

THE FRONT FAÇADE OF THE BAITURRAHMAN GRAND MOSQUE IN BANDA ACEH FROM PAST UNTIL PRESENT

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ABSTRACT

As the Dutch colonists conquered the Sultanate of Aceh, they burned the palace and rebuilt Aceh by erasing traces of royal glory. Consequently, many of this region's existing historical buildings have Dutch colonial architecture characteristics. Aceh was nicknamed "Seuramoe Mekkah", which means the veranda of Mecca, and is still known to date. Banda Aceh is one of Indonesia's historical cities and part of the Indonesian Heritage Cities Network (JKPI). As a historic old city and the capital of Aceh Province, Banda Aceh holds many appealing memories and information, one of which is the existence of the Baiturrahman Grand Mosque as a vital historical and cultural site. The mosque has undergone numerous historical processes, several renovations, and significant physical developments. Before the renovations, the Baiturrahman Grand Mosque had a colonial-style image. After the latest renovation, with the addition of 12 electric hydraulic umbrellas, the mosque's facade was changed to resemble the Nabawi Mosque. The present study aims to analyze the transformation and evaluate the image of the Baiturrahman Grand Mosque building following the latest renovation. A descriptive-qualitative method was



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employed, with interviews, documentation, and direct observation as data collection techniques. The results indicate that the transformation of the Baiturrahman Grand Mosque from the use of the first dome to the addition of the umbrellas and the renovation represent highly significant changes. Moreover, the image of the grand mosque building remains maintained, with only the surrounding area being changed.

Keywords: *Building Image, Latest Renovation, The Baiturrahman Grand Mosque*

INTRODUCTION

Aceh civilization began in the pre-Islamic era, when its people embraced Hinduism and Buddhism introduced by traders from China and India. Eventually, Aceh entered a golden age in the era of Islamic civilization. In this period, Aceh was given the title “Seuramoe Mekkah” which means the veranda of Mecca and is still known today. However, Aceh’s glory faded under Dutch colonialism. The colonialists conquered the Sultanate of Aceh, burned the palace, and rebuilt Aceh by erasing traces of royal glory (Maulida et al., 2020).

Banda Aceh is the capital of Aceh Province, located at the western tip of Sumatra Island. It is one of the historical cities in Indonesia and part of the country’s Heritage Cities Network (JKPI). The city was formerly the center of government of the Sultanate of Aceh Darussalam. As a historic old city, Banda Aceh holds many appealing memories and information relevant to the public, especially those who live outside Banda Aceh City and Aceh Province (Maulida et al., 2020). One of the interesting information is associated with the existence of the Baiturrahman Grand Mosque as a famous historical building. The mosque has been well-known for its architectural style with its high artistic values, making it an icon of Banda Aceh City (Sari et al., 2019).



Figure 1. The Baiturrahman Grand Mosque from Past to Present

Source: Author, 2025

During the Aceh War, the Baiturrahman Grand Mosque became the silent witness to the fierce resistance of the Acehnese people against the Dutch colonists. The grand mosque even doubles as a fortress of defense for the people. The Dutch's first attack in their aggression was aimed at the mosque. However, they were defeated. Even Major General H. R. Kohler, the Dutch warlord, was shot dead in the courtyard of the Baiturrahman Grand Mosque (veer, 1985).

Based on the preliminary observation and interviews with the visitors of the Baiturrahman Grand Mosque, they were greatly enthusiastic about visiting the mosque. They even make the time to worship there every time visiting Banda Aceh City because to them, this grand mosque is one of the city's icons, both in terms of history and architecture, making it a public attraction in the religious field. Moreover, after the renovation and installation of electric hydraulic umbrellas, a new facade was presented to this mosque, which resembles the Nabawi Mosque, so that it eventually attracts visitors for its modern feel. This study focused on investigating the building image and transformation of Baiturrahman Grand Mosque following the latest renovation and the addition of electric hydraulic umbrellas.

LITERATURE REVIEW

Image of a building

An image is not only limited to showing a picture or impression of

one's appreciation when seeing a building, an image can further represent culture as well as skills or abilities of an individual (Mangunwijaya, 1995).

When we see a building, various questions may come to mind, such as: what is that building? what does it look like? what is it made of?, and how was it built? To answer the question, several aspects need to be considered, including function and use, special symbols, scale and proportion, and structure and materials used (Suwondo, 1982).

