



EXPLORING OLD MOSQUE IN NORTH SUMATRA



Project of the Development of Cultural Media
Directorate General for Culture
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By :
Puspa Dewi

Project of the Development of Cultural Media
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**Directorate General for Culture
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Republic of Indonesia**

Writer :

**Puspa Dewi
Nugroho S. A**

Editor :

**Research Center for Humanities and Social
Sciences, Research Institute,
University of Indonesia**

Translator :

Hafiansyah Mege

Graphic Designer :

Tim TKS

Published By :

**Project of the Development of Cultural Media
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Department of National Education,
The Republic of Indonesia**

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FOREWORD

One of activities of the Project of the Development of Cultural Media, Department of National Education, the Republic of Indonesia, is to publish a series of booklets on culture, which is aimed at providing useful written information for public.

We realize that this publication is still far from perfect, therefore, we humbly welcome corrections and improvements from reader.

In this opportunity we would like to express our acknowledgment to all who have participated in preparing, editing, and finishing the manuscripts that have been instrumental to the publication of this cultural booklet.

We sincerely hope this publication will be useful and helpful to enhance the dissemination of information on culture.

Project of the Development of Cultural Media
Directorate General for Culture
Department of National Education
The Republic of Indonesia
Project Leader,



Ganda Sumantji
NIP.131999345

Table of Contents

	<u>Page</u>
FOREWORD	iii
Tabel of contents	v
I. Introduction	1
1. Background	1
2. General Description of North Sumatra	1
a. Geography	1
b. Population	2
c. Social-economy	3
II. Historical Journey	3
III. Component and Type of Mosque	6
1. Meaning and Function	6
2. Type	8
3. Component	8
a. Pulpit	8
b. Niche in Mosque-wall (<i>mihrab</i>)	9
c. Minaret	9
d. Cupola	9
e. Drum	10
4. Ornament	11
5. Space	11
a. The Main Room	11
b. Veranda	11
IV. The old Mosque in North Sumatra	12
1. The Grand Mosque Al-Ma'shun and the Palace of Maimon	12
2. The Grand mosque Al-Osmani	15

3.	Mosque As-Syakirin	16
4.	Mosque Jamik Ismailiyah	17
5.	The Grand Mosque Bandar Khalifah	18
6.	Mosque Azizi	19
	Closing	20
	Bibliography	22

I. INTRODUCTION

1. Background

The beauty of North Sumatra is not only identical with Lake Toba, Nias Island, and Bukit Barisan Mountainous, but also with other tourist destinations. Blessed by the attraction of its land and its diverse cultures, North Sumatra is one of tourist destinations after Bali and Yogyakarta. Besides that, North Sumatra has many cultural heritages, which are old mosques that are still used by larger Muslim population of Indonesia. These mosques have been restored suited with the increase of Muslim population. These mosques are **The Grand Mosque Al-Mash'un and The Palace of Maimoun, The Grand Mosque Al-Osmani, Mosque As-Syakirin, Mosque Jamik Ismailiyah, The Grand Mosque Bandar Khalifah, and Mosque Azizi.**

Some of those mosques have been hundred years old, which have historical value, even have continuous characteristic. The monument of mosque is the remains of Islamic civilization that has many types. In its development, the types of mosque have been characterized by local influence and outside effect. To know better the existence of these mosques is the main reason of this booklet. Information of the mosque in North Sumatra is needed. Although the information in this booklet can not reveal all old mosques in North Sumatra, this booklet is expected to add information to understanding better the meaning of old mosque.

2. General Description of North Sumatra

a. Geography

North Sumatra province lies at the northern part of Sumatra Island, where the capital city is Medan. Total area of this province is approximately 71.680 km. The province is in the equator and lies between 2° North Latitude and 2°

South Latitude and 98° - 100° East Longitude. The province of North Sumatra borders on Aceh in the Northwest, Strait Malacca in the Northeast, Riau and West Sumatra in the Southeast, and Indian Ocean in the Southwest. The province consists of a number of islands: Sembilan Island, Berhala, Marsola, Nias, Pini, Tanah Mosa, Tejo, Bojo, Samosir Island located in the middle of Lake Toba.

The area, where occupies 8,7 % of Indonesia, is composed of coastal area, plain area, upland plain and mountainous area. In the middle of the province lies the mountainous of Bukit Barisan. A number of mountains in North Sumatra are Sibayak and Sinabung in Karo Regency, Sibutan and Abang-abang in Simalungun Regency, Sipiso-piso in Langkat Regency, Himalaya and Lolomatua in Nias Regency, Tolong and Martimbang in North Tapanuli Regency, and Sarik Marapi in South Tapanuli Regency.

The big rivers that run through North Sumatra are Mampu reaching Tanah Karo to Tanjung Pura. Binjai reaching the Valley of Bukit Barisan to Belawan (Malacca Strait.), Deli reaching the Mountain of Sibayak to Percut, Percut reaching Bukit Barisan to Percut, and Asahan reaching Lake Toba to Tanjung Balai.

In North Sumatra Province there is lake Toba, which is 100 km long and 31 km wide with the depth of 500 M, and lake Kawor. The Topography of North Sumatra can be divided into three areas: volcano, lower mountainous, and higher mountainous.

b. Population

Based on Census in 1989 the total population of North Sumatra is 10.330.091 spreading out in seventeen regencies: Nias, South Tapanuli, Central Tapanuli, North Tapanuli, Labuhan Batu, Asahan, Simalungun, Dairi, Karo, Deli Serdang, Langkat, Sibolga, Tanjung Balai, Pematang Siantar, tebing Tinggi, Medan, and Binjai.

