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VISITORS’ BUILDING AND ENVIRONMENTAL PERCEPTION INFLUENCE ON RELIGIOUS ACTIVITY MOTIVATION AT AL-AZHAR GRAND MOSQUE JAKARTA

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ABSTRACT

Al-Azhar Grand Mosque is one of Indonesian culture heritage which is located in a center of Jakarta business site. From one ordinary building for every clay muslim rituals in early years after independence day, nowadays this mosque has developed to multifunction center, including Islamic education from play groups to university level with sport facilities. This research was an initial survey to see relationship between visitors' building and environmental perception with motivation to involve in religious activity inside the mosque. Building and environmental perception discussion was focused on perception of utility, perception of comfort, perception of safety, perception of availability, perception of beauty and perception of the meaning of historical values that owned by the mosque. The religious activity motivation consisted of motivation to have individual or communal prayer, motivation to Holy Book reading, and motivation to have religious education inside the mosque environment. The result showed the importance to study these variables more carefully for further research. Several recommendations were also proposed.

Keywords: building perception, religious motivation, architectural psychology

Human activities and behaviors can not be separated from the conditions of their environment. There are interplay between humans and their surroundings, either natural environments, social settings, learning environments, informational environments or built environment. When solving problems involving human-environment interactions at any places, we must have a model of human nature that predicts the environmental conditions under which humans will behave in a decent and creative manner, which with this model we can design, manage, protect and restore environments and surroundings that enhance reasonable behavior, predict what the likely outcome will be when these conditions are not met, and diagnose problem situations. Therefore, it is necessary to conduct human-environment interaction researches to build the models, particularly in Indonesian environments, in order to have building and environment optimization and beneficiary for human being.

There are many types of building that had important roles in Indonesian people, which mosque is one among them as well as other religious building. For muslims, as Prophet Muhammad SAW legacy, mosque is not only a place to do rituals, but it plays as center of all religious activities in broader understanding. The first mosque that was built in Prophet Muhammad SAW life time was the Quba mosque. When establishing Quba Mosque, the Prophet Muhammad SAW had been giving best example of his paragon and cooperation. He helped to lift the stone, thus wrinkles of working hard printed on his noble face. He is the one who gave direction sign of Kaabah as the goal toward prayer on that day from bricks given by Quba’s people. The first to put a stone in the sanctuary is Prophet Muhammad SAW himself, and then followed in succession by Abu Bakr, Umar bin Khatb, and Uthman bin Affan. Who could imagine that the order of stone laying then has to do with the history of four caliphs’ assignment. Although very simple, Quba Mosque can be regarded as a model of mosques established people in the future. This very simple model had met the conditions necessary for the mosque construction. It already had a rectangular space walled in around him. In the north, porch was made to prayer place that pillared by palm trees, flat roof of the micrib and leaf carved, mixed with clay. In the midst of open space in the mosque, which was then commonly called the sahn, there was a good place of ablution, to take water for prayer or wudu. Keeping the hygiene, sunlight and air can entered freely. The message conveyed by the actions of the Prophet Muhammad SAW was clearly that the mosque should be built not far from the location of human social activity. Mosque, besides to solve broader
range of human problems were becoming the center of community empowerment. The mosque is used as
a place to develop the economy and welfare through the treasury, from the mosque developed a variety of
activities that lead to the creation of civil society.

From the Prophet Muhammad SAW era, mosque had fundamental multifunction roles for all aspect of
community lifes. It is stated clearly in QS Al-Taubah (9):18 as “surely that can glorify the mosques of God is
only people who believe in Allah and the final day, those who establish prayer and give charity, he was not
afraid but only to God, then they are the ones who got a clue”. Therefore, it can be concluded there is, at least
three mosques functions and roles. First, mosque is a place of makhadah worship and social charity. Makhadah
worship is worship that is directed related to God, such as prayer, holy book reading, tadarus, etc. However,
indirectly, all this worship is related to the community. Mosque as a social charity center means, mosque is
a center to manage zakat, waqf, develop Islamic brotherhood or ukhwah Islamiyah, keeping hygiene and
health care together, perform the sacrifice or qurban, and help improve people economy and standard of
living. Second, the mosques are a center muamalah or community development, through trending facilities
and infrastructure owned by the mosque, such as sermons, lectures, competency courses that needed
by members of the congregation, and hold a formal education that suitable to the needs of the community.
Third, mosque functioned as a center for fostering unity. At the time of the Prophet Muhammad, the mosque
was not only a place of worship, but also a place to unite the people, deepening of the government and
defense, education development, and people empowerment. Meanwhile, in management and guidance
mosque functions covers three areas: idarah, a management field ranging from human resources to the
software and hardware management, 'imarah, the mosques prosperity field service activities to the people
or jamaah, either in relation to a special worship or general worship, and n'ayah concerning the legality of
building, architecture, cleanliness, beauty, and all kinds relating to the construction and maintenance. Most
of which occur among Muslims today, especially in Indonesia, building mosques only limited to the physical
area, while the problems of management and prosperity, as well as the treatment most people unnoticed, so
there was very wide gap between knowledge and application.

