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## METHODS OF ART IN UNDERSTANDING ISLAM

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### Abstrak:

*Seni dan filsafat merupakan dua kata yang masing-masing memiliki akar kata tersendiri. Namun demikian, sejatinya seni dan filsafat adalah satu kesatuan yang tidak dapat di pisahkan. Bukan hanya dalam aspek keilmuan, dalam aspek penggunaan dalam kehidupan pun seni dan filsafat adalah dua hal yang selalu bersinggungan dengan kita. Tidak terkecuali dalam memahami Islam. Banyak dari cendekiawan kita yang luput dalam memahami Islam dari perspektif seni. Padahal pada realitasnya seni selalu ada dalam agama, mulai dari arsitektur, kaligrafi hingga syair. Pada penelitian ini penulis ingin menggali lebih dalam terkait metodologi seni dalam memahami agama. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan analitis kualitatif dengan berpaku pada literatur-literatur yang berkaitan dengan tema. Penelitian ini sendiri menghasilkan kesimpulan bahwa metode seni dan metode filsafat adalah dua jenis keilmuan yang saling melengkapi. Di dalam seni ada usaha filosofis seniman untuk mengaktualisasi ide-ide seninya. Begitu pun sebaliknya, dalam filsafat terdapat seni-seni untuk memahami serta menggali makna akan suatu hal yang sedang diteliti.*

**Kata Kunci:** Metode seni; Seni; Studi Islam

### Abstrak:

*Art and philosophy are two words, each of which has its own root. However, in fact art and philosophy are a unity that cannot be separated. Not only in the scientific aspect, in the aspect of use in life, art and philosophy are two things that always intersect with us. No exception in understanding Islam. Many of our scholars miss in understanding Islam from an artistic*

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*perspective. Whereas in reality art has always existed in religion, ranging from architecture, calligraphy to poetry. In this study, the author wants to dig deeper into the methodology of art and philosophy in understanding religion. The approach used in this study is a qualitative analytical approach by sticking to the literature related to the theme. This research itself concludes that the method of art and the method of philosophy are two types of science that complement each other. In art there is an artist's philosophical effort to actualize his artistic ideas. And vice versa, in philosophy there are arts to understand and explore the meaning of something that is being studied.*

**Keyword:** *Art method; Art; Islamic studies*

## INTRODUCTION

Art has a wide variety of forms of expression in its expression. Art aims to provide an inner intake that thirsts for beauty. Nevertheless, art is often considered a work that is loaded with the value of freedom and the value of vulgarity in it. In the view of most Indonesians, art is considered as a handiwork that does not have conformity with the teachings of their religion. Such conditions cause art to become something that marginalizes its exploitation.<sup>1</sup>

The proactive attitude of religion in dealing with every problem of the people becomes an absolute must exist today. Religion is no longer limited to written norms that are believed to be true throughout time. Furthermore, religion must be able to provide assistance to the problems that are spreading in the community, the assistance intended here are alternative concepts that can be chosen by the community to solve these problems. Claims of the role and function of religion as mentioned earlier can only occur when a paradigm shift in religious understanding can be realized in the minds of the people. Paradigms that consider that religion is only a dogmatic reference must be changed towards a more progressive paradigm, namely the paradigm that believes that religion is not just a dogmatic reference. With the help of other sciences, religion can be a reference operational concept in providing answers to the increasingly complex problems of society.<sup>2</sup>

In relation to this, there are two approaches that are considered in accordance with the efforts described above, namely the doctrinal approach and the scientific approach. The doctrinal approach in Islamic studies

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<sup>1</sup> Nurul Hidayah Puji Lestari et al., "Urgensi Seni Rupa Kaligrafi Dalam Pendidikan Islam," *PALAPA : Jurnal Studi Keislaman Dan Ilmu Pendidikan* 9, no. 1 (2021): 127.

<sup>2</sup> Supiana, *Metodologi Studi Islam*, Cet. 2 (Jakarta: DIRJENPENDIS, 2012), 77.

views religion as a set of principles, norms, and values. Furthermore, a set of principles, norms, and values is used as an absolute reference in carrying out every process of life. In scientific language this approach is better known by normative terms. Meanwhile, the scientific approach is a paradigm in which religion is considered a stand-alone science.<sup>3</sup>

In line with this, Amin Abdullah argued that religion should not be understood as an absolute dogma that can only be understood based on a doctrinal approach. However, he considered that religion should be understood as one unit with other scientific groups or with a scientific approach. According to him, the knowledge that can be used in understanding religion scientifically there are two, namely the history of language and social sciences. He added that there is no single science that can stand alone, including the science of understanding the religion of Islam. This happens because each scientific group has its own complexity that cannot be understood just by relying on one scientific. Furthermore, the claim of individual problem-solving ability in the scientific level can cause the breadth of understanding to be a dwarfing of understanding so that an attitude of scientific fanaticism arises.<sup>4</sup>

