



The Message Of Dakwah In The Tajug Gede Architecture Building Cilodong Purwakarta

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ABSTRACT

Tajug Gede Cilodong is the largest mosque in Purwakarta Regency, Tajug Gede Cilodong has its own uniqueness. Because the location where Tajug Gede was founded is in a fairly large prostitution area in Purwakarta Regency. The Tajug Gede Cilodong building is different from the mosques in general in Purwakarta district, because the Tajug Gede Cilodong building is very thick with the values of local Sundanese wisdom. In this study, researchers look for the symbolic meaning contained in the Tajug Gede Cilodong architectural building which is thick with Sundanese values. In addition, the researchers also tried to reveal the message of da'wah as outlined in an architectural building of Tajug Gede Cilodong. Researchers conducted research on the object of the Tajug Gede Cilodong architectural building located in Purwakarta Regency, using Semiotics analysis. This is done to reveal the symbol or meaning of the da'wah message implied in the Tajug Gede Cilodong architectural building. To reveal the da'wah message behind the symbolic meaning in the architectural building of Tajug Gede Cilodong, the researcher uses Roland Barthes' symbolic analysis model which includes denotative, connotative and mythical theories. This study uses a descriptive approach. This kind of paradigm approach is relevant to research on Da'wah Messages in Tajug Gede Cilodong Architectural Buildings. Sources of data used are primary and secondary data, with data collection techniques by documentation, observation, literature study, interviews. The data analysis technique that the researcher uses is based on Roland Barthes' semiotic approach, namely, denotative meaning description, connotative meaning description, myth analysis, interpretation. In order to test the validity of the data, the researchers used extended observations, triangulation. The results of this study indicate that there are symbols that contain meaning in the tajug gede cilodong architectural building such as the roof of the mosque which means "tritangtu dibuana" and faith, Islam, ihsan. The 4 towers mean "single sentence papat" and are symbols of khulafaurrasyidin. The window without glass means that air and light from outside can enter in, the red and white cloth used for prostration and tied to a pole means that if we love Allah we must also love our homeland. Gapura Melati means the identity of Purwakarta, the pointed part in the middle means monotheism. Meanwhile, 9 drums are symbols of Walisongo, who are figures in the spread of Islam in Indonesia.

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Introduction

The message is a sign or a symbol that is conveyed by someone with the hope that it will express or give

rise to a certain meaning in the other person who wants to communicate. Message is what the sender conveys to the recipient.[1]

Message is what is communicated by the source to the recipient, and the message here is a set of verbal or non-verbal symbols that represent feelings, values, ideas. The message itself has three components, namely the meaning of the symbols used to convey meaning and the form or organization of the message.[2]

Preaching is the duty of a Muslim. Inviting to goodness certainly aims to create a good human civilization and be blessed by Allah SWT. Preaching can be done in various ways. All ways can be done as long as it does not harm others and does not violate the rules of Allah SWT, because basically preaching is conveying the teachings contained in the Qur'an and Hadith. The process of delivering these teachings can be used by various da'wah media. One of the da'wah media that can be used is the architecture of a mosque building.

The process of delivering Islamic teachings, can be used with various da'wah media. Researchers grouped da'wah media into several sections such as oral, written, painting, audio-visual, morals, culture and architecture. The use of architecture as a medium of da'wah is not new. Whether we realize it or not, architecture has actually been used as a medium in conveying spiritual messages, this can be seen in the development of architectural art in spiritual buildings. In Islam, architecture is also used as a medium for conveying religious teachings, this can be seen from the architecture of the mosque.

The existence of the media in da'wah should not only be underestimated because the existence of the media for the implementers of da'wah does not only act as a tool but more than that. Because da'wah activities if observed as a system will have several components or elements, where the elements are interrelated with each other in achieving the goals of da'wah.[3]

The history of symbolism in Islamic architecture cannot be separated from the history of the spread of Islam in various regions. During the spread of Islam, there was diversity which was applied symbolically in the form of buildings, including mosque buildings. The mosque is one proof of Islamic civilization that existed in the past and still exists today. Mosques are not just places of worship, mosques also have messages about the value of beauty, history and culture. The mosque is not only a place for worship activities to take place, if we examine it more deeply, the mosque building actually has a physical form of architecture that shows and conveys the messages of religiosity itself. An architectural work almost always, consciously or not, reflects the cultural characteristics of the human group involved in the process of its creation. At least it will be reflected in the values they adhere to.[4]

