

Kajian Unsur Kemusrikan pada Landmark Kabupaten Purwakarta berdasarkan Majmû Fatâwâ Wa Rosâil Lil Imam As-Sayyid Alawi Al-Maliki Al-Hasaniy dan Persepsi Masyarakat

Polytheistic Element Study on Landmarks of Purwakarta Based on Majmû Fatâwâ Wa Rosâil Lil Imam As-Sayyid Alawi Al-Maliki Al-Hasaniy and Community Perseption

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Abstract. The significant development of technology and western life style makes the Sundanese fade away .Due to these phenomena, the regent of Purwakarta, Dedy Mulyadi, did some efforts to bring the fading culture back to Purwakarta by implementing some policies like cultural village development and iconic landmark construction of Purwakarta, puppet sculpture, Buleud Lake , and the iconic welcoming gates of Purwakarta which is different from other cities. However, these implemented policies are considered violating the Islamic belief so it caused the massively-destroying of statues in Purwakarta. This research is aimed at identifying which landmark are considered as highly islamic, islamic and polytheistic and how to construct local wisdom-oriented landmark islamicly. This research is conducted by using three methodes,applying Al-qur'an and hadist and combining them into Cluster Analysis method then it will classify them into some clusters and descriptive analysis which will identify the landmark characteristics of Purwakarta based on community perseption, islamic perspective (Majmû Fatâwâ Wa Rosâil Lil Imam As-Sayyid Alawi Al-Maliki Al-Hasaniy) and place analysis. Based on the interpretation of the three methods, it can be concluded that landmarks of Purwakarta that are classified by islamic perspective and commuity perseption have different interpretations. Some new islamic regional policies need to be made and a profound islamic perspective also needs to be promulgated to the community.

Keywords : landmark, islamic, polytheistic, local wisdom and Purwakarta Regency.

Abstrak. Kemajuan teknologi dan gaya hidup yang bergeser ke gaya hidup modern membuat budaya sunda tersebut sudah mulai memudar. Hal ini yang mendorong bupati kabupaten purwakarta, bapak Dedy Mulyadi, ingin melakukan beberapa upaya dalam mengembalikan tradisi budaya sunda yang hampir hilang tersebut yang ada di Purwakarta melalui beberapa kebijakan pemerintah di daerah tersebut seperti pembangunan desa berbudaya melalui pembangunan landmark yang menjadi ikon Kabupaten Purwakarta seperti patung tokoh-tokoh perwayangan, situ Buleud serta bentuk pintu selamat datang yang berbeda dengan daerah lain. Namun dari beberapa hal tersebut dianggap sebagai kegiatan yang melanggar akidah islam yang ada di Kabupaten tersebut sehingga terjadi perusakan massal terhadap patung-patung yang ada di Kabupaten Purakarta. Penelitian ini bertujuan untuk mengidentifikasi kelompok-kelompok landmark mana saja yang termasuk karakteristik sangat islami, islami, dan musyrik serta bagaimana membangun suatu landmark kota yang berorientasi pada kearifan lokal namun tidak bertentangan dengan akidah islam di wilayah tersebut. Penelitian ini dilakukan dengan menggunakan tiga metode yaitu intrepretasi Al-qur'an dan hadis yang digabungkan dengan analisis cluster yang akan mengelempokan jenis landmark di Kabupaten Purwakarta berdasarkan kriteria patung yang ada pada Majmû Fatâwâ wa Rosâil lil Imam as-Sayyid Alwi al-Malikiy al-Hasaniy dan analisis statistik deskriptif dimana akan mendapatkan hasil berupa karakteristik landmark Kabupaten Purwakarta berdasarkan presepsi masyarakat, perspektif islam (Majmû Fatâwâ Wa Rosâil Lil Imam As-Sayyid Alawi Al-Maliki Al-Hasaniy) dan analisis place. Berdasarkan hasil analisis dan pembahasan, maka diperoleh kesimpulan bahwa Pengelompokan landmark kabupaten Purwakarta berdasarkan Majmû Fatâwâ wa Rosâil lil Imam as-Sayyid Alwi al-Malikiy al-Hasaniy dan persepsi masyarakat berbeda sehingga dibutuhkan beberapa upaya dalam pembuatan kebijakan daerah yang baru dan islami serta pengajaran tentang keislaman secara mendalam untuk masyarakat

Kata kunci : landmark, islami, musyrik, kearifan lokal dan Kabupaten Purwakarta.

