

ZIARAH MASJID
di
MALAYSIA
MOSQUE VISITS
in
MALAYSIA



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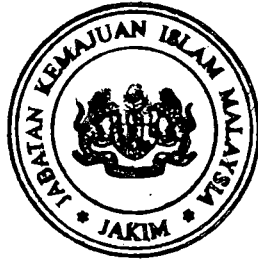
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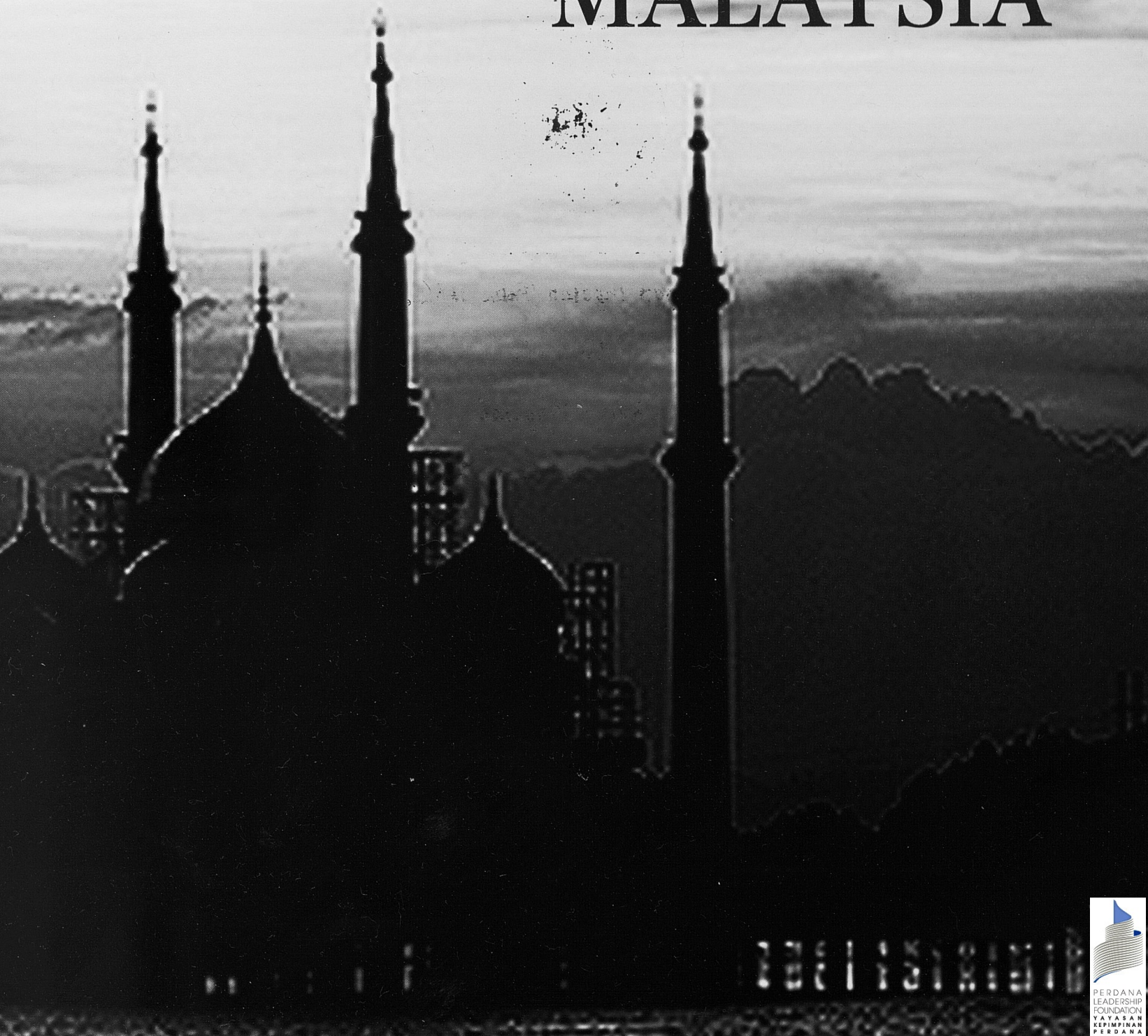
NASKAH HADIAH



