THE ROLES OF ISLAMIC EDUCATION TOWARDS ISLAMIC ART AND CULTURE

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ABSTRACT: *This study deals with the roles of Islamic education againts the development of Islamic art and culture. In order to achive the objective of the study, library research method was used and all the data taken from the books, journals, articles, and previous research. After analyzing and describing the discussion in details, the finding showed that the roles of Islamic education towards Islamic art and culture development are; firstly, Islamic art and culture is regarded as the process of awareness that Islamic art and culture are values sources such as; mind, kindness, creativity, and artwork. Secondly, Islamic art and culture is knwon as process of humanity and humanism. Thirdly, Islamic art and culture is regarded as the spirit of struggle and renewal agiants Islam. The students are expcted to have both intelligent and spiritual competency through art and culture found in Al-Qur'an and Sunnah. Islamic education and culture always come together to establish the human beings' civilization.*

KEYWORDS: Islamic, Education, Art, Culture, Values, Character.

INTRODUCTION

Due to the rapid growing of sophisticated science and technology, religious education is highly acclaimed to be less desirable education option in Indonesia. Indonesian students are less interested in religious education since they prefer to continue their study in general education which offers a great impact to the recent growing of sophisticated science technology. This phenomena is caused by the globalization which makes Indonesian people are more free and indpendent to undertake anything they want to do without depth consideration.

Furthermore, globalization, as the structural change in the society, is influencing the relationship among humans, social organizations and woldwide point of views. It can not be denied that globalization era is going to influence economic aspects only. In this case, Indonesian youths have to take steps forward in order to be part of the great changing of science and technololgy in this globalization era.

Globalization era can not be separated from religion, art and culture systems. Art and culture are absolutely known as the expressions of beliefs since primitive society. The dances, scluptures and songs have been using to worship to the God and those are such a mystical things. For instance, the greatest Indian artwork such as the Hindu epic stories (Ramayana and Mahabarata). The temple is a heritage building and religious architecture of Hindu and Buddhist. While, calligraphy and architectures of the mosque for Moslems are reffered to the worhsip of God Allah Almighty. The sufi wrote the stories and poems informing their wanderings in finding the God in the spiritual realm. It clearly shows that the artworks have

an important role in every religion which is used to worhsip to God and express their belief (Agus, 2006:253).

Islam has an integral and comperehensive teaching and education materials. It does not only contain Syari'ah (Islamic rules) as the main materials but it also contains motif to all Moslem in spreading Islamic art and culture. Thus, Islamic art and culture should be spreaded as one of the main Islamic teaching materials in accordance with human's necessary.

Al Qur'an has been explaining about art and culture as the process and the existence of human beings' life; because art and culture is totally known as the human activity including mind, heart and body which is reflected as the deeds. It can be seen that art and culture is the result from sense, mind, feeling and artwork which based on the unity of God and selected by the human beings' universal values and become the civilazation. Thus, art and culture can not be separated from the value of humanity but it could be separated from divinity.

Since art and culture is known as a process, it can not be separated from education. Theoritically, education is the part of civilization, yet it still can not be applied in the real life nowadays. There are two reasons describing the importance art, culure and education. Firstly, art and culture consist of dances, songs, sclyptures, and so forth reflecting to the values and morals. Secondly, Indonesian education is more cognitive; it means that education only has thinking tendency. In other words, the education system does not place the art and culture lessons properly. There are three influencing factors education and culture separation, they are; (1) culture had been separated from arts such as, traditional dances, temples, heritage buildings, tombs and traditional liteartures, (2) the cultural values of education have been limited from intellectual values, and (3) religious values is not part of education affairs but it belongs to religious institutions.

Koentjaraningrat (1991) stated that culture contains seven universal elements; religious sytems and religious ceremony, social organization system, knowledge system, language system, art system, livelihood system, equipment and technology system. Shorlty, separating education and culture is destructive policy of cultural development, instead of betraying the existence of education process as acculturation process (Tilaar, 2002:67-68).

The Objective of the Research

Based on the research problems given, the objective of research is to know the realtionship between Islamic education and the development of Islamic culture.