In Indonesia, a country with Muslim majority, following the prophetic way founded many mosques all over
Indonesia. One among them was Al Azhar Grand Mosque, which is located at Jalan Sisingamangaraja,
Kebayoran Baru, South Jakarta. The mosque was built in 1953-1958. The idea of the mosque was initiated
by Buya Hamka and founded upon the initial efforts of some Masjumi figures to have main mosque in
Kebayoran Baru area. At the instigation of Mr Syamsudin, Minister of Social Affairs at that time, then by
them founded Yayasan Pesantren Islam (YPI), on April 7, 1952. This foundation on 19 November 1953
began to build a mosque in a 43,755 m2 area. Finally in 1958, the mosque building was completed and
inaugurated by the name of the Kebayoran Grand Mosque. In the era around the 1960s, the rector of Al-
Azhar University Cairo, Egypt, Prof. Dr. Mahmoud Shaltut gave an open lecture at the mosque and was very
impressed with the grandeur of this mosque. He advised to change the mosque name became the Al-Azhar
Grand Mosque. The mosque is stated by the Government of DKI Jakarta as one of 16 sites history of the
development footprint of the city. In addition, the mosque was pointed out as national cultural heritage on
August 19, 1993.

The design of Al Azhar grand mosque is a mixture of architectural design Hija Mosque (Saudi Arabia)
and Qibtiyah Mosque (Egypt). The presence of this mosque is very harmonious with the environment of
Kebayoran Baru. The mosque more served as a center of Islamic da'wah in Jakarta that were supported
by great scholars such as Buya Hamka. In establishing the anti-communist forces, this mosque was also
carried out to destroy the PKI and its followers in 1965-1966. Inside the mosque complex, there are also run
a different school levels (TK, SD, SMP, SMA Al Azhar) and a university (University of Al Azhar Indonesia).
In addition, there are also many offices to serve Umrah and pilgrimage, Amil Zakat and Waqf Institution,
funeral service, martial arts training, Majlis Taklim, YISC, BMT, Clinic and others. Incidental bazaar frequently
appeared in mosque surrounding.

To optimize human and building-environment interactions, deeper understanding about human behavior
in specific setting is important. There are several models that had been developed by environmental
psychologist. One of the initial model was the problem oriented model. In this model, the problems that
affect all members of society will be identified by environmental psychologists. These problems can be anything from the psychological effects of urban crowding to the architectural design of religious building, public schools and extend from the public arena into the individual household. For instance, environmental psychology may addresses environmental problems such as density and crowding, noise pollution, sub-standard living, and urban decay. Noise can increases environmental stress. Density and crowding can also have an adverse effect on mood and may cause stress-related illness in specific situations. To understand and solve environmental problems, environmental psychologists believe concepts and principles should come directly from the physical settings and problems being looked at. Therefore, it is important to conduct a cognitive appraisal of an environment and feelings of crowding in different settings.

Harold Proshansky (1987) discussed the important to develop value oriented model in environmental psychology to better solve society through problem identification. Proshansky discusses the importance of not only understanding the problem but also the necessity of a solution. Proshansky also points out some of the problems of a problem-oriented approach for environmental psychology. First the problems being identified must be studied under certain specifications: it must be ongoing and occurring in real life. Second, the notions about the problems must derive directly from the source - meaning they must come directly from the specific environment where the problem is occurring. The solutions and understanding of the problems cannot come from an environment that has been constructed and modeled to look like real life. Environmental psychology needs to reflect the actual society. It is important for the environmental psychologist to utilize all aspects of research and analysis of the findings and to take into account both the general and individualized aspects of the problems.

Behavior setting had important role in discussing human and environment-building interaction. Roger Barker (1999) developed the concept of the "behavior setting" to help explain the relationship between the individual and the immediate environment. In his book Ecological Psychology, Barker stresses the importance of the town's behavior and environment as the residents' most ordinary instrument of describing their environment. Barker argued that his students should implement T-methods (psychologist as 'transducer': i.e. methods in which they studied man in his 'natural environment') rather than O-methods (psychologist as "operators" i.e. experimental methods). Basically, Barker preferred fieldwork and direct observation rather than controlled experiments. Some of the minute-by-minute observations of Kansan children from morning to night, jotted down by young and maternal graduate students, may be the most intimate and poignant documents in social science.

Environmental psychology is oriented towards influencing the work of design professionals (including architects, engineers, interior designers, urban planners, ecologist, sociologist, ergonomist, psychologist, etcetera) and thereby improving the human environment. However, the role and impact of architecture on human behavior is debated within the various professions. Views range from: supposing that people will adapt to new architectures and city forms; believing that architects will be difficult to predict the impact of buildings on humans and therefore should base decisions on other factors; to those who undertake detailed precedent studies of local building types and how they are used by that society. In other sides, retail relies heavily on psychology, original research, focus groups, and direct observation. Thus, environmental psychology has conquered the whole architectural genre which is concerned with retail stores and any other commercial venues that have the power to manipulate the mood and behavior of customers (e.g. stadiums, play centers, malls, and now airports). However, this research try to find another evidence based of human and building-environment interplays in Indonesian setting, by seeing the relationship between building-environmental perception and religious motivation at Al Azhar Grand Mosque Jakarta.