The mosque was used as the first place of activity at the time of the Prophet Muhammad. When he arrived in the city of Medina, the first thing he did was build a mosque because the mosque is a place that can gather various types of Muslims. In the mosque, all Muslims can discuss and solve life's problems, consult, to realize various goals, keep away from damage, and prevent various kinds of deviations in the faith. Even the mosque can be a place for them to connect with the Creator to achieve peace of mind, strength and help from Allah SWT. In the mosque they fill their hearts with new spiritual power so that Allah always grants patience, resilience, awareness, vigilance, and vigorous activity.

At the beginning of the spread of Islam, mosques had a noble function that may now be forgotten. At that time, the mosque was used as the headquarters of the army and the center of the movement to liberate the people from slavery to humans, idols, or taghut. The mosque is also used as an educational center that invites people to virtue, love of knowledge, social awareness, and knowledge about their rights and obligations towards the Islamic State which was basically founded to realize obedience to the Shari'a, justice and the grace of Allah SWT.

The mosque is used as a center for the movement to spread Islamic values and morals and eradicate ignorance. This condition continues until in its current development it experiences various ups and downs which sometimes make the mosque function as an arena for highlighting the fanaticism of schools, groups or individuals. Tajud Gede Cilodong Purwakarta is a mosque whose architectural building is very interesting, because it has distinctiveness and uniqueness, every corner of the Tajud

Gede Cilodong mosque building has traditional values where the architecture and decoration of the mosque have many symbols or symbols containing philosophical values.

The architecture of the Tajug Gede Cilodong building is basically the same as other mosque buildings. However, the uniqueness that is highlighted by Tajud Gede Cilodong lies in the philosophical value at every corner and point of this building. Tajug Gede Cilodong became a symbol of a new civilization in Purwakarta in particular. Considering this Cilodong area was formerly known as a prostitution area. However, the existence of this mosque was able to change the brand of this area which was originally a prostitution area, but now this area is known as a religious area with the establishment of Tajug Gede Cilodong which is the largest mosque in Purwakarta Regency with a building form that is thick with traditional elements. So it is necessary that this research be carried out to find out the meaning and study the message of da'wah that is trying to be conveyed through the Tajug Gede Cilodong architecture.

Tajug Gede Cilodong began to be built since 2017 during the Dedi Mulyadi Government. As is known, Dedi Mulyadi is known as one of the leaders who succeeded in building Purwakarta as evidenced by the success of Dedi Mulyadi serving as Regent of Purwakarta for 2 terms. Every building that was erected always combines modern and traditional Sundanese styles. Not only that, every building he built always has a story and a philosophical meaning.

Tajug in Sundanese means "mosque", Gede means "big", and Cilodong is taken from the name of the location where the mosque was founded. The name of the area was chosen as the name of the mosque as a form of affirmation of the elements of local culture, as it is known that the Nahdlatul Ulama kiai often add the name of the area to a pesantren building. As the name implies, Tajug Gede Cilodong was established on a land area of about 10 hectares, only 1 (ha) is used for mosque buildings and the other 9 hectares are used as supporting facilities and agro-tourism. As it is known, that this location will not only be used as a center of civilization, but also as a destination for religious tourism sites, where Tajug Gede Cilodong is also surrounded by a very charming garden and a number of organic plantations.

Tajug Gede Cilodong has 2 floors and can accommodate about 4000 worshipers, from a distance Tajug Gede Cilodong looks majestic and charming, flanked by 4 tall towers, has 9 drums that mark the time for prayer and 9 muezzins who will sound the call to prayer when it is time. prayer has arrived, especially when the Friday prayer will be carried out. The surroundings of the mosque are made with teak carvings with floral motifs that leave many holes.

To find out more about the meaning and purpose of each building of the Tajug Gede Cilodong Architecture, the researcher used Roland Barthes' semiotic theory approach. Barthes theory explains two levels of signification, namely denotation and connotation. Denotation is an explicit relationship between a sign and a reference or reality in a sign, while connotation is an aspect of meaning related to feelings and emotions as well as cultural and ideological values. In addition to the two theories above, Roland Barthes is known as a myth, a myth is a communication system, a myth is a message. [5]

Research Methods

The research method used to reveal denotative and connotative meanings in the tajug gede cilodong architectural building uses a qualitative descriptive method because this method is considered relevant to reveal this research in depth. By using the right method, it is expected to be able to examine every problem that exists.

