

Islamic Views on Tashwir and its Implications on The Field of Art As a Media of Da'wah

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Abstract: Islam requires its adherents to preach goodness. The media used are various, one of which is art. As a medium of da'wah, it certainly needs to be considered to what extent it can be used so that it does not violate the provisions of the religion itself. This research is qualitative and focuses on literature. The data collection techniques used are documentation and analysis techniques using descriptive-analytical. This study concludes that the field of art in Islam is termed tashwir, which is divided into three legal opinions, namely haram, permissible, and mid. The implication for the use of the arts as a medium of da'wah is that by adhering to opinions that are haraam, art as a medium of da'wah is not permissible. By adhering to the permissible opinion, the arts can be put to good use for the propagation of Islam. Adhering to the median opinion, the use of the arts as a medium of da'wah still takes certain provisions into account

Keywords: tashwir; art; da'wah; Islam

Abstrak: Islam mengharuskan pemeluknya untuk berdakwah mengajak kebaikan. Media yang digunakan beragam, salah satunya adalah bidang seni. Sebagai media dakwah, tentu perlu pertimbangan sejauh mana dapat digunakan sehingga tidak melanggar ketentuan dari agama itu sendiri. Penelitian ini merupakan penelitian kualitatif yang menitik beratkan kajiannya pada bidang literatur. Teknik pengumpulan data yang digunakan adalah dokumentasi dan teknik analisisnya menggunakan *deskriptif-analitis*. Penelitian ini menyimpulkan bahwa bidang seni dalam Islam diistilahkan sebagai tashwir, yang terbagi dalam tiga pendapat hukum, yakni haram, boleh, dan pertengahan. Implikasinya terhadap penggunaan bidang seni sebagai media dakwah adalah, dengan berpegang pada pendapat yang haram secara mutlak, maka tashwir sebagai media dakwah tidak diperbolehkan. Dengan berpegang pada pendapat yang membolehkan secara mutlak, maka tashwir dapat dimanfaatkan secara baik bagi dakwah Islam. Dengan berpegang pada pendapat pertengahan, maka pemanfaatan tashwir sebagai media dakwah tetap dengan mempertimbangkan pada ketentuan-ketentuan tertentu.

Kata kunci: tashwir; seni; dakwah; Islam

A. Introduction

Da'wah is defined as the activity of one's actions to others whether it contains invitations, exclamations, or appeals.¹ Da'wah in Islam is an important thing to invite people

¹ Elva I'tikafia and Ahyar, 'Peran Muslimah Dalam Dakwah Keluarga Di Lingkungan Yaummi Fatimah Pati', *QULUBANA: Jurnal Manajemen Dakwah*, 3.2 (2023), 80–96 <<https://doi.org/10.54396/qlb.v3i2.674>>.

to the path of God.² In Fact, da'wah has compulsory value for all Muslims who see possibility.³ In the hadith it is narrated:

“Whoever sees evil, let him change with his hand, if he is unable then verbally, if unable then change with his heart, and that is as weak as faith” (HR. Muslim)

KH. Bisri Mustofa in *Al Azwad Al Musthofawiyah* explains about this hadith that anyone who sees a possibility has an obligation according to his ability to correct it.⁴ The use of da'wah media today is very diverse and types.⁵ Especially with technological advances that offer da'wah media universally without being limited to space and time. With this, adjustments are needed so that good da'wah can be conveyed to all layers without exception.

Art as a medium of da'wah has proven to have a positive impact on spreading the teachings of Islam.⁶ Wali Songo used it as a way for people to accept Islam without coercion and violence.⁷ An example of the use of art as a medium for da'wah is the use of puppets.⁸ Wayang itself is used by wali songo, especially Sunan Kalijaga as a medium of da'wah when spreading Islam. In addition to puppets, gamelan is also used by Wali Songo to spread Islam.⁹

Currently, the use of da'wah media using an approach to the field of art needs to be reconsidered. Art that offers beauty, is important to be used as a da'wah approach so that the nuances of da'wah that exist are more directed to moderate values.¹⁰ Moreover, the Ministry of Religious Affairs is currently promoting a campaign on religious moderation.¹¹ This moderate value then becomes important to be implemented in the life of the nation in a country that is diverse religiously, ethnically, and racially, and groups such as in Indonesia.

