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The Assessment of the Yayasan Amalbakti Muslim Pancasila Mosque as a Model for Future Indonesian Mosques

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Abstract: Creating a typical design and then developing it in mass production is one of the many aspects in the building industry. However, a typical design made for religious buildings, which keep special meanings and values, have to be more investigated and studied. The case can be found widely on mosques built by Yayasan Amalbakti Muslim Pancasila (YAMP), a government-sponsored foundation, which has built more than 800 mosques throughout Indonesia.

This study discusses the typical design of YAMP mosque and the impact of its development in mass production on the values of the building as a religious identity for Muslim communities in Indonesia. The discussion begins with a brief description of the YAMP mosque, followed by a brief on the research methodology and problems concerning with the attempts to develop models in mass production, and the common opinions towards it.

The study concludes that the YAMP mosque is an idea of providing religious facilities for Muslim communities in Indonesia whereas, the understanding of an 'ideal model' must regard the local values and public aspiration. However, this conclusion also indicates that an ideal model for Indonesian Mosques is an important issue in order to develop religious facilities for Indonesian Muslim communities in the future.

Introduction

Mosque has played an important role in the development of Indonesian community since Islam has taken its root in this region around the thirteenth century. Wherever there was a Muslim community emerged, the development of a mosque became a necessity, and mosque occupied an important position within the society.[1, p. 27] Besides as a place for religious activities, mosque also has a social function in educating the nation especially in the development of akhlaq. Mosque has once also become the national basis during the Indonesian fight for independence. Those important roles are continuing to be strategic and definite to the present time, to support the development of the nation.

Mosque development in Indonesia could not be separated from the policy of the government to facilitate Muslim communities in Indonesia, by building mosques throughout Indonesia through a foundation named Yayasan Amalbakti Muslim Pancasila (hereinafter referred to as the YAMP). This phenomenon will be the main theme of this study.

Yayasan Amalbakti Muslim Pancasila

YAMP was established in 1982. The aims of this government-sponsored foundation were to establish solidarity among Muslims (*Ukhuwah Islamiyah*) and to strive after Muslim welfare in Indonesia through charity activities. Among various activities conducted by this foundation is the development of mosques for Muslim communities in all parts of Indonesia.[2]

Since its first establishment, YAMP has built more than 800 mosques located throughout all provinces in Indonesia and had spent about 140 billion rupiahs. Most of this mosque, about 450 buildings, is located in Java Island including West Java, Central Java, East Java, Jakarta and Yogyakarta. The provinces, which only have less than 10 mosques in their area, are Central Sulawesi, Southeast Sulawesi and Bali, while East Timor has no YAMP mosque. These provinces do not have the majority of Muslim community.

These mosques are designated for Muslim communities that need the provision of religious facility within their area. The receiving communities include general and religious educational institutions (142 units), office/housing complexes of government employees (111 units), office/housing complexes of army forces (55 units), housing in transmigration areas (10 units), and other public housing areas (552 units). Having a piece of land for mosque building, any public communities can propose for the provision of a mosque. There are several requirements they must fulfill before YAMP agrees to build a mosque for them. There is a minimum number of people living in the area, the majority of which must be Muslims. There is also a minimum area of land available, and the status of the land must be *wakaf* (given away for the general benefit).

All YAMP mosques were built according to a typical design. PT Encona Engineering, an Indonesian architecture consultant did the design, and Soeharto, Indonesian former president who is also the head of YAMP, approved this design. Although not entirely similar, the shape of the YAMP mosque is an imitation of the Great Mosque of Demak, the oldest great mosques that played an important role during the early spreading of Islam in Indonesia.

As a model of this prototype, YAMP decided to adopt the prototype of the Great Mosque of Demak, an oldest Javanese historical mosque extensively filled with traditional meanings and symbols.

The mosque has a square plan sheltered by a three-tiered roof. On top of this roof is a pentagonal which represents the Five Pillars of Islam. This pentagon then becomes a distinguishing identity of the YAMP mosque. (Figs. 1, 2)

The mosque building is separated from the surrounding area by the open terrace around the prayer room, which acts as a transition between 'outside' and 'inside'. Inside the mosque, there is a prayer hall, a provision of space for the *imam*, as well as a small preparation room for the *imam*. Two ablution rooms located on both sides of the prayer room, the left one for the men and the right one for the women. Each ablution room is separated from the prayer room by a small corridor as a transition between '*dirty*' and '*clean*'. There is no provision of minaret since it is not considered as important (Fig. 3).