In this study, the data for research was collected through observation, namely observing directly the data in accordance with the researcher's questions. In this case the researcher divides it into 2 types, as follows :

1. Primary Data, data obtained from authoritative sources. After that, several parts of the building that are needed by researchers are selected in this study. Data analysis in this study begins by classifying the architectural elements of Tajug Gede Cilodong according to the formulation of the problem.

2. Secondary Data, data sourced from various written documents from newspapers, journals and articles on the internet and other publications related to research problems.

In this study, data were also obtained through several references, including through books on Sundanese history and culture, the internet, journals and articles, which were then sorted. Methodologically, there are several kinds of data collection techniques, including documentation studies, literature, field observations, and interviews. To obtain the necessary data, in this study, researchers used interview data collection techniques, documentation studies or literature studies. Documentation studies are the steps and methods of collecting data or information regarding the problem under study by studying books, journals, and articles that are relevant to the problem under study.

This study was analyzed using Roland Barthes' semiotic model to reveal denotative and connotative meanings in the architecture of the Tajug Gede Cilodong building. Data analysis based on Roland Barthes' semiotic approach, there are three stages of analysis used, namely :

- a) Description of denotative meaning, which describes and understands the denotative meaning conveyed by something that looks real.
- b) Description of connotative meaning, namely identification of the relationship system of signs and patterns of cultural phenomena produced by each of these signs.
- c) Myth analysis, namely architecture creates mythology and ideology as a connotation system.
- d) Interpretation

Related to triangulation, researchers get reliable information and a complete picture of the denotative and connotative meaning of the Tajug Gede Cilodong building, researchers also use different informants to get information from various perspectives or views of other sources.

Result and Discussion

Islam as a great religion, culture, and civilization of the world has entered Indonesia since the beginning in the 7th century and continues to grow until now. He has contributed to the cultural diversity of the archipelago. Islam is not only present in the great tradition of "great tradition", it even enriches plurality with the Islamization of culture and indigenization of Islam which in turn gives birth to many small "little tradition" traditions of Islam. The various colors of Islam from Aceh, Malay, Javanese, Sundanese, Sasak, Bugis, and others give a certain pattern of diversity, which as a result can have an ambiguous face. Ambiguity or also called ambivalence is a function of religion that has been generally accepted from a sociological point of view.

Islamization that took place in the archipelago is basically in the process of acculturation. As is well known, Islam was spread to the archipelago as a normative rule in addition to the arts and culture aspects. Meanwhile, the society and culture in which Islam is socialized is an empirical realm. In this context, as intelligent beings, humans are basically religious and with reason they also know best their own world. In this logic, humans through their cultural behavior always increase self-actualization. Therefore, in every cultural acculturation, humans shape, utilize, and change things to suit their needs.[6]

Islam's ability to adapt to local culture makes it easy for Islam to enter the lowest layers of society. As a result, Islamic culture is strongly influenced by peasant culture and inland culture so that Islamic culture undergoes a transformation, not only because of the geographical distance between Arabia and Indonesia, but also because there is culture. The influence of local culture and customs in relation to religion, there can be seen a struggle to compromise religious religious messages that are synergized with local content. Likewise in Purwakarta Regency, the current government wants to acculturate between Islam and local wisdom of Sundanese culture through the Tajug Gede Cilodong mosque building which combines local wisdom of Sundanese culture.[6]

Tajug Gede Cilodong is located in Cilodong Village, Bungursari District, Purwakarta Regency, Answerarat Province. Tajug Gede Cilodong is located on the border of 2 regencies, namely Purwakarta

Regency, Karawang Regency and this location is very close to the Cikopo toll gate which is an inter-provincial crossing route.

A few years ago the location of Cilodong was a location known as a prostitution area in Purwakarta Regency, so it is not surprising at this time anyone who hears of the location of Cilodong in the minds of the public is a place for commercial sex workers "PSK" or a place for "sexy" transactions.

