

CHAPTER II

REVIEW OF LITERATURE

2.1. Da'wah

2.1.1. Definition and Basic Rule of *Da'wah*

In terms of consideration, *da'wah* derives from Arabic language *da'wah* and *da'a*, *yad'u* means summons, invitation, and exclamation (Azis, 2004: 3). In a terminology, *da'wah* can be meant as positive sides of invitation go in safety direction the hereafter. دعوة usually denotes preaching of Islam. *Da'wah* literally means literally "issuing a summons" or "making an invitation", being the active participle of a verb meaning variously "to summon, to invite" (whose triconsonantal root is د ع و) (wikipedia/ *da'wah*, accessed on March 26, 2009, 07:34 am). Whereas according to technical term, Ali Azis in his book (2003: 4- 10) collects various definitions from several muslim scholars, such as:

1. Syekh Ali Mahfudz in *Hidayatul Mursyidin*, said that *da'wah* (the Islamic mission) is to encourage people to do benefaction and to follow religious instructions, call them to righteousness and to forbid them from evil deeds in order to gain happiness afterlife.

2. Syekh Muhammad Khidr Husain in his book *Al-Da'wah il al Ishlah*, said *da'wah* is an effort to motivate human in good behaviors and stay with the guidance, perform *amar ma'ruf nahi munkar* in order to get success and happiness in the hereafter.
3. Toha Yahya Oemar, said that *da'wah* is to invite human wisely to the right way appropriate in God order for their beneficial and happiness in hereafter.
4. Masdar Helmy, said *da'wah* is to invite and actuate human being to obey the Islamic doctrine include *amr ma'ruf nahi munkar* to acquire the happiness of hereafter.

Although those definitions have same different redaction, but each of them has three main substances, they are:

1. *Da'wah* is the process of Islamic delivery from someone (*da'i*) to others.
2. *Da'wah* is doctrinal delivery to Islam; it is *amr ma'ruf nahi munkar*.
3. Those efforts is consciously, and have a purpose to build the self-obedient individually or society and put Islamic doctrine overall into practice.

Da'wah is an act of calling people to the religion of Allah, brings with its abundant rewards, and merits for

those who perform this noble deed. *Da'wah* also means to invite non- moslems to accept the truth of Islam. Performing *da'wah* involves both our words and actions. The command to call or invite the people to the worship of *Rabbul- Alameen* is given in the verse of the Quran (16: 125),

ቃዲግግግግ ግግግግግግ ግግግግግግ
ግግግግግግግግ ግግግግግግግግ ግግግግግግግግ
ግግግግግግግግ ግግግግግግግግግግግግግግግግግ
ግግግግግግግግግ ግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግግ

“Invite (all) to the way of thy Lord with Hikmah (wisdom) and beautiful preaching and argue with them in ways that are best and most gracious, For thy Lord knoweth best, Who have strayed from His Path And who receive guidance” QS. An Nahl: 125 (Ali, 2003: 689).

ቃዲግግግግ ግግግግግግ ግግግግግግግግግግግግግግግግ
ግግግግግግግ ግግግግግግግግግ ግግግግግግግግግግግግግ
ግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግግ

ግግግግግግግግግግ ግግግግግግግግግግ ግግግግግግግግግግግ
ግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግግግ
ግግግግግግግግግግግ ግግግግግግግግግግግግግግግግግግግግግ

“Verily, we have raised in every nation a messenger (proclaiming) worship Allah (alone) and shune false gods...” QS. An Nahl: 36.

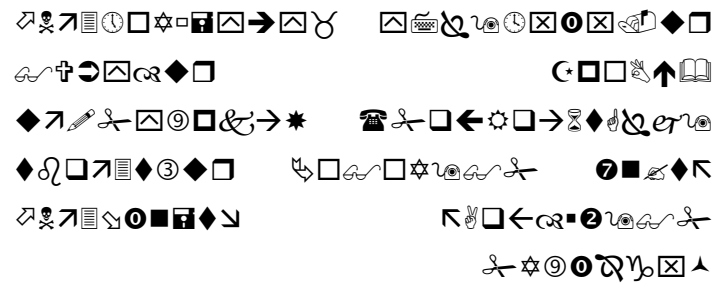
Da'wah, as we know is an obligatory upon every moslem man and woman. The Holy Qur’an tells us that *da'wah* is the most favorite act loved by Allah. It is the practice of His Prophets. They are the chosen servants of Allah who struggled in order to convey Allah’s message to people despite afflictions and hardships. They are Prophet Moses, Jesus, Noah, Abraham and Muhammad SAW. In addition, the injunctions to perform *da'wah*, the Prophet Muhammad (peace be upon him) also enjoins moslems to invite others into Islam. *Da'wah* to Allah is a duty on every moslem in every age, and in our time. The Prophet Muhammad p.b.u.h said, “Convey from me even if it is a single *Aayah*.”