The population of North Sumatra is composed of many ethnic groups such as Nias dwelling in Nias Island, Batak (Toba, Angkola, Simalungun, and Mandailing) dwelling in Tapanuli Regency, Simalungun, Asahan, and Labuhan Batu ; Batak Karo and Pakpak dwelling in Dairi, Karo, Langkat and Deli Serdang Regencies. Most of the population use Batak language as a daily conversation. The distribution of population is uneven, especially in the areas of west coast and east coast. The concentration of urbanization is high in Medan and other big cities.

c. Social – economy

The major activity in this province is in the agricultural sector, especially in the plantation, which the product is the highest export commodity after oil and gas. The plantation consists of big plantation, societal plantation, fishery, and forestry. The area of big plantation is located in Deli Serdang, Langkat, Simalungun, Asahan, labuhan Batu Regencies, and South Tapanuli. The products of plantation are rubber, palm oil, tobacco, sugar, tea, and chocolate. The most prominent tobacco is tobacco Deli. The mine products of North Sumatra are oil, coal, and gold.

II. HISTORICAL JOURNEY

To understand mosque, especially old mosques in North Sumatra, it is necessary to know the history of Islam in Indonesia particularly in North Sumatra. Since knowing the history of Islam with its mosque is inseparable, studying the history of mosque means to better understanding the link between Islam and mosque.

The coming of Islam in Indonesia has been debatable among scholars. There is one indication that Islam entered to Indonesia between the seventh – eighth century (*Panitia*

Seminar Masuknya Islam ke Indonesia 1963:265) directly from Arab. The area where Islam came first was along the coast of Sumatra namely Aceh. However, there is another argument that Islam came to Indonesia in the thirteenth century based on the founding of ancient artifact of the grave of Sultan Malik As-Saleh from Samudra Pasai in 696 H (1297 M) and other graves in subsequent centuries. Another source that supports that evidence is the report of Marco Polo's sojourn in Perlak in 1292 M. The report stated that in Perlak there had been a Muslim community. Despite differing opinion about the coming of Islam to Indonesia, there is one certainty that Islam entered to Indonesia between the seventh and thirteenth century, which was introduced by Arab, Persia, and India (Gujarat, Benggala). How was Islam spreading? Experts proved that the spread of Islam in Indonesia was done by traders from Gujarat (India). Those traders married local noble women. The result of mixed marriage was that Islam was adopted by local ruler. In the process of converting, *Syahbandar* (Harbor-Master) played an important role (Schrike, 1955: 231, 239). The role of traders was very essential in spreading Islam particularly in the early years of Islamization in the areas of Malay Peninsula, trade networks between West Asia and East Asia across the Archipelago, and Spices Island of Maluku.

At the ports of Archipelago, which had been a part of trade system, Muslims traders adapted easily with local ruler, therefore, they became a trade partner and political alliance (Graf, 1989: 2-3). Aside from Muslim traders, Muslim clerics (*Ulama*) played an important role in the process of Islamization in Indonesia. Spreading Islamic Teaching could be a political weapon used by local ruler to sever from Hindu/Buddha Kingdom and to develop Islamic Kingdom (Leur, 1955: 165-167).

Islam entered to North Sumatra (previously East Sumatra) through Aceh. The evidence comes from written

sources, which was included in the History of Pasai's Kings and of Melayu. It was stated that conquered area of Haru Kingdom between Temiang (East Aceh) and Rokan (Riau) was already Islam. The center of the kingdom is located in Deli Kingdom (Sinar, 1991:4). It was stated also that king of Samudra Pasai Marah Silu changed his name to Malik As Saleh, who was converted by Syeh Ismail from Mecca, then converted Haru and panai.

Historical records tell that in the thirteenth century Marco Polo visited Samudra Pasai and met with Malikul Saleh in 1292 M. This evidence was supported by the discovery of As Saleh's grave in 1277 M. This piece of information was advocated by the record of Tome Pires, who also stated Haru Kingdom as already Islamic Kingdom. Therefore, it can be concluded that kingdom lying in East Sumatra, where has now been included into area of North Sumatra (later on becoming Deli Kingdom), was Islamized at least in the middle of thirteenth century. However, this information is not in the line with archeological fact. The old archeological evidence found in North Sumatra (Hampan Perak) is a gravestone of the name of Shoddik Bin Abdullah who died on 23 Syakban 998 H (27 June 1590 M).

Melayu history stated that Haru Kingdom in the fifteenth century was one of the biggest kingdoms in Sumatra similar to Malaka and Pasai with its port Kota Cina and Medina (Medan) respectively. Medan means field and also port, and later became fort of Haru kingdom (Sinar 1991:7). In the middle of sixteenth century Haru kingdom was a couple of time in the war against Malaka and Pasai and has been in alliance with Riau – Johor to combat Acehnese who appeared around Malacca Strait. Since the end of sixteenth century Haru became Ghuri and later in the early of seventeenth century became "Deli". In 1619 and 1642 Deli revolted against Aceh. It was followed by the placing of Sri Paduka Gocah Pahlawan, Acehnese nobleman, as emissary in Deli, who became forebears of kings of Deli or

Deli Sultanate.

Former area of Deli Sultanate has now been North Sumatra Province, previously Sultanate area lying in East Sumatra. The area of Deli kingdom consisted of river area of Labuhan Dalam in the north (bordered on Langkat Sultanate) and river area of Pematang Ozi in the south (bordered on Serdang Sultanate). The domain of Deli Kingdom was composed of Deli and its surrounding, Sunggal or Serbanyaman, Sepuluh Dua Kota or XII Kota (subsequently became Hamparan Perak), Sukapiring and Senembah where lie in the Deli's borders, and Serdang where was divided into several areas namely Percut, Denai, Bedagai, and Padang.

