

APPLICATION OF THE CONCEPT OF THE ISLAMIC CITY AND ITS INFLUENCE ON THE SOCIAL CULTURE OF THE COMMUNITY

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Abstrak: An Islamic city is a city that follows the Qur'an and As-Sunnah and is inhabited by an Islamic community. His form is a city that was planned in the golden age of Islam such as Bahgdad, Cordova, Granada, Al Hambra and Isaffan. The mosque is the center of the city and public buildings surround the mosque. Strategic location and can be reached from all directions. Social open space is an obligation, based on the concepts of "Hablul minallah and Hablul minannas" and "Rabbanaa atinaa fiddunya hasannah, wafil afterlife hasanah waqina 'adzabannar", and hijab in distinguishing male and female facilities. Flood free but clean water channels are guaranteed to run smoothly and the flow of dirty water is maintained so it does not cause odors and is free from garbage, keeping the city clean.

Keywords: Islamic City; urban planning; Islamic order.

1. Introduction

The colonization carried out by the big countries to control the small countries, has indirectly contributed to the expansion of the large country's territory. This expansion in the form of colonialism was realized by many powerful countries as a manifestation of the theory put forward by Adam Smith that a superpower nation is a nation that can control the natural resources (SDA) that exist on this earth.

Many countries in Europe are expanding to distant countries, not only to control natural resources, but at the same time expanding their territory by conquering many countries and sending their people to fill these new areas. In the control of the new territory, the ruling state carries out urban planning so that it is worthy of being a residential community.

In Islam, proper urban planning for Muslims has become a must. Good city planning, has been shown by the Prophet Muhammad when he emigrated to Medina by making Medina a center of trade, social, government, and others. Meanwhile, the city of Mecca was developed as a center of worship.

Islamic city planning, has been exemplified by the Prophet Muhammad and has been widely adopted by many Islamic countries in developing their urban areas, since the Middle Ages to the present. Some of the cities that developed modern urban areas with Islamic urban planning are Damascus in Persia or Syria, Baghdad in Iraq, Isfahan in Iran, Cordova and also Granada with its Al Hambra palace in Andalusia or Spain.

These cities have several similarities that meet the basic requirements in planning an Islamic city, so that it can be a reference for comparison with current settlements, especially in Malaysia by paying attention to the application of an Islamic city and how it affects the socio-cultural life of its people.

2. Method

The methodology used in solving the problem is an exploratory methodology and a comparison or comparison between the reference and the object of the case. The first stage is to explore the order of cities in the golden age of Islamic civilization so as to get the factors of similarity or diversity that characterize an Islamic city which is then used as a reference to assess how big the city or settlement of the object of the case applies in the arrangement of facilities and spaces..

3. Discussion

A. A Study of the Cities of the Golden Age of Islam

1) City of Baghdad

Baghdad is a neatly laid out city. The streets were built wide and clean, and every corner of the city was illuminated at night. The sewer is built underground, so cleanliness is always maintained.

The strategic location of the city of Baghdad, has provided good control over trade routes along the Tigris river to the sea and from the Middle East to Asia. The availability of water all year round and its dry climate also made this city more fortunate than the capital of the previous caliphate, Medina or Damascus.

The construction of the modern city of Baghdad was carried out by Caliph al-Mansur in the 6th century. For this development, Caliph al-Mansur gathered surveyors, engineers and architects from all over the world to make city plans. More than 100,000 construction workers came to survey the plans to start construction of the city.

Every part of the city that is planned for a certain number of residents is built mosques, schools, libraries, parks, grain industries, commercial areas, shelters for travelers, to separate public baths for men and women. Even public cemeteries and waste processing sites are not left behind. Most residents do not have to travel long distances to meet their daily needs and to study or work, because all are within reasonable walking distance, and all have standard quality. The state strictly regulates land ownership based on Islamic law. Private land that has been abandoned for more than three years will be reclaimed by the state, so there is always enough land that can be used to build public facilities.

