

**FROM QOLBU MANAGEMENT TO ENVIRONMENT
MANAGEMENT OF ISLAMIC ARCHITECTURE
EXPRESSION**

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*This paper was presented on “Culture Living” - Architecture
International Seminar, Gajahmada University, Yogyakarta,
2005*

Yogyakarta, 2005

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ABSTRACT

The existing, progressing, and developing of Daarut Tauhid Pesantren (henceforth is called DT) is phenomena. Only less than two decades, has become growing as a modern, big, and, popular. In accordance with the phenomenon, through economy and people welfare approach, the developing of DT pesantren reveals to some extent make the transformation to around spatial environment which is Gegerkalong Girang Bandung.

With that context, this paper is brought up from the research focusing on : "Whether the behaviour and value of Qolbu Management and Islamic preach generally also reflect on environment management of architecture Islamic expression". Although the environment management hasn't studied on direct, but only look at the architectural product.

Based on research and interpretation, it can be concluded that there is a transformation of architecture spatial at Gegerkalong Girang Bandung. From the point of view of environment management and architecture Islamic expression, even though from site management aspect [including traffic loading processing], esthetical aspect, monumental aspect, and symbolic ornament are not very put forward, but environment behavior quite reveal modest/simple characteristic in architecture system and room organization [not exaggerating and luxurious], environment sanitation, practical approach and design problem solving pragmatically, the easy of circulation, economic from time and fund point of view, the harmony in relation between people and spatial environment, rewarded to privacy and public space, and architecture as provider for pottential and actual activity.

Keyword: *Qolbu management, architecture islamic expression, spatial transformation, architecture typhomorfology*

THIS articel is a sub part from result of a complete research about "Architecture Spasial Transformation and Islamic Architecture

Expression on Daarut Tauhid Pesantren area, Gegerkalong, Bandung”. The concept of *qolbu management* and its effect to the environment management islamic architecture expression in that area is one of the study focus.

INTRODUCTION:

Started from Urban City

The existance and the developing of Daarut Tauhid Pesantren (henceforth is called DT) is phenomena. Only less than two decades, Pesantren from urban city named Gegerkalong, Bandung which is motivated by Abdullah Gymnastiar (Aa Gym), a very popular dai at present, has become growing as modern, popular, and big Pesantren.

The developing of DT Pesantren cannot be seperated from Aa Gym figure, with his islamic preach which is wrapped on the concept of *qolbu management* which has been even a kind of trademark. The language used which is soft, easy to absorp and understand, sincere, touching and comforting, has become an incredible enchancement and attract many moslems attention.

The interesting point, is not only the capability to eksplere the same source of islamic teaching become the new packaging, but also how the values of this teaching implemented in daily life. A commitment to speech and behavior, a loyalty to theory and practice, a model. One of paradigm which is populared by Aa Gym, about the way to change ourselves, other people, and environment, are 3 things : ” start from ourselves. Start from small thing. Start from now”.

Related with this research focus, soon it reveals that the progress of DT Pesantren has been giving changing not only to the environment fisically of DT itselt but also to the area nearby, that is Gegerkalong Girang. But this last changing is off course because of the previous existing of thousands students of Indonesian University of Education in nearby area.

Other stimulus factor of changing, is one of the main approach from Aa Gym preach that is the economic founding and people welfare. Therefore, for common people, they can very soon see the changing to the function and the building facade along Gegerkalong Girang around DT. The function of the area and building which at first as a resident has changed into commercial function, which of course has effected also to the changing of architecture shape and its environment.

On the other hand, besides economic approach and people welfare, Aa Gym as the leader of DT Pesantren is also famous with his preach concept known as Qolbu Management. In accordance with that, research problem is formulated as follow : "Are the values and behavior which is carried by qolbu management concept and islamic preach in general reflected on environment management of Islamic architecture expression around its environment". Although the environment management hasn't studied on direct, but only look at the architectural product.

Architecture and environment expression, is something that is easy to be seen, felt, experienced, and evaluated compare to values of other abstract morality. Hence, the purpose of this research is to describe the implementation of concept and behaviour and values of qolbu management in environment management of elements of architecture islamic expression which is part of architecture spatial transformation [tipomorphology] of Gegerkalong Girang area.