Since the location of Deli Sultanate has been affirmed, center of government has been altered a number of times. During Gocah Pahlawan's reign Deli Sultanate was in Deli Tua, later on during Tuanku Panglima Perunggit moved to Medan Deli, and afterward to Labuhan Deli during Panglima Pasutan's reign. Finally, in 1890 Sultan Ma'mun Al-Rasyid Alamsyah moved the center of government Deli Sultanate back to Medan (Pelly, 1966:11).

III. COMPONENT AND TYPE OF MOSQUE

1. Meaning and Function

After exploring the coming of Islam in Indonesia, now we turn to know the meaning and function of mosque. The term of *mesjid* (mosque) is derived from Arabic language *sajada* – *yasjudu* meaning to bow or to worship. The word of *mesjid* is singular and *masajid* for plural. For Indonesian the pronunciation of *masjid* is *mesjid*. It was said probably

because Indonesians use prefix *me* very often. Therefore, the word *mesjid* is not used merely for Islamic religious building.

In the early years of struggling of Prophet Muhammad, the mosque had already been known since there was Masjidil Haram in Mekkah. It was prominent because not only its monumental architect, but also it was believed that the Prophet Muhammad visited this mosque in the journey of *Isra Mi'raj*. Apparently, the first mosque was built by the Prophet Muhammad in Madinah in 662 (month of Rabiulawal the first year of Hijriah) at the time the Prophet Muhammad lived in this town. This mosque is known by the name *Masjid Madinah* or *Masjid Nabawi*.

In Indonesia the word *masjid* can be used for any religious building. A number of regions have its own term for mosque even though the pronunciation is almost similar such as *mesigit* (Central Java), *masigit* (West Java), *meuseugit* (Aceh), and *mesigi* (Celebes). The most striking differences is for mosque not for Friday Prayer. In Central Java the building is usually called *langgar*, *tajug* in West Java, *meunasah* in Aceh, *surau* in Minangkabau, and *langgora* in South Celebes.

The term of mosque, looked from its function and type, has variety of names. *Masjid jami* is commonly used for daily praying and for Friday Prayer. *Mushola* is used for daily praying not for Friday Prayer. Meanwhile, we know The Grand Mosque for *Mesjid Agung* (in Java) and *Mesjid Raya* (in Sumatra).

There is one characteristic which makes mosque unique in Indonesia that of mystical function. On the one hand, the mosque can be a place full of mystical power where people ask for material well being and partner. On the other hand, the mosque (*Mesjid Pesantren*) can also be a school where people learn the Holy Qur'an, Hadits, martial art, mystical studies, and Arabic language.

2. Type

Mosque is one of Islamic cultural creations in the field of construction technology. Furthermore, the mosque is seen as Islamic art development. Monuments of mosques in Spain, India, Suriah, Cairo, Baghdad, and a number of places in Africa demonstrate economically and artistically the glory of Islam during its height.

The art monument of mosque can not be separated from the art building of Arab, Persia, Bizantium, India, Egypt, and Gothik. The style of mosque has been influenced by local culture, therefore, there are mosques with the style of Suriah-Egypt, of Hispano, of Ottoman, and of Persian.

The type of mosque in Indonesia is different from that of mosques abroad. Usually the mosque in Indonesia is in the form of pyramid and a multi-storied building. Some mosques have cupola. In North Sumatra mosque usually has dome and been influenced by the style of Middle East and India.

3. Component

Mosque as a building is usually made of components consisted of pulpit, niche in mosque-wall, minaret, cupola, and in Indonesia there is unique component that of Drum. In addition, there is space division adapted with the mosque such as veranda and main room.

a. Pulpit

Pulpit means chair and throne made from wood that has been carved. It is a high chair through a number of stairs. In the past it was used for a government leader or a religious leader to discuss problems not just religious affairs. The story of its origin comes from Arabic tradition. The Arab stand up when they speak or sit on the horse. This way of talking was practiced by the prophet Muhammad when he delivered sermon. On Friday the Prophet usually

delivered sermon, standing up while holding the branch of Kurma tree. The particular place according to history was next to Kurma tree, which became the pillar of mosque. The prophet Muhammad stood on the level three of stairs, sometimes leaning to his bow, sometimes to his sword. The prophet Muhammad used the pulpit to teach, to announce, and to receive delegates. Nowadays, the pulpit is only be used for delivering sermon.

b. Niche in mosque-wall (*mihrab*)

Mihrab is a place for *imam* (a leader of praying) to lead the pray and also to be a guidance for direction to Mecca. On the left side there is usually a pulpit. *Mihrab* originally means a high rise building and fence.

According to some religious experts, *mihrab* is a place to fight evil and lust. In addition, this place is for human to avoid from worldly busyness. In mosque historical development, *mihrab* is the main part that should exist, despite not usually curve roofed. For smaller mosque like *mushala* or *langgar* there is always *mihrab*. Moreover, there are mosques which use three *mihrab*, one on the right side of pulpit, one in the middle as for imam to lead the praying, and one on the left side for keeping the Al Qur'an.

The form of *mihrab* refined in accordance with a governor during Mu'awiyah's reign, who directed the making of *mihrab* at the mosque in Egypt with the curve roofed. Furthermore, Fatimah Dynasty adorned *mihrab* with a silver ring. Historically, the Mosque of al-Azhar had not less than five thousands Dirham worth of decoration of *mihrab*. In Indonesia where *qiblat* to the west, *mihrab* lies at the west edge of the mosque opposite to the entrance gate. Above *mihrab* we usually find calligraphy with various types.

c. Minaret

Minaret is a high rise building commonly located outside the mosque. The addition of minaret is not only to add the beauty of the mosque itself, but also to be a place for

calling praying. The minaret had been adopted from Suriah and Persia. The type of minaret is various. Some are circle and some are rectangular and conical.