REVIEW OF LITERATURE

Islamic Art and Culture

The term Art originally comes from Greek language *Ars* which means skill. Moreover, this terminology is divided into three definitions; (1) expressing aesthetic ideas and thoughts, (2) realizing skills and creation imagination such as; objetcs, atmosphere, artworks which give the beautiful sense, and (3) creating all the expression through artworks, such as;paintings, sclyptures, dances, films, crafts, and etc. Thus, art is part human beings' culture and it is divided into two, namely; (a) pure art and (b) art and culture. Pure art is kind of art reffered to aesthetic and sense of beauty. The specific ways are used to produce kinds of art activites,

such as; painting, drawing, music composing, poems, and etc. Thus, pure art art is classified into seven classifications, namely; (1) Literary works (poem, drama, etc) , (2) Visual art (painting and sclupture), (3) Printmaking (graphic design), (4) Interior and Exterior design (furniture, moschiat), (5) art (dance, theater), (6) Musics and (7) Architecture. Yet, the most common arts used today are (1) visual art (paintings, sclupture, architecture and crafts, and (2) art (dance, and theatre) (*Ensiklopedia Nasional Indonesia*, 1989:525). While, art and culture only concerns with the other skills such as; writing, conversation, useful beautiful object.

According to M. Quraish Shihab, Islamic art and culture is defined as the expression of the sense of beauty from taken from Islam perspective. It absolutely has a close relationship with nature, life and human being which leads to the perfection of truth and beauty (Shihab 1995:7), and it is known as natural tendency (Shihab, 1995:193). In addition, Seyyed Hosen Nasr stated that Islamic art and culture is defined as the skills used to express aesthetic ideas and thoughts in producing objects, atmosphere and artworks which is able to give sense of beauty reffering to the Al Qur'an and Hadits (Nasr, 1993:4).

Although, the sense of art is reffered to Islam but Islam does not maintain the forms of art itselt. Islam only has the regulations and directions to decide the proper arts used by Moslems. Clearly, it can be said that source of art does not only come from Al-Qur'an and Hadist but it also closely links to the art and culture belonging in the society[6]. Since art and culture is natural tendency, the ability of creating artworks makes human being is different with other creatures of God. Islam will always give a freedom to all Moslem in expressing their ability to explore art and culture as long as it is reffered to Islam regulations, and human soul since in Islam (Leaman, 2005:11 -12), the art is found by human soul (Leaman, 2005:3).

Ali Audah, an artist, stated that Islam was not paying much attention to the raise of art and culture eventough Al Qur'an has the sense of art which is as the main rich source of inspiration. There are three factors influencing Moslem regarded Al-Qur'an as a quite rich inspiration in creating art and culture, firstly, Al Qur'an is the main source to build up the character and morality of Moslem. Secondly, the new faith enforcement should eliminate the old values, for example visual art relating to *watsaniyah* belief had got many crictisms. Thirdly, the new community whose new presepectives and paradigms does not suit yet to the latest values. Fourthly, long time ago all Moslems had preffered learning and apprecating Al Qur'an rather than creating the artworks (Qutb, 1993:7).

The Almighty God, Allah SWT, reassure all humankinds about his commands and orders by touching the humankinds' heart through Al Qur'an. Allah SWT says about both real and symbolic stories which illustarted by the beautiful language and concrete imagination so the reader will not only understand but they also will reach the feeling.

Al Qur'an is used as the media of education since Al Qur'an consists of many aspects such as; nature, humankind, and life. Thus, every humankinds are pleased to learn anything from the story of Al Quran because if somebody uses the story of Al Qur'an as the media of education, art and entertainment and get some life experiences from that story in order to build the characters and morality, he certainly get the sense of art which is related to Islamic views (Qutb, 1993:9-10).

According to Sidi, Islamic culture is the way of thingking and feeling the devotion which is reffered to all humankinds, community and any aspects of life (Gazalba, 1983:62). In other

words, it is seen as "the way of life"[11]. Besides, Anshari asked this quetion "is islamic culture existent?". He thought that culture is man-made so there is no Islamic culture but Moslem culture is totally allowed. So, Moslem culture is divided into two categories, namely; (1) Islamic moslem culture and (2) Non Islamic moslem culture, this kind of culture is not commited to Islam (Muhaimin, 2005).

Theoritically, human beings have their own basic ability to develop art and culture. Firstly, the abilty of feeling and imagination such as; feeling amazed, touched in which those feeling will lead to strong and intentive feeling. Secondly, the abilty of thingking, this ability is used to explore knowledge and sophicticated technology. Thirdly, faith (utterance and deed) toward to Islam orders. Actually, the Islamic history has been completely proved the degrenation of Islamic art because most Moslems ignored the Al-Qur'an and Sunnah and it made art and culture shift. It can not be denied that he culture shift had been caused by both secular and modern society whose their own art and culture related to the shopisticated technology.

For instance, most dances are no longer considering to the sense of feeling againts Islam orders but all the dances would show the appearances and vulgarity through any movements of the dances. All the movements of the dance come from modern and secular society whose a new belief "materialism religion" which is embraced as the only one truth so the vulgar culture was born. Fortunately, there are many Moslem who still commit to the Islam orders so they will not follow the kind of vulgar culture which is completely contrast to the Islam orders and regulation. They believe that all the movements of the dancing are not allowed in Islam (Agus,2003) .

