

THE STUDY OF AL-MASHUN HISTORIC MOSQUE IN MEDAN CITY FROM THE HISTORICAL AND AESTHETIC APPRAISALS

Wahyu Hidayat^{1*}, Tunggul H. Ganie¹

¹Faculty of Civil Engineering and Planning, Medan Institute of Technology, Indonesia

*email: wahyuhidayat.plano@gmail.com

Submit: 15th August 2020 Revision: 23th September 2020 Online: 29th September 2020

ABSTRACT

The protection of tangible cultural heritage as an effort to preserve the nation's patrimony is an endeavor to strengthen the nation's treasure and identity. A set of such protection is no longer a subsidiary act but is a fundamental part of urban planning. The historic or ancient building is a tangible cultural heritage that is unmovable. A building is categorized as historic if it has essential value for prehistoric, present, scientific, and artistic functions with at least 55 years of age. Natural and human-made heritage can be in the form of buildings for commercial, cultural, educational, and religious purposes, family houses, industrial areas or government buildings. This study aims to identify the Al-Mashun Mosque as a historic building. Several features are compiled such as name, location, owner, date of construction, original and current use, category, condition, description, history, significance/value, photo, source, founder, and the recommendation for rehabilitation/ revitalization/ conservation /preservation efforts in the concerned area or other matters considered to be necessary. The method used in this study is the method through primary survey observations, interviews and interviews as well as secondary surveys. This study is expected to assist efforts to preserve the Al-Mashun Mosque as a historic building in Medan City by optimizing its potential through conservation, preservation, revitalization/adaptation, rehabilitation/restoration, and reconstruction measures. Hopefully, Medan City is expected to have identity and characteristics in formulating the beauty of the city and promoting cultural tourism, while still involving the private sector and community participation.

Keywords: historic, Al-Mashun Mosque, Medan city

INTRODUCTION

Background

The protection of tangible cultural heritage as an attempt to preserve public cultural heritage is an endeavor to foster national dignity and reinforce national character. The protection of historic buildings has become an integral part of urban planning and is a significant element of urban development. In Indonesia, traditional buildings that are considered important can survive, but others are changed or rebuilt with newer architecture and styles.

Several historic buildings with prominent historical values are always attacked with fear of being interrupted, disrupted, and destroyed over the rapidly growing modernization. Historic buildings still clash with the dynamics of a burgeoning population and need new facilities

that are in line with the modern era. The community must understand that preservation is not an act of perpetuating historic objects while ignoring the presence of community; moreover, the existence of valuable heritage must coexist with the dynamics of today's life.

Hence, a simultaneous harmony of past events and the new dynamics should walk side by side without defeating one another. Various conservation efforts are carried out thoroughly and systematically so that the previous evidence is uninterrupted and conforms to multiple expressions and demands since times are always evolving. Traces of the past do not merely satisfy the desire to revive old times, but it is a beginning of inspiration for the next life. The strength of historic buildings is reflected in the diversity of natural formations and human cultures. The human ability in managing nature is anticipated to increase the knowledge and

respect of the nation's future generations towards historical values since history is a genuine heritage that can be seen, cherished, and lived.

Protection of historic objects comprises the re-utilization of buildings through adaptive and rehabilitative measures and ancient areas reconstruction located in urban centers. Generally, the effort in identifying and protecting cultural heritage is carried out with the understanding that cultural continuity is essential and meaningful since the preservation could give the statement of continuity.

Historical/ancient building is one of tangible cultural heritage. Commonly, tangible heritage is divided into two:

1. A movable cultural heritage that not in a permanent place; and
2. Immovable cultural heritage/a fixed object because it is attached to a specific matrix.

Practically, cultural preservation is complicated and filled up by many obstacles and problems due to limited knowledge and conflicts of interest in contemporary developments. Unfortunately, several conservation efforts that unconsciously damage the sites and objects of cultural heritage do exist, and those palpable barriers should be addressed wisely.

