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DESIGN OF AN ISLAMIC CENTER WITH ISLAMIC ARCHITECTURAL THEME IN KEBOMAS DISTRICT, GRESIK REGENCY, EAST JAVA

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Abstract. *The design of the Islamic Centre in Gresik Regency responds to the growing need for a multifunctional facility that supports worship, education, social interaction, and economic activities. As a city known for its strong Islamic culture and history, Gresik often referred to as a santri city requires a public space that promotes integrated religious outreach (dakwah) and education. Located on Veteran Road No. 233, a key route linking Gresik and Surabaya, the site offers strategic accessibility. The core issue addressed in this project is the absence of a comprehensive facility that unifies Islamic activities in one location. The community seeks a space that reflects their identity and meets contemporary needs while remaining rooted in Islamic values. The planning process involved a literature review, case studies, site observations, and spatial needs analysis. The design adopts Islamic architectural principles, guided by the macro concept of Rahmatan lil 'alamin (a mercy to all creation). This overarching theme shapes three micro concepts: land use that reflects hablumminaalam (relationship with nature), building forms inspired by hablumminallah (relationship with God), and spatial organization aligned with hablumminannas (relationship with fellow humans). The final design presents an integrated Islamic Centre complex with clearly defined zoning, featuring a mosque, Islamic Centre building, educational facility, and Hajj training area (manasik haji), along with supporting elements such as a zakat management office, canteen, and green open spaces. The architectural and interior design emphasizes Islamic aesthetics, efficient circulation, and comfort for users engaging in religious and community activities. Ultimately, this Islamic Centre aims to serve not only as a spiritual hub but also as an educational, social, and economic resource. Designed with contextual relevance and sustainability in mind, the building aspires to become an enduring symbol of Islamic architecture and a meaningful contribution to Gresik's cultural development.*

Keywords*: Islamic Centre Gresik, Islamic architecture, Hablumminallah, Hablumminannas, Hablumminaalam*

1. Introduction

Islamic culture is a culture that transcends ethnic groups and nations. It belongs to all Muslims around the world. Islamic culture places Islam as the most important foundation in its development. Originating from Mecca and Medina, Islam spread across the globe, including to Indonesia. Today, Islam is one of the religions with the largest number of followers in the world. (Rosyada, 2023) Although Islam is now the majority religion in Indonesia, its presence came after a long process through local cultural approaches and tolerance towards diversity. Maritime trade was the main factor that enabled Islam to spread widely in Indonesia. (OpenStax, 2023)

Islamic culture in Indonesia has existed since ancient times, spread by the well-known Wali Songo. They preached throughout Java, using different methods so that Islamic teachings could be accepted by the local communities. With Indonesia being such a diverse country, each region has its own culture. One example is Java, where the majority of the population is Muslim. (Yogyakarta, 2024)

Gresik is a regency in East Java Province. Its capital is located in Gresik District, although the Regent's Office is in Kebomas District. Gresik Regency covers an area of about 1,194 km² and also includes Bawean Island, which lies about 150 km off the coast of the Java Sea. The regency is divided into 18 districts, 330 villages, and 26 sub-districts. In 2023, Gresik had a population of 1,291,518 with a density of 1,098 people per km². (Statistik, 2023)

The aim of this planning and design project is to create an Islamic Center facility that the local government needs to help educate the people of Gresik about the importance of reading and understanding the Qur'an, as well as serving as a medium for da'wah. An Islamic Center also functions as a place where Muslims gather to deepen their knowledge of Islam. (Akasah, 2024)

Therefore, such a facility is highly needed to support the growth of Islamic teachings. Gresik is often called the "City of Santri," a title earned because of the large number of Islamic boarding

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schools in the area. It is also known as the "City of Wali," as it was home to two of the famous Wali Songo. This strong Islamic heritage makes Gresik a city deeply rooted in Islamic traditions.

Because of Gresik's reputation as a City of Santri, the most fitting theme for this project is Islamic Architecture, applied both to the landscape and the building design. This concept is expected to bring meaningful benefits not only to the local community but also to the surrounding environment.