The use of art as a medium of da'wah is certainly inseparable from Islam's view of the art field. In Islam, there is a term about *tashwir*, which is interpreted as an effort to resemble

² Agus Setyawan, 'Dakwah Yang Menyelamatkan: Memaknai Ulang Hakikat Dan Tujuan Da'wah Islamiyah', *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 15.02 (2020), 189–99 <<https://doi.org/10.37680/adabiya.v15i02.487>>.

³ Muhammad Yusuf, 'Seni Sebagai Media Dakwah', *Ath Thariq Jurnal Dakwah dan Komunikasi*, 2.1 (2018), 237–58 <https://doi.org/10.32332/ath_thariq.v2i1.1079>.

⁴ Bisri Mustofa, *Al Azwad Al Mustofawiyah Fi Tarjamatil Arba'in An Nawawiyah* (Kudus: Menara Kudus, 1955).

⁵ Mohammad Zaenul Arifin and Denas Hasman Nugraha, 'Efektivitas Algoritma Youtube Sebagai Kunci Keberhasilan Penyebaran Informasi Dan Dakwah Islam Melalui Media Online (Studi Terhadap Komunitas Youtuber Di Pati Jawa Tengah)', *QULUBANA: Jurnal Manajemen Dakwah*, 2.2 (2022), 133–45 <<https://doi.org/10.54396/qlb.v2i2.299>>.

⁶ Raga Bagus Satriya, 'Seni Sebagai Media Dakwah Pembinaan Akhlak', *Jurnal Komunikasi*, 13.2 (2019), 201–10 <<https://doi.org/10.20885/komunikasi.vol13.iss2.art7>>.

⁷ Mustakim Mustakim, 'Moderasi Beragama Melalui Keteladanan Dakwah Walisongo Di Madrasah Ibtidaiyah Negeri (MIN) 5 Magetan', *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 1.1 (2020), 55–65.

⁸ Kenfitria Diah Wijayanti, 'Wayang Existence in The Islamization for Traditional Javanese People', *El Harakah: Jurnal Budaya Islam*, 21.1 (2019), 125–42 <<https://doi.org/10.18860/el.v21i1.6279>>.

⁹ Wawan Kardiyanto, 'Kesenian Prophetik Walisongo Dan Seni Wayang Purwa', *Lakon Jurnal Pengkajian & Penciptaan Wayang*, 15.2 (2018) <<https://doi.org/10.33153/lakon.v15i2.3003>>.

¹⁰ Kemenag, 'Kemenag Sebarakan Paham Moderat Melalui Seni Dan Budaya - Kementerian Agama Provinsi Sumatera Barat', *Portal Kementerian Agama Sumatera Barat*, 2022 <<https://sumbar.kemenag.go.id/v2/post/67678/kemenag-sebarakan-paham-moderat-melalui-seni-dan-budaya>> [accessed 16 June 2023].

¹¹ Kemenag, 'Mengapa Moderasi Beragama?', <https://kemenag.go.id>, 2023 <<https://kemenag.go.id/kolom/mengapa-moderasi-beragama-02MbN>> [accessed 16 June 2023].

an existing form, both three-dimensional like a statue or in the form of scratches on a flat plane like a picture.¹² The discussion of tashwir in the Islamic view has been studied by several previous researchers, such as Jamhuri's research entitled *Making Images in Islamic Law* which focused on comparing the opinions of Yusuf Qardawi and M. Ali Al Sabuni about images in Islam.¹³ Research from Zain entitled *Contextualization of Hadith Prohibition of Drawing with Graphic Design* which focuses on the study of the law of drawing in contextualization of the hadith of the Prophet.¹⁴ And The book written by Hilmi is titled *Tashwir: Fine Art in Islamic View*. This book explains the Islamic view on art.¹⁵

Some previous studies have indeed discussed images or tashwir in Islamic views, but have not touched on how Islamic views have an impact on their use in the field of art as a medium of da'wah. Islamic views on sculptures, paintings, and images are important to be analyzed in depth so that their use as a medium of da'wah does not violate the provisions of the Shari'a. In addition, the results of this study can be used as a reference so that the use of art as a medium for da'wah can be right on target and have a significant impact on the da'wah delivered.