Masjid Raya Al Mashun is one of the oldest mosques in Medan. This mosque is a heritage mosque of the Deli sultanate, built during the reign of Sultan Ma'mun Alrasyid Perkasa Alam. This mosque was built in 1906 and was only used around 1909. It has a unique architecture. Masjid Al Mashun was designed by an architect from the Netherlands. The historic building is thick with ornaments that adopt Indian and European culture and is combined with Malay culture. This can be seen from the wooden doors that are painted blue and yellow. The yellow color implies a Malay character because the Sultan of Deli is a Malay person. The doors have a curved Spanish ornament. Meanwhile, the walls have Indian-style ornaments. The strong pillars of the mosque are made of genuine marble from Italy, totaling 8 pillars that surround the mosque. The pulpit, which is used on Fridays and Ramadan, has Indian style art.

This study is expected to help the conservation of Al-Mashun Mosque in Medan City by optimizing methods of preservation, revitalization, adaptation, rehabilitation and/or restoration, and reconstruction so that Medan City could have the identity and characteristics

in creating the beauty of the city by developing cultural tourism while embracing the private sector and community participation. Technically, the preservation of historic buildings must take into account the historical value, environmental sustainability, and aspects of sustainable development; besides, it is also used as a tool/instrument for the direction of future preservation.

From the above framework, the problem of today's historic buildings can be resolved by the arrangement of conservation, preservation, revitalization, adaptation, rehabilitation and/or restoration, and reconstruction. In order to have smooth-run conservation of historic buildings, local regulations are vitally needed. This study aims to identify the Al-Mashun Mosque as a historic building in Medan City by compiling a various number of features including building names, location/position, owner, date of construction, original and current use, category, condition, description, history, significance/value, photos, sources, founder, and recommendations for rehabilitation, revitalization, conservation, and preservation efforts on the concerned part and/or other matters considered to be essential toward the building.

METHOD

The research approach used is descriptive method is descriptive systematically, factual and accurate about the facts. Data collection techniques include primary data collection and secondary data collection.

1. Primary Data Collection Method

Primary data is data obtained by conducting a direct survey of the object to be studied. The form of primary data collection is done by:

a. Observation

Observation is a method of collecting data by observing the object of research. In this study, the observation method used was Direct Observation, which is to observe the symptoms of the subject under investigation in this study without intermediary tools (directly to the field).

b. Spread

Questionnaires To facilitate data collection, then questionnaires or questionnaires are distributed to respondents. The distribution of questionnaires will be carried out directly

to the owners of the historical building interests by directly determining the respondents to be studied.

c. Interview

In addition to observations and questionnaires, in-depth interviews were conducted which were conducted face-to-face with the stakeholders of historical buildings, managers and the local government.

d. Visualization (Shooting)

Object visualization or shooting is a direct data collection technique carried out on samples that support observation data in the form of images of the physical state of the area, using video, cameras or image sketches.

2. Secondary Data Collection Methods

Secondary data is data obtained from related agencies and data has been documented using the following techniques:

a. Literature Study

Namely looking for data / references / reading material from the literature, books, magazines, newspapers, articles and so on that are appropriate and support research. This literature study is carried out by visiting related agencies such as libraries and conducting internet searches.

b. Institutional Survey

Namely the collection of data that is closely related to the study problem originating from government agencies.

or representing a typical architectural style for at least 50 years. These relics are considered to have meaningful values for history, science, and culture.

2. Natural objects that possess important values for history, science, and culture.

Furthermore, UNESCO (2003) defines Cultural Heritage as an object and non-object that function to reinforce social ties and diversity, drive creativity, provide a source of innovation, and develop urban regeneration. Also, Mynors (1999) said that we must do more to take advantage of these resources (a group of separate or connected buildings, which because of their architecture, their homogeneity at their place in the landscape are outstanding from the point of view of history, art, or science.)

Urban heritage is a crucial resource in increasing the worthiness of housing in urban areas, and it automatically drives economic and social development in this dynamic world. Technically, the preservation of cultural heritage must embrace many people by raising public awareness and finding innovative schemes in its practices. By actively involving the public, private, and urban communities, the values of historical and contemporary buildings will undoubtedly be preserved and appreciated. According to the Law of the Republic of Indonesia Number 11 of 2010, Cultural Heritage is also known as tangible cultural heritage, cultural heritage buildings, cultural heritage structures, cultural heritage sites, and cultural heritage areas.

