

UNIVERSITI TEKNOLOGI MARA

COFFEE TABLE BOOK:  
THE HISTORICAL OF MASJID KAMPUNG HULU MELAKA

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2013322289

**DEGREE OF ART & DESIGN**

2017

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## CHAPTER 1

### INTRODUCTION

#### 1.1 Background Research

The development of mosques in Melaka has been around since the beginning of the 14th century again before Melaka officially opened in 1403M. Expansion of the mosque is seen to occur in tandem with the expansion of Islam in Melaka as a function of the mosque that serves as the center of the spread of Islam. As soon as the official Melaka as a Muslim nation, the ruler had to erect a mosque near the Palace to enable people to meet with the King at the time of prayers. The mosque is located on a hill in the southern part of the city state of Melaka near the sultan's Palace and is official at the time of the mosque. Most of those who settled in the area near the mosque consists of high class.

The purpose of the development of the mosque is to use locals to carry out claim ukhrawi. Apart from the mosque erected not only the focus of worship local communities even also a transit point for Islamic traders and merchants who came to trade in Melaka. On the basis of faith and thicken the ruling provides traders and members of the religious houses and mosques for their stay and perform the worship.

At the early stages of the development of mosques in Melaka, there were no rules and guidelines for the systematic plan. Normally a mosque constructed according to the design of the building houses the Malay speaker around that time. Development of the mosque with the identity of the Nusantara this happens through early relationships between Chinese and Melaka under the auspices of the Annals formed the cultural exchanges when your first visit

Annals to China be rewarded with gift through grace of craftsmen skilled in the field of Chinese craftsmanship. Consequently, the construction of mosques in Melaka developed with the help of craftsmen and artisans from China, then builds the mosque as a result which has distinctive features called Melaka style, especially in the form of the roof of meru. Locate and design influence from China reflected widespread again upon the happening of the marriage between Sultan Muzaffar Syah and Princess Hang Li Po.

As a result of this marriage about five hundred people including dayang and those instructions have been developed with the same Princess emigrated-and settled in the area called Bukit China. This massive migration brought with them cultural and architectural design their own for practised in Melaka. The art and culture brought by the Chinese to be more unique and special when some of them have brought elements of keseniaan from China to teamed up in the Muslim Malay community life in Malacaa, some of which are in the construction of the mosque.

The Chinese community that helps process the construction of mosques is also introducing some form of motive and ornamentasi connected closely with the culture and their lives. Production of motifs and Chinese ornamentasi a unique and attractive is said to yield water hand Chinese people themselves based on the uniqueness of meaning and the carving. Based on the migratory races of china in Malacca the Malay community which also affect the culture and architecture of mosques in Malacca State has led the author to review the features of the arts in building the mosque Kampung hulu which is the oldest mosque in Malacca which was built in 1720 by translating form fineness the mosque architecture in the form of the publication of the coffee table book.

## 1.2 Problem Statement

The traditional mosque in Malacca is the earliest mosque developed by style and design covered meru roof. There are several studies that touch on aspects of the architecture of the mosque in Malacca as study Abdul Halim Nasir and Mohamad Tajudin Mohamad Rasdi that documented all of the oldest mosque in Malacca include background history and aspects of architecture such as the study Abdul Halim Nasir which Mosque Architecture in the Malay World, Mosque of Peninsular Malaysia and the writings of Mohammad Tajudin Rasdi, The Mechanical Heritage of the Malay World: The Traditional Mosque.

Malacca is the first State to receive design and architecture from China. This is true due to the presence of the Chinese to Malacca with bringing along some things involving the code of life, culture and architecture of the original from China. The uniqueness of this architecture was introduced in Malacca in particular in the mosque and its impact can be found in the main components of the mosque sheltered meru. Mosques, which are the topic of this study have the uniqueness of the art ukirannya of its own. This is due to the influx of foreign influence in the development process of the mosque. The author chose to study in-depth regarding architecture as such authors choose to mengkaji in-depth regarding architectural fineness Kampong Hulu Mosque and documenting the art that has elements of the influence of China in the form of coffee table book. This view is not specific studies there are plenty on the run before memvisualkan keuinikan concerning the mosque kampung hulu Melaka. The authors see this as a problem that needs to be reviewed and divisualkan scientific basis for preserving historical heritage.