According to Mangunwijaya (1995), an image refers to a picture someone captures through impressions and messages on a building, including:

1) Shape as an image

Louis Khan suggests that shape follows function. This is due to human activities that eventually generate functions that are manifested in shapes. A shape is defined as a unit consisting of lines, layers, colors, and textures. Besides, a shape can be sensed through scale, proportion, and rhythm.

2) Image as language/means of communication

An image plays a role conveying the meaning contained in the physical building and its elements, including materials, forms, and compositions. In this aspect, the image can be seen or measured from the material, form, and composition.

3) Image as an expression of the soul

An image serves as a language to express the usefulness of a building. Architectural expression is dynamic and ever-evolving, allowing new forms/shapes to be created that may follow or deviate from previous ones. As a factor that shapes a building's image, expression emphasizes the meaning behind the physical building.

4) Image as a symbol

Irwansyah et al., (2022) state that symbols or ornaments play a significant role in expressing architectural works. Not only do symbols or ornaments beautify buildings, but they also constitute architectural elements to express meaning and identity. Symbolism in buildings is supported by behavioral and environmental traditions that were obtained over time and are seen specifically in the form of buildings. Symbolism in architecture can be categorized into:

- Metaphorical Symbols

Metaphors include real aspects, including those taken from the visual effects of material characters or shapes.

- Symbols as identifying elements

This includes shapes which are already familiar to the public as characteristics, functions, or symbols of a building.

5)Image as a character

As an image serves to represent a building, it is followed by a consequence that the image also reflects the characteristics, features, or character of a building.

Aspects that Form a Building Image

The beauty of a building arises from experience. There are various types of experiences, but in architecture, experience is defined as seeing visual expressions, and what can be seen is shape/form. To understand the form of a building, one must not only see the outside but observe the surroundings and enter the building a few times. Some vital requirements for achieving beauty in the appearance of a building include character, style, and color, as well as the beauty of perspective and beauty of the structure, meaning that character, style, color, and structure greatly influence the appearance of a building, which then creates an image that is noticed by an individual (Ishar H.K., 1992).

1)Building Facade

Facade refers to the part that covers the outside of the building, which becomes the first part to be caught by someone's eyes. This aspect includes character, style, and color. (Ishar H.K., 1992).

- Character

Generally, if all types of buildings are established with sizes and shapes based on their function, groups of shapes and sizes will appear based on their type. Each group has its characteristics.

- Style

Style in architecture means how a building or designed different from others or in accordance with the surrounding buildings. Style can be formed due to history and culture, use of materials, and climate.

- Colour

The role of colour in architecture is to strengthen the shape/form. Colour gives expression to one's mind or soul. Those who see

it, able to determine the building's character.

2) Structure

The structure of the building can be highlighted if the same system is used for the entire building. As "Schoppenhauer" states, if we can show the struggle between the strength of the structural materials against gravity, the expression of the structure is close to perfect. Structure plays an important role in giving an impression related to the building which will affect its entire appearance (Ishar H.K., 1992).

Mosque

A mosque is a holy place for worship (al-Hamoud, 2009; Saeed, 1996) which functions as an area for Muslims to perform daily prayers, as a symbol of Islam, and as a social, educational, and community meeting space (Kahera, et al., 2009).

Moreover, a mosque is known as "the house of Allah"; a place where people worship and remember Him. The people visiting the building are considered those who prosper it, and the area is regarded as one of the finest pieces of land on earth, and as a symbol of guidance and religious center (Shalih in Mirdad, 2023)

Historically, when the Prophet Muhammad PBUH migrated to Medina (hijrah), his first approach was to build a mosque as a way to build a civil society. A mosque plays a highly important role in developing the Muslim community, as it functions not only as the center of worship but also for cultural activities and civilization (Herdiana in Mirdad, 2023).

The word masjid (mosque) is mentioned in the Qur'an 28 times. This Arabic derived from the root word sajada–yasjudu–sujudan, which means to submit, comply, and obey with full respect and reverence. The word masjid is an isim makan, i.e. a noun indicating a place, which refers to a place to prostrate (sujud) with full obedience (ta'zim) and compliance. Outwardly, sujud means placing/attaching seven body parts related to prostration to the ground (forehead, two palms, two knees, and two tips of the toes) as the real evidence of submission and obedience. Therefore, a building specially for performing sujud (prostration/prayer) is called a masjid (mosque). However, because the root word contains the meaning of

obedience, submission, and obedience, a mosque does not merely function as a place of prayer but it is also the center of activities reflecting the meaning of submission and obedience to Allah SWT, like the roles and functions of the mosques as exemplified in the time of the Prophet Muhammad PBUH. In this context, we can refer to the word of Allah in the Qur'an, i.e.: "The places of worship (mosques) are only for Allah, so do not invoke anyone besides Him" (Q.S. Al-jinn: 18).