It is supported by Umat Ibn Khattab's analogue *" Moslem would leave two-third of economic transaction because they are afraid doing forbidden deeds".* The term economic could be replaced with the term culture since the main obstacle of culture progress is feeling afraid of doing forbidden deeds.

Based on the explanation above, it is clearly showed that Islamic art and culture will be always influenced by Islam perspective which is divided into two; fiqh and sufism. Fiqh concerns about forbidden and unforbidden deeds, while sufism concerns about the dicourse of ontological beauty. It is expected to consider Islam orders and local culture so it creates the Islamic culture in the society.

Teachers of Islamic Education

Teaching and learning process is not only known as giving knowledge from teacher to the students but it also known as art since one of the teachers' roles in the classroom is being an actor. Teacher must be able to explain and present the material as experessive as they can ino order to make their students understand the matearils easily. It is adopted from sense of drama such as; the tone of voice, gesture and facial expression and classroom management (Mursi, 1996:161).

Furthermore, teaching and learning process is kind of social interaction which needs the sense of art in order to socialize with anyone. In other words, the more sense of art teachers have, the more sociable teachers interact with others in the school community. If the teahers have the high sociability, they will easily to explain and present the teaching materials to their students.

The art of education is taken from two model; context and content. Context is the place where the teaching and learning process taken,. There are many things to be prepared in the context, firstly, spreading the positive vibe. Secondly, constucting the strong foundation so the students know that all the materials are useful for them. Thirdly, creating the condusive situation and classroom management. Fouthly, preparing the dynamic lesson plan with contextual teaching learning approach. While, contenct is the teaching materials used in the classroom which has three essential aspect. Firstly, preparing the presentation. Secondly, providing the proper facilities and interactive process. Thirdly, teaching kinds of skill, teachers are expected to make their students to have critical thingking by giving "how and why question [(Hernowo, 2006:73-75)]".

RESEARCH METHOD

This research was using a qualitative approach where the historical documents and academic sources combined as raw material.

Discussion

Experts and antrophologist totally agree with the art and culture regarding as the basis of personality building because the identity of personality, identity of community and identity of nation come from art and culture (Tilaar, 2002:8). Garta who comes from Kakatiya University said that "the nation who diplaces art and culture in the curriculum will have the young generation whose violence culture due to the loss of sensitivity in marking off right and false, nice and bad (Jawa Post 14 June 2014).

In addition, the students should be treated well so they will be having a good morality. In order to build a good morality, the students should be guided to be independent and confident personality. The way of building the independence and confidence of students through art and culture. Art and culture compoletely plays an important role in the growth of soul and mind and it is used to increase high awareness and feeling. In other words, students will have no a high awareness and strong feeling if they do not have sense of art and culture. Last, high awareness will autoamtically leads to the self-control (Sindhunata, 2000:182).

While, Bloom stated that human beings must have three stages of skill; cognitive, affective and psychomotoric. Cognitive relates to brain growth to think of something. Affective relates to emotional feeling which uses heart to feel. Psychomotoric relates to the movement reffering to the muscles and hand. Shortly, the students are expected to have a balancing skills among head, heart, and hand through education and art and culture (Shriharini,2002: 438). The sense of art and culture can be integrated with Islamic Education. Islamic education is expected to link between art and culture, and three aspects in order to make the students having critical thingking and appreciating to the artworks through cognitive (head), affective (heart) and psychomotoric (hand).

Then, Mahmud stated that the existence of God is not from mind but it is from heart (1960: 126). It does not mean logic no taking part in Islamic education, but the matters of faith is dominantly taken by heart or affectice. As stated in Al Qur'an, there are three essential aspects in developing self-intelligence, namely; sense, logic and faith. Allah SWT says;

for those who always remember while they are standing, sitting or lying on their sides and they keep thingking of the creation of heaven and earth and (say): Our Lord, you have not created it vainly. Glory upon on you, save us from the tornment of hell (QS. Ali Imran:19)

Furthermore, Al-Abrosyi (1969) stated that the importance of art specially poems and poetry in character building which is better if the theme of poem and poetry related to the morality and values. The students catch the feeling of the poems fast and their soul will be filled with the beautiful content of the poems. As a result, they will easily memorize the contens of the poem and the softness of the lyrich with their heart (2003).

Music can be used as an effective media in developing the sense of religion since music ontologically is blended of two essential elements; material and immaterial. It means that music is composed by physical and spritual elements. Music directly touch the soul of listeners since music has its own soul as same as human soul (Muhaya, 2003: xi).