BUILDING AND ENVIRONMENTAL PERCEPTION

Building and environmental perception defined as the way in which an individual perceives the building and environment; the process of evaluating and storing information received about the building and environment. It is the perception of the building and environment which most concerns human geographers because decision-makers base their judgements on the environment as they perceive it, not the as it is. The nature of such perception includes warm feelings for an environment, an ordering of information, and an understanding,
however subjective, of the environment. It is suggested that environmental perception can be seen as five-stage model: (1) an emotional response, (2) an orientative response with the construction of mental maps, (3) a classifying response as the individual sorts out the incoming information, (4) an organizing response as the individual sees causes and (5) effects in the information.

Building and environmental perception basically is a perception process. The process of perception involves a process of determining the meaning of the external stimulus. This perception arose spontaneously in a person when he is dealing with the outside world, then the perception is the starting point of any act or behavior. Morgan (1986) defines it as everything related to human experience. Schermerhorn (1990) observed that perception is the process through receive and interpret information from the environment. Perception is the process that individuals receive and interpret informations that comes from the environment. Gibsons (1983) theorized that cognition involves the perception that includes the interpretation of objects, signs and people from the point of experience are concerned. In addition, perception is influenced by several factors: imitation, selection, self description, situations, needs and feelings. According to Robbins (1991), perception is the process by which individuals organize & interpret the impressions (impressions) of their senses in order to give meaning to their environment. However, what is perceived as a person can significantly differ from objective reality. It can be shown by the fact that no one would have exactly the same views with others when facing the same problems. From that sense, if related to the behavior and attitudes, it can be concluded that individuals behave in a certain way or form certain attitudes that are not based on its internal environment as reality, but rather based on what they see or how they feel. Thus, perception is a very important determinant variable because their interpretation of reality rather than on reality itself.

In our daily lives, from time to time, we always make judgments or build impressions about people, situations or events that are around us. On the basis of assessment or impression that is formed, we then think about or do the various things associated with everything we see, hear or otherwise. In such case we perceive things around us. The results of our perception of it then bring certain influences on our self, others or even our relationships with others. The problem is that in a person perception is not always true and can be mistaken, different from reality or from others, about the same things or stimulus. In addition, the social aspects of perception play a very important role in a person's behavior when interacting with their environment.

There are several variables involved in building and environmental perception. Harvey and Smith (1977) said there are three variables that affect perception, namely (a) Variable object—stimulus, (b) Variable background and atmosphere that accompanied the presence of an object - the stimulus, and (c) Variable perceiver. The first variable, or object and stimulus that we perceived were the first source of the presence of differences in perception. As we know, perception is more far reaching than just the things that appear on the surfaces. We perceive emotions, attitudes and motives that underlie behavior. We perceive a person's personality and characters. We also perceive the building and the environment around us. What emerges in the perception depends on the clues that can be captured by our sensing, such as gestures, facial expressions, positions and others. Our dependence on clues was causing a variety of unexpected difficulties. The difficulty may be the fact that an individual is not passive or static objects. Objects can be and be able to hide the feelings, thoughts, and other intention. Ability to manage and control the inner-state is called impression management that can split us. Impression management and control has a close relationship with the social role expectation that is attached to a particular role. The second variable, background and atmosphere, is a variable that accompanies the presence of an object-stimulus, that also helped to determine the mode of perception can be formed in a person. It can affect the social perception because they relate closely to the norms and values prevailing in a group, organization or society. Norms and values serve as guidelines in measuring behavior; can be seen as suitable or not, appropriate or inappropriate enough to display in a specific place, on and in an environment or a particular situation. Appropriateness of displayed behavior of someone in these things quickly affect the pattern of our perception of that individual. The third variable, or perceptor, are very important in the process of perception. There are many factors in self-perceptor that could affect the verticality of perception or pose differences between their own perception and others. From the various research results in social psychology literature, it was described a variety of perception factors, including the experiences, intelligence, ability to sense the stimulus, memory, personality disposition, attitude
towards object-stimulus, anxiety factor, and the last is the expectation factor.

Building and environmental perception can be measure in several ways. This research will discuss on utilities, comfortness, safety, availability, beauty, and historical value perceptions. Perception of utilities is the judgment of completeness and wellness of building facilities as their functions. Perception of comfortness is the capacity of building and environmental perception to give pleasure ease, well being and containment. Perception of safety is judgement how the building and environment design to prevent accident, and give freedom from danger, risk or injury. Perception of availability is the perception how easy the building can be accessible by all people. Perception of beauty is a judgment of building and environment qualities that delight the senses, in terms of harmony of forms and color, excellence of artistry, truthfulness, and originality. Perception to historical value is either the building had important past informational attributes for the people around the place or not.

Figure 1 Map of Al-Azhar Grand Mosque Complex (Left is map view and right is satellite view)