In the past, this location was filled with "dim" stalls that lined Cilodong Street. Allegedly, each of these stalls was used as a place for business transactions for sex workers at that location. This is also reinforced by the shopkeepers who are often seen wearing mini clothes. This was not something strange at that time, because the location was already very well known as a prostitution area.

In 2017 the local government of Purwakarta Regency sterilized the location at that location, by evicting the stalls that were the place for the PSK transaction. This is based on the legal regulation of Regional Regulation No. 13/2007 concerning the Prohibition of Prostitution and Alcohol, and is further strengthened by the issuance of Regent Regulation No. 42/2019 concerning the Arrangement of the Special Bungursari Area. After sterilization was carried out, at the end of 2017 the Purwakarta Regency Government began to change the "brand" of the Cilodong location by establishing a magnificent mosque which was built on an area of 10 hectares and was given the name Tajug Gede Cilodong [7].

Naming this mosque is not like naming mosques in general, it aims as a form of integrating religious values, Islamic symbols and cultural symbols that grow in West Java, especially in Purwakarta. If usually the naming of the mosque is used in Arabic, but the mosque in the Cibungur area chose to name it Tajug Gede Cilodong because substantially it has the same meaning. Language is a symbol of culture, if language becomes inferior, it is contaminated with symbols of other cultures, in terms of language, of course, our language will shift its existence, this is what we want to highlight in naming Tajug Gede Cilodong, this also reflects Sundanese culture.

The use of the name "Cilodong" behind the name Tajug Gede as a regional identity, and one of the strategies for changing the "brand" of the location which was originally known as a prostitution location is now known as the magnificent Tajug Gede mosque in Cilodong. In terms of the meaning of the Cilodong tajug gede, it has the meaning of a symbol of Islamic culture and Sundanese culture [8].

Tajug Gede Cilodong is the largest and grandest mosque in Purwakarta Regency. To be precise, of the 10 hectares of land, 1 hectare of which was used to build a mosque, which has 2 floors and can accommodate as many as 2000 worshippers. . Then, the 2nd floor at Tajug Gede Cilodong is used as a meeting building with a capacity of 2000 people.

Tajug Gede Cilodong is not only focused on places of worship, but is also driven by the values of conservation, education, culture, agriculture and recreation. This is evidenced by the construction of a number of beautiful gardens complete with magnificent fountains, agricultural land, as well as culinary locations and sports facilities. This study reveals the meaning in each building of the Tajug Gede Cilodong Architecture by using Roland Barthes' semiotic model, namely by looking for denotative, connotative and mythological elements in each architectural part of the Tajug Gede Cilodong building such as:

1. Roof Shape



The shape of the roof used in the Tajug Gede Cilodong building is very unique, this roof is in the shape of a pyramidal or rectangular pyramid.

The shape of the roof at Tajug Gede Cilodong uses a roof shape with the type of "hateup" which is a typical roof form of the Sundanese people. The roof in Sundanese culture has several types, one type of roof is used for the roof of the Tajug Gede Cilodong Purwakarta building, namely the "Hateup" type roof. Hateup is a form of roof that is a Sundanese identity. "Hateup" or known as thatched roof, consists of several types of materials such as Kiray Leaves, Coconut Leaves, Weeds, and from fibers derived from palm trees or palm trees.

However, in the era of the use of thatch, it is rarely used anymore, only a few houses are even used in Sundanese stalls. Currently, many people are switching to using tile, because it is considered stronger and more durable. It is the same with the roof building in Tajug Gede Cilodong. The roof building in Tajug Gede Cilodong uses a "hateup" roof shape but does not use Kiray, thatch, or injuk leaf materials. However, the aesthetics of the Sundanese element in the Tajug Gede Cilodong building, by making 3 rumpakans on the "Hateup" roof.

Denotative meaning: Apart from being a Sundanese identity, this "hateup" roof is also considered to be able to make the room temperature cooler. Moreover, Indonesia is located in the tropics, dry season and rainy season. In addition, in the rainy season the roof building with "hateup" is also considered to make it easier for rainwater to flow down to the ground without leaving any remnants of rainwater on it. This, of course, will make the building durable. Dedi Mulyadi as the Head of DKM Tajug Gede Cilodong said that the roof used in the Tajug Gede Cilodong building was called a sirep which functions to keep the room temperature cool.