**Theoretical Framework and Legal Basis:
General Definition of Cultural Heritage**

Since Indonesian people have proclaimed independence on August 17, 1945, extensive historical backgrounds from the prehistoric to the colonial periods have provided meaningful penetration within the community. Such a great process resulted in ancient relics distributed throughout the archipelago. People call these relics with various labels, such as ancient objects, antiques, monuments, archeological relics, and historical relics.

The concept of Tangible Cultural Heritage began to be widely used in 1992 with the issuance of Law Number 5 of 1992 concerning Tangible Cultural Heritage of the Republic of Indonesia. According to the law, tangible heritage is as follows:

1. Any human-made object that is movable/immovable in a unit/group and parts or remnants of at least 50 years of age

Cultural Heritage Classification

Even though the cultural heritage theory of Al-Mashun Mosque is not yet available, but the idea of the classification towards cultural reserves has been postulated in Law Number 11 of 2010 Article 1 concerning Cultural Heritage:

1. Cultural Heritage is a tangible cultural heritage in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas on land and/or in water that should be preserved because they have essential values for history, science, education, religion and/or culture through the assessment process.
2. Cultural Heritage Object is natural objects and/or human-made objects, both movable and immovable in a unit/group, and its part

has a close relationship with culture and the history of human development.

3. Cultural Heritage Structure is a built structure made of natural objects and/or human-made objects to meet the demands of activities integrated with nature, and as a medium to accommodate human needs.
4. Cultural Heritage Area is a geographical space having two or more Cultural Heritage Sites that are close and/or showing distinctive spatial characteristics.

The Theory on Criteria/Benchmarks for Historical Buildings

Based on Susongko (1986, p. 416-420), a building is deserved to be preserved and acknowledged as a cultural heritage if it has met the following criteria:

1. Aesthetics: considered to be a representation of a particular architectural style;
2. Variety: buildings that do not have special features in a specific architectural style but are preserved as representatives of one type of construction structure;
3. Popularity: there exists only one kind of building as the last example of a structure type;
4. Historical value: having historical significance or being the location of an ancient story;
5. Distinction: the building has advantages or peculiarity at the time of its establishment; the largest, tallest or longest building ever; and

Strengthening added-value to the surrounding area: located in a strategic area that can increase the investment value to its neighborhoods.

The Literature on Criteria/Benchmarks for Historical Buildings

Law Number 11 of 2010 concerning Cultural Heritage was inaugurated in October 2010 on an amendment to Law Number 5 of 1992 concerning the Tangible Cultural Heritage. Due to this amendment, several modifications regarding the Cultural Heritage's definition have been set; the classification of categories, the process of identification, and ranking. According to Law Number 11 of 2010 concerning the Cultural Heritage of the Republic of Indonesia, an object (building or structure) can be proposed as Cultural Heritage Object, Cultural Heritage

Building, or a Cultural Heritage Structure if it meets the following criteria:

1. 50 years of age or older;
2. Represents the style of building at least in the last 50 years;
3. Has special meaning for history, science, education, religion and/or culture; and
4. Has an advantage for strengthening the nation's character.

Preservation of Cultural Heritage

Preservation efforts that have been carried out now and then primarily have the same goals, securing cultural values that have happened in the past since they benefited from a previous historical event. Due to the infrastructure development ventures that continue thriving in Indonesia, the preservation encounters significant challenges. The development in the modern era often contributes a negative impact on the conservation of cultural heritage sites, and this set of problems arises everywhere, specifically in urban areas. The existence of development that underestimates the presence of cultural heritage is inevitable, and these practices further reduce the quality and quantity of tangible cultural heritage.

Preservation of tangible cultural heritage requires the involvement of many parties, and the most important thing is the collaboration with the community (especially those who own and use the site for principal residence as a living monument.) Preservation of living monuments is sometimes arduous due to the owner's incomprehension towards the importance of preserving the cultural heritage he occupies.