Another important concept that lies behind the design of the YAMP mosque is the efficiency in production. Since YAMP intends to serve various Muslim communities in various locations, ranging from urban areas, remote areas, even to remote islands, the construction consideration becomes mainly important. The typical design with standard materials is considered the best way to enable the mosques to be built in different areas throughout Indonesia. However, YAMP provided three types of mosques; which are types 15, 17, and 19. The difference between these types lies only in the sizes of the mosques, so that these mosques can fulfill the need of the communities with different numbers of inhabitants.[2] Over many centuries, this mosque has been used as the architectural model for important mosques, particularly in royal centers.[3, p. 69] Many succeeding mosques in Java imitate the form of the Great Mosque of Demak, making it the prototype of Javanese mosque. (Fig. 4)

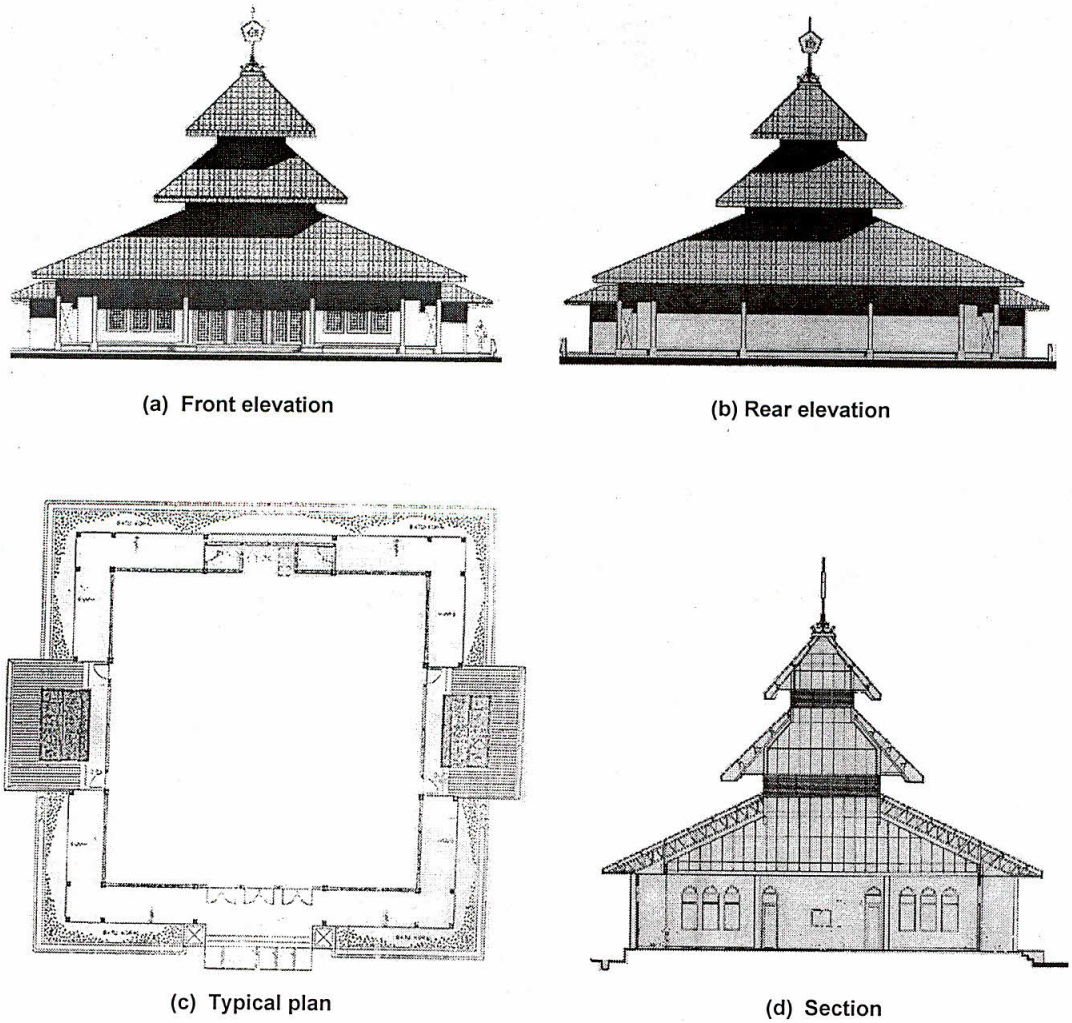


Fig. 1: Typical design of YAMP mosque. [2]



Fig. 2: One of the existing YAMP mosques (collection of YAMP).



Fig. 3: Interior of YAMP mosque.

Research Methodology

In this study, some methods including literature study, field observation and interviews with the users as well as with the designer of the mosques and public communities have been conducted to reveal the intention of the government in developing the mosques and how they can fit into the needs of Muslim communities in various locations in Indonesia from the architectural point of view. As this study is a preliminary attempt in discussing YAMP mosques, the field observation and interviews were limited to areas with YAMP mosques in Jakarta, the capital of Indonesia, and its surroundings, with 36 respondents determined through incidental sampling technique. Therefore, the result of this preliminary assessment cannot be generalized for all Indonesian Muslim. We also realized that there is the bias of political issue involved in this study. The outcome of this study will contribute to the development of religious facilities with specific characteristics representing the Indonesian Muslim community.

