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An Old Mosque in a New Commercial Complex: An Urban Design Model for Jakarta

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Abstract: Rapid economic growth during the last two decades has transformed the landscape of Jakarta urban centers from aggregate of low-rise edifices into forest of office towers and commercial buildings. Many buildings including some mosques were demolished to give way to new development. The landowners, developers, and architects involved in the diminishing process had often ignored historical and architectural values of some buildings they had destroyed.

One of the Jakarta oldest mosques, the Hidayatullah, was almost abolished during the Danamon Square development. Yet by the advocacy of the Indonesian Institute of Architects supported by the Municipality of Jakarta metropolitan government and other Heritage fan groups, the mosque has finally survived from any destruction. Furthermore, by the sensibility of the architect in charge, Henry Cobbs of Pei Cobbs and Fried, the mosque and its environment can become an urban design example, which integrates an old unique small-scale structure into a big scale modern building complex.

This paper discusses the urban space of Hidayatullah mosque prior to and after its integration into the commercial complex. It explores the spatial advantages and disadvantages of the present scheme. It renders valuable lessons that an old building within a modern complex is not necessarily a threat, but a benefit, in both the use and the aesthetic functions. The case has also solved the problem of providing an ample prayer place for the Muslim majority in a commercial complex, which is now a crucial aspect in Jakarta urban life.

Introduction

The emerging skyscrapers as reflections of "successful" development in developing countries had associated with total demolition of old districts in urban center. Such massive, large-scale development has neglected not only the present cultural values, but also social problems. Accordingly, large gap between city development and its cultural change needs to be consolidated; otherwise it will become the seed of future social unrest. [1]

The idea to demolish the decaying districts for commercial use is to increase land value of a property by many developers. This narrow-minded approach on economic consideration and short-term objectives cause the urban land speculation. Developers had considered old buildings in their estate degraded the environment. Yet this unfounded bias had often widen the gap between the new estate and its surroundings. Furthermore, corrupted city council has no proper control on the use of valuable urban land. In addition, the Master plan of Jakarta had also been a subject of speculation by real estate developers. Accordingly, by the name of development many old buildings, which were not listed for preservation, were demolished during the process of land clearing. In this case, an old mosque, Hidayatullah Mosque had almost become one of those demolished buildings if the Indonesian Institute of Architects had not interfered into the development process.

As the monetary crisis strikes Asia, it is possible to start thinking of preservation and reuse of old buildings for investment opportunity. Urban design guidelines should include consideration of setting up the new platform on preservation objectives, in which the old and the new can coexist harmoniously, thus historic mosques will find their proper places. The case of Hidayatullah Mosque has demonstrated a process in which the developer was reluctant to retain it but the architect, Henry Cobb, had paid attention although not fully successful, to reorient their design to cope with criticism of the local architectural association.

This paper presents the case by investigating the report and archive of Indonesian Institute of Architects. The authors had conducted interview with the owners to acquire more accurate information. However, the information is not extensive as many of the peoples in charge in this project had moved and new management had replaced the old when the survey was conducted. We start by describing the history of the mosque in Jakarta's context and then discuss the development process of the project. Then we analyze the project as oppose to the mosque, and finally we address some remarks.

The Hidayatullah Mosque

Many historic sites of Jakarta are located in the heart of economic activities. As the city grows from the northern coast to the southern hinterland along the riversides, many historic mosques were established along this path. The local communities had even considered some of them as sacred mosques. This indicates that at least they contribute meaningful life to the place. [2] In many parts of Indonesia, a mosque is considered sacred if it marked significant event/s in community life. [3]

Although Hidayatullah Mosque is not considered a sacred mosque in the history of the city, its architecture and position would have a significant role in the course of Jakarta. The spread of riverside mosques has also indicated the primacy of the strongholds of Muslim communities. These communities had once formed a network of group identity known as *Betawi* that has unique cultural expressions. However, by the rapid growth of Jakarta, the existence of *Betawi* community is fading. This fading social context also happens to Hidayatullah case. By the time the whole complex construction completed, the original community might have not existed anymore.

Hidayatullah Mosque was constructed at the Kali Krukut riverbank. This indicates that rivers in the past (up to the time of Indonesian independence in 1945) were clean to be qualified for ablution. Many waterways as known by the local elders, were also a means of transportation. This was in part, due to the poor condition of interior road. After the independence of Indonesia, the government has gradually losing control of the riverbanks. Many squatter settlements grow along the riversides and the rivers have been polluted and thus disqualified for ablution. Riverbanks are then finally become the backyard of the buildings. As these areas are mostly lack of official control, they become the favorite places of squatters, who often deteriorate their settlements. This condition has turned the image of rivers from a pleasant, to a miserable environment in the city.

During the era of economic expansion up to the early 90's, Jakarta had been overdeveloped. City Planning Board of Jakarta has moved development orientation from a conservative approach, which limit building height of the urban center up to eight stories of the 70's, to progressive approach which approve the building height according to the requirements proposed by the investors. Some investors preferred to develop the old districts into

commercial high-rise building blocks. As a result, they destroyed some historic buildings in such districts during the construction process.

As the capital city of a building nation, Jakarta has grown from an old seaport of its northern most, down along its north-south corridor, following its major river courses into a modern metropolis. Recently the municipality of Jakarta redirect the growth path of the city, from that of north-south to that of east-west. In the east-west corridor there are many century-old Muslim communities, and one of them is Hidayatullah Mosque community. The mosque demonstrates a specific architectural expression, and indicates the character of many old Javanese mosques associated with the Mataram culture (Fig. 1).