RELIGIOUS ACTIVITIES MOTIVATION

Motivation in psychology is a more general term to describe the entire process, including situations that encourage movement, the impulse arising from within the individual, the behavior that is caused by the situation and the ultimate goal of the movement or actions that are performed. Motivation means any conscious effort to influence one's behavior in order to increase the maximum ability to achieve goals. According to Vroom, motivation refers to a process of influencing individual choices of the various forms of activity that are desired. Later, John P. Campbell and his colleagues added more details in this definition by arguing that motivation includes the direction or goal behavior, response strength, and persistence behavior. Motivation contains three main components, to move, directs, and sustains human behavior. Moving means arising individual strength, leading a person to act in certain ways, for example in terms of memory strength, effective responses, and the tendency to get pleasure. Motivation is also directing or channeling behavior as such it provides a goal orientation. Individual behavior is directed toward something. To maintain and sustain the behavior, the environment must reinforce the intensity and direction of impulses and individual strengths. In addition, the term also includes a number of concepts such as drive, need, incentive, reward, reinforcement, goal setting, expectation, and so on. Based on the opinion of the members on it can be concluded that the question of motivation is drive, stimulation of the needs arising from within the individual that influence individual behavior to achieve the desired goal.
Motivation of religious activities in this research is defined as drive, stimulus from the needs arising from within the individual that influence individual behavior to engage in religious activities that intended to achieve the pleasure of Allah SWT. Relating to the mosque as perception objects in this study, religious activity motivation mean motivation to glorify the mosque. Although many religious activities can be studied, the religious activities motivation to be examined in this study was limited to individual and communal praying motivation, reading holy book motivation, and motivation to have Islamic education, because these activities are often regarded as the most important activities at the mosque in Indonesia.

Motivation to glorify the mosque described in QS At-Tawbah (9):18. "Surely that can glorify the mosques of God is only people who believe in Allah and the final day, those who establish prayer and give charity, he was not afraid but only to God, then they are the ones who got a clue". Al Qur'an verses above suggest that the mosque was only able be glorified by people who believe in Allah SWT and final day, it involves aspects of aqidah; establish prayers and practice regular charity is concerning aspects of sharia, whereas no fear other than Allah SWT is aspect of akhlak. Thus, affluent or not a mosque, is a reflection of the strength of aqidah, sharia, and akhlak of disciples who support the mosque. From the above verse, we can understand that, tamir relating to the activities of the mosque must starts from aqidah, namely monotheism, no shirk, and sincere simply because Allah SWT, bring sharia, good worship of muamalah, munakahat, and jinayat; and always uphold al-akhlahul karimah, a good code of conduct. We need to underline that above verse uses the word "innama" means only, which in 'ilmul Ma'ani adawat called al-Hasr or words to determine only that, cannot beyond that. This indicates three pillars above becomes a necessary condition for prosperity a mosque.

In his classic book The Individual and His Religion (1950), Gordon Allport (1897–1967) illustrates how people may use religion in different ways. He makes a distinction between Mature religion and Immature religion. Mature religious sentiment is how Allport characterized the person whose approach to religion is dynamic, open-minded, and able to maintain links between inconsistencies. In contrast, immature religion is self-serving and generally represents the negative stereotypes that people have about religion. More recently, this distinction has been encapsulated in the terms "intrinsic religion", referring to a genuine, heartfelt devout faith, and "extrinsic religion", referring to a more utilitarian use of religion as a means to an end, such as church attendance to gain social status. A third form of religious orientation has been described by Daniel Batson. This refers to treatment of religion as an open-ended search (Batson, Schoenrade & Ventis, 1993). More specifically, it has been seen by Batson as comprising a willingness to view religious doubts in a positive manner; acceptance that religious orientation can change and existential complexity, the belief that one's religious beliefs should be shaped from personal crises that one has experienced in one's life. Batson refers to extrinsic, intrinsic and quest respectively as religion-as-means, religion-as-end and religion-as-quest.

1. Individual and Communal Prayer Motivation

Characteristics that should be owned by a believer is submissive and obedient to fulfill His call. This character is sign of truth and honesty of his faith in Allah SWT. Surah al-Anfal (8):24 stated: "O ye who believe God calls and cries fill the Apostle, when the Apostle calls you to something that can turn on your hearts ..." Islamic Ummah believe that Allah has called the mu'minin to prosper the mosque. Al-Imam ash-Syaafi’i Ibn Kathir a great cleric and the commentators from Syaafi’i school of thought said: "Allah SWT testifies to the faith of people who want to prosper the mosque." (Al Mishbahul Munir At-Tawbah interpretation: 18). Indeed including the largest Islamic syl'ar in the mosques is to prosper by enforcing communal prayer. When the mosque was empty or blank from enforcing communal prayer, it began the signs of weakened of greatness and glory of Islam.

Communal prayers at the mosque believed to pose a number of priorities. First, communal prayer makes people get shadow of Allah on the Day of Judgement, as the hadith of the Prophet says: "Seven kind people who God will over shadow them on a day (when) there is no shade except His shade; (for example), a fair ruler, young
man who grew up in obedience to his Lord, a person whose heart is always linked to the mosque, ....

"(Muttafaqun alaihi). Communal prayers in mosques might make people get reward as pilgrims in Mecca, as Rasulullah saw said: "Whoever leaves his house in wuchu for prayer five times (in congregation at the mosque), then the reward like the reward of those who wear ihram or hajj cloth." (Narrated by Abu Dawud no. 554, and validated by Ash-Sheikh Al Albani). Communal prayers in the mosque is believed to remove the sins and raised a few degrees (Narrated by Muslim no. 261). For the congregational prayers will be provided for him Al Jannah (Reported by Al Bukhari no. 682 and Muslim no. 669), and get twenty-five / twenty-seven degrees from the prayer alone (Narrated by Al Bukhari, no. 645-646).