In sustaining a historic building or historic area, preservation efforts are extremely required. The preservation of cultural heritage is a progressive exercise to support the continuation of cultural heritage and its value by protecting, developing, and utilizing the sites. According to Charter (1981), several activities for preserving cultural heritage are as follows:

1. Conservation: activities in the course of restoring a historic building or historic area;
2. Preservation: conservation activity that remains static and passive;
3. Reconstruction: an attempt to restore the state of the tangible regions that have been destroyed to its original condition;

4. Restoration: efforts to return a building or area to the best known original condition by removing, adding, or making existing elements without the use of new materials;
 5. Renovation: an effort to change some or some parts of an old building, especially the interior. During renovations, the building can be adapted to accommodate new functions or activities without causing significant changes to the structure/facade of the building;
 6. Rehabilitation: efforts to restore the condition of objects, buildings, or areas so then it can function properly;
 7. Gentrification: changes in the structure of urban communities by performing a relocation against the population for improving the quality of environmental, physical, social, and economic aspects; and
- Revitalization: efforts to revive areas that have been degraded due to economic, social, and anthropogenic interruptions.

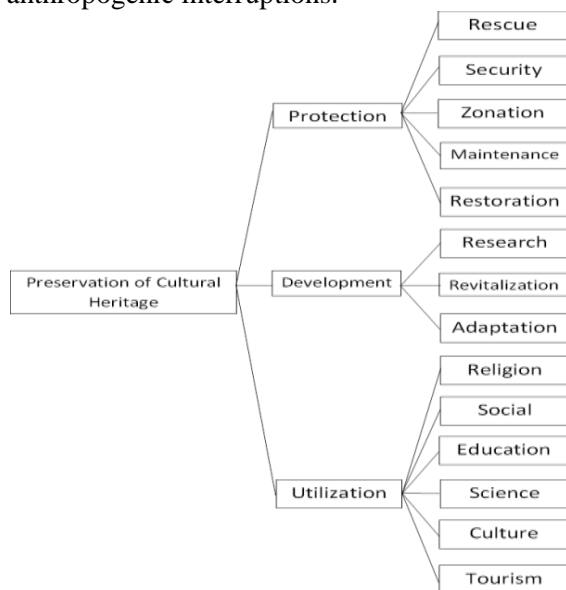


Figure 1. The Activity Approach in Preserving Cultural Heritage

Methods of Data Analysis: Criteria and Benchmarks

Several measures in assessing a building or cultural heritage area in many countries, including Indonesia, are varied. Referring to the requirements formulated and determined in Medan City, each criterion has different consequences. The assessment of historic buildings is divided into two: the heritage building and heritage areas.

The Scoring Method of Cultural Heritage Building in Medan City

In preparing the analysis of the Al-Mashun Mosque as a historic building in Medan City, a scoring mechanism is required to answer the research objectives. The criteria include:

1. Age;
2. Aesthetics;
3. Variety;
4. Popularity;
5. Historical value;
6. Impact in the area;
7. Originality;
8. Distinction;
9. Shelterization; and
10. Building conditions.

RESULTS AND DISCUSSION

Historical Background Of Al-Mashun Mosque In Medan City: The Identification Analysis Towards The Conditions Of Al-Mashun Mosque

Following Law No. 11 of 2010 concerning cultural preservation, Cultural Heritage buildings are defined as buildings/structures made by natural forces or man to meet the demands of walled/non-walled and roofed spaces. The Cultural Heritage building generally has a function in society and cultural purposes, such as a place to conduct activities for social, cultural, and educational purposes and social-cultural service buildings.

Some functions and benefits of historic buildings:

1. As a tourist attraction;
2. As an object of research from various disciplines;
3. As sources of supply of foreign exchange that can increase regional income; and
4. As an epitome of leading local culture

In Medan City, a variety of Cultural Heritage Buildings can be developed and utilized based on their functions. There are buildings and relics from Dutch colonial and the Sultanate of Deli that reach the age of 100 years and even more.

Analysis of Cultural Heritage Building

At this stage, the criteria of the Al-Mashun Mosque that had been arranged beforehand were comprehensively described. This step is an

analysis of the historical aspects through the descriptive method.

Table 1. Result of Analysis of Criteria for Historical of Masjid Al-Mashun Buildings

No	Criteria	Analysis results
1	Age	110 Years
2	Aesthetics	18th century Middle Eastern, Indian and European architectural styles
3	Plurality	Greatly preserved
4	Scarcity	Very rare
5	Historical Value	Melayu Deli Kingdom
6	Strengthening the Region	Classified as High
7	Authenticity	Still original
8	Privileges	Classified as special
9	Tengeran	As a landmark of Medan City

Source: Analysis Results

Analysis of Cultural Heritage Background

This analysis explains the age, authenticity, historical value, distinction, and the science of the Al-Mashun Mosque.

All indicators in the heritage analysis aim for evaluating historic buildings. The assessment is expected to be perfect by adopting criteria from several cities in Indonesia. Several types of indicators concerning the cultural heritage area are as follows:

1. Age: it should be at least parallel to or at the same age as other buildings that have been appointed as tangible cultural heritage;
2. Originality: constitutes the existence of cultural heritage deemed as original, both complete and incomplete;
3. Historical value: regarding the events of evolution/revolution towards the development of Medan City, heroism, the events leading to the independence of Indonesian people, public figures, politics, social, and culture that become the symbol of historical values at the national and/or regional levels in strengthening national identity;
4. Popularity: relating to the fact that the object is rarely found; and
5. Science: concerning the science and environment that are related to cultural heritage.

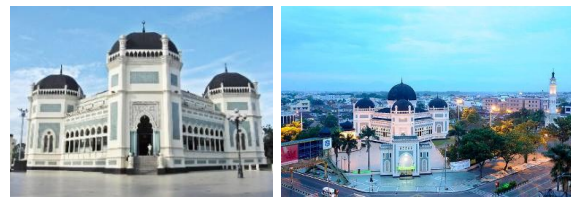


Figure 2. Al-Mashun Mosque in Medan City

Tabel 2. Result of Environmental Analysis of Masjid Al-Mashun Building

No	Criteria	Analysis Results
1	Age	This mosque was built in 1906 and is 110 years or more than 1 century old
2	Authenticity	Original
3	Historical Value	Region, is a mosque which was very influential during the Sultanate of Deli
4	Scarcity	Very rare, is the center of the development of Islam in the city of Medan
5	Science	Religious Science and the History of the Development of the Deli Sultanate

Source: Analysis Results

Analysis of Al-Mashun Mosque as a Historic Building in Medan City

The following analysis is examining whether the existing historic building complies with established criteria. The criteria are the foundation for evaluating each historic building. Provisions in the study are used to produce excellent and optimal investigations following the characteristics of the existing object. The criteria are as follows:

1. Age;
2. Aesthetics;
3. Variety;
4. Popularity;
5. Historical value;
6. Impact in the area;
7. Originality;
8. Distinction;
9. Shelterization; and
10. Building conditions.

Classification of Al-Mashun Mosque as a Historic Building in Medan City

From the previous scoring analysis, the total score is summed to perform the classification. Before entering the step of determining the interval/class division toward each feature, the results from each criterion will be defined. More details can be seen in the appendix.

The Al-Mashun Mosque, as a historic building in Medan City, has a score of 126. In determining the score, each indicator refers to a predetermined assumption. The results of the

total score are one part of a system to produce a classification of the Al-Mashun Mosque in Medan City.

Table 3. Results of Scoring Analysis Based on the Age

Historical building	Class	Age	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	> = 150 tahun		5	5	15
	2	> = 100 tahun < 150 tahun	Yes	3		
	3	> = 50 tahun < 100 tahun		1		

Source: Analysis Results

Table 4. Results of Scoring Analysis Based on the Aesthetics

Historical building	Class	Aesthetics	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	Ancient Buildings	Yes	5	5	25
	2	Dutch building		3		
	3	Architecture of Independence		1		

Source: Analysis Results

Table 5. Results of Scoring Analysis Based on The Variety

Historical building	Class	Variety	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	Many		5	2	6
	2	Moderate	Yes	3		
	3	Less		1		

Source: Analysis Results

Table 6. Results of Scoring Analysis Based on The Popularity

Historical building	Class	Popularity	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	Rare	Yes	5	3	15
	2	Moderate		3		
	3	Common		1		

Source: Analysis Results

Table 7. Results of Scoring Analysis Based on The Historical Value

Historical building	Class	Historical Value	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	National		5	5	15
	2	Regional	Yes	3		
	3	Individual/Family		1		

Source: Analysis Results

Table 8. Results of Scoring Analysis Based on The Impact in The Area

Historical building	Class	Impact in The Area	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
	1	Strengthening Regions	Yes	5	1	5

Historical building	Class	Impact in The Area	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	2	Neutral		3		
	3	Weakening		1		

Source: Analysis Results

Table 9. Results of Scoring Analysis Based on The Originality

Historical building	Class	Originality	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	Original	Yes	5	4	20
	2	Partially Changed		3		
	3	Totally Changed		1		

Source: Analysis Results

Table 10. Results of Scoring Analysis Based on The Distinction

Historical building	Class	Distinction	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	Special	Yes	5	2	10
	2	Neutral		3		
	3	Ordinary		1		

Source: Analysis Results

Table 11. Results of Scoring Analysis Based on The Shelterization

Historical building	Class	Shelterization	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	As a Shelter	Yes	5	2	10
	2	Not As a Shelter		3		

Source: Analysis Results

Table 12. Results of Scoring Analysis Based on The Condition

Historical building	Class	Condition	Assessment (Yes / No)	Honor (Harkat)	Weight (Bobot)	Total Score
Al-Mashun Mosque	1	Well-Maintained	Yes	5	3	15
	2	UnMaintained		3		
	3	Broken		1		

Source: Analysis Results

CONCLUSION

Based on the results from scoring and classification, the Al-Mashun Mosque in Medan City is classified into class I (one); this means that the Al-Mashun Mosque fulfills the following requirements: age \geq 150 years; the aesthetics are ancient; has many types; is exceptionally unique; has great national historical value; strengthens the area; is authentic and distinguished; functions as community protection, as a shelter, and is well-maintained building conditions.

Recommendation

Several recommendations related to development strategies that can be anticipated by the Government of Medan City in carrying out conservation measures for the Al-Mashun Mosque are as follows:

1. The Al-Mashun Mosque as a historic building in Medan City needs to get conservation measures so that the functions, benefits, and historical values contained in its construction are not degraded;

2. Al-Mashun Mosque has a unique character and strengthening the identity around the area, specifically in Medan City.

Although the Government of Medan City has now issued a Local Regulation Number 02 of 2012 concerning Preservation of Buildings and/or Cultural Heritage Area, the law does not comprise a list of buildings/cultural reserves that should receive conservation measures. Therefore, a revision towards regional regulation with comprehensive details is needed.

REFERENCES

- [1] Burger DH., *Sejarah Ekonomis Sosiologis Indonesia, Prajudi Atmosudirdjo*. Jakarta: Pradnya Paramita, 1962.
- [2] S Carey P, "Ekologi Kebudayaan Jawa & Kitab Kedung Kebo," 1986.
- [3] D Charter B., "Charter for the Conservation of Place of Cultural Significance," 1981.
- [4] Laksono PM, "Tradisi dalam struktur masyarakat Jawa: kerajaan dan pedesaan: alih-ubah model berpikir Jawa," 1985
- [5] Law of the Ministry of Tourism and Creative Economy No. 11 of 2010 amending Law No. 5 of 1992 on Cultural Heritage of the Republic of Indonesia, the Ministry of Tourism and Creative Economy, State Secretariat. Jakarta, pp. 1-39 (In the Indonesian language)
- [6] Lombard D., *Nusa Jawa Silang Budaya, vol. 3*. Jakarta: Gramedia, 1996.
- [7] Medan City Local Regulation concerning Preservation of Buildings and/or Cultural Heritage Area No. 02 of 2012, the Medan City Government, Medan, pp. 1-19 (In the Indonesian language).
- [8] Mynors, C. (1999) *Listed Buildings Conservation Areas and Monuments*, 3rd Ed (Sweet & Maxwell). [Online]. [https://doi.org/10.1002/\(SICI\)1099-0941\(199905/06\)11:3%3C105::AID-ELM146%3E3.0.CO;2-N/](https://doi.org/10.1002/(SICI)1099-0941(199905/06)11:3%3C105::AID-ELM146%3E3.0.CO;2-N/)
- [9] Susongko, *Pengantar Perancangan Kota Vol I*. Jakarta: Galia Indonesia, 1996.
- [10] UNESCO Document 12 (2003) *Convention for the Safeguarding of the Intangible Cultural Heritage*, UNESCO [Online]. <http://www.unesco.org/new/en/culture/themes/cultural-diversity/cultural-expressions/theconvention/historicalbackground/list-of-reference-documents>