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‘CANTIK’ AS ARCHITECTURE STAGE IN ISLAMIC CONTEMPORARY

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Abstract

‘CANTIK’ in Nusantara term has a depth of meaning as non-material thing as a soul in beauty called ‘*Cantik luar-dalam*’. Based on Phenomenology in Grounded Theory found a shift paradigm of ‘CANTIK’ as part of ‘Architecture’s Stage’ or “Arsitektur Panggung” as something metaphysical found as Islamic contemporary icons in Architecture, Art, and Culture, by built monumentally and spectacular as Zaha Hadid and Norman Foster in Mecca. In other side, Ridwan Kamil in Bumi Parahyangan created the new architecture design of mosque without a ‘crown’ to express modernity of Moslem within sustainable in nature.

Keywords: ‘cantik’; spectacular architecture design; modernity; sustainable design

1. Introduction

The term of beauty in Architecture, Art and Culture usually refers to Western standard, to describe an aesthetic value which in artifacts to explain the part of facade / surface of architecture, art and culture artifact with something good looking of on the container as a ‘form’ or the decorative elements. The beauty in architecture, as decoration on the pillars, the roof’s ornament or the decoration on the wall emergent as ‘the aura’ also in the beauty of culture related in artifact as material. The beauty related in the aesthetic theory of Plato as the idealistic the beauty of God. The human was created God’s mimesis. The beauty is something resemblance of nature, or the simulacra. So, there are many hierarchy of aesthetic value.

The word ‘CANTIK’ (Indonesian) is the term in the Eastern standard. Cantik is the word to express a better quality of person especially to women. Cantik not merely to expressing the ‘beauty’ but is also used to express something emergent of her soul. The depth of meaning was included in her physically. Cantik is closed to woman with a good looking and also a good personality. So, the word ‘cantik’ was used to express a pretty woman in her inner beauty. Pretty in physically and spiritually.

‘Cantik’ is also applied in Islamic terminology to express the beauty of behavior. Moslem teach to become ‘Cantik’ through softly, cool, calm, patient in order to find ‘*Cantik Luar-Dalam*’. To find the inner beauty through acts a good mentally. The way to find the inner beauty is by surrender herself to God with good attitudes to another without prejudices. To expressing her naturally of her lovely heart, is the synthesis to express the harmonized between her face, acts and personalities. Finally, ‘Cantik’ was perfected by her smart brain.

Nowadays, the phenomenon of ‘Cantik’ is was change especially in millennium era as the Aesthetic of Age. ‘Cantik’ in contemporary is to express the various things of beauty of artifacts especially architecture works, art work, and culture.

To appreciate the best quality in architectural work that called ‘Cantik’ traced by investigate two of the monumentally project of Islamic artifact as a contemporary architecture work in Arabic and Indonesia. Firstly, a spectacularly project known ‘the Master Plan of Mecca City 2012’ as King Abdullah policy. By re-interpret the holy situs of ‘Kaba’, Zaha Hadid Architect, and her team is the lucky Architect. They will be change the holy area of the heritage Islamic situs of Moslem surrounding Mecca. Mecca City is a forbidden city for Non-Moslem designing as the biggest facilitates of the Islamic tourism as Hajj and Umroh. Refers to Irfan Al Alawi, the founder and former executive director the Islamic Heritage Research Foundation, he worried about the Plan, and said: “It’s the *Manhattanisation* of Mecca. The Saudis want to build skyscrapers. The worry is that as they level hills and mountains they will destroy sites of cultural interest.”

The “Meccahattan” at Talk Islam, also concern by John Burgess at Crossroads Arabia has numerous posts on the battle between history and zealotry beyond just Mecca, noting threats to the Cave of Uhud (where the Prophet

SAW took refuge during the battle of the same name) and Salae Mountain which played a role in the Battle of the Trench. It is important to note that there are forces within Saudi Arabia, including within the royal family as well as the general public opposed to the wholesale destruction of Islamic heritage. However, where the zealots may fail, the developers may yet succeed.

As a lady of Iraqi, Zaha Hadid was lucky to challenge re-interpret of Mecca City to become The Magnifier City in the world. 'Kaba' as the central point of heritage artifact is still the center, the 'Kaba' location refers to Master Plan of Mecca City 2012 is look like a small point surround the high rise building and sculptural artifact. The giant of Big Ben a Clock as Abraj Al Bait, the sinthesys of Britain in high is became the 'new orientation' in Mecca City 2012.

Yet, 'Kaba' as Abraham's inheritance is a simple cubicle building structured by black stone and covered by black velvet 'Kiswah'. In 11 m x 11 m x 11 m dimension of 'Kaba' as the center orientation of pray of Moslem in the world. Also, the Moslem orientation to '*Tawaf*' to circling 'Kaba' incounter o'clock orientation as *Haj* or *Umroh* ceremonial procession.

The first major renovation under the Saudi kings was done between 1955 and 1973. In this renovation, four more minarets were added and the ceiling was refurbished and the floor was replaced with artificial stone and marble. The Mas'a gallery (Al-Safa and Al-Marwah) is included in the Masjid via roofing and enclosures. During renovation of many of the historical features built by Ottomans, particularly the support by columns, were demolished.