THEORITIC FRAME:

"All Allowed except which are Forbidden"

To answer this problem research, needs to be formulated an approach frame which cover theoritic and methodologic frame. The concept of this theoritic and methodologic frame is adapted from

Marshal and Rossman¹, that theoretic frame consist of deductive way of thinking about the essence of relation between concepts and architecture theory, used as paradigm or guidance and study indicator, also at the same time as barrier of chance for interpretation inductively. Methodology frame, used as operational strategy which is rellevant and developped from theoretic frame, to get, collect, analize, and interprate on site fact, also to drag summary.

Qolbu Management Concept

There are many preaches and writings of KH. Abdullah Gymnastiar, more familiar called AA Gym, about qolbu management. The summary which is more compelative of qolbu management concept below, is reffered from AA Gym's writing and quote from interview in the book of "Aa Gym and Daarut Tauhid Phenomena²" and "Reaching the Sincere Heart with Qolbu Management (Meraih Bening Hati dengan Manajemen Qolbu)³"

One of paradigm populared by Aa Gym, about the strategy to change ourselves, other peole, and environment, are 3 things : "Start from ourselves. Start from small things. Start from now". This motto is quoted on purpose, because the description material of Aa Gym's preach, which then implemented by him consistently, also implemented in education pattern at DT Pesantren, show that kind of behaviour. The good deed of DT Pesantren is growing very fast, because practising that motto. According to Aa Gym, first of all, people need to know his own potential. After he knows this potential, then he expand the influence by seeing potential out of himself. Never

¹ Marshal dan Rossman (1989). *Designing Qualitative Research*. California: SAGE Publication

² Hernowo dan Deden Ridwan, ed. (2002). *Aa Gym dan Fenomena Daarut Tauhid*. Bandung: Mizan

³ Abdullah Gymnastyar (2002). *Meraih Bening Hati dengan Manajemen Qolbu*. Jakarta: Gema Insani Press

even just a little to have a desire to change other people before there is a courage to change ourselves.

In addition, according to Aa Gym, there are two key points to run qolbu management: "First, get accustomed to make a very strong effort to do purification or heart straightening; and second, always have a strong will to raise capability (professionalism), in every fields".

Heart, according to Aa Gym is a king, which can make people to do anything, good or bad, depend on the situation of the heart. Therefore, in every problem and charity, the most important things are honest and sincere. The essence of qolbu management concept is to understand ourselves and then want and able to control ourselves after understand himself very well. The place to understand and to have selfcontrol is in the heart.

Indeed, Aa Gym futhermore explain, that in general human has three important potential. First potential is fisic potential. If this potential is able to organize well, insya allah, he will become a strong and productive human. Even Islam very strong suggest that people must have a healty fisic. *Al-mu'minul qawiyu*, a strong mukmin is better and is more prefferable by Allah than a weak mukmin.

The second potential is mind potential. People is blessed with mind by Allah and this mind is differenciate people with other creature. With this mind, people can think about Allah verses in this world so they can manage and process it to become usefull for life. But, a strong body doesn't always describe honour, intellectual thinking doesn't always also make the people become noble. There are so many women with beautifull body, become less her dignity because like to show off their body. There are so many clever people, but the moral is damage because of corruption behaviour, for instance.

So, what makes people become noble?. This is the third potential which lies inside the human that not everybody is able keep

and develop it. It is named heart or qolbu. This heart is the potential which can complete the clever mind and strong body become nobless. With this living heart, lame people can become noble, the person who even is not too smart can be noble. If a person has a sincere heart (in this case is able to be cleaned by himself), then he can be a "centre" of all activities in this earth. He will attract all attention from people. The people with sincere heart, automatically will make his action has a magnicence magnet. His words will convince his interlocutor.

Sincere heart is heart which always makes the mind thinks effectively, because only the good which he always thinks. Therefore, a lyric which is often sung by Aa Gym need to be mused: "If heart is getting more sincere, also mind is always clear, the spirit of life is more persevering, the achievement must be easy to get, but if heart is depraved, evil mind posses, then moral is burried, so he becomes accursed man. If heart is more relieved, hard living still makes happy, even the difficulty is blocking, still faced calmly, but if we are a hothead, everything becomes complicated, as like life is weighed in, it feels painfull spiritually and physically".

In managing Daarut Tauhid Pesantren, qolbu management concept is seriously implemented. According to Aa Gym; "We want to build human resource quality which has superiority in zikir, thinking, and effort".