Islam and art are actually a unity that cannot be separated by Islam and art is like a currency that has two sides but is bound. This happens because Islam needs art to provide an articulate understanding of its teachings. Furthermore, with art one will be able to actualize aesthetic values, the value of tranquility, to the value of silence in him. Imam Al Ghazali explained as quoted by Akhmad Akromusyuhada in his journal that the soul of art is one of the indicators of a person's mental condition. A person who has no interest in art is someone who has broken his character and there is no cure for it. Imam Al Ghazali further explained that music has a higher position than *zuhud*, where when the music can change one's soul and ethics to be more subtle.<sup>5</sup>

Since the emergence of the term "Islamic studies" which contains discussions to understand religion until now still experiencing various turmoil in the environment of experts. This turmoil arises when "Islamic studies" is considered an independent science. For scientists who support or approve Islamic studies as an independent science considering that Islamic studies are a branch of other sciences such as psychology that lowers the

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<sup>3</sup> Sri Haryanto, "Pendekatan Historis Dalam Studi Islam," *Jurnal Ilmiah Studi Islam* 17, no. 1 (2017): 127–28.

<sup>4</sup> Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, Cet. 1 (Yogyakarta: Pelajar, 2006), 111.

<sup>5</sup> Akhmad Akromusyuhada, "Seni Dalam Perspektif Alquran Dan Hadist," *Tahdzibi* 3, no. 1 (2018): 2.

science of educational psychology and developmental psychology. As for scientists who reject Islamic studies as independent science assume that religion and science are two things that are very much different, so they cannot be used as one. In the early days of Islam, Islamic studies themselves have been carried out by both the Prophet S.A.W. and friends by taking place in mosques that existed in the past.<sup>6</sup>

In relation to this, Abdullah (2006) quoted by Hoerul Umam in his journal explained that the reflection of Islamic religious understanding until now still stops at the level of divine doctrine but has not been able to touch the sociocultural aspect in terms of understanding. Such conditions will cause problems in aspects of humanitarian history. Furthermore, in addition to commenting on the stagnation of religious reflection as described, he also provided a new alternative to overcome the stagnation with a postpositivist approach. This approach is oriented towards understanding religion in the form of contextual understandings. This alternative provides a new pattern in understanding religion that was originally limited to the text and then converted into context. The alternative he provided allows for the combination of religious science with other sciences to provide contextual understanding of religion.<sup>7</sup>

In relation to the method of Understanding Islam, Muslim scholars have triggered at least four methods in understanding Islam, namely: the bayani method, the tajribi method, and the 'irfani method. The study of Islam is seen as a plot and speaks more at the level of revelation than the social level. Such a perspective will become a fact when Islam is understood through the bayani method. However, if the perspective as described earlier is based on methods other than bayani then the perspective cannot necessarily be a fact. Considering other methods of Islamic study touches on the level of relationship of a Muslim both vertically in Allah S.w.t. and horizontally to fellow creations of Allah S.W.T.<sup>8</sup>

Approaches in understanding Islam have previously been widely carried out, among others, by Sholihul Huda with the title "Ragam Pendekatan Studi Islam Perspektif Richard C. Martin." His research was oriented to find out the methods of understanding religion in the perspective of Richard C. Martin. His research produced several methods of Islamic studies from the perspective of Richard C. Martin, only in the research has not shown

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<sup>6</sup> Haryanto, "Pendekatan Historis Dalam Studi Islam," 128.

<sup>7</sup> Hoerul Umam, "Rekonstruksi Formulasi Metodologi Studi Islam," *Jurnal Syntax Admiration* 1, no. 6 (2020): 681.

<sup>8</sup> Umam, 682.

art as one aspect that can be used in the study of Islam.<sup>9</sup> Miswari's next research was titled "Studi Agama Dan Sosial: Analisis Ragam Pendekatan Dan Tinjauan Kritis Penelitian Islam." In this study he tried to elaborate on various approaches in understanding religion. His research produced a description of approaches in understanding religion, including approaches to anthropology, psychology, and philosophy. But in his research there has not been found an art approach in understanding religion.<sup>10</sup>

Furthermore, Ismah in his research entitled "Ismah, "Studi Islam Dengan Pendekatan Sosiologis (Pemikiran Ali Syari'ati)" seeks to provide a description of the sociological approach brought by Ali Shari'ati. But in his research he has not touched on the approach of art in understanding religion.<sup>11</sup> Miftahul Ulum's research followed with the title "Pendekatan Studi Islam: Sejarah Awal Perkenalan Islam Dengan Tasawuf ." In this study he tried to explain Islam based on a historical approach. However, this study still does not touch on the approach of art.<sup>12</sup>

Departing from the description of the above problem, the author wants to try to study more deeply related to what the methodology of Islamic studies in the aspect of science. In relation to the focus of the discussion to be studied, the author emphasizes the methodology of art in understanding the religion of Islam. This aspect was chosen by the author on the assumption that both art is two things that always intersect both directly and indirectly with the social aspects of society and science.