The second Saudi renovations under King Fahd, added a new wing and an outdoor prayer area to the Masjid. The new wing which is also for prayers is accessed through the King Fahd Gate. This extension is considered to have been from 1982-1988. The third Saudi extension (1988–2005) saw the building of more minarets, the erecting of a King's residence overlooking the Masjid and more prayer area in and around the Masjid itself. These developments have taken place simultaneously with those in Arafat, Mina and Muzdalifah. This third extension has also resulted in 18 more gates, three domes corresponding in position to each gate and the installation of nearly 500 marble columns. Other modern developments include the addition of heated floors, air conditioning, escalators and a drainage system.

'Kaba' located in the center of mosque building. After Saudi Arabia's King built Al-Harram Mosque to bordering the 'Kaba', Moslem orientation laid as the central point as cubicle in the open space in a circle arcade. After finished the seventh of *Tawaf* trajectories, all of the Moslem pray in surrounding 'Ka'ba'. The uniqueness moment signed by melting point of Men and Women at the moment sounds of Azhan reverberate as an invitation to prayer. With spontaneous all Moslem take place to pray at all locations as far as oriented Ka'ba as Qibla. Genesis suddenly so it is not considered haram even during worship in the mosque never happened. In Islam, men and women are separated when worship is called: hijab. Blending the two genres it just happened to arcade-open space around the location of Kaba.

By visual investigation in 2009, 'Kaba' will become only a small thing as a part of Master Plan. 'Kaba' become degradation is means the holy artifact located in the low leveling in the whole area. The whole holy ritual procession surround 'Kaba' became a one of an holy attraction scenery from the high rise building that will be build. The whole procession of 'Tawaf' will be looking for the building. The hundreds or the billions of Moslems with white ritual clothes is seen like 'a drama'. Their kinetic trajectory circling the 'Kaba' in seventh by sounding the 'Asmaul Husna' as an hundred name to Glory to God, the says :*Subhanallah, Allahamdulillah, Allahu Akbar* etc, show the perfectly of drama in architecture. They trajectory of *Tawaf* expressing the mystical trajectories looks like a the water turbulence, looks like the trajectory of *Rumy* dance. The circle 'form' is the real space that 'form' by their unconsciousness. The pattern is merely to express the nature act.

Ka'ba located inside of Al-Haram Mosque in inner of arcade of the big mosque as the center orientation. The all of Moslem pray based on their position in front of 'Kaba' is means, the all of Moslem look 'Kaba' in all of orientation. By the New Master Plan of Mecca City in 2012 with as the bigger plan in the World called: Meccanian. They re-design the Old City as a Glorious city that can invite the Moslem in the World not merely act the holy ritual, but as the tourist destination. The tall building is ready to facilitates the tourist hidden need. The city will be express the crowd by Moslems as Haj or Umroh visitor. The quite simple question is: Is the Mecca City is support to Moslem to find their holy ritual inHaj or Umroh in the New City in Mecca 2012? Is the 'Kaba' is still the purely beauty of the trajectory the Moslem to find God in the crowd city in 2012? Is 'Kaba' still in beauty attributes that called 'cantik'?



Fig. 1. (a) Zaha work at Mecca; (b) Skyscraper buildings surround Ka'ba



Fig. 2. (a) The 3D of Masterplan Mecca by Zaha Hadid; (b) The Giant Big-Ben and the small of Ka'ba

Secondly, shown by the new phenomenon in the simple Mosque in Kota Baru Parahiyangan Bandung West Java. Ridwal Kamil Architect and his team, creates the 'form' of Masjid Ar Isra' looks like the 'form' of 'Kaba' in the high level similarly of hill among the settlement area. He was design a simple cubicle building without colouring the material. The design is a look a contemporary mosque style. He reduced the dome / *kubah* / a crown that traditionally took at the top of building. The mosque expressed the New one, as the shift paradigm of Mosque architectural design.

Without the dome, the building looks like a simple form. Ridwan Kamil (Indonesian) designing the surface of the wall as the building structure within pattern of the Asmaul Husna by the architectural surface. The pole of the bataco, as the eco material to circulation the natural air and lighting, patterning a simple calligraphy. Kamil, say the Glory of Allah in quietly. In center of the building inside, is located 'the New Mihrab Design' as Imam lead the Moslem. The mihrab design without a wall, as the mihrab space open, direct communication with nature. Position mihrab middle right, directly adjacent to the pond water diujungnya placed a bronze globe sculpture by carver calligraphy: Allah.

Imam as the Leader of Moslem's pray located in front of all. He is standing by looked toward the mountains as the visual orientation in the center of mosque. The hill panoramic as the background of calligraphy sculpture that located in front of *Imam* space. Surround the mosque without ornament. Architects rely on rock material various white, black granite, water, light, metal calligraphy as a hanging lamp cover. Its beauty may be revealed when the solar light in the morning and afternoon. Shiny trough the cavity walls of the mosque were made of a material exposed hollow.