In our country the type of minaret is numerous. Some are in the form of tower, and some are in the form of conical. In North Sumatra generally the minaret is the form of conical. There is no certain historical background when the minaret was firstly established. However, it has been told that the first minaret was established at the Mosque of Sidi Ukba in Khairawan – Tunisia in 703 M. In Syria, where Bani Umaiyah ruled, types of minaret were similar to types of tower of old church. Today, the minaret is rarely used since there is loudspeaker.

d. Cupola

Cupola is one component of mosque construction found at the top level of mosque. Its form is round or half round, and its function is to cover the main building of mosque.

Cupola originally came from Byzantium and Persia. The form of cupola developed during Islamic ascension. There were so many cupolas found at the mosque, grave, and castle. This form of cupola was found also in the West such as at Pantheon and church in Rome and other buildings of city hall in cities of United States of America. There are small and big cupolas. There is mosque with one big cupola surrounded by small cupolas. Mosques in Indonesia, especially in North Sumatra, commonly use cupola, and its form is arch-shaped.

e. Drum

Drum is one type of kettledrums made of selected wood-tree with the diameter of 2 meter or more. Its form is cylinder or symmetrical chubby. Drum's surface is covered by *membran* on one side or by a piece of wood on both sides. Drum is found uniquely in mosque of Indonesia. Functionally, drum is a pair of minaret. If one beats drum to announce the time of pray, it will be followed by *azan* (calling

for pray) from minaret. Some mosques use wooden signal drum instead of drum. Drum and wooden signal drum usually is hung at the veranda of mosque.

4. Ornament.

There are various ornaments at the mosque. Door and window are usually in the form of horse-shoe. Mosque's pillar is rounded or rectangular made of wood and brick. The ornament can be a sculpture on the minaret, *mihrah*, pulpit, wall, pillar, door, and window.

Islamic sculpture entered mosque interior during Umayyah Dynasty. Sculpture's form and design since that time until now is limited in the form of geometric and flora (leaf and flower) design. It was originally Islamic genuine creation. It was followed by the art of Arabic calligraphy, which dominated the ornament of mosque interior.

5. Space

a. Main Room

Inside mosque is a room for praying. This room is called main room. In this room one can find pulpit and *mihrah*, even in the Grand Mosque one finds *maksurah*, which is a rectangular room wall fenced and invisible. This room is especially for king or high-ranking bureaucrat to pray. Inside the mosque there is one or two *maksurah*, which was firstly found during Ummaiyah Dynasty reign (661-750M) for guarding *khalifah* from sudden attack.

b. Veranda

There is space without wall or only bordered by pillar called *serambi*. At the time of Prophet Muhammad, this room was known as *suffah*, a place where the prophet teach religious doctrine. In this era, veranda can be used for praying, especially on the big days of Islam, when the main room is not enough.

IV. THE OLD MOSQUE IN NORTH SUMATRA

1. The Grand mosque of Al-Ma'shun and Maimoon Palace
- a. The Grand mosque of Al-Ma'shun

The mosque lies in the center of Medan. The Mosque of Al-Ma'shun is generally known as "The Grad Mosque of Medan". It has been told that this mosque had five cupolas. The mosque's location is reachable, no more than 200 m from Deli Sultanate Palace or Maimoon Palace. From Polonia airport in Medan is roughly 3 km, and 28 km from Belawan port. Administratively, it is located in the Aur Village, Medan Baru District, Medan Municipality, North Sumatra.

The Grand Mosque of Al-Ma'shun is one of remains of Deli Sultanate. Established in 1906, this mosque was finished in 1909. This was known from 2 old scripts (*prasasti*) of Melayu Arabia, which was found on the left and right side of mosque's gate. The mosque was established during Sultan makmun al-Rasyid Perkasa Alamsyah regime. The architect of this mosque was an army man from KNIL, who had experiences establishing big buildings. The cost to develop this mosque was about 500.000 Gulden. This was possible because the trade of tobacco Deli was at the peak, therefore, the land of deli was called "the land of dollar" by the Dutch.

The mosque was built on the land inside compound given to the castle city of Maksun. Inside this compound was established houses for Sultanate family, Court Building, and a park in front of the Grand Mosque, which was known 'King Pond'

The monument of mosque al-Ma'shun had been restored many times. In 1970 Directorate General for Tourism was doing the painting. Subsequently, in 1991 the restoration was done including mending the road, preparing the garden, lawn, and changing old lamps by City Council of Medan.

The monument of this mosque was planned in accordance with the architect of Islam, especially Egypt, and then Spain (Andalusia), and Magribi, India (particularly during the period of Moghul), Middle East and Europe. This was showed by its components such as *mihrah*, pulpit, and pillar.

The architectural ornament found at the apex of its wall in the main building and at the gate was influenced by India during Moghul period. Meanwhile, ornamental adoration in the form of geometric and floral was derived from design of Islamic art particularly Magribi and Spain.

If we enter the Grand Mosque of al-Ma'shun, we can look five cupolas at the upper part of mosque. Mosque's interior was made by granite importing from Italy. The sculpture inside mosque was yellow, green, brown, and blue. Those colors were believed epitomizing the color Deli Sultanate, which was uniquely Islam.

The mosque was built on the land of 13.200m². The map of mosque was octagonal. The mosque faced east and was surrounded by iron fences as high as 1 m. In front of mosque we can find two triumphal arch, which has its own room at the west and east side. This room is used now for building maintainer. After through triumphal arch we can find the main part of mosque, at the left side for ritual washing and at the north side for garden. Spaces inside mosque consisted of veranda and main room.

- Veranda

To enter the veranda we must through stairs of 13 steps, which was located at the northeast, southeast and north-

west. The stairs was measured 4 m width, 18 cm height made of white *marmer*. Veranda surrounded mosque. Veranda was located at the west, east, north, and south.