With zikir, someone can have a deep and correct power so his mental becomes very strong, full of spirit, and never give up because he remember of Allah's help. Success doesn't make arrogant, on the contrary it makes more tawadhu. He will fight sincerely because he only hopes of Allah's favor. Zuhud will be built and make the world as a mean, not a goal. The supporting for zikir is the worship which is strong, correct, and istiqomah. Therefore, at DT everybody is hoped to do tahajud and sunnah fasting, meanwhile also zikir and pray in accordance with Rassullullah guidance.

Other superior human resource has character as mind master. Allah makes human mind to be used fast, creatively, efficiently, and effectively. It must be practised continuously. At DT, it is trained to think in five factors. First, a santri is trained to think hard about himself and his potential so he is capable to know his weaknesses then correct it and placed himself optimally. We must find out who we are. Second, he is trained to recognize his environment situation so he can make use of it optimally and at the same time give benefit to the environment proportionally. Third, he is trained how to make a plan. The failure in planning means planning is failed. Fourth, he is trained to evaluate every work. Finally, the character from superior human resource in superior in effort.

The combination of good worship, the precise strategy, and all out effort will make a work which tends to be more perfect. Those are some composition quotation of qolbu management concept which is brought up by Aa Gym, in context to change environment, fisically (including architecture), socially, religousslly, and economically.

Architecture Islamic Expression

When we talk about architecture, including spacial aspect, it is impossible to be let loose from architecture problem function. Even furthermore, talking about even architecture form, according to Rudolf Arneim it is not as simple as just to deal with function of fisic facility, but form is a reflection of object function into expression of language. Therefore, this study is started with study about function and expression as the basic of architecture producing.⁴

Hugo Haring, stated that there are two aspects in all performance of architecture form, which are purpose and expression. Purpose is anonym and objective, while expression has attention and subjective. Eventhough it is not very precise, this statement reminds

⁴ Rudolf Arnheim. 1977. *The Dynamics of Architectural Form*. University of California Press.

us to Mangunwijaya concept about the purpose and image of architecture. Purpose, refers to advantage, usefulness, and service that we can have, which also get along with the power to ecstasy and life enrichment. Image, is a description (image, expression), a deep impression which catch meaning to someone. Image is not far from purpose, but more in spiritual level, it is about the standard and dignity of architectural human.

The study about the identity and meaning of architecture has been giving certain image, if it is referred to the statement of Hugo Haring and Mangunwijaya, then it is clear that it is related to architecture expression. As it has mentioned, expression is more subjective, and is a deep impression which catch meaning to someone.

Eventhough it is subjective, but some architectural indicators can be revealed, including which are related to Islamic architectural expression. Also, Islam doesn't manage in details about architectural problem, but some indicators which are derivatively from Islam can also be mentioned, including can be referred to Islamic civilization tradition.

For thousands years Islam has been the biggest and strongest civilization, also a link that connect today and the old civilization. Islam civilization inherit perception which is called central word, the link of Middle East civilization to the present, also the link of civilization between east and west. But, the wealth of civilization is not a goal, but the main point is the human himself, because "the biggest heritage from Islam is not about the greatness of its buildings, is not the usage of kubah and other materials greatness but the biggest valueable heritage from Islam is its values about human which placed human as its nature" .

Therefore, eventhough tradition is important, but according to Ahmad Noe'man concept, in accordance with Islamic Architecture

(mosque) Design, doesn't have to be taqlid and there are no particular style about architecture fisik, ijtihad is also allowed because it will support design innovation, also the most important thing is the principal of "all is allowed except which are forbidden".

Meanwhile, Slamet Wirasonjaya⁵ stated that *"The character of Islamic architecture in its emergence as idea, as society and as symbol : Architecture could be seen as a sort of mediator of Islam; Islam as idea suggested principles which could guide the architectural hand and mind; Geometry – the cosmos revealed – could take architectural form; Equality would prohibit dominance of single elements and would suggest symmetry and repetition as governing principles; Islam as society suggested that architecture provide a field for actual and potential action; Islam as symbol suggested that architecture could make assertions about relationship among people in time and space; Islam has always encouraged a very practical approach to life, based on a pragmatic view of phenomenal reality; Simplicity of the architectural system and spatial organization is based on a succession of courtyards, in keeping with the main current of Islamic tradition; Easy circulation in different directions; Easy horizontal and vertical expansion; Economy in time and money"*.

In summary we can conclude that Islamic architecture characteristic, is the simplicity in architecture system and room organization (not exaggerating and not extravaganza)⁶, the healthy

⁵ Slamet Wirasonjaya (20001). Himpunan prinsip-prinsip arsitektur Islam. Tidak dipublikasikan.