Features of the YAMP Mosques

As mentioned earlier, the YAMP mosque is an imitation of the Great Mosque of Demak. Hence, YAMP decision to imitate the Great Mosque of Demak, is another of saying that it tried to represent the Javanese mosque.

The YAMP mosque, as similar to Javanese mosques, applies the square plan. However, while the mosque building in Javanese tradition stands as a part of a religious complex surrounded by walls, the YAMP mosque building stands on its own. It can also be seen that

most Javanese mosques have *surambi*[1] as an extension of prayer hall and for socio-religious activities, while the YAMP mosque only has a small open terrace surrounding the prayer hall as a transition space which is not utilized for other activities. The provision of ablution place in YAMP mosques is inside the mosque building, and not separated as can be seen in most Javanese mosques which provide special pools for ablution.

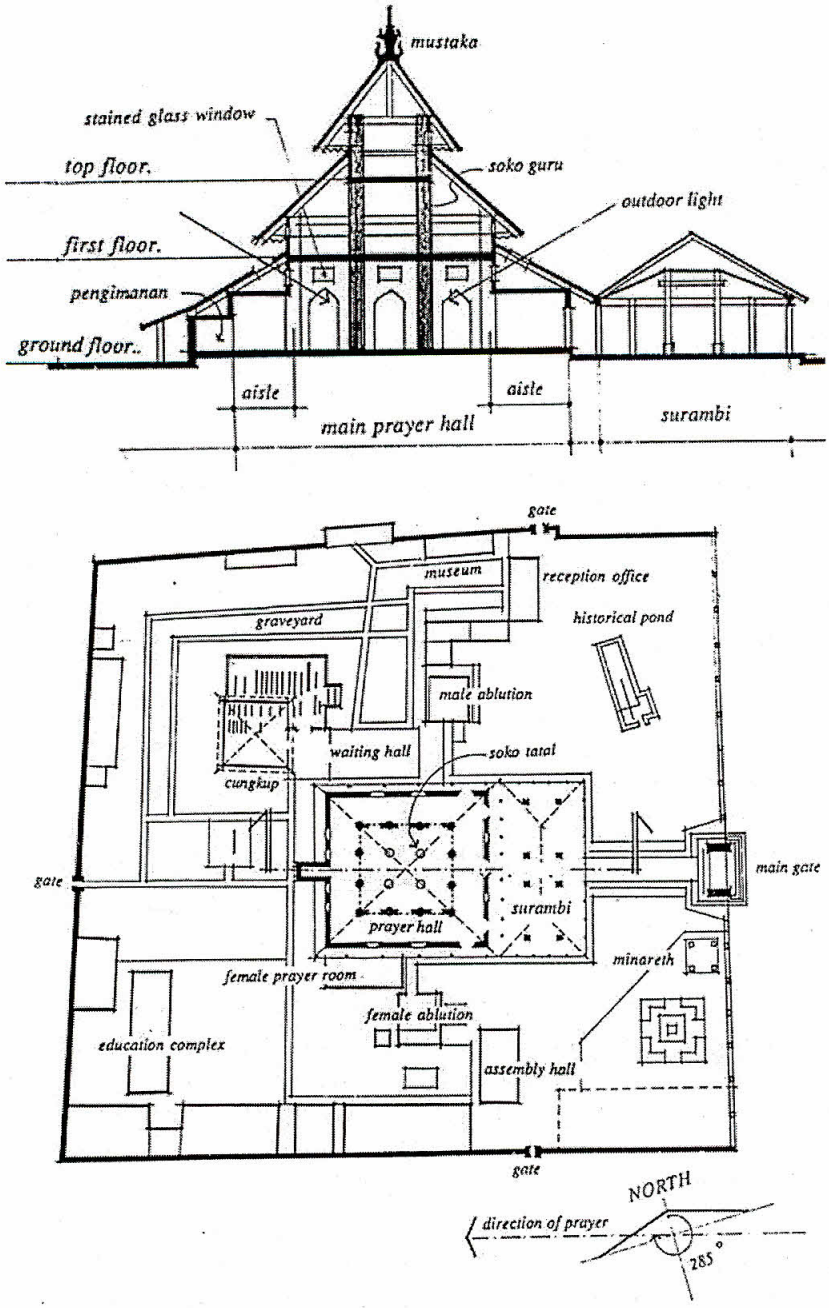


Fig. 4: The Great Mosque of Demak.[3]

[1] *Surambi* is an open hall at the front or around the prayer hall in Javanese traditional mosque.

Another physical element of Javanese mosques obviously adopted by YAMP mosques is the three-tiered roof. This form, which became the prototype of Javanese mosque, was taken from pre-Islamic culture (Hindu tradition). This pyramidal roof defines a center through which a strong vertical axis extends. The number of roofs represents the religious status or relationship with the royal house. However, in the YAMP mosque, the three-tiered roof does not represent the same meaning, but it is taken as the interpretation of the three religious concepts of *Iman*, *Ihsan*, and Islam.

