

Original Article

Characteristics of Achmad Noe'man's Mosque Period 1964-2010

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Abstract - The Mosque is the center of Muslim life and Islamic culture. More than people usually think of as a place of prostration, the Mosque is a source of activity. Each mosque building has its characteristics and character, according to the ideas and ideas of the designer. This research reviews the characteristics of the Achmad Noe'man mosque from 1964-2010. The objectives to be achieved are (1). Classification of types of mosques according to Achmad Norman (2). Identify and explore similarities in characteristics/consistency and diversity, and (3) Explain the factors related to changes in these characteristics. This research uses descriptive and exploratory methods to reveal the character of the Mosque. The qualitative analysis method applied is through geographic information system analysis. The data used is spatial data, which is a qualitative classification. The variables used to determine changes in city morphology are land use, road patterns, buildings and open spaces. The results of the research show that the mosque building is starting to experience changes with the shape of the dome roof, the main room or prayer room being free of columns/poles, the use of basic geometric shapes such as cubes, blocks, the use of stained glass elements and openwork rosters as decorative ornaments on the walls and openings of the building walls. The building is dominated by a square shape to maximize space efficiency, formed from a composition of massive planes and transparent walls.

Keywords - Characteristics, Mosque, Ahmad Noe'man, Islamic civilization, Architectural design.

1. Introduction

Theory in architecture is used to determine what is actually wanted to be achieved in architecture and how to design well. Architectural design is more of a formulating activity than a describing activity. Architecture does not separate parts but rather digests and combines various materials in new ways and conditions so that the final result and the work of mosque architecture cannot be predicted. The theory in mosque architecture is a hypothesis, hope, and guess about what will happen if all the elements that form the building are united in a certain way, place, and time. Studying the characteristics of the work of Architects who have distinctive characteristics in each work and design is one effort to increase insight and understanding of Architecture.

The characteristics of buildings in the context of architecture are closely related to tracing through the elements that form a system in a building or architectural object. These elements are small organisms of the architectural system that are interrelated to form a composition and are used to identify through theory. The composition is formed by merging, reducing, stylizing forms, and so on. The development of art and architectural

elements has experienced many changes in morphology or frontal form. This condition is related to the creativity of human art and the development of technology.

According to his duties, an architect is an educated person who is expected to be able to produce works that, in addition to fulfilling their functions, must also be aesthetic and have a spiritual and physical impact on the progress of human life. To get here, it is necessary to pay attention to other aspects, such as pathological aspects, which are requirements in this case, for example, a mosque in its environment, sociological aspects, to determine its congregation in terms of the economy so that it is in accordance with the congregation's ability to finance it and in terms of material resources and technology to determine the existing materials and technology used to explore the appreciation of environmental aesthetics, (Sadali, 1981).

As an architectural object, the Mosque is part of Islamic Civilization. In architecture, the Mosque is a Muslim monument with a long history, starting from forming a group of Muslim people in the 7th century AD and continuing to this day (Sumalyo, 2006). Talking about mosques as one aspect of Indonesian architecture means



touching on various factors closely related to their emergence and development from time to time. One of the most important factors is character because, without the role of an architect, the building cannot stand alone (Rochym Abdul, 1983). One of the important figures in mosque architecture in Indonesia is Achmad Noeman. The architect from Garut plays a very important role in the architecture of mosques in Indonesia. His role in building the Mosque even earned him an award from everyone, with the nickname Architect of a Thousand Mosques.

With the application of modern architectural ideology but without eliminating Islamic law, Achmad Noe'man succeeded in building a contemporary mosque. This simplicity was deliberately created to support Islamic activities in accordance with his thinking that silence manifested with silent ornaments will present the Almighty Substance (Utami, 2014).

According to Achmad Noe'man, the spirit of Islamic buildings does not lie in the material, technical, or theoretical aspects but rather in what and to what extent a design and its implementation can reflect piety, submission, and devotion to Allah and the laws of nature (Destiarmand, 2009).