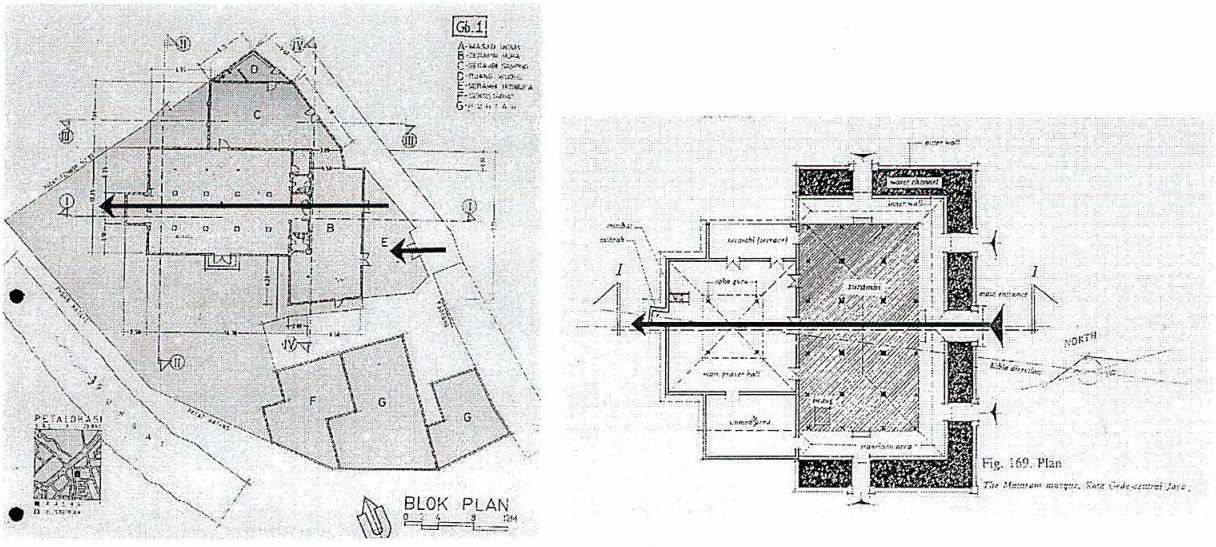


Fig. 1: Plan Comparison, The Mataram Mosque, and Kota Gede - Hidayatullah Mosque. [4] **These plans have the similar religious axis, which are the Mihrab, Prayer Hall, and the Gate**

Key Features of Hidayatullah Mosque

The building layout recalls that of the Javanese old mosques, despite some differences occur, as these old mosques were related to the ruling class, while Hidayatullah Mosque was built by the community. Unlike the ruling class mosques, which were centrally located in a square enclosure, Hidayatullah Mosque has occupied an approximately centralized position in an irregularly lined up enclosed courtyard (Fig. 2). Such layout is more similar to those of many old mosques located on the Jakarta east-west coastal line. They are of open civilizations such as Cirebon, Banten and Demak, and were built in different era. The present compound comprises of several buildings configured in vernacular dwellings. The first building is the main prayer hall, which has formed the primary mass. There is an indication that Hidayatullah might once have the three tiers pyramidal roof, and then had been modified into three tiers of mansard roof to accommodate the floor expansion (Fig. 3).

At the same period, minarets were introduced to many new mosques, so was to the addition of Hidayatullah layout. Surambi muka, the typical entrance hall of old Javanese mosques, was then had to be modified to adapt to the appearance of the minarets. Surambi muka was then being shifted to the northeast, with the minarets in between the main prayer hall and surambi muka (Figs. 4&5).

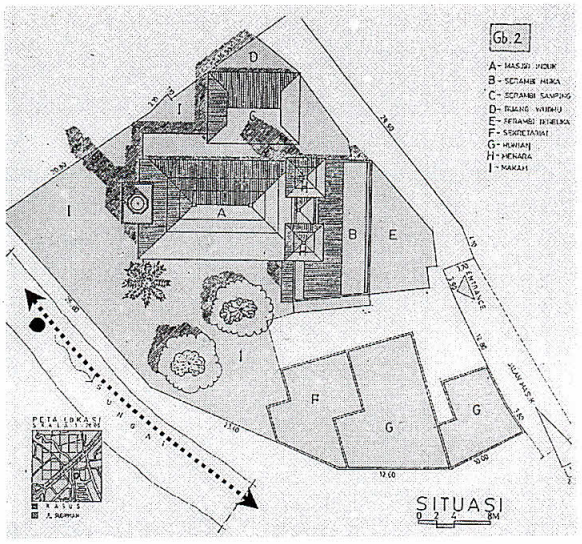


Fig. 2: Hidayatullah Mosque's location. [5] **The mosque centrally fitted into an enclosed yard.**

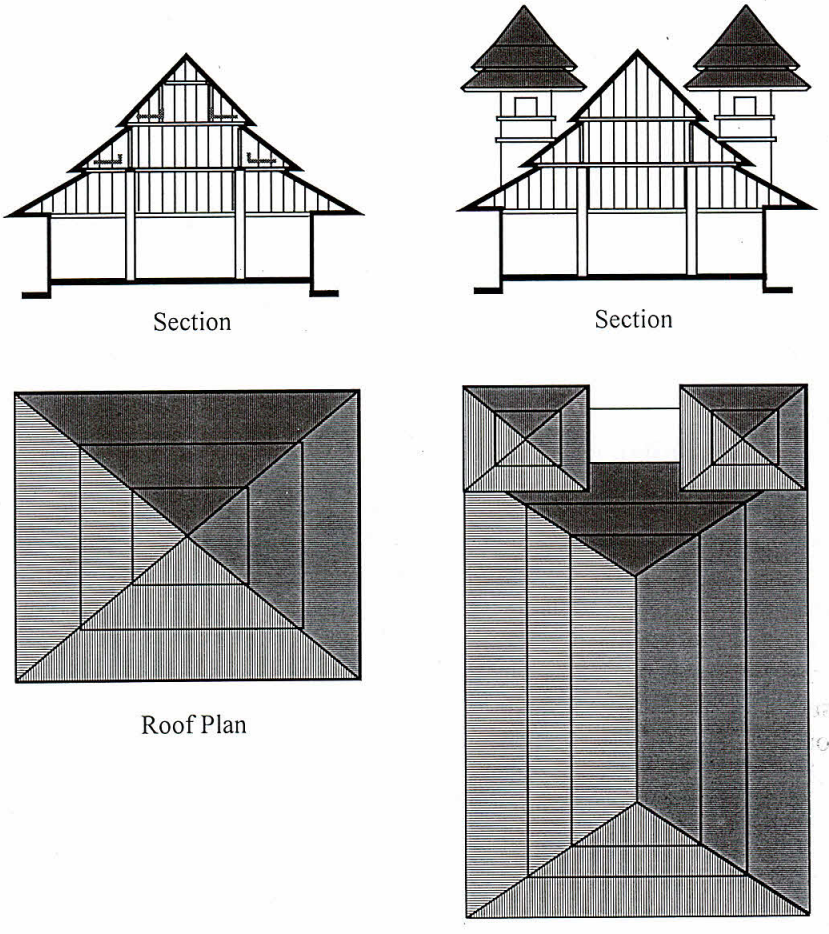


Fig. 3: Old Javanese Mosque - Hidayatullah Mosque

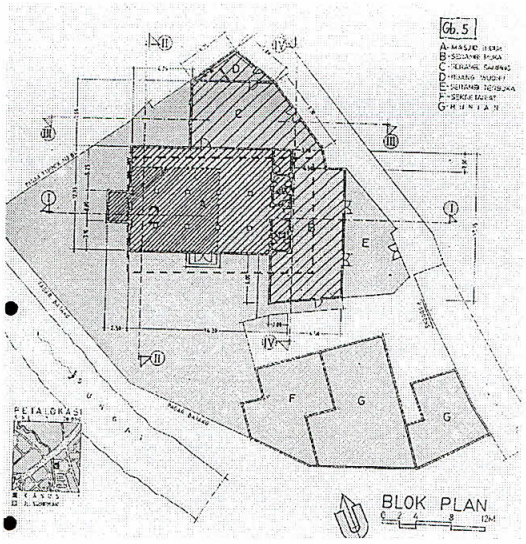


Fig. 5: Hidayatullah development stages. [5] **The development has been directed to the northeast.**