A. Introduction

The significant technology development and the western lifestyle

disperse the Indonesian cultures so rapidly that the regent of Purwakarta, Dedy Mulyadi, was triggered to restore the fading culture by making some local

wisdom-oriented policies, constructing puppet statues, and conducting some cultural events. However, some people consider them violating the Islamic religion. Furthermore causing a lot of problems in Purwakarta like massively statues-damaging, that the regent of Purwakarta was reported to the police due to violating the religion and that the governor of West Java rejected some local policies that were developed by the regent of Purwakarta.

The other supporting facts are that MUI had sent a letter for him to stop constructing the statues before the destroying statues happened, that the former chief of BAZNAZ said that the policies developed by the regent of Purwakarta is not restoring the Sundanese, for Sundanese community is well-known with the religious community not like what he did.

As such, it can be inferred that there are some issues about polytheism. Hence these cases are worth studying by identifying and analyzing the landmarks with three methods, descriptive analysis, cluster analysis, and place analysis.

The research problems area: "to what extent the polytheist elements that are implemented in Purwakarta, how to develop a local wisdom-oriented city that is aligned with Islamic religion in Purwakarta, and how the community perception and Islamic perspective, *Majmû Fatâwâ Wa Rosâil Lil Imam As-Sayyid Alawi Al-Maliki Al-Hasaniy* about the landmarks of Purwakarta are?". Following that, the aims of this study are:

1. To identify which landmarks are clustered as polytheist, not polytheist and Islamic landmarks.
2. To discover how to develop a local wisdom-oriented city that is aligned with the Islamic religion in Purwakarta.

B. Literature Review

Landmarks

Kevin Lynch (1960) proposed that, "Lynch proposes that these mental maps consist of five elements: (1) paths: routes along which people move throughout the city; (2) edges: boundaries and breaks in continuity; (3) districts: areas characterized by common characteristics; (4) nodes: strategic focus points for orientation like squares and junctions; and (5) landmarks: external points of orientation, usually a easily identifiable physical object in the urban landscape. Of these five elements, paths are especially important according to Lynch, since these organize urban mobility." A clear mental map of the urban environment is needed to counter the always looming fear of disorientation. A legible mental map gives people an important sense of emotional security, it is the framework for communication and conceptual organization, and heightens the depth and intensity of everyday human experience. The city itself is thus a powerful symbol of a complex society, argues Lynch. An environmental image has three components: identity (the recognition of urban elements as separate entities), structure (the relation of urban elements to other objects and to the observer), and meaning (its practical and emotional value to the observer). It is important that these urban elements are not hermetically designed into precise and final detail but present an open-ended order. Urban inhabitants should be able to actively form their own stories and create new activities. Lynch presents his work as an agenda for urban designers. They should design the city in such a way that it gives room for three related 'movements': mapping, learning, shaping. First, people should be able to acquire a clear mental map of their urban environment. Second,

people should be able to learn how to navigate in this environment by training. Third, people must be able to operate and act upon their environment.

Polytheism

Definition of *polytheism* is belief in or worship of more than one god.

The word "Syirik" comes from the root word syaroka (شرك) which means: ally, partner (partner). Ibn Faaris rahimahullaah (died: 395-H) in Maqooyiisi al-Lughoh (3/265, cet. Daarul Fikr, 1399-H) said:

"Polytheism (Syirik) indicates the meaning of muqooronah (versus or simultaneously in something) and khilaaf infirood (opponent of solitude) ... that while something is owned by both, is not owned by itself."

Majmû Fatâwâ Wa Rosâil Lil Imam As-Sayyid Alawi Al-Maliki Al-Hasaniy

1. Forming / making sculptures / dolls with animal-like, which have shadows, in addition to their toys the little girls are forbidden by the agreement of the great 'ulama, and are not subject to the price or cost of the statue as explained i'tibar expert and angel of mercy will not enter the place, the creator was cursed and got torture in hell, Jahanam, burdened by blowing spirits on the statue he made and he was not a person who could blow spirits, may Allah save us from such things.
2. If the statue / doll is in the form of an animal that has a shadow, 3D, the statue has a shortage that prevents life, such as by cutting off the head or half of the head or chest or having a hole in the stomach or cutting off any member which cannot live afterwards. Or the absence of these members with a form that

is changed or separates parts of members, then this is permissible according to the school of thought