In this research, a literature study method was used with a qualitative approach. So that this time the research was carried out by analyzing printed reference sources in the form of books, magazines, journals and so on. Then all the referenced sources are processed by qualitative procedures which then the reference data is used as data in this study. As it is known that the literature study method is one of the many methodologies in research whose way of implementation is carried out by reading as many written reading sources as possible relevant to the theme, to then be collected and used as data in a study.<sup>13</sup> In this study, it was oriented to find written sources related to art methodology in understanding Islam, in addition to collecting literature related to Islamic Studies.

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<sup>9</sup> Sholihul Huda, "Ragam Pendekatan Studi Islam Prespektif Richard C. Martin," *Al-Hikmah: Jurnal Studi Agama-Agama* 7, no. 1 (2021): 126.

<sup>10</sup> Miswari, "Studi Agama Dan Sosial: Analisis Ragam Pendekatan Dan Tinjauan Kritis Penelitian Islam," *Liwa'ul Dakwah* 10, no. 2 (2020): 142.

<sup>11</sup> Ismah, "Studi Islam Dengan Pendekatan Sosiologis (Pemikiran Ali Syari'ati)," *Al-Muqkidz : Jurnal Kajian Keislaman* 8, no. 1 (2020): 154–55.

<sup>12</sup> Miftahul Ulum, "Pendekatan Studi Islam: Sejarah Awal Perkenalan Islam Dengan Tasawuf," *Al-Mada: Jurnal Agama Sosisal Dan Budaya* 3, no. 2 (2020): 78.

<sup>13</sup> Mahmud, *Metode Penelitian Pendidikan* (Bandung: CV Pustaka Setia, 2011), 31.

To be able to obtain data as expected, in this research how to obtain the data is based on literature studies. As a type of text analysis research, the literature of the previous form of research is used as the original data analysis material. Collect data and then perform an in-depth analysis. It is important, as Moloeng said (2001) that qualitative research relies heavily on oral and written data, as well as documents, archives, and photographs. For the process of analyzing this research data, the classification of the theory of moral development of children is adopted in the analysis of literature. Meanwhile, data analysis technology uses concepts provided by Miles and Huberman (1992), they suggest that qualitative data analysis activities should be carried out carefully and continuously at each stage of research. Tasks in data analysis include simplification of data, visualization of data, and drawing conclusions. Processing qualitative data obtained by modifying, organizing and searching search results.<sup>14</sup>

## DISCUSSION

### Art Epistemology

The strengthening of the critical thinking of Muslim scholars encourages an increase in efforts to understand religion with various approaches outside the religion itself. If in the past to be able to understand religion is only done using a religious point of view, then nowadays to understand religion is used various points of view that are quite varied. This point of view is based on various scientific groups that have developed a lot as a non-theological or non-religious scientific group such as the humanities. In this case, the object of the study of religious understanding is the content of existing religious texts to be used as a reference in solving the increasingly complex problems of the ummah.<sup>15</sup> This study should be done considering that religious texts are products of the past which when used to solve problems in the present by only capitalizing on the text will cause confusion. With this in mind, so that Muslim scholars try to revive the texts to be relevant to be used as a solution to the increasingly complex problems of the ummah. The hope is that with such efforts, Muslims can solve their complex problems without abandoning their Islamic identity.

Other sciences that can be used in understanding Islam contextually are with social sciences such as sociology, anthropology, and so on. Considering the scientific point of view used is a social point of view indirectly the methodology used also uses social science methodology. Such methodology

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<sup>14</sup>Nana Sudjana, *Tuntunan Penyusunan Karya Ilmiah* (Bandung: Sinar Baru Algensindo, 2003), 75.

<sup>15</sup>Zaini Tamin AR and Nia Indah Purnamasari, "Dinamika Epistemologi Studi Islam Di Kalangan Insider Dan Outsider," *Nuansa* 13, no. 1 (2020): 139.

has been widely used by some figures in the context of indonesianness, including Clifford Geertz with his work on Javanese religion with an anthropological approach. In addition, Deliar Noer who produced a work under the title of *Modernist Muslim Movement in Indonesia* uses a political science approach in order to understand the religion of Islam.<sup>16</sup>

In addition to these two points of view, there is still a regional study point of view that is considered relevant to be used as a tool to understand the religion of Islam. The study of this region relies its analysis on the geographical location of an area in reading and analyzes the meaning contained in religion. Such conditions give rise to several patterns of regional studies such as the study of the Middle East region, southeast Asian studies or the study of Near Eastern languages and civilizations, and so on.<sup>17</sup> Another scientific point of view that can be used in order to understand religion is art science. This study is important considering that almost all aspects of human life cannot be separated from the field of art. Understanding the methodology of Islamic studies in the perspective of art cannot be separated from understanding art itself. so that there needs to be further exposure related to the nature of art.