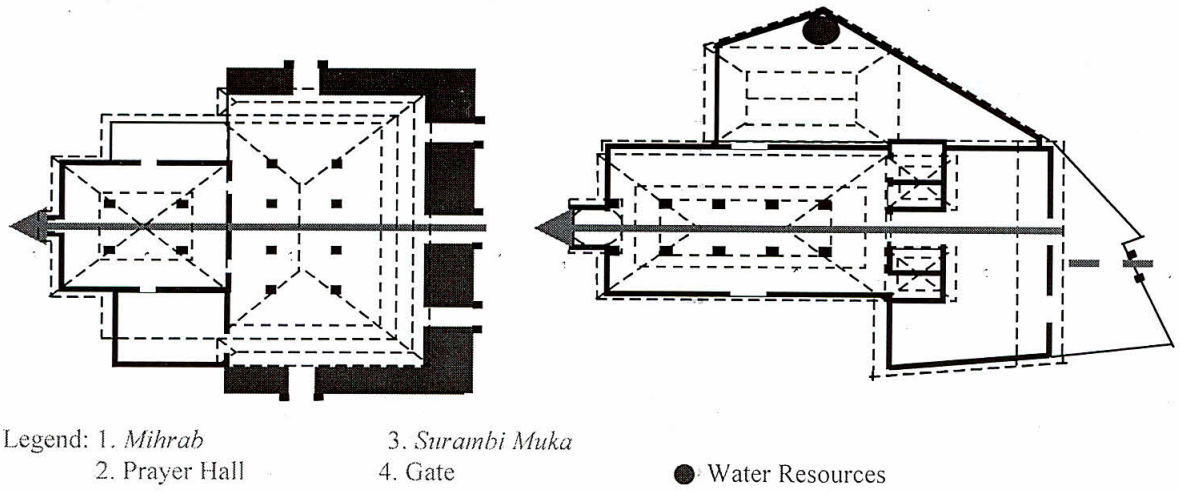


Fig. 5: The Axis: Mataram Mosque – Hidayatullah Mosque

The later addition involved a placement of mini tower topped by a small dome indicating the mihrab and a covered ablution platform with a well as water resource. This indicated a spatial change of the mosque spatial layout. And from that period on, the community had stopped using water from the river for ablution.

Its construction joins similar to that of knockdown furniture part which use pen rather than nail. Variety of construction elements are similar to those of Chinese vernacular architecture, in which each timber block is perpendicular to another to balance the diagonal truss. This present, well preserved construction, strongly suggested that, the present community had been involved in its craftsmanship. At that time, the location was well known as a Chinese village. [4] The elements of Chinese architecture also appear as a soft twist on the main roof and minarets, where its two minarets recall that of Indian architecture features (Figs. 6&7).

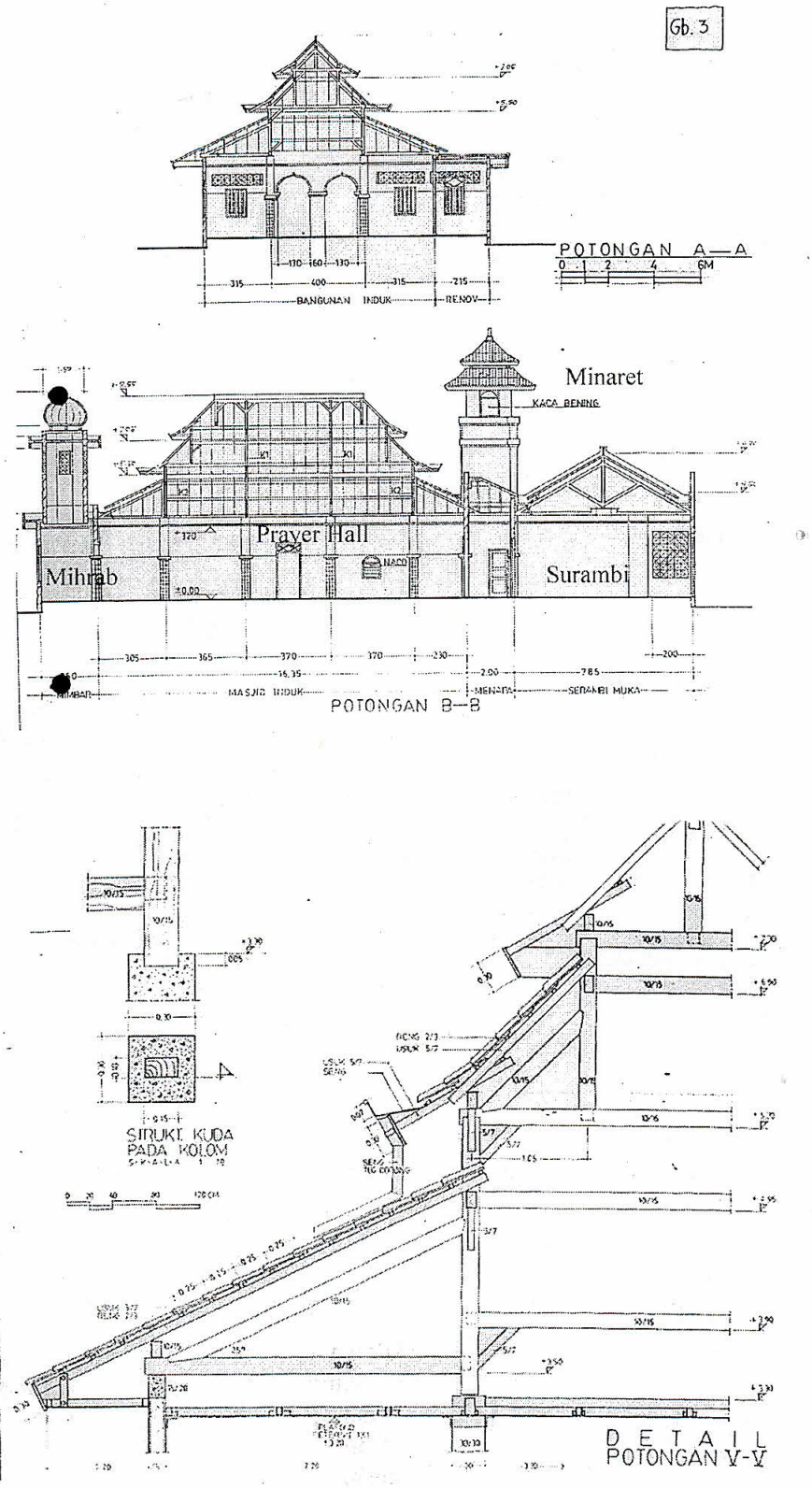
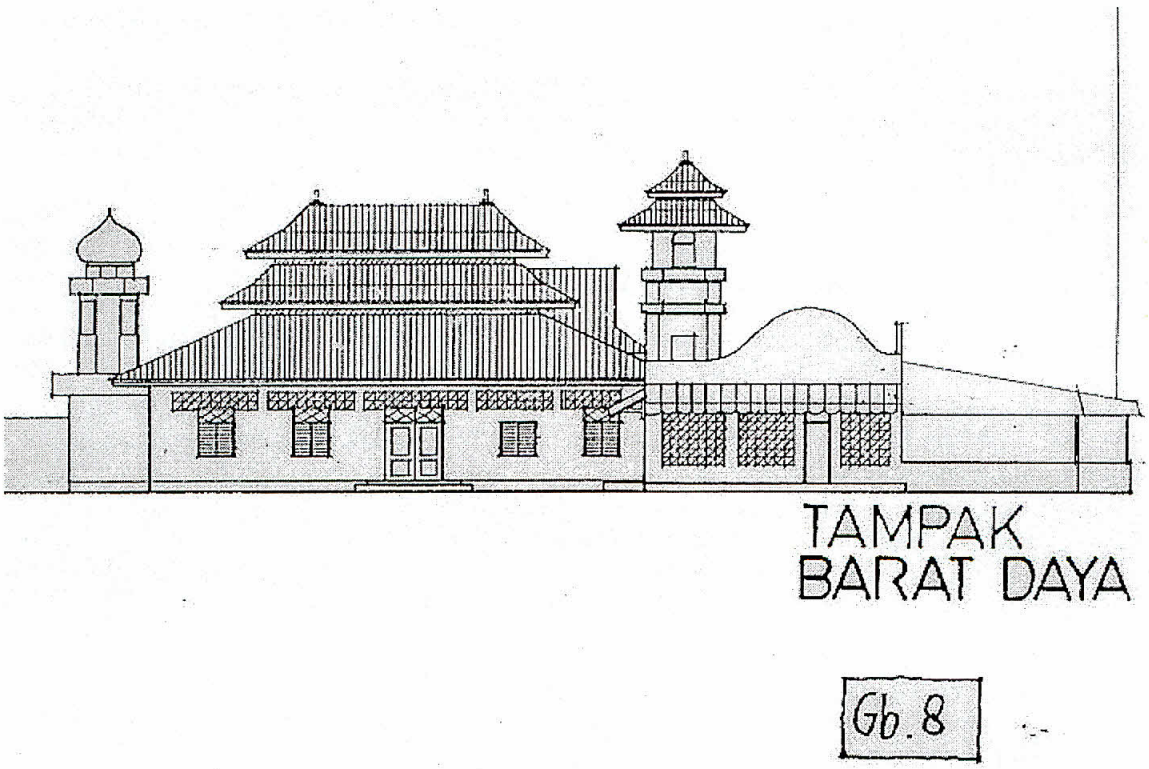


