

**THE ETHICAL AND AESTHETICAL DIMENSION OF FIGURATIVE
CALLIGRAPHY PAINTING
(The Study of Classical Calligraphy)**



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of
the requirements for the Degree of S-1 of Islamic Theology
On Theology and Philosophy Department

By:

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WALISONGO
SEMARANG
2014**

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, Desember 03rd, 2014

The writer

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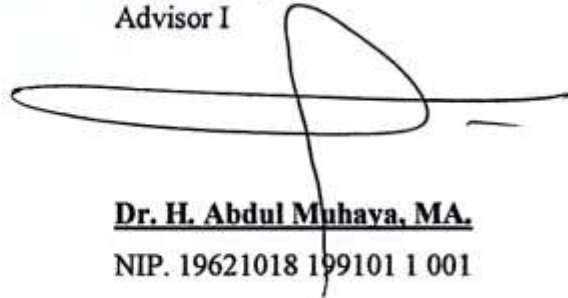
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MOTTO

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

“Actually, Allah is Beautiful and loves the beauty”¹

¹ Yusuf Qardhawi. *Islam Bicara Seni*, Translator, Wahid Ahmadi, M. Ghazali and Adhlan A. Hasyim, (Solo: Intermedia. 1998), p. 27

TRANSLITERATION²

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w

² http://rotas.iium.edu.my/?Table_of_Transliteration

ص	ṣ		ء	ʾ
ض	ḍ		ي	y

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
	a		ا، آ	an
	u		و	un
	i		ي	in
ا، آ، إ	ā		ؤ	aw
و	ū		يْ	ay
ي	ī		ؤ	uww, ū (in final position)
			يْ	iiy, ī (in final position)

DEDICATION

This thesis dedicated to:

My beloved parents: Yudi Supadi and Tutik Erliati,
Love and respect has always been for you. Thank you for the valuable efforts and
contributions in making my education success.



My beloved sister Lilik Rupiatin and her husband Sugiarto. Thank you for giving
supporting to my life. Also my little nephew Ardan Baihaqi Zunivan Keep on your
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My special inspiring boy, thanks for supporting my life and give spirit to
finish this thesis.



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A big family of FUPK (DIPA-DEPAG), it is an honor to be part of you.



All of my friends thanks for lovely friendship
Be on successfulness.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Islamic University (UIN) Walisongo Semarang. For that, the writer appreciate to:

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Finally, the writer realizes that this thesis is still far from being perfect. Therefore, the writer will happily accept constructive criticism in order to make it better. The writer hopes that this thesis would be beneficial to everyone. Amin

Semarang, Desember 03rd, 2014

The Writer

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NIM. 094111019

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ABSTRACT

Keyword: ethic, aesthetic, figurative, calligraphy and painting

The current phenomenon indicates that the use of the term of art experienced a shift in meaning, which is arbitrary. Art is only seen as an expression of free expression, without care about the meaning contained in the work of art. However, it is not evident among Moslem artists in expressing their work in figurative calligraphy painting. Although in Islam, painting especially in paint the creature living (figure) got a bad response, but the Moslem artists were able to present works that are not only beautiful but also the messages. The research questions in this thesis are: (1). what is the ethical moral message of figurative calligraphy painting? (2). what is the ethical and aesthetical message of figurative calligraphy painting? (3). is there a relationship between ethical and aesthetical messages in figurative calligraphy painting? And the aims of this research are to knowing and understanding about: (1). the ethical moral messages from figurative calligraphy painting. (2). the aesthetic messages from figurative calligraphy painting. (3). proving the existence of the relationship between ethics and aesthetics messages in figurative calligraphy painting.

In this research used the kind of library research with the analysis technic of ethic and aesthetic interpretative qualitative that is using the symbolic interaction approach. The result of this research is: (1). the artist displayed the works always hold on the Islamic ethic. Their works is good and the important thing is the message of the painting will be received, because its works contained the goodness, it was caused in accordance with the ethics of painting based on the principles of Islamic art and *Shari'at* of Islam (Al-Qur'an and Hadith) (2). the ethical messages are: Posts contain praying illustrated in the form of '*abid*' in praying. It contains the meaning that human is weak creature and always does wrong. Therefore, humans need forgiveness from Allah. Posts of 'Ali Ibn Abi Thalib was illustrated in the form of lion. It describes and contains the meaning of braveness and heroism of Ali in defense of Allah religion. The post of "*basmalah*" in the form of '*anqa*' bird has the message about *rahmān* and *Rahīm* of Allah. And the other post of "*basmalah*" in the form of *tughra* has the meaning about a wise. Pieces verses of Qur'an about Prophet Suleiman as., in the form of guava fruit that has the meaning the best gift is following Islamic religion. *Shahadat* was illustrated in the form of '*abid*' in *tahiyat*. It contains the expression meaning of totally submission to Allah SWT. The aesthetical message in every figurative calligraphy painting is a manifestation of the beauty that exists in the universe. That message is one of the manifestations of the One who is Most Beautiful, Allah SWT. And that is manifestation of reflection *al-Jalāl wa al-Jamāl Allāh* (3). The relation between ethical and aesthetical message in figurative calligraphy painting can be seen in figurative expression in calligraphy painting, which is incorporated in the dimensions of *tawhīd*. Figurative calligraphy painting is described the Majesty, Power and Oneness of Allah SWT., the art was created is the manifestation of *tawhīd*.