

Reflection of local culture and Islamic values synthesis in Indonesian religious building.

INDIRA SYAHRANI¹, DEDES NUR GANDARUM², KHOTIJAH LAHJI³

¹ Bachelor of Architecture, Architecture Department, Universitas Trisakti, Jakarta, Indonesia.

² Professor of Architecture and Urban Design, Universitas Trisakti, Jakarta, Indonesia.

³ Master of Architecture Design, Universitas Trisakti, Jakarta, Indonesia.

ARTICLE INFO

ABSTRACT

Corresponding Author:

DEDES NUR GANDARUM

*Professor Of Architecture and Urban Design,
Architecture Department, Universitas Trisakti.*

Email: dedes@trisakti.ac.id

Orcid Id:0000-0002-6976-0257

Religious tourism is a growing industry, among others indicated by high-demand Islamic religious tourism in Java, Indonesia. The Islamic religious tourism sector typically has a unique architectural design. Research aims to identify the synthesis of local value and Islamic value in the current Islamic religious architectural building on tourism sector in practice. The study will apply analytical descriptive research method with a quantitative systematic literature review and 15 precedent reviews. Result indicates that the synthesis of Javanese and Islamic architecture values is dominated by Javanese values. Result criteria can be developed to be a guideline for the benefit of developing religious tourism building design concept

KEYWORDS:

Synthesis, Local Culture, Islamic Architecture.

INTRODUCTION

Religious tourism activities that have been running in Indonesia so far can be a strategy to preserve Indonesian architecture by cultural and Islamic values as a medium for introducing local history and culture to the wider community. Culture and religious tourism are supposed to always closely related and local wisdom is part of culture [1]. Based on the explanation of the background above,

local culture and Islamic values not yet efficiently reflected in Islamic religious tourism architecture. Research question for this study will be: What is the synthesis of local values and Islamic values in building precedents in practice? A design guideline in this case is required to identify the synthesis of local value and Islamic value in the current Islamic religious architectural building on tourism sector in practice. The advantage for this research is to generate an architecture guideline that is required so it can become a design guideline for developing religious tourism areas that apply a synthesis of local cultural values and Islamic values in religious tourism in Indonesia.

Considered from a cultural angle, the tourism sector indirectly plays a significant part in the advancement of Indonesian culture [2]. The existence of a tourist attraction can highlight the diversity of a nation's culture by showcasing traditional arts, religious practices, or customary festivities that draw both domestic and international travelers [3]. A tourist's primary objective in engaging in cultural tourism is to learn about, explore, experience, and consume both the tangible and intangible cultural attractions present in a particular tourist location. These attractions relate to a collection of unique material, intellectual, spiritual, and emotional characteristics of a society that includes literature, music, the creative industries, living cultures with their customs, value systems, and beliefs, as well as arts and architecture, historical and cultural heritage, culinary heritage, and literature [4]. Through interactions between tourists and the locals in the tourist area, the quickly expanding tourism business promotes intercultural understanding. This enables visitors to better understand the local community's culture and the history of the local culture that has been adopted by the local community.[5]According to The Law of the Republic of Indonesia Number 9 Year 2009, tourism is defined as a travel activity undertaken by an individual or group of individuals who travel to a specific location for leisure, personal growth, or to research the uniqueness of attractions visited during the interim period. Tourism encompasses a wide range of tourism activities and is supported by various facilities and services offered by the community, businesspeople, government, and local governments. [6] According to Koen Meyers (2009), tourism is an activity carried out over a long period of time from the starting point to the destination with no intention of settling down or earning a living but rather for the sole purpose of gratifying curiosity, enjoying leisure time, taking a vacation, as well as other reasons. [7]

According to Pangaribuan (2015), Indonesia itself has a very complete characteristic as a religious tourism destination, with 245 different local beliefs in addition to Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism. Among them are the Buddhist temples of Borobudur, Prambanan, and Bali's Hindu temples, as well as the Islamic pilgrimages of *wali songo* and *wali limo*; [6]. In terms of developing religious tourism specifically for Muslims, it looks that there is a

sufficiently large target market, making the potential to create such a form of tour highly promising. Religious tourism is broken down into numerous types, each serving several various functions. [8]

Religious tourism divided into several types of tourism, it is associated with a trip that made by individuals and groups to the places and institution and considered important for spreading Islamic *da-wah* (Islamic preaching) and education. The types of Islamic religious tourism can be on a form of: (1) Mosque, a building for Islamic religious activities and worship, (2) pilgrimage, a special journey made by a pilgrim; a visit to a place that is considered special, where you go to show your respect, and (3) museum, a building where objects of historical, scientific, or artistic interest are kept. [9]

Based on Central Bureau of Statistics (BPS) data, 240 million or 87.18 percent of Indonesian nationals identify as Muslims [6]. According to Soewarso (1982) Islam religion accounted for 89.5% of Indonesia's population in 1982, followed by Protestantism 4.4%, Hinduism 1.9%, Confucianism 0.8%, and other religions making up the remaining 1% [10]. The proportion of Muslims in Indonesia is significantly larger than that of adherents to other religions. This suggests that there is a big potential for Islamic religious tourism to increase in popularity across the country.