B. Tashwir in Islam

Art in Islam is included in the category of cultural areas, one of which has a function as a religious or religious messenger. In the process of its creation, art is divided into three forms, namely, art in the form of audio, visual, and audio-visual art.¹⁶ Audio art is the field of art enjoyed using listening media, such as music, literature, and sound art.¹⁷ Meanwhile, visual arts is a field of art that can be enjoyed using the senses of sight, such as painting, drawing, and sculpture. Audio-visual arts are fields of art that can be enjoyed through hearing and sight at the same time, such as dance and drama.¹⁸

One form of art is drawing or visual art. The image in Arabic is known as tashwir, which is a derivation of the pronunciation **يُصَوِّرُ** which means creating shapes or images.¹⁹ Tashwir itself is divided into two parts, namely tashwir in the form of paintings and tashwir in the form of physical forms such as statues.²⁰ This provision applies to all objects, whether inanimate or living, animate or not, including the shadow of objects due to

¹² Ahmad Hilmi, *Tashwir: Seni Rupa Dalam Pandangan Islam* (Jakarta: Rumah Fiqih Publishing, 2018).

¹³ Tarmizi Jamhuri, 'Membuat Gambar Dalam Perspektif Hukum Islam (Studi Perbandingan antara Yusuf Qarāḍāwī dan Muhammad Ali Al-Ṣabunī)', *Dusturiyah: Jurnal Hukum Islam, Perundang-undangan dan Pranata Sosial*, 9.1 (2019) <<https://doi.org/10.22373/dusturiyah.v9i1.4758>>.

¹⁴ Muhammad Izzul Haq Zain, 'Kontekstualisasi Hadis Larangan Menggambar Dengan Desain Grafis', Vol 4 Nomor 1 (2018) <<https://doi.org/10.21043/riwayah.v4i1.2843>>.

¹⁵ Hilmi.

¹⁶ Laode Anhusadar and Heny Wulandari, 'Development of a Faith-Based Art Learning Model in Early Childhood', *Al-Athfaal: Scientific Journal of Early Childhood Education*, 2.1 (2019), 58–68 <<https://doi.org/10.24042/ajipaud.v2i1.4622>>.

¹⁷ Himatul Muslikhah and Joko Pamungkas, 'Penggunaan Ruang Media Audio Visual pada Kegiatan Pengembangan Seni sebagai Ajang Kreativitas Anak', *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6.6 (2022), 6079–89.

¹⁸ Yusuf.

¹⁹ Ahmad Mukhtar Abdul Hamid, *Mu'jam al Lughoh al 'Arabiyah al Mu'ashirah* (Qahirah: Alim al Kutub, 2008).

²⁰ Jamhuri.

light and the reflection of objects on glass.²¹ The Islamic view of tashwir can be seen in several criteria, ranging from the law of tashwir, 'illat law of tashwir, as well as the form of tashwir.

C. Tashwir Law

Looking at the laws of tashwir, there are all kinds of opinions and views. Some allow, strictly forbid, and some opinions are somewhere in the middle.²²

1. Enable Absolutely

Absolute or lawful consent is considered too bold an opinion because many of the Prophet's hadiths specifically pose a threat to painters. The arguments used by the permissible group are hadiths that provide provisions relating to images, applicable only to three-dimensional shapes such as statues.