Dengan Ingatan Tulus Ikhlas
Daripada
Ketua Pengarah
Jabatan Kemajuan Islam Malaysia

ZIARAH MASJID
— di —
MALAYSIA

MOSQUE VISITS
— in —
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DEPARTMENT OF ISLAMIC DEVELOPMENT MALAYSIA

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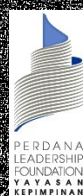
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Perutusan / Message
Menteri di Jabatan Perdana Menteri
Minister in The Prime Minister's Department

Alhamdulillah, saya bersyukur ke hadrat Allah SWT kerana dengan taufiq dan 'inayah-Nya Jabatan Kemajuan Islam Malaysia (Jakim) telah dapat menerbitkan buku Ziarah Masjid di Malaysia ini.

Pada hemat saya, penerbitan buku ini merupakan usaha penting dalam menyebarkan maklumat berkenaan masjid di negara ini, khususnya dari aspek reka bentuk, seni bina, lokasi dan aktiviti 'imarahnya'. Memandangkan jumlah masjid di negara ini melebihi 6,000 buah, sudah tentu ruangan buku yang terhad ini tidak mampu memaparkan kesemuanya. Saya percaya penulis, penyelidik dan panel penilai telah menetapkan kriteria tertentu bagi memilih masjid-masjid yang sesuai untuk diketengahkan.

Sebenarnya, banyak pihak mempunyai peranan penting dalam pembinaan sesebuah masjid. Masjid yang menjadi tempat ibadat dianggap simbol utama penghayatan Islam dalam kehidupan seharian umat Islam. Oleh itu, tenaga perancang, pembiaya, penderma, pelukis pelan, arkitek, juru runding, pengukir, buruh binaan dan lain-lain sudah tentu akan diberi ganjaran sewajarnya daripada Allah SWT dalam kehidupan mereka dan orang ramai memakmurkannya, maka bertambah luas nilai kebajikan tersebar kepada seluruh masyarakat dan negara.

Malaysia sebagai sebuah negara Islam amat memberi perhatian kepada pembinaan masjid. Dari segi penggunaan, ternyata masjid tidak hanya menjadi tempat menunaikan ibadat solat semata-mata, tetapi telah digunakan untuk pelbagai aktiviti kemasyarakatan. Amalan ini senada dengan sunnah Rasulullah SAW ketika baginda berhijrah dari Makkah ke Madinah pada

Praise be to Allah SWT Who has made it possible for the Department of Islamic Development Malaysia (Jakim) to publish this book, "Ziarah Masjid di Malaysia."

The publication of this book, in my opinion, is an important effort to provide information pertaining to mosques in this country, particularly their various architectural styles, shapes, locations and functions. Considering the total number of mosques in this country is more than 6,000 undoubtedly this book is unable to describe all of them. However, I am certain the panel of writers, researcher and evaluers had identified and given thoughtful consideration on the criteria of the mosques chosen to be featured in this book.

Many hands in fact, are needed to build a mosque. As a place of worship, a mosque plays the most important role in an Islamic community. Therefore, such noble effort by planners, financiers, draftmen, architects, consultants, engravers, building labourers, etc. will be surely awarded by Allah SWT in the here after. When a mosque is complete and is visited and utilized by a community, the community as well as the country will benefit from it.

Malaysia, as an Islamic country, gives due attention to the building of mosques. A mosque is not only a place of worship, but it also serves many other purposes for the community. This practice is

zaman permulaan Islam dahulu. Dengan perkembangan teknologi komunikasi kini, alat-alat seperti pembesar suara, televisyen litar, pemancar tayangan sudah tidak asing lagi digunakan di masjid-masjid. Ini menjadikan usaha-usaha dakwah dapat dilakukan secara lebih berkesan. Masjid mesti berperanan sebagai 'prime-mover' kepada usaha rekayasa masyarakat.