Connotative Meaning: The shape of the Tajug Gede Cilodong roof which uses the "hateup" roof type with 3 steps is symbolized "Tritangtu di Buana" namely Rama, Resi, Ratu. In the first step it is symbolized as Rama, namely, the representation of the element of God which is manifested in Rama's task, namely the Spiritual field, where a Rama is a human being who has left worldly and external interests, so that he can maintain a high and wise sense of compassion [9]. The second step is the Rishi, namely, the representation of the natural elements which are the providers for the interests of life, so the Rishis are experts or teachers in fields including education, military, agriculture, art, trade, and so on. His mission is Sharpen.

The third step of the Queen is the representation of the human element whose job is to take care of all activities and state assets. Because the mission is Foster, then in the Sundanese order these leaders are called Pamong or Pangereh and not the Government. The three of them have different tasks, but cannot be separated, none of them has a higher position than the others. Their duties are equal and equally noble, the three leaders must jointly uphold virtue and glory through word and deed. The world of prosperity is the responsibility of the Rama, the world of welfare is the responsibility of the Rishi, The world of government is the responsibility of the King / Queen.

Symbolic Meaning: The roof of the Tajug Gede Cilodong building is made to resemble a square pyramid with the aim that the atmosphere in the mosque is cool even without the help of air conditioning, and makes it easier for water to fall to the ground when it rains. The meaning of the roof which has 3 steps is associated with "tritangu dibuana" and faith, Islam, and ihsan. It is believed that a good leader will get prosperity in the hereafter.

Mythology: The mythology of the Tajug Gede Cilodong architectural building such as the roof of the mosque means that when the three leaders symbolized in "Rama, Rishi, Queen" together carry out goodness and glory according to their respective positions, the natural world,

especially the Purwakarta region will always in prosperity. Before claiming to be a Muslim, he must believe in the existence of 6 faiths in Islam, which then he can carry out the 5 pillars of Islam, up to the point of Ihsan. Tajug Gede Cilodong is believed to be one of the places to be part of the process towards Ihsan.

2. Tower Shape



The shape of the 4 towers in the Tajug Gede Cilodong building is made on each side of the mosque building and surrounds the huteup roof, by making 4 steps on each tower. The top of the tower towered high. The 4 towers have a height of 99 meters.

Denotative Meaning: The 4-tower building which was erected in Tajug Gede Cilodong, Purwakarta, serves to store loudspeakers or "speakers" and is used as a place to monitor the surrounding area from the west, east, south, and north. This is because this location was once a former prostitution area, so it is deemed necessary to continue to monitor the surrounding area, through these 4 towers.

Connotative meaning: the 4 towers that surround it also have a special meaning behind them. If in Islam the 4 towers are associated with 4 companions of the Prophet Muhammad, namely Abu Bakr Ash-Shidiq, Uthman bin Affan, Umar bin Khattab, and Ali bin Abi Talib. However, in terms of Sundanese culture, the 4 towers are associated with "papat kalima Tunggal" which consists of four types of materials: earth, water, air, and fire (sun).

Symbolic Meaning: the meaning of the symbol of the 4 towers is the main reinforcement of the Tajug Gede Cilodong building from every corner.

Mythology: Mythologically the 4 towers at Tajug Gede Cilodong are associated with the shape of the roof that surrounds them, that an example of a good leader is a leader exemplified by the 4 companions of the prophet, but one of the founders of Tajug Gede Cilodong said that humans live and die in synergy with earth, fire, water and wind. When humans deny and do not believe in it, it is considered that humans reject the existence of life.

3. Window Shapes Without Glass



According to the Big Indonesian Dictionary, a window is a hole that can be closed and serves as a place for air to enter and exit, or light from outside. The glassless window used at the location of Tajug Gede Cilodong is made of teak wood which is carved in the form of flower carvings in full from bottom to top and surrounds the area of the place of worship. Even without glass, this place of worship still feels cold because of the air vents that enter through small holes from the carvings on the wooden walls.

Denotative meaning: The window is identical to the glass as a complement, but it is different from the window found at Tajug Gede Cilodong. The windows that surround this place of worship do not use glass at all, only flower carvings are visible. This is done as an effort to minimize global warming or "global warming". Besides that, this is also one of the strategies so that the atmosphere of the mosque remains cool and cool even though there is no air conditioner installed.

