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The symbolic and architectural philosophy of higher seminary in Bogor diocese

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Abstract. To become a Catholic religious leader must go through a special education known as seminary. Nowadays, a seminary especially Higher Seminary consisting of building facilities is needed to accommodate all the needs in producing priests among Indonesian Catholics, especially in the Sufragan Diocese of Bogor. The purpose of this research is to plan and design a Catholic seminary facility as a means of educating prospective priests in accordance with the activities and objectives. The Higher seminary complex is taken from the concept of "Symbolic and Architectural Philosophy", which is a complex that can create or condition an environment that is capable of being an ideal vessel for the growth of faith by prospective priests, and all people regardless of differences. The concept is designed to follow the guidelines set also in the Catholic order, both religiously / liturgically, and contextually.

1. Introduction

Along with the rapid population growth in Indonesia, the number of Catholics in Indonesia has also continued to increase. From the Documentation and Information Department of *Majelis Agung Wali Gereja Indonesia* (Highest Council of the Indonesia Church) Research Report since the 1980s the growth rate each year for Catholics is 4.6 percent, Protestants 4.5 percent, Hindus 3.3 percent, Buddhists 3.1 percent and Muslims only 2.75 percent. Judging from the report, the development of Catholics is the most rapid development. However, the rapid growth of Catholics in Indonesia is not balanced with the construction of the necessary infrastructure and complete facilities that uphold them. As in Bogor Regency, the number of people increases every year but there is no increase in churches. With the addition of 33,734 people, the church in Bogor Regency still has only 15 churches as shown in Table 1. Bogor Diocese is a sufragan diocese of the Jakarta diocese. Initially, Bogor Diocese was established as the Apostolic Prefecture of Sukabumi on December 9, 1948, separating from the Apostolic Vicariate of Batavia. Slowly, as the number of people increased, its status was upgraded to Diocese of Bogor on January 3, 1961. Currently, Bogor Diocese serves around 90,000 people in 22 parishes spread across parts of West Java and Banten, and is centered in the Cathedral Church of Beatae Maria Virginis in Bogor city. The Bogor Diocese is served by 141 priests as shown in Table 2.

Therefore, to complement the spiritual needs of the people and as an actualization of the Church's assistance to its people, and as an effort of the Catholic church in serving its people, in the Bogor Diocese area, especially in Maria Bunda All Nations Parish, it is necessary to plan a seminary high school



complex capable of accommodating prospective priests and people in carrying out academic and non-academic education activities, as well as religious activities.

Table 1. Development of catholics and catholic churches in Bogor regency [1].

YEAR	CHATOLIC COMMUNITY	CHURCH
2010	29.539	8
2011	29.351	15
2012	33.419	15
2013	47.348	15
2014	50.348	15
2015	63.085	15
2019	90.000	22

Table 2. The number of priests who serve and study the diocese of Bogor [2].

NO	COMMUNITY/ORDO	NUMBER OF PRIEST
1	Diosesan (Praja)	66
2	OFM	20
3	CSE	43
4	CP	4
5	SJ	2
6	SVD	3
7	MSC	3

In the view of Catholicism, apart from participating in liturgical services, which are standard rituals of worship regulated by the church, people can grow their faith by doing social services, praying both individually and in groups, and building their faith and spiritual refreshing by doing meditation, pilgrimages or participating in retreat activities. So it takes a place in the form of a retreat house and its facilities that are quiet and foster people's interest in developing it, especially after the decision of the Vatican Council II brought a renewal of the concept of the church, namely emphasizing openness and adaptation to local culture.

In addition, to accommodate Catholic symbolic values that have philosophical meanings, it is necessary to plan a form of building design in accordance with the values that exist in the Catholic Church.

The purpose of this study is planning and designing a Catholic higher seminary facility as a means of education for prospective priests in accordance with the activities and objectives of this facility. In the plan, it pays attention to symbolize in Catholicism with an emphasis on architectural philosophy, so that it becomes a positive symbol for Catholicism, especially prospective priests. Besides to maintain a numerical comparison between priests and the number of Catholics, especially in Bogor Archdiocese so as not to get further away.

2. Methods

This design method uses a qualitative approach method. The stages carried out are as follows: 1) Preparation Steps, includes: determining the Problem and determining the Location; 2) Data Collection Stage, includes: primary data source, secondary data source, and the methods used in data collection techniques (Survey/Observation, Interview, Documentation); 3) Analysis and Synthesis,

The analysis stage is carried out by analysing the data and information that has been collected to identify problems and analysing the problem solving in the direction of planning and design conceptual approaches. The synthesis stage is the conclusion of the data to obtain the formulation of design problems as material for consideration in planning and design concepts; and 4) Design Concept, Conclude and formulate the results of a conceptual approach into a planning concept that is able to solve complex problems and problems at the Bogor Diocese Seminary High School with an emphasis on the planned concept of Symbolic and Philosophy Architecture.