⁶ Annas bin Malik berkata: Rasulullah SAW suatu hari melihat sebuah bangunan besar dengan kubah di atasnya, kemudian berkata: Apakah itu? Para sahabat menjawab: itu merupakan bangunan milik Fulan, salah seorang dari kaum Anshor. Rasulullah tidak mengucapkan sepatah kata pun sehingga menimbulkan tanda tanya besar. Ketika pemiliknya memberikan salam kepadanya Rasulullah memalingkan wajahnya dan melangkah pergi. Si pemilik ini mengulangnya berulang kali dan reaksi Rasulullah tetap sama, sehingga orang tersebut menyadari bahwa kemarahan Rasulullah karena ia, sehingga ia akhirnya menanyakan hal tersebut kepada sahabat yang lain dengan berkata: Saya bersumpah demi Allah bahwa saya tidak memahami sikap Rasulullah SAW. Para sahabat menjawab bahwa ia bertindak seperti itu setelah melihat bangunan besar dengan kubah milikmu. Sang sahabat itu kemudian pulang ke rumahnya dan menghancurkannya sehingga rata dengan tanah. Suatu hari Rasulullah melihat ke arah yang sama dan tidak melihat bangunan kubah itu lagi. Ia bertanya: Apa yang terjadi dengan bangunan berkubah tersebut? Mereka (para sahabat) menjawab: "pemiliknya

and clean environment, practical approach and design problem salutation pragmatically, circulation easy, economically from time and fund, the harmony in relation between human and time and space of the shaped-environment, appreciation to privacy and public room, also architecture as a mean for potential and actual activity, etc. In that way, Islamic architecture expression must not necessarily be characterized by esthetical of ornamentals and monumentality symbols.

METHODOLOGY FRAME :

The Identity, Expression, and Place Theory Approach

Methodology frame of this research is using approach which based on perception that architecture is culture phenomena and not just only fabric physically reality. Then, architecture spatial concept which is studied according to terminology which stated by Rob Krier⁷, that architecture spatial consist of static and dynamic room, which can be approach from 4 aspects, which are : typology, scale, relation (morphology), and identity.

But, in accordance with this focus article, only identity aspect which is used as a main indicator, which is related to the meaning and feeling of user about the place (architecture), and related directly to Islamic architecture expression. In accordance with this, the place theory⁸ is used to review the importance and meaning of urban places (including urban city, sub urban, or sub area) on the context of history, culture, and social. Therefore, place theory is relevant to review the understanding and meaning of city room through its city life signal , also to review the context of the place in society

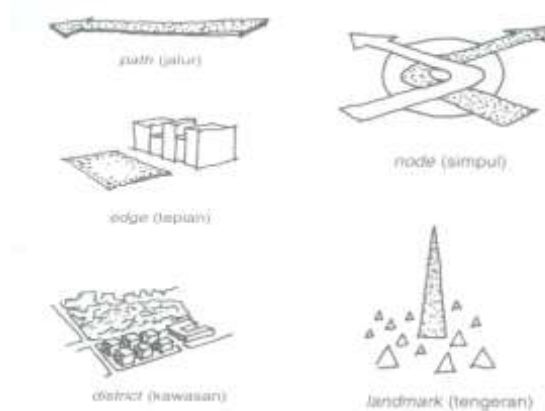
mengeluh bahwa kau (Rasulullah SAW) memalingkan wajahmu ketika berjumpa dengannya dan ketika kami memberitahukan sebabnya dia pun menghancurkannya. Rasulullah berkata: "Setiap bangunan adalah fitnah bagi pemiliknya kecuali yang tanpanya manusia tidak dapat hidup" (Sunnah Abu Dawud Vol III hal 1444-1445).

⁷ Rob Krier. (1997). Urban Space. New York: Rizzoli International Publications.

⁸ Markus Zanhd (1999). Perancangan Kota secara Terpadu. Yogyakarta: Kanisius. Lihat juga: C. Norbert-Schulz (1979). Genius Loci. New York: McGraw Hill Book

understanding. It means, identity aspect and architecture expression are suitable to be analyzed by this theory.

Identity aspect and Islamic architecture expression consist of four indicators. First, identity (understanding based on object identification, the unique of the area and the differences among objects), with context criteria of history, culture, and social. Second, structure indicator (the view to pattern, relation among objects, and between subject-object), with criterias:



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Citra (*path, edge, district, node, landmark*)

Third, meaning (experience on object meaning, meaning of subject-object, feeling about place, precedent/occasion /function/activity). The data is gotten from questioner technique which is processed with simple descriptive statistic (frequency) with analysis of tendency and interview, also analysis on map/picture and photo area.