Gamal Suwanto (2000), stated that in general, the attractiveness of tourism objects is based on: a) the existence of resources that can cause a feeling of pleasure, beauty, cleanliness; b) the existence of high accessibility to be visited; c) the existence of special / specific features that are rare; and d) the existence of visitor facilities/infrastructure to serve the tourists who are present.[11] Every culture in the world is seen to have something special that can be referred to as its identity or personality. Additionally, Indonesia has a distinct national personality that is characterized by cultural values and patterns of various cultural expressions. [12]

In this instance, the relationship between architecture, Islamic religious tourism, and local cultural values can be expressed in terms of a national identity founded on Javanese architectural principles [13]. The *Joglo*, *Limasan*, *Kampung*, *Panggung-pe*, and *Tajug* building shapes are used to classify traditional Javanese architecture. [14] Javanese Local values are dynamic and evolving rather than static. This can be seen in traditional architecture when building forms are created. The basic form is known as "*panggung-pe*," and from there it develops to become "*kampung*," "*limasan*," "*joglo*," and "*tajug*." [15]



Figure 1. Primary traditional forms of Javanese buildings. (source: Mintobudoyo, Yogyakarta)

Each of the structures contains rooms, as can be seen by observing their shapes. These spaces give us an understanding of Javanese social interactions and hierarchies. The "*panggang-pe*" dwelling has only one room and a fairly plain shape. The room serves multiple functions, including sleeping, dining, living, and family space. We can therefore assume that it also suggests that the residents are people who live in very modest living conditions. While the Kampung style building contains several unique rooms with unique uses as well. It is evident that the locals are in a better financial situation. The "*joglo*" house, however, which is constructed in a grander and more sophisticated manner, also features three rooms with more specialized uses. The three spaces are referred to as *dalem* (room for families), *senthong Tengah* (place for offerings), and *pendapa* (balairung) for community gatherings. Both "*senthong*" and "*petanen*" are names for the central room, which is termed the middle room. It is evident from looking at the spatial shapes serving this purpose that the residents belonged to the more prosperous class. [15]

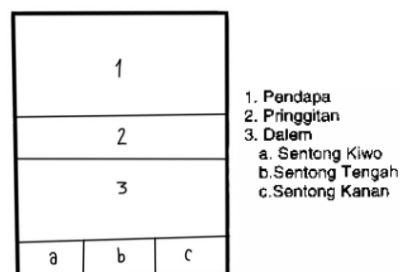


Figure 2. Joglo Room Spatial Concept (source: redrawn from Mintobudoyo, Yogyakarta)

The shape of all types of structures, including "*panggangpe*," "*kampung*," "*limasan*," and "*joglo*," is a balanced square or square [16]. This exemplifies the harmony or balance that the Javanese manage to establish in their daily lives.

