



THE QUR'ANIC PERSPECTIVE IN THE CREATION OF DANCE AS AN ARTISTIC EXPRESSION

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Abstract

This article examines the creation of dance works through the perspective of the Quran. The research was conducted in Jakarta. The author will focus on the religious norms that bind local and Islamic communities, which will serve as a foundation for discussing the creation of artwork. The research method used is descriptive qualitative, with data collection conducted through interviews, observations, and literature review.

This discussion is considered urgent and crucial because Indonesia, with a Muslim majority, must utilize their religious law as a source in creating artwork, especially for those of the Islamic faith. This ensures that the resulting artwork can also provide spiritual knowledge and enlightenment. This ensures that the resulting dance artwork is relevant to Islamic values and norms.

Keywords: *Al Quran, Creation, Art*

1. INTRODUCTION

In this case the author will focus the issue on religious norms that bind local communities and Islam which will be used as a basis for discussing the creation of a work of art, because according to the Qur'an the truest religion is Islam, in accordance with the words of Allah in Surah Ali Imran verse 19:

19. Indeed, the religion (that is acceptable) in the sight of Allah is only Islam. There is no dispute between those who have been given the Book[189] except after knowledge has come to them, because of envy (which exists) between them. Whoever disbelieves in the verses of Allah, surely Allah is very quick in reckoning.

Based on this verse, the author believes that the motivation in creating this work of art will be based on Islamic teachings, so that the work of art that will be produced will be work of art that has Islamic nuances. Because according to Islamic teachings, as long as we work or create something that is approved by Allah, Allah's mercy and blessings will always be poured out on us, so that if our work produces money or material things, the fruit of our labor will feel delicious, which will become flesh and blood for us.

Humans were created by Allah for the purpose of serving Him, so whatever humans do must have the value of worship in the sight of Allah, in this case if humans want to create a work of art, it must be based on the Qur'an, so that they and their artistic work have a bond with Allah, namely between a servant and his Creator, Allah says in Surah Az Zariyat, verse 56 which reads:

56. And I did not create jinn and humans except so that they would serve Me.

If the concepts of Islamic teachings have entered into humans into religiosity, then the concepts of the Qur'an will have a very big role in developing human character. Because through the door of religion (Islam) humans can have good and praiseworthy characters, Islam has become a basic teaching both in family education at home, formal education at school and in the midst of society. Our society is known as a religious society that is very close to religious values, and what is of concern to religious figures is the decline of these values in life, especially in the world of art, namely if an artist no longer pays attention to Islamic values and norms in creating a work of art, they are wrong in interpreting freedom in creating art, they assume that freedom is we are free to create a work of art according to our feelings without considering religious norms, social norms and customary norms that exist in the order of their lives. Today's modern civilization is driven by the soul and spirit of egoism, arrogance and indifference to norms that create an egotistical mindset, namely "I make some think from the spirit in myself, I don't care about religion, law and custom", so we should continue to pay attention to the existing guidelines in creating art which do not mean limiting or hindering but rather guiding us to a true inner satisfaction.

2. IMPLEMENTATION METHOD

The data in this study was collected using qualitative methods, including observation, interviews, audiovisual recordings, and literature review. After the data was collected, it was processed and analyzed to obtain research results and conclusions with reliable validity. In Islamic tradition, beauty is not merely aesthetic but a reflection of the divine. The beauty of the Qur'an's verses inspires artists to reflect the divine presence in their works, such as through calligraphy or dance movements that embody divine harmony.

3. RESULTS AND DISCUSSION

3.1. STUDY OF ART IN ISLAM

Islam is a religion with a flexible approach to issues. In this case, we will focus on art. In creating art, we will examine how the Qur'an views the creation of a work of art.

Art is not prohibited in Islam; in fact, it can be an alternative medium for da'wah (preaching) for those who are able to respond to it. It cannot be denied that art has a method that can directly touch human feelings. Evidence of this is the ability of someone to repent for their sins simply by watching a film, listening to a piece of music, a song, or viewing a painting. Allah commands humans to always invite others to goodness and forbid evil, as commanded by Allah in Surah Ali Imran, which reads:

104. And let there be among you a group of people who call to goodness, enjoin what is right and forbid what is wrong[217]; they are the successful.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

[217] Right: all actions that bring us closer to Allah; while Munkar is all actions that distance us from Him.



The Qur'an, which is a holy book written in a book or mushaf, has unmatched artistic elements, namely literature from the sentences in each letter which are so lyrical, beautiful, modular and poetic that they will always touch the feelings of those who read or hear them.

Allah guarantees that no one among creatures can match the beauty of the literary values in the Qur'an and this is confirmed by Allah in the letter Al Baqarah, verse: 23 which reads:

23. And if you (remain) in doubt about the Qur'an that We revealed to Our servant (Muhammad), make [31] a letter (only) like the Qur'an and invite your helpers besides Allah, if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

[31] This verse is a challenge to those who doubt the truth of the Quran, which cannot be imitated even