The difference can also be seen in the structural system of the mosques. Javanese mosques are built with *soko guru*, the central columns (usually four) supporting the top pyramidal roof. For the sake of structural efficiency, these important elements are not present in YAMP. mosques, which applies a steel frame structure deemed efficient to create a free-column prayer hall underneath.

From the description above, we can see how the YAMP mosque has adopted physical elements of Javanese mosques rooted from the traditional Javanese culture. Those physical elements were not entirely new for Islamic culture but also influenced by pre-Islamic culture in Java. In adopting these elements, YAMP mosques attempted to modify several parts, and gave several new interpretations of meaning.

Development in Mass Production, The Problem of Fitness

YAMP mosques are developed in mass production, based on a typical design, and following a definite standard of size, materials and construction system. This typical design is developed in various locations in Indonesia, where the social, cultural and natural condition varies greatly. An important question raised then is on how this typical design can fit into all Muslim communities in Indonesia.

The development of Islam in Indonesia was very much influenced by other cultures in Indonesia before Islam, such as Hinduism and Buddhism. It can be said that Islam in Indonesia did not have its own original culture, but mostly adopted from previous cultures. Hinduism started its influence in Indonesia since the sixth century, while Buddhism came into Indonesia afterwards around the seventh century. Islam came into Indonesia around the twelfth and the thirteenth century.[1, p. 18] The influences of Hinduism and Buddhism in Islamic culture can be seen in many aspects of life. They also appeared in Islamic architecture including the architecture of mosque.

Together with the local culture and belief, the influence of other cultures has resulted in the existing variety in mosque architecture throughout Indonesia. The Great Mosque of Demak is an example of the architecture of mosque influenced by other cultures. Whether influenced by other cultures or related to their local cultures and beliefs, every community in Indonesia has its own characteristics, and these characteristics appear in its architecture including the different shapes of the building, roof and ornaments.

The Great Mosque of Kudus in Central Java also shows the influence of Hindu culture in its architecture. The mosque has a well-known brick minaret, which makes it distinct from other Javanese traditional mosques.[3, pp. 85-86] The minaret clearly indicates the influence of Hindu culture (Fig. 5).

An example of the mosque with local architectural identity is the Payakumbuh Mosque in West Sumatra.[4, pp. 114-115] This mosque applies the traditional roof shape of Minangkabau, West Sumatra, as similar to traditional houses in that area (Fig. 6). This boat-liked shape holds a very important meaning for Minangkabau people, and is closely related to their

cultural belief. The local characteristics can also be seen in the ornaments of the mosque building. And following the tradition in that area, this mosque also uses local materials, mostly wood, and applies the construction of elevated building. Other mosques with distinct local architectural identity can also be seen in other areas in Indonesia,[5, pp. 103-105] such as mosques in Aceh and Ternate. (Figs. 7 & 8)

The examples above are only among many other examples of how the different communities in Indonesia have their own local tradition and how important this local tradition in their way of living, including the way they build their mosque. The architecture of the mosque in many communities in Indonesia have certain characteristics, and these characteristics are closely related to their belief, their culture and the way they treat their building to respond the local condition of nature and climate.

The different appearances of mosques throughout all areas in Indonesia became possible since in Islam, there is no restriction on how a mosque should look like. The first mosque built by the Prophet (PBUH) is very simple, but it is used as the prototype of all mosques in the world.[6, pp. 26-27] One definition of a mosque could be a building erected over an invisible axis, an axis which is nonetheless the principal determinant of its design.[7, p. 16]

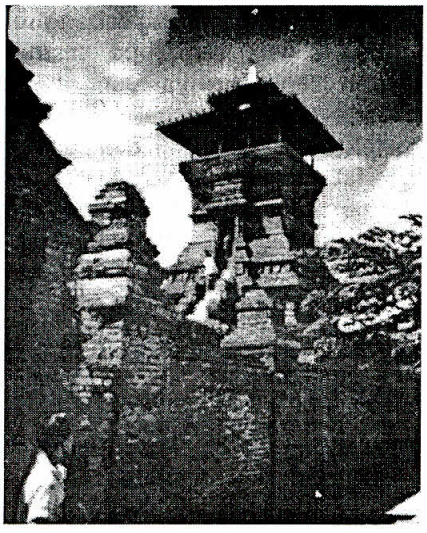


Fig. 5: The Great Mosque of Kudus, Central Java[5,p.102]



Figure 6. Mosque in Payakumbuh, West Sumatra. [5, p. 103]

