International Joint Conference on Collaborations for Sustainable Development Cross Culture in Architecture

Uzbekistan - 5th March 2020

In Collaboration with
Department of Architecture
Universitas Gunadarma - Indonesia
Background

Globalization, which is defined as a multidimensional phenomenon, does not only touch political, economic, social and cultural spheres of any society but also reshapes the traditional way of studying the social world and human nature. Its potential impacts—through increasing social, cultural, economic and political inter-connectedness arising from the phenomenon—on nation economic, social, cultural, political, and character development, needs special attentions.

On the other hand, globalization is assumed to break down borders in markets, political structures and as well as in cultural interaction, resulting in global interdependence and a diminishing of local control. These resulted in the ability of capital and services to act freely globally, the political basis remains local.

The progress of knowledge and technology in the field of architecture is developing very rapidly. This is an inevitable necessity. Architecture never stops moving. It keeps changing with the times. Is a mirror of cultural conditions, social conditions, economic conditions and all aspects of the journey of human civilization. Architecture is a frozen culture.

And in its development, architecture will meet with various civilizations, transcending territorial boundaries, cultural identity and socioeconomic conditions in regional units. Crosses that shape cultural exchange will form a growth architecture with new and mutually enduring characteristics, blending in and creating new adjustments.
The main theme of the conference is the crossing of cultures in architecture. This is intended to be able to open up opportunities to see architecture from various perspectives. Because Architecture can never be understood with just a single glance. Architecture is very possible to be traced in various ways. How the origins of culture, tradition, regional space, science, environment and resources as well as information and communication systems can influence architecture to grow and develop until now. Architecture is a frozen culture, which crystallizes in various encounters of civilization.

Thus the world of education in architecture is inevitable from the importance of understanding the architecture environment globally which will give color to how education is built and developed to find a better future. The conference aims to be able to share knowledge and increase insights and be able to understand more deeply how cultural crossing and all its elements affect the development of architecture.

The global academic partnership is very important in improving the education process and also research. Therefore, it is important for universities always tries to expand the partnership with different universities in different regions of the world. Each university has their own strength and weakness. The strong collaborative partnership both in teaching and research also support university in gaining international recognition.

The international collaboration has shown some added values. First, the increasing number of research activities and international publications. The publications have been produced jointly with researchers in different universities. It yields better recognition for University. It also provides better attractiveness by staffs and students from overseas university for doing research and study in University. Moreover, it also produces higher acceptance rates for staffs and students when taking further studies at overseas university.

There are some important points in establishing collaborations First, the both parties should have shared vision. Secondly, there are institutional commitments from both parties. A good communication and information exchange should be established in building trust and respect each other. Furthermore, both parties have to seek funding scheme for various resources. The collaboration can be started using small realistic actions rather than a huge and ambitious project. A mobility program either student exchange or lecturer exchange can be also a good starting point. It can also be combined with cultural exchange such as language learning.
This International Joint Conference is initiated by the cooperation between Universitas Gunadarma in Jakarta Indonesia, and Branch of Russian Economic University after G.V. Plekhanov in Tashkent – Uzbekistan. It provides a platform or sharing the idea, build the network to implement the academic and cultural exchange program in the future.

Aim

This event is aimed at creating a forum with the following objectives:

- to foster the exchange of information, ideas and experiences acquired in the execution of projects, from successful initiatives and good practice;
- to encourage integration and exchange of knowledge among academics;
- to develop frameworks for a better understanding of the internationalization of universities and for planning the future activities in facing the globalization for sustainable development;
- to network the participants and provide a platform so they can explore possibilities for cooperation.

Structure of the event

During this event, some activities are organized for participants, such as:

- **Flash-Talk Presentation sessions.** The speakers from Universitas Gunadarma, Tashkent State University of Economics as well as other universities with different backgrounds are expected deliver their talk during the session. The session will be in the form of flash talk, **a talk will not longer than 15 minutes.** The talk provides the global view of problem and triggers the discussion. The talks is about the research projects or development projects which are performed by the speakers.