2. Theoritical Framework

Islamic architecture Islamic architecture refers to construction based on the principles of Islamic law (sharia), not limited by location or function, but distinguished by the Islamic character embedded in its formand decoration. Contemporary studies have broadened this understanding; Turan and Şahinhighlight that muqarnas, a three-dimensional honeycomb-like ornament, remains a vital element inboth traditional and modern Islamic structures, symbolizing a fusion of structural utility andspiritual meaning. (Yasemin Turan, 2022)

The basic form of this building embodies the essence of Islamic geometry; therefore, thebuilding features a simple, basic form combined with several curved formations and bright buildingcolors, which are characteristic of Islamic Architecture. For the shape of the facade frame, curvedand rosette ornaments are created in the form of Islamic motifs, which are derived fromgeometricshapes with infinite meaning. The selection of a specific dome roof with three domes departs fromthe meaning of the three terms: hablum minallah, hablum minannas, and hablumminalalam. (M. Fatchur Rozi, 2025)

a. **Habluminallah (Relationship with Allah).** This is the vertical relationship between humans and Allah, the Creator of mankind, animals, plants, and the entire universe. It is expressed through obedience to His commands and avoidance of His prohibitions. One of the clearest forms of this obedience is prayer (salat). Prayer is considered the pillar of Islam, as reflected in the Hadith: "Prayer is the pillar of religion. Whoever establishes it has upheld the religion, and whoever abandons it has demolished the religion." (HR. Bukhari Muslim) (Sahih Al-Bukhari, 1997)

b. **Habluminannas (Relationship with fellow humans).** This principle refers to the horizontal relationship between people, as God's creations who depend on one another. These relationships are clearly regulated in Islamic teachings, as stated in the Qur'an: "Worship Allah and associate nothing with Him, and do good to parents, relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are arrogant and boastful." (Surah An-Nisa, p. 36)

c. **Habluminal'alam (Relationship with nature and the environment).** Islam teaches that human responsibility goes beyond worshiping Allah, extending to maintaining and prospering the earth. This includes preserving and managing the environment responsibly. As Allah states in the Qur'an: "It is He who produced you from the earth and settled you in it." (Surah Hud, p. 6)

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Fig. 2.1 Arabesque Design



Fig. 2.2 Kaligrafi Design

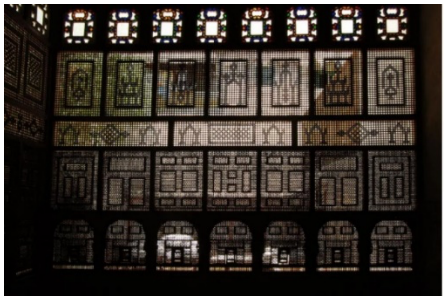

Fig. 2.3 Mashrabiya Design



Fig. 2.4 Mosque Dome Design

The choice of Islamic architectural concepts in the planning and design of the Islamic Center in Gresik Regency aims to create a government facility that serves the community while upholding Islamic values and applying the principles of responsibility towards Allah, fellow humans, and the environment.

3. Methods

The design methods combines case studies, literature reviews, and field research. Qualitative, quantitative, and mixed approaches are employed to collect data. The analysis is conducted descriptively to understand the comparative objects and to develop an appropriate design concept.