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

Table 1. Javanese Architecture as Local value

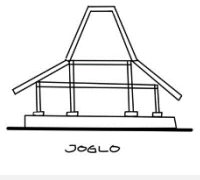

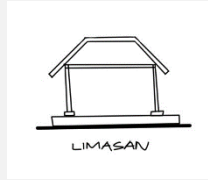



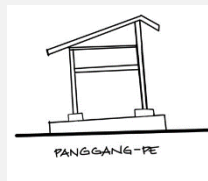

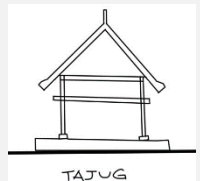

No.	Roof Type	Value	Physical	Application on Building
1	Joglo	<ul style="list-style-type: none"> • A masterpiece of traditional Javanese architecture. • Considered to be sacred in Java. • Associated with the high social status of the nobility or those who hold an essential position in society, such as the royal family. 	 <p style="text-align: center;">JOGLO</p>	 <p style="text-align: center;">Pendhapa Keraton Mangkunegaran Surakarta.</p>
2	Limasan	<ul style="list-style-type: none"> • Preferable for those who prefer an extra spacious place because a house extension with the Limasan roof relatively accessible compared to other forms. • Associated with the high social status of the nobility or those who hold an essential position in society, such as the royal family or <i>Priyayi</i>. 	 <p style="text-align: center;">LIMASAN</p>	 <p style="text-align: center;">Rumah Limasan Lambang Sari, Jawa Timur.</p>
3	Kampung	<ul style="list-style-type: none"> • Recognized as belonging to the lowest social class in Java. • Used for contemporary-style houses without or less local values. 	 <p style="text-align: center;">KAMPUNG</p>	 <p style="text-align: center;">Roemah Kampung, Malang.</p>
4	Panggang-pe	<ul style="list-style-type: none"> • Utilized mostly for non-permanent building. 	 <p style="text-align: center;">PANGGANG-PE</p>	 <p style="text-align: center;">Microlibrary MoKa, Bandung.</p>
5	Tajug	<ul style="list-style-type: none"> • Mainly used for religious buildings. 	 <p style="text-align: center;">TAJUG</p>	 <p style="text-align: center;">Masjid Gedhe Kauman, Yogyakarta.</p>

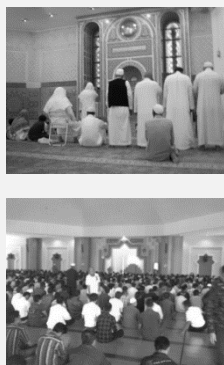

Image source:

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.









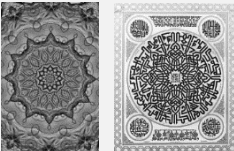

1. redrawn from Mintobudoyo, Yogyakarta
2. <https://www.solopos.com> accessed date April 6, 2023
3. <https://www.viva.co.id> accessed date April 6, 2023
4. <https://www.archdaily.com> accessed date April 6, 2023
5. <https://yogya.inews.id> accessed date April 6, 2023

The religious building in Java exemplifies how various cultural contexts were adapted to and assimilated during its architectural development. First, they employed a pyramidal roof made of wood posts and beams, which is widely acknowledged to have been influenced by the previous Javanese and Hindu *bale* building style. Second, they kept up the Arabic dome design with a shell made of metal or reinforced concrete. Lastly, they are trying to accommodate all types to show the adaptability. Grabar claims that despite this, because they are all in Muslim nations, they should all be regarded as Islamic architecture. [17] According to Pijper (1947), these are the several distinct characteristic of a mosque building: 1) ground plan is a square; 2) it has a pointed roof, consisting of from two to five stories, narrowing upward; 3) it has an extension to the western or northwestern side, provided for the *mihrab*; 4) It has a veranda, either on the front or on the side also, called by the Javanese *surambi* or *siambi* and by the Sundanese *tepas masjid*; 5) The open space around the mosque is enclosed by a wall with only one entrance, a gate in front. [18]

Table 2. Islamic Architecture value

No.	Component	Value	Physical	Application on Building
1	Pray Area	<ul style="list-style-type: none"> • It is a large space usually shaped like a hall which is generally in the middle of the room. • Places of worship or prayer rooms are not provided with tables or chairs, thus allowing the congregation to fill the rows or rows in the prayer room. • The prayer room faces towards the Kaaba, the <i>Qiblah</i> for Muslims. 		 <p style="text-align: center;">Al Gharra Mosque, Medina.</p>

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

2	Mimbar	<ul style="list-style-type: none"> The mosque, which is a building for Muslim prayers, apart from having a room for group prayers, the mosque is equipped with a pulpit (<i>mimbar</i>) or a seat for giving lectures, so that it is easier to be heard and seen by the people or participants in the congregational prayers. 		 <p style="text-align: center;">Sancaklar Mosque, Turki.</p>
3	Mihrab	<ul style="list-style-type: none"> In line with Islamic worship, prayers must face the <i>Qiblah</i> or the direction of the Kaaba in Mecca, on the middle wall of the mosque for the place where the imam is called the mihrab, a niche or relatively small space entering the wall, as a sign of the Qibla direction. 		 <p style="text-align: center;">Mosque of Reflection, Dubai.</p>
4	Ablution place	<ul style="list-style-type: none"> In the mosque complex, near the prayer room, there is a space for self-purification, or commonly called a place for ablution. 		 <p style="text-align: center;">Sancaklar Mosque, Turki.</p>
5	Minaret	<ul style="list-style-type: none"> Since the VIII century, many mosques have been equipped with minarets, namely a tower to "call" to prayer or the call to prayers. 		 <p style="text-align: center;">Al Gharra Mosque, Medina.</p>
6	Ornament or Decoration	<ul style="list-style-type: none"> In addition, aspects of decoration including calligraphy and domes also vary widely, developing in line with the culture of a society, in a certain place at a certain time. In terms of decoration, the 		 <p style="text-align: center;">Mosque of Reflection, Dubai.</p>

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

decoration of the mosque cannot be separated from Islamic laws or regulations contained in the hadith and the Quran, especially those related to art.