Referring to the definition contained in *Kamus Besar Bahasa Indonesia* (KBBI) there are at least three meanings contained in the word art, namely: First. Expertise in making quality works (seen in terms of their subtlety, beauty and so on). Second. Works created with extraordinary craftsmanship such as dance, painting, carving, and so on. Third. The sense of reason to create something of high value (extraordinary).<sup>18</sup> Whereas according to Hartono in his book *Basic Cultural Sciences* art is an expression of values that are quite complex in the form of five values, forms, knowledge, ideas, meetings, and the arguments of justice that are realized in the form of works. The value contained in the work is realized with the intention that it can be enjoyed by human senses and can provide satisfaction in the hearing and vision of its connoisseurs.<sup>19</sup>

While art in perspective, Sofyan Salam, et al explained that it is a medium, tool, or way that will affect the form of expression of the work itself. He further explained that the expression of fine art works is usually realized in the form of visual media such as points, lines, shapes, colors,

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<sup>16</sup> A. Qodri. Azizy, *Pengembangan Ilmu-Ilmu Keislaman* (Jakarta: Departemen Agama, 2003), 193–94.

<sup>17</sup> AR and Purnamasari, “Dinamika Epistemologi Studi Islam Di Kalangan Insider Dan Outsider,” 140.

<sup>18</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2016), 1273.

<sup>19</sup> Hartono, *Ilmu Budaya Dasar* (Surabaya: Bina Ilmu, 1991), 45.

textures, volumes to space. This form of expression will be different if in the art of dance. In dance, the form of expression displayed is motion. While the art of music is the form of expression is sound / sound. As for the art of theater, the form of expression through the media of the play.<sup>20</sup>

Art is not only known in non-Islamic science, but in Islam also knows the term art. This then gave rise to several opinions related to the epistemology of art from the perspective of Muslim scholars such as Prof. Quraish Shihab, M.A. define art as a beauty. According to him, the spirit and human culture must store the value of beauty, which the value of beauty requires real manifestation. This embodiment of beauty came to be known by the name of art. In addition, the art was born in the sanubari of individuals who love beauty in any form. In relation to the love of the beautiful he explained that it is one form of giving God S.w.t. to his servants.<sup>21</sup>

While Abdul Rozak explained that art is a form of one's proficiency in creating good forms of visual, sound, and so on that have the quality and value of beauty. To be able to have these skills requires the integration of excellent ratios with the deepest subtle taste. The best works of art are works formed from manifestations of prime ratios and subtle flavors that then create beauty as islamic teachings that love beauty so much.<sup>22</sup>

Based on the opinions of the above figures, the author can take a definition that art is a form of beauty, a tenderness that is useful for expressing culture and the human self itself. Art cannot be interpreted unilaterally. In the sense of being able to define art as a whole is a difficult thing to do. This happens because the meaning and nature of art itself cannot be separated from the form of art expression. This condition will eventually cause differences in art branches ranging from fine arts, dance arts, and others.

### Art Axiology

Art and beauty are one. It is no longer a mere expression that throughout life man will continue to seek everything that is called beauty. In the early days of the search for beauty, it was manifested in the form of the universe. But over time began efforts to transform the value of beauty in the form of an object derived from human creation, taste, and character. This transformation effort occurs as a result of dissatisfaction that arises in the human mind after seeing the value of beauty that exists in nature. For example, the Greeks sought to realize a form of beauty that went

<sup>20</sup> Sofyan Salam et al., *Pengetahuan Dasar Seni Rupa* (Makassar: UNM Press, 2020), 7.

<sup>21</sup> M. Quraish Shihab, *Wawasan Al-Quran* (Bandung: Mizan, 1996), 385.

<sup>22</sup> Abdul Rozak, *Cara Memahami Islam (Metodologi Studi Islam)* (Bandung: Gema Media Pustakatama, 2001), 150–51.



further beyond the beauty of nature by sticking to certain formulas based on mathematics. After going through a long journey related to the value of beauty little by little the audience's perspective on the value of beauty began to change. At first the value of beauty was considered a universal form of value, but over time they realized that what is beautiful for one individual will not necessarily be beautiful in the perspective of another individual.<sup>23</sup>