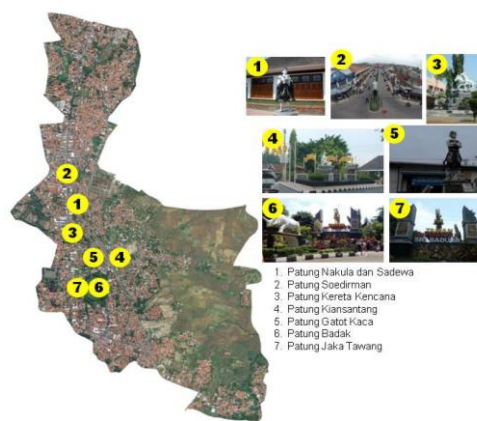
3. And if it is a perfect animal, but it does not have a shadow, then it is fine, if it is in such a subtler / low place such as rugs, mats, pillows and mattresses or other, it is also allowed according to madzhab 4, but only malikiyah think that the act is khilaful hall .
4. And if the perfect image of the animal does not have the shadow in a place of humiliation, such as: wall, dome, tower, hanging / suspended satire, paper, and roof, then according to hanafiyah, syafiiyah and hanabilah, it is prohibited. According to mallikiyah madzhab law, it is makruh

C. Findings and Discussion

Place Analysis

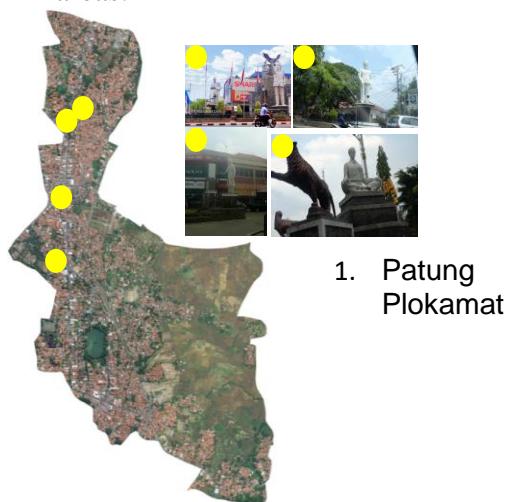
1. Puppet Figure Statue

The Landmark of Purwakarta Regency in the form of a puppet figure has just been built in 2008 since the administration of regent H. Dedi Mulyadi, S.H until now in order to develop sundanese-oriented city in Purwakarta Regency and to add to the aesthetics of the district. however, it was considered as an act that violated the community's faith in Purwakarta Regency, some of the statues were mass-damaged by several groups of people in 2011. The locations of each landmarks are :



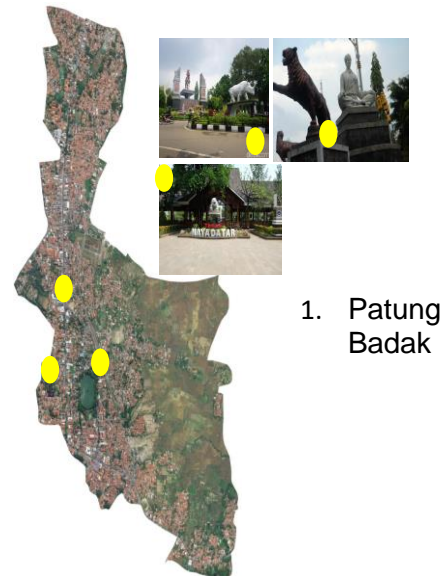
Picture 1. The Locations of Each Landmarks

2. Hero and Popular Figure Statue
The statue of hero figures was built at several points in Purwakarta and used as the name of the park or place in some areas.