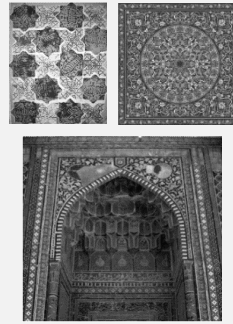


Image source: Sumalyo (2006) and <https://www.archdaily.com> accessed date April 6, 2023

As the instructions of the Presidential Regulation of the Republic of Indonesia Number 16 of 2005 concerning Culture and Tourism Development Policy, it was instructed to the Ministers of the United Indonesia Cabinet; Head of Non-Departmental Government Institutions; Head of the Indonesian National Police; Governors, Regents, and Mayors, for: (1) Improving the quality of service to the public in the form of services and facilities needed for foreign tourists who wish to visit Indonesia and convenience for domestic tourists in traveling to recognize and love Indonesia's nature and cultural diversity. (2) Taking concrete steps to optimize the acceleration of national cultural and tourism development to prosper the community, create jobs, eradicate poverty, and spread development. (3) Proactively carry out efforts to protect, develop and utilize natural and cultural resources for cultural and tourism development. The religious tourism activities that have been taking place in Indonesia up to this point can be used as a tool to introduce local history and culture to a wider audience while also preserving Indonesian architecture according to Islamic norms. Religious tourism and culture are often thought to be intimately intertwined, and local knowledge is a component of culture. [12]

METHODS OF RESEARCH.

In order to reach the objective of this study, the study will apply analytical descriptive research method with a quantitative systematic literature and precedent review approach. Where the precedent will be analyzed for the design characteristics of its Local architecture and Islamic architecture values. The analysis of this study is more focused on the exterior aspects of the building such as roof, wall, window, ornaments, and color. The total number of precedents is 15 representing the typology of Islamic religious tourism building, the precedents located in Java Island, Indonesia that can show the applied aspects of Javanese Local architecture value and Islamic architecture.

Through literature studies and precedent review approach, the author could analyze the implement existing theories into the design of Islamic religious tourism building in architectural buildings

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

practice, specifically in the Java, Indonesia. The analysis between the theoretical review and the discussion of this research will then be represented through a matrix table. From there, the synthesis may be formed according to the values and can give a result that can be utilized as a design guide for the development of Islamic religious tourism in Indonesia based on local culture and Islamic values.

RESULTS AND DISCUSSION.

In order to be able to analyze the reflection of Local Culture value and Islamic value synthesis, the first step is to describe and arrange the variables from the Local Culture value and architectural components where the values are applied. Javanese Local values are not static, but dynamic and developing. This can be seen in traditional architecture in the process of developing building forms. The simple form is what is called "*panggung-pe*", from here it continues to develop into "*kampung*", "*limasan*", "*joglo*" and "*tajug*". as shown in the following Table 1:

Table 1. Local Culture Value (Javanese Value) on Architecture

Local Culture Value (Javanese Value)	Architectural Component			
	Roof	Wall	Window	Ornament
Regionalism (Cultural acculturation based on region and nature)	<i>Joglo</i> , <i>Limasan</i> , <i>Kampung</i> , <i>Panggung-pe</i> , and <i>Tajug</i> roof type as a form of cultural acculturation.	The sides around the building are given walls to simply retain the climate around it.	-	-
Traditional Classification	Classified according to roof forms known as <i>Joglo</i> , <i>Limasan</i> , <i>Kampung</i> , <i>Panggung-pe</i> , and <i>Tajug</i> .	From the forms of houses such as " <i>panggungpe</i> ", " <i>kampung</i> ", " <i>limasan</i> " and " <i>joglo</i> " the shape is always a balanced square or square.	Every <i>Joglo</i> house always places the main door in the middle of the house and is located parallel to the back door.	Ornaments in Javanese traditional houses function more as symbols of ideology or traditional community beliefs.
Aesthetic	Mainly use pyramidal roof shape.	Usually, the building materials chosen are <i>jati</i> , <i>glugu</i> (derived from coconut tree trunks) and other uses mainly brick and timber for the building materials.	<i>Joglo</i> have large amount of huge windows.	Javanese uses a wooden door that has typical Javanese carvings and the color brown is widely used in traditional Javanese builds.
Composure	Used a pyramidal roof	<i>Panggung-pe</i> in its main	-	Traditionally, the