Each design of the Achmad Noe'man Mosque has its own character, clearly different from the architectural works of other mosques in Indonesia. The focus of this study is to provide an overview of the characteristics of the Achmad Noe'man Mosque in the period 1964-2010 as an architect who has a major role in giving color to the scope of architecture and its environment, where the involvement of a Mosque building designer, especially Architect Achmad Noe'man can influence the style and direction of architectural development that is always developing.

This research is research that has benefits and aims to be achieved as expected so as not to cause multiple interpretations and excessive false assumptions, so the researcher consciously states that the objectives of this research are as follows:

1. Want to show the classification and types of mosques according to Achmad Noeman.
2. Will identify and reveal similarities in characteristics/consistencies and diversity.
3. Explain the factors related to changes in these characteristics as a whole.

2. Theorizing

2.1. Design Concept Theory (Islamic Architecture)

Islamic architecture is a form of unity or fusion between humans and the maintenance of a people to their God. This lies in the harmony woven into the relationship between the environment, humans, and the Creator. Islamic architecture depicts complex geometric relationships,

ornaments, and hierarchies of form. In Islamic architecture, the essence and values of the Islamic religion can be applied using modern technology as a medium or tool to express this essence.

For a Muslim, the concept of *din*, or religion, includes three elements: faith and worship, which can then be translated as belief. In Western terms, it is equated with dogma, ritual, and ethics in Islam, as in a coherent religious system. These components exist in an organic and complementary mental relationship that is fundamental to faith, or dogma, which is belief in God in His unity and oneness, in His self-revelation to a series of prophets culminating in the revelation of the Qur'an to Muhammad and in the finality of the final prophethood. After the Oneness of God, this last, known as the Seal of Prophethood, is the main doctrine of Islam (Thames & Hudson, 1995).

Islam is a religion of unity at all ontological, social, and political levels. Social and political terms describe unity, an *umma* that cannot be translated with a single word. Socially, it refers to the Muslim community, while politically, *umma Muhammadiyya* refers to the nation of Muhammad, a revolutionary concept for the first time in history, the criterion of faith, or the act of conscious selection, replaces the genetic accident of birth as the criterion of nationality.

Islamic cosmogony controls the universe centered on God, whose only source can be said to be real. Everything else is contingent, which is the universal values contained in the teachings of Islam. These values can then be translated into the language of architecture and appear in various forms depending on the context, without forgetting the nature of architecture itself and still adhering to the main purpose of the architectural process, namely as part of worship to Allah.

3. Literature Review

Islam is present in Indonesia, marking Islam's cultural expansion to several archipelago regions. In this cultural expansion, design and construction technology were introduced. Islam introduced a new type of building, namely the Mosque. According to Putrie, mosques are one of the original products of Islamic civilization that have been present since the early days of Islam, which were revealed and developed following the development of Islam in various parts of the world. Etymologically, the Mosque is an architectural object whose existence accompanies the order to establish Friday prayers for men. Therefore, the existence of a mosque is a very important physical manifestation of the core teachings of Islam. The architecture of the Mosque was designed to be loaded with symbols to show the depth of the design concept and the seriousness of the designers in visualizing Islamic values in architectural form. Many

symbols are included in the architectural forms of mosques, such as the dome, which is said to be a symbol of the sky, the number of columns that represent certain numbers in Islam, and the infinitive ornament, which symbolizes God's infinity. These symbols can be the result of the architect's reflection; they can also be knowledge taken for granted or passed down from generation to generation among designers (Accessed from: <http://ejournal.uin-malang.ac.id/index.php/lemlitarticleviewFile37263>).