Functions of a Mosque

Nowadays, mosques are increasingly required to be functional, to expand the reach of activities and services, and to be handled with exemplary organization and management. Mosques have functions in the lives of people, especially Muslims, including: (Khaeriyah, 2021):

1)Place of worship

A mosque is the main place for performing prayers, both obligatory (wajib) and not mandatory but recommended (sunnah) prayers.

2)Center of Education

Besides being a place of prayer, a mosque also serves as a place for teaching-learning activities to deepen Islamic religious knowledge.

3)Place of marriage ceremony

Many mosques are utilized as places for conducting marriage contracts, which are kept sacred.

4)Place of shelter

Another function of a mosque is as a shelter. For instance, during emergency or disaster situations, mosques often become a safe place of refuge for Muslims.

5)Place of deliberation/counseling

Another vital function of a mosque is as a place of deliberation. Mosques are frequently used as a place to undertake various deliberations and problem-solving activities in society.

Further, the functions and roles of mosques in society's daily basis are as follows:

1)Mosque as a means of da'wah (preaching-related activities)

One of the most crucial means of da'wah is the mosque, from which the messages of Allah and the religion of Islam first spread throughout the world. When the Prophet Muhammad (PBUH) arrived in Medina

(hijrah) after surviving the pursuit of the Quraysh, his first action was to build a mosque, namely the al-Nabawi al-Syarif mosque. This action indicates the designation of the mosque as the center of Islamic activities. Thus, this historical data clearly shows a highly significant role of mosques in da'wah. Ahmad Sutarmadi in Rifa'i, (2016) mentions the mosque also as a means of educating the people and providing da'wah orientation that can be performed via Friday sermons. Besides one of the requirements for the specific prayer, the sermon encompasses educational advice about obligations that must be fulfilled by Muslims. Also, religious studies and lectures are held routinely, so that the mosque fulfills its function as a center of knowledge and guidance for the surrounding community.

2) Mosque as a moral and social development center

The relationship between mosques and Muslim social life is like two sides of a coin: the mosque is where residents meet, get to know each other, get closer, shake hands, strengthen the bonds of brotherhood or solidarity, ask for each other's condition, especially if someone does not attend congregational prayers; if one is sick, he/she will be visited; if one is busy, he/she will be informed; if one forgets, he/she can be reminded (Yusuf in Rifa'i, 2016).

3) Mosque as an education center

The role of a mosque as a learning institution is based on the Islamic belief that reading is the key to understanding God's creation. This aligns with the first revelation by Allah to the Prophet Muhammad, i.e. the surah Al-'Alaq which begins with the word Iqra, which means to read. This implies the command to read and learn. A famous Western author, Napoleon Hill, in his book titled *Think and Grow Rich*, as quoted by Tajuddin bin Şu'aib, acknowledged that the institution of mosques in Islam has given birth to the concept of universities worldwide (Ahmad Sutarmadi in Rifa'i, 2016).

4) Mosque as an economic development center

Islam was spread to Indonesia by the Arabs and Gujarat traders. Thus, economic and market development should start from mosques, as has been practiced in Surabaya, Semarang, Solo, Makassar, Banjarmasin, Palembang, Aceh, Medan, and several other cities. The trading spirit needs to be revived by emulating the Prophet Muhammad who was a successful trader in his time.

5) Mosque as a political development center

The Prophet Muhammad, as Allah's messenger, acted as His caliph for humankind. As a prophet, he taught Islam; as a caliph, he was leader in life. Life is divided into three relationships i.e. the relationship between humans and God, humans with themselves, and humans with each other.

METHODS

Research Location and Time

The present study was conducted at the Baiturrahman Grand Mosque, which is located in the center of the city, precisely on Jl. Moh. Jam, No.1, Kp. Baru



Figure 2. Research Location

Source: Author, 2025

Baiturrahman Grand Mosque has undergone significant physical development. It was founded in 1022 Hijriyah, corresponding to 1612 AD, by Sultan Alaidin Mahmud Syah. The mosque was then further expanded by the subsequent Sultans, especially during the Sultan Iskandar Muda era

(Abubakar, 2020). The grand mosque has been expanded several times from its initial basic form measuring 537.91 m². Prior to the latest renovation, it accommodated 9,000 worshipers. After renovation in 2016, the capacity increased to accommodate 24,000 worshipers.