![Figure 2. Al Azhar Grand Mosque Jakarta](image)

2. Reading Holy Book Motivation

Reading or studies Al Qur'an in Arabic called Al-ta'llimu yata'allamu ta'lliman ta'allama which means to learn, an understanding of the meaning of study or ta'llim has its own religious values, present in the studied of theology with an Aalim or who have knowledge, it is a compulsory form of worship of every Muslim. In reading Al Qur'an, there is a very big positive benefit, Al Qur'an studies could benefit for someone, when negative behavior will be change with positive one. Things like this in the Muslim community in general can be tapped learning to change themselves or improve themselves from indecency and evil. The benefits of reading Al Qur'an to the participants are strengthening a sense of family between them, increasing in their religious insights which are useful for their lives. Benefits for participants of study are to know each others and fostering the siturahim tied among them, add a religious vision of participants, and strengthening the family relationship of participants themselves. Some of the benefits of Al Qur'an learning are having religious knowledge and other knowledge with a religious standpoint, to secure and strengthen siturahim among Muslims, teach social awareness and appreciation of each other, into a consultancy services for individual problems, family and social from the participants, including psychological and materials problems. Besides, the study will lead to mutual care and help both individual or group of problems among the congregation.
3. Islamic Education Motivation

Motivation to have Islamic bases education is very important in Muslims' life. Religious education is the terms give to education concerned with religion. It may refer to education provided by a religious organization, for instruction in doctrine, belief, rituals, faith and personal roles or education in every aspects concern with religious values. In traditional Muslim education, students were taught to read and sometimes to speak Arabic and memorize the major suras of the Al Qur'an. Many countries, including Indonesia, have state-run schools or private schools for this purpose, known as Madrasah Islamiyah. There will be Ustadz, Mullahs or Sufis to teach the students. However, the study of Islam does not suffice, students must pass the state curriculum of their levels.

AL AZHAR GRAND MOSQUE ACTIVITIES

Al-Azhar Grand Mosque, located at Jl. Sisingamangaraja No.12 Kebayoran Baru, South Jakarta, is a mosque under supervision of Yayasan Pesisir Islam (YPI) Al-Azhar. YPI Al-Azhar was established on 7 April 1952 by 14 muslim and community leaders in Jakarta, with the name Yayasan Pesisir Islam. One
of found that the idea was Minister of Social Affairs Dr. Syamsuddin, supported by Jakarta Raya Major Mr. Sjamsuridjal. The names of all founders of the foundation completely were Soedirjo, Tan In Hok, Gazali Syahlan, H. Sjaib Sastradiwirja, Abdullah Salim, Rais Chamis, Ganda, Kartapradja, Sardjono, H. Sulaiman Rasjid, Faray Martak, Jacob Rasjid, Hasan Arbige dan Hariri Hady. With a good offers and assistance Mr. Sjamsuridjal, the foundation acquired a piece of land located in Kebayoran Baru, which was a satellite of capital district in Jakarta at that time. On that area, in 1953 began the building a large mosque and finished in 1958, which was then called the Kebayoran Grand Mosque. In 1961 Mahmoud Syaltout, Sheikh of Al-Azhar Cairo had visited as guest of the country, and he come to Kebayoran Grand Mosque. His arrival was greeted by his friend Prof. Dr. Bulya Hamka, Imam of Kebayoran Grand Mosque, who two years earlier awarded with Doctor Honoris Causa title (Ustadziyah Fakhriyah) by Al-Azhar University of Cairo. At that occasion, Sheikh Prof. Dr. Mahmoud Syaltout had gave the name Al-Azhar to the mosque, so it officially named Al-Azhar Grand Mosque.

Along with the recent trend and the needs of people, activities in the Al-Azhar Grand Mosque continued to grow and develop. Initially worship and preaching activities were followed only by nearby community, including trishaw peddlers and laborers building. Now, visitors of Al-Azhar Grand Mosque come from different levels of society, not only who live in elite neighbourhood area of Kebayoran Baru, South Jakarta, but also from outside area such as Tangerang, Bekasi, Depok, Bogor and others. Splendor of guding activities and Islamic propaganda at Al-Azhar Grand Mosque could not be separated from Prof. Dr. Bulya Hamka role as Amir of this mosque. Bulya's figure with his speeches that always bring contemptness byselected polite sentences, has tied the ummah attention in every corners, particularly through events Kuliah Shubuh, a religious morning lecture, that broadcasted by RRI. Beside fostering a variety of teaching activities, religious assemblies and religion courses, Prof. Dr. Bulya Hamka also encourage the emergence and development of Al Azhar Islamic schools centered in Al-Azhar Grand Mosque complex area. Religious activities and that schools, later days getting a place in the hearts of the community and add fragrant name of Al-Azhar in the midst of society, not only in the capital city Jakarta and its surroundings but also to the various regions of the country. Prof. Dr. Bulya Hamka who lived on Jl. Raden Patah III, Kebayoran Baru, South Jakarta, that located beside Al-Azhar Grand Mosque, has led the organizing of daily worship and teaching at the mosque since it first beginning in 1958. Studies of the Qur'an which is the material lecture of Kuliah Shubuh every day in the Al-Azhar Grand Mosque later were published in serial magazine Gema Islam since 1962, and at the end published as Tafsir Al-Azhar as many as 30 complete chapters, which had well acceptance from the society until now.