2) Damascus City

The city of Damascus was an area under Roman colonial rule, which was captured by Muawiyah bin Abu Sufyan. History records that the progress of Muslims in the field of science and art of Islamic architecture has begun since the Muawiyah dynasty took control of Damascus. The decision to change the government system has also changed other aspects of life, from how to dress to where you live (the palace). The Umayyad dynasty developed a special architectural pattern on buildings and important places with Roman (Byzantine) style. At that time also introduced a public bathing place (hammam).

The Umayyad Caliphs in Damascus were known to be very generous in managing a place like this. In addition to the hammam building, the ruler of the

Umayyad dynasty also built a resting place for hunters in the desert known as Karavansera. At the time of Caliph Abdul Malik bin Marwan in power. Introduced the concept of the dome in mosque architecture. The concept of the dome is an adoption of the Orthodox Christian cathedral during the Byzantine period.

Damascus is increasingly beautified with public buildings erected around it, so that Al Walid's actions have become a byword for the wider community. The city of Damascus is drained by many waterways, such as the flow of water from the Euphrates River with an irrigation system designed in such detail that most of the fountains in Damascus are the result of special creations of the system at that time.

3) Granada City

Granada is the last refuge of the Muslims in Spain. There gathered the remnants of Arab powers and Islamic thinkers. The position of Cordova was taken over by Granada in the last days of Islamic rule in Spain. The architecture of the buildings is famous throughout Europe. Alhambra, often also dubbed "The Lost Palace" or "The Glorious Gone". Alhambra keeps records of the history of the greatness of science, literature, art and architecture of Muslims. Even Cordova, the area where the Alhambra stands is called the pinnacle of the brilliance of Islamic science, at a time when the West was in the Dark Ages. The beautiful and majestic al-Hambra Palace is the center and pinnacle of Islamic architecture in Spain.

The palace is surrounded by gardens that are no less beautiful. The story of the progress of this physical development can still be extended with the city and palace of az-Zahra, al-Gazar palace, Girilda tower and others.

4. City of Cordova

Cordova was the capital of pre-Islamic Spain, which was later taken over by the Umayyads. By Muslim rulers, this city was built and beautified. A large bridge was built over the river that flows in the middle of the city. Gardens were built to decorate the capital of Islamic Spain. The trees and flowers were imported from the East. Around the capital stood majestic palaces that further beautify the scenery, each palace and garden was given its own name and at its peak was the Damascus palace.

Among the pride of the city of Cordova is the mosque of Cordova. According to ibn al-Dala'i, there are 491 mosques there. In addition, a special feature of Islamic cities is the existence of bathing places. In Cordova alone there are about 900 baths. Around it stood beautiful villages. Since the river water was undrinkable, the Muslim rulers erected a water channel from the mountains which was 80 km long.

B. Islamic City Concept

Since the beginning of Islam, a number of cities have become administrative centers of enormous government, their characteristics are often influenced by the characteristics or appearance of a government. Meanwhile other forms may also be influenced by the catalytic environment. For example, the city of Isfahan is formed from a number of villages and small periodic urban centers.

In general, the characteristics and development of Islamic cities show the characteristics and development of parts of the city, community, religion, prosperity, position and condition of its inhabitants.

The concept of adaptation to the desert ecosystem which was introduced by the Prophet sallallaahu 'Alaihi Wasallam is strengthened by the foundation of the teachings of Islamic brotherhood (ukhuwwah Islamiyyah) and simplicity that reflects unity and equal race in the form of the "ummah" community.

In a secular view, urban development is only directed at the function of the city as an area of work, residence, recreation, study, etc., Islamic urban planning also emphasizes the city as a place to worship and introduce Islamic values. This is different from Islamic urban planning which emphasizes the principle of comprehensive development that emphasizes religiosity and sustainable development that combines economic, social and environmental.

The existence of upheavals between people during the time of the Prophet Muhammad and also the caliph after him, has influenced the design of the city area by emphasizing security and safety standards.

It is not surprising that many old Islamic cities are located in strategic positions that are difficult to attack, such as Istanbul, Damascus and others. To ensure security, these cities have walls to prevent enemy attacks. These walls are expanded based on the growth of the urban area. In modern cities, this high security and safety standard is applied, for example by the installation of security cameras.