Connotative food: The wooden carved windows that surround the Tajug Gede Cilodong area are certainly no less meaningful. The wood used for this window is directly imported from Gunung Jati Cirebon. As is known, Cirebon is one of the historical traces of the spread of Islam for the first time in West Java. Besides being thick with Sundanese values, every point in Tajug Gede Cilodong is also thick with the meaning of Islamic history in it.

In addition, this wood carving window is interpreted that life must be one with nature, one with the character of human creation. So the building structure must be integrated with the environment. Not using ac but from ac created from nature which is a gift and favor given by God. the windows are made high, with holes so that the wind can enter, the sun can enter so that we will be healthy, besides saving energy.

Symbolic Meaning: Window without glass aims as an effort to save energy, so that wind and light enter from outside naturally, this has been proven by researchers that in the Tajug Gede Cilodong room there is no air conditioning but the air inside is very cool.

Mythology: In mythology, that Tajug Gede Cilodong could be the history of a new civilization in Purwakarta Regency by presenting a number of products that have philosophical values.

4. The shape of the pillars covered with red and white cloth



In the Indonesian Dictionary, a pole is a long pole that is staked for a purpose. The pole is a tool for supporting buildings, both supporting houses, buildings, mosques. The unique thing found at Tajug Gede Cilodong is the tajug pole which is covered with red and white cloth[10].

Denotative meaning: All the pillars in Tajug Gede Cilodong are tied or surrounded by red and white cloth. This is done as an effort to keep the poles awake and clean. By making it like that, people who come will be more reluctant to pollute the pole because it is considered sacred.

Connotative meaning: The red and white cloth that covers the pillars that support each Tajug gede Cilodong building is symbolized as a symbol of the Unitary State of the Republic of Indonesia in

accordance with the Indonesian flag, namely Merah Putih. The red and white cloth wrapped around the pole is intended as a form of love for the homeland. Not only wrapped around the pillars of the mosque, the red and white cloth was also used as a prayer barrier or prostrate base. The philosophy is that people continue to worship Allah SWT but do not forget the Unitary State of the Republic of Indonesia (NKRI) [11].

Another meaning is that the mosque must be a nail, the binder between heaven and earth. The sky is spiritual and the earth where we live in the unitary state of the republic of Indonesia. Homeland is red and white. If a person loves religion, it means he must also love his homeland where he lives and lives. The pole is wrapped in a red and white cloth so that, where we are standing, we will take care of it so that we can remember the same as above. The place for prostration is also red and white so that we can unite religion between hubul waton and minal faith. We want to have a good religion, we must love the country of Indonesia.

Symbolic Meaning: The red and white cloth that adorns the pillars and places of prostration in this place is interpreted that when we love Allah we must also love the homeland where we were born. If we take care of the universe, the universe will take care of us [12].

Mythology: The red and white cloth that covers every pillar in Tajug Gede Cilodong is believed that when humans glorify objects, be they inanimate objects or living things. The things we glorify will again glorify, and protect us. Loving the Unitary State of the Republic of Indonesia is done in various ways, either in the form of devotion or maintaining what is in it, such as forests, seas, etc. The stretching of the red and white cloth which is used as a barrier for prayer at Tajug Gede Cilodong is believed that when humans remember Allah, and when prostrate kissing the red and white cloth, he will love Allah by always worshiping him and the Republic of Indonesia will always provide prosperity for him.

5. The shape of the jasmine gate



The jasmine gate has a square base in the shape of a cube, the top of this gate has 3 curves that further enhance the identity of this one Purwakarta.

Denotative Meaning: Each region will always have its regional identity, either in the form of buildings or known from the culinary side, or the tourism potential of the region. Purwakarta is the second small town in Answerarat, but now it is starting to be known in various regions because it has a unique regional identity. If in the field of tourism, Purwakarta is known to have the largest fountain in Southeast Asia. In the culinary field, Purwakarta is famous for its worldwide sate maranggi, and on the side of the Tajug Gede cilodong building, Purwakarta has the Melati Gate which was designed directly by the original Purwakarta artists, which is intended as an identity for Purwakarta.