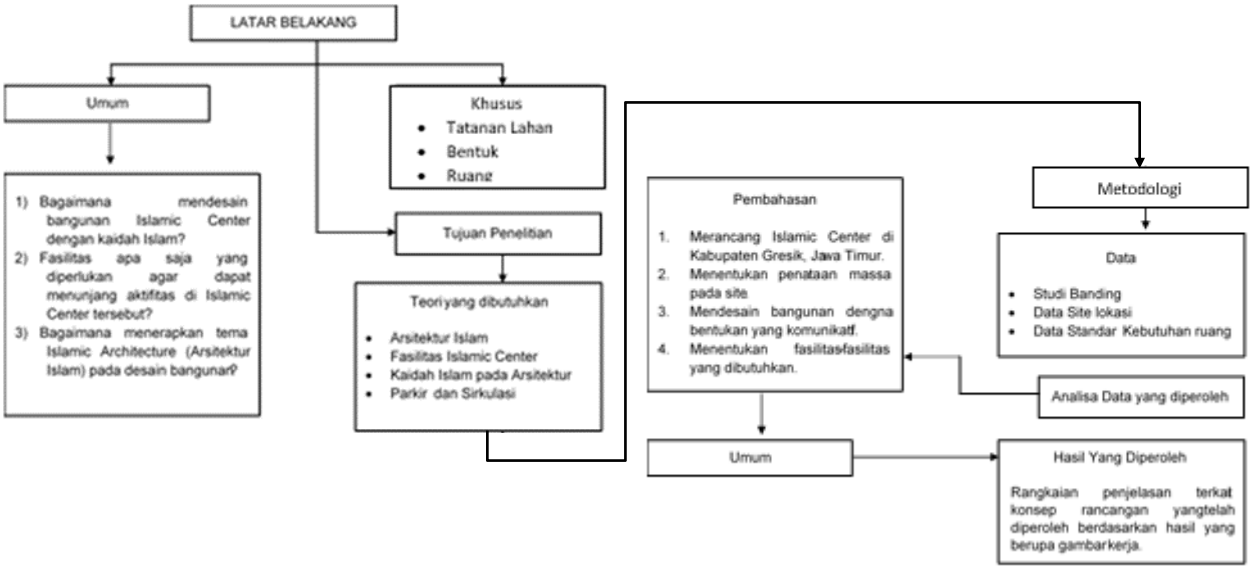

Fig. 3.1 Research Flowcart

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4. Result and Discussion

The concept is designed based on the principles of habluminallah, habluminannas, and habluminal'alam, with the macro-concept of Rahmatan lil 'Alamin. The design is directed to provide benefits for people, nature, and the environment. The micro sub-concepts include environmentally friendly land use, building forms that reflect Islamic values, and spaces that support social interaction.

4.1 Facilities

The facilities provided by the government serve to guide the community in religious knowledge, while also functioning as spaces for worship, learning, trade, and deliberation. According According to the Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of the Republic of Indonesia (2017), the Islamic Center is a religious institution that functions as a hub for nurturing and developing Islam, serving as a platform for the implementation of da'wah in the era of national development. In general, Rupmoroto (1981) describes the Islamic Center as a hub of Islamic activities, where all processes of human development and cultivation are carried out based on the core teachings of Islam, which include worship (ibadah), social relations (muamalah), piety (taqwa), and dakwah. Meanwhile, as a physical entity, the Islamic Center functions as a facility that accommodates a wide range of activities within a single area.

a. Office. An office is a place where people work together to achieve a common goal. Various activities can be carried out within an office. As stated by Sedarmayanti (2009), an office is a place where information management activities are conducted, ranging from receiving, collecting, processing, storing, to distributing information.

b. Mosque. The main function of a mosque is as a place for prostration, in accordance with the term attached to the mosque itself. The word masjid comes from Arabic, sujudan – sajada (the verb sajada, "to prostrate"), which when given the prefix ma- forms a noun that indicates a place, masjidu – masjid. In Indonesian pronunciation, this word is often spoken as mesjid (Gazalba, 1962, p.118).

c. Islamic School. According to Popi Sopiatin (2010, p.73), facilities are the means and infrastructure that must be available to support the smooth running of educational activities in schools. Means (sarana) are all equipment, materials, and furniture directly used in the educational process, including buildings, classrooms, learning media, tables, and chairs. Infrastructure (prasarana) refers to facilities that indirectly support the educational process, including the school yard, gardens, and access roads to the school.

d. Parking Area. According to Hobbs (1995), the provision of parking spaces is an inseparable part of transportation planning. This is because traffic to a destination does not end at arrival; vehicles must be parked while their drivers engage in various activities, such as personal matters, public affairs, recreation, and others.