In Southeast Asia, the development of urban areas is more focused on the development of trading cities in which there are extended families and professional associations, which are also a vehicle for communal activities. This development was marked by the expansion of the Islamic community, as a result of the expansion of trade.

Islamic cities in Southeast Asia are importers of food, especially rice. A number of cities, inhabited between 50,000 and 100,000 people, have become the earliest Islamic cities in Southeast Asia, which makes the population size of these cities larger than the population of pre-industrial cities in Europe.

Like cities everywhere, Southeast Asian cities are also made up of residential units, which can be identified as ethnic settlement units. The maps that can be analyzed give an impression of the size and number of the parts of the city that formed residential groups of merchants, aristocrats (merchant aristocrats), each of which had a perimeter wall. The market is generally built in the southern part of the city. Other important centers of activity, are the government, palaces, markets and the city itself.

The power/power of religion in Southeast Asia is reflected and depicted in both physical and ritual. Therefore, the model of cities in Southeast Asia, especially in coastal cities, its characterization can be distinguished from the functions of urban space, on the basis of quality and technicality, into (1) port, market and trade units, and (2) temples or mosques, palaces and fields where government, military and religious activities take place. The river is one of the important elements, both for the purposes of water supply, transportation and military/defense.

The concept of an Islamic city is emphasized on the availability of social space where humans can interact with each other. When the study is drawn back into a narrower scale, such as in the centers of the cities above, or Isfahan and Kufa in Iran, it turns out that the process of forming social spaces is repeated, even to the smallest scale, namely settlements. Islamic cities are neatly arranged, with underground sanitary sewers and wide streets that are clean and illuminated at night.

There are differences in the movement and use of public space between men and women in terms of their own place and time of use. The spatial arrangement is divided into two areas, namely the general area and the special area. Social open space is an obligation, based on the concepts of "Hablul minallah and Hablul minannas" and "Rabbanaa atinaa fiddunya hasannah, wafil afterlife hasanah waqina 'adabannar", as the basis for the concept of balance both in terms of worship that is vertical to God but also implemented in social worship in dealing with fellow human beings as well as the balance of life in the world and the hereafter.

This special area includes the privacy space as a Muslim, namely the house, if you want to be more specific, the rooms and the like, while this general area includes the market and the like. Every part of the city that is planned for a certain number of residents is built mosques, schools, libraries, parks, grain industries, commercial areas, shelters for travelers, to separate public baths for men and women. Even public cemeteries and waste processing sites are not left behind. Most residents do not have to travel long distances to meet their daily needs and to study or work, because all are within reasonable walking distance, and all have standard quality.

In dealing with contemporary problems of government, economy, and education and their environment and suggesting that Islamic environmental design ideas are based on three main formative values:

- (1) Environmental sensitivity based on natural topography, climate, parks and equipment.
- (2) Morphological integrity, based on size and scale.
- (3) Symbolic clarity, based on tradition, culture and identity.

Many cities in Malaysia have implemented Islamic cities, by practicing Islamic principles in every aspect of daily life. Basically, the urban design of the city is based on the slogan of the state government, developing with Islam in the direction of creating a city that can be associated with an Islamic identity. The basis of Islamic city design is to build an environment consisting of three main connections, namely; man to God, man to man, and man to nature.

In addition, the commercial and industrial spaces in the city will be upgraded to offer greater diversity along with people being urged to respect nature and have a better understanding of divinity. Therefore, they have provided more space and religious buildings for the people, especially for the Muslim community.

To realize the development of an Islamic city, the following landscape planning has been prepared:

- (1) Spiritual development between man and God.

- (2) A clean environment as one of the pillars of faith.
- (3) Established social relations among the community.

3. Conclusion

Planning and development of urban space in an Islamic perspective prioritizes space, especially in urban areas that are oriented to the economy alone (capitalist), of course it will cause many problems because in the city there are many mutually accelerating elements that crave harmony.

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