Currently there are more than 25 groups of activities that conducted everyday religious life in the complex of Al-Azhar Grand Mosque, with different forms and activity patterns, such as religious assemblies majilis taklim, studies, courses, public lectures, discussions, health care, funeral care, Halj and Umrah guidance trips, martial arts, madrasah diniyah (PITA), formal education from Kindergarten to University, Zakat and Wafq institution, BMT and Banking activities, travel agency services, Clinic, etcetera.

In carrying out its activities, YPI Al-Azhar has the vision and mission to be achieved. YPI's vision is to create Al-Azhar Grand Mosque, Al-Azhar as life, friendly, enlightening, and transparent so that it becomes a center of Islamic civilization (Center for Islamic Cultural). As the implementation, Al-Azhar Grand Mosque had some missions, including: (1) Mission of al-amr bi al-ma 'raf wa al-nahy an al-munkar (reigned to the good and prevent of evil), as an amar ma'ruf nahi munkar institution based on the al-Quran and al-Sunnah, with the principle of bi al-hikmah (wise), al-mauzidah hasanah (good advice), and al-jadul bi al-ahsan (argumentative dialogue and debate). (2) Mission at tathwir wa al-tasqif (enlightenment and empowerment), became an institution that provides enlightenment and empowerment of community through various educational programs, training and scientific studies, (3) Mission al khidmah wa al-amin (sevices and securities), which became an institution give best service for the people over a wide range of life problems they face so they get the security, comfortness, conveniencesness and tranquility, (4) Mission ni 'ayah (maintenance), which became a stronghold of Muslims to maintain and protect them from various currents thought, belief, culture and life style that are contrary to Islamic teachings and values, through rahmatan lil-'alamin approach (give love to the whole of nature).
Various work program prepared by the YPI Al-Azhar. Principles work program consists of (1) Provide instruction, guidance, and direction to the Al-Azhar Grand Mosque disciples in particular and the Islamic society in general that is always increasing devotion to God, cling to the al-Qur’an and al-Sunnah, and try to do amar ma'ruf nahi munkar propaganda; (2) Improve the understanding and the knowing of disciples and community of Islam through study, training (da'wah), discussions, seminars, courses, etcetera; (3) Provide services for the disciples and Islamic societies on various life problems they face through consultation and debriefing activities; (4) Maintain and keep the disciples and community of Islam from the various currents of thought, belief, beliefs, cultures and lifestyles that are contrary to the teachings of Islamic values; (5) Provide adequate infrastructure and facilities so that the disciples can do activities in the Al-Azhar Grand Mosque in peace, tranquil, comfort, and pleasure. Basic work program is then divided into various fields, field including prosperity (imaran), management (idarah), and maintenance (r'ayah).

Details of the field work program in prosperity (imaran) are divided into three sections, section imaratul ibdah, section imaratul jil'ah (enlightenment) and section imaratul ijima'iyah (social). Section imaratul - ibdah have details of the work as follows (1) Creating a handbook on the procedures of worship in the Al-Azhar Grand Mosque; purification procedures (thaharah), prayer, fasting, zakat, hajj, etc., (2) Improve the quality of activities lecture after prayers, such as lectures Shubuh, Kultum Zuhur, Kultum Maghib. (3) Conduction Maghib intensive study once a week (Eg. Friday night) by using reference books, and by experts in their field, (4) Provide a variety of training (da'wah) or courses to improve disciples worship, such as training to write and read Al Qur’an, calligraphy courses (alqhat), training khattab, imam and muadzin, training and courses about funeral, dawah training, and others; (5) Giving a true understanding disciples and community of true religious practice through lectures, studies, books, brochures, and other, (6) provide and promote waqf al-Quran to be placed in the Al-Azhar Grand Mosque, and whenever possible to other mosques under Yayasan Pesantren Islam Al-Azhar and also other mosques, (7) Make schedule of religious activities in the Al-Azhar Grand Mosque, determining, selecting, and monitoring muadzin, imam prayers, and the khattab, and to determine the themes of the sermon according to the mission and vision of the Al-Azhar Grand Mosque, (8) To conduct various competitions within the framework of education and improving the quality of worship, such as competition of reading and memorization Al-Qur’an, competition of Islamic understanding between students, writing competition about apostle friends, and others. Section imarat - jil'ah (enlightenment) program work details include (1) Consolidating, guiding, empowering, and monitoring to the house council under construction of Al-Azhar Grand Mosque, (2) Create the program a monthly studies of the current themes for the management of Al-Azhar Grand Mosque and YPI Al-Azhar, (3) Create activities schedule that can be found by broad disciples, through board announcements, brochures, electronic and printed media, (4) Creating and expanding information center and library of Al-Azhar Grand Mosque, (5) Improving the quality of the religion consulting board for the disciples, with determine the expert consultant, consultation schedule, worship facilities and tool that it takes the media to campaign, as well as technical consulting, (6) Increase the Islamization institution, maustaf guidance, provide adequate facilities and tools of worship, and (7) Increase the religious education through printed media, such as bulletin, newsletters, religious journals, collection books of Friday lectures, and others, (8) Making religious education programs through the internet by launching to the Al Azhar Grand Mosque website, (9) Make a religious education programs on radio and TV by working with radio stations or existing TV. Meanwhile, section imaratul - ijima'iyah (social) program detail include (1) Enhance cooperation with Islamic institutions within and outside the country in order to support a wide variety of Al-Azhar Grand Mosque activities, (2) Provide charity and guidance to those in need (Al mustadh 'ajin), such as the poor, and orphans, (3) Provide social service to certain areas by providing appropriate and required assistance, (4) Provide scholarships to students low economic status and high achievers in school, (5) Increase management of Zakat infaq and Sadaqah both the acceptance and distribution, (6) Establishing and empowering small mosques which need assistance, (7) Conducting emergency post for the affected communities, (8) Provide positive activities for the establishment of the Islamic ukhruwah and solidarity of the Islamic world.