Calling and inviting others to Islam for the sake of Allah is the essence of Prophet Muhammad’s mission, and it is one of the most important duties that a moslem must follow. The pure meaning and essence of *da'wah* is seen in verse Al Baqoroh : 186

“When My servants ask thee concerning Me, I am indeed Close (to them): I listen To the prayer of every Suppliant

when he calleth on Me: Let them also, with a will, Listen to My call, And believe in Me: That they may walk In the right way” (Ali, 2008: 73).

The Qur’an and the Hadith of Prophet Muhammad give numerous references on the importance and the obligations of *da’wah*. In the Qur’an, Allah has placed the responsibility on the moslem to convey the message of Islam to humankind. Allah (SWT) says in verse *Al-Baqarah (2:143)*,



“Thus We have made of you An Ummat justly balanced, That ye might be witness Over the nation, And the Apostle a witness Over yourselves...” (Ali: 2008, 57).

Allah will reward moslems prosperous lives if they perform *da’wah* for his sake. Concerning the reward, the Prophet has said: “Whoever guides (another) to a good deed will get a reward similar to the one who performs it.” Allah, the merciful, not only commends those who call others to Islam, but also subsequently promises unlimited rewards to them. Allah says:

“Who is better in speech Than one who calls (men) to Allah, works righteousness, and says, I am one of the Muslim?” (41:33).

In the other verse (39: 35)

“So that God will Turn off from them (Even) the worst in their deeds And gives them their reward According to the best Of what they have done” (Ali, 2008: 1247).

We are also forbidden to seek intermediaries between us and Allah for Allah has said (6:56);

Say: I am forbidden To worship those- others Than God-whom ye Call upon. Say: I will Not follow your vain desires: If I did, I would stray From the path, an be not Of the company of those Who receive guidance (Yusuf Ali, 2008: 303)

Da’wah is very important activity for Islam. By means of *da’wah*, Islam is able to spread and received in society. *Da’wah* is one of the moslem obligatory without expectation.

The verse above is to order the Muslims to missionize and offer the Islamic guidance all at once trough the beautiful preaching. Allah said (3: 110).





“Ye are the best Of peoples, evolved For mankind, Enjoining what is right, Forbidding what is wrong, and believing in God. If only the People of the Book Had faith, it were best For them: among them Are some who have faith, But most of them Are perverted transgressors” (Ali, 2008: 151).

2.1.2. Material of *Da'wah*

Material of *da'wah* or *Maddah* is the content of messages conveyed in *da'wah* by communicator (*da'i*) to the communicant (*mad'u*). In this case clearly that *maddah* is the doctrines of Islam it self. The wide doctrine of Islam can be *maddah*. It can be grouped into:

1. *Akidah* (faith), consists of:
 1. Belief in Allah
 2. Belief in His Angels
 3. Belief in His Holly Books
 4. Belief in His Prophets
 5. Belief in hereafter (life after death)
 6. Belief in *Qadha* and *Qadar*
2. *Syari'ah* (Islamic Law)

1. *Ibadah* (religious servise), such as *Thaharah* (purify), *sholat* (prayer), *zakat* (divine tax), *shaum* (fasting), *haji* (pilgrimage)
2. *Muammalah*,
3. *Akhlaq* (Good Character)
 1. *Akhlak* to the creator
 2. *Akhlak* to human being (creature)
 3. *Akhlak*, it is the real deed reflected in Islamic doctrinal that can be seen by audiences (Ali Azis, 2003: 120).

In the implementation of *da'wah*, there is communication process, because *da'i* delivers message to the *mad'u*. In elementary, communication means the process of delivering a message by one person to another, or by a communicator to the communicants. The message of this communication consists of two aspects, namely the first aspect is the content of the message, and the second aspect is the symbol. The primarily contents of the communication message are the mind, sometimes also the feeling. Symbol generally is the language, because of that, it compared to other symbols such as the gesture symbols, images, color, gesture, and others who can give meaning for everything in human life, whether a concrete object or abstract concept (Onong, 2000: 365).

The entire teachings of Islam that become propaganda material sourced from Al Quran and Hadith. Therefore, excavation of propaganda material means the excavation of the Al Quran and Hadith. Because of the extent of Islam's teachings, *da'i* should always try and not get bored in studying the Qur'an and Hadith and other books well and studying social circumstances where they belongs. Al Quran demands the human with the clear redaction and the stage of systematic thinking, so that ultimately the humans find the truth themselves. Basically the Quran itself is the most powerful propaganda for the development of Islam, because the Quran covers and stories of preceding people and the law (*Syariat*). It also covers anthropology and talk about the call for review of the universe, faith and the sides of the life of humankind. While a Hadith is the Messenger of wisdom guide to truth.

Based on the analysis of *da'wah* material from Al Quran above, it is understood that something that can be used as propaganda material is not only something that comes from Allah alone but also through His revelation, or that spoken by the prophet Muhammad. The indigenous customs, culture or a good result of human thought and not contrary to common sense and the teachings of Islam can be used as material *da'wah*.