- **Round table discussion.** In this closing session the participants can discuss more detail with the partners that they meet in the workshop. More concrete planning of collaborations can be produced during the discussion.
Scope

This activity will enable researchers from different disciplines to create interdisciplinary networks and co-operations. It serves as an interdisciplinary platform to stimulate visions and research ideas in focusing on the link among universities.

Topics of interest for talk include, but are not limited to:

- Internationalization of education, strategy, ranking, standard and activities.
- The world economy, Global Business, international initiatives and cooperation, International Relations & Collaborations, Education Management.
- Sustainable Development, Sustainable Economic Development, Sustainable Human and Social Development, Socio-cultural approaches
- Architecture, Urban Planning as well as the Economics Developments.
- Comparative Economic Systems, Islamic Economic Systems, Islamic Banking, Islamic Insurance, Islamic Finance
- Good Corporate Governance, Information Technology and Tools to Support Government, Geographic Information Systems, National and International Infrastructures for Information and Communication,
- Cultural Religion and Tradition in Architecture, Urban Landscape and Public Space Building Science and Construction, Environment, Natural Resources and Architecture
- Information and Communication Technology in Architecture

Time and Venue

The event is open and free to attend for students and lecturers of Branch of Russian Economic University after G.V. Plekhanov and others

Date : 5th of March 2020
Time : 9:30 – 12:30
Venue : Tashkent State University of Economics - Uzbekistan
Agenda of activities

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<td>11:00 – 11:10</td>
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<td>Introduction from Session Chair</td>
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<td>11:15 – 11:30</td>
<td>Presentation – <em>Surau in Madurese Communities Settlement</em> - Dr, Ir, Raziq Hasan, MT - Universitas Gunadarma</td>
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<td>11:30 – 11:45</td>
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<td>11:45 – 12:00</td>
<td>Presentation – The Role Of The Kalipasir Mosque In Tangerang Old Market Chinatown – Ade Syoufa, ST., MT.</td>
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<td>12:00 – 12:15</td>
<td>Presentation – from Uzbekistan</td>
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Profile of participants

The conference was attended by various groups of academics and researchers, especially from various universities from Indonesia and from Uzbekistan. The participants of the conference are representative from universities in Indonesia and also Uzbekistan. The number of participants is expected around 50 persons (researchers, lecturers, doctoral/master students) and coming from different academic background such as architecture, business, urban and city planning, management, information communication technology etc.

Condition of participation

Registration fee

There is no registration fee for participating in this workshop but the participants should send the confirmation as well as the extended abstract for participants who want to deliver a talk.

This is a self-funded event and the organizers are unable to pay any travel or accommodation costs of any kind. Participants registering to the event will do so under the condition that they will cover their own travel, accommodation and incidental costs.
Organizer

The event is organized by Samarkand State Institute of Architecture and Construction, in collaboration with Universitas Gunadarma – Indonesia

Conference Chair

Prof. Dr. E.S. Margianti, SE, MM (Rector of Universitas Gunadarma)
Academician Prof. Dr. K.A.Sharipov (Rector of Tashkent State University of Economics)
Abstraction

The mosque is a Muslim religious building that has various functions and roles during the time of the Prophet Muhammad. The existence of a mosque in one area shows the existence of Islam in the area, as is the Jami Kalipasir Mosque which is located in the Old China settlement area. This mosque is a symbol of the spread of Islam in the neighborhood of Old Market Chinatown areas and also a symbol of religious harmony in the region. The role of the Jami Kalipasir mosque is also a building that witnesses the existence of Aria in the Tangerang area because the founder and caretakers of Jami Kalipasir mosque are family members of Ke Aria in Tangerang. The building form of the Jami Kalipasir mosque is a combination of architecture, Chinese, Arabic and, Sundanese, making this building look different from the surrounding mosque. In the mosque, there are also tombs - tombs from several to Arias in Tangerang. With various historical backgrounds and its role in the past, the existence of the Jami Kalipasir mosque made it important as a cultural heritage building and a historical witness of the struggle in the spread of Islam in the Tangerang region carried out by the Arians. Therefore it is necessary to preserve and maintain its existence and restore the function of the Jami Kalipasir mosque so that people can know and understand the role and function of the Jami Kalipasir mosque in the past.