The required data was obtained through direct field observations and open, in-depth interviews with predetermined informants. A list of questions was formulated beforehand to guide the interviews. The data was analyzed using a qualitative approach. Before the analysis, the process began with transcribing the interview results, then was followed by identifying the key themes using the open coding technique. Then, axial coding was conducted to group themes based on the relationships between variables. The data analysis methods included data and theory triangulation, which were conducted by combining the primary and secondary data obtained from the interviews. The research was conducted from March 4 to April 17, 2024, through open and in-depth interviews with the selected informants.

RESULTS

History of the Baiturrahman Grand Mosque

The Baiturrahman Grand Mosque was built in the 17th century, especially during the reign of Sultan Iskandar Muda in 1607–1636. No major changes have certainly occurred for centuries. During the reign of Sultanah Nur al-‘Alam Nakiyyat al-Din Shah (1675–1678), the mosque building, and the state treasures were destroyed by fire. It was rebuilt after the fire but then suffered severe damage. There are only a few descriptions and a vague sketch by an Acehnese artist, Jakfar, who relies on Teungku Syekh Ibrahim Lambhuk’s memory of the mosque. It was probably rebuilt between 1866 and 1868, meaning it only lasted a few years (bouwsema-raap, 2009).

The Dutch troops landed on Aceh on April 8, 1873. They declared war, and three battles occurred, starting on April 10, 1873. With its thick and high stone walls, the mosque served as a formidable fortress. The Dutch troops faced fierce resistance and suffered heavy losses. They fired again at flammable palm fronds to force the Acehnese out of the burning

mosque. However, on the same day, the Dutch troops vacated the mosque and retreated because they considered it unsafe. In the second battle on April 14, the mosque was recaptured with even more casualties. General Kohler, the commander of the expedition, was killed, causing the troops to retreat and return to Java. The following year, on January 6, the third attack on the mosque took place under the leadership of Lieutenant General Van Swieten as commander-in-chief. The Dutch faced even fiercer resistance but managed to capture the mosque and claim it as their own. Four days later, they successfully attacked, then claimed their mission was a success. The general returned to Java with half of his troops, while the rest were responsible for the occupation. He assumed that with this conquest, the sultanate could be abolished and the entire Aceh region would voluntarily submit to the Dutch. This assumption proved wrong as the Acehnese people did not feel defeated; instead, they continued to siege and resist for decades. In March 1877, Governor-General J. W. Van Landsberge was sent to Aceh by the Dutch government to inspect the war. He promised that the colonial government would build a new mosque that would be more beautiful and proper than the previous one (bouwsema-raap, 2009).

On December 27, 1881, the keys to the mosque were officially handed over by the governor to the ulama (Muslim scholars). The colonial government commissioned the first expansion of the grand mosque. Completed in 1881, although very small, the mosque was adequately constructed. The post-war population had increased and required a larger mosque. Construction was then commissioned on the initiative of the governor of Aceh. The additions included the left and right domes, completed in 1936. Between 1958 and 1962, a reconstruction and development program after the conflict with Jakarta resulted in the expansion and beautification of the grand mosque. The 1962 expansion included the addition of two domes and two towers. At this point, the mosque provided space for around 3,000 worshippers. Ir. Thaier was the architect of both the 1936 and 1962 additions. In the 1980s, the mosque had five domes but again seemed small despite its capability to accommodate 3,000 worshippers. Eventually, the mosque was added with two domes, two towers, and one main tower in 1989. (bouwsema-raap, 2009).

On December 26, 2004, a massive earthquake occurred in Aceh. The underwater earthquake immediately caused tsunami waves 15–30 meters high. However, the Baiturrahman Grand Mosque still stood strong. The

tsunami waves turned out not to destroy this “house of Allah”. It even became a shelter for the Acehnese people and a place to evacuate the bodies of the tsunami victims that were scattered around. After going through various historical events, the Baiturrahman Grand Mosque still stands strong to date as a symbol of religion, culture, spirit, strength, and the nationalist struggle of the Acehnese people.

