

ABSTRAK

Islamic Center merupakan bangunan publik keagamaan yang berfungsi sebagai tempat ibadah, pusat aktivitas sosial, pendidikan, dan pembinaan masyarakat Islam. Dalam perkembangan arsitektur Islam kontemporer, pembangunan *Islamic Center* sering kali lebih menonjolkan aspek monumentalitas dibandingkan dengan penerapan nilai-nilai arsitektur Islam secara menyeluruh. Fenomena tersebut juga terlihat pada *Islamic Center* Kota Lhokseumawe yang berkembang sebagai pusat kegiatan keagamaan sekaligus landmark kota. Penelitian ini bertujuan untuk menganalisis strukturasi aktivitas serta penerapan prinsip-prinsip arsitektur Islam pada *Islamic Center* Kota Lhokseumawe. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan evaluatif melalui observasi, dokumentasi, dan wawancara. Analisis data menggunakan teori strukturasi Anthony Giddens dan prinsip arsitektur Islam menurut Nangkula Utaberta. Hasil penelitian menunjukkan bahwa *Islamic Center* Kota Lhokseumawe telah memiliki struktur aktivitas yang cukup kuat melalui sistem organisasi, aktivitas keagamaan rutin, serta fungsi sosial dan pendidikan yang terinternalisasi dalam masyarakat. Selain itu, beberapa prinsip arsitektur Islam telah diterapkan, namun masih ditemukan kecenderungan monumentalitas visual, dominasi simbol arsitektur universal dibandingkan dengan identitas lokal Aceh, serta belum optimalnya efisiensi dan keberlanjutan fungsi ruang. Dengan demikian, *Islamic Center* Kota Lhokseumawe telah memenuhi nilai-nilai arsitektur Islam pada tingkat fungsional, tetapi belum sepenuhnya terimplementasi secara holistik dalam aspek arsitektural.

Kata kunci: Islamic Center, Arsitektur Islam, Strukturasi, Kota Lhokseumawe.

ABSTRACT

The *Islamic Center* is a religious public building that functions not only as a place of worship, but also as a center for social, educational, and Islamic community development activities. In the development of contemporary Islamic architecture, the construction of *Islamic Centers* often emphasizes monumental aspects rather than the comprehensive implementation of Islamic architectural values. This phenomenon can also be seen at the *Islamic Center* of Lhokseumawe City, which has developed into a center of religious activities and a city landmark. This study aims to analyze the structuration of activities and the application of Islamic architectural principles at the Lhokseumawe City *Islamic Center*. This research uses a qualitative descriptive method with an evaluative approach through observation, documentation, and interviews. The data were analyzed using Anthony Giddens' structuration theory and the principles of Islamic architecture proposed by Nangkula Utaberta. The results show that the Lhokseumawe City *Islamic Center* has a fairly strong activity structure through its organizational system, routine religious activities, and social and educational functions, which have been internalized within the community. In addition, several principles of Islamic architecture have been applied. However, there are still tendencies toward visual monumentality, the dominance of universal Islamic architectural symbols over Acehese local identity, and the lack of optimal efficiency and sustainability in spatial functions. Therefore, the Lhokseumawe City *Islamic Center* has fulfilled Islamic architectural values at the functional level, but these values have not yet been fully implemented holistically in the architectural aspect.

Keywords: Islamic Center, Islamic architecture, structuration, Lhokseumawe City.