The Architect lead the Moslem to glory Allah by praying in front of God creature, the beauty of the nature. All Moslem feel rest. The Al-Irsad Mosque represented the beauty in the quite simple of building. In modernity displayed simple design is still expressed tradisionalism of Islam by limit pilgrim woman / hijab as a short partition of about 120 cm. Ladies *Jamaah* 'forced' locked into a semi-enclosed area environment. The result is Ladies can't see directly the Mihrab and calligraphy sculpture made from metallic bronze looks like a globe. Female 'directed' to accept the difference space separated by a physical partition. Stuck by distinguish classes. Islam is believed the equality, just only the '*glorious aqla*' as distinguishing. Beauty is manifest by appreciate all the *Jamaah* is not materialize in this area.

Soekarno through his critical writing in 1939, had rejected the *Hijab* as a physical barrier prayers of men and women. He said as a 'form of slavery'. Refers to Soekarno, the beauty is the aura of mosque. The beauty surround 'Kaba' as the intersection of prays all men and women.



Fig.3 (a) Ridwan Kamil's Siteplan of Al-Irsyad Mosque (b) The 3D of the Modernist Mosque

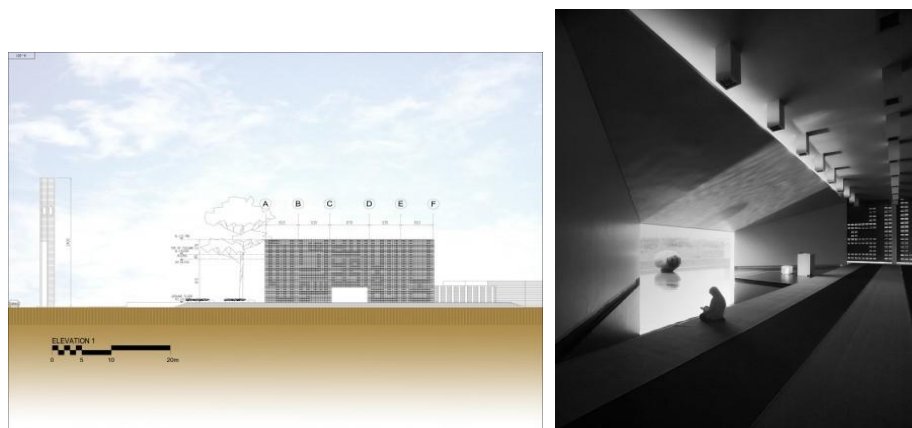


Fig.4 (a) The Facade of Al-Irsyad Mosque (b) The 3D of the interior



Fig.5 (a) Al-Irsyad Mosque, Now (b) Sculpture Callygraph in front Mihrab within panoramic background

2. Methodology

Based on Phenomenology investigation through Grounded Theory research was found a shift paradigm of 'what' is 'CANTIK' as the idea of 'Architecture's Stage' or "Arsitektur Panggung" as Non-Material Architecture as a phenomenon of the Islamic contemporary idioms and icons that shows of Architecture, Art, and Culture in the World. Part of the Moslem society interpret the Greats Allah by built the monumentally and spectacularly architecture works as a religious building. The Maestro of Zaha Hadid and Norman Foster held the big project in Mecca. The plan is absolutely changes the historical site of Mecca into the Giant City in the big scale.

The Moslem society interpret the Greats Allah by built the monumentally and spectacular architecture of religious building. Hadid and Foster project in Mecca is one of tragedy of heritage site. of Abraham and Mohammad. Hadid has extended the area of pilgrim of Mecca into horizontally and vertically building. The Kaba' just look liked a black small point in the big scale of city development. The arrival of moslem from the world change the paradigm of Saudi Arabian Government.

Also the Moslem in her glamorous Moslem fashion and their life style in spectacular Islamic cultural events, all thing toward 'a Baroque' based on splendor, glamour, and superfluous as a counter-productive to Islamic simplicity pattern.

CONCLUSION

Both phenomena of Islamic architecture above has led us to re-interpret the word 'beautiful'. Cantik / Pretty in her architectural masterpiece packaged as a mega tourism confounding the unity of men and women in the area of 'Kaba', and a Hijab phenomenon still covering in a New Paradigm mosque architecture design.

The word of 'beauty' has changed, originally to express the beauty of the female face and then to express a beauty that must also be held in the inner as spiritual thing. The meaning of beautiful is also associated with architecture. Originally, the building is contains within religious values to generate economically in Mecca City Master Plan 2012. Is the case that resembles tragedy for the Muslim holy site. In the planning, it is look like a wonderful arranged by the formal architectural beauty standard. But, as the religious site, the dimension of the beauty is more than the physically.

In the corner of the new city in Parahyangan Bandung, a modernity in mosque design form 'without a crown'. Crown normally in mosque called a dome. In this second level of articulation work 'Cantik' which has a variety of meanings. Zaha Hadid echoes the majesty of the site through a glamor juxtaposed Haj and Umrah rituals as a destination of tourism by super modern shopping mall facilities. Meanwhile, Ridwan Kamil, create a panoramic visual to express his love of Allah. He gratitude to God through the natural beauty in front of Moslem pray.

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