Because of the vast teachings of Islam, every preacher should always try and continually learn and explore about the religious teachings of Islam and monitor the situation and condition of society, so that material can be accepted by the object *da'wah* well (Azis, 2004: 104).

2.1.3. Media of *Da'wah*

Media *da'wah* or *Wasilah da'wah* is the instrument used to deliver the message of *da'wah* (doctrine of Islam) to *mad'u*. Basically, *da'wah* can use the various media that can stimulate the human senses and can lead the attention to receive the *da'wah*. The more precise and effective *wasilah* are used, influence to the more effective in effort to understand the teachings of Islam in society as the target of *da'wah*.

Depend on Mohammad Ali Azis in his book *ilmu dakwah*, in terms of delivering messages *da'wah*, the media is divided into three groups, namely:

1. The Spoken Words (utterance form).

This category is a tool that wheezes. Because it is just can be caught by the ear. It also called the audial media that can be used in everyday such as telephone, radio, and the like.

2. The Printed Writing (written form).

It includes the printed goods, printed drawings, paintings, paintings, books, newspapers, magazines, brochures, pamphlets and so forth.

3. The Audio Visual (move picture form).

It is a combination of the above groups, which are included in this class is a movie, television, video, etc (2004: 121).

In this research, the media of *da'wah* that will be studied is the audio-visual of a clip video from the *Ungu* band. In this information age, *da'wah* must use the media as much as possible in accordance with the times. One of them is the modern electronic media. *Ungu* religious song, which is supported by clip video, intended to achieve objectives in adolescent community. Clip video is audio-visual. The message of preaching conveyed by the expression in the lyrics of the song is supported by visualization via clip video. Poorly understood of verbal message will be clarified with the visual message.

Etymologically the term video comes from the Latin "videre" which means to see and in meaningful means elements that can be seen on the screen. As the match is, a term of audio that derived from the word "audere" which means to hear or listen. In a broad sense video is television, which "tele" means far vision and implicitly far hearing. While in the narrow sense of the

term video is a simplification of the video tape recorder (VTR) and a video disc recorder (VDR) as well as video cassette recorders (VCRs) (Onong, 2000: 185).

Da'wah through these media needs relatively expensive cost for a good result. There are many processes that must be drawn up and implemented until ready to serve.

2.2. Communication

2.2.1. Verbal Communication

The basis of communication is the interaction between people. Verbal communication is one way for people to communicate face-to-face. Some of the key components of verbal communication are sound, words, speaking, and language. Symbols or verbal messages are all kinds of symbols that use one or more words. Language can also be considered as a system of verbal codes (Mulyana: 2005). Language can be defined as a set of symbols, with rules for combining these symbols, which are used and understood a community.

2.2.2. Visual Communication

Visual communication is the communication of ideas through the visual display of information. Primarily associated with two-dimensional images, it includes art, signs, photography, and typography, drawing

fundamentals, color and electronic resources. Recent research in the field has focused on web design and graphically oriented usability. It is part of what a graphic designer does to communicate visually with the audience (www.citrinitas.com/history_of_viscom, accessed on December 13th 2009, 12: 28 pm).

Visual communication as the name suggests is communication through visual aid and is described as the conveyance of ideas and information in forms that can be read or looked upon. Visual communication solely relies on vision, and is primarily presented or expressed with two dimensional images, it includes: signs, typography, drawing, graphic design, illustration, colour and electronic resources. It also explores the idea that a visual message accompanying text has a greater power to inform, educate, or persuade a person or audience (wikipedia.com, Visual_communication, on December 13th 2009, 12:28 pm).

Semiotics is the study of signs. These signs convey some information. It is able to replace something else that can think or imagine. This branch of science is originally developed in the field of language, and then developed in the field of art and visual communication design.

Meanwhile, Charles Sanders Peirce, confirmed that we can only think by the medium of sign. Humans can only

communicate by means of signs. Signs of human life could be a sign of movement or gesture. Hand wave can be interpreted as to call or a nod of the head can be interpreted as an agreement. Sounds like a blast marks, whistles, horns, drums, human voice, a ringing telephone

Referring to Peirce theory, the signs in the image can be seen by the type-classified signs in semiotics. They are icons, indexes, and symbols.

1. Icons are signs that are similar to the object it represents. It can also be called as a sign that has similar characteristics to what is intended. For example photos Sri Sultan Hamengkubono X as the king of Ngayogyakarta palace is an icon of the lord of the Sultan. Yogyakarta map is an icon of the Yogyakarta area described in the map. Sultan's thumbprint is an icon lord of sultan thumb.
2. Index is a sign that has a causal relationship with what it represents. On the other hand, it is also a sign as proof. For example, smoke and fire, smoke indicates fire. The footstep on the ground is a sign of the index someone passed over that place. Signature is an index of the existence of a person's signature incised.
3. Symbol is a sign based on the conventions, rules, or agreements previously agreed. For example, Garuda Pancasila for the Indonesian is a bird that has a rich

symbolic meaning. However, for people who have different cultural backgrounds such as the Eskimo, the eagle is only seen as a normal eagle (Tinarbuko: 2008, 16- 17).