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

Structural	with timber post and beam.	form has 4 or 6 pillars or “ <i>saka</i> ”. Pillars for other type can be increase with a multiple of four.		foundation of the building is made of ordinary soil or with stones.
Spatiality	Each roof type associated with different social status.	<i>Joglo</i> houses divided rooms based on their function and sacred scale.	<i>Joglo</i> main door placements means an attitude of openness that makes guests feel at home.	-

The second step is to describe and arrange the variables from the Islamic value and architectural components where the values are applied, as shown in the following Table 2:

Table 2. Islamic Value on Architecture




Islamic Value	Architectural Component			
	Roof	Wall	Window	Ornament
Privateness	-	The separator is used to block the sight of visitors to the other inner rooms because there are some parts which are not forbidden to be seen by other.	-	The decoration of the mosque cannot be separated from Islamic laws or regulations contained in the hadith and the Quran.
Spatiality	It has a pointed roof, consisting of from two to five stories, narrowing upward.	It is a large space usually shaped like a hall which is generally in the middle of the room.	It has an extension to the western or northwestern side, provided more space for prayers.	Places of worship or prayer rooms are not provided with tables or chairs.
Aesthetic	Roof shape can be pyramidal, dome, and the shape that accommodate all types to show the adaptability.	Its ground plan is a square.	Uses of floral ornaments, the geometry which is usually found on ceilings, columns, doors and walls of buildings.	Aspects of decoration including calligraphy and domes also vary widely, developing in line with the culture of a society, in a certain place at a certain time.
Pray Space	It has an extension to the western or northwestern side, provided for the <i>mihrab</i> .	Give the high esteem for the guest through providing wide and comfortable space.	Provide a praying space for pray as a media for family education and as a place to pray to the God.	-
Composure Structural	Used a pyramidal roof with timber post and beam.	The open space around the mosque is enclosed by a wall with only one	-	The existence of the four main supporting pillars of the building at the pray area which are

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.



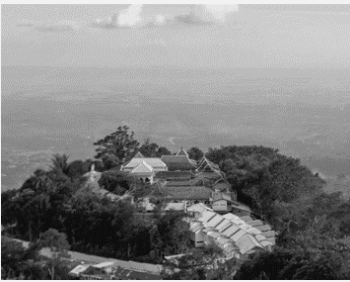


		entrance, a gate in front.		sacred to the local community.
--	--	----------------------------	--	--------------------------------

After describing the both Local culture architecture value and Islamic architecture values, the next step is to combine the results of the two to create Synthesis of Local Culture and Islamic Value architectural components with precedents in practice review, as shown in the Table 3 below:

Table 3. List of the Islamic religious tourism building typology precedents in Java, Indonesia

No.	Precedent	Picture	Local Value	Islamic Value
1	Sunan Ampel Grand Mosque		The form of a <i>Tajuk lambang gantung</i> . three-tiered pyramid, adopting Majapahit architecture.	The Sunan Ampel Mosque implements Islamic values in their minaret.
2	Sunan Bonang Mosque		The form of a <i>Joglo Mengkurat</i> and <i>Tajuk lambang gantung</i> .	There are two wells left by Sunan Bonang whose water sources are always abundant and are still used for ablutions in the mosque.
3	Sunan Kalidjaga Mosque		The form of <i>Tajuk lambang gantung</i> .and <i>Limasan</i> .	the existence of the four main supporting pillars (<i>sokoguru</i>) of the building at the pray area which are sacred to the local community.

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

No.	Precedent	Picture	Local Value	Islamic Value
4	Menara Kudus Mosque		The form of a <i>Joglo Tajug</i> .	The uniqueness of this mosque is because it has a minaret that is like a temple that combines the concept of Islamic culture with Hindu-Buddhist culture.
5	Sunan Kuning Mosque		The form of a <i>Joglo Mengkurat</i> .	Sunan Kuning Mosque implements Islamic values in their Pray area.
6	Sunan Muria Mosque		Uses the form of a <i>Joglo Mengkurat</i> .	Relics from Sunan Muria include the foundation of the mosque, stone bases, supporting pillars of the mosque, and the <i>mihrab</i> .
7	Great Mosque of Demak		The form of <i>Tajuk lambang gantung</i> and <i>Limasan</i> .	The main entrance consists of two doors carved with motifs of plants, vases, crowns, and an animal head with an open wide-toothed mouth it is called <i>Lawang Bledheg</i> (the doors of thunder).
8	Pilgrim of Sunan Gunung Jati		The form uses of - <i>Joglo</i> .	