Dari aspek seni binanya pula, masjid-masjid di Malaysia tidak sepi daripada pengaruh luar, terutamanya dari negara-negara yang terkenal dengan seni bina Islam seperti negara-negara di Timur Tengah, India, dan beberapa negara Eropah. Uniknyanya masjid-masjid di Malaysia ini, pengaruh-pengaruh tersebut sebahagiannya digabungkan dengan ciri-ciri tempatan, menjadikan ia kelihatan lebih indah dan menarik. Tidak kurang juga, ada masjid yang terpengaruh dengan seni bina negara-negara yang pernah menjajah negara ini. Semua ini secara tidak langsung menjadikan Malaysia sebagai tempat menarik untuk dikunjungi oleh pelancong dari luar negara.

Akhir kata, saya berharap buku yang diterbitkan dalam dwi bahasa ini dapat memberi maklumat dan manfaat secara lebih luas kepada khalayak, bukan sahaja untuk rakyat negara ini, malah untuk masyarakat di seluruh dunia. Saya mengucapkan tahniah dan terima kasih kepada Jakim atas daya usaha mendokumenkan bahan bersejarah negara ini, mudah-mudahan ia dapat dimanfaatkan sewajarnya.

in line with the teaching of Prophet Muhammad SAW when he migrated from Mecca to Madinah during the emergence of Islam. With today's advanced technology, modern appliances such as loudspeakers, close circuit television and transmitters are commonly used in mosques. These enable the teaching of Islam to be done effectively and therefore a mosque also acts as the prime mover in the reformation of the people.

The Mosques in Malaysia display particular design characteristics which are reflective of many factors, especially influences from the Middle East, India and several European countries. These styles are incorporated with the traditional architecture and result in beautiful and unique mosques. Colonial occupation has brought about major changes in the local architectural scenes. Some mosques in Malaysia portray distinctive characteristics which are similar to the architecture of the colonists and they become tourist attractions and indirectly have made Malaysia a country worth visiting.

I would like to congratulate and express my thanks to Jakim for undertaking the effort to document these buildings which are of historical importance and hopefully it will benefit many people. It is my hope that this bi lingual book can provide readers, locally and abroad, with useful information.

SENATOR MEJAR JENERAL DATO' SERI JAMIL KHIR BIN HJ BAHAROM (B)
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Kata Alu-Aluan / Preface

Ketua Pengarah Jabatan Kemajuan Islam Malaysia

Director General Department of Islamic Development Malaysia

Assalamualaikum
warahmatullahi wabarakatuh

Segala puji-pujian bagi Allah SWT Tuhan sekalian alam. Selawat dan salam ditujukan kepada semulia-mulia nabi dan rasul, ahli keluarga, serta para sahabat baginda sekalian.

Seperti kita sama-sama maklum, Islam dikatakan mula dibawa ke negara ini oleh para pendakwah dari Arab dan India pada sekitar kurun ke-13. Kedatangan Islam itu kemudiannya turut diserapkan ke dalam cara hidup masyarakat termasuklah reka bentuk bangunan seperti pejabat, rumah, masjid dan sebagainya.

Reka bentuk dan seni bina masjid di Malaysia yang berpunca daripada pengaruh luar ini telah digarap dengan sentuhan budaya Melayu yang unik. Reka bentuk dan seni bina ini boleh dilihat di mana-mana masjid di seluruh negara. Dari sudut tujuannya pula, pembinaan masjid memberi mesej mengajak orang ramai untuk kepada Allah SWT dengan mematuhi semua suruhan dan menjauhi segala larangan-Nya.

Masjid didirikan sebagai tempat beribadat sebagaimana firman Allah SWT yang bermaksud, (*Nur hidayah petunjuk Allah itu bersinar dengan nyatanya terutama sekali*) di rumah-rumah ibadat yang diperintahkan oleh Allah supaya dimuliakan keadaannya dan disebut serta diperingat nama Allah padanya; di

Assalamualaikum
warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the Heavens and the Earth, selawat and greetings to the Most Noble Prophet and Messenger, his family members and companions.

As we know, Islam was first brought into this country by Islamic propagators from Arabia and India around the 13th century. Islam was then assimilated into the ways of life of the community. This included architectural design of buildings like offices, houses, mosques, and so on.

Mosque design and architecture in Malaysia which originated from foreign influences were combined with touches of the unique Malay Culture. These designs and architecture can be seen in mosques throughout Malaysia. The building of mosques was aimed at reminding and urging people to realise full submission of mankind to Allah SWT by adhering to all His commands and avoiding from what He forbids.