2.3. Semiotics

2.3.1. Definition of semiotic

All human communication is made up of signs, working together to make meaning through the process of *semiosis*. Semiotics is the study of signs and signifying practices, bringing together the work of linguist Ferdinand de Saussure and language pragmatist Charles Sanders Peirce. It is argued that there is no inherent or necessary relationship between that which carries the meaning (the *signifier*) and the actual meaning which is carried (the *signified*).

The term of semiotics came from Greek *semeion*, means sign/ *seme* mean sign interpretation (Sobur, 2003: 16). The similar technical term is *semiology*. The use of those terms point out the user cogitation. Pierce followers used semiotic, and Saussure followers used *semiology* (Sobur, 2003: 12). However, semiotic is most popular than *semiology*. Both can replace one another because they are used refer in sign science.

Concisely, semiotics analysis is the method to analyze and give means of signs of the messages or text. The text in this context is all form and systems of signs, both in mass media such as TV package programs, caricatures printed media, film, theatrical radio, and some kind of advertising and beyond of them like scholarly paper, statue, temple, monument, fashion show, etc. Semiotic analysis is tracing the meaning within text (Pawito, 2007: 155- 156).

According to Saussure definition, *semiology* is a science to inspect the life of signs in society and be a part of social psychology discipline. The aim is to show how the signs are formed along with it norm (Sobur, 2003: 12).

Semiotic is the science about signs, functioning of signs and production of sign (Tinarbuko, 2008: 12). Semiotic as Lechte said, is the theory of sign and signification. For more clearly, semiotics is discipline in investigating communication form overall, by sign and sign system. Charles sanders Pierce defined semiosis as a relationship among a sign, an object and a meaning (Sobur, 2003: 16).

A semiotic analysis of visual symbols can be tested against viewer responses to identify the patterns of constructions of the meaning. It also finds that visuals carrying different types of semiotics meaning elicit

different levels of response from viewer. Generally, more viewers note iconic message elements than symbolic or indexical elements. However, those elements with symbolic meaning, fewer though they may be, may create (Mudjahirin Tohir, 2007: 115).

2.3.2. Semiotic as a Method and Its Applications

Semiotics is one of the newest social science modes of analysis and generates one of the most interdisciplinary frameworks of applied research.

Semiotic analysis is used in media and cultural studies, communications, linguistics, literary and film studies, psychology, history, sociology, art theory and architecture. The principle object of investigation in semiotic analysis in media and communication studies has been the 'text': for examples: newspapers, films, television shows, and websites.

There are some applied areas of semiotics. These areas can be natural communication process and spontaneous up to complexity of cultural system. According to Umberto Eco, there are 19 areas that can be considered as the material for scientific research in semiotic (Eco: 10-18). They are:

1. Zoom Semiotic
2. Olfactory Signs

3. Tactile Communication
4. Code of Taste
5. Paralinguistic
6. Medical Semiotics
7. Kinesics and Proxemics
8. Musical Code
9. Formalized Language
10. Written Language, Unknown Alphabet, Secret Code
11. Natural Language
12. Visual Communication
13. System Of Object
14. Plot Structure
15. Text Theory
16. Cultural Codes
17. Aesthetics Text
18. Mass Communication
19. Rhetoric

2.3.3. Semiotic Theory of Roland Barthes

In our lives, we constantly send messages that consist of different signs. These messages (anything from

making a phone call, waving our hand or the clothes we wear) are based on codes, culturally defined systems of relationships. Living in certain environment, we internalize sets of codes that affect our semiotic behavior, whether we are aware of it or not.

The distinction between denotation and connotation is the guiding idea of Barthes' semiotic theory. He claims that when we read signs and sign complexes, we can distinguish between different kinds of messages. Denotation is the "literal or obvious meaning" or the "first-order signifying system". For example, the denotative meaning of an image refers to its literal, descriptive meaning. Connotation refers to "second order signifying systems", additional cultural meanings we can also find from the image or text. Barthes identifies connotation with the operation of ideology (which he also calls "myth"). According to Barthes, "ideology or "myth" consists of the deployment of signifiers for the purpose of expressing and justifying the dominant values of a given society, class or historical period (the signs express not just "themselves", but also all kind of value systems that surround them). As myths, signs tend to appear "natural" and self-evident (although they are always artificial, coded), hiding the operations of ideology (Erkki Huhtamo hand out).

One of the ways used by experts to discuss the scope of even greater significance is to distinguish denotative meaning to the connotative meaning. Spardley describes denotative meanings include the things that are appointed by the words (referential meaning). Piallang define denotative meaning is an explicit relationship between the sign with a reference or reality in signification of denotative stage. For example, there are the human images, trees, houses. It also recorded as the color red, yellow, blue, white, and so on. At this stage, only the data information is conveyed. Spardley called connotative meaning includes all the suggestive significance of the symbol more than the meaning of its referential. According to Piallang, connotative meaning includes aspects related to the feelings and emotions and cultural values and ideology. For example, pictures of smiling faces can be interpreted as a kindness or happiness. Otherwise, it could be interpreted as an expression of smiling insult to someone. To understand the connotative meaning, the elements of the other must be understood well (Tinarbuko, 2008: 20).