Management at YPI Al-Azhar considered the important of all programs implementation. Details of the work program in management (idarai) concluded several things, including (1) Managing, guiding, and supervising the realization process in achieving prosperity of the Al-Azhar Grand Mosque (2) reorganize
the secretariat office of the mosque, about the procedure and then flow of correspondence, documentation, financial procedures and working mechanisms between departments and divisions, (3) Design management development plan of Al-Azhar Grand Mosque based on the open management, clean management, and truth management (4) Create improvement and capacity building employees program, (5) Regulate the use of space and class in the Al-Azhar Grand Mosque to be used effectively and efficiently. (6) Arrange technical implementation of existing programs while priority (awlawiyah). (7) Conduct evaluation of programs implementation and prepare reports for every activities undertaken.

The maintaining processes of positive things that have been achieved also important. Details of the work program of conservation work program (n’ayah) are (1) Maintain physical Al-Azhar Grand Mosque building to always clean, healthy, beautiful, neat and orderly, doing occasional painting, repairing, as well as cleaning parks and the environment. (2) Provide security and comfortness for disciples when in Al-Azhar Grand Mosque (3) Give reinforcement to janitors, and security units, that work in the Al-Azhar Grand Mosque are not just looking for wages, but also struggling li-sabilillah. (4) Provide explanation to the disciples in order to play active roles in treating and maintaining cleanliness, purity, and beauty of the Al-Azhar Grand Mosque. (5) Treat and maintain inventory of Al-Azhar Grand Mosque. (6) Provide adequate infrastructures and facilities for the implementation of the Al-Azhar Grand Mosque program.

**METHODS**

This study employed the questionnaire survey method. Primary data collection was carried out by using Likert type questionnaires (7 scales), measuring building-environment perception and religious activities involvement motivation. Try out of these questionnaires were conducted before data collection processes. Validity and reliability testing prior to data analysis for these questionnaire were showing very good result. Building-environment perception questionnaire had $r=0.379-0.672$ and alpha cronbach=0.882, meanwhile religious activities involvement questionnaire had $r=0.536-0.741$ and alpha cronbach=0.921. Subjects were 50 persons and taken accidentally from Universitas Al Azhar Indonesia students, consists of 11 males and 39 females. Data were analyzed with Pearson correlation formula.

**RESULTS**

The results of this study indicate that in general there is a positive correlation ($r = 0.458; \alpha = 0.01$) between Al Azhar Grand Mosque building and environment perception and motivation to engage in religious activities at the mosque. The better building and environment perception, the greater motivation to get involved in various religious activities. Building and environment perception of this mosque were correlated with all religious activities examined in this study, which includes individual and communal prayer motivation ($r = 0.402; \alpha = 0.01$), motivation to read Al Qur'an ($r = 0.346; \alpha = 0.05$), and motivation to have Islamic based educational activities ($r = 0.456; \alpha = 0.01$). However, not all elements of perception in this study relates to the motivation to involve in religious activities. Perception elements that were had correlation were utility perception ($r = 0.588; \alpha = 0.01$), historical value perception ($r = 0.464; \alpha = 0.01$), perception of comfort ($r = 0.371; \alpha = 0.05$), and perception of safety ($r = 0.369; \alpha = 0.05$). Meanwhile, the perception of availability and the perception of beauty does not have a significant relationship with motivation to get involve in religious activities.
Discussing each religious activities, there are differences pattern of perceptual elements that correlated with religious motivations. For prayer motivation, perception-related element is the utility perception ($r = 0.051; \alpha = 0.01$), the historical value perception ($r = 0.039; \alpha = 0.01$), and the perception of comfortness ($r = 0.042; \alpha = 0.05$); meanwhile perception elements that had not significant correlation were perception of safety, availability perception and perception of beauty. Motivation to read Al Quran had significant relation to the several perception elements including utility perception ($r = 0.045; \alpha = 0.01$), the historical value perception ($r = 0.038; \alpha = 0.01$), and the perception of safety ($r = 0.030; \alpha = 0.05$), meanwhile there were no significant relation between perception of comfortness, perception of beauty, and availability perception to motivation to read Al Quran. For motivation to have Islamic education, perception-related elements were more than other religious activities motivation elements, including utility perception ($r = 0.054; \alpha = 0.01$), the historical value perception ($r = 0.049; \alpha = 0.01$), perception of comfortness ($r = 0.041; \alpha = 0.01$), perception of safety ($r = 0.039; \alpha = 0.05$), and the perception of beauty ($r = 0.029; \alpha = 0.05$), meanwhile only one perception that did not had significant relations, i.e. availability perception.