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4.2 Block Plan

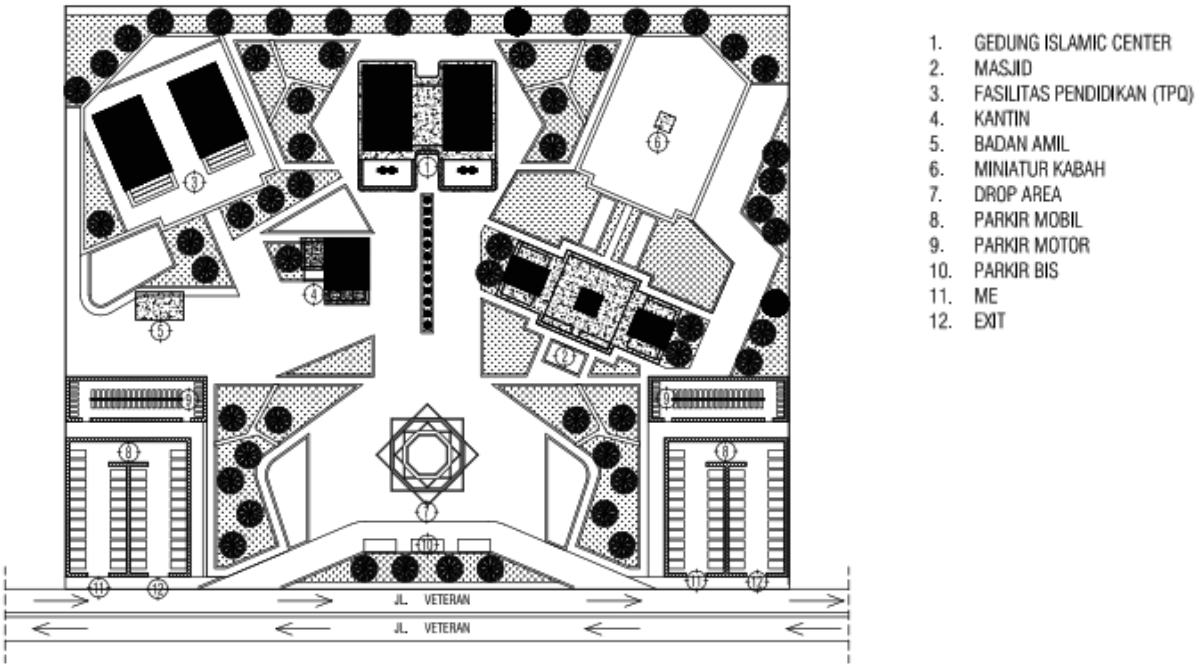

Fig. 4.1 Block Plan

The block plan of the Islamic Center is designed with a clear and well-organized zoning system, accommodating both primary and supporting functions of the facilities. On the upper left side of the site, there is the Islamic Center Building (1), serving as the core of religious activities, community development, and education. Adjacent to it is the Educational Facility (TPQ) (3), dedicated to Islamic learning for children, along with a Cafeteria (4) that provides food and refreshments for visitors. At the central area of the site, two symmetrical buildings function as the Badan Amil (5), which manages zakat, infaq, and sadaqah. On the right side stands the Mosque (2), a larger and more dominant structure that serves as the main worship facility. As an iconic and educational feature, the Miniature Ka'bah (6) is placed at the lower central part of the site, intended as a medium for learning and practicing manasik hajj. At the front area, near the main access from Jl. Veteran, a Drop Area (7) is provided to facilitate visitor arrival and departure. To support circulation and accessibility, adequate parking facilities are arranged within the site: the Car Parking Area (8) is located on the lower left, the Motorcycle Parking Area (9) on the lower right, and the Bus Parking Area (10) at the front side of the complex to accommodate larger vehicles. Additionally, a Mechanical and Electrical (ME) Room (11) is provided as a technical utility space. The site also includes a designated Exit (12) that connects directly to the main road. Overall, the block plan adopts a symmetrical and centralized layout, emphasizing accessibility, functional clarity, and comprehensive facilities. The integration of green open spaces along the perimeter further enhances the atmosphere, creating a comfortable and welcoming environment for visitors.