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.








No.	Precedent	Picture	Local Value	Islamic Value
9	Old Banten area		The form of <i>Limasan Trajumas</i> .	Old Banten area implements Islamic values in their minaret.
10	Istiqlal Mosque		-	The Istiqlal Mosque has 1 dome.
11	Pamijahan Pilgrim and Cave		-	Pamijahan Pilgrim and Cave implements Islamic values in their decorations using Arabic calligraphy.
12	Pilgrim of Sunan Gresik (Shaykh Maulana Malik Ibrahim)		The form of a <i>Tajuk lambang gantung</i> .	Pilgrim of Sunan Gresik implements Islamic values in their decorations using Arabic calligraphy.
13	Kadilangu Pilgrim		The form of a <i>Joglo Mengkurat</i> .	Kadilangu Pilgrim implements Islamic values in their decorations using Arabic calligraphy.
14	Luar Batang Mosque		The form of a <i>Tajuk</i> .	Luar Batang Mosque implements Islamic values in their minaret.
15	Sunan Giri Pilgrim		The form of a <i>Tajuk Lawakan</i> .	Sunan Giri Pilgrim implements Islamic values in their decorations using Geometric.

Image Source:

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

<https://hot.grid.id> accessed date April 6, 2023 ; <https://www.tribunnewswiki.com> accessed date April 6, 2023; <https://megapolitan.kompas.com> accessed date April 6, 2023; <https://dinkominfo.demakkab.go.id> accessed date April 6, 2023; <https://disparekrafbudpora.gresikkab.go.id> accessed date April 6, 2023; <https://www.tripadvisor.com> accessed date April 6, 2023; <https://www.istiqlal.or.id/> accessed date April 6, 2023; <https://travel.detik.com> accessed date April 6, 2023; <https://en.wikipedia.org> accessed date April 6, 2023; <https://id.pinterest.com> accessed date April 6, 2023; <https://www.posjateng.id> accessed date April 6, 2023; <https://www.helpmecovid.com/> accessed date April 6, 2023.

The next step is to analyze of the use of Local value and Islamic value architecture in the study of Islamic religious tourism building typology precedents in practice. The table contains the analyzing for the application of Javanese/Islamic/Javanese-Islamic values on 15 precedent's architectural component based on the precedent list on Table 3. The level of synthesis can be shown by assessing the level of synthesis by making a definition of comparison of the number of Javanese and Islamic architectural components, with parameters of **low** level of synthesis (percentage of the application architectural components with Javanese/Islamic/Javanese-Islamic values 0-30%), **moderate** synthesis (percentage of the application architectural components with Javanese/Islamic/Javanese-Islamic values 31-60%), and **high** synthesis (percentage of the application architectural components with Javanese/Islamic/Javanese-Islamic values 61-100%).

Table 4. Application of Javanese/Islamic/Javanese-Islamic values on precedent architectural components

Values		Application of Javanese/Islamic/Javanese-Islamic Architecture on 15 Precedents				The Percentage of Application of Values on Precedent	The Percentage of Architectural Components with Values
		Roof	Wall	Window	Ornament		
Javanese Value	Regionalism (Cultural acculturation based on region and nature)	<i>Joglo, Limasan, Kampung, Panggang-pe,</i> and <i>Tajug</i> roof type as a form of cultural acculturation. - 86%	The sides around the building are given walls to simply retain the climate around it. - 93%	-	-	• 89.5% Precedents apply regional and nature acculturation values.	• 50% Components apply regional and nature acculturation values.
	Traditional Classification	Classified according to roof forms	From the forms of houses such	Every <i>Joglo</i> building always	-	• 75.3% Precedents apply	• 75% Components apply