To support the research, the following are the results of previous research. The first research was conducted by Adinda Septi Hendriani, namely, Mosque architecture, which shows several aspects of original or vernacular architecture. The word vernacular comes from vernaculars (Latin), meaning native. Vernacular architecture can be interpreted as original architecture built by the local community. Vernacular architecture grows and develops from the depths of local (ethnic) community traditions, accommodating the economic values and socio-cultural challenges of the community concerned. Built by trusted craftsmen based only on experience, using simple technological techniques and local materials, the building responds to the setting (the environment) in which it is located. Therefore, it is often said to be an anonymous, naive or modest work because it is based on the spontaneous creations of its people.

The results are then read as works of architecture with distinctive characteristics and characters enveloped in the community's values and culture (Oliver, 2006; Malik & Bharoto, 2010). Many studies and research show that the formation of mosque architecture is more determined by globalization factors in the spread of Islam, local geography, climate, and local culture. This can be understood because these factors appear more direct, visible and characteristic and generally apply to forming other architectural functions (Iskandar, 2004). The research above is in line with Altman's (1980) explanation. According to him, as a cultural product, architecture is influenced by environmental factors, cultural factors and technology. Environmental factors include natural environmental conditions such as geographical, geological, climate and temperature. Technological factors, including aspects of resource management and technical building skills. Cultural factors among the many definitions of culture include aspects of philosophy, environmental cognition, perception, norms, religion, social family structure and economics. Mosques are the center of Muslim worship activities, which come from all the community's capabilities. The Mosque represents the Muslim community that gave birth to and prospered it.

In its early development, Islam did not introduce many completely new architectural traditions but contained adaptations to the vernacular traditions of Hindu-Buddhist

culture. This is especially visible in Java, where existing architecture is adapted to architectural forms and building requirements that are ide centric to Islamic beliefs.

The accommodation between pre-Islamic and Islamic architectural traditions is still very clearly visible in several mosques, some of which were built from remnants of Hindu-Buddhist architecture from that time or in new buildings designed based on existing pre-Islamic architectural traditions (Wuisman JJ, 2009). In fact, according to Hoop, as quoted by Tjandrasmita the form of multi-story buildings, as shown by the existence of overlapping or tiered roofs on ancient mosques in the archipelago, can be traced further back, namely the form of the terraced pound, which reflects the megalithic culture of the prehistoric period which can be known in various places (Hoop, 1932, in Tjandrasmita, 2009: 240).

Thus, the existence of Islam in the archipelago can reflect the possibility of cultural and religious continuity from the prehistoric period, especially the culture and religion of the Megalithic period, which continued into the Islamic era. In many aspects, the characteristics of the Islamic religion can be traced to how it is in contact with cultures and religions that already exist far away.

The second research, from Wuri Handoko, discusses the design or architecture of mosques, not only talking about material products but also the conception and symbolic aspects behind them. The results of the mosque design products in Maluku explain how the community contributed to or created cultural symbols in the mosque's design. These cultural symbols are concepts about how society sees the order of life and the world. Likewise, in ancient mosques in Maluku, the specific characteristic of mosques in Maluku is the overlapping roof architecture, which generally has three layers.

The overlapping or tiered roof shape is a common characteristic of almost all mosque roof shapes in the archipelago. The distinctive characteristic of 'tiang alif' shows how the character of Maluku Islam has characteristics that may be different from other Islamic regions of the archipelago, even though it has the same philosophical meaning, namely related to the understanding of Islamic Sufism in addition to Islam's contact with pre-Islamic culture and traditions. (Wuri Handoko, 2014).

From the results of the researcher's observations or the latest information that the researcher obtained, how the researcher further studies the work of the Achmad Noe'man mosque, which currently still maintains relevant time limits and his work in the context of the development of modern Islamic architecture in Indonesia today even though there are already many mosque buildings from the works of other architects.

4. Research Method

This study uses a qualitative descriptive method, a research approach used to describe systematically, factually, and accurately the facts or characteristics of the studied object or phenomenon. Descriptive research aims to understand and explain what happens in a particular context without providing broad conclusions or generalizations.