To be able to obtain inner satisfaction in enjoying a work of art according to Sidi Gazalba quoted by Nor Adina Abdul Kadir, et al can go through several ways, among others: through the listener's senses. This method is more often used in audio-type artwork such as music and poetry musicization. Second through vision. This method is more often used in visual artworks such as painting and wood carving art. Third through the listener's senses and vision. This method is more often used in enjoying audio and visual artwork such as theater art. Fourth through the senses of sight and feeling. This method is usually used in enjoying artwork in the form of poetry and so on. Islam itself in providing its Islamic identity in art places at least four main characteristics or elements, namely morals, diversity in unity and the relationship between religion, ethics and aesthetics.<sup>24</sup>

Prophet Muhammad S.A.W never forbade or hated the existence of art. This can be proven from several hadiths that contain interest, as well as the tendency of the Prophet S.A.W. in order to fulfill the lust for beauty. It is further explained by Eka Safliana (2008) that in several hadiths narrated by narrators who are quite competent in narrating the hadith that the Prophet S.A.W. once participated in an effort to actualize his artistic passion in the form of music. Furthermore, Eka Safliana explained that the relation with Islamic art has also given its own place for its actualization in the form of calligraphy art. Calligraphy art itself is an art form in the form of pictures or beautiful writings containing verses of the Koran with various types of writing forms ranging from the form of khat Nashk, Ri'ah, Tsuluts etc. The creation of this calligraphy is intended to provide the satisfaction of creativity, taste and intention of the audience so that in the end it will lead to an increase in the value of worship to Allah S.w.t. and a sense of belonging to one another. Eka Safliana further explained that art from an Islamic perspective is broader than just taqwa advice and abstraction of Aqidah. Art in the Islamic perspective can be in the form of an expression of the beauty of language that is able to provide satisfaction of individual

<sup>23</sup> John Felix, "Pengertian Seni Sebagai Pengantar Kuliah Sejarah Seni Rupa," *Humaniora* 3, no. 2 (2012): 617.

<sup>24</sup> Nor Adina Abdul Kadir, Nang Naemah Nik Dahalan, and Norsaeidah Jamaludin, "Seni Dalam Islam: Kajian Khusus Terhadap Seni Ukir," *E-JITU* 1, no. 1 (2018): 3.

desires in accordance with their nature, namely loving beauty. Art in Islam is the existence of hidden aesthetic values in all of Allah's creations. both in the form of nature, life, and humans that are used as tools to deliver humans to the unity between truth and aesthetics.<sup>25</sup>

With the opinion as outlined above, it can be known the purpose and function of art in an Islamic perspective. The purpose and function of art in general as explained by Abdul Hadi WM at least there are aesthetic aspects agreed upon by experts in terms of art, these aspects include:<sup>26</sup>

1. Art can have a complete and perfect aesthetic when viewed from the perspective of the quality of its ideas, concepts, and insights.
2. Art can have a complete and perfect aesthetic when viewed from the functional aspects of art for life.
3. Art can have a complete and perfect aesthetic when viewed from the aspect of the quality of value contained in art and its relevance to the development of culture.
4. Art can have a complete and perfect aesthetic when viewed from the aspect of harmony between the hopes and moral values of humanity to be brought to life with the work itself.
5. Art can have a complete and perfect aesthetic when viewed in terms of functional scientifically art.

While in the Islamic perspective, a work of art can be a maximum work if it has criteria of aesthetic value as described by Endang Saifudin Anshari which is then quoted by Didit Endriawan. These criteria include:<sup>27</sup>

1. Artwork must have worship criteria, meaning that a work of art must depart from sincerity and expect the rida of Allah S.w.t. In addition, the artwork must be oriented to the principle of happiness of the world and the afterlife.
2. Artwork is a manifestation of pious charity, meaning that the artwork must be in harmony with qurani-based verses.

To be able to enjoy the aesthetics of an art, there needs to be an effort to give appreciation to the art that we are enjoying. The appreciation of a work of art itself is a form of sensitivity to a person to the value of beauty in a work of art that is based on a deep understanding of various aspects of the art. In this way, it is hoped that an art connoisseur can enjoy the beauty of a work of art as it should be. Such conditions can only occur if an

<sup>25</sup> Eka Safliana, "Seni Dalam Perspektif Islam," *Islam Futura* 7, no. 1 (2008): 103–4.

<sup>26</sup> Salman Yoga S, "Kesenian Dalam Perspektif Islam," *Serambi Indonesia*, 2007, 2.

<sup>27</sup> Didit Endriawan, "Menafsirkan Makna Karya Seni Rupa Melalui Metode Kritik Seni (Studi Kasus: Drawing Karya Arif Rivai)," *Jurnal Seni Rupa & Desain* 1, no. 1 (2012): 5.

art connoisseur is able to understand and know in full everything related to the art so that there is a sensitivity of taste in the minds of connoisseurs of the art. In general, art appreciation has two benefits: as a way to be able to increase and develop a love of art that distinguishes from one another. Second, appreciation of art can provide fulfillment of one's aesthetic desires in the form of connoisseurship, judgment, empathy, or entertainment.