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

		known as <i>Joglo</i> , <i>Limasan</i> , <i>Kampung</i> , <i>Panggungpe</i> , and <i>Tajug</i> – 86%	as “ <i>panggungpe</i> ”, “ <i>kampung</i> ”, “ <i>limasan</i> ” and “ <i>joglo</i> ” the shape is always a balanced square or square. - 100%	places the main door in the middle of the house and is located parallel to the back door. – 40%		traditional classification values.	traditional classification values.
Islamic Value	Privateness	-	The separator is used to block the sight of visitors to the other inner rooms because there are some parts which are not forbidden to be seen by other. - 93%	-	The decoration of the mosque cannot be separated from Islamic laws or regulations contained in the hadith and the Quran. - 46%	• 69,5% Precedents apply privateness values.	• 50% Components apply privateness values.
	Pray Space	It has an extension to the western or northwestern side, provided for the <i>mihrab</i> . - 66%	Give the high esteem for the guest through providing wide and comfortable space. - 60%	Provide a praying space for pray as a media for family education and as a place to pray to the God. - 60%	-	• 62% precedents apply pray space values.	• 75% Components apply pray space values.
Javanese -Islamic Values	Aesthetic	Mainly uses Roof shape can be pyramidal and dome, the shape	Its ground plan is a square with building materials chosen are	Large amount of huge windows with Uses of floral	Uses a wooden door that has typical Javanese and Islamic	• 15,6% precedents apply aesthetic values.	• 100% Components apply aesthetic values.

REFLECTION OF LOCAL CULTURE AND ISLAMIC VALUES SYNTHESIS IN INDONESIAN RELIGIOUS BUILDING.

	that accommodate all types to show the cultural adaptability. - 14%	wood. – 33%	ornaments, the geometry which is usually found on ceilings, columns, doors and walls of buildings.	carvings including calligraphy and other ornaments developing in line with the culture of a society, in a certain place at a certain time. - 0,06%		
Composure Structural	Used a pyramidal roof an extension to the western or northwestern side, provided for the mihrab. - 20%	Give the high esteem for the guest through providing wide and comfortable space and divided rooms based on their function and sacred scale. – 66%	Main door placements mean an attitude of openness that makes guests feel at home and provide a praying space for pray.	The existence of the four main supporting pillars of the building at the pray area which are sacred. - 40%	• 42% precedents apply composure structural values.	• 100% Components apply composure structural values.
Spatiality	It has a pointed roof, consisting of from two to five stories, narrowing upward. - 20%	It is a large space usually shaped like a hall which is generally in the middle of the room. - 100%	It has an extension to the western or northwestern side, provided more space for prayers. - 66%	Places of worship or prayer rooms are not provided with tables or chairs.	• 62% precedents apply spatiality values.	• 100% Components apply spatiality values.

Javanese architecture implementation based from Table 4 can be concluded that **82,4%** precedents already implied **Javanese architecture** value. **89.5%** of the components apply regional and nature acculturation values and **75.3%** components apply traditional classification values with Traditional Classification values dominant.

Islamic architecture implementation based from Table 4 can be concluded that **65,75%** precedents already implied **Islamic architecture** value. **69.5%** of the components apply privateness values

and **62%** components apply pray space values with Pray Space values dominant.

Javanese-Islamic architecture implementation based from Table 4 can be concluded that **39,86%** precedents already implied **Javanese-Islamic architecture** value. 15,6% components apply aesthetic values, 42% Components apply composure structural values, and 62% components apply spatiality value. It can be concluded that the synthesis of Javanese and Islamic architecture value on 15 precedents considered to be **moderate** level synthesis based on the synthesis level parameter.

CONCLUSION

The tourism industry that had been running in Indonesia, viewed from a cultural perspective, indirectly provides an important role for the development of Indonesian culture. The connection between architecture, Islamic religious tourism, and local culture value in this case can be stated in the form of national identity of cultural values that based on Javanese architecture. Islamic religious architectural building in Java shows the adaptation and acculturation of many cultural contexts that characterize its architectural development. Based on the literature studies and systematic precedent review, Indonesia Islamic religious building on tourism sector already applies some of the local culture and Islamic values in their design. The result indicates that 82,4% precedents already implied Javanese architecture values, 65,75% precedents already implied Islamic architecture values, and lastly 39,86% precedents already implied Javanese-Islamic architecture values. The synthesis of Javanese and Islamic architecture value on 15 precedents considered to be **moderate** level synthesis based on the level of synthesis parameter with Javanese architecture value dominance. Finally, the result of this research in the future can be further developed by following the criteria of the synthesis of local culture and Islamic values for the benefit to be a guideline for developing religious tourism building design concepts.