This method emphasizes data collection through literature studies and observations to describe the complex reality of the architecture of the Mosque by Achmad Noe'man, which is the object of the researcher's research. The researcher chose the Mosque by Achmad Noe'man as the object of the research study because it is a topic that has not been widely studied or is not yet known in depth.

This research is exploratory because it is an initial step to understand new problems or phenomena, where the researcher still does not have enough information to make a definite hypothesis.

5. Finding and Discussion

5.1. Characteristics of Achmad Noe'man's Mosque

A building made explicitly for prayer is called a mosque, which means a place to prostrate, so that place is a mosque. The word mosque comes from *sajada*, which means obey, obey and submit with full respect and solemnity. Prostration in the Shari'a means kneeling with your forehead and palms on the ground. So, the essence of a mosque is a place to carry out all activities related to obedience to Allah alone, Sumalyo (2000).

Rahim (2007) explains that the Central Mosque for Islamic Worship and Culture contains thoughts or reinterpretations of Islamic issues related to mosques. The word mosque comes from Arabic, which means a place of prostration, a place of worship, a place to give confession and verbal testimony, which is attended by all members of the human body in the form of external movements as a connection to the inner movements believed in by one's faith.

The word mosque is seen from a literal perspective, and a mosque is not a place of prayer. The main word for Mosque is prostration, *fi'il madinya sajada* (he has prostrated), *Fi'il sajada* is given the prefix *ma* so that this word gives an additional form to the word *sembahyang* to become *masjid*, Mosque.

Initially, the Mosque did not have to be a special building or architectural work. The Mosque, a place of prosperity, can be interpreted as a rock or a stretch of savanna grass or desert surrounded by a porch like the "padang mosque" first established by the Prophet Muhammad. A hadith narrated by a Muslim stated to Jabir

bin Abdullah Al-Ansary, explaining that this earth for me is holy and clean and can be used as a place to pray, so wherever someone is, they can pray when the time comes, the hadith narrated by Bukhari states that when the Prophet Muhammad said: the entire universe has been made for me as a mosque (a place of prostration), (Syaom, 2008).

The definition of characteristics explains that character comes from the word character, which means mental traits, morals, or manners that distinguish one person from another. Characters have certain characteristics that are found in the object.

Characteristics cannot be separated from culture. Culture is a collection of values and norms that society forms and agrees upon so that it becomes a characteristic (Romadhona, 2013: 7).

Based on the results of observations of the Achmad Noe'man Mosque, the architectural characteristics of the Achmad Noe'man Mosque can be seen in the roof, rooms, structure, and color of the mosque building. In the early days of its construction, one of the characteristics of the Achmad Noe'man Mosque was its flat roof made of a solid concrete structure.







The architectural works of Achmad Noe'man, especially in the early period, namely around 1950-1980, produced design canons that showed idealism and basic principles for his Mosque architectural works, namely showing the principles of simplicity, the use of geometric shapes, and the use of monochromatic colors.








This simplicity is manifested in the use of minimal ornaments, the honesty of natural materials such as stone and wood, and the honesty of the structure. In the early works of mosque architecture, such as the Rawamangun Mosque (1958) and the Salman Mosque (1964), this simplicity is seen through the processing of geometric elements that form a total unity in one mass.




Salman Mosque, ITB, Bandung, is a crystallization of the exploration of idealism and the basic principles he sought. This Mosque does not take the character of a traditional mosque or a dome-roofed mosque that has been synonymous with Islam but refers to modern architecture (Utami, 2014).

The characteristic variables used for analysis in this study consist of three indicators based on the great works of Achmad Noe'man and are based on the periodization of his Mosque works, namely a mosque without a dome, a domed mosque, and a mosque with a prayer room or a main column-free space. In addition, other indicators that will be studied are the shape and material of the walls, floors, and ceilings.