When Aceh Province was led by Governor Zaini Abdullah (2012–2017), the Baiturrahman Grand Mosque was inaugurated by Vice President Jusuf Kalla, specifically on Saturday, May 13, 2017. This is inseparable from the renovation planning that adopted the style of the Nabawi Mosque. These major renovations did not ignore the beauty of the mosque’s original architecture. Instead, it has been well maintained. The space capacity of the congregation has increased significantly from the previous 9000 worshipers (in the inner area only) to 24,000 worshipers (inside and outside the mosque). Additionally, the 12 electric umbrella units equipped with a rectangular pool as part of the garden in the middle of the mosque yard has presented a new face of the Baiturrahman Grand Mosque, resembling the Nabawi Mosque in Medina, Saudi Arabia.

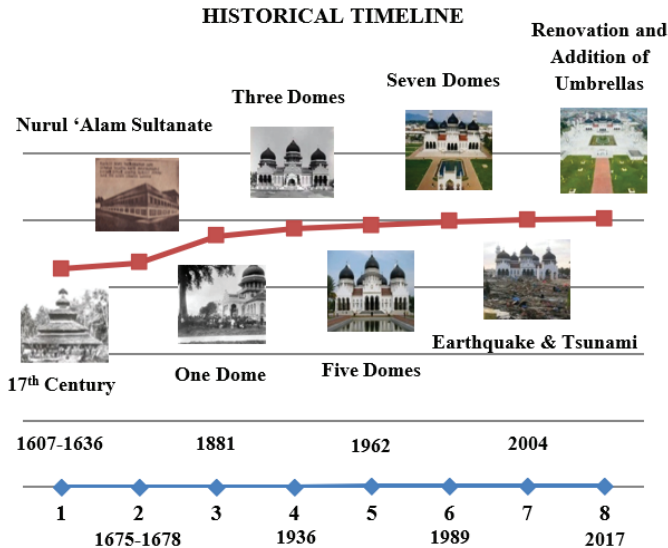


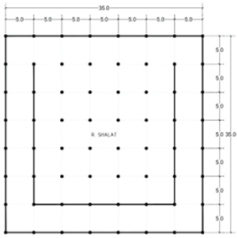
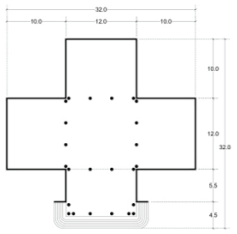
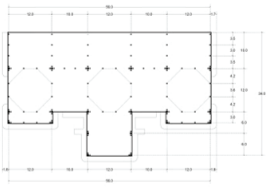
Figure 3. Historical Timeline of the Baiturrahman Grand Mosque
Source: Author, 2025

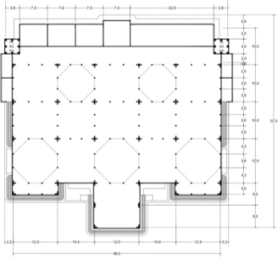
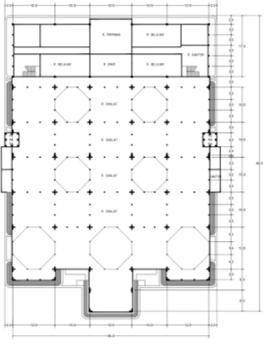
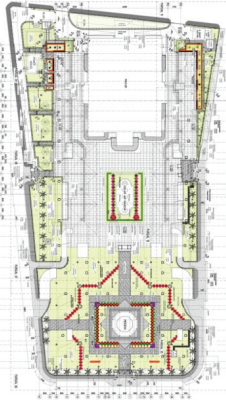
ANALYSIS OF THE BAITURRAHMAN GRAND MOSQUE BUILDING AFTER TRANSFORMATION

Transformation refers to change ability of a building's architectural concept in response to certain conditions without losing the initial identity or concept. The process begins with adjusting the physical form and character of the architecture. Transformation can be associated with human or building adaptation.