Fig. 6: Hidayatullah Mosque's section & construction details-knockdown construction joints.



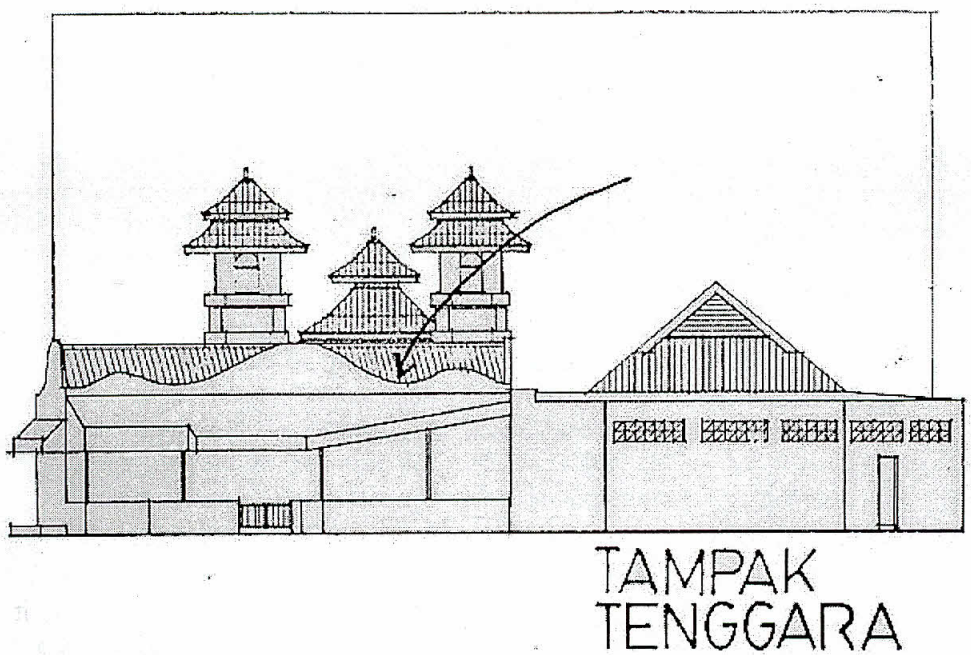


Fig. 7: Hidayatullah Elevation. Mixed architecture elements. The façade below should be its front elevation.

The gate also contains Hindu architectural elements and resembles that of Javanese Hindu temples. These Hindu culture influences were possibly brought in as had been happened to the development of mosques by Mataram community, which was then adapted by most of the old mosques in Java. The floor reveals its historical marks as it represents different era of technological stages, in line with the layout development stages. From the presence of its floor, analysis of Hidayatullah Mosque development stages has been constructed.

Integrated Mixed-Use Development in Jakarta

The land supply of an emerging metropolis like Jakarta is extremely short. Lacking of infrastructure, the city had to move on with many environmental risks towards its citizens. The soil of Jakarta had been deteriorated as a result of brine intrusion up to the city center, and it will be run out of water resources in year 2038. Immediate response to prevent the city from more destructive phase would be the first consideration of the city municipality. The reorganization of urban space is a must. As most of the central parts of Jakarta were defined by the village like irregular housing compounds, heavy development in the urban core has to face land-clearing problem. Land clearing or destruction of the squatter settlement has always caused social economical problems. However, this is not the concern of this paper.

Jakarta was then implementing the high-density urban development scheme. [5] Consequently it causes the unprecedented increase of land price. The skyrocketed land price and the robust population growth had forced Municipality of Jakarta to support the construction of apartment towers for the rich and expatriates in response to housing requirements. Accordingly, integrated mixed-use complex was then proposed to create a complete, market-oriented parcel of land especially for one located in the heart of economic center, like the one where Hidayatullah Mosque sit.