Table 1. Characteristics of mosque buildings by architect Achmad Noe'man period 1960-1970s

Object Analysis	Year of Work	Character		
		Roof	Room	Structure
<p>Asy-Syifa Mosque, Faculty of Medicine, Padjadjaran University, Bandung</p>  <p>Source: Ika-fkunpad.org</p>  <p>Source: Ika-fkunpad.org</p>	1963	Not domed, flat roof	Square shape, Prayer room/space main column free	<ul style="list-style-type: none"> Reinforced concrete Concrete columns and beams function as the main structure.
		<ul style="list-style-type: none"> Lattice perforated concrete, Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, 	<ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free Floor elevation building from the front flat ground 	The shape of the ceiling follows the roof
<p>Salman Mosque ITB Bandung</p>  <p>Source: (YPM) Salman ITB</p>  <p>Source: author</p>	1964	not domed, the roof is upside down like praying hands	Square shape, Prayer room/space main column free	Reinforced concrete
		<ul style="list-style-type: none"> Lattice perforated concrete, Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle Concrete columns and beams function as the main structure of the building 	<ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free Floor elevation building from the front flat ground 	flat ceiling
<p>UPI Bandung Al-Furqan Mosque</p>  <p>Source: id.wikipedia.org</p>  <p>Source: ganaislamika.com</p>	1968	Not domed, pyramid-shaped roof	Square shape, Prayer room/space main column free	Reinforced concrete
		<ul style="list-style-type: none"> Lattice perforated concrete, Ornaments comprise vertical and horizontal geometric concrete columns and beams with ends forming a semicircle. Concrete columns and beams function as the main structure of the building. 	<ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free. Floor elevation building from the front flat ground. 	The shape of the ceiling follows the roof.



<p>An Nur Jatiluhur Mosque, Purwakarta</p>  <p>Source: Dhani Mutiari</p>  <p>Source: Dhani Mutiari</p>	1971	<p>Roof</p> <p>Not domed, pyramid-shaped roof.</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free.</p>	<p>Structure</p> <p>Profile steel</p>
		<p>Wall</p> <ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are vertical and horizontal geometric beams with ends forming a semicircle. 	<p>Floor</p> <ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free. • Floor elevation building from the front flat ground 	<p>Ceiling</p> <p>The shape of the ceiling follows the roof.</p>
<p>Pati Grand Mosque</p>  <p>Source: Qoobah</p>  <p>Source: Qoobah</p>	1979	<p>Roof</p> <p>Not domed, pyramid-shaped roof</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Reinforced concrete</p>
		<p>Wall</p> <ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, 	<p>Floor</p> <ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground 	<p>Ceiling</p> <p>The shape of the ceiling follows the roof</p>
<p>Al-Hikmah Mosque State University of Malang (UM)</p>  <p>Source: Brisik.id</p>  <p>Source: Brisik.id</p>	1976	<p>Roof</p> <p>Not domed, pyramid-shaped roof</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Reinforced concrete</p>