In addition, Al-Ghazali in his book entitled *Bawariq al-'Ilma' Fi al-Rad 'Ala Man Yuharrim al-Sama' bi al-Ijma'* stated the benefit of listening to music in Islamic education. Firstly, music may makes the listeners fall into the process of *takahlli* (the process of elliminating mental affairs) and it leads to be closer with Al-Mighty God or the process of *musyahadat* (feeling like meet God). Secondly, music may strenghten *qalb and sir* because music has sense of *al-ruhiyyah*, in other words music vibrate the spirit. Thirdly, music makes Sufi more focus on loving God so they are surely ready to receive illumination and sacred inspiration from God. Fourthly, music may cause sacred experience caused by the impression of God's secret. Fifthly, music may brings sufi to the level which is imposibbly reached through *mujahadah*. Sixthly, music may brings human being to the highest degree *al-ma'iyah al-dzatiyah al-ilahiyah* (feels being with God in a whole) (Muhaya, 2003:xi).

The explanation above clearly showed that music has a close realtionship with Islamic Education. There is a no doubt, teaching religion through music gives a great impact to increase the sense of religious to the students. Then, there are many religious teachers and public speakers who use music as the media of teaching learning process (Muahaya,2003: xii).

Both religion and art and culture comes from similar source which is natural tendency yet they have different essensiality in which religion's essentalites are dependence and trust, whereas art and culture's essentailites are independence and activity. It can be seen from the situtaion in the past where people had dominantly chosen religion as the major media of education but the rapid growing of science and technology had been changed the new perspective in which people prefer to use art and culture as media of education (Muhaimain, et all 2005).

Internalization of Islamic art values and Islamic education will be very useful in order to achieve the objective of Islamic education. It means that both students and teachers must be aware that they should have combine religious education and art values in order to have balancing education both emotional and spritual (Wonohito, 2005). It extremely cannot be denied that Islam education plays an important role in character and morality building since Islam has regulations, directions and maintenances which can be used by all moslems in order to reach the purpose of life. As a result, the students will have a good personality whose

three stages of questions; intelligent, emotional and spritual questions (Ashraf, 1993:20; Wuryudi, 2008).

Besides, Islam demands all moslem to educate all students through four ways, namely; thinking, sensing, feeling and believing. Then, Ki Hajar Dewantara stated the trilogy concepts, namely; Niten, Nirokke Nambahi. Niten is regarded as affecting and cognitive stages In order to achieve affecting stage, sudents are expected to have some competencies, they are; receivng, responding, valuing, organizing, whereas cognitive stage includes knowledge, anlyzing, comprehensive, synthesizing and evaluating. While, Nirokke involves both cognitive and affective in a whole. It is such as the harmonious convergence of thinking, feeling and believing. Then, Nambahi demands brain to work hard even harder to create the creative and dynamic thinking (Tilaar,2002 :9) . Hopefully, trilogy concepts meets Islamic art and culture values so the objective of education can be achieved. Islamic art and culture is extremely needed by education system since art and cultures is a mean of spritual realization and basic morality buidling. In other words, Islamic education is a process of spreading Islamic art and culture and it involves humans beings' civilization through visions and values developing in the society (Anwar, 1995:204; Danim, 2003:241).

Based on the discussion above, the roles of Islamic education towards Islamic art and culture development are as stated as the following; firstly, Islamic art and culture is regarded as the process of awareness that Islamic art and culture are values sources such as; mind, kindness, creativity, and artwork in which all these values are necessary to build up the spritual character (Abdullah, 1993:184-185). Secondly, Islamic art and culture is knwon as process of humanity and humanism. Thirdly, Islamic art and culture is regarded as the spirit of struggle and renewal agiants Islam in which this spirit is a the main key to be successful in art and culture spread. Al Qur'an and Sunnah will always be the main source since Al Qur'an and Sunnah have anything related to the past history, present and up coming story.

Islamic education is expected to integrate education, art and culture in order to create a more creative and innovative teaching materials so it does not only focus on Islamic history but it also focuses on the deep understanding and the application of those values in the daily life since there are some complex stages behind the Islamc history such as; reason, feeling, imagination and creativity. These stages defintely lead to human beings' civilation and human beings should be able to carry out art and culture values from both the Islamic history and the stages taken from the history itself (Abdullah, 1995).

CONCLUSION

Based on the analysis and description of the study, the conclusion were stated in details as follows;

Islamic education and Islamic art and culture have a mutual relationship in which both of them have the values needed in character and morality building.The deep understanding of Islamic art and culture can be found in Al-Qur'an and Sunnah.Islamic art&culture can not be separated from Islamic education because there are three essential aspects reffered to education and culture, namely; human being, society and culture. All these aspect comes together to establish the civilazation. Islamic education materials need art and culture in

teaching learning process since the students will have both intelligent and spiritual competency through the combination of education and art and culture

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