

# blueprint asia

architecture + design  
OCTOBER / NOVEMBER 2008

BI-MONTHLY / MALAYSIA RM18 / SINGAPORE SGD11 (INCL. GST) / AUSTRALIA AUD 12.95 / PHILIPPINES PHP330 / BRUNEI BND11 / HONG KONG HKD85 / OTHERS USD10

channeling utopia

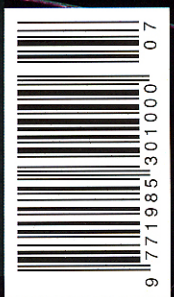
OMA, MAD, ministry of design and more...

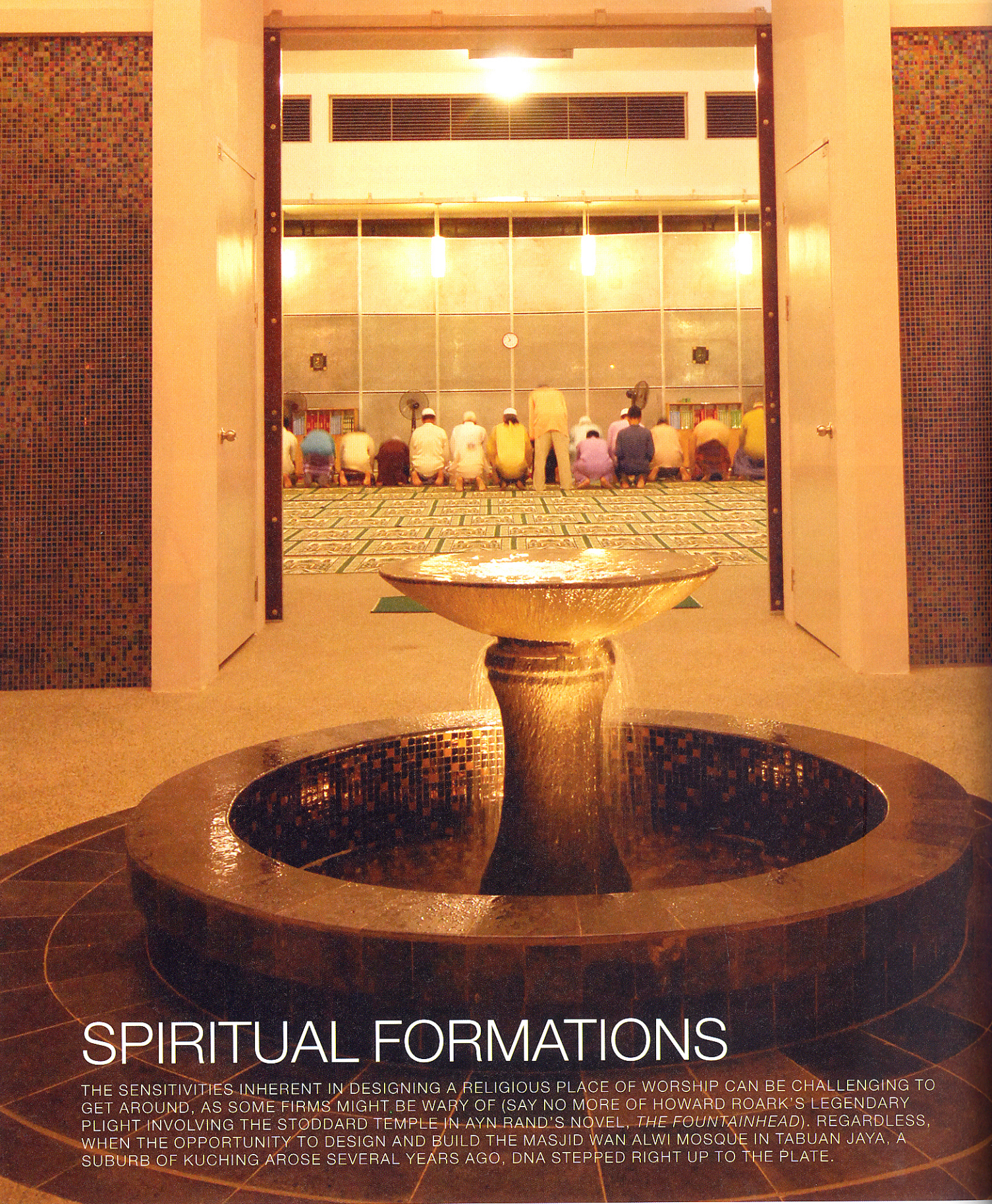
eco-friendly clubbing

media city seoul 2008

singapore biennale 2008

highlights from the venice architectural biennale 2008





# SPIRITUAL FORMATIONS

THE SENSITIVITIES INHERENT IN DESIGNING A RELIGIOUS PLACE OF WORSHIP CAN BE CHALLENGING TO GET AROUND, AS SOME FIRMS MIGHT BE WARY OF (SAY NO MORE OF HOWARD ROARK'S LEGENDARY PLIGHT INVOLVING THE STODDARD TEMPLE IN AYN RAND'S NOVEL, *THE FOUNTAINHEAD*). REGARDLESS, WHEN THE OPPORTUNITY TO DESIGN AND BUILD THE MASJID WAN ALWI MOSQUE IN TABUAN JAYA, A SUBURB OF KUCHING AROSE SEVERAL YEARS AGO, DNA STEPPED RIGHT UP TO THE PLATE.



1

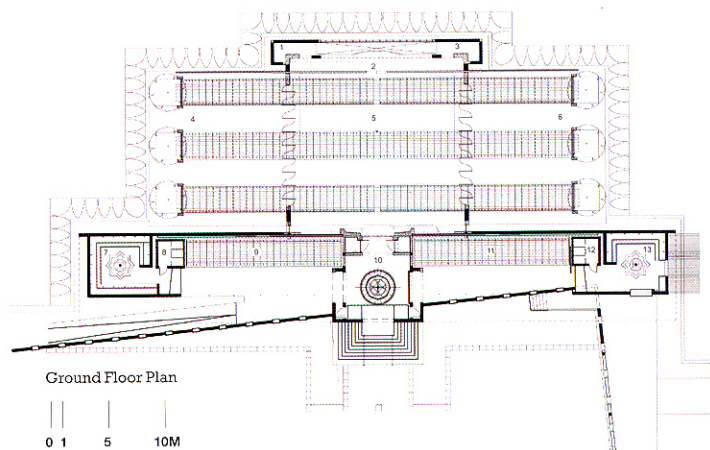
2





**AWARE THAT THE** programme of the mosque would mean logging onto a different kind of thought process than that required of a standard dwelling, DNA embarked on an extensive plan of research which not only involved acquiring in depth knowledge of how mosques complexes functioned in countries with similar religious dispositions such as Morocco, Algeria and Tunisia; they additionally needed to educate themselves on the kind of architectural components which were generally used in a Kampong context. While Masjid Wan Alwi already laid claim to a prime piece of land within Tabuan Jaya thanks to a 'wakaf' (a donation of land for religious purposes) given to the Muslim community by the area's developers, constructing a mosque in a suburb ultimately meant also having to regenerate the atmosphere of an authentic Kampong in terms of