Zakaria Ali (1989) sees the appreciation of art as part of art criticism that also involves the senses of sight and touch as a whole. As for the literary critic Mana Sikana (1998), explained that criticism is a study and evaluation that is done interpretively and rationally. While the activities of art criticism itself often focus on two main dimensions, namely interpretation and evaluation. Thus, the meaning and importance of art criticism varies depending on the theory and aesthetic value made by the critics. In another sense, art criticism is one of the aspects or branches of philosophy relating to the value of beauty or aesthetics.<sup>28</sup>

Most of the current models of fine art criticism are referential to Feldman's approach, including four phases: elaboration, analyzing, interpreting, and judging. The main purpose of art criticism is understanding. In general, art criticism requires formal education, experience as well as a deep interest in art. Feldman (1994) divides into four types: journalism criticism, pedagogical criticism, scientific criticism and popular criticism.<sup>29</sup>

1. Journalism criticism. Criticism of this type of journalism is in the form of reports that are usually handled by journalists, journalists or cultural writers. This criticism is more directed at various events about the art world for the category of news, newsletters or articles especially for newspaper columns, journals or magazines as the gaze of the reader. It is usually written continuously and periodically every day, every week or every month. Authors of this type of criticism are more directed to provide basic material or information about various art activities or events or in the form of art 'reviews' that are summaries of news about fine art exhibitions that are able to raise fine art issues also give birth to a form of art evaluation that is not independent.
2. Pedagogical criticism. The criticism of this model aims to expand the level of artistic and aesthetic maturity, especially among students. It is not a search for autocratic but rather provides an evaluation of the art platform or channel that allows students to make careful assessments.

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<sup>28</sup> Mohamad Kamal bin Abd. Aziz, "Kritikan Seni Dari Perspektif Sosio Budaya Di Malaysia" (Universiti Malaya, 2016), 23.

<sup>29</sup> Aziz, 78.

3. Scientific criticism. this criticism aims to provide a comprehensive analysis, interpretation and evaluation of artwork. This distinctive writing is run by art scholars, such as professors, museum curators, researchers and writers.
4. Popular criticism. Popular criticism is a form of art appreciation that has the simplest way of conveying. This happens because popular criticism is a form of art appreciation aimed at ordinary people. So, by providing a simple way of delivery, it is hoped that ordinary people can also feel and enjoy the aesthetic value of a work of art that is being observed.

### **Art in an Islamic Perspective**

Islam still does not have its own classification related to art. Such a reality has implications for the absence of rules or boundaries that are acceptable to all groups. Art in Islam has many functions ranging from aesthetic functions to the functions of amar ma'ruf and nahi munkar and forming individual morality. Art that is synonymous with beauty is able to refine and develop the feelings of muslim individuals to help shape their morals and behavior.<sup>30</sup> Therefore, art is actually able to provide and meet human needs, both from the psychiatric and physical aspects.

However, art in Islam is still often regarded as an existence based on haram laws. This happens because in Islam art is an existence that can be measured based on halal, haram and mubah laws. Another thing that causes some people to ban art is because of the ideology of society itself which considers that art can turn itself away from obedience to the Khaliq in the process of worship.<sup>31</sup>

Without realizing it, art flows in every aspect of human life. The presence of this art is not solely interpreted as a presence in language, but the presence of this art is interpreted in the form of beauty. Beauty itself is a whole part that cannot be separated from the existence of art. Islam itself asserts in the Qur'an that the existence of art is actually the value of beauty that it brings. The value of beauty is what then merges and blends in humans as a gift and fiterah that has been given by the Khaliq. Even in the Qur'an itself art in the sense of beauty is the spirit that is in it. This can be seen from the grammar used by the Qur'an in explaining its teachings, all of which have high aesthetic value.

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<sup>30</sup> Akromusyuhada, "Seni Dalam Perspektif Alquran Dan Hadist," 5.

<sup>31</sup> Yazida Ichsan et al., "Implementasi Seni Dalam Pendidikan Islam Di Era Modern," *Jurnal Pusaka* 11, no. 2 (2021): 47.

Art in view of the Qur'an is interpreted as a process of existence of human life.<sup>32</sup> Thus, art should be used at a reasonable rate. In addition, the use of art must be adjusted to existing boundaries. The use of art can have implications on the negative and positive sides. The use of art will have implications for negativity when art is used to fulfill worldly desires only without regard to the boundaries that have been determined by the sharia. On the other hand, art will be able to have positive implications when art is used in obedience to God S.W.T. and utilized in accordance with religious boundaries.