Mosques are built as places to perform acts of religious devotion as narrated in His decree which means " (The light of divine guidance shines brilliantly, especially) in houses which Allah has sanctioned to be exalted, so that His name be remembered in them; and in these houses also is extolled His limitless glory morning and evening. "
(An-Nur: 36)

Effects of mosque to the community are

situ juga dikerjakan ibadat mensuci dan memuji Allah pada waktu pagi dan petang.”
(Surah An-Nur: 36)

Kesan Pembinaan masjid terhadap masyarakat amat membanggakan apabila ia menjadi tumpuan kegiatan harian dan menjadi warisan yang begitu bernilai dalam membangunkan peradaban. Jakim mengambil inisiatif mengumpul maklumat masjid-masjid terpilih di seluruh negeri di Malaysia ini bagi mendokumenkan institusi penting ini sebagai rujukan seluruh masyarakat tempatan dan juga luar negara, justeru buku ini diterbitkan dalam dua bahasa, iaitu bahasa Melayu dan Inggeris.

Saya mengucapkan ribuan terima kasih kepada Majlis dan Jabatan Agama Islam Negeri dan semua pihak yang telah memberi kerjasama kepada Jakim dalam menyiapkan buku ini. Tanpa kerjasama dan sokongan tersebut, sudah tentu sukar bagi Jakim melaksanakan tugas ini. Semoga Allah SWT memberi ganjaran sebaik-baiknya.

extremely encouraging when they become centres of activities and they become valuable heritage in the development of civilisation. Department of Islamic Development Malaysia takes the initiative in collecting and gathering information on selected mosques in all the states in Malaysia as well as foreign countries in order to document these important institutions which can be used as sources of reference by local and foreign communities. Hence the book is published in two languages, Malay and English.

I would like to express my sincere thanks and appreciation to all Councils and State Religious Departments, and all others who have given their cooperation in the publication of this book. Without their cooperation and support it would have been difficult for Department of Islamic Development Malaysia to complete the task successfully. May Allah SWT shower His blessings and rewards to all those involved.

DATO' HAJI WAN MOHAMAD BIN DATO' SHEIKH ABD AZIZ
Ketua Pengarah Jabatan Kemajuan Islam Malaysia
Director General Department of Islamic Development Malaysia

PETA MALAYSIA

MAP OF MALAYSIA



Pendahuluan

Introduction

Kedatangan Islam dan Pembinaan Masjid di Malaysia

Kebanyakan ahli sejarah mengatakan Islam mula bertapak di Tanah Melayu pada sekitar abad ke-12 Masihi. Ada juga kalangan sejarawan berpendapat Islam telah disebarkan di kawasan ini sekitar abad ke-5 atau ke-7 Masihi. Ketika itu syiar Islam disebarkan melalui kegiatan perdagangan, perluasan kuasa dan aktiviti para pendakwah. Selain peninggalan prasasti seperti batu bersurat, duit syiling dan manuskrip bertulisan Jawi dan Arab sebagai bukti, masjid-masjid menjadi mercu tanda betapa pesatnya penyebaran dan perkembangan agama Islam ini. Kedatangan Islam di rantau ini telah membawa perubahan ketara ke atas pembentukan masyarakat dari aspek ekonomi, sosio budaya dan pendidikan sekaligus berkembangnya ketamadunan dan kegemilangan Islam dari semasa ke semasa.

Merujuk dari segi bahasanya, masjid berasal daripada perkataan Arab yang bererti sujud. Sujud memberi makna yang besar dalam konteks manusia yang mengagungkan kebesaran Allah sebagai pencipta alam. Secara umumnya pula masjid adalah bangunan yang dikenali sebagai 'rumah Allah' yang didirikan untuk orang Islam mengerjakan ibadah terutama sembahyang secara beramai-ramai atau berjemaah demi menunjukkan hubungan silaturahim dan ukhwh sesama umat Islam tanpa mengira bangsa, darjat dan status kehidupan. Selain itu masjid menjadi tempat untuk berdakwah dan menjalankan pelbagai aktiviti dan kegiatan dalam pembentukan masyarakat, sahsiah muslimin yang sejati.