Transformation of the Plan of the Baiturrahman Grand Mosque

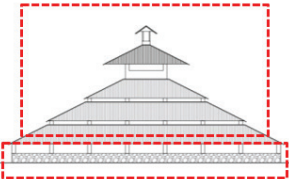
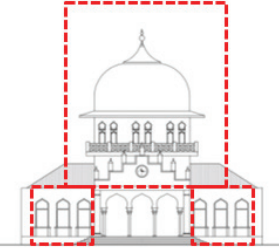
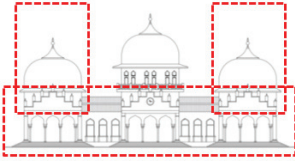

Table 1. Changes in the Plan of the Baiturrahman Grand Mosque

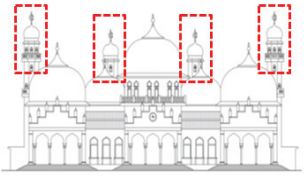
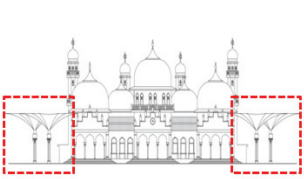
The 17th century, during the reign of Sultan Iskandar Muda		
No	Plan	Description
1		The mosque was still in its original form, so obviously no major changes occurred over the centuries. It is suspected that the mosque was built on the foundation of a Hindu/Buddhist temple or other building that had already existed. The mosque's outer walls were made of stone surrounding the inner courtyard, mostly 1.50 meters high, made of river stones and cement or clay.
The Mosque equipped with one dome		
2		The plan was cross-shaped with four equal lengths. The central section measured 12 x 12 meters, while the left and right arms were each 10 meters long, surrounding four rectangular spaces measuring 12 x 10 meters each. The total interior floor area was 624 square meters, about half the size of the initial mosque building.
The Mosque equipped with three domes		
3		The new door on the facade was smaller (10 x 3.5 m) than the existing one and its decoration did not feature clocks or inscriptions. The new domes had the same shape and size. (12 x 12 x 9 m).

The Mosque equipped with five domes		
4		<p>The new expansion included adding a 10-meter area towards the qibla (the direction to which Muslims turn at prayer) and 6 meters for the mosque's meeting room and school, as well as two domes and two towers. These domes were placed between and behind the original three ones. Although similar in shape, the new domes were slightly smaller with the drums sitting on top of a square structure that followed the length of the arms of the original cruciform floor plan, which was 10 meters. The addition of tall towers became a significant change. The mosque's octagonal towers were built on a square base with sides of 5 meters, with columns accentuating the octagonal shape. Two balconies marked the 30-meter-high towers with heights of 15 meters and 22.5 meters respectively.</p>
The Mosque equipped with seven domes		
5		<p>In 1989, a further expansion plan was initiated, when another major addition to the west side was proposed. The qibla wall was moved 21 m, and two new domes added. The plan also included constructing five classrooms for the mosque school and an office for the mosque administrators. The addition included new domes and entrances on each side of the existing central dome. The rear wall of the initial west wing was expanded to cover the full width of the building with the addition of three domes. The new door on the facade was made smaller at 10 x 3.5 meters, and did not feature clocks or inscriptions as decoration. The new domes had the same shape and dimensions (12 x 12 x 9 meters).</p>
The Mosque after the renovation until present		
6		<p>The Baiturrahman Grand Mosque has been renovated with the addition of 12 electric hydraulic umbrellas, basement parking space for two-wheeled and four-wheeled vehicles, ablution areas, and repair of several interior parts. The landscape and infrastructure development project was started in 2015 and completed in 2017.</p>

Transformation of the Baiturrahman Grand Mosque

Table 2. Changes in the Baiturrahman Grand Mosque Building

The 17th century, during the reign of Sultan Iskandar Muda		
No	Layout	Transformation
1		The building has not undergone major changes for centuries. There were four sloping roofs that kept decreasing in size as they were elevated (larger red rectangle). The outer stone walls surrounded the inner courtyard (smaller red rectangle) which was seemingly made of thatch.
In 1881, the Mosque was equipped with one dome		
2		The building featured a wide blue marble staircase and a water channel for ablution that ran parallel to the bottom of the steps. The staircase covered three sides of the entire entrance. The three outer walls received light through three carved windows (as in two smaller red rectangles). These windows also had pointed arches. The upper walls received light through eight round windows. The soaring roof was supported by spiral cast iron supports, projecting from a drum above the portico (in the larger red rectangle).
In 1936, the Mosque was expanded by adding two domes on the left and right sides		
3		The addition included the domes and entrances on each side of the existing central dome (in red rectangles). Three additional arched entrances and wide steps were provided on the north and south sides of the mosque. The entrances on the facade were smaller than the existing ones and not equipped with clocks (red rectangles). The new domes were the same shape and size, but positioned lower than the central one.
In 1962, two domes and two towers were added, making a total of five domes and two towers		
4		The new additions included two domes and two towers. The new domes were located between and behind the three original domes (red rectangles). On the top level were seven-pointed horseshoe arch windows and a similarly shaped door (red rectangles). The expansion also included repainting the entire exterior and interior walls. It resulted in a whole gleaming white building, crowned with five black domes. The area around the mosque underwent changes too during this expansion.