Art in Islam has various forms, these forms actually have their own intentions and meanings. Art forms in Islam include:

1. The art of calligraphy.

Calligraphy is one of the many branches of art in Islam in the form of beautiful writings of divine kalam-kalam. D. sirojuddin AR as quoted by Nurul Hidayah Puji Lestari, et al stated that calligraphy is the science of structuralization of Quranic texts in accordance with letters, locations and ways of merging them. Islam has known calligraphy for a long time. This is evident from historical exposures that state that when the Prophet Muhammad received the first revelation he was ordered to read and write.<sup>33</sup> One example of calligraphy that is quite often encountered is calligraphy lafaz the name of Allah. In each stroke of God's own lafaz actually has its own meanings that imply human life when examined further.

Noor Hasnawati and Muhammad Deddy Huzairin in their journal explained that symbolically the writing of the name of Allah has three characters. That is, the horizontal line that describes the tranquility of a servant when he is communicating with Allah S.W.T. in a religious rite related to his harmonization of God's fellow creations. Next the writing perpendicular letters Alif and lam which describes the solid strength of the Khaliq who is able to organize and provide protection to anyone who begs him. the last and circular lines are often interpreted as circles implying that every human life will rotate, either interpreted as the life of the world that will rotate or the afterlife that will later return to God.<sup>34</sup>

2. The art of music

Islam uses music as a way of broadcasting its teachings among the public. The art of music in Islam is better known as Nasyid art. Nasyid art is a

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<sup>32</sup>Nur Saidah, "Pendidikan Agama Islam Dan Pengembangan Seni Budaya Islam," *Jurnal Pendidikan Agama Islam* 5, no. 1 (2008): 44.

<sup>33</sup>Lestari et al., "Urgensi Seni Rupa Kaligrafi Dalam Pendidikan Islam," 130.

<sup>34</sup>Noor Hasnawati and Muhammad Deddy Huzairin, "Galeri Seni Kaligrafi Islam Di Martapura," *Lanting* 9, no. 1 (2020): 21.

combination of sound art with desert music art that contains various islamic teachings. Nasyid also makes problems in life as one of the aspects that are used as verses in it. Nasyid is known since the time before Islam spread until the time Islam spread nasyid used as one of the local Arabic wisdom that continues to be developed until now.<sup>35</sup> Referring to such an explanation, it can be understood that even the Prophet at the time of spreading Islam used art as a way to provide understanding of the doctrines that exist in the Religion of Islam.

### 3. Dance Art

The art of dance in Islam is a form of manifestation of one's divine values. In general, the art of dance in Islam contained divine aspects. The value of *Rubbubiyah* dance in Islam can be seen from the aesthetic aspects of the movement. In Islam we know Zapin dance which has a twisting movement. This indicates the existence of man who must submit and obey the will of God S.W.T as the submissiveness of the planet revolving around its orbit according to God's will. The value of *uluhiyah* is described from the color of the costume used, which is white or green. The white color symbolizes the color of the shroud that will be used by humans so that with the costume it is hoped that someone will always remember death. The value of *asthma tawhid wa properties* is reflected in the shape of the costume used that tends to elongate and close the aurat. This shows one's awareness of the existence of God who is all over the eye. Finally, the value of *insaniyah* is reflected in the musical instruments used in the form of gamelan and sholawat metal accompaniment. All this accompaniment reminds man to continue to preach to others by abandoning his obedience to the Khaliq.<sup>36</sup>

Apart from halal and haram art laws in the view of scholars and society, art is one of the many elements in Islam that can be used as a way to understand Islam. Art is like philosophy which is a unity in terms of the process. Therefore, in seeking the meaning of the essence of Islam through the path of art will be found a lot of similarities in it.

The term artist if paired with the term philosopher, then the general public will consider it different. this assumption occurs because we are used to assume that the clump of art science with a group of philosophy is two things that are very much different. If a philosopher goes through a fairly complete process of obtaining the meaning of the essence of something he

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<sup>35</sup> Sholeh Fikri, "Seni Musik Dalam Perspektif Islam," *Studi Multidisipliner* 1, no. 2 (2014): 2-3.

<sup>36</sup> Tri Yuliana Wijayanti, "Seni Tari Dalam Pandangan Islam," *ALFUAD* 2, no. 2 (2018): 56-57.

is looking for, then the artist does the same in order to realize his art idea. Artists can also be aligned with researchers because they have similarities in the systematization of the process of producing their work. Researchers in producing work require observation of objects that will be researched by means of literature studies, interviews, and others. While the artist, to be able to produce a work requires observation of objects and self-reflection in order to get inspiration for his artwork. Before doing every step in the creation of artwork an artist needs to do a “olah rasa” so that he can have an abstract picture related to the process of realizing the concept of art that he will create.<sup>37</sup>