3. Results and discussions

3.1. Higher seminary

Seminary is an educational institution for prospective Christian clergy, whether it is Christians who train priests or Catholics who train priests. Seminary comes from the Latin word *seminarium* which is formed from the word "semen", meaning seed. So, seminary means a place to seeding. It means that the spiritual vocation seed in a person, is seeding in seminary education. In the Catholic Church there are Secondary Seminary (junior and senior high school level) and Higher Seminary (college level). Seminaries are schools run by Christians (Catholics and Protestants) to educate prospective religious leaders. These schools are sometimes called theological schools. Bible schools tend to provide similar education. However, education in seminaries, especially Catholic seminaries, has educational objectives based on five aspects, namely: 1) *Scientia* (Knowledge), 2) *Sanctity* (holiness), 3) *Sanity* (health), 4) *Societas* (community), and 5) *Vocation* (call).

3.2. Symbolic and architectural philosophy

According to the Oxford Advanced Learner's Dictionary, a symbol is a person, an object, an event, etc. that represent more general quality or situation. Symbolic means containing symbols, or being used as a symbol. The word symbol comes from the Greek *symbolos* which means a sign or characteristic that gives something to someone [3]. Symbolic meaning is an object or event that socially become background of something. Symbols can take many forms, written words and spoken words are the most common examples of the existence of a symbol. Besides there are forms of symbolic communication in the form of objects, such as accessories, or other instruments that has function to communicate the wearer's social status [4]. Charles Sanders Peirce explains a symbol is a sign or image that reminds us of the likeness of a complex object which is interpreted as something that is learned in a more specific or more specific cultural context. The use of symbolism is divided into two, namely: 1) Direct symbolism, the use of metaphors is directly/clearly influenced by a basic characteristic of the object itself, so that the meaning that arises from the object resembles its meaning. For example, a place to sell musical instruments, with a building shape like a piano; and 2) Indirect / disguised symbolism, a form will give a disguised meaning to a certain type of building which is a symbol that arises to fulfill the function of the building [5]. Classification of symbol types in order to identify in the design concept: 1) Symbol disguised that expresses the role of form; 2) Symbol as an identifying element; and 3) Metaphorical symbols. Metaphor is a form which, when observed, will have different meanings for ordinary people who observe it. Metaphors can be divided into three parts, namely: 1) Intangible metaphor, departing from a concept, idea, human nature and values such as individualism, naturalism, communication, tradition and culture; 2) Tangible metaphor, starting from the visual values and specifications/certain characteristics of an object; and 3) Combination metaphor (combine metaphor), is a combination of the tangible metaphor and intangible metaphor.

According to Y.B. Mangunwijaya a term architecture consist of two words namely: *arche* which means main, initial, base and *tehton* which means stability, or building statistics. In its original meaning, *Wastu* (in Sanskrit: *Vasthu*), does not only mean building, but everything that is formed by human hands as a whole [6]. From the definitions of architecture, it can be concluded that architecture is the result of the design and human development process based on situations, conditions, technology and art. Architecture can be used as a visualization of the designers' ideas. Clarifying some of the definitions of architecture, James C. Snyder and Anthony J. Catanese put forward a theory about whether architecture actually includes the identification of important variables such as space, structure or social processes with this understanding. The building should be assessed or viewed [7].

Of all Catholic Seminaries in Indonesia, there is no building complex that expresses symbolic Catholicism with an architectural philosophy approach, for this reason it is hoped that the design of the

Seminary College complex can implement symbols in Catholicism, by combining local architecture and modern architecture into the building.

3.3. Comparative study

3.3.1. *Notre Dame du Ronchamp (Le Corbusier)*. Located in the commune Ronchamp, a little south east of Paris, one of the most unusual projects of Le Corbusier in his career, Notre Dame du Ronchamp, or more commonly referred to as Ronchamp. In 1950, Le Corbusier was assigned to design a new Catholic church to replace the previous church that had been destroyed during World War II. Corbusier wanted the space to be meditative and reflective. The pale white walls add to the purist mentality. This is, it means that when the light comes in the chapel will be like this, the atmosphere is subtle. The light effect evokes expressive and emotional qualities that create a heightened sensation in harmony with religious activities.