Di Malaysia, pembinaan masjid sebagai pusat ibadah telah bermula pada awal kemasukan agama Islam di rantau ini. Kedatangan Islam di Kedah, Terengganu, Kelantan telah dibuktikan oleh ramai para sejarawan dengan penemuan prasasti-prasasti dalam pelbagai rupa dan bentuk. Sejarah Empayar Melaka pula telah menjadikan kegiatan keagamaan bertambah hebat dan pembinaan masjid, surau dan madrasah dibina seiring dengan kepesatan tersebut di setiap negeri yang bernaung di bawahnya.

Jika dilihat dari aspek reka bentuk, terdapat tiga pengaruh penting yang telah diterapkan bagi konsep reka bentuk sesebuah bangunan masjid di Malaysia. Konsep-konsep tersebut merangkumi tiga zaman, iaitu zaman sebelum penjajah, zaman penjajah dan zaman moden. Pada zaman sebelum penjajahan berlaku, kebanyakan reka bentuk bangunan masjid berkonsepkan seni bina tradisional Melayu Nusantara atau vernacular.

The Arrival of Islam and The Establishment of Mosques in Malaysia

According to many historians Islam arrived in the Malay Peninsular around the middle of the 12th century. At that time, Islam was spread through trade, conquests and the activities of religious scholars. Other than the Batu Bersurat and various other coins and manuscripts in Arabic, the glory and widespread acceptance of the religion can be attested to by the numerous mosques built during the era. The arrival of Islam in this region has brought a continuous and profound economic, socio-cultural educational impact on the economy, socio-culture, education, development of civilisation and Islamic glory from time to time.

The word masjid (mosque) means place of worship and is a noun of place, from the verb sajada meaning "to bow" or "to kneel" in reference to the prostrations performed during the Islamic prayers. It is the action that signifies man bowing to the greatness of Allah, the Creator and Master of the universe. In general the mosque is a building which is also known as the "House of Allah" which is built as a place of worship, especially for congregational prayers or jamaah. The mosque brings muslims together and build a sense of kinship and brotherhood regardless of race, creed and social status among them. The mosque also functions as a place of propagation of Islam and to run various other religious and social activities.

In Malaysia, building of mosques began when Islam first spread to this region. The spread of Islam to Kedah, Terengganu and Kelantan has been proven by numerous historians, by the discovery of fossils and historical artifacts of various shapes and sizes. The history of Malacca empire in turn made religious activities and the establishment of mosques an important government priority and its rule had seen the rapid construction of mosques in every state under its protection.

From an architectural point of view, there are three generic types of mosque designs in Malaysia. These three can be distinguished through historical periods such as the Pre-Colonial, the Colonial Adaptation and the Modern-Post Modern architectural design. During the Pre-Colonial period, most of the mosque design conceptualised traditional Malay Nusantara or vernacular architecture.

While the dollar panic reached a crescendo in the late 1970s, lost confidence was felt as early as August 1971, immediately after President Nixon's abandonment of the gold-backed dollar. Author Janet Tavakoli describes what it was like to be an American abroad the day the dollar's death throes became glaringly apparent:

Suddenly Americans traveling abroad found that restaurants, hotels, and merchants did not want to take the floating rate risk of their dollars. On Ferragosto [mid-August holiday], banks in Rome were closed, and Americans caught short of cash were in a bind.

The manager of the hotel asked departing guests: "Do you have gold? Because look what your American President has done." He was serious about gold; he would accept it as payment. . . .

I immediately asked to pre-pay my hotel bill in lire. . . . The manager clapped his hands in delight. He and the rest of the staff treated me as if I were royalty. I wasn't like those other Americans with their stupid dollars. For the rest of my stay, no merchant or restaurant wanted my business until I demonstrated I could pay in lire.