Keywords: role, function, mosque, Kalipasir

INTRODUCTION

Mosque Building Forms of Architectural Works

Building in architecture has a function as a place to accommodate human activities or activities. The function will affect the shape of the building and is the starting point of the building's expression. (Krier, 2001). The expression of the shape of the building will differ according to the experience and background of the observer. (Surasetja, 2007). Expression can be influenced by several aspects, namely Function, Structure, and Culture. The function and structure will produce an expressive form in the building, while the culture will give the form of the building expression by following the traditional culture.

Building expressions are not only displayed in commercial buildings or residential buildings but also in worship buildings. Religious buildings in Indonesia have distinctive characteristics by following the local culture of the place where the building stands. Like the Kalipasir Mosque building in the area of Tangerang. This mosque is a historical building and cultural heritage building which is stipulated based on law no. 11 of 2010. Kalipasir Mosque has a distinctive form because it has a blend of Chinese, Arabic, and Sundanese culture. The Kalipasir mosque
was founded in 1576 by Tumenggung Pamit Widjaja and continued by his son Raden Bagus Uning Wiradilaga. The specific shape is seen on the pagoda-shaped tower or minaret roof. The existence of the Kalipasir mosque is part of history in the residential area of the Tangerang Old Market. Previously the Kalipasir mosque was the center of the spread of Islam in the Tangerang region. However, at present the Kalipasir mosque is no longer used optimally because of the capacity and age of the old building, so the use of the mosque is only for praying in congregation 5 times a day. (Fatwallaoh, 2018) Kalipasir Mosque is still the center of attention of the Muslim community and is made religious tourism because in the Kalipasir Mosque several tombs are believed by the local community as the tombs of the royal family. (Fathoni, 2017)

Based on this, the existence of the Kalipasir mosque needs to be reviewed and explored to find out its role and function in the China Pasar Lama settlement area, Tangerang. Exploring the role of the Kalipasir mosque can provide more value to the building of the mosque and the area so that the community and the government can pay more attention to the existence of cultural heritage buildings.

DISCUSSION

The Role and Function of the Mosque

The mosque is derived from the Arabic language 'Sajada' which means a place of prostration or a place of worship of Allah SWT. The mosque has a strategic role as a place of formation that can provide protection, empowerment, and unifying the people in realizing qualified, tolerant and moderate people. (Jannah, 2016). At the time of the Prophet Muhammad the mosque has a multi-role that is as a place of da'wah, a place of education, a place of religious formation, a place of worship, a place of government, a place of military consolidation, an information center, a place of rehabilitation, a place of consultation and a place of dhikr.

Some understanding of the mosque from several experts;

1. According to Abu Bakr, the mosque is a place to provide motivation and build the spiritual strength and faith of Muslims

2. Mohammad E. Ayub, where Muslims perform congregational prayers and build a sense of ukhuwah and solidarity among Muslims.

In the Qur’an the mosque is synchronized with the place of worship of other religions this is mentioned in QS 22; 44
That means;
people who have been driven out of their homeland for no good reason, except because they say: "Our Lord is only Allah". And if God did not reject (the ferocity) of some people with others, it would have been torn down by Christian monasteries, churches, Jewish synagogues, and mosques, in which many are called the name of God. Surely Allah certainly helps those who help (His religion). Verily, Allah is Most Powerful, Most Powerful. ' 
Al-Quran also regulates the direction of the mosque, wherever the mosque is in the direction of the Qibla should be to the Grand Mosque, this rule is contained in the QS. Al Baqarah; 144; 50
There are several functions and roles of mosques from various aspects, including;

a. Worship
The mosque in the aspect of worship is a place of worship for Muslims. Worship in the language (etymology) has the meaning of humility, submission, inner attachment, and a sense of human spiritualism towards Allah SWT who has created and provided life for humans. In term (terminology) worship means doing things that are blessed and loved by Allah SWT which are done by saying or hiding. Therefore the mosque's role aside from being a place of worship is also a sign of the existence of Islam.

