



The Role of Ornaments for the Gedhe Kauman Mosque

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ABSTRACT

This study aims to describe the role of the ornaments found in the Gedhe Kauman Mosque by having various forms with different meanings. The Gedhe Kauman Mosque building is a place of worship whose history is still attached to the local community, especially in Yogyakarta. The Gedhe Kauman Mosque was built during the Sultanate of Hamengku Buwono with an architect Ki Wiyukusumo with the aim of forming an Islamic state which at that time, the city of Yogyakarta was still in the process of Islamization and the spread of Islam was still being moved. This research is descriptive qualitative by discussing some of the history of the Gedhe Kauman Mosque building as well as some parts of the ornaments printed on the Gedhe Kauman Mosque building. The research data was obtained by means of literature study, observation, documentation and interviews with sources who know about the Gedhe Kauman Mosque building and its contents. There are several ornaments that will be discussed with each having a different meaning. The conclusion of this study is to add insight into works of art that are applied to buildings of worship with a very important meaning in them.

Keywords: Art and Ornament Mosque; Design; Islam; Moslem; Yogyakarta Indonesia

INTRODUCTION

Indonesia is one of the countries that has a lot of cultural diversity with very different characteristics and is also one of the countries with the largest Muslim majority. Through several ways of spreading it starting from the way of trading, education, and being brought by some of the previous ancestors which made Islam able to develop widely until now. There are several cities that are historical evidence of the spread of Islam. Like the big city in Indonesia, namely the city of Yogyakarta. The city of Yogyakarta is one of the cities where the spread of Islam is quite rapid and growing. Until now, this is one of the mosques that has become evidence of the spread of Islam and has become a convert center until now. Namely, the Gedhe Kauman Mosque. This mosque is one of the qibla of mosques in Yogyakarta. Gedhe Kauman Mosque is a mosque



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built during the reign of Sri Sultan Hamengkubuwono. At that time, the sultan built a mosque due to the need for facilities that accommodate his people to worship and introduce the teachings of Islam. It was from there that Sri Sultan Hamengkubuwono built the mosque with an architect, Ki Wiryukusumo.

The Gedhe Kauman Mosque was built with several considerations that make the mosque have a philosophy that is so attached to society. With several considerations such as interior elements in it. By having a Javanese-Islamic concept with a number of ornamental applications that attract immigrants and local people who visit the mosque. Because the city of Yogyakarta is famous for its various carvings, the architect applied one of the characteristics of the city, namely in the form of carved ornaments. However, in its manufacture it is not only enough to apply it. However, with some philosophy and meaning contained therein.

METHOD

The method used for writing this journal uses a study with a qualitative descriptive method and analyzes the shape rather than the ornaments found in several parts of the interior elements of the Gedhe Kauman Mosque which are found in several rooms, namely the foyer, pasucen, ukhrowi room. In this discussion there are several points that have several objects that are characteristic of the Gedhe Kauman Mosque which are so meaningful, because of Middle Eastern civilization, namely Arabic. Because the beginning of Islam developed in the region of Arab countries. There are many interesting things to study at the Gedhe Kauman Keraton Yogyakarta Mosque because it has a strong record of the history of the Yogyakarta palace with its relation to Islamic-Javanese acculturation in the archipelago. The data analysis used in this study has several points including:

1. Collecting research data by studying books or materials related to the research being conducted.
2. The field study was carried out by interviewing sources who are historical experts at the Gedhe Kauman Mosque and conducting observations and documentation to complete the data in the research.
3. The data conclusions drawn are based on the understanding of the data that has been presented and made in short and easy-to-understand statements with some of the issues studied.

RESULT AND DISCUSSION

The Gedhe Kauman Mosque in Yogyakarta is a complex place with a total area of 16,000 m² which is separated from the area around it which is bounded by a fence. other. Some of the artistic



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accents contained in the interior of this mosque are placed on several interior elements using ornaments.

