighting, beauty and character symbols and icons that give raise poem. With this perception if confusion can be prevented, and the main factor that needs to be emphasized is the emphasis on filling the role of the mosque and the mosque for driving and create a generation of cautious and needs.

Hence the need for ijtihad, scholars and muftis have to get an answer to the authentic and clear guidelines that can be adopted and erode the negative perceptions by the community in order to drive the mosque as a center of worship and community development. Given these efforts could be overcome confusion on the role and function of a mosque is more dynamic.

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