In 1989, further expansion included the addition of two domes, two towers, and a main tower; totaling seven domes, four towers, and a main tower		
5		These changes included adding two more domes, two towers, and a main tower. An additional pair of towers were placed on the west side of the mosque, on each side of the central aisle. They were the same and size as the previous towers, except for the absence of the outer balconies and the pointed horseshoe arch windows under the domes (as in red rectangles).
Construction and renovation of the Baiturrahman Grand Mosque with the addition of hydraulic electric umbrellas in 2017		
6		The renovation included constructing 12 units of electric hydraulic umbrellas (red rectangles) in the mosque courtyard. The umbrellas are equipped with a rectangular pool as part of the garden in the middle of the mosque yard, which has presented a new face of the mosque resembling the Nabawi Mosque in Medina City, Saudi Arabia.

Source: Author, 2025

IMAGE ANALYSIS OF THE BAITURRAHMAN GRAND MOSQUE BUILDING FOLLOWING THE LATEST RENOVATION

To understand the shape of a building, one cannot simply observe the exterior, but must go around and enter the building a few times. Several crucial requirements exist to achieve the beauty in the appearance of a building, i.e. character, style, and color, as well as the beauty of perspective and structure, meaning that character, style, color, and structure greatly influence a building’s appearance, which then creates an image captured by individuals (Ishar H.K., 1992).

Building Facade

- Character


If all types of buildings are built with sizes and shapes according to their function, there will appear groups of shapes and sizes based on their type. Each group has its own characteristics.

- Style

Style is defined as a way of building or designing differently from others or

in accordance with the surrounding buildings. Style can be established based on the history and culture, use of materials, and climate.

Table 3. Style

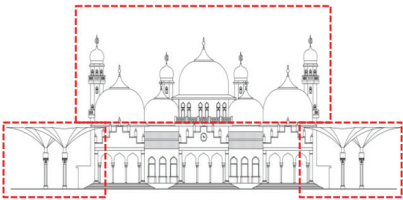
Baiturrahman Grand Mosque Building	Style
2017 (During the Leadership of Governor Zaini Abdullah)	
	The renovation of the mosque was completed in 2017, including the construction of electric hydraulic umbrellas, presenting a new facade to the mosque in the style of the Nabawi Mosque.

Source: Author, 2025

•Colour

The role of colour in architecture includes strengthening the shape/form of a building. Colour gives expression to people’s mind or soul who see it. Thus, colour tends to determine the character of a building.


Table 4. Role of Colour in Architecture

Baiturrahman Grand Mosque	Building Colours
 2015, post renovation and addition of umbrellas	The renovation and addition of marble floors shaded by 12 umbrellas in the courtyard made all the outer and inner walls of the building white and its seven domes black, giving a magnificent impression on the Baiturrahman Grand Mosque resembling the grandeur of the Nabawi Mosque.

STRUCTURE

A building’s structure can be highlighted if the entire building area employs the same system. The structure plays an important role in establishing an impression on the building which will then affect its overall appearance. (Ishar H.K., 1992).

Table 5. Interior Structure

Baiturrahman Grand Mosque	Structure
<div></div> <p>2015, post renovation and addition of umbrellas</p>	The construction of the mosque utilized solid reinforced concrete as the structure as well as the main point. Iron molds with composite palmatette motifs wrap the bases of the domes. The domes are round, covered with dark teak shingles.

Source: Author, 2025

CONCLUSION

The transformation of the Baiturrahman Grand Mosque building from the use of the first dome, third dome, fifth dome, and seventh dome, to the addition of the umbrellas and the latest renovation exhibits a highly significant change. Back when the mosque had one dome, it adopted the Moghul style. The same thing happened until the addition of the seventh dome. Nowadays, the shape of the mosque following the addition of the umbrellas is the result of the implementation of the architecture of the Nabawi Mosque.

Architecturally, the image of the Grand Mosque building remains maintained, despite the addition of umbrellas and renovations. The mosque building has not been implemented with any more additions or renovations. Instead, changes are only made to the surrounding area.

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