REFERENCES

- [1] R. Andari, W. Gede Supartha, I. G. Riana, T. Gde, and R. Sukawati, "Exploring the Values of Local Wisdom as Sustainable Tourism Attractions," *International Journal of Social Science and Business*, vol. 4, no. 4, pp. 489–498, 2020, [Online]. Available: <https://ejournal.undiksha.ac.id/index.php/IJSSB/index>
 - [2] H. Ikasari, "Strategies to Improve the Attractiveness of Sam Poo Kong Temple As Cultural Tourism Site of Semarang City, Central Java, Indonesia," *Journal of Indonesian Tourism and Development Studies*, vol. 9, no. 1, pp. 1–9, Feb. 2021, doi: 10.21776/ub.jitode.2021.009.01.01.
 - [3] Sugiyarto and R. Amaruli, "Tourism Development Based on Culture and Local Wisdom," *Jurnal Administrasi Bisnis*, vol. 7, no. 1, pp. 45–52, 2018.
-

- [4] E. Arfelina Iskandar, S. Nurul Aini, R. Rahmawati, and G. Goris Seran, "Cultural Tourism Based on Local Wisdom: Potential, Development Approach and Policy Response," *International Journal of Sciences: Basic and Applied Research (IJSBAR) International Journal of Sciences: Basic and Applied Research*, vol. 60, no. 1, pp. 144–155, 2021, [Online]. Available: <http://gssrr.org/index.php?journal=JournalOfBasicAndApplied>
- [5] M. Shahzalal, "Positive and Negative Impacts of Tourism on Culture: A Critical Review of Examples from the Contemporary Literature," 2016. [Online]. Available: www.iiste.org
- [6] T. Handriana, P. Yulianti, and M. Kurniawati, "Exploration of pilgrimage tourism in Indonesia," *Journal of Islamic Marketing*, vol. 11, no. 3, pp. 783–795, May 2020, doi: 10.1108/JIMA-10-2018-0188.
- [7] A. Launtu, C. Rumianti, P. Rapanna, B. Makassar, and S. S. Province, "The Development of Tourism Based on Local Wisdom in Indonesia," 2018. doi: 10.31219/osf.io/5ayft.
- [8] B. Kim, S. Kim, and B. King, "Religious Tourism Studies: Evolution, Progress, and Future Prospects," *Tourism Recreation Research*, vol. 45, no. 2, pp. 185–203, Apr. 2020, doi: 10.1080/02508281.2019.1664084.
- [9] J. Putra, D. Septanti, and M. Rachmawati, "Planning of Religious Tourism Area of Gus Dur Tomb Integrated With Regionalism Strategy," *Journal of Islamic Architecture*, vol. 7, no. 1, pp. 127–134, Jun. 2022, doi: 10.18860/jia.v7i1.12994.
- [10] A. Sulpedi, R. ; Meity, N. ; Max, and L. Tamon, "History of Confessional Religion in Indonesia," *International Journal of Multicultural and Multireligious Understanding*, Mar. 2023, doi: 10.18415/ijmmu.v10i3.4436.
- [11] S. Abdulhaji, I. Sina, and H. Yusuf, "The Influence of Attraction, Accessibility, and Facilities on The Image of The Tolire Besar Lake Tourism at Ternate City," *Jurnal Penelitian Humano*, vol. 7, no. 2, Nov. 2016.
- [12] I. W. Suantika, *Development of Cultural Tourism Based on Local Wisdom*. Ambon, 2008.
- [13] N. C. Idham, "Javanese vernacular architecture and environmental synchronization based on the regional diversity of Joglo and Limasan," *Frontiers of Architectural Research*, vol. 7, no. 3, pp. 317–333, Sep. 2018, doi: 10.1016/j.foar.2018.06.006.
- [14] G. Weichart, "Javanese Architecture between Heritage and Mobility," *Fabrications*, vol. 30, no. 1, pp. 25–43, Jan. 2020, doi: 10.1080/10331867.2020.1726626.
- [15] S. Dakung, *Traditional Architecture Yogyakarta Special Region*. Singapore: The Ministry of Education and Culture, 1987.
- [16] E. Widayati, N. Rakhmawati, and D. Pratama, "The Architectural Structure of Joglo House as the Manifestation of Javanese Local Wisdom," *European Alliance for Innovation n.o.*, Jun. 2019. doi: 10.4108/eai.8-12-2018.2283855.
- [17] N. C. Idham, "Javanese islamic architecture: Adoption and adaptation of javanese and hindu-buddhist cultures in indonesia," *Journal of Architecture and Urbanism*, vol. 45, no. 1, pp. 9–18, Jan. 2021, doi:
-

10.3846/jau.2021.13709.

- [18] B. S. Budi, "A Study on the History and Development of the Javanese Mosque Part 1: A Review of Theories on the Origin of the Javanese Mosque," *Journal of Asian Architecture and Building Engineering*, vol. 3, no. 1, pp. 189–195, 2004, doi: 10.3130/jaabe.3.189.