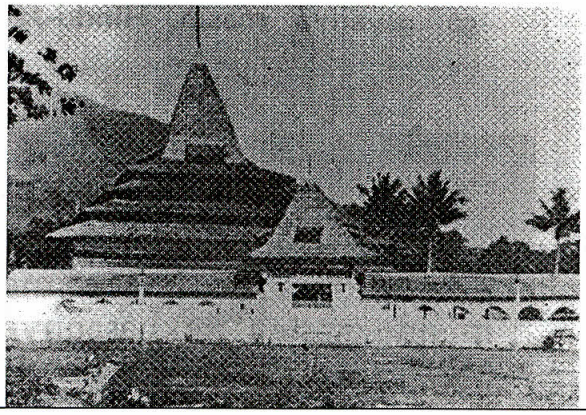


Fig. 7: Mosque in Ternate, Maluku. [5, p. 104]

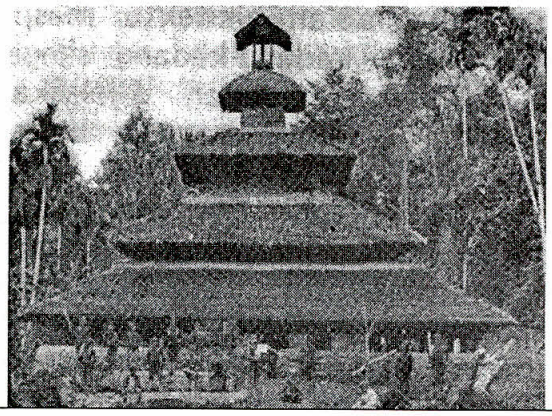


Fig. 8: Mosque in Aceh, Sumatra. [5, p. 104]

Reduced to essentials, a mosque is no more than a wall at a right angles to the qibla axis and behind, or rather before, that wall there can be anything[7, p. 33]. So the main principles of a mosque is the existence of 'direction' and 'edge'. As long as it fulfills these main principles, a mosque can be located anywhere and take any shape. The further development of a mosque design can be determined by local culture, natural condition of site and climate, and the needs of the surrounding communities as the users of the mosque.

However, the effort conducted by YAMP in developing a typical design can be seen as an effort to make all the mosques in Indonesia become uniform. And what should be noted closely is that the model for this typical design was taken from a great historical mosque in Java, which hold the meaning of sacred. According to Hasan-Uddin Khan, the notion of sacred place did not exist in Islam, but in some *tariqas*, the space appears to have also become defined in terms of atmosphere and used as the symbolic heart of community. This has led to what one might perceive as the "sacralization" of space.[8, p. 125] This is what happens to the Javanese mosque, including the Great Mosque of Demak. The provision of *surambi* in these mosques to separate secular activities from spiritual practices suggests that some Javanese still consider that prayer is a sacred activity and that a place of prayer deserves special attention.[8, p. 191] This notion, however, is only applicable for several Muslim communities in Indonesia. Therefore, the meaning of "sacred" held in this mosque can only be comprehended by Javanese people especially those coming from Central Java. Even for them, the meaning of a YAMP mosque is not entirely similar to the meaning held by the Great Mosque of Demak, because of some alterations, which were mainly based on the efficiency of design and construction. When this altered model is applied to other communities, one cannot expect that this model can be accepted wholeheartedly by all other communities because they lack the understanding of the meaning. What seems important to Javanese people does not have to be important to other communities as well. Moreover, each community has developed its own tradition and the thrust of another tradition (in this case, the application of Javanese mosque) into it will raise the problem of acceptance.

The important roles of mosques over many centuries make the existence of a mosque for a community mean much more than just the provision of a religious facility. The mosque should be understood as a fulfillment of the socio-cultural and physical demands of Muslims.[8, p. 137] But what seems to happen with the YAMP mosque is that the only consideration in developing its typical design was the ease of construction in all kinds of locations, to provide plenty of religious facilities for various communities. The different conditions of the sites, local architectural characteristics and the aspirations of local communities, however, were not taken into account in developing the YAMP mosque. The development of YAMP mosques has not involved any public participation. Until a YAMP mosque is declared officially, the development of the mosque must follow the definite typical design. When the community needs any additional elements for their mosque, they can do it afterwards on their own expenses. These additions vary from additional building elements like window frames, window glasses, to the provision of additional ventilation and air conditioner. In some cases where there is a need to provide more space for the increasing number of the congregation, the community would build an additional roof structure. It is also possible to build a YAMP mosque as a part of two-story building. In cases like this, a YAMP mosque usually occupies the upper story while the lower story is used for other functions (such as library and meeting hall) and the design should be discussed together before the agreement. In short, the variation demanded by the communities are mostly the additional building elements related to the function of the mosque. There were no efforts to apply any local architectural characteristics to give certain appearance for YAMP mosques.

Assessment of the YAMP Mosque

Discussion of this case is not complete without taking into account the opinions of people who are directly in touch with the mosques. For this purpose, 36 people from various backgrounds had been interviewed in this study. The characteristics of the respondents are presented in Table 1. The different attitudes of the respondents in experiencing spaces in the YAMP mosque are presented in Table 2.