In general, this research results support the important of external factors perception in behavior motivation, particularly religious activities motivation. Leanne Rivin (1990) theorized that one way to examine an individual’s environmental consciousness is to recognize how the physical place is significant, and look at the people/place relationship. Environmental cognition (involved in human cognition) plays a crucial role in environmental perception. Environmental judgment is made by the orbitofrontal cortex in the brain. The process resulting in environmental consciousness or awareness, that come to be related to the growth and development of understanding and consciousness toward the biophysical environment and its problems. However, psychological process work in several levels, either in consciousness or unconsciousness. Thus, perception of Al Azhar Grand Mosque building and environmental influence motivation, either consciously or unconsciously, to get involve in religious activities.

After utilities perception, the historical values perception play important role to religious activities motivation in Al Azhar Grand Mosque. It support previous theory of space over time orientation that highlights the importance of the past. Examining problems with the past in mind creates a better understanding of how past forces, such as social, political, and economic forces, may be of relevance to present and future problems. Time and place are also important to consider. It's important to look at time over extended periods. Physical settings change over time; they change with respect to physical properties and they change because individuals using the space change over time. Looking at these spaces over time will help monitor the changes and possibly predict future problems. The historical values of Al Azhar Grand Mosque are still playing the role of Islamic progress in this place. The past of Al Azher Grand Mosque building give the future spirit of this place and surrounding that maintain by the peoples there.
The relation between perception of building historical values and religious activities motivation reveals the importance of place identity, because the historical values of the mosque is precious identity and property of this building. Harold Proshansky and his colleagues (1987) had previously explored the concept of place identity. Place identity has been traditionally defined as a 'sub-structure of the self-identity of the person consisting of broadly conceived cognitions about the physical world in which the individual lives'. These cognitions define the daily experiences of every human being. Through one's attitudes, feelings, ideas, memories, personal values and preferences toward the range and type of physical settings, he/she can then understand the environment they live in and their overall experience. As a person interacts with various places and spaces, he/she is able to evaluate which properties in different environments fulfill his/her various needs. When a place contains components that satisfy a person biologically, socially, psychologically and/or culturally, it creates the environmental past of a person. Through 'good' or 'bad' experiences with a place, a person is then able to reflect and define their personal values, attitudes, feelings and beliefs about the physical world. Place identity has been described as the individual's incorporation of place into the larger concept of self; a "potpourri of memories, conceptions, interpretations, ideas, and related feelings about specific physical settings, as well as types of settings". Other theorists have been instrumental in the creation of the idea of place identity. Three humanistic geographers, Tuan (1980), Relph (1976) and Buttertimer (1980), share a couple of basic assumptions. As a person lives and creates memories within a place, attachment is built and it is through one's personal connection to a place, that gains a sense of belonging and purpose, which then gives significance and meaning to their life. Five central functions of place-identity have been depicted: recognition, meaning, expressive-requiment, mediating change, and anxiety and defense function. Place identity becomes a cognitive "database" against which every physical setting is experienced. The activities of a person often overlap with physical settings, which then create a background for the rest of life's interactions and events. The individual is frequently unaware of the array of feelings, values or memories of a singular place and simply becomes more comfortable or uncomfortable with certain broad kinds of physical settings, or prefers specific spaces to others. In the time since the term "place identity" was introduced, the theory has been the model for identity that has dominated environmental psychology.

The relation between perception of building historical values and religious activities motivation also support the important of place attachment, because the Al Azhar grand mosque historical values raise emotional attachment in religious activities motivation. Many different perceptions of the bond between people and places have been hypothesized and studied, include place attachment and sense of place (Small, 2006). One consistent thread woven throughout most recent research on place attachment deals with the importance of the amount of time spent at a certain place (the length of association with a place). While both researchers and writers have made the case that time and experience in a place are important for deepening the meanings and emotional ties central to the person-place relationship, little in-depth research has studied these factors and their role in forging this connection. Place attachment, is defined as one's emotional or affective ties to a place, and is generally thought to be the result of a long-term connection with a certain environment. This is different from a simple aesthetic response such as saying a certain place is special because it is beautiful. For example, one can have an emotional response to a beautiful (or ugly) landscape or place, but this response may sometimes be shallow and fleeting. This distinction is one that Schroeder (1991) labeled "meaning versus preference". According to Schroeder (1991) the definition of "meaning" is "the thoughts, feelings, memories and interpretations evoked by a landscape"; whereas "preference" is "the degree of liking for one landscape compared to another". For a deeper and lasting emotional attachment to develop an enduring relationship with a place is usually a critical factor. Place attachment happens to many people of all ages and seems to occur after a person remains in a place for a certain amount of time and becomes accustomed to all the things around them. There are many ways to characterize a person who has place attachment. Some of these things are easy to recognize, while others are not. Like every disorder, it is a combined involvement of certain characteristics. The number of characteristics possessed and the degree to which these characteristics are present will determine the extent to which an individual has this problem.
CONCLUSION

The positive correlation between Al Azhar Grand Mosque building and environment perception and motivation to engage in religious activities at the mosque support previous theory that environmental and building play specific role in human motivation. Thus, it support behavioral setting, place consciousness, space over time, place identity, place attachment concepts. However, there are differences pattern of perceptual elements that correlated with religious motivations, showing the variability in contextual factors that play role in correlation between building-environmental perception and motivation. From this result, we can recommend the architect and designer to pay attention in motivation of religious activities when designing mosque building and environment. Further studies in this field is needed.

BIBLIOGRAPHY