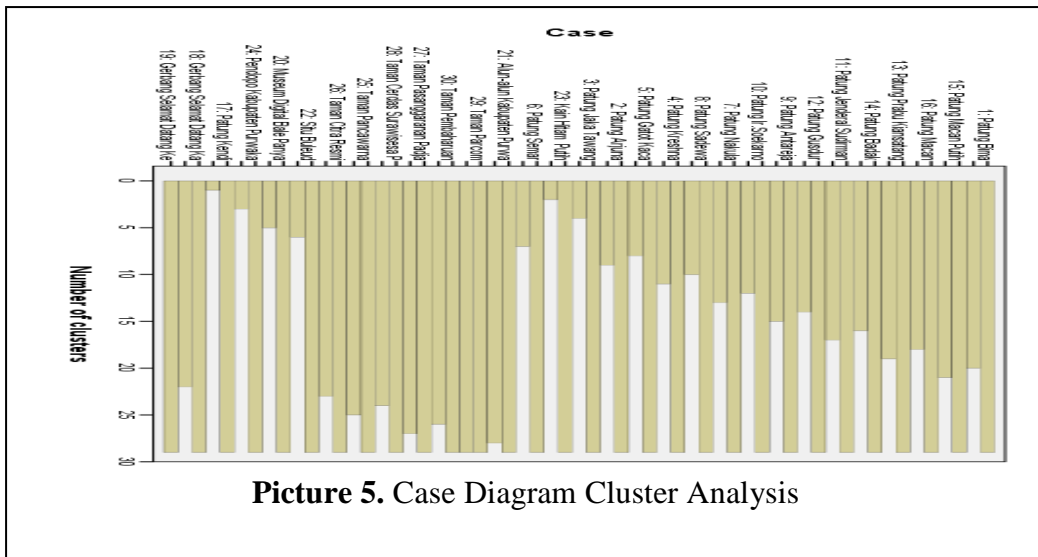
Picture 2. The Locations of Patung Plokamat

3. Animal Figure Statue
Landmark of animal statues in Purwakarta district is built in several places as well as a symbol of Purwakarta regency such as white, rhinoceros, one-horned rhinoceros etc.



Picture 3. The Locations of Patung Badak

4. The statue of human creation
The landmarks which are discussed in this sub-chapter is a statue in the form of a jug and barrel giantly. These statues can be found in several intersections in Purwakarta .
5. Welcoming Gates of Purwakarta
Purwakarta sundanesely and differently designed the welcoming gates in every boundaries in each area.
6. Twin Building
These buildings were designed and constructed twinly, and the buildings are located in the right and left sides of train station of Purwakarta.
7. Town Square Of Purwakarta
Purwakarta has a very unique design of Town square, hence it has sundanese characteristics in every building.
8. Situ Buleud (Sribaduga Park)
Situ Buleud is the most popular landmarks in Purwakarta, and it is well-known with most spectacular water fountain show not only in indonesia but also in other countries.



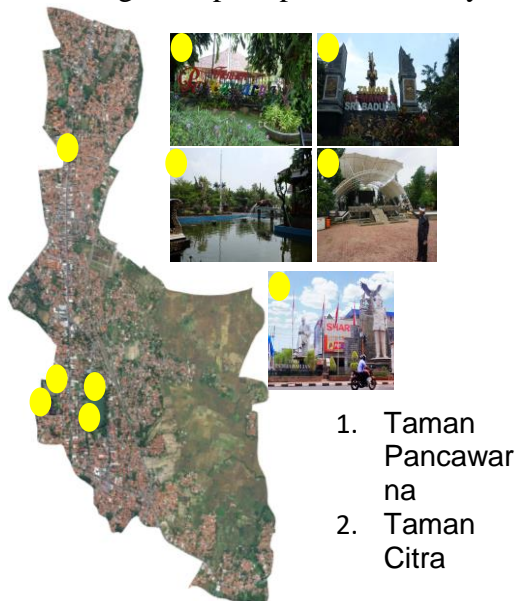
Picture 5. Case Diagram Cluster Analysis

9. The Regent Office Of Purwakarta

As said before that Purwakarta has a very sundansely-designed building in every area, it includes the government office of Purwakarta which is designed and build based sundanese cultural aritecture.

10. Green Open Space

To increase the number of open space in Purwakarta, the regent of Purwakarta installed some green open space thematically.