At the southeast, northeast, northwest, and southwest the veranda was much closer. Outside the main veranda and at the east, south, west each had nine pillars, which was connected one with another and was designed horizontally. The floor on the eastern, western, southern, northern of veranda was made by stone.

- Main Room

The main room was mapped octagonal. At the east, south, west, and north the wall of the main room each had one entrance door made of wood and each of left and right door there was two windows made of adorned glasses. Inside the main room of mosque we could find pillar, *mihrab*, pulpit, and another pulpit (*dikka*). Pulpit was measured 2,5 m width and 5,5 height made of green and yellow stone. At the left side outside pulpit there were two artificial pillars.

b. The Palace of Maimon

Not very far from the mosque of al-Ma'shun was there Maimoon palace of Deli Sultanate. This beautiful palace was initially established in 1888 by Sultan Ma'mun al-Rasyid Perkasa Alamsyah.

The monument of palace was designed with mixture of styles composed of traditional Melayu Palace, Islamic Indian (Moghul) and European style. Blended style was also found in the sculpture inside the palace. Melayu sculpture was seen in the fences. The building of Maimoon Palace has total area approximately 2.772 m². Two level building was supported by 82 iron pillars and 43 wood pillars. Through stairs made of marble we can reach the second floor, which at the east and west side was called *anjungan*. Through the main gate in the form of slide door with European style we enter the room where Sultan receive official guests. At the right and left side of guest room there was rooms for

male and female assistance. Upper part of Maimoon Palace was 12 big rooms for traditional kingdom and 10 small rooms for additional rooms. The lower floor consisted of 10 rooms including bathroom, kitchen, Sultan's office, and warehouse.

2. The Grand Mosque al-Osmani

The Grand Mosque al-Osmani is located in the town of Medan, on the road to Belawan port, in Labuhan Deli, on the edge road to Belawan km 17,5 on Yos Sudarso Street. This mosque is included administratively village Pekan Labuhan, Medan Labahan District, Medan Regency. This Grand Mosque of al-Osmani had Middle East style. The mosque was established during Sultan Osman regime from Melayu Deli Sultanate who ruled in 1854-58. At the time the capital of Deli Sultanate was in Labuhan Deli. In 1665 M, when Sri Gocah Pahlawan (the founder of Deli Sultanate) died, gradually his descendents ruled in Deli that of Tuanku Panglima Perunggit who moved the capital from Percut to Medan Deli. In 1669 he declared Deli independence from Aceh and was allied with the Dutch in Malaka. During Panglima Hasutan regime the capital of kingdom moved to Labuhan Deli.

During the government of Panglima Mangedor Alam the kingdom of Deli was in the war with the kingdom of Pulau Brayan, langkat, and Sunggal. He was succeeded by his son Sultan Osman Perkasa Alamsyah who had strong personality. He expanded the kingdom of Deli until four ethnic groups under his rule. However, Deli was conquered again by Aceh and Sultan Osmani was given the title of "Wakil Sultan Aceh" (representative of Aceh Sultanate).

The Grand Mosque al-Osmani has been maintained by the family of Sultan. Initially, the construction of mosque made of wood had been restored many times in the year between 1870 and 1872. The mosque was established permanently by Sultan Mahmud Perkasa Alamsyah. In 1927 the mosque was restored by *Deli Maatshappij*, and in 1963-

64 the mosque was again being restored by Deli Tobacco Company II. In 1977 it was restored again with the help from Indonesia's President Fund. Finally, the mosque was restored once more by the Mayor of Medan.

The total area of this mosque is approximately 1 ha. The building of mosque was mapped rectangular with 30 x 40 in length. The veranda of mosque is rectangular. At the west, north, and south side there is an entrance door. The door was adorned with two big poles, each on the left and right side of door. At the peak of pool is decorated with the form of flower. The veranda has its own roof and each of its side is covered by cupola.

3. Mosque as-Syakirin

This mosque is located in the Deli Tua Village, Deli Tua Sub district, Deli Serdang Regency. Mosque as Syakirin is so simple that it reflected most of the mosque in Indonesia. Although its form is uncomplicated, the mosque is one of cultural heritages that Sultanate Deli left until now. In 1992 it was restored by the society around it.

The area of mosque is 20 x 20 m, mapped rectangular. The lawn is iron fenced, and the entrance room is in south. The building of mosque consists of veranda, main room, minaret, and a place of ritual washing. There are six pillars with each 2 m long.

After through the veranda, we enter the main room. The doors to the main room are located in the front (south), east, and north. There are 4 windows and in the main room there are *mihrah* and pulpit. The pulpit, which made of wood, was adorned by nine stairs. At the top it was cupola form. Mosque of as-syakirin is constructed with minaret. Minaret was made by concrete and it was approximately 20 m. At the bottom of minaret, which was four-sided there was door. At the top of minaret was in the form of copula and its peak moon and stars.

4. Mosque Jamik Ismailiyah

This mosque is located near Badagi River, Beringin Village, Deli Serdang Regency and it is about 24 km from Medan – Lubuk Beringin. Mosque Jamik Ismailiyah is the mosque of Negeri Badagai Kingdom. According to the heir of kingdom, the mosque was built in 1884. Like all mosque in the kingdom, it is located not far from the palace. On the south side of mosque there is ruins of kingdom of Negeri Badagi.

The mosque has been restored many times since 1937, when it was for the first time to mend roof, and also the dome was changed with bigger size. In 1982 the floor was changed inside the mosque. Arch form in the wall, which was used as veranda's fence, had been changed with additional pillars.

The mosque's total area is 900 m² with 24 m long and 20 m wide. If we want to go to the mosque, we will pass triumphal arch which is supported by pillars. After passing triumphal arch, we enter to veranda through two stairs, which are made by ceramics. The veranda is located at the east, north, south, and west. Those four sides have been fenced the wall as high as 1 m.