Connotative Meaning: Gapura Melati also has the same meaning as the meaning of the roof of the Tajug Gede Cilodong Purwakarta, namely "Tritangtu di Buana". The naming of jasmine in Indonesian means that the jasmine flower is nothing but a term "Tritangtu di Buana" which has been firmly established by the grace of God. So all unite to build Purwakarta Regency which will someday smell as fragrant as the jasmine flower. This is the identity of the character that symbolizes the function, which then functions to give birth to a good cycle and pattern of life. The pointed part of the jasmine gate is the meaning of monotheism.

Symbolic Meaning: For the symbolic meaning of the building is the same as the meaning on the roof of the mosque, namely "tritangtu dibuana" namely by penance, penance sharpening, silih asuh, as is the

case with Sundanese culture. As for the naming of the word jasmine in this gate, there is an expectation that Purwakarta Regency smells like jasmine flowers with the work and services of the local government that privileges its people which in the end this performance work gives success to Purwakarta.

Mythology: Each region will always have its own regional identity, one of which is Purwakarta district, Gapura Melati is the identity of the Purwakarta area, from the connotation meaning that has been described previously. That, Gapura Melati is believed to give a fragrant aroma or a better life for all people who come to Tajug Gede Cilodong.

6. 9 Bedug Shapes Decorated with Red and White Cloth



Every identical mosque must have 1 drum which is used as a reminder that the call to prayer will be called to mark the time of prayer [13]. However, at Tajug Gede Cilodong, there are 9 giant drums that have different shapes, the largest size is placed in the middle, the smaller the size. On the outside, the drum is covered with a large red and white cloth.

Denotative meaning: Tajug Gede Cilodong Purwakarta, has 9 giant drums that are crossed in a row on the side of the mosque. These 9 drums are not just a mosque decoration, but these 9 drums are always beaten at the same time every Friday prayer will come by 9 beaters who have been trained [14]. This is a special attraction for the congregation to visit and perform prayers at Tajug Gede Cilodong Purwakarta.

Connotative Meaning: The number 9 on the number of drums in Tajug Gede Cilodong is a symbol of 9 guardians, namely "walisongo" who is the most influential guardian in spreading Islam in Indonesia. Then, it is also symbolized by 1 Rasulallah, 4 madhhab, 4 khulafaurrasidin.

Symbolic Meaning: The number 9 is a symbol of Walisongo which is a figure who spreads Islam in Indonesia.

Mythology: The 9 drums in Tajug Gede Cilodong have the belief that, by remembering the 9 guardians who spread Islam in Indonesia, just like us we will always remember the struggle of Rasulallah in spreading Islam, so we will always get peace and happiness while in the world .

Conclusion

In each Cilodong Tajug Gede Architectural Building that is made, of course it has da'wah messages that are not implied. On the roof of the Tajug Gede Cilodong architectural building, besides having a philosophical meaning, there is also a message of da'wah to be conveyed, such as, being a leader must be obedient to Allah Ta'ala, be wise, must uphold justice, and embrace all the people. This is further emphasized in the word of Allah SWT in the Qur'an Surah An-Nissa verse 135:

O you who believe, be true enforcers of justice, be witnesses for Allah even if it is against yourself or your parents and your relatives. If he is rich or poor, then Allah knows best his benefit. So do not follow your lust because you want to deviate from the truth. And if you twist (words) or refuse to be witnesses, then surely Allah is Knowing of all that you do.

The message of da'wah contained in the Tajug Gede Cilodong architecture consists of da'wah messages found on the roof, 4 towers, glassless windows, pillars, jasmine gate, and 9 drums. Therefore, the researcher concludes that overall the Tajug Gede Cilodong architectural building has a da'wah message about leadership, spirituality, reminiscent of history, love for others, for God and the Unitary

Republic of Indonesia.

The results of this study indicate that there are symbols that contain meaning in each tajug gede cilodong architectural building, such as the roof of the mosque which means "tritangtu dibuana" and faith, Islam, ihsan. 4 towers which mean "single sentence papat" and a symbol of khulafaurrasyidin. A window without glass, which means that air and light from outside can enter. Then the red and white cloth used for prostration and tied to the poles in tajug gede cilodong means that if we love Allah we must also love our homeland. Then Gapura Melati which means the identity of Purwakarta, and the pointed part in the middle means monotheism. While the 9 drums in the tajug gede cilodong mean the symbol of walisongo which is a figure who spreads Islam in Indonesia.

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