The data in Table 1 show that many of the respondents do not have any special feeling towards the YAMP mosque. They think that the most important matter in a mosque is that it can provide a place for praying. Therefore, it is not substantial if they have to pray anywhere or, in other words, they do not distinguish in which mosque they pray, because all mosques have to be respected as the house of Allah. For people like these, the provision of a mosque from YAMP must be such a great value, because they do not need to raise any funds to build religious facilities.

Table 1: Characteristics of Respondents

Characteristics of Respondents		Respondent	%
Sex	Male	31	86%
	Female	5	14%
Age	< 20	3	8%
	20 – 40	27	75%
	> 40	6	17%
Occupation	Architecture background	21	58 %
	Non architecture background	15	42 %
Ethnicity	Central Java	20	55%
	Melayu/Sumatra	6	17%
	Others	10	28%

Table 2: Attitudes in experiencing theYAMP mosque

Experience of space	Positive	Feeling Indifferent	Negative	No opinion
Outside the mosque	15%	59%	15%	11%
Entering the mosque	8%	61%	14%	17%
Inside the mosque	32%	35%	11%	22%
Praying inside the mosque	42%	25%	8%	25%

However, architecture is about the relationship with the users, not only fulfilling a function, but also providing delight to the user.[8, p. 210] The experience of space felt by the users becomes mainly important as well. The reasons why they do not feel any unique or special experience relate to many aspects. These include the monotonous design of the mosque, lack of interior expression, the pentagonal symbol on top of the roof, the location of ablution room, etc.

Meanwhile, there are also some comments regarding the physical appearance of YAMP mosques. Some respondents argued that a mosque should look like the 'real mosque' which uses dome and minaret as the Islamic identity, so they also criticized the use of the typical Javanese mosque style for the YAMP mosque. These people represent the Indonesian Islamic public opinion, which still believed that the Islamic buildings should have those elements. This comment also shows the difficulty in accepting a meaningful symbol of a particular culture.

Some respondents, mostly those with architectural background, seem to have particular opinion about the YAMP mosque. Some of them argued that what happened to the YAMP mosque is similar to the issue of low-income housing. In providing facilities for low-income people, the best way is to provide a typical design developed in mass production. However, according to them, a mosque is still the home of Allah, therefore it should be treated differently. Although it must be built everywhere to facilitate all communities, still, the YAMP mosque should give delight, which they never felt while praying in it.

Almost all respondents stated the importance of sacred values (80%) and holy values (91%) in a mosque. According to them, these values can appear through the physical expression of the building itself (building elements such as dome, minaret, gate, spacious prayer hall, interior elements, color, materials etc.), the religious activities inside the building and the opinion of the community toward that mosque. In the case of YAMP mosques, 39% of the respondents said that there are no such values in these mosques.

According to Grabar, the identity of an Islamic place is not recognized from the physical form, but from events that occur within the setting, such as praying and reading the Qur'an.[9, p. 31] However, the role of the YAMP mosque as the center of activities for the surrounding Muslim communities should also be questioned. It can be observed that many YAMP mosques are not utilized for activities other than praying. People only go there when they want to pray, and only few socio-religious activities are held in the YAMP mosque. The space provided for those activities is limited to the prayer hall, and the narrow terrace surrounding it is obviously insufficient to be used for other activities. Moreover, as mentioned by some respondents, there was no effort to utilize the space outside the mosque. Although the YAMP mosque stands in a land no less than 2,000 m^2, the mosque building is just laid at the center of the land without sufficient site planning (Fig. 9).

In general, the opinions towards the idea of producing this mosque in a mass production also vary. Some respondents (14%) agree, since they think it can provide religious facility for the communities who need it. Other respondents (17%) do not give any opinion, but most of the respondents disagree (36%), or quite disagree (28%) with this mass production. Their reasons relate to the uniformity of the shape that can create monotony and ignore local architectural characteristics as well as local condition.

Another reason of disagree relates to the existence of the founder, who is the president himself, and the government behind the foundation. The changing political condition in Indonesia recently would most likely influence the policy regarding YAMP mosques as well. Although this issue is rather political and beyond the scope of this study, it can not be entirely dismissed, since it also relates to the problem of acceptance of YAMP mosques.