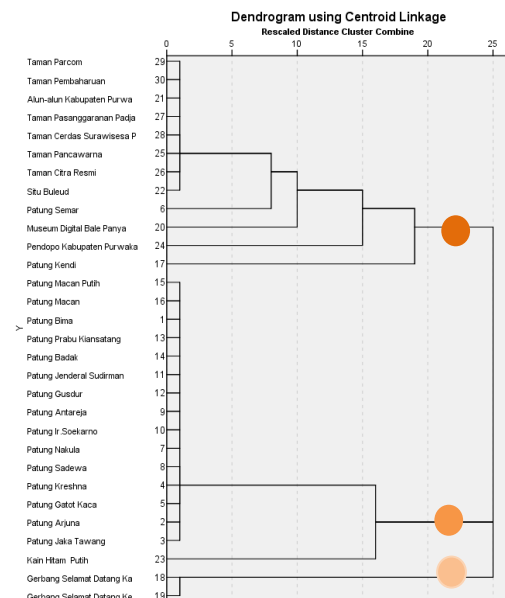


Picture 4. The Locations of Taman Pancawarna

Cluster Analysis

Based on this analysis, it can be concluded that the landmarks of Purwakarta are divided into three clusters, polytheistic , not polytheistic and islamic landmarks.

In this case diagram and dendrogram, it can clearly be seen which landmarks are clustered into those three catagories but each diagram has a slightl diference of members such as the Picture 5 and the Picture 6.



Picture 6. Dendrogram Cluster Analysis

Descriptive Analysis

Table 1. Descriptive Analysis

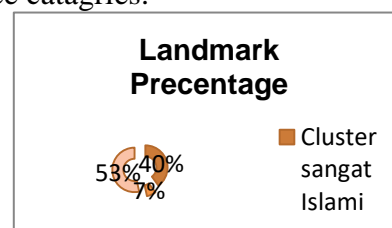
No	Questionnaire Questions	The Members
1	<i>This Landmark really shows the sundanese characteristics of Purwakarta</i>	<ul style="list-style-type: none"> • Patung Tokoh Perwayangan • Patung Tokoh Pahlawan • Patung Tokoh Hewan • Patung Benda Mati • Gerbang Selamat Datang • Gedung Kembar • Alun-alun Purwakarta • Situ Buleud • Balai Pendopo • Taman-taman Bertema
2	<i>Landmark is well-knows in both Purwakarta and other city</i>	<ul style="list-style-type: none"> • Patung Tokoh Perwayangan • Patung Tokoh Pahlawan • Patung Tokoh Hewan • Patung Benda Mati • Gerbang Selamat Datang • Alun-alun Purwakarta • Situ Buleud • Balai Pendopo • Taman-taman Bertema
3	<i>Landmark ini implements the islamic values</i>	<ul style="list-style-type: none"> • Gerbang Selamat Datang

No	Questionnaire Questions	The Members
		<ul style="list-style-type: none"> • Alun-alun Purwakarta • Situ Buleud • Balai Pendopo • Taman-taman Bertema
4	<i>Purwakarta really needs this landmark</i>	<ul style="list-style-type: none"> • Patung Tokoh Pahlawan • Gerbang Selamat Datang • Gedung Kembar • Alun-alun Purwakarta • Situ Buleud • Balai Pendopo • Taman-taman Bertema
5	<i>The form of this landmark is chatagorized as idols in islamic religion</i>	<ul style="list-style-type: none"> • Patung Tokoh Perwayangan • Patung Tokoh Pahlawan

D. Conclusion

Based on the result and discussion, it can be concluded that :

The landmarks are clustered into three clusters by analyzing them with three methods. However, each method has slight difference in members of clusters, it is terminated that the landmarks of Purwakarta mostly are culsterd into polytheistic landmarks. This following chart shows the presentage of landmarks clustered into three catagries.



Picture 7. Landmark Percentage

E. Rekomendations

Policies :

1. Making policies that apply Islamic values considering the majority of Purwakarta are people who embrace strong Islamic religion
2. Islamic politicians in the Purwakarta so that it is less that the Purwakarta community will get a leader who understands Islam well.
3. Physical building and Islamic-oriented landmarks by applying the verses of Al-quran and hadith such as calligraphy, asma'ul husnah etc.

Landmarks

1. If the landmark is statue with 3D shape of a living creature, it must be designed and constructed imperfectly or cut off.
2. Landmark buildings that implement the values of the Qur'an and Hadith such as Asma'ul Husna, Calligraphy, etc.
3. Designing some landmark with no statue elements like building, galleries, water fountain, green open spaces and others
4. Do not glorify landmark buildings by placing them on mattresses, prayer mats or others.

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