The above statement is based on the hadith qudsi:

"Who is the most tyrannical of those who create as I am? Try to create a small ant, or create a seed." (HR. Bukhori Muslim)

The above hadith contains a threat to those who make something to resemble Allah's creation. But God did not create a flat-shaped creature as pictured on a flat plane. On this basis, images on flat planes do not fall into haram because they are not the same as Allah's creation.²³

The group that allowed this also based its opinion on the hadith of the Prophet:

"Indeed, the one who is most hardened in the sight of Allah on the Day of Judgment is the draftsman" (HR. Bukhori)

Imam Nawawi argued, that *al Mushawwir* in the hadith is interpreted as a statue maker who is worshipped. So that the making of statues or images for not being worshiped or not to rival God's creation can still be allowed.²⁴ The ban on painting and displaying it was motivated by the condition of Muslims at that time who had just been released from polytheism. If today Muslims are no longer feared to fall into polytheism because of the existence of these images, then making and displaying them is still allowed.²⁵

2. Banning Absolutely

The second view of tashwir is that it is forbidden. This prohibition covers all types of images, whether drawn or painted in flat media or formed in three dimensions such as sculptures.²⁶ This opinion is based on at least two reasons, namely the understanding of *dhahir Nash* (textually), and prudence.²⁷ The first reason is the understanding of *Dhahir*

²¹ Hilmi.

²² Hilmi.

²³ Hilmi.

²⁴ Imam Nawawi, *Planet Shahiyya Muslim Part 11*, 2013.

²⁵ M. Shuhudi Ismail, *the Prophet's textual and contextual hadith. Ma'ani Hadith studies the universal, temporal, and local teachings of Islam*. (Jakarta: Bulan Bintang, 2020).

²⁶ Yusuf Qardhawi, *Islam Talks Art*, tr. Wahid Ahmadi et al (Solo: Intermedia, 1998).

²⁷ Hilmi.

Nash. This is based on the understanding that the hadiths on the subject of images are numerous and absolute. Indeed, some companions use pillows and have pictures, but the actions of the Prophet and some companions who use pillows with pictures of animate creatures cannot be used as a basis for the ability to make pictures.²⁸

The second reason is prudence. Although the purpose of drawing is not intended for activities that are haram either in flat or three-dimensional form. But maybe, later generations used the image as a medium of worship.²⁹ This happened during the time of the prophet Noah (as). In the Qur'an it is explained:

"And they said, never forsake your gods, nor forsake Wadd, nor Suva', Yaguts, Ya'uq and Nasr." (QS. Noah/71: 23)

Regarding this story, Imam Ash-Shaukani narrated in his tafseer that, they used to be people of prayer who lived in the time of Prophet Noah (as). When they died, statues were made, each of which was named in their memory. But unfortunately, the next generation did not understand and in the end, the statue was worshipped.³⁰

3. Middle Opinion

The third view of tashwir is the middle opinion. This group is of the view that a form of image will fall into the category of haram when it has the following criteria; First, human and animal statues that have three-dimensional shapes such as statues and idols.³¹ Secondly, the image is made perfect. If the image made does not have perfect body completeness, then it does not fall into the category of haram. Third, the materials used are durable, such as stone, metal, and wood. If using perishable materials, it does not fall into the category of haram.³²

D. Illat

The view of the legal illat of tashwir led to disagreements among scholars. The difference can be seen in three things.³³ First, in terms of the madharat element. The madness of the image lies in the likeness and effort to match the creation of Allah Almighty.³⁴ It is based on the hadith of the Prophet:

"The one who grieves most on the Day of Judgment is the one who makes a counterpoint to God's creation." (HR. Bukhori Muslim)

Second, be a testament to shirk. The existence of images or statues is often used as a means of shirk.³⁵ When the Messenger of Allah was sent to the Arabs who glorified idols. They do not want to be called idolaters. These idols are only used as intermediaries to get

²⁸ Ibn Abidin, *Raad Al-Muhtar 'ala Ad-Dur al-Muhkhtar Juz 1* (Beirut: Dar al-Kutub al-'Ilmiyah, 2003).

²⁹ Akhmad Akromusyuhada, 'Art in the Perspective of the Qur'an and Hadith', 3.1 (2018).

³⁰ Asy Syaukani, *Fath al Qodir Juz 5* (Beirut: Dar al-Fikr, 2005).

³¹ Qardhawi.

³² Hilmi.

³³ Hilmi.

³⁴ Muhammad Zarkasih Nur and Susanti Vera, 'Syarah Hadis on Picture Art and Sculpture', *Gunung Djati Conference Series*, 8 (2022), 208–18.