b. Social Community
The mosque was built with the aim other than as a place of worship as well as a place for the socialization of Muslims through religious activities, because of that, the mosque has a social role as a place of socialization or a place of information for Muslims in religious matters.

c. Economy
The mosque as stated above is a place of formation and formation of Islamic civilization, while the relationship of the mosque to economic activities is as a place for studies of the economic activities of the people and as a place for transactions of economic activities, especially around the yard and the edge of the mosque.

d. Education
Rasulullah SAW optimizes the mosque as a place of da'wah to educate Muslims and this is one of the success factors of the Rasulullah SAW that maximizes the function of the mosque
as a place of education for Muslims as people who believe, have faith, have the knowledge, have morals, do good deeds and become good citizens. The function of education has an important role for pilgrims to improve the quality and prepare young people in the development of Islam in the future, therefore the mosque as a place of education needs to be preserved and developed.

e. Da'wah
Da'wah comes from Arabic which means to invite, call, and call. An Etymological understanding of da'wah is the delivery of messages that call for or invite people to fulfill the call. The meaning of da'wah in terminology is to invite people wisely to go to the path of benefit by following God's commands to achieve happiness in the world and the hereafter. About to with concerning the role of da'wah, the mosque is a place to conduct da'wa through recitation, study, lecture, and dawn lectures.

f. Politics
At the time of the Prophet Muhammad the mosque was used as a place of government, government discussions with friends, discussions of war tactics, and others. All worldly matters discussed in the mosque must be subject and obey the rules of Allah SWT, so there is no misuse of decisions taken and contrary to the rules of Allah SWT.

g. Health
The mosque's role as a place of health occurred during the time of Rasullullah SAW, the mosque was used as a place to care for warriors who were injured after the war, at that time the mosque also had a clinic or clinic for the community, so the mosque was never deserted every day.

History of the entry of Islam in the Banten Region
Discussing the entry of Islam is inseparable from the history of Banten, because before independence Tangerang was a part of the Banten region. Islam entered Banten when Banten fell to Pangeran Syarif hidayatullah or Sunan Gunung Jati. Sunan Gunung Jati placed his son Prince Hasanudin in Banten to establish the Banten kingdom. Based on historical records Sultan Hasanudin led the Banten region well and succeeded as well as the spread of Islam in the Banten area successfully marked by increasing The Banten area and the spread of Islam to Serang, Pandeglang, Lebak, and Tangerang. During the reign of Sultan Hasanudin (1552-1570) succeeded in building a strong Islamic foundation and built the Surosowan palace then became the capital of the kingdom as the seat of government of the Islamic Sultanate and became the center of Islamic meeting and learning.
After Sultan Hasanudin died the power of Banten was continued by Sultan Hasanudin's son Prince Maulana Yusuf. The power of Banten during the reign of Maulana Yusuf widened and
succeeded in occupying the capital of the Pajajaran-Sunda kingdom in Pakwan in 1580. Then after Maulana Yusuf died Banten's power was continued by Maulana Yusuf's son, Maulana Muhammad. Maulana Muhammad died while expanding the Islamic territory to the Palembang region. At that time Maulana Muhammad left a child named Sultan Abdul Mufakhir Mahmud who was still 9 years old. Then the Banten government held by the Banten Representative Council consisting of Gandhi and the nobles. (Muslimah, 2017).

Based on the description, it is known that the 3 main figures in the spread and planting of Islamic foundations in the Banten Region are Sunan Gunung Jati, Maulana Yusuf, and Maulana Muhammad. And after his death, Banten was led by councils of Ulemas and nobles.