1 Meaning of Mosque

The mosque as a place of worship for Muslims, in Arabic is called masjidu which means a place of prostration or a place of prayer. This is confirmed by the hadith of Rasulullah Muhammad SAW narrated by Abu Daud, no. 492. Tirmizi, no. 317, Ibn Majah, no. 745 from Abi Said AlKhudri radhiallahu anhu said, Rasulullah sallallahu alaihi wa sallam said: The surface of the earth is all a mosque except graves and places for bathrooms (WC) [4]. There are several sections contained in the mosque.

2 Ornament Explanation

In the development of Islam, art is included in a fairly rapid development that supports several aspects of an Islamic work of art increasing and developing which cannot be separated from the aspects of its creation and use. Ornamental art is very important for every mosque building or other buildings and is also used to beautify objects used by the community in general. Like some of the motifs that are widely used in several complementary carvings used in the interior parts of the mosque. Motives in general are compositions of forms or as visible representations of nature, but some are the result of mere imagination, because they are imaginative, even unrecognizable. Ornament refers to several decorations that are on the surface of objects, whether moving objects or not [5].

Ornament comes from the word ornari (Latin) which means to decorate and ornament as a result of efforts to make a basic form of handicraft arts such as furniture, clothing, and so on. Seno ornament is an important part of life. With the benefits of various means that can show a high aesthetic taste for Indonesian people in particular [6]. Ornament as a work of art is now starting to be found and applied to several areas of the interior or other buildings. Through decorations that adorn parts of the mosque, it is usually used and applied according to the culture and customs that exist in the city. The many parts that are filled with ornamental art are usually seen applied to parts of the walls, ceilings, domes and other parts. Some forms of ornaments such as straight lines, broken lines, oblique lines, parallel lines and curved lines, circles and several other forms. Ornament is an ornamental pattern made with several techniques such as drawing, carving or printing, with the aim of supporting some of the qualities and values attached to the value of an object or work as part of the structure in it. Examples of fields that are applied ornaments such as walls, pillars, or roofs on a building [7]. Ornament also has a function as a presence which is not



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merely filling in the blanks, but from these forms ornament has several functions, such as a purely aesthetic function, a symbolic function and a constructive technical function. This pure function is the function of ornament to beautify the appearance of the decorated product so that it becomes a work of art and it is clear that the product or object contains meaning in it [8].

In some forms, the ornament has several ways when applied to parts of the product or object. Some of them were carved by carving, painting, painting, decorating and other ways. In the Islamic religion in the 16th century on the north coast of Java, and other areas such as Sumatra, several ornaments appeared and became important points, such as the formation of ornaments with plant motifs and growing rapidly. This is because the influence of Islam prohibits drawing with figures or images in the form of humans or those that are similar to the original. In Islam, several forms and forms of works of art are taught with basic material for expression through God, nature, humans and life. This expression is formed through beautiful and educative forms of expression. Examples of Islamic ornaments which are very popular among the public such as calligraphy decorated with plant or floral motifs [9].

Ornament has several motifs grouped into several motifs (1) geometric motifs, (2) human motifs, (3) animal motifs, (4) natural object motifs, (5) technological object motifs, (6) growth motifs. – plants and calligraphy [6]. Because this time we are discussing the discussion of ornaments that will be applied to parts of the mosque. And in the Islamic religion there are some artistic knowledge that may not be applied such as the depiction of human motives. in buildings for places of worship, especially traditional Javanese architecture, there are several kinds of decorative ornaments on the buildings, including flora or nature with decorative ornaments with religious nuances. This decoration is a form of symbol of beauty and goodness which usually uses red, green, and yellow or gold [10].



Figure 1 Front View of the Gedhe Kauman Mosque in Yogyakarta
Source: Taken from the Internet, 2021



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3 The Symbolic Meaning of the Gedhe Kauman Mosque Ornaments

At the Gedhe Kauman Mosque in Yogyakarta (see Figure 1), there are many meanings that are applied to the ornaments that are applied to the parts of the fields contained in the fields in the mosque. The decorations or ornaments are generally carved on building pillars and on several other parts. And this mosque has a typical palace ornament which has many meanings as decorative symbols in each building. Here are some palace ornaments that are applied to some parts of the Gedhe Kauman mosque, including:

3.1. Padma Ornament

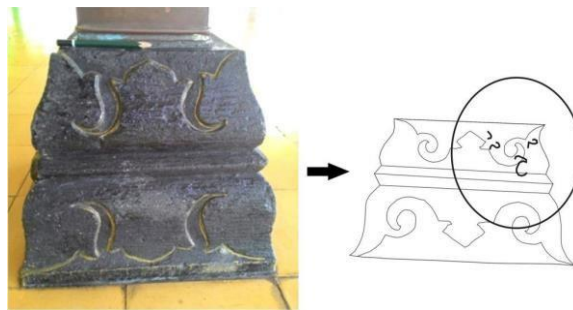


Figure 2 Umpak with Padma Motifs Source: Personal, 2022

This padma ornament is applied to the supporting pillars of a building where there are two types of pedestals, namely a cone with the ends cut off and a prism-like pedestal with the ends cut off. The coloring of this pedestal is black or black stone. Padma motif means a lotus motif similar to the lotus motif at the foot of Hindu-Buddhist temples or similar to the pedestal of a god statue in Hindu-Buddhist temples. In addition, this padma motif is a stylization of the letters Mim, Ha, Mim, Dal in Arabic which Muhammad read. In the belief in Islam, Muhammad is the name of a prophet as well as the last apostle who served as a complement to religion under the previous apostles (see Figure 2).



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3.2 Ornament Saton



Figure 3 Saton Motif Ornament

Source: Personal, 2022

This saton ornament is applied to the pillars. Most of the shape resembles a square or more precisely in the form of a box with decorative leaves in it. Saton has the meaning as the unity of all groups in the royal palace (see Figure 3).

3.3. Ornament Praba

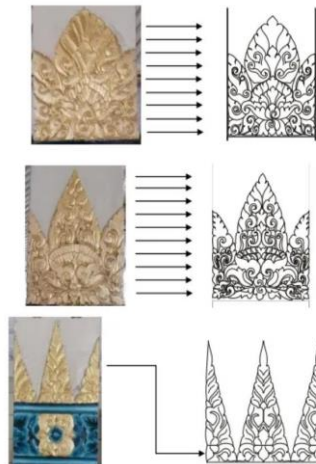


Figure 4 Form of the Praba Ornament

Source: Personal, 2022



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This Praba ornament is located on the main pillars of the porch. Praba comes from Kawi or Sanskrit which means light or light. This ornament at a glance is like the tail of a peacock that is spreading its tail so that it can be perpendicular so that it can always be seen shining [8]. The praba symbol carving on this mosque is placed at the top and bottom of the main pillar and each support and side pillar has a different form of ornament. Praba means that in living life, humans must be able to overcome various obstacles and defeat the passions and vices and anger that exist in humans to achieve happiness (see Figure 4).

3.4. Mirong or Putri Mirong ornaments

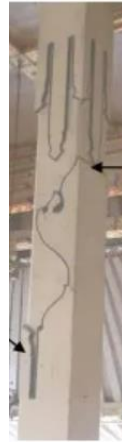


Figure 5 Shape of the Mirong Ornament
Source: Personal, 2022

The mirong ornament is right in the middle of the building pillars. This mirong ornament is made with odd sides, namely three sides. These three sides are found on the left side, the right side which is the merging of the mirong motif and the spotlight motif. The color of this ornament is green and has a gray background, the coloring system uses a warrant block technique.

The mirong ornament means shy daughter and has a special meaning intended for the sultan to be able to implement and exemplify a culture of shame based on the teachings of the Prophet Muhammad SAW. The mirong ornament symbolized a woman in the past which was symbolized as the pride of a people. The mirong ornament is an ornament found on a building pillar with a stylization of Arabic letters which reads Muhammad Rasulullah Allah [9] (see Figure 5).