The subsequent efforts of Fed chairman Paul Volcker and the newly elected Ronald Reagan would save the dollar. Volcker raised interest rates to 19 percent in 1981 to snuff out inflation and make the dollar an attractive choice for foreign capital. Beginning in 1981, Reagan cut taxes and regulation, which restored business confidence and made the United States a magnet for foreign investment. By March 1985, the dollar index had rallied 50 percent from its October 1978 low, and gold prices had dropped 60 percent from their 1980 high. The U.S. inflation rate fell from 13.5 percent in 1980 to 1.9 percent in 1986. The good news was such that Hollywood released no *Rollover 2*. By the mid-1980s, the fire was out, and the age of King Dollar had begun. The dollar had not disappeared as the world's reserve currency after 1978, but it was a near run thing.

Now the world is back to the future.

A similar constellation of symptoms to those of 1978 can be seen in the world economy today. In July 2011 the Federal Reserve dollar is

Masjid-masjid zaman penjajahan ini menentang dua jenis reka bentuk kubah, iaitu kubah berbentuk bawang atau kubah berbentuk gasing. Masjid ini mempunyai menara tinggi atau menara-menara kecil, tiang-tiang berbentuk klasik dan disertakan pula gerbang berukiran yang dibina secara berulang-ulang sebagai pelengkap sesebuah bangunan masjid. Reka bentuk ini merujuk kepada gaya seni bina Islam terdahulu seperti seni bina masjid Zaman Moghul. Masjid Ubudiah yang terletak di Kuala Kangsar, Perak mempunyai reka bentuk masjid yang dimaksudkan. Antara masjid lain yang memiliki reka bentuk seperti ini ialah Masjid Sultan Abu Bakar di Johor Bharu, Masjid Jamek Muar, Johor dan Masjid Jamek Kuala Lumpur yang dibina pada zaman penjajahan British.

Selepas tahun 1957 sehingga kini, beberapa perubahan telah berlaku kepada pembinaan bangunan masjid dari aspek reka bentuk, struktur bangunan dan bahan binaan yang digunakan sehingga menghasilkan rupa bentuk bangunan yang bersifat kontemporari. Antara faktor yang menyumbang ke arah perkembangan seni bina Islam di rantau ini ialah kerana wujudnya ramai arkitek dan jurutera tempatan yang terlibat dengan projek-projek pembinaan termasuk masjid. Masjid-masjid zaman moden lebih banyak menggunakan bahan-bahan binaan seperti batu dan marmar, besi keluli serta hiasan-hiasan dalaman yang lebih moden lagi terkini.

Masjid zaman moden, terbahagi kepada dua kategori, iaitu masjid yang dibina dengan gaya moden yang menekankan teknologi pembinaan dan kejuruteraan terkini, misalnya Masjid Negara di Kuala Lumpur. Masjid yang diperbuat daripada konkrit ini mempunyai menara yang berketinggian 245 kaki dan bumbung berkonsepkan payung yang menonjolkan identiti tempatan dan praktikal. Masjid Kuala Lumpur Convention Center pula misalnya, termasuk dalam kategori berteknologi tinggi kerana penggunaan cermin telus dan kerangka besi yang menyokong sebahagian bangunan masjid dapat dilihat dengan nyata.

Kategori kedua agak berbeza kerana rupa bentuk bangunannya banyak dipengaruhi oleh reka bentuk masjid-masjid yang terdapat di sekitar negara-negara Timur Tengah seperti Turki, Iran dan Afrika. Masjid Sultan Salahuddin Abdul Aziz di Shah Alam, Selangor adalah antara masjid zaman moden yang mengambil paten reka bentuk masjid Othmaniah di Turki. Masjid Tengku Tengah Zaharah di Kuala Terengganu, Terengganu pula mirip dengan masjid yang terdapat di Afrika.

Secara umumnya kepesatan pembinaan masjid di Malaysia menjadi petunjuk kepada peningkatan nilai-nilai ketamadunan Islam yang tinggi terutama dari aspek reka bentuk dan seni hiasan yang diterapkan pada sesebuah masjid itu. Ia lebih bermakna lagi dengan adanya kesedaran dan kesedaran kepenggunaan masjid sepenuhnya demi menjunjung kasih dan kecintaan kepada Islam sebagai *ad-din* di negara ini.