³⁵ Acromusyuhada.

closer to Allah Almighty. In QS. Az Zumar verse 3 Allah says:

"... And those who take protectors other than Allah say: We do not worship them (idols), but hope that they will draw us closer to Allah..." (QS. Az-Zumar/39: 3)

Third, it blocks the entry of angels. The existence of an image in a certain space can block the entry of angels.³⁶ It is based on the hadith of the Prophet:

"Behold, angels will not enter a house in which there are dogs and pictures." (HR. Ahmad)

E. Tashwir Forms

Tashwir is divided into two forms, namely tashwir in two-dimensional form and tashwir in three-dimensional form. Tashwir in its first form is in the form of painting or drawing. And tashwir in the second form is the form tashwir which is physically tangible like a statue that has a shadow and volume.³⁷ At this time, drawings are not just painted or made manually. But in its development, image making has involved technological advances such as graphic design and photography. Graphic design is an art field that provides information through visual communication language or images³⁸. While photography itself is communication carried out through the results of image work with various processes such as *photoshoots* and trying to give taste, story, and also meaning to the resulting image.³⁹

F. Implications for the Field of Art as a Media for Da'wah

Islamic views on tashwir can have an impact on how the use of the art field as a medium of da'wah. This can provide an overview of the indicators and limitations of the use of the field of art as a medium of da'wah both in terms of the manufacturing process, as well as the use of finished products so as not to violate the provisions of the Shari'a.

First, absolute haram. Prohibition in making works of art in certain fields has an impact on its use as a medium of da'wah. Da'wah Islamiyah should not be tainted with media that is legally impermissible. So that the field of art in the context of its haram law is not allowed to be used as a medium of da'wah. Second, Absolute ability. The ability to make works of art from an Islamic perspective also has an impact on its use as a medium for Islamic da'wah. One of them is used by KH. Miftachul Munir in PP. Art As-Salim Sidoarjo. The fields of art used are music and Islamic painting,⁴⁰ Of course, the use of this painting still considers not violating the provisions of shari'a such as painting things that are forbidden and has the intention to compete with Allah Almighty as the creator. In addition, dance arts such as mask dance can also be used as a medium for da'wah.⁴¹

³⁶ Qardhawi.

³⁷ Jamhuri.

³⁸ Mursalat Mursalat, Eveline Siregar, and Indina Tarjiah, 'Development of Graphic Design Learning Videos for Interactive Digital Books for Deaf Students', *Paedagogy Journal*, 10.2 (2023), 589–97 <<https://doi.org/10.33394/jp.v10i2.7073>>.

³⁹ Aprilia Santika and Maya Purnama Sari, 'Photography Techniques and Semiotic Analysis in Photoshoot Challenge Romance in Rain INTM Cycle 2', *Journal Nomosleca*, 8.2 (2022), 172–83 <<https://doi.org/10.26905/nomosleca.v8i2.7850>>.

⁴⁰ Satriya.

⁴¹ Yayah Nurhidayah, 'Revitalization of Mask Dance as a Media for Da'wah', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11.1 (2017), 21–52 <<https://doi.org/10.15575/idajhs.v11i1.1526>>.

Third, is the Middle Law. This intermediate opinion does not deny the law of haram, but on the other hand on the other hand on certain conditions, it can be allowed. This opinion has an impact on the use of art as a medium of da'wah while still considering certain provisions and conditions, such as: not in the form of human and animal statues, images made imperfectly, and made from materials that are not durable. If its use falls under these conditions, it may fall into the allowed category.

G. Conclusion

Tashwir in Islam is seen as making or likening it to an existing form, either three-dimensional like a statue or in the form of strokes on a flat plane like a picture. There are three legal views of tashwir in Islam, namely absolute haram, absolute permissibility, and intermediate law between the two. This legal view has an impact on the use of the field of art as a medium of da'wah in Islam. First, by adhering to an opinion that is haram, art as a medium of da'wah is not allowed. Second, by adhering to an opinion that is possible, the field of art can be put to good use for Islamic da'wah. Third, by adhering to the middle opinion, the use of the field of art as a medium of da'wah remains by considering certain provisions.

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