4.3 Transformation

The design outcome encompasses the transformation of land use, form, and space in accordance with the micro-concept.

a. The land arrangement is structured to connect humans with nature. The initial idea of the site layout is to provide circulation that directs visitors toward the center of the site, which then serves as the axis leading to each building. In addition, the layout distinguishes between functional zones and green areas within the site.

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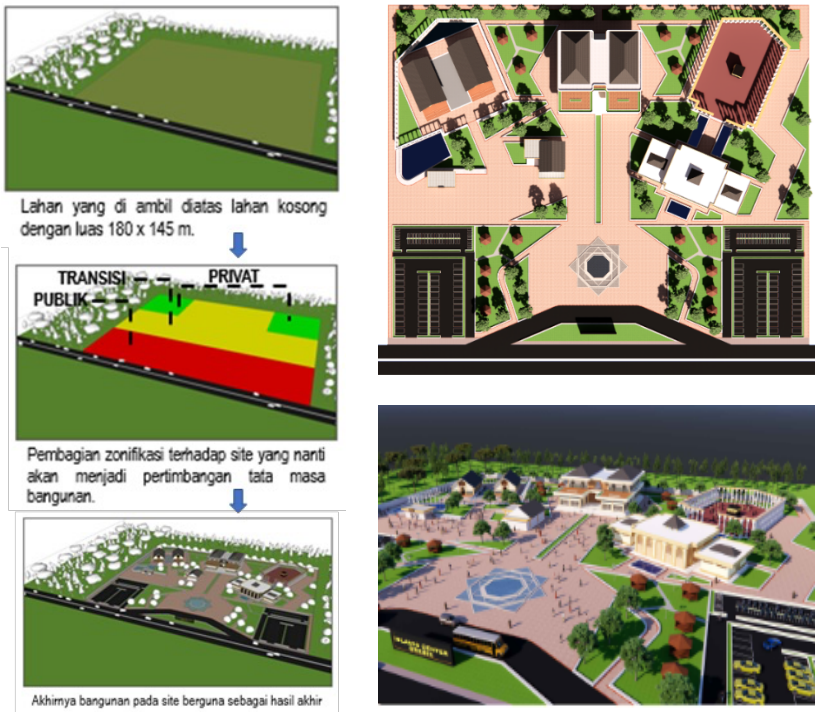

Fig. 4.2 Transformation of land structure

b. It can be concluded that an architectural design must consider the locality of culture and can take advantage of the surrounding location by making the shape of buildings and spaces that have a cultural philosophy. A folded plane structure with space truss frames was used. The young generations are expected to protect the environment so it can be a potential in tourism. (E Kristiani, 2021)

The building form is inspired by the gesture of raising hands in prayer. The initial idea for the architectural form draws from the iconic Islamic act of supplication, symbolized by open hands. This concept is expressed through a pair of twin structures that merge into a single unified building, with a curved (semi-circular) accent at the center as a distinctive feature of Islamic architecture.



Fig 4.3 Transformation of Building From

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c. The interior spaces are designed to prioritize comfort and social interaction. The initial idea was to create spacious areas that evoke a sense of calmness and comfort, achieved through the use of soft tones such as white and light colors.