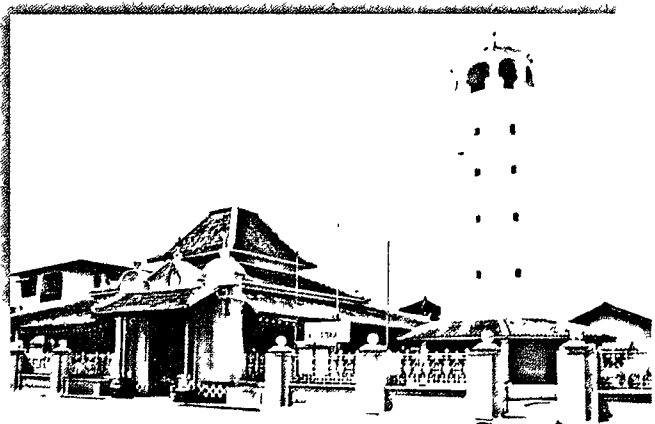
This period saw two types of dome designs the onion-shaped dome and the top-shaped dome. These mosques have tall minarets, which are sometimes accompanied by smaller minarets and classical pillars with engraved multi-foil arches. Mosques built during the ancient Mughal Empire influence this architectural concept. Of this type of design are the Ubudiyah Mosque in Kuala Kangsar, Perak, the Sultan Abu Bakar Mosque in Johor Bharu, Jamek Mosque in Muar, Johor and Kuala Lumpur.

Since Malaysia achieved its independence in 1957 and until today, the architectural design of mosques has seen several changes in terms of design, building structure and building materials. These modern and post-modern mosques have a more contemporary look. Among the factors that have brought about these new and fresh design concepts were the emergence of local architects and engineers and their involvement in the construction of these mosques. Mosques of this period utilize more steel, stone and marble in their designs coupled with the use of more modern interiors.

Modern period mosques can be divided into two categories. The first are mosques that are built using a modern style utilising the most technologically advanced and innovative engineering and construction techniques, such as the National Mosque in Kuala Lumpur. This mosque is built from concrete and has a 245-foot tall minaret and an umbrella-shaped roof, which is practical and features its local identity. The Kuala Lumpur Convention Centre mosque on the other hand can be considered high-tech because of its use of see-through glass and steel tubing in its structure allowing visitors to see its design.

The second category is a bit different in architectural design featuring influences from mosques in the Middle East such as Turkey, Iran and Africa. The Sultan Salahuddin Abdul Aziz Shah Mosque in Shah Alam, Selangor is among the most renowned modern mosques featuring an architectural design from mosques built during the ancient Ottoman Empire of Turkey, whilst the Tengku Tengah Zaharah Mosque in Kuala Terengganu, Terengganu is similar to mosques in Africa.