Roland Barthes is the successor of Saussure's thought. Saussure is interested in the complex way of forming sentences and how the forms of sentences determine the meaning, but are less interested in the fact that the same sentence may convey different meanings to

different people in different situation. Roland Barthes forward his thought by emphasizing the interaction between the text with personal experience and cultural of its users, the interaction between the conventions in the text and the convention who is experienced and expected by users. Barthes's notion is known as the "order of signification", covers the denotation (actually meaning fit the dictionary) and connotation (the double meaning that is born of cultural and personal experience). It was here at a different point of Saussure and Barthes though Barthes still use the term signifier-signified that carried Saussure

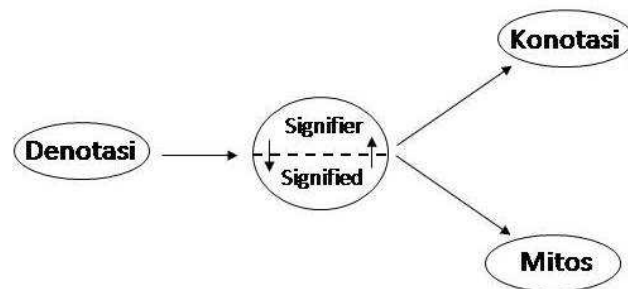


Figure 2.1 *Barthes two order of signification*

Source: John Fiske, 1990, *Introduction to Communication Studies*, Guernsey Press Co Ltd, Great Britain, page. 88.

The heart of Barthes's theory is the idea of two order of signification. The first order of signification is the one on which Saussure worked. It describes the relationship between the signifier and signified within the

sign, and of the sign with its referent in external reality. Barthes refers to this order as denotation. This refers to the common sense, obvious meaning of the sign. Connotation is the term Barthes uses to describe one of the three ways in which signs work in the second order of signification. It describes the interaction that occurs when the sign meets the feelings or emotions of the users and the values of their culture. Denotation is what is photographed and connotation is how it is photographed (Fiske, 1990: 85-86).

Connotation works in subjective level, so its presence did not realize. The reader is easy to read the connotative meanings as denotative fact. Therefore, one purpose of semiotic analysis is to provide a method of analysis and framework of thinking to overcome the false reading (misreading) (Sobur, 2002: 128).

Barthes speaks of connotation as an expression of culture. Culture manifests itself in the text and thus, any ideology manifests itself through a variety of code that seeps into the text in important signifiers form, such as figure, setting, point of view, and others (Tommy christomi: 259).

Roland Barthes in his book *S / Z* as quoted by Yasraf A. Piliang classifies these codes into five-lattice code; hermeneutic code, semantic code, symbolic code,

narrative code and cultural codes. The explanation is as follows:

1. Hermeneutic codes, namely the articulation of the various ways in questions, puzzles, response, enigma, suspension response, ultimately leading to the answer. In other words, the hermeneutic code associated with the puzzle that arises in a discourse. Who are they? What happened? What obstacles arise? What is the purpose? One answers delaying other answers.
2. Semantics code is the code that contains connotation at the level of bookmarks/ signifier. For example, connotations of femininity, masculinity. In other words, semantics is the arranged sign to give a connotation of the masculine, feminine, nationality, ethnicity, loyalty.
3. Symbolic Code, the code associated with psychoanalysis, antithesis, ambiguity, contradiction of two elements, schizophrenia.
4. Narrative or *Proairetik* code is the code that contains the story, sequence, narrative or anti-narrative.
5. Culture or the Cultural Code, namely the voices that is collective, anonym, unconscious, myths, wisdom, knowledge, history, morality, psychology, literature, art, legends.

Barthes also sees another aspect of tagging that is "myth" that marks a community. "Myth" according to Barthes, is located on the second level of tagging, so once the system is formed signifier-signified-sign, the sign will be a new marker, which then has a second marker and set up a new sign. Therefore, when a sign, which has the connotation meaning evolved into the denotation meaning, than denotation meaning will become a myth. For example, a shady and heavy Banyan tree causing connotations of "sacred" because it is reputed as the dwelling of supernatural creatures. Connotation of "sacred" was later developed into a general assumption inherent in the symbol of a Banyan tree, so the sacred Banyan tree is no longer become a connotation but it turned into a denotation on the second level of meaning. At this stage, "a sacred banyan tree" eventually regarded as a myth.

In view Zoest, everything that can be observed or can be observed is called a sign. Therefore, the sign is not limited to the things. The existence of events, the absence of events, structures found in something, a habit, this can be called a sign. A small flag, a hand gesture, a word, a silence, an eating habit, a fashion phenomenon, a movement nerves, blushing incident, a particular favorite, the location of a particular star, an attitude, a flower, gray hair, the attitude of silence, stuttering, speaking quickly, walking unsteadily, looking, fire, white, shapes, sharp

angle, speed, patience, madness, fear, inadvertence, those are regarded as a sign (Tinarbuko, 2008: 12).