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3.5. Ornament Sorotan

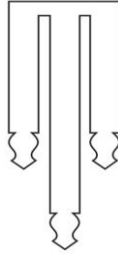


Figure 6 Shape of the Sorotan Ornament
Source: Personal, 2022

This spotlight ornament is an ornament formed based on several forms from a combination of straight lines and curved lines that form several branches. This ornament is often found in parts of the mosque on the pillars of the mosque's foyer, besides that on the beams of the mosque's ceiling or the mosque's foyer. The shape of this ornament has a three-pronged highlight shape shaped like a trident or a traditional weapon in the form of a spear owned by Indrajid, one of the characters in the wayang story [9]. This ornament is colored red which symbolizes the royal heritage which is actually the Islamic Religion which upholds the Prophet Muhammad as *uswatun repertoire* or the best role model, a religion that is taught as straight as light or spotlight (see Figure 6).

3.6. Ornament Nanasan or Ornament Omah Tawon



Figure 7 Nanasan Ornament
Source: Personal, 2022

This ornament is shaped like a pineapple which is placed upside down with the ends facing down. This pineapple means the Indonesian language, namely a beehive. One of these ornaments is in the form of a fruit which comes from the Arabic *An-Nas* which means human which symbolizes



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that the porch of the mosque is a place to carry out activities that teach some relationships between humans or is called *Hablumminannas* which is carried out properly (see Figure 7).

3.7. Ornament *Lunglungan*



Figure 8 Ornament *Lunglungan*

Source: Personal, 2022

Lunglungan ornaments are in the form of floral motifs or plants in the form of tendrils or spreading plants with strands of leaves and young shoots of stems. *Lunglungan* ornaments contain the meaning of generosity and help, that a Muslim must have a spirit of helping one another to help fellow human beings and have a good social spirit by liking to help each other and have a generous nature. The nature of this ornament is sustenance that always comes continuously and never ends, given by God to humans who are used to help each other (see Figure 8).

3.8. Ornament *Pageran*



Figure 9 Ornamen *Pageran*

Source: Personal, 2022

This ornament performance contains several meanings that in human life there are boundaries that cannot be violated, and if violated it will result in those who violate it and cause those around them to get hurt (see Figure 9).



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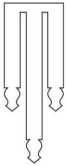

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4 Set of Javanese Ornament Elements

Several kinds of ornaments become the main attraction of the community itself, which gives the role of the universe to God. Many ornaments that become symbols are in the form of water, clouds, rays, and the sun. Various decorative ornaments related to religion shape the relationship between the servant and God through symbols that have the nuances of grandeur with the meaning of protection with a location that is adjusted to the function of the building (see Table 1).

Table 1. Decorative Ornaments and Placements

Name	Form	Location	Meaning
Type of calligraphy	Arabic font. Distilled, summarized, or Javanese words	Peksi chest frame patangaring, door tebeng, pole	Muhammad SAW prophet, Almighty God, please bless
Mustaka 	Head	On the roof of the tajug, for mosques or tombs	
Sorotan 	Some kind of spear	On the pillar	Indrajit spear
Mirong 	Embarrasment or diffilculty leaving the place	On the pillars of the building	Trust, embodiment, the belief of the Queen of the South

Ornaments in Javanese architecture, especially in the Gedhe Kauman Mosque building, have an important role as a marker in showing power, status and privacy in relation to cosmological beliefs. Cosmology implies a dichotomous meaning, male and female, sacred and profane, public



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and private, front and back [11]. The mosque building is a form of human gratitude to God by means of worship, which means obedience, submission and obedience. Sujud is the way how humans carry out kneeling activities by placing their foreheads, both palms and both knees on the ground or a place of prostration [12].

CONCLUSION

The Gedhe Kauman Mosque building with several main issues, namely regarding the variety of ornaments found on the parts of the mosque, the aesthetic form of the ornament and the symbolic value of the ornament. The main problems that will be examined are several focuses on the room of the Gedhe Kauman Keraton Yogyakarta Mosque which has many meaningful ornaments, of course, more or less has influence from Middle Eastern civilization, namely Arabiyah. The Gedhe Mosque uses an understanding of some of the symbolic meanings of carved ornaments and can also feel the thickness of Javanese-Islamic culture during the reign of Hamengku Buwono. For this reason, some of the meanings contained are very important to know, especially as an expression of information about the heritage of Islamic art in Yogyakarta, especially at the Gedhe Kauman Mosque.

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