To go to the main mosque is through 3 entrance doors, which are located in the east wall (front part), each wall south and north respectively. The wall in the west side there are two windows. Door and window on it are arch form and inside is ornamented with floral design. This ornament is famous by the name "*roda sula*", which is characteristic of Melayu. The wall inside the mosque is adorned with calligraphy in the colors of blue, yellow, and brown. There are four wood white pillars in the main room.

Inside the main room there is *mihrab*, which is half circle and half curve. At the upper part of *mihrab* is decorated with calligraphy and spiral shaped. The pulpit is located on the left side of *mihrab* made of carved wood and

has three level, which is bottom, middle, and upper. The roof of mosque has three level, bottom roof, middle roof and upper roof, which is made of corrugated iron and the upper roof is dome. Between roofs, there is space for ventilation.

One of the attractiveness of mosque as-Syakirin is its minaret. The design of minaret was adopted from the mixture of Islamic architecture of Turki and Moghul. This minaret is divided into five levels, which is the more up the more small. Each level is decorated with two windows. In the yard of mosque at southern and western, there is graves of Bedagai Sultan and his family. The grave of Sultan Badagai is Tengku Ismail Sulung Laut with his two sons that of Tengku Rahmat and Tengku Harun al-Rasyid. The tombstone is made of marble imported from China.

5. The Grand Mosque Bandar Khalifah

According to oral sources, there is Kingdom Negeri Padang centered in Bandar Khalifah. One of its kings was named Tengku Haji Nurdin with title Maharaja Muda Wazir Negeri Deli. This title was given by Sultan Deli. The title also indicates that Kingdom of Deli and Kingdom of Negeri Padang had a close relation. Kingdom of Negeri Padang was probably a part of Kingdom of Deli. However, there is none of sources to prove it. One of its remains that can be seen until now is the Grand Mosque Bandar Khalifah. This mosque was built in 1890 during the regime of Tengku Haji Nurdin. He was the eight generation of kingdom Negeri Padang. The name of mosque was probably taken because the kingdom was centered in Bandar Khalifah.

This simple mosque is owned by the descendents of Haji Nurdin. In 1906 the mosque has been restored by the family of Tengku Haji Nurdin. To go to this mosque, we can go to Deli Serdang Regency, Gelam Village, Bandar Sub district. The southern side of mosque is bordered on farm

and houses, the western side on highway, the eastern side on rice fields and houses. One characteristic of this mosque is its 28 pillars, with average high 219 cm. This was influenced by Dutch architecture, whereas Islamic architecture was not noticeable.

When we enter the yard of mosque, we can look a triumphal arch as a main entrance gate. As we proceed, we enter to veranda, which is located in the east, south and north. The veranda is surrounded by pillars. The floor of veranda is made of white ceramic. The veranda in the northern side was additional. After through veranda, we can enter a main room of mosque. The door to main room has three doors, at the north, south, and east respectively. The door is made of wood. Inside the main room is four pillars, *mihrab* and pulpit. The pulpit is supported by six pillars. The roof of mosque is tiled roof with two level. At the northern of mosque there is a place for ritual washing, which is a new part.

6. Mosque Azizi

This mosque is located in Tanjung Pura Sub district, Tanjungpura District, Langkat Regency, North Sumatra. According to oral sources, this mosque was palace's mosque because it was not far from the palace. The ruins of palace can not be seen anymore because there is school at the site now. At the western part of mosque there is the grave of Sultan Deli and his family.

Mosque Azizi was built in 1320 H (1899 M) as the order Syekh Abdul Wahab Babussalam during Sultan Langkat Haji Musa's reign. He could not continue to build the mosque because he has already died. The establishment of mosque was continued by his son Sultan Abdul Azizi Abdul Jalil Rahmad Syah. The mosque was completed in 1902 M. and named it Mosque Azizi taken from the name of Abdul Azizi Abdul Jalil Rahmat Syah. This mosque was

restored by Center of Historical and Archaeological Studies North Sumatra in 1990/1991. Islamic architecture, especially Turki, had dominant influence on the shape of mosque and the minaret. The mosque's total area is approximately 3000 m². To enter the mosque, we have to go through highway on the south and west side. In the yard stands mosque and its minaret, the grave of Sultan's family and national hero, T. Amir Hamzah.

CLOSING

To know and understand the past is the wise way in accepting the present. Throughout Indonesian history we find unity in looking the differences. History can be a glue to our nation, therefore, it can be our strength to proceed our dynamic development. One of the ways to understand the past is by knowing the cultural heritage, which can be a justification about our glorious past.

No one can deny that the old mosques in North Sumatra have a very important historical value and also become a spiritual tourist destination. By visiting the old mosques in North Sumatra we can gain historical knowledge as well as the information about historical development of Islam in Archipelago, particularly North Sumatra. From the perspective of science, that of architecture, reflects the glorious Islamic art in architecture that had been blended with local setting. The old mosques in North Sumatra have been protected under the law of Cultural Heritage Items Number 5, 1992, Article 1 paragraph 1, which stated that all cultural heritage made of human, move or static, part or whole, represents the unique style and the style at least fifty years old, and is considered a very important value for history, science, and culture.

The old mosques in North Sumatra are our cultural

heritage that should be protected and preserved. Since the buildings are categorized as living monument, a building that is used as its function, we have the duty to preserve the mosques.