Fourth, indicator of Islamic architecture expression, with criteria as mentioned in theoretical frame above.

By using those indicators, data analysis is made on spacial situation at Gegerkalong Girang before Daarut Tauhid Pesantren exist (in nineties), also on spacial situation area after DT Pesantren developed (condition at present). There is also analysis effort on data

from questioner with 66 respondents from 995 population (243 KK) and interview. Those both data analysis then compared with and interpreted, and to maintain the objectivity then interpretation also means confirmation on relevant architecture theories.

RESULT OF RESEARCH:

From Qolbu Management to Environment Management of Islamic Architecture Expression

THE interpretation of the result of questionnaire which processed quantitative with tendency test, with structure and identity indicator also area meaning which make city image based on user perception, can be explained as follows:

The image of Gegerkalong Girang that is made by path/line element at present situation after the existing and developing of DT, show good identity. With criteria, that an area has better identity when path has a bigger purpose also there is a clear guidance/appearance or turning, so it is the same also which is percept by user. Most of respondents are very agree that through Gegerkalong Girang they are easy to reach bigger and clearer purpose, such as visiting Daarut Tauhid Pesantren, UPI campus, Gegerkalong traditional market, Pondok Hijau Estate, and KPAD football field. From direction architectural, except trees director, which are assumed, to have not very good identity, other directors such as performance of building and street's turning, most of respondents agree to consider it as to have a good identity.

Meanwhile, urban image that is built by edge structure element that is linear element which is unused or unseen as a path, the result of research show that most respondent agree that Gegerkalong Girang has a good identity. With theoretic criteria that edge has better identity if there is a clear limit on continuity, also the same

with the limit function whether it is separating or unity, then according to most user of the area has a clear limit.

First, the limit as wall divided Girang into three main-sub areas, which are KPAD estate, UPI campus, also area of public housing vernacular where DT Pesantren is in it. The limit/border between public housing with UPI campus is also a clear topography, because UPI campus in general located on high level compare to public housing.

Second, edge between DT pesantren especially the function of its main building and public housing is quite clear, but still the sub-area of DT seems united and integrated with public vernacular housing. So, in general the edge among sub-area of Gegerkalong Girang is considered to have good identity as reference, also with entrance to each sub-area, which is easy so the continuity still can happen. The important thing, according to Martin Heidiger⁹: “A border is not determined by its character as stopping area, but where the place starts its existence.”

Other element, which shaped area image, is district or sub district. With criteria, that district has better identity if the performance of border shaped clearly and can be seen as homogeny, also has a clear function and position, then most respondents consider that DT Pesantren has become its own sub-district which the position is almost the same with UPI campus or KPAD. Even though it is still unite with public vernacular housing, but DT sub district has a clear position and function, which is sub-area of education and economic/commercial based on Islamic religious concept, qolbu management.

From node element aspect as the shaper of area image, most respondents consider that the built-area and open space around DT mosque, minimarket, hall, and Darul Jannah cottage is a node which

⁹ Kutipan oleh Markus Zanhd. 1999. Perancangan Kota secara Terpadu. Yogyakarta: Kanisius

joints various activities of religion, education, economy, and religious recreation. Therefore, even though from shape aspect there is no big difference with environment nearby, but some respondents considered that those functions are easier to memorized and visited. In that way, image that has been built by area node is in relevant with criteria that node has better identity if the place has a clear shape (because it is easier to memorized) also different performance with the environment (from function aspect).

Finally, from urban image element aspect that is landmark, we can see that average respondents divided into three different parts [28% agree, 28% hesitate, 26% less agree] perceptions about the position of DT mosque as Landmark. In that way, it can be concluded that from landmark point of view, DT area has not a very good identity. This is understandable, because even though it has very different in function with its environment and because of that it becomes central orientation for the society nearby, but from shape point of view it doesn't have difference in scale or superior shape. Whereas, in accordance with theoretic criteria, that landmark has better identity if the shape is clear and unique in its environment, and there sequences from some landmarks as well as different scale on each.