**Spread of Islam in the Tangerang Region**

When the Pajajaran kingdom fell to Banten, the Pajajaran Kingdom did not want to submit to Banten then went to Sumedang with a Pajajaran crown, and installed Prince Sumedang as Sumedang Larang, who continued the throne of the Sunda Pakuan Pajajaran Kingdom with the title Prabu Geusan Ulun Angka Wijaya. In Sumedang's view, Tangerang belongs to the Sumedang territory. Due to the kinship between Sumedang and Banten, a fellow Arab descendant of the Prophet Muhammad SAW through the waliyullah cleric, namely Syarif Hidayatullah (Sunan Gunung Jati) and Syekh Datuk Kahfi Cirebon fellow Sundanese descendants through Prabu Sanghyang Anggalarang / Niskala Wastu Kencana grandfather of Sri Baduga Prabu Siliwangi who put forward Sundanese culture, then sought a middle ground for the problems of the Tangerang region. Tangerang is prepared to be led through the crossbreed of Sumedang and Banten as a middle ground in matters of leadership. Prabu Gusan Ulun married his three children with three descendants of the Banten aristocratic family namely;

a. Prince Soerianiwangsa I (Pangeran Rangga Gempol I) (Putra Prabu Geusan Ulun with Ratu Harisbaya) was married to Ratu Widuri/Widuri daughter of Pangeran Upapatih bin Maulana Yusuf Banten who had a son named Pangeran / Raden Aria Soerianiwangsa II.

b. Nyimas Nurteja Binti Prabu Geusan Ulun was married to Raden Jaka Lalana, son of Raden Kidang Palakaran or Banten's grandchildren and had a child named Prince Raden Aria Jayasantika (Demang Tisnajaya)

c. Prince Wiraja I (Putra Prabu Geusan Ulun with Ratu Harisbaya) married to Nyimas Tjipta Putri Raden Kidang Palakaran or grandson of Pucuk Umun Banten and has a child named Prince Wiraraja II aka Raden Aria Wangsakarsa / Haji Mas Wangsaraja / Kiayi Lenyp or Kenyep / Raden Aria Banten Mortgage I.

The three grandchildren of Prabu Geusan Ulun Sumedang who were crossed by Sumedang Banten became the three Tangerang Kariaaan initiatives where they were appointed leaders
of the Tangerang area in 1632 immortalized into the Three Mercury area, precisely on October 13, 1632. Based on that, in 1632 there was already indigenous government in the area between the Cidurian and Cipamugas rivers and eventually became Tangerang. This date is used as the birthday of the regency of Tangerang and has been officially put into effect per the year 2020. While the power in Tangerang in the era of 1579 - 1632 occurred a vacuum of power or administrative governance.

Since Tangerang was led by Keariaan, the Tangerang region reached its peak in trade and agriculture, and trade along the Cisadane river was increasingly vibrant. One of the Three Divinity Raden Wirajaya established an Islamic boarding school and taught Islam that was adapted to indigenous culture. Islamic teaching in Lengkong Sumedang which is the forerunner of the city of Tangerang received a good name and many followers from outside the area. This is where Islam entered and began to develop in Tangerang. Based on the results of records from Paririmbon Ka-Aria's Prahyangan Raden Ramdon Bin Bagoes Uning Bin R. Pamit Wijaya Bin R. Tumenggung Kuridilaga who was the founder of the Jami Kalipasir mosque was an Aria Gerendeng, a leader and aristocrat who differed from the Tangerang regency formed by Tangerang regent formed by the VOC Government. After the Tangerang region was fully controlled by the VOC government, Aria was regulated by the VOC. (Tirtayasa, 2019).

