

PRESERVATION OF THE ARCHITECTURE OF JAMI' GRESIK MOSQUE AS A GUARDIAN OF THE HISTORIC IMAGE OF GRESIK CITY SPIRITUAL PLACE

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ABSTRACT

The role of history is very important for the continuity of the period of a place, as well as the Jami' Gresik Mosque which has been established in the 1600s, of course, the mosque building has a high historical value, along with the changing times of the Jami' Gresik Mosque building also experienced a change from the shape of the facade, the layout or skin of the building, for this reason, this research was carried out to analyze the character of the building and identify the direction of building changes in the Jami' Gresik Mosque. This study uses descriptive analysis methods, evaluative methods and development methods, buildings that have low potential are from the third mosque building because considering the third mosque building was started in the 80s the value of cultural meaning, such as the facade and column of each aspect of the mosque is low. This variable can be classified as a variable that needs detailed handling to strengthen the image of the Gresik City area.

KEYWORDS: *Preservation, Jami' Gresik Mosque, Architecture, Perception.*

1 INTRODUCTION

Almost all cities in Indonesia have mosques as a characteristic or identity of Muslims that are easily recognized by the public (Firdaus 2020). However, few cities in Indonesia are predominantly Muslim and so Muslims have different mosque icons. As with cities with Islamic nuances, they must have different mosque icons. Like the Jami' Gresik Mosque, the mosque has a typical Javanese architectural style and is thick with Islamic nuances, Javanese traditional mosques in general use a pillar structure of wooden pillars, namely four main pillars as a support for the tiered pyramid roof. (Wibowo 2019) (Abdel-fatah 2017)

The Jami' Gresik Mosque has been established since the reign of the Gresik Regency was held by Kanjeng Poesponegoro around 1688 AD, which means that the Jami' Gresik Mosque has been established since 234 years ago, according to the Law of the Republic of Indonesia Number 11 of 2010 concerning cultural heritage. buildings or structures can be proposed as cultural heritage objects, cultural heritage buildings, or cultural heritage structures, if they meet the criteria of being more than 50 years old, cultural heritage itself is a heritage that needs to be preserved because it has important values for history, science, education, religion, and or culture through a process of determination, in its

development the city of Gresik is a city criterion that is very close to various kinds of changes because it is a coastal area that is very thick with cultural changes even its economy and the Jami' Gresik Mosque has undergone many changes and renovations on a large scale, it changes a lot of facades from Jami' Gresik Mosque. (Agustapraja 2019) (UUD Indonesia 2014) (Yulianingrum and Wulandari 2020)

From the description of the problem above, this research is important to know the direction of preserving the mosque building as a spiritual image of the Gresik city area.

2 METHODOLOGY

This study uses a qualitative analysis method with an approach using three methods. The first method is the descriptive analysis method, which is a method used to describe the object of research and analyze it clearly in this case the Jami' Gresik Mosque

Visual character, building fasad

Roof	Shape, material, color, placement, change.
Wall	Shape, material, color, placement, change.
Window	Shape, material, color, opening unit direction, placement, change.
Door	Shape, material, color, opening unit direction, placement, change.
Facade	Quantity, change. Composition: symmetry, rhythm/repetition
Column	Shape, material, color, placement, change.

building so that the visual character of the building can be known. The main target of research is the visual character of the building, the research variables used to consist of spatial, visual, and structural aspects of the building.

Table 1 Observation criteria, variables, and observations

The second method used is the evaluative method. The evaluative method is used to determine the assessment or weighting of the feasibility of the research object whose results are in the form of conclusions, directions, and appropriate conservation strategies.

Table 2. The criteria for the assessment of the mosque of Jami' Gresik (Sudikno 2011)

1. Aesthetics (E)	
Definition	Related to the aesthetic and architectural changes of the building (building style, roof, facade/building envelope, ornaments/elements, structure, and materials.
Benchmark	the suitability of the shape of the building with the function and changes in the style of the building that occurs
2. Extraordinary(LB)	

Definition	Has a characteristic that can be represented by factors of age, size, the shape of the building, and so on
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Benchmark	The role of its presence can improve the quality as well as the image and character of the building
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3. The role of history (PS)

Definition	Related to the history of both the area and the building itself
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Benchmark	Relating to historical events as a symbolic relationship between past and present events
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4. Scarcity (LK)

Definition	The shape, style, and elements of the building and the use of ornaments that are different and not found in other buildings
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Benchmark	Is a rare building and not found in other areas
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5. Character Building (KB)

Definition	have an important role in shaping the character of the building
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Benchmark	Has characteristics such as the age of the building, the size/ area of the building, the shape of the building, and so on
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6. Strengthen regional image (CK)

Definition	Has an important role in the formation of regional character
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Benchmark	The role of its presence can be per the function of the area and improve the quality and image and character of the area
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After assessing each of the criteria, it will be added up to obtain the total value possessed by each building element. This value serves as a benchmark in the classification of elements which then becomes the basis for determining the direction of preservation.