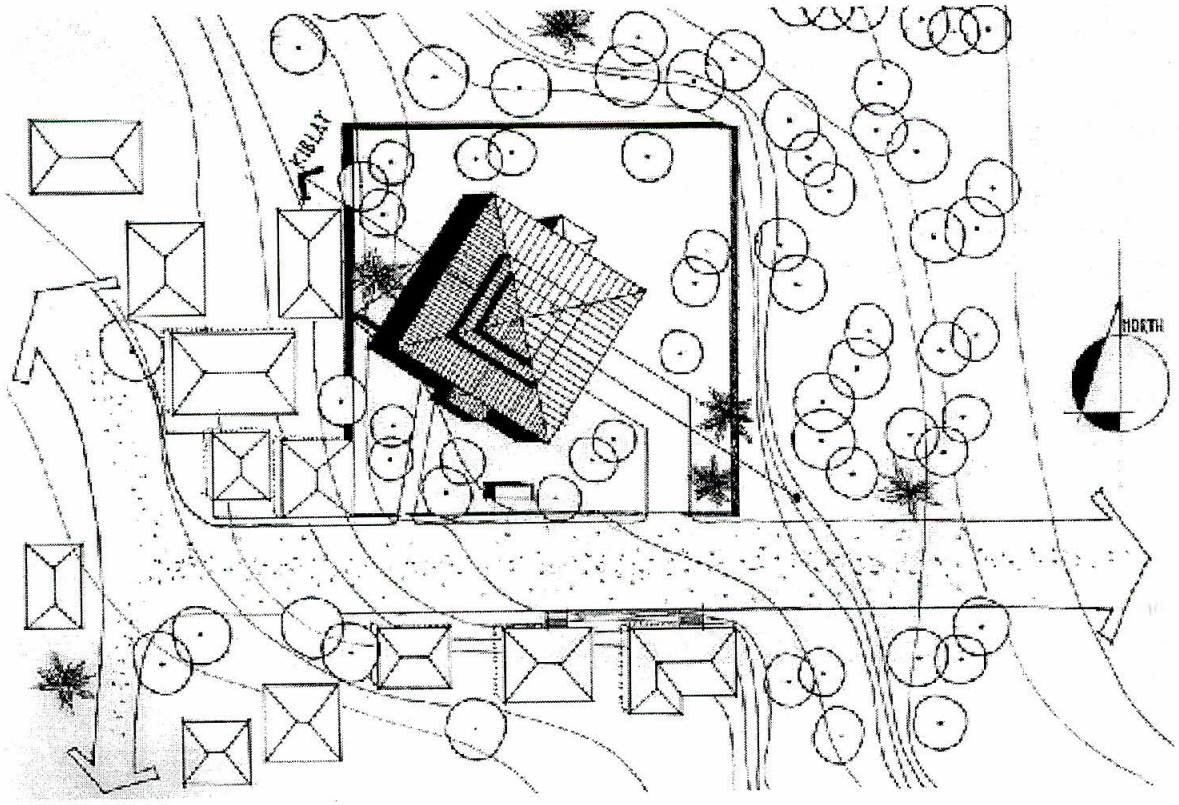


Fig. 9: The YAMP Mosque in Depok, West Java.

The respondents also gave various suggestions regarding the ideal model for future mosques in Indonesia. These suggestions include the quality of space, building elements and materials, flexibility in design to cope with different conditions and different locations, as well as the procedure in building the mosque. They also suggested several ways to design the typical YAMP mosques, e.g. through a public competition and providing several typical designs for different locations. Some of them did not even see the necessity to have a typical design at all. These opinions represent a small part of the Muslim communities in Indonesia; however, they give clear idea that there are different levels of acceptance of YAMP mosques. Since the aim of YAMP is to provide religious facilities for all Muslim communities in Indonesia, these different kinds of acceptance should also be considered.

Towards an Ideal Model

In order to answer whether the YAMP mosque could possibly become an ideal model for Indonesian mosque, the term '*ideal*' should be clarified first. This term is somehow difficult to define. It involves individual comprehension and therefore very subjective. This is also the matter in discussing an ideal space or an ideal place. The individual experience of space may vary from one to another, as clearly mentioned in the previous section. Therefore, it is not easy to define an ideal model. Neither is it easy to adopt a model, or to create a model that can be regarded as ideal. As argued by Hassan Fathy, that it is not enough to copy the very best buildings of another generation or another locality.[10, p. 171] Furthermore, he argued that there must be neither fake tradition nor faked modernity, but an architecture that will be the visible and permanent expression of the character of a community. There will be different understanding of 'ideal' from one community to another, and not to mention the difference between one person to another.

An 'ideal model' of architecture should be an expression of values in buildings. It is not easy to create ideal mosque architecture with expressions of delight and pride, as a place where one can feel the glory of Allah, and surrender to Him. The problem is how to materialize these abstract expressions into buildings. The splendor of materials in the interior of mosque as can be seen in the Prophet's Mosque in Madinah (Al Masjid Al-Nabawi) may become one way to rise the feeling of surrender. However, the same feeling could also be gained in emptiness and simplicity within a space, as can be seen in Bubra Mosque, Central Java. The main point in defining 'ideal' is in the understanding of how architecture can express those religious feelings through the visible elements of mosques.