creating a venue which simultaneously encouraged prayer as well as activities involving tradi-

tional communal interaction. After numerous sessions of justifying their designs to the consistently sceptical Masjid committee, DNA's final efforts resulted in a complex development plan which adhered to localized aesthetics and competently corresponded with the local context, climate and surrounding landscape. Subtle details like the extended veranda areas, pyramidal pitched roof made of belian-wood shingles and the wall of Jasmine plants on a timber and steel trellis poetically erected to perfume the prayer halls during evening prayers and to shade the Mihrab wall are part of the small additional touches that deservedly give Masjid Wan Alwi its otherworldly aura. ▀



- Key**
- 1 South Room
  - 2 Mihrab
  - 3 North Wing
  - 4 South Wing
  - 5 Main Prayer Hall
  - 6 North Wing
  - 7 Male Ablution
  - 8 Male Changing Room
  - 9 West Wall-Spillhall
  - 10 Entrance Hall
  - 11 East Wall-Women's Prayer Hall
  - 12 Female Changing Room
  - 13 Female Ablution

- + COMPLETION DATE  
June 2006
- + ARCHITECT  
Design Network Architects  
Sdn Bhd
- + STRUCTURAL ENGINEER  
Perunding CHT
- + M & E  
CH Engineering S/B
- + QUANTITY SURVEYOR  
Ukurbahan PEB S/B
- + LANDSCAPE ARCHITECT  
Ecoscape S/B
- + CLIENT  
IBRACO Properties Sdn Bhd
- + CONTRACTOR  
Pembinaan Kuantiti
- + PHOTOGRAPHER  
Lau Ming NgI
- + TEXT  
Ar. Wee Hii Min



4



5



6

1 /  
The tree court of Masjid Wan Alwi is meant for meditation and being at one with nature

2 /  
The religious building references both contemporary and traditional influences

3 /  
Men in the midst of prayer in the main hall

4 /  
The Masjid at night

5 /  
The plaza: A place for teaching, feasting, gathering and learning

6 /  
The main entrance hall boasts a view of the tree court