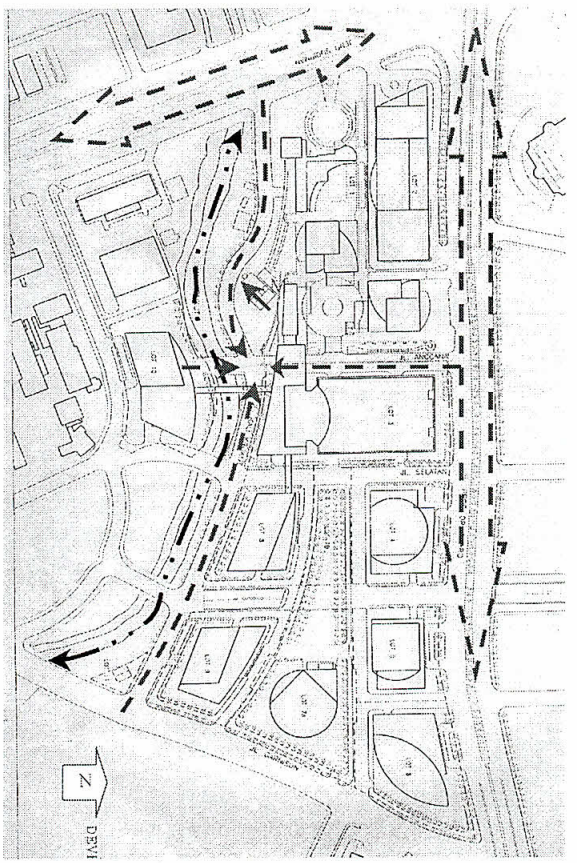
According to business point of view and the western model, the integrated mixed-use districts has great positive impact to easing off urban center load. [6] The first is that it could act as a "self supporting" and "sufficient" unit of the city. This means to have more chances to convey the infrastructure development within a productive city scheme. The second is that it generates a better urban mass transportation system, where integrated urban activities took place nearby one another. The one-stop service notion would also contribute to saving more energy on fuel and having a better natural airflow. This type of development features high-density blocks with the dominance of pedestrians. Integrated facilities would offer more space for dense urban area. Thus, the scheme is functionally and physically convenience. All of these attractive advantages appeared to be encouraged by the City Planning Board. Infrastructure development is possible if the board can relate and correspond to the problem, its potentials, and the sound atmosphere for private sector to invest. This advantage however, is achieved by the expense of the poor who occupied the urban center. In reality most settlements of the poor were illegal, despite the famous Kampung Improvement Program.[1] [7] had uplift the image of this type of settlements. As this program was still a short to middle term program, for the long term a prestigious image in the global world should be given to Jakarta. In favor of the glamour aspect, it needs to sacrifice its opposite, which is the lower class. Thus, many old districts whose financial values were high, become the objects of development. As a result, historic sites that were protected by law had even sometimes should give way to development.

[1] Kampung Improvement Program is a program started in the 70's to improve infrastructure of the urban villages and it won the category of community development of Aga Khan Award for Architecture in 1981.

Danamon Square Project

Danamon Square Design Project was developed in two phases. Henry Cobb drew up the original master plan in early 1991. Having undergone several revisions in the subsequent years, there is a new, area enlargement master plan, dated June 1997. The basic principle of the new master plan is to conclude the last lot situated in the opposite of the Kali Krukut riverbank according to its objectives: to suggest land uses, building heights and forms which are responsive to their particular location and compliment to each other; and, to create an attractive and harmonious urban complex of buildings, and open public spaces as the image of one of the most prestigious Jakarta commercial centers.

The first design stage had neglected the existence of Hidayatullah Mosque because of the ignorance of developer and owner. The local architects were dictated by the developer who considered any remaining structures would have reduced the prestige of the complex and thus decrease its commercial value. Such attitudes were the most common among the developers. Their ignorance to the social and cultural values can only be stopped by the Government regulation. When the architects had to confront with the fact that Hidayatullah Mosque should not be demolished; the design had already reaching its final stage. The problem was then about the location of main entrance. The entrance had to be relocated in order to preserve Hidayatullah Mosque and to accommodate the interest of the developer (Fig.8).



M = Hidayatullah Mosque, with Qibla orientation
E = Danamon Main Entrance Plaza

Fig. 8: Danamon Development Master Plan. Pei Cobb Freed & Partners Architects June 1997.

The local partners play an important role on deciding the present entrance. Relocation of main entrance and the proposed bridge to connect last lot that located in the opposite of the riverbank had offered the possible focal point on Hidayatullah Mosque. The relocation also defines main axis of this complex, Jl. Anggana Danamon, which is a street that connects the riverside to Jl. Dr. Satrio. The axis ends with the entrance bridge connecting the complex with the last lot. Together with Jl. Kali Krukut, this type of circulation creates main junction that in turn will be the focal point of the complex.

The height of twin buildings along the main axis is about 160 metres (40 stories). This condition causes problem of scale for Hidayatullah Mosque. Yet the architect had attempted to provide some conditional solution through a big open space at the entrance. Thus the entrance plaza, the fly-over highway, and pedestrian along the river have created open space with the maximum three stories high mosque located in the middle. Viewing from Jl. Dr. Satrio, this setting has offered good vista to Hidayatullah Mosque. Main entrance plaza generated a positive space for the mosque, while joining the two main building towers. It exposes vistas to the riverbank, which inclusively unite Hidayatullah Mosque into the new complex.

The proposed bridge might block the view from the last lot to the mosque. It would isolate the lot from the whole complex, especially at the pedestrian level. The bridge design has to provide visual attachment in order to articulate the sense of public open space within the complex. The new master plan shows a good respond to complete the public realm by covered pedestrian walkways design. It will create human movement through out the complex and its neighbors, which in turns formulate human-oriented urban environment within. The architect had also recommended package of public open-space treatment for Kali Krukut embankments; he introduces walkways, landscaping and lighting to this potential public amenity. His scheme is in line with the commitment of Jakarta Municipality, to develop Jl. Dr. Satrio as a pedestrian boulevard and develop Kali Krukut as a pedestrian river walkway (Fig. 9).