Another understanding of 'ideal' can be seen from YAMP point of view. As the sponsoring foundation, its main point is to provide the mosques for everybody regardless of location and culture. YAMP is always willing to build mosque to any communities who really need it. Therefore, the term 'ideal' from YAMP point of view is related to how successful it can provide religious facilities throughout Indonesia. The more mosques that can be built, the more successful YAMP, and the more ideal the YAMP mosque as a model.

The term 'ideal' is also concerned with time. An ideal model is supposed to comply not only with the present needs, but also with the future needs. It should go along within the ever-changing condition of the Muslim communities. It will also determine the direction of mosque development according to the future needs. The design of YAMP mosques tends to bring the mosque towards a single function as a place for prayer, while Serageldin said that traditionally the mosque has played a central role in most Muslim environments as the organizer of space and society.[8, p. 16] This role continues to be important for Muslim communities in the future.

It can be concluded that there are positive and negative aspects of the typical design of YAMP mosques. These mosques have successfully accomplished their mission to provide needed religious facilities for many communities throughout Indonesia. They functioned as places for praying close to homes and working places. On the other hand, the typical design has resulted in a uniform shape for the mosques, the model of which is derived from a particular community and therefore is not entirely suitable to other communities. This uniformity may lead to the loss of local architectural identity and the special meanings and values of a mosque. Moreover, the development of YAMP design does not encourage any public effort, aspiration or participation to build a religious place as an identity for their communities.

In short, the YAMP mosque was not successful in becoming an ideal model for Indonesian mosques. There are several aspects that have not been considered in their typical design. The only 'ideal' in this mosque is the idea of providing religious facilities in mass production in order to serve as many Muslim communities as possible. The implementation of that idea, however, should also consider the individual understanding of 'ideal model'. An ideal model of Indonesian mosques is closely related to the spirit of place, and therefore it should take into account various contexts, including social and physical contexts. Moreover, an ideal model should also become an expression of religious values.

The problem of how to generalize the opinions of all Muslims in Indonesia towards YAMP is beyond the scope of this study. And so is the problem of how to encourage public participation in developing mosque everywhere. Therefore, there is a need for a further study, in order to find the best way to develop religious facilities for Indonesian Muslim communities in the future.

Concluding Remarks

YAMP has tried to develop a prototype of mosque and build it in mass production throughout all parts of Indonesia. However, several modifications were applied to this prototype, to make it possible to be built in mass production.

The issue of whether the flexibility of the YAMP mosque design can cope with the surrounding communities and the future needs, and whether the typical design can ignore the local architectural characteristics and identity, especially those regarding the holy and sacred values within the religious building, has been debated recently, especially among architects and designers. A variety of different arguments have been put forward about this issue. Some agreed with this effort while some others posed arguments against it. However, this has become an important issue because it concerns cultural values of the nation and Islamic values of *syiar*. Moreover, it also concerns about the way we provide the ideal mosque for Indonesian Muslim communities in the future.

Acknowledgment

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تقويم مساجد مؤسسة "يامب" الحكومية
كنموذج مثالي للمساجد الإندونيسية في المستقبل

كيماس رضوان كورنياوان

باراميتا أتموديورجو

جامعة إندونيسيا

جاكرتا , إندونيسيا

ملخص البحث: يعتبر إيجاد نموذج مثالي موحد ومن ثم إنتاجه بكثرة عن طريق وسائل الإنتاج السريع أحد ملامح صناعة التشييد. ولكن العثور على تصميم موحد للمنشآت الدينية التي تتسم بمعانيها وقيمها الدينية أمر يجب البحث فيه ودراسته بشكل أوفى. وتمئ تجربة بناء المساجد من قبل هيئة "يايا سان أمل باكتي بانكسيلا الإسلامية" (YAMP)، وهي هيئة تدعمها الدولة، حالة دراسية مناسبة حيث أنشأت تلك الهيئة أكثر من ٨٠٠ مسجد في إندونيسيا. تناقش الورقة التصاميم النموذجية الموحدة التي بنتها "يامب" وتأثير إنتاجها بطريقة متكررة على قيم البناء والشخصية الدينية للمجتمعات الإسلامية في إندونيسيا. تبدأ الورقة بوصف موجز لنموذج مسجد "يامب", يتبع ذلك عرض مختصر لمنهجية البحث والمشاكل المتعلقة بمحاولات تطوير نموذج البناء بطريقة متكررة وبكثرة ووجهات النظر السائدة تجاه ذلك. وتختم الدراسة بأن فكرة بناء المسجد من قبل "يامب" ترتكز على نقطة إيجاد خدمات دينية للسكان في إندونيسيا مع أهمية أن يعتبر "النموذج المثالي" القيم المحلية وتطلعات العامة. كما تؤكد الخلاصة بأن اعتبار النموذج المثالي الموحد للمساجد الإندونيسية موضوع مهم من أجل توفير خدمات دينية للسكان الإندونيسيين المسلمين في المستقبل.