		<p>Wall</p> <ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, 	<p>Floor</p> <ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground 	<p>Ceiling</p> <p>flat ceiling</p>
<p>Taman Ismail Marzuki Mosque, Jakarta</p>  <p>Source: Brisik.id</p>	1977	<p>Roof</p> <p>Not domed, pyramid-shaped roof</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Reinforced concrete</p>
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 <p>Source: Brisik.id</p>		and beams with ends forming a semicircle,	<ul style="list-style-type: none"> Prayer room/space main column free Floor elevation building from the front flat ground 													
<p>Al-Ghifari Mosque, Bogor Agricultural University</p>  <p>Source: Facebook.com</p>  <p>Source: Facebook.com</p>	1979	<table border="1"> <thead> <tr> <th data-bbox="654 394 1021 426">Roof</th> <th data-bbox="1026 394 1269 426">Room</th> <th data-bbox="1269 394 1472 426">Structure</th> </tr> </thead> <tbody> <tr> <td data-bbox="654 426 1021 520"> Not domed, flat roof </td> <td data-bbox="1026 426 1269 520"> Square shape, Prayer room/space main column free </td> <td data-bbox="1269 426 1472 520"> Reinforced concrete </td> </tr> <tr> <th data-bbox="654 520 1021 552">Wall</th> <th data-bbox="1026 520 1269 552">Floor</th> <th data-bbox="1269 520 1472 552">Ceiling</th> </tr> <tr> <td data-bbox="654 552 1021 875"> <ul style="list-style-type: none"> Lattice perforated concrete, Ornaments comprise vertical and horizontal geometric concrete columns and beams with ends forming a semicircle. </td> <td data-bbox="1026 552 1269 875"> <ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free. Floor elevation building from the front flat ground. </td> <td data-bbox="1269 552 1472 875"> The shape of the ceiling follows the roof. </td> </tr> </tbody> </table>	Roof	Room	Structure	Not domed, flat roof	Square shape, Prayer room/space main column free	Reinforced concrete	Wall	Floor	Ceiling	<ul style="list-style-type: none"> Lattice perforated concrete, Ornaments comprise vertical and horizontal geometric concrete columns and beams with ends forming a semicircle. 	<ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free. Floor elevation building from the front flat ground. 	The shape of the ceiling follows the roof.		
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Based on the discussion and analysis of identification studies that have been carried out on several objects by Architect Achmad Noe'man, such as Puspitek Serpong Mosque, PT Pupuk Kujang Cikampek Mosque, The Lambung Mangkurat Mosque Banjarmasin, Al Muhajirin Mosque, Karang Layung Bandung the characteristics that become the type of Mosque building Achmad Noe'man are the 1980-1990 period the shape of the roof is not domed with a square plan without a column in the middle. The material is made of reinforced concrete, and basic geometric shapes such as cubes, beams, and pyramids have been modified to create a new, structured shape that has become a neat composition on the roof of the building. The use of stained glass elements and filigree rosters as decorative