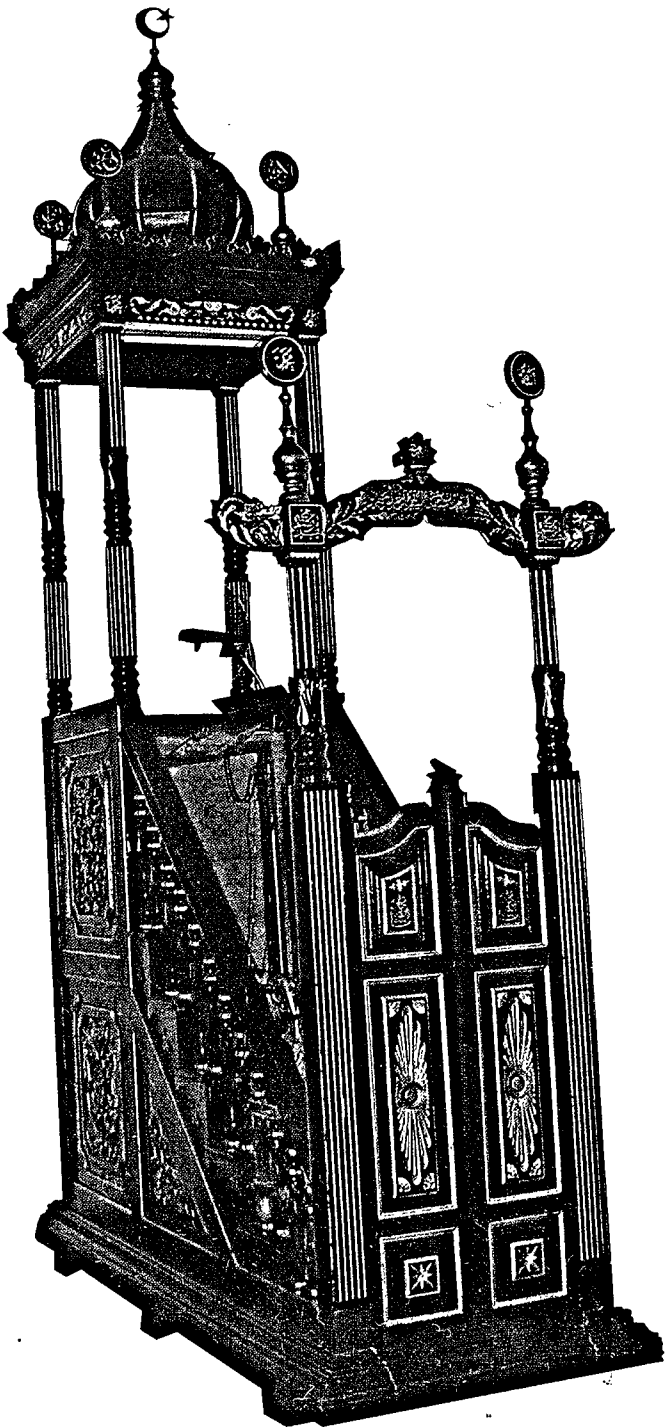
In general, the rapid establishment of mosques in Malaysia is also an indicator of the growth of the values of Islamic civilization in the country, which can also be seen from the architecture and interior decorations of the mosques. This is made more meaningful with the constant use and relevance of the mosque as a place of worship, education and social center of the Muslim community, in tandem with Islam being the official religion of the country.



*Masjid tertua di Melaka iaitu Masjid Tengkerah.
The oldest mosque in Malacca is Tengkerah Mosque.*



Perlis Indera Kayangan



Mimbar yang berukir indah antara lambang ketinggian senibina Islam.

Beautifully crafted and engraved mimbar attests the splendour of Islamic architecture.

Perlis merupakan negeri yang terletak paling utara dalam peta Semenanjung Malaysia. Di sebelah utara, negeri ini berjiran dengan Thailand, manakala di sebelah timur dan selatan pula Negeri Kedah. Keluasan negeri ini ialah kira-kira 810 km persegi sahaja dan populasi 217,480 penduduk. Ibu Negeri Perlis ialah Kangar yang terletak sejauh 10 km dari Arau, Bandar Diraja.

Islam disebarkan di negeri ini melalui penaklukan dan juga perdagangan. Menurut sejarah, Negeri Perlis pernah diletakkan di bawah pemerintahan Kesultanan Kedah. Pembangunan Islam di Perlis kini diberi perhatian serius melalui Jabatan Hal Ehwal Agama Islam Perlis.

Di Perlis terdapat 103 buah masjid yang kebanyakan reka bentuknya bersifat tradisi dan juga pengaruh seni bina Moghul.

Perlis is the northernmost state in Peninsular Malaysia. To its north lies Thailand whilst to its eastern and southern borders is the state of Kedah. This state covers an area of approximately 810 square kilometers with a population of 217,480. The state capital is Kangar, which is situated about 10 km from Arau, the Royal Town.

Islam spread to this state through conquest and trade. According to history, the state of Perlis was once a part of the Kedah Sultanate. Currently the Jabatan Hal Ehwal Agama Islam Perlis or administers religious matters in Perlis.

It is estimated that 103 mosques in the state of Perlis feature traditional and Mughal influenced architecture.

“(Nur hidayah petunjuk Allah itu bersinar dengan nyatanya terutama sekali) di rumah-rumah ibadat yang diperintahkan oleh Allah supaya dimuliakan keadaannya dan disebut serta diperingat nama Allah padanya; di situ juga dikerjakan ibadat mensuci dan memuji Allah pada waktu pagi dan petang.”
(Surah An-Nur: 36)

“(The light of divine guidance shines brilliantly, especially) in houses which Allah has sanctioned to be exalted, so that His name be remembered in them, and in these houses also is extolled His limitless glory morning and evening.”

(An-Nur: 36)

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