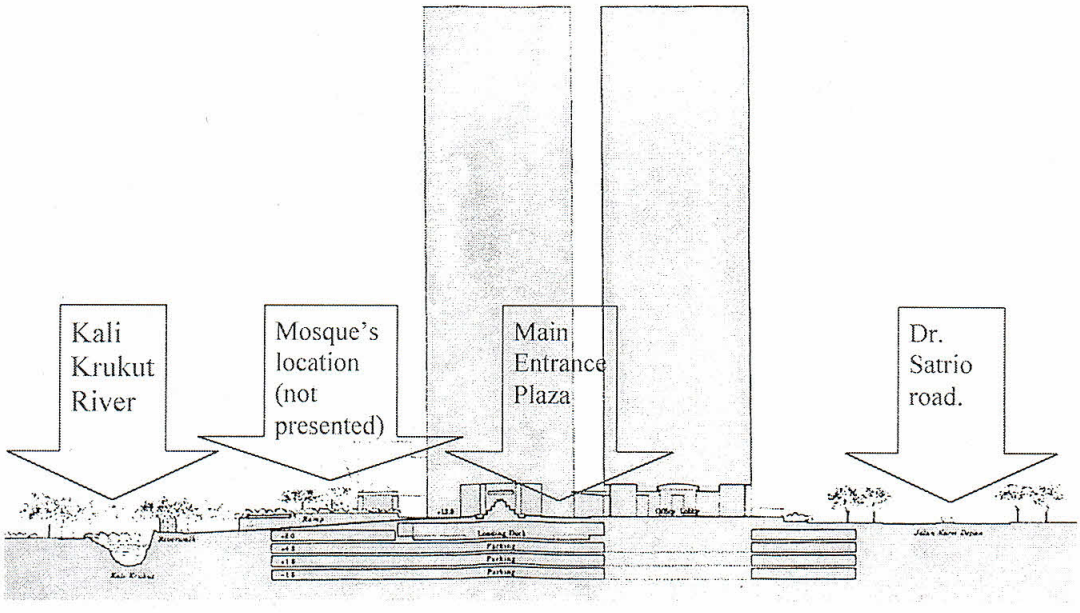


Fig. 9: Danamon Section (without Hidayatullah). The new development purposes open-space embankments treatment plan. Pei Cobb Freed & Partners Architects May 1991.

Pedestrian and public open space within as focal point of the complex provides opportunities to increase Hidayatullah Mosque's existence. Hidayatullah Mosque could then state its historic image. The existence of Hidayatullah Mosque in the present context will have new meaning to the people who use it and the place that provide it. As for the social aspect, Hidayatullah Mosque and the whole Danamon Square redefine the emotional attachment between people and the place.

Spatial Change of Hidayatullah Mosque

As an ample of prayer, essential meaning of a mosque is to provide a representative place to pray. In Islam, a clean ground everywhere in the world has the right to serve a place to pray. Mosques are built to signify these places. The location of a mosque, whether it is in rural, sub urban or urban area, do not alter its essential meaning. Yet the situation preferred in rural area is for a mosque to occupy an empty land. This might not possible for urban mosques, which may have to be part of a complex, regarding the lack of empty land in urban area.

Many old mosques in Jakarta have a tendency to finally become part of a closed, tight environment as a consequent of urban growth. The situation might not be ideal for a mosque. The development of a mosque at the conjunction road in Hayam Wuruk is an example of such condition. In that spot an old "sacred" mosque has grown from that having ample open space into a present day road side mosque, which has no more front yard to confront heavy traffic. Hidayatullah mosque has a similar condition, whose location had become one of the most crowded areas, known as golden triangle. It is where many commercial buildings stand, and is the center of Jakarta busiest commercial district. Luckily, Hidayatullah Mosque is located far back away from the busy thoroughfare Jl. Jend. Sudirman. In this regard, the task of the architect was then to integrate Hidayatullah Mosque into the new commercial complex. Thus this changing spatial context, from occupation of an empty land into part of a complex, has to be identified, and anticipated in the new design.

The environment of Hidayatullah used to support its existence. Its scale is not overpowering the environment, as most houses on the riverbanks were one to two stories high and they share similar roof shape. The area along the river was once served as an ablution platform. This increased the appearance of the mosque as seen through the river. The access path from its early time may not have any significant difference as it is today, the path continued along the riverside to the mosque (Figs. 10 & 11).

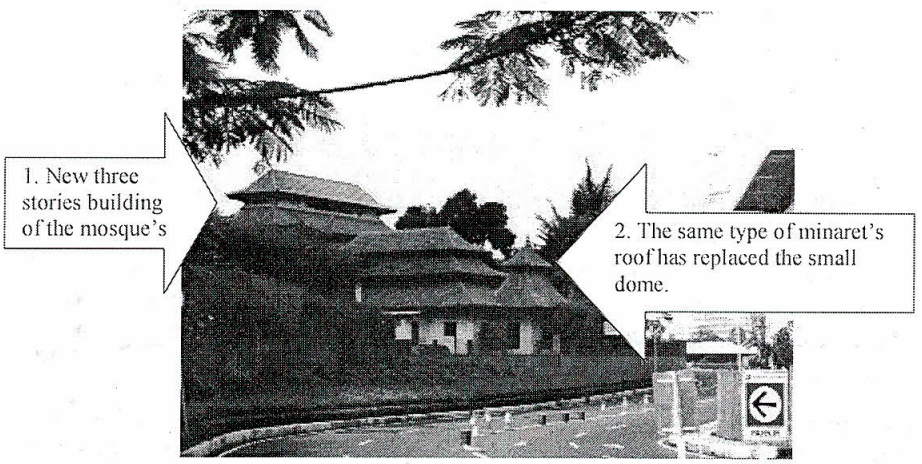


Fig. 10: A recent view of Hidayatullah Mosque from Jl. Sudirman. (Erlangga HM, 1998)

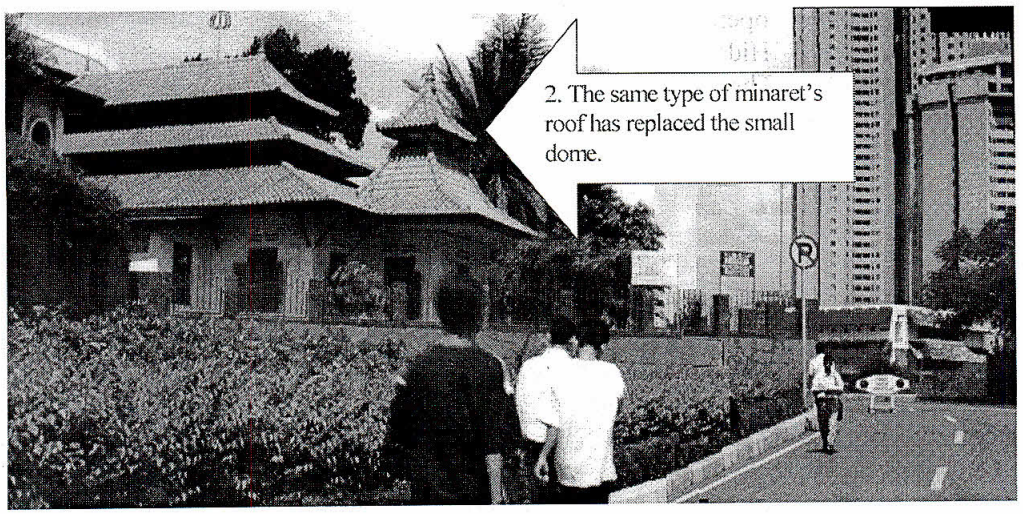


Fig. 11: Closer look. (Erlangga HM, 1998)