In practicing philosophization to conduct further study of Islamic problems there are several methodologies that can be used, among others: induction-deduction, analysis-synthesis, critical-analysis, hermeneutics, comparison, and other methods. The induction method is used to provide an overview of comparisons and announcement efforts to something being researched. The sintak is to dig and detail the assumptions that are specific to then generalize the assumptions so that it becomes a real reality about something that is being studied. The deduction method is used to provide analysis of conclusions that are general in nature to then draw specific assumptions behind it so that a real reality is found about something that is being studied.<sup>38</sup>

Then the synthesis-analysis method is used to analyze terms that are intuitive and non-intuitive and terms that are opposite or have nothing in common and try to provide a middle ground. The syntactic of this method is to analyze the term or perspective thematically so that the appropriate implied meaning is found. Then, with the method of synthesis of conflicting perspectives, alignment is carried out so as to produce a new perspective that is more appropriate. Furthermore, critical analysis positions itself as a critic to show reality from the perspective that has been done thematic collection as well as alignment before.<sup>39</sup>

Next is the hermeneutic method functioned as a tool to provide interpretation of text-based philosophical arguments. This method seeks to provide an interpretation of the meaning of a text based on the original meaning desired by the original author. Furthermore, the comparison method is used to further review the implied meaning of a text by compared to other texts both in terms of similarities and differences. Please note that

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<sup>37</sup> Hari Martopo, “Paradigma Baru Penelitian Seni,” *Harmonia* 7, no. 3 (2006): 39.

<sup>38</sup> Ichwansyah Tampubolon, “Islamic Studies Dalam Perspektif Ilmu-Ilmu Humaniora,” *Al-Muaddib* 4, no. 4 (2019): 270–71.

<sup>39</sup> Tampubolon, 270–71.

in conducting comparisons need to be reviewed further the key terms, linkages, goals, benefits and others.<sup>40</sup>

In practicing islamic understanding from an art perspective is also not much different. The art used to understand religion is more or less used hermeneutic methods as a way of understanding calligraphic texts to find the hidden meaning of each scratch made. In addition, this method is used to find the implied meanings of aesthetic values that exist in the art. Next is the synthesis-analysis used to uncover the hidden meaning that a work of art carries in its aesthetic values. In addition, critical analysis methods are used in this approach to position themselves as critics who are to show reality from the perspective that has been collected thematically as well as previous alignments.

From this it can be understood that the methods of Islamic study used in the perspective of art more or less resemble methods of philosophical thinking. This can be known from the efforts of an artist to contemplate to realize and realize the ideas of beauty in the mind of an artist to become a real work. If associated with Islamic studies, then this contemplation effort is useful to know the nature of Islam and the teachings in it. For example, to understand the meaning of one verse in the Qur'an requires full focus with the help of various other supporting sciences, which will eventually find one implied meaning of the verse which or what we commonly know by the name of the Qur'anic interpretation.

The dogmas or religious texts of the past would not be relevant to the present if they were expressly understood. This happens because in the past and in the present have different time and place backgrounds. On the contrary, the dogmas or religious texts of the past will be relevant to the present day if assisted by other sciences and philosophical thought processes by hermeneutic methods. With this method will be revealed the implied meanings of dogmas or religious texts in the past.

## CONCLUSION

Contemplation is one of the main things in understanding Islam from an art perspective. Contemplation is important, given the effort that artists have to put in before they are able to create a beautiful work to show. In this case, the artist seeks to focus on feeling abstract forms of the work he will create. After the feeling of abstract forms is completed, the artist begins to center the mind to be able to realize the abstract patterns of his prospective work so that he is able to realize it in a real form.

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<sup>40</sup>Tampubolon, 271–72.



The process of creating systematic works by the artist is then acculturated in an effort to understand Islam from an art point of view. In this case, a person who wants to understand Islam more deeply needs to center the mind to be able to find patterns of Islamic nature that he wants to know. After doing the concentration of the mind, a person who wants to know Islam more deeply tries to realize his understanding in a form of concrete understanding. With the realization of this concrete understanding, it is hoped that it can provide a roundness of meaning and understanding related to Islam that he is trying to understand.

Philosophy in the understanding of religion is generally divided into two methodologies, namely traditional methodologies and contemporary methodologies. Traditional methodologies divide religious understanding based on philosophical lensing into three methods: bayani, burhani, and irfani. Furthermore, in the contemporary methodological level it is divided into five methods, namely induction-deduction methods, analysis-synthesis methods, critical-analysis methods, hermeneutic methods, comparison methods. There is no superiority in philosophical methods of religious understanding. In each method must have its own advantages and disadvantages that still need to be found out more. In relation to this, each method that the author has described complements each other in order to gain a complete understanding of Islam.

The method of art and the philosophy are one unit. Which, in art requires an in-depth study to be able to obtain ideas and realize the idea in real form. This is in accordance with the basic concept of philosophy that makes earnest meaning and effort to obtain an essential meaning of one thing.

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