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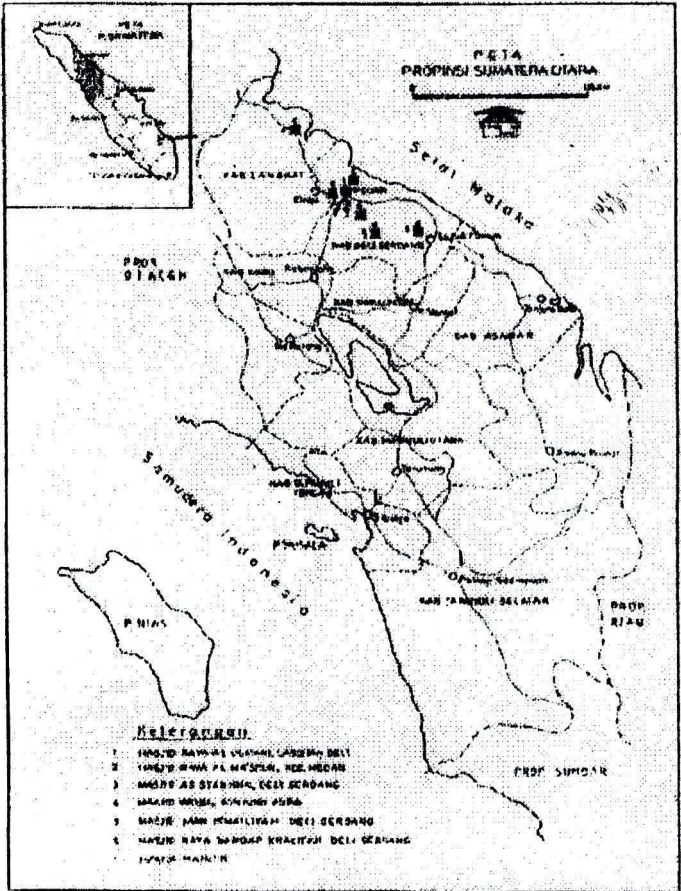
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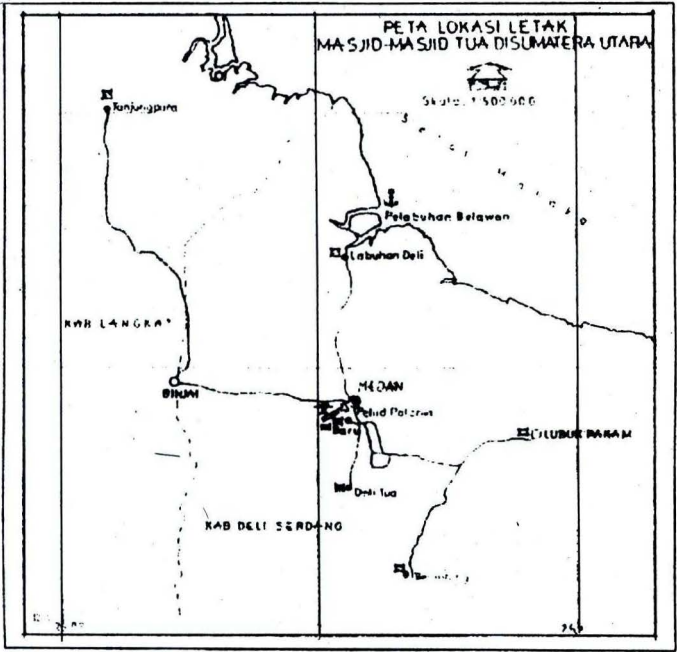
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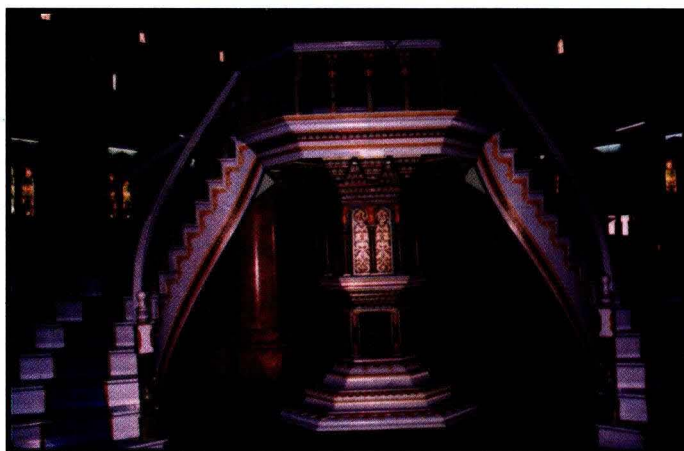
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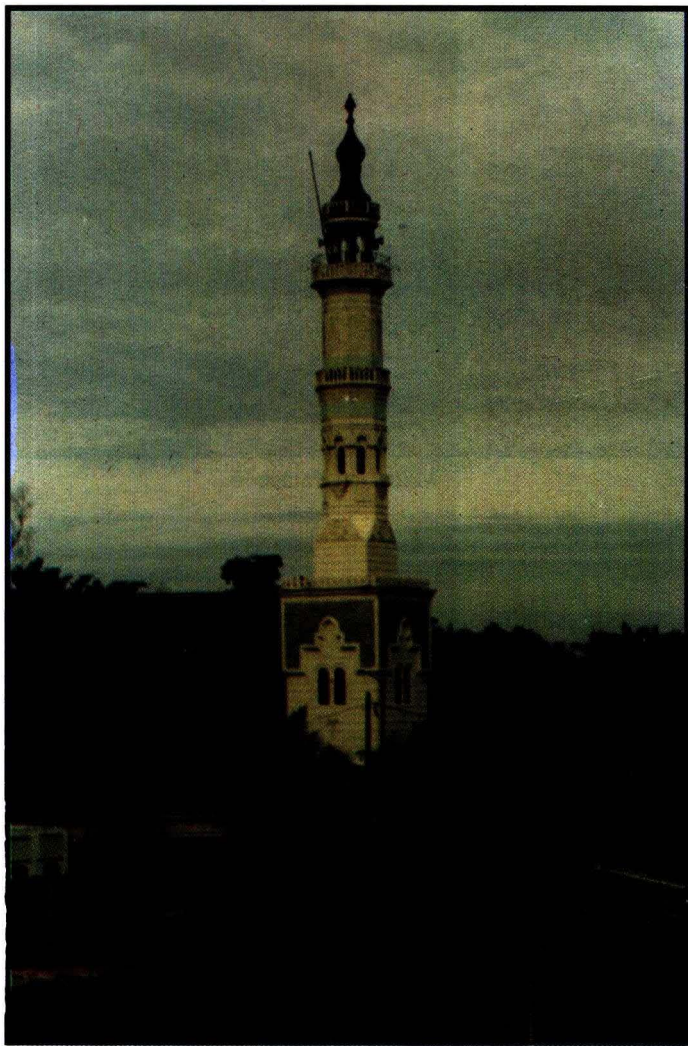