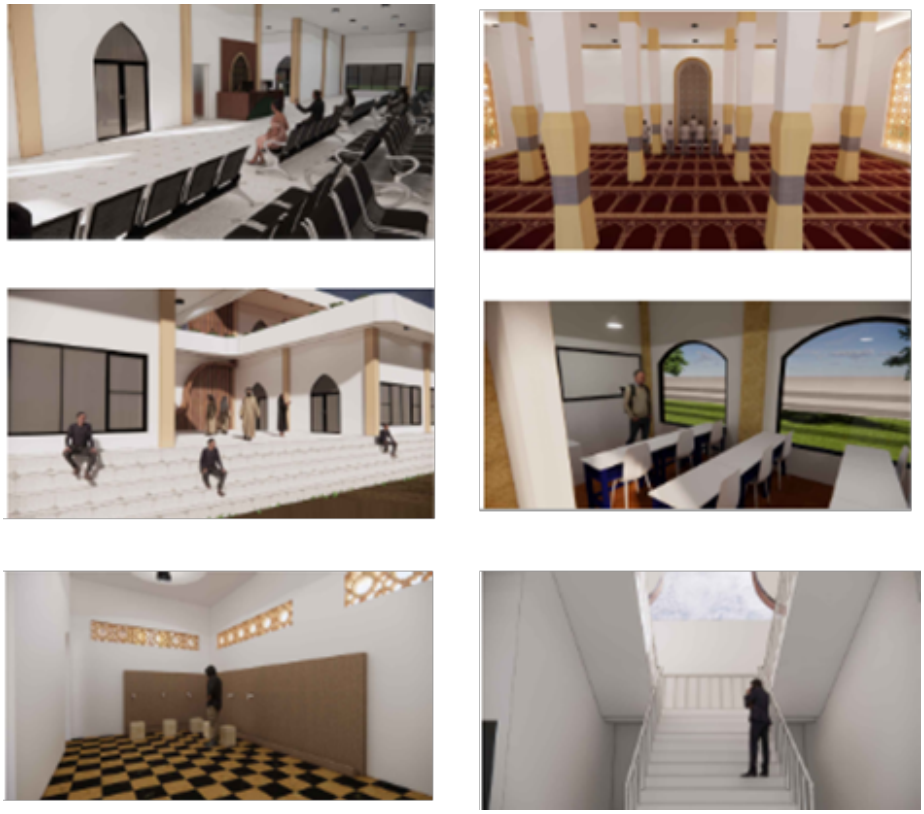

Fig 4.4 Space Transformation

d. The landscape aspect, which aims to provide Green Open Space (RTH), must meet a minimum requirement of 20% of the garden area consisting of vegetation such as grass and plants. Accordingly, the available facilities are adjusted to the needs of both Muslim and non-Muslim visitors, thereby enhancing the provision of Green Open Space within each site. open space is basically a container that can accommodate the activities of certain people from the environment both individually and in groups. The shape of this open space is highly dependent on the pattern and composition of the building mass. Limitations of common open space patterns are: The basic form of open space outside the building; Can be used by the public; Provide opportunities for various activities. (Widjajanti, 2018)

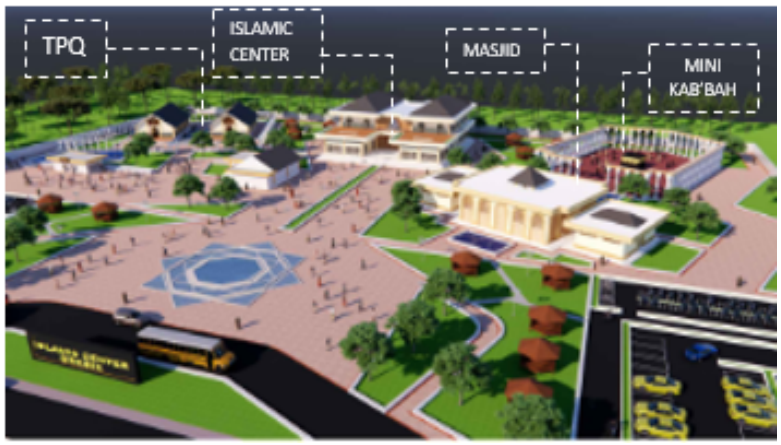

Fig 4.5 Perspective Bird Eye Lanscape

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5. Conclusion

The planning and design of the Islamic Center in Gresik Regency aim to provide an integrated facility for religious, educational, social, and economic activities. Guided by Islamic architectural principles with the macro-concept of Rahmatan lil Alamin and the micro-concepts of hablumminallah, hablumminannas, and hablumminaalam, the design emphasizes contextuality and alignment with Islamic values. The final design includes a well-organized site layout featuring a mosque, Islamic Center building, educational facilities, and a hajj training area, supported by complementary facilities such as a zakat management office, cafeteria, and green open spaces. The architecture prioritizes Islamic aesthetics, circulation efficiency, and user comfort. In conclusion, the Islamic Center is envisioned not only as a place of worship but also as an educational, social, and economic hub, as well as an iconic example of contextual and sustainable Islamic architecture that contributes to the cultural development of Islam in Gresik.

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