The Role of the Kalipasir Mosque

a. Old Market China Settlement Area

The existence of the Kalipasir Mosque based on many writings mentions that it was built by Tumenggung Pamit Widjaya in 1700 but the stone inscription in front of the Jami Kalipasir mosque says it was built in 1576, this requires further confirmation and investigation. After Tumenggung Pamit Widjaya died the management of the Jami Kalipasir mosque was continued by his son Raden Bagus Uning Wiradilaga, and in 1740 the management of the Jami mosque was handed over to Radeng Bagus Uning Wiradila's son named Aria Ramdon. In 1780 Aria Ramdon died and the management of the mosque was handed over to his son named Tumenggung Sutadilaga. After Tumenggung Sutadilaga died in 1823 the management of the mosque continued to his son named Raden Aria Idar Dilaga. In 1830. In 1865 the management of the Jami Kalipasir mosque was continued by his daughter named Nyi Raden Djamrut with her husband Raden Abdullah until 1904. Then the management of the Jami Kalipasir mosque was handed over to his son Nyi Raden Djamrut named Raden Jasin Judanegara. (Banten, 2015).

Based on the description above shows that the Jami Kalipasir Mosque is evidence of the spread of Islam and Islamic education in the Old Market China settlement and is a witness to the power of the Aria in the Tangerang region. So that the role of the Jami Kalipasir Mosque
building is as a means of disseminating and educating Islamic religion, besides that as a building of historical witnesses to the Aria in the Tangerang area.

If related to the presence of Chinese in the Pasar Lama settlement area, the Jami Kalipasir Mosque is a symbol of the diversity of religious life that occurs in the Tangerang area based on the writings and interviews and observations prove that there is religious harmony in the settlement area, mutual respect, and tolerance in exercising trust each religion. (Banten, 2015).

![Figure 1. Management Diagram of Kalamiir Jami Mosque.](image)

![Figure 2. Map of Old Market Settlements Showing Muslim and Chinese Settlements, Source: Analysis Results, February 2020](image)
b. The Role of Jami Kalipasir Mosque in the Tangerang Region

Based on the historical description above, it can be seen that the existence of the Jami Kalipasir mosque has the values of the struggle of waliyah in spreading religion not only in the area of the Old Pasar China settlement area but for the Tangerang region and even outside Tangerang. This shows the Jami Kalipasir mosque has a role as a Center for the spread of Islam in the Tangerang Region, this reason makes the Tangerang City government establish Jami Kalipasir Mosque as a cultural heritage building and become one of the tourism objects in the City of Tangerang.

c. The Role of Jami Kalipasir Mosque Architecturally

Jami Kalipasir Mosque building which has a square shape based on the theory of ‘form follow function’ form follows its function. As a worship building with a geometric shape (square) will provide an optimal function to the utilization of the building. This was not followed in terms of the arrangement of the interior space, because the direction of the Qibla in the building of the mosque tilted slightly towards the left, causing limited congregational capacity within the mosque. The Jami Kalipasir Mosque building is not made oblique to follow the shaft based on the information so that it does not displace people's homes or does not want to displace residents because of the construction of the Jami Kalipasir mosque. Not only the shape, style,
or architectural style used in the Jami Kalipasir building is an acculturation of Arabic, Chinese, and Sundanese / Javanese architectural styles. Sundanese architectural style can be seen from the roof form of the Jami Kalipasir mosque, Chinese architecture is seen on the minaret roof of the mosque and Arabic architecture is seen from the pillars inside the mosque's room which have a certain meaning. Based on this Jami Kalipasir mosque building has a role as an architectural building that represents the culture or acculturation of Sundanese, Arabic, and Chinese culture..

Conclusion
Descriptions of the history and whereabouts of the Jami Kalipasir mosque show the importance of the existence of the Jami Kalipasir mosque for the Chinese settlement area of the Old Market and the City of Tangerang. Jami Kalipasir Mosque has a multi-role both in the micro and macro scale of the Tangerang city area. The Determination as a cultural preservation building by the City government. Tangerang is the right thing to make Jami Kalipasir mosque building get the attention of the community so that its existence can continue to be preserved and preserved because it has historical values and struggles in the spread of Islam and as a symbol of religious harmony in the Chinese settlement of the Old Market.

Bibliography