In semiotic research on video visualization, researcher modifies the video scene into a still image that will facilitate the research process. Barthes semiotics would be very helpful in the analysis in order to read drawings or photographs.

For the purposes of structural analysis, Barthes distinguishes two kinds of signs that will seek the boundary between denotative messages or literary and connotative messages. To create semiotic connotations of the image, both messages must be distinguished because the system of connotations as a semiotic system on the second levels built the denotative system. In the drawings or photographs, denotative message is the message conveyed by the overall image and connotation message is the message generated by the image elements in an image element as far as we can distinguish elements such elements (Sunardi, 2004: 141- 151).

2.4. Art

In everyday life, consciously or not, art has become part of our lifestyle. People in the village have also been involved. Electronic media such as radio, tape recorder, television and video have invaded the countryside. However, we can see ourselves, the arts and our culture have been replaced and displaced (shifted,

moved, removed) by the art of western culture and civilization (emphasizing product-free life without any religious ties).

Many things that we can associate with the benefits and function of art seen from several aspects as below:

1. Individual needs

a. Physical Needs

The history proves that the development of art music was always in line with the human civilization. Since the first, objects (things) are created by considering the value of art. For example, models of high artistic merit clothes would cost much more than the less artful.

b. Emotional Needs

Human beings also have emotional needs that must be fulfilled. We are sad, happy, and so forth. Through this art, person can express feelings and imagination, or enjoy the arts to entertain him. For that reason someone often paint, sing, create poetry, listen to songs or watch the drama.

2. Social Needs

a. In The Field of Religion

There are so many functions of arts in the field of religion. For example, the building of mosques or other religious place which have built using the sense of artistic art. In addition, people can call (*da'wah*) people through the art of

music using religious songs. People can convey a religious message through a drama or describe the powers of God Almighty through painting and calligraphy.

b. In The Field of Education

Every nation always expects its people to have noble manners. One of the ways is through art education; because it can appear aesthetic experience even the ethics. Art gives benefits to guide and educate human mentality and behavioral to turn it into a better condition. The art is also capable to assist in teaching and learning process. Through pictures, the lessons material is explained more clearly. Through the song, the memorized reading more memorable, because, basically, people memorize the songs more easily than memorize the formulas.

c. In The Field of Communication

Language is a simple communication tool that is easily understood. Nevertheless, art can also be used as an instrument of communication. For example, a musical artist can communicate through a series of tones with all the people in the country and even world.

d. Recreation Field

If self-saturation attacks our sense, one of the solutions is on vacation or recreational. For example, watch the movies, watching music concerts, listening to the song,

making the party "*ajeb-ajeb*" or go to the beach and watch the artwork from the creator (eric-musik.blogspot.com.pengertian-seni, accessed on February 6th 2010, 02:03 pm).

2.4.1. Explanation of Art

In Sanskrit, the word art referred to *cilpa*. As an adjective, *clipa* means colored. As a noun it means to dye, which then evolved into all sorts of artistic craft. *Cilpacastra* a lot mentioned in art history lesson is a book or a guide for the *cilpin*, they are craftsman, including what is now called artists. It was previously no distinction between artists and craftsmen. Understanding the art is a personal expression yet exists and the beauty of art is an expression of collective social issues. It turned out not only in India and Indonesia but also in the West in the past.

In Latin of medieval times, there are terms *ars*, *artes*, and *artista*. *Ars* is a technique or craftsmanship, namely agility and proficiency in doing something; as for *artes* means a group of people who have dexterity or proficiency; and *artista* are members who are in these groups. So presumably can be equated with *cilpa artista* (members.fortunecity.com.senirupa, accessed on February 6th 2010, 01:59 pm).

Definition of words art taken from the British art, rooted from the Latin word *ars*, which means: "skill

acquired by experience, observation or learning process." From the root of this word, it develops the understanding provided by the Webster dictionary as follows: "the use of skill and creative imagination to produce aesthetic objects." Another notion is taken from the Dutch Kunst, who has the following definition: "a unified structurally by elements of aesthetic, technical qualities and symbolic expression, which has its own meaning and no longer require approval by external elements to the statement itself". The definition of art according to the Indonesian General Dictionary is making skill (creating) something exquisite, elegant or beautiful. The works made (created) with exceptional skills like poems, paintings, carvings, etc (members.fortunecity.com. senirupa, accessed on March 12th 2010, 10:40 am).

The definition of art according to some experts, are (eric-musik.blogspot.com/2009/03/pengertian-seni.html, accessed on April 9th, 2010):

1. Ki Hajar Dewantara, art is any human action arising from his feelings life and wonderful until it can move the soul of human feelings.
2. Prof. Drs. Suwaji Bastomi, art is spiritual activities with an aesthetic experience that is expressed in the great form that has the power evoke awe and emotion.