The mosque and its environment could form a harmonious relation as it immersed into conglomeration of buildings. It could become a landmark not by its appearance, but by its contribution to the community who use it. The remains of century old cemetery indicated a strong emotional attachment to the mosque, as in many of old mosques in Indonesia. The mosque belonged to the people and the place where the river used to be a spine to connect it to other mosques, and still it can be the important part of the new community who will use it and the new building complex. But its spatial context had changed as the new "integrated" development took place. In this regard the inclusion of the mosque is the triumph of professional advocacy, which has saved the historical object in the development of the city. However, this inclusion came late, where there are still some spatial and architectural problems to be solved.

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The present integrated layout had dramatically changed the mosque's spatial context. First, the reduction of its backyard for a road construction has separated it from the river, although this new constructed road is an extreme substitution of the old access path. This road construction was an adjustment to anticipate the relocation of the new complex main access. However, if the architects shifted main entrance away to the north area, he can properly preserve Hidayatullah Mosque spatial setting.

This changing context also is disconcerting the setting axis in the mosque layout. Main axis of mihrab, prayer hall, surambi muka and the gate, could not be presence. Accordingly, most people always confuse of whether the backside of the mosque is its front. The lack of

room in front of the mosque, which is now occupied by entrance garden plaza, make impossible for people to identify the front façade of the mosque.

However, Hidayatullah Mosque has been set into a critical platform. The contour constructed as a consequence of the presence riverside road and the main entrance plaza had transformed Hidayatullah Mosque into a figure with the ascension of entrance plaza as its background. The architect had created a background for the mosque (which is confusingly acted background), but not spatial relation to the other building in the new complex. In this way, the mosque is spatially separate from the complex, and the river has also unconnected to the mosque.

The architect had tried to make a visual connection of the mosque to the building complex. The Muslim businessmen can see the mosque from the main entrance plaza's platform, but they can not enter it from the platform (Fig. 12).

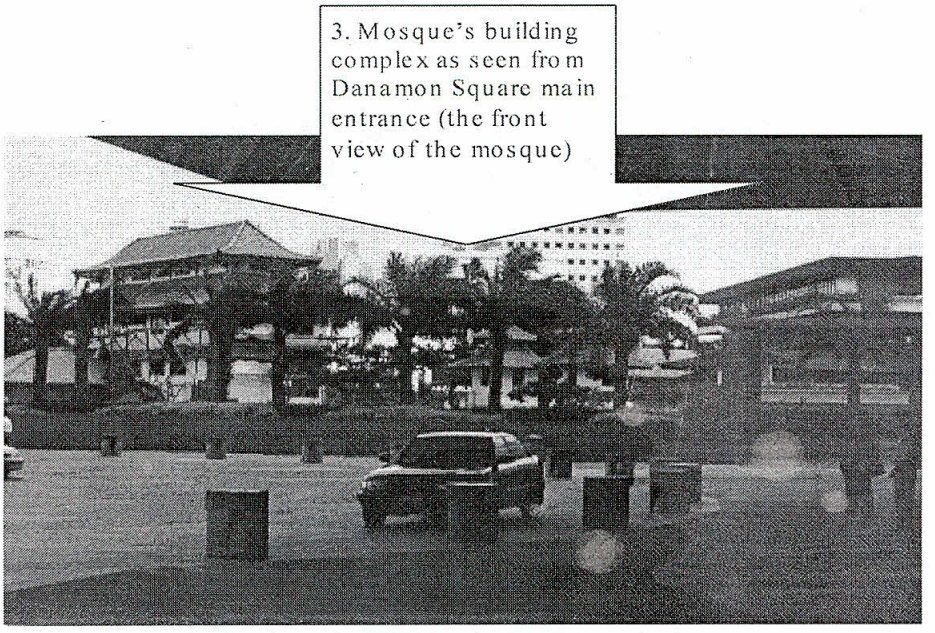


Fig. 12: Elevation from the main entrance plaza. (Erlangga HM, 1998)

They have to go out of the plaza, strolling down Jl. Anggana Danamon to finally enter the mosque. This shows that the lack of information needed in preservation case, had caused inappropriate new integrated design. If they had only created entrance plaza's platform as means to enter the mosque, the design have solved not only the problem of connecting the big and the small in urban context, but also preserving the original setting axis of the old mosque.

The other thing to consider is that the present scheme puts the mosque to act as end remarks for the inner square, and this might create unique image at the pedestrian level. The architect had used the same material for the mosque's fence as that of the square. This is a design attempt to create a sense of inclusion to the complex (Fig. 13), which is not solving the essential problems of the integration.

After the completion of the first phase of Danamon Square, Hidayatullah Mosque keeper adds a new facility as an extension to the old structure. This indicates that the intensity of

the usage has increased, so the keeper by the support of devoted Muslim community, decided to construct new building (Fig. 14). The new three stories building increase the dimension of the small complex within the big scale towers.It might help to integrate the urban atmosphere, but this action was never based on mosque spatial analysis, as it is important preservation of the environment point of view. In the future, the government should prevent any chaotic action on the preservation objects, especially those proved to be an important historic building.

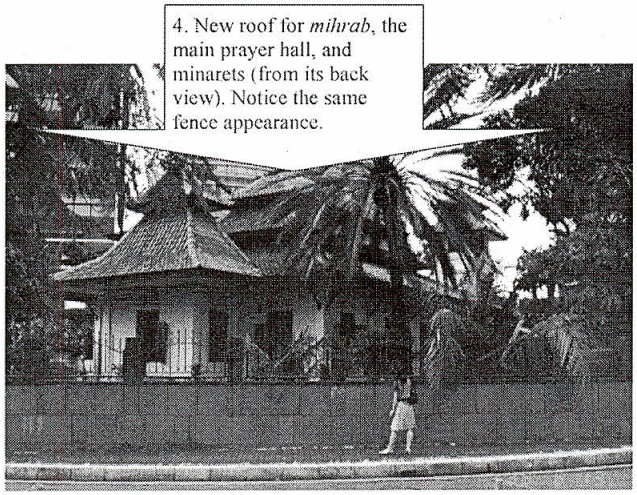


Fig. 13: Elevation from the riverbank. The background is glass surface of Danamon office Towers.

(Erlangga HM, 1998).