Afterwards, on its meaning which build city image, Afterwards, on its meaning which build city image, related to experience and room meaning (object, subject) also feeling about room/place, then perception of users can be described as follows. Most of respondents agree and very much agree that even there has been a bad traffic jam at Gegerkalong Girang due to so many visitors (guests, santri, consumers) who visit DT, but this is balanced by the better condition and architecture of environment, even this sub-area is considered by local government to be the best in West Java.

With so many visitors, most respondents do not feel annoyed, even they get advantage socially and economically. "Qolbu Management" approach which has been done by Aa Gym and Santri from DT, is implemented by managing Gegerkalong Girang environment. The concept ; "Start from now, start from small things, start right now", is implemented on such this managing sub-area. Hence, even urban city is getting more crowded, but it is normal if a lot of respondents consider, felt, and experienced, that room and building layout are become better, beautiful, cleaner, and has identity ever since DT has been existing and developing.

Data also shows that most respondents feel proud of the existing environment now, also feel more comfortable to live. Therefore, they in general want to stay forever in this area and do not want to move.

Finally, in general result from research show the tendency of society who has perception that identity (with 3 indicators, identities, structure, meaning) of their environment is follow: 19,70% very good, 37,88% good, 31,82% quite good, and only 6,06% who considere bad also 4,55% very bad.

Next, from Islamic architecture expression aspect, Gegerkalong Girang and sub-area of DT Pesantren, can be directly perceived that from identity and meaning according to the perception of society, also analysis to the existing facts fisically. To analys this, those identity and facts are confronted with general criteria of Islamic architecture expression which has been explained in theory.

First, simplicity in architecture system and space organization (unexageratting and unglamour), environment sanitation, practicall approach and design problem solution pragmatically, the ease of circulation, economic from time and fund, are quite seen as the characteristic of this DT Pesantren sub-area. From environment sanitation point of view, even the effect is spreading to whole area of

Gegerkalong Girang. For this reason, is used certain symbols in shape and aesthetical motto.

Second, is in relationship harmony between human and room environment, appreciation is given to privacy and room public, also architecture as a mean for potential and actual activity, DT Pesantren has a quite succeed problem solution. Among the crowd of building of housing, education, and commercial, public activity in the tight-open room is more lively in relation of economically, socially, and recreatively.

The building density is seen by the border of building which is more forward to Gegerkalong Girang Street, which most of them are adding building with function of trading/shopping. Open rooms which are not too wide around Mosque, Minimarket, Hall, and Cottage, also temporarily are used by the seller and bazaar. But different in general with the chaotic in cities because of these sellers, the activity of the seller in sub-area of DT is in order. It means, actual potential of economy, social, religious, and recreation fell alive and is lived not only by santri of DT itself, but also the society nearby, and the visitors which in average there are 25000-50000 of people visit monthly to DT..

Even architecturally, site managing and aesthetically'shape is not prominent, but private and public activity can run very well and in controlled. Appreciation to relationship between human, architecture, and environment, is quite represented by the existing DT Pesantren at Gegerkalong Girang. Hence, even with no symbols, ornaments, and architectural shape which are prominent, but in general Islamic Architectural Expression is seen in environment layout of DT area which biased to Gegerkalong Girang in general.

This is in relevant with experience meaning and feeling of most environment user which has brought up in the beginning. Then it is

appropriate what has been said by Peter Smithson¹⁰, that : “A part from a good place is feeling that we have to it, which is realized and covered by its own spacial field with the limitation and the capability”.

SUMMARY

“Feel Right Here than Right There”

Based on that study and interpretation, it can be concluded that there has been architectural spacial changing at Gegerkalong Girang Bandung, due to the existing of Daarut Tauhid Pesantren even it is not whole of it. Another factor for the big changng in socially, economically, and environment fisically, is of course the existing of thousands of students of Indonesia University of Education.

As in Islamic Architectural Expression, even in site managing (including density traffic managing), the shape of aesthetically, monumentality scale, and symbolic ornament is not too prominent, but environment behaviour quite reveals simplicity character on architecture system and room organization (unexegeratting and unglomour), environment sanitation, practical approach and design problem solution pragmatically, the ease of circulation, economic from time and fund points of view, harmony in relation between human and his room environment, appreciation to privacy and public room, also architecture as a mean for potential and actual activity.

Therefore, the user society in general feels accepted in this area, and has meaning and positive feeling to the place where they live. People then ”more feel right here than right there”. Qolbu Management concept, which is implemented by giving example, has

¹⁰ Peter Smithson (1981). Laporan Penelitian. Lund University: School of Architecture

been influencing to environment management (architecture) for making that condition.

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