3. Drs. Sudarmadji, art is all the manifestations of mental and aesthetic experience by using the media field, line, color, texture, volume and light dark
4. Encyclopedia Indonesia, art is the creation of all the things that people love to see its natural beauty or to listen.
5. Schopenhauer (based on the art of music) art is all the effort to create fun shapes. He thought everyone would be happy with the art of music although music is the most abstract art.
6. Eric Ariyanto, art is a spiritual activity or event being reflected in the form of inner work that can awaken feelings of other people who look or listen.

2.4.2. Art in Islamic perspective

Muslim community today is generally facing the arts as a problem to answer many questions, how the law on this one area, may, *makruh* or *haram*? Branch of the most disputed art is music, song and dance. All three areas have become an essential part of modern life today (Abdur-Rahmān Al-Baghdādī, accessed on December 24th 2009, 01:01 am).

There are several opinions of Islamic scholars in art:

1. Imam Asy-Syaukānī, in his book *Nail- ul- Authar* stated that:
 - a. The '*ulama*' disagree about the law of singing and musical instruments. According to *Jumhur* collective agreement is *haram*, while *Ahl-ul-Madina*, *Az-Zhāhiriyah* and *Jama'ah Sūfiyah* allow that.
 - b. Abū Mansyur Al-Baghdadi (from the *Asy- Syafi'i* sect) stated: "Abdullah bin Ja'far believes that singing and music is not a problem. He created a song to sing the woman servants (slaves) with musical instruments such as fiddle (*rebab*). This happened at the time of *Amir-ul-Mu'minin* 'Ali bin Abi Thalib r.a.
 - c. Ar-Ruyānī narrated from *Al Qaffal* that *Al-Maliki* sect lets sing by *ma'āzif* (musical instruments with string such as guitar).
 - d. Abū Al-Fadl bin Thāhir said: "There is no disagreement among the members of Medina, using *gambus*. They allow it. Ibnu An Nawawi in his book *Al-'Umdah* said that the friends of messenger Muhammad (Pbuh) that allows singing and listen to it are 'Umar bin Khattab,' Utsman bin 'Affan,' Abd-ur-Rahman bin 'Auf, Sa'd bin Abi Waqqas and others. Yet, among *tābi'n* are Sa'id

- bin Musayyab, Salim bin 'Umar, Ibn Hibban, Khārijah bin Zaid, and others.
2. Abū Ishaq Ash-Syirāzī in his book *Al Muhazzab* opinion:
 - a. Forbidden to use toys that generate desires as musical instruments, *gambus*, drum (*Lute*), *mi'zah* (a kind of piano), drum and flute.
 - b. Permitted to play a tambourine (*Rebana*) at a wedding and circumcision party. Beyond both of these two events is forbidden.
 - c. Allowed to sing for regularize of the camels when on going.
3. Al Alusi in his *tafsir Ruh- Ul- Ma'*:
 - a. Al-Muhāsibi in his book *Ar Risalah* argues that singing is *haram* like illicit carcasses.
 - b. Ath-Thursusi point to the book of *Adab- Ul- Qadha* that Imam Syāfī argues that singing is a *makruh* game that resembles the falsehood work (not true). People who are doing a lot of it are the people who have wrong thought and he should not be a witness.
 - c. Al-Manawi says in his book *Asy- Syarh- Ul- Kabir* that according to the Syāfī'i sect, singing is *makruh*

- tanzīh* it is better left out than do that in order to get more preserved and sacred. However, that act may be done on condition that they do not worry about going to engage in slander.
- d. Ibn Hajar quote opinion of Imam Nawawi and Imam Syāfi'ī who say that the forbidden (to sing and play music) must be understood because it so often accompanied by drinking alcohol, along with women, and all the other things that lead to sin. As for singing while at work, such as lifting a heavy thing, singing the 'Arabian song to encourage the camels to its walk, singing of mother to silence the baby, and the war singing, they are *Sunnah* according to Imam Awzā'ī.
 - e. *Jama'ah Sufiyah* opinion allows singing with or without accompanying musical instruments.
 - f. Most '*ulama*' opinion can sing and play musical instruments, but only at the permitted feasts of Islam, as in the wedding party, *khitanan*, holidays and other days.
 - g. Al-'Izzu bin 'Abd-us-Salam has an opinion, that dance is *bid'ah*. There were no men doing it than the less sane and not fast, except for women. A good song that can remind people of hereafter is *sunnah*.