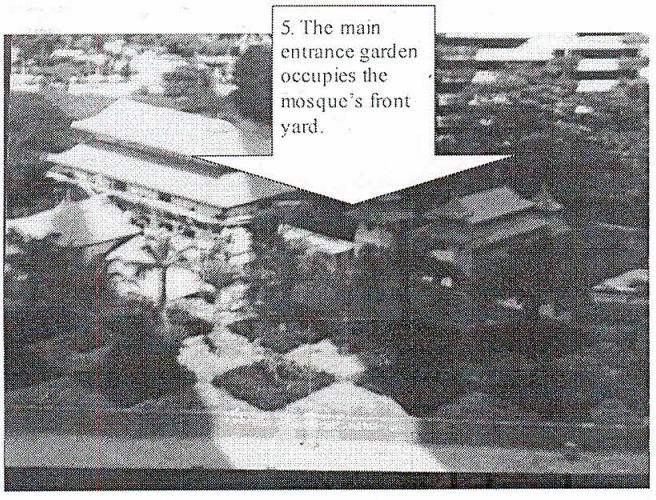


Fig. 14: A view from the 8th floor of north tower.

Concluding Notes

Although the inclusion of Hidayatullah Mosque into the design was late, the case served valuable lesson in urban design practice. It appears that the old structure when treated sensitively would have significant contribution to the new complex. On the other hand, new development needs not to avoid existing usable historical artifact. The case of Danamon Square and Hidayatullah Mosque would have a better architectural quality should the local

counterpart and the owner provided accurate information to the architect. The Danamon Square Project has preserved the mosque physically, but not its spatial context. Hidayatullah Mosque had challenged the designer to consider it into the design scheme. The new commercial complex design had not seriously considered the change of the mosque's spatial context.

It is possible to signify the importance of the historic spatial lay out over the new site condition by urban design. The lack of spatial presence of the preserved building, can lead to separation of the building from its urban platform, which cause the lost of identity in the urban space. This is shown from the new spatial layout of Hidayatullah Mosque in Danamon Square complex. A specific treatment for historic site spatial layout can only be achieved through a comprehensive understanding of cultural perspective. [6]

Though it does not relate the old and the new in the best manner, the square had offered the mosque a strategic site, with good opportunity to become a landmark in human scale. The riverside development and Danamon bridge proposal demands an open space, which will contain the preserved mosque. Future master plan has to thoughtfully consider the presence of Hidayatullah Mosque. It will require a thorough integrated open spaces with a good vista exploration scheme, with Hidayatullah Mosque as one of the focal point (Fig. 15).

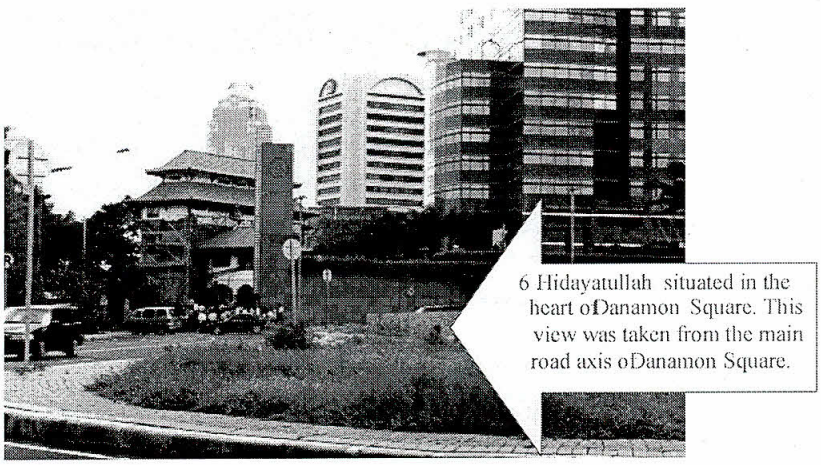


Fig. 15: New three stories building as part of Hidayatullah Mosque Complex. (Erlangga HM, 1998)

Creating the community's sense of belonging by concrete actions could enhance the peculiarity of city's image. Thus, the city in this way will perform the entire idea of its citizen's characteristic. City Planning Board has obligation to generate the ideal interpretation, which provides the general citizen's participation to develop the city based on their judgement over urban environment. The case of Hidayatullah Mosque actually shows how great citizen's participation can do to preserves cultural heritage. At the same time, the government could provide a relevant approach for the individual historic site possessions, which could offer a good property investment opportunity.

The present case provide some lessons, good or bad, to be learned by the urban designers who would have faced the similar challenges. By more appreciation to historic sites, prayer hall requirements within offices-commercial complex will create mutuality between the preservation objectives and the high-density integrated mixed-use proposal.

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مسجد قديم في مجمع تجاري حديث: نموذج تصميمي لمدينة جاكارتا

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ملخص البحث: إن تسارع النمو الاقتصادي في العشرين سنة الماضية بدل بيئة المراكز الحضرية في جاكارتا من عدد من الأبنية البرجية والتجارية المنخفضة الارتفاع إلى غابة من أبراج المكاتب والأبنية التجارية . ولقد هدمت مبان عديدة من أجل التطور الجديد بما في ذلك بعض المساجد . لقد تسبب في هذا الهدم تجاهل ملاك الأراضي ومطوروها المعماريون للقيم التاريخية أو المعمارية لبعض تلك المباني التي وجدت طريقها إلى الهدم . واحد من أقدم المساجد ، مسجد هداية الله ، قارب من الهدم الفعلي أثناء تطوير مشروع "ساحة دانامون" غيرأن تعاون المعهد الإندونيسي للمعماريين المدعوم من بلدية جاكارتا و حكومة العاصمة الكبرى وتأثير مجموعات محبي التراث أنقذ ذلك المسجد من التحطيم. وقد أنجز هنري كوبس ممثلا لشركة (بي – كوبس-فريد) تكاملا بين بناء فريد وصغير المقياس ومجمع حديث وضخم من المباني بجعله المسجد بيئته جزءا رئيسيا في مشروع تصميم حضري.

ويركز هذا البحث على تفهم الفراغ الحضري لمسجد هداية الله قبل التطوير و بعد تكامله في المجمع التجاري ، كما يوضح أيضا المزايا الفراغية و مسالب الخطة الحالية . ويكشف هذا البحث أيضا دروسا قيمة من أن تواجد بناء قديم في مجمع حديث ليس بالضرورة تهديدا له ، بل على العكس فائدة تجمع بين الاستخدام والجماليات معا . وقد قدمت هذا المسألة حلا لمشكلة تأمين فراغ واسع لصلاة الأكثرية المسلمة المتواجدة معا في التجمع التجاري ، والتي هي في الوقت الحاضر مسألة مهددة في الحياة اليومية لجاكارتا الحضرية .