ornaments on walls and openings, as well as functioning for ventilation, ventilation and lighting of the building. The walls of the building are predominantly square to maximize space efficiency formed from a composition of massive planes, openings and transparent walls made of glass elements and filigree rosters. The dominant building floor materials use marble and granite in white-beige and gray colors; the others use wood parquet. Reinforced concrete is the main element of the building, and it functions as a structural support and building ornament. The domination of the composition of geometric solid lines on the facade of the building gives the impression of being sturdy, noble and has character.

Table 2. Characteristics of mosque buildings by architect Achmad Noe'man period 1990-2000s

Object Analysis	Year of Work	Character														
		Roof	Room	Structure												
<p>Al-Markaz al-Islami Mosque, Makassar</p>  <p>Source: arsy.co.id</p>  <p>Source: simas.kemenag.go.id</p>	1994	<table border="1"> <thead> <tr> <th data-bbox="654 1455 1021 1549">Roof</th> <th data-bbox="1026 1455 1269 1549">Room</th> <th data-bbox="1269 1455 1472 1549">Structure</th> </tr> </thead> <tbody> <tr> <td data-bbox="654 1549 1021 1644"> Not domed, pyramid-shaped roof </td> <td data-bbox="1026 1549 1269 1644"> Square shape, Prayer room/space main column free </td> <td data-bbox="1269 1549 1472 1644"> Reinforced concrete </td> </tr> <tr> <th data-bbox="654 1644 1021 1675">Wall</th> <th data-bbox="1026 1644 1269 1675">Floor</th> <th data-bbox="1269 1644 1472 1675">Ceiling</th> </tr> <tr> <td data-bbox="654 1675 1021 1898"> <ul style="list-style-type: none"> Lattice perforated concrete, Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, Concrete columns and beams function as the main structure of the building </td> <td data-bbox="1026 1675 1269 1898"> <ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free Floor elevation building from the front flat ground </td> <td data-bbox="1269 1675 1472 1898"> The shape of the ceiling follows the roof. </td> </tr> </tbody> </table>	Roof	Room	Structure	Not domed, pyramid-shaped roof	Square shape, Prayer room/space main column free	Reinforced concrete	Wall	Floor	Ceiling	<ul style="list-style-type: none"> Lattice perforated concrete, Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, Concrete columns and beams function as the main structure of the building 	<ul style="list-style-type: none"> Flat Basic shape facets four Prayer room/space main column free Floor elevation building from the front flat ground 	The shape of the ceiling follows the roof.		
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<p>Istiqlal Mosque (Muhammad Suharto) in Sarajevo Bosnia</p>  <p>Source: fiqhislam.com</p>  <p>Source: Islamic.center.or.id</p>	1995	<p>Roof</p> <p>vaulted Roof, it has a hemispherical shape and has fissures on its surface</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Reinforced concrete</p>
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<p>At-Tin Grand Mosque, Jakarta</p>  <p>Source: Cendananews.com</p>  <p>Source: Cendananews.com</p>	1997	<p>Roof</p> <p>Vaulted Roof. It has a hemispherical shape and has fissures on its surface</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Reinforced concrete</p>
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<p>Al-Hurriyyah Mosque IPB Bogor</p>  <p>Source: ipb.ac.Id</p>  <p>Source: radarbogor.id</p>	1998	<p>Roof</p> <p>Not domed, flat roof</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Pipe steel and Reinforced concrete</p>
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<p>Batam Grand Mosque</p>	1999	<p>Roof</p> <p>Not domed, pyramid-shaped roof</p>	<p>Room</p> <p>Square shape, Prayer room/space main column free</p>	<p>Structure</p> <p>Reinforced concrete</p>
		<p>Wall</p>	<p>Floor</p>	<p>Ceiling</p>