3.3.2. *Pilgrimage Site of Sendangsono, Muntilan (Y.B. Mangunwijaya)*. The building received an award from IAI Award in 1991. The arrangement of the Sendangsono pilgrimage complex emphasizes the aspect of harmony with nature. The form of the building is neither luxurious nor simple. By utilizing natural contours which are quite steep, Romo Mangun created an architecture that blends with nature. See figure 1 below.



Source: Wikipedia

Figure 1. Pilgrimage site for the Muntilan Cross Road, Sendangsono - Central Java.

3.4. The concept design of higher seminary

The Seminary High School Complex is located on Tranyogi Street Km 6, Gunung Putri District, Bogor, West Java. The Building Coverage of the site is 40%, Building Floor Coefficient is 1.2-2.8, Green Base Coefficient: 60%. The design consists of 3 areas, namely the church area and its supporters such as the hall, the Parish Office, the organization room, the Goa Maria area and the Way of the Cross, retreat facilities (retreat recipients retreat house, small hall, main hall and dining room), two dormitory areas (residential for priestly students), and the three education areas.

This complex is taken from the concept of "Symbolic and Architectural Philosophy", which is a complex that can create or condition an environment that is able to become an ideal vessel for the growth of faith by prospective priests, and all people regardless of differences, apart from that it is a Catholic building complex can represent values in Catholicism where the values chosen have philosophical meanings in Catholicism. This concept follows the guidelines set forth in the catholic order both in a worship / liturgical manner and in context. The shape of the building is taken from the silhouette of hands and seeds which symbolizes the meaning of the word seminary, namely seeding, when viewed from the front view of the main building, namely education. For application, the theme for the interior of the building is applied to certain facilities, such as the interior of the church and the auditorium in educational buildings, for the symbolic theme in the interior of the church is taken from the shape of a

round bread silhouette, which has a meaning as the body of Christ, the silhouette is applied to the ceiling while in the auditorium a palm leaf silhouette outline is applied where the shape is applied to the auditorium. The use of exposed material is one of the design efforts that can support symbolic concepts and themes in Catholicism where every material exposed is interpreted as an open attitude towards something both spiritually and physically. The site analysis and the exterior of High Seminary are shown in Figure 2 and Figure 3.

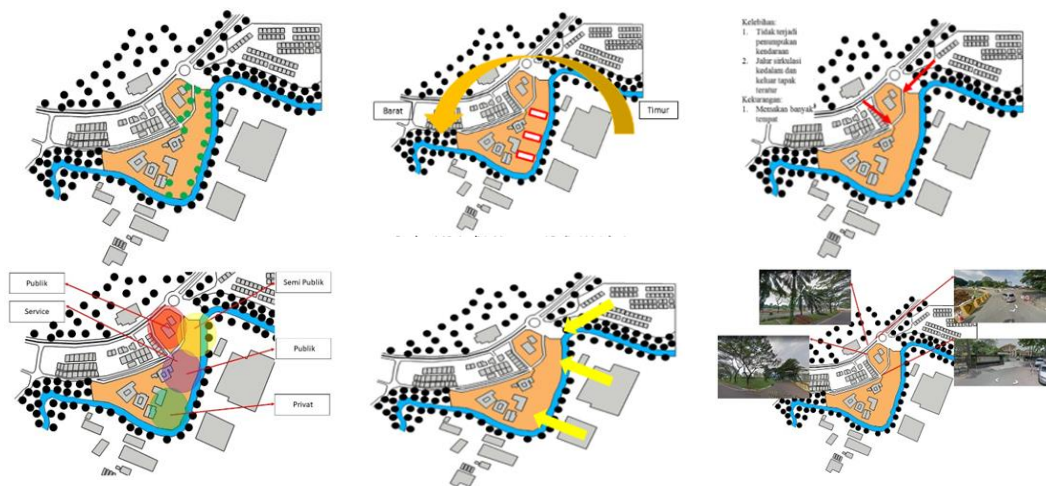


Figure 2. Site and environmental analysis.



Figure 3. The exterior of higher seminary.

4. Conclusion

Starting in the present era, Indonesia is currently building infrastructure and public social facilities, if it is related to the development of the number of Catholics in Indonesia, the facilities for educating prospective Catholic church leaders can be categorized as inadequate, so that in the future, if it is implemented the construction of an educational area for Catholic church leaders is expected to be answering the existing problems according to the data in the field, besides that as a form of effort in maintaining Catholic values, it is hoped that the design made by the writer can be a reference for planning the building.

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