- h. Imam Al-Mawardi said "If we ban the songs and sounds toys, then our purpose is a small sin not a big sin."
4. Abdur Rahman Al Jazari in his book *Al- Fiqh 'ala Al-Madzhabi- ila arba'a* says:
 - a. Ulamā'-'*ulamā'* Syāfi'iyah as described by Al-Ghazali in *Ihya Ulumuddin* book. He said, "*Nash Syara'* has shown that singing, dancing, beating trumpet while playing with shields and weapons of war at the feast (holiday) is *mubah* (may) because that day is a day to rejoice. Therefore, that fun day is analogy for other days, like *khitanan* and all day excitement, which allowed by Islam.
 - b. Al-Ghazali quotes the words of Imam Shafi'i in his saying that during his knowledge none of the scholars of *hijaz* who hate listening to the singing, the sound of musical instruments, except when it contains things that are not good. Utterance intention is that all kinds of songs are not the songs that mix with the things that have been banned by *syara'*.
 - c. The scholars of *Hanafiyah* said the forbidden singing is the song that contains words that are not good (not polite), as mentioned characteristic of youth (male and female virgin bachelorhood), or

the nature of women characteristics who are still alive ("*menjurus*" /point the lead in certain direction, etc). The song that praises the beauty of flowers, waterfalls, mountains and other natural scenery there is no prohibition at all. Indeed, there are people who quote the opinion of Imam Abu Hanifah who said that he hate to the song and did not like to hear it. For him the people who listen to the song has considered doing a sin. Here should be understood that the song is singing meant by Imam Hanafi is mixed with things that are forbidden by *syara* '.

- d. The scholars of *Malikiyah* say that the instrument used to enliven a wedding party is permissible. Instrument specifically for the moments like that are a drum, tambourine that does not wear bells, flutes and trumpets.
- e. The scholars of *Hanbaliyah* say that may not use musical instruments, like harps, flutes, drums, tambourines, and similar to them. As for the song or songs, it is permissible. Even *sunnah* intone when we read the verses of the Quran, as long as it is not to change the original rules of recitation. (Abd-ur-Rahmān Al-Baghdādī, //seni.musikdebu .co/ccessed on December 24th 2009, 01:01 am).

2.4.3. Arts as the *Wasilatut Da'wah*

Art as media propaganda is human creativity, which is invaluable, because most people love the beauty. In human soul, there are potential self such as religion, intellect, dignity, morality and art. One of media propaganda in the form of entertainment is music art that has Islamic values. However, the art itself must be penetrated into the era of globalization because of more sophisticated technology and information. Although the art followed the modern globalization, it must adhere to the teaching of Islam, so that approach of *da'wah* (preaching through art) will not be mixed with Western art. *Da'wah* in the form like this is a slap in Islam to organize the Islamic values and norms to the human life into modern era which *berakhlakul karimah* (quoted from Layyinatul Mawadah Thesis).

The simple pattern of *da'wah* using art is religious song. However, there are some guidelines for music as a media of preaching. It must nuance the Islamic value. These guidelines are prepared based on principle, that the Islamic songs and music far from elements of denial vices. There are at least four principal components that must Islamicised, until presented a beautiful song (Islamic):

1. Musicians / Singers

- a. Aimed to entertaining and exciting benevolence (*khayr / ma'ruf*) and remove the vices and denial. For example, take the *jihad fi sabilillah*, invites establish an Islamic society, or against gambling, against free sex, oppose the dating and tyranny of secular rulers.
 - b. There is no element of *tasyabuh bil-kuffar* (imitate the infidels interrelated with the infidelity problems) both in appearance and dress. For example, wearing a crucifix necklace, dressed in the style of a priest or a monk, and so on
 - c. Not infringe the *syara* ', like a woman appearing to show her private parts, strict and transparent dress, hips swaying, and the like. A man wearing clothes and / or accessories of women, or conversely, that woman wear clothe and / or accessories of men. These are all forbidden.
2. Instruments/ Musical Instruments

By paying attention to the instruments used by the companions, hence the close similarity between the form and nature are:

- a. Giving benefit for the player or listener, like a drum to awaken the spirit.

- b. There are not *tasyabuh bil kuffar* elements with musical instruments or noise instruments used in commonly ceremonies of non- moslems.
3. Syair, contains the following
- a. *Amar ma'ruf* (demanding justice, peace, truth and so forth) and *nahi munkar* (blasphemy tyrannical, eradicate vices, etc.).
 - b. Praising Allah, His Messenger and His creation.
 - c. Contains' *ibrah* and inspire the human consciousness.
 - d. Not using denounced by religious expressions.

Does not contain:

- a. Do *Amar munkar* (invites go out, etc.) and *nahi ma'ruf* (denouncing the *hijab*, etc).
 - b. Denounced God, His messenger, the Qur'an.
 - c. Contains a "pusher" that eliminates human consciousness as a servant of God.
 - d. The reprehensible expression according to *syara*. (Pornographic, shameless, and so forth).
 - e. All the things that conflict with *syara* and *aqidah*.
4. Time and Place

- a. When get happiness (*waqtu sururin*) such as weddings, holidays, the arrival of relatives, get a fortune, and so forth.
- b. No neglect or time-consuming to worship (which is mandatory).
- c. It does not disturb other people (in terms of both time and place).
- d. Men and women shall be placed separately (*infishal*) may not be *ikhtilat* (mixed) ([konsultasi.wordpress.com/hukum menyanyi dan musik dalam fiqih Islam/](http://konsultasi.wordpress.com/hukum_menyanyi_dan_musik_dalam_fiqih_islam/) accessed on December 24th 2009, 01: 17 am).