 <p>Source: gowest. Id</p>  <p>Source: republik.co.id</p>		<ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, • Concrete columns and beams function as the main structure of the building 	<ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground 	the shape of the ceiling follows the roof												
<p>Great Mosque of Al-Kasiah Karawang, West Java</p>  <p>Source: Bujanglanangblogspot.com</p>  <p>Source: Bujanglanangblogspot.com</p>	1998	<table border="1"> <thead> <tr> <th data-bbox="651 533 1027 569">Roof</th> <th data-bbox="1027 533 1271 569">Room</th> <th data-bbox="1271 533 1474 569">Structure</th> </tr> </thead> <tbody> <tr> <td data-bbox="651 569 1027 659">Not domed, pyramid-shaped roof</td> <td data-bbox="1027 569 1271 659">Square shape, Prayer room/space main column free</td> <td data-bbox="1271 569 1474 659">Profile steel</td> </tr> <tr> <th data-bbox="651 659 1027 695">Wall</th> <th data-bbox="1027 659 1271 695">Floor</th> <th data-bbox="1271 659 1474 695">ceiling</th> </tr> <tr> <td data-bbox="651 695 1027 974"> <ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, </td> <td data-bbox="1027 695 1271 974"> <ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground </td> <td data-bbox="1271 695 1474 974"> the shape of the ceiling follows the roof </td> </tr> </tbody> </table>	Roof	Room	Structure	Not domed, pyramid-shaped roof	Square shape, Prayer room/space main column free	Profile steel	Wall	Floor	ceiling	<ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, 	<ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground 	the shape of the ceiling follows the roof		
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<p>Sheikh Yusuf Mosque in Cape Town, South Africa.</p>  <p>Source: m.jpnm.com</p>  <p>Source: suara.com/Madinah</p>	2002	<table border="1"> <thead> <tr> <th data-bbox="651 974 1027 1010">Roof</th> <th data-bbox="1027 974 1271 1010">Room</th> <th data-bbox="1271 974 1474 1010">Structure</th> </tr> </thead> <tbody> <tr> <td data-bbox="651 1010 1027 1100">vaulted Roof</td> <td data-bbox="1027 1010 1271 1100">Square shape, Prayer room/space main column free</td> <td data-bbox="1271 1010 1474 1100">Reinforced concrete</td> </tr> <tr> <th data-bbox="651 1100 1027 1136">Wall</th> <th data-bbox="1027 1100 1271 1136">Floor</th> <th data-bbox="1271 1100 1474 1136">ceiling</th> </tr> <tr> <td data-bbox="651 1136 1027 1415"> <ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, • Concrete columns and beams function as the main structure </td> <td data-bbox="1027 1136 1271 1415"> <ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground </td> <td data-bbox="1271 1136 1474 1415"> the shape of the ceiling follows the roof </td> </tr> </tbody> </table>	Roof	Room	Structure	vaulted Roof	Square shape, Prayer room/space main column free	Reinforced concrete	Wall	Floor	ceiling	<ul style="list-style-type: none"> • Lattice perforated concrete, • Ornaments are composed of vertical and horizontal geometric concrete columns and beams with ends forming a semicircle, • Concrete columns and beams function as the main structure 	<ul style="list-style-type: none"> • Flat • Basic shape facets four • Prayer room/space main column free • Floor elevation building from the front flat ground 	the shape of the ceiling follows the roof		
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Based on the discussion and analysis of identification studies that have been carried out on several objects by Architect Achmad Noe'man, namely Al-Markaz al-Islami Mosque Makassar, Istiqlal Mosque in Sarajevo Bosnia, At-Tin Grand Mosque Jakarta, Al-Hurriyyah Bogor IPB Mosque, Batam Grand Mosque, Great Mosque of Al-Kasiah Karawang West Java, Great Mosque of Al-Akbar Surabaya, Sheikh Yusuf Mosque in Cape Town South Africa and Jakarta Islamic Center Mosque, the characteristics that become the type of Achmad Noe mosque building 'man is; Whereas in the 1991-2010 period the mosque building began to change with the shape of the domed roof, the main room or prayer room free of columns/poles, the use of basic geometric shapes such as cubes, beams, pyramids and spheres which were modified so as to give birth to a new structured form and become a neat composition on the roof of the building, the use of stained glass elements and filigree rosters as decorative ornaments on the walls and openings, as well as functioning for ventilation, ventilation and lighting of the building, the walls of the building are predominantly square in shape to maximize space efficiency, formed from a composition of planes massive, openings and transparent walls made of glass elements and rosters of kerrawang. The dominant floor material uses marble and granite in white-beige-gray colors. Reinforced concrete is the main element of the building, which functions as a structural support and building ornament.

6. Conclusion

Based on the discussion and analysis of identification studies that have been carried out on several objects by Architect Achmad Noe'man, the characteristics that become

the type of Achmad Noe'man mosque building are: (1) since the 1960-1970s, the shape of the roof is not domed with a square plan without a column in the middle and the material is made of reinforced concrete, (2) since 1980-1990, the shape of the roof is not domed with a square plan without a column in the middle and the material is made of reinforced concrete, (3) from 1991-2010s period, the mosque building began to change with the shape of a domed roof, a square plan without a column in the middle and materials made of reinforced concrete. Reinforced concrete is the main element of the building, which functions as a structural support and building ornament. Through Achmad Noe'man's understanding of the basics of Islamic worship buildings, it is said that the dome is a form of structure, not the identity of the Mosque, which is not yet understood by the community. In addition, the perfection of the prayer line, which has always been the main consideration, is translated into the design of a mosque without pillars inside. Achmad Noe'man denied his identity as an anti-dome mosque architect through other Mosque works such as the Jakarta Islamic Center Mosque, Istiqlal Mosque in Sarajevo, Bosnia, and At-Tin Grand Mosque Jakarta.

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