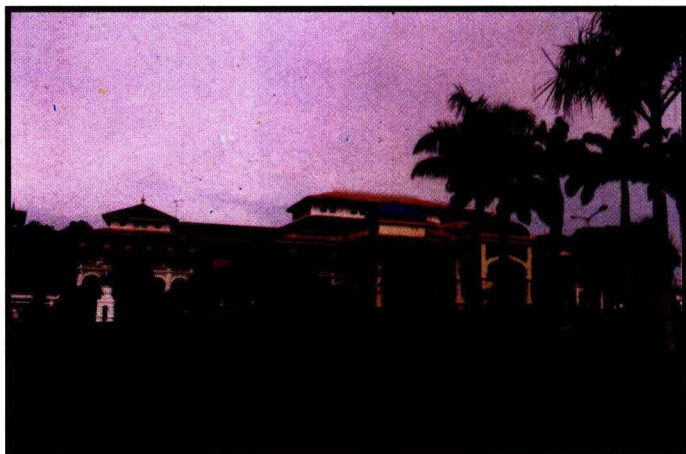
Grand Mosque Al-Ma'shun



Pulpit of Grand Mosque Al-Ma'shun



Minaret of Grand Mosque Al-Ma'shun



Maimoon Palace



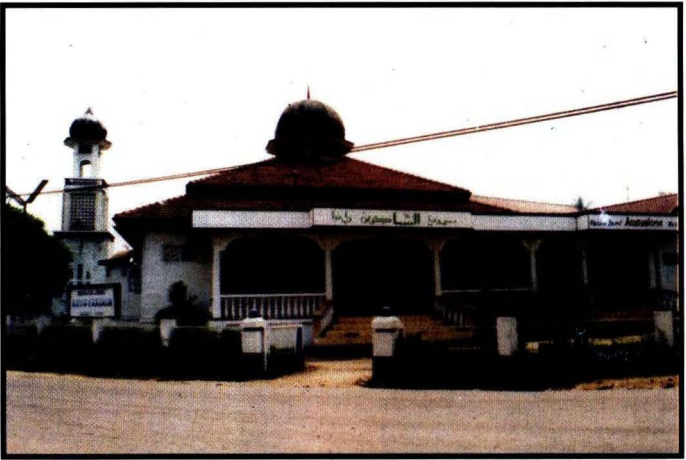
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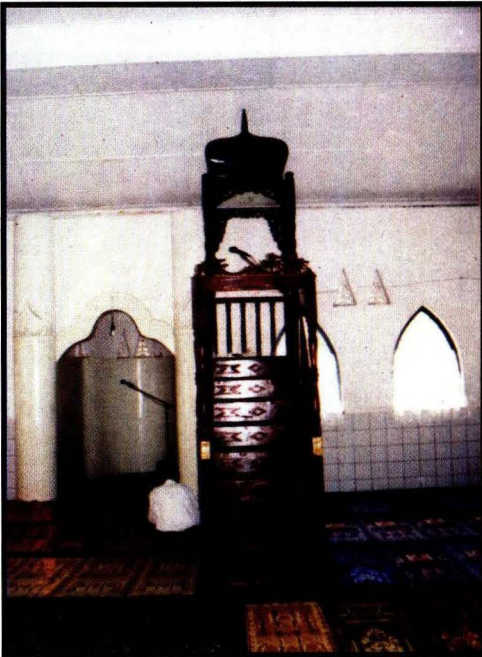
Grand Mosque Al-Osmani



Purpit and Mihrab Grand Mosque Al-Osmani



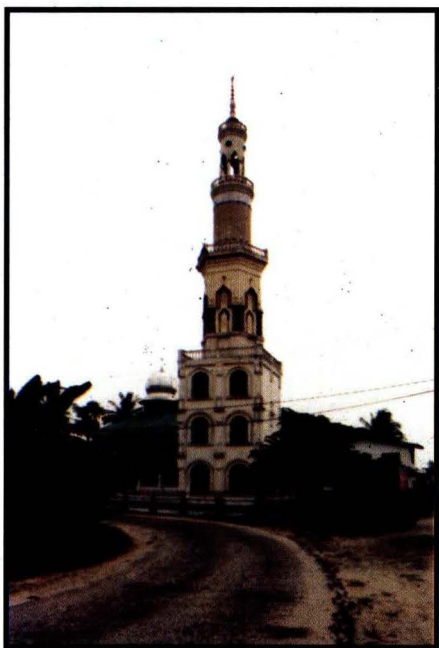
Mosque As-Syakirin



Pulpit and
Mihrab Mosque
As-Syakirin



Mosque Jamik Ismailiyah



Minaret of Mosque
Jamik Ismailiyah



Pulpit and Mihrab Mosque Jamik Ismailiyah



Mosque Bandar Khalifah



Pulpit and Mihrab
Mosque Bandar
Khalifah



Mosque Azizi



Pulpit and Mihrab
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