Assessment group:

Table 3 assessment group

Evaluation	Information
Value < 10	Low potential
Value 11- 15	Medium potential
Value >15	High potential

The third method used is the development method. The development method is carried out to determine the direction of building conservation efforts, in this case, the Jami' Gresik Mosque to compare the data with the criteria or standards that have been set during the preparation of the research design. The standard set is the determination of direction which is carried out by adjusting the results of the analysis of the building with the conservation theory explained by the experts as well as the forms of direction that have been applied to the same conditions as the research conditions. (Sudikno 2011)

Directions for physical preservation measures are used to determine the limits of allowable physical changes for each architectural element of the Jami' Gresik Mosque. The results of the evaluation that have been obtained through the assessment of the cultural meaning of the building become the basis for classifying conservation strategies.

Table 4 Physical preservation techniques

1. High potential	
Allowable Level of Physical Change Preservation directive	Very small Physical, preservation
2. Medium potential	
Allowable Level of Physical Change Preservation directive	small Physical, conservation, rehabilitation
3. Small potential	
Allowable Level of Physical Change Preservation directive	Medium big Physical, rehabilitation

3 RESEARCH RESULT

3.1 Research Object

Jami' Gresik Mosque from the beginning of its construction has Javanese architecture, with wooden construction of pillars that support the tap which is composed of Meru.

From the development of the Jami' Gresik Mosque, several buildings will be observed.

- A. The main building of the mosque
- B. Outside porch
- C. Outer building

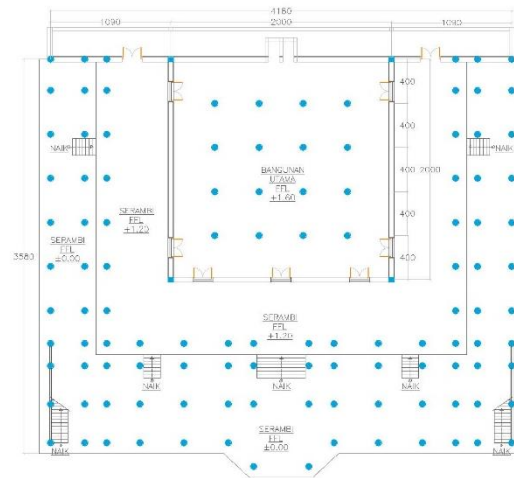


Figure 1: The building plan of the Jami' Gresik Mosque

3.2 The spatial character of the Jami' Gresik Mosque

The spatial character of the Jami' Gresik Mosque includes many aspects such as the floor plan and the orientation of the building that creates the composition of the mass. The layout of the Jami' Gresik Mosque building that is most significant is that it leads to the Qibla, and the main gate is on the east side, the separator on the south side is female worshipers and on the north side is male worshipers.

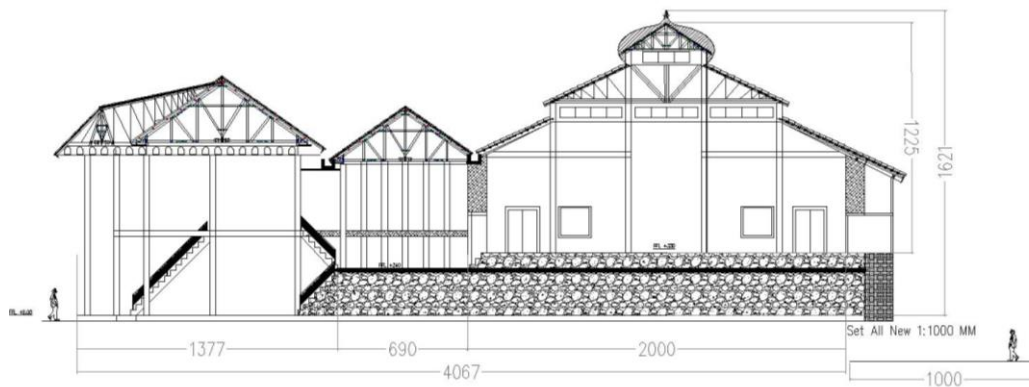


Figure 2: Jami' Gresik Mosque

3.3 Jami' Gresik Mosque Visual Character

A. Building Style

The initial style of the building of this mosque uses a Javanese building style with a three-tiered Meru roof supported by wooden pillars with a pillar structure, then in its development, the side of the porch or powertrain underwent a renovation, and expansion on the south and north sides then construction was carried out on the front side of the mosque.



Figure 3: front view of Masjid Jami' Gresik

3.4 Facade Forming Elements

a. Roof

The shape of the main roof of the Jami' Gresik mosque has not changed at all, either the tile or the battens are still intact, and the Meru tiered roof with pillar pillars as the main column is still standing, but in 1975 the restoration of the dome on the roof of this Jami' mosque was carried out. so the roof of the mosque remains intact but is wrapped in a dome made of iron plate. The second mosque building has had several renovations in the 70s, and the roof tiles have been replaced. And the roof is slightly lower than the roof of the first part. The third mosque building underwent a total renovation in the 80s and uses a brown triangular pyramid roof on the front side.

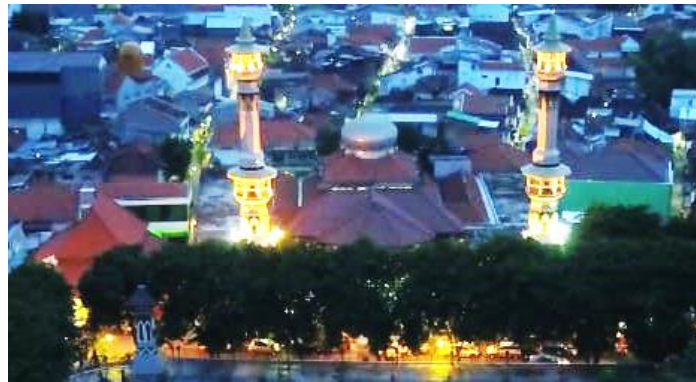


Figure 4: top view of the Jami' Gresik Masjid Mosque

b. Exterior Wall

At Jami' Gresik Mosque, the exterior walls on average use marble in the third mosque building before rising to the second building the walls use black marble, and in the second building uses brownish white marble with a diameter of 30 cm.



Figure 5: the walls of the second building

c. Door

The entrance to the mosque is on the east, south, and north sides, but the door on the south side is not opened due to the gender zone boundary of the mosque.

The door on all sides consists of two doors, the door on the east side has a diameter of 350cm x 205cm and on the south and north sides it has a diameter of 250cm x 180cm with an exit direction, with a square shape on the door leaf and there is a calligraphy ornament of glass on the top of the door, the color of the door uses a wood color so that it looks elegant. All doors in each part of the first building have just undergone a change from the winds, which were originally green iron bars, now replaced with calligraphy ornaments made of glass.



Figure 6: east side door

d. Window

In the first building, the window at the Jami' Gresik mosque is on the top, which is useful for entering direct sunlight, there are also windows on the east, south, and north sides of the door, but this window is a dead window with a diameter of 167cm x 127cm, the inside of the mosque has received sunlight which is sufficient because the upper window surrounds the geometric side of the pillar.



Figure 7: windows over the main building

e. Façade

The last renovation carried out in 2013 was the construction of a tower, this umpteenth major change made the entire facade of the Jami' Gresik mosque change, the geometric composition of the main building makes a difference from all sides of the main building, and the presence of the tower also creates a blend of Javanese and modernization styles. side by side.

In 1973 a massive facade change occurred, the third building was dredged which at that time was funded by one of the yellow political parties who proposed the construction of the Jami' Gresik Mosque, which aimed to renovate and rebuild the east side of the mosque, the construction was completed. in 1977, the third building was made up of two floors so the first connecting staircase would be interconnected with the second floor. So that the third and second buildings differ in height by about 170 cm and are connected by five steps connecting the third and second mosque buildings.



Figure 8: east side building before renovation

f. Column

The first mosque, built using a wooden construction, with the pillar of the teacher as the main structure consists of four teak pillars with a height of +11 m, and the dimensions of the main column 0.50 MX 0.50 m, the placement of these wooden columns every 4 m, it gives a broad impression, the color of the column uses yellow, previously it had a green paint color.



Figure 9: main building column

3.5 Structural Character

a. Roof

Meru tiered roof and covered with a dome of iron plate, the structure used in the first mosque uses teak wood pillars, and is painted yellow, for the yellow ceiling, the placement is still the same as the original placement, and there is no change in shape, still intact as at the beginning of manufacture

In the second building, the roof truss has not changed, but there are differences in the tiles that have been replaced, the beams connected to the roof trusses are still intact and painted yellow, there is also an Arabic inscription on the top of the wooden beams.



Figure 10: inscription on the second building block



Figure 11: second building ceiling

b. Third building

Due to the construction and dredging of land in 1973, the roof of the third mosque building was higher because it was made into two floors as a result the dome of the main mosque building was almost invisible because the third-story building the connecting stairs were made interconnected using a U-type ladder with the landing directly connected to second mosque building.



Figure 12: U . type ladder

3.6 The Purpose of Preserving Jami' Gresik Mosque

To conduct a study on the preservation of the Jami' Gresik Mosque, an analysis of potential building elements was carried out, by assessing the cultural meaning of the building, the form of assessment was by giving an assessment weight to each element. The assessment is divided into three categories, namely 3 for the high category, 2 for the medium category, and 1 for the low category. To facilitate the calculation, a recapitulation of the assessment of cultural meaning is carried out as follows:

First mosque

Table 5 recapitulation of the cultural meaning of the first mosque building

No observed variable		Value of cultural meaning					value
Character-building elements	visual	LB	PS	LK	KB	CK	
1. building roof		3	3	3	3	3	18
2. Wall		3	3	3	3	3	18
3. Door		3	3	3	3	3	18
4. Window		3	3	3	3	3	18
5. Facade		3	3	3	3	3	18
6. Column		3	3	3	3	3	18
The total number of cultural meanings							108

The second mosque

Table 6 Recapitulation of the value of the cultural meaning of the second mosque building

No observed variable		Value of cultural meaning					Total value
Character-building elements	visual	LB	PS	LK	KB	CK	
1. building roof		3	3	3	3	3	18
2. Wall		3	3	2	2	3	15
3. Door		-	-	-	-	-	-
4. Window		-	-	-	-	-	-
5. Façade		3	3	3	3	3	18
6. Column		2	3	3	3		17
The total number of cultural meanings							68

The third mosque

Table 7 Recapitulation of the value of the cultural meaning of the third mosque building

No observed variable		Value of cultural meaning					Total value
Character-building elements	visual	LB	PS	LK	KB	CK	
1. building roof		3	1	2	3	3	14
2. Wall		-	-	-		-	-
3. Door		-	-	-		-	-
4. Window		-	-	-		-	-
5. Façade		2	1	1		2	9

6.	Column	1	2	1	1	2	2	9	
		The total number of cultural meanings							32

After recapitulating the value of the cultural meaning of each part of the Jami' Gresik Mosque, the next step is to determine the number of classes the results can be seen in the following table:

First mosque

Table 8: potential visual elements of the facade of the first mosque

No	Observed variables	Total value	Class
1	building roof	18	High potential
2	Wall	18	High potential
3	Door	18	High potential
4	Window	18	High potential
5	Facade	18	High potential
6	Column	18	High potential

The second mosque

Table 9: potential visual elements of the facade of the second mosque

No	Observed variables	Total value	Class
1	Building roof	18	High potential
2	Wall	15	High potential
3	Door	-	-
4	Window	-	-
5	Facade	18	High potential
6	Column	17	High potential

The third mosque

Table 10: potential visual elements of the facade of the third mosque

No	Observed variables	Total value	Class
1	building roof	14	Medium potential
2	Wall	-	-
3	Door	-	-
4	Window	-	-
5	Facade	9	Low potential
6	Column	9	Low potential

4 CONCLUSION

Jami' Gresik Mosque whose spatial character is in the center of Gresik city and adjacent to the Gresik town square which makes this mosque a reference mosque when it comes to praying, moreover this mosque is located close to the tomb of Sunan Gresik or Sheikh Maulana Malik Ibrahim which is about 200 m from the tomb Sunan Gresik, Jami' Gresik Mosque is very comfortable and has an Islamic Javanese nuance, it can be seen from the character of the building which initially adhered to Javanese architecture but now has changed a lot due to the many renovations and improvements to the original building which until now is still the original roof of the mosque building, although now it has covered with an iron plate to maintain the authenticity of the roof building, the structural character of the building uses the pillar construction as the main pillar in the first part of the mosque, because there are still many original buildings.

The element in this study that has low potential is the average of the third mosque building because considering that the third mosque building was started in the 80s the lack of cultural meaning values, such as facades and columns, each aspect of this variable can be classified into a variable that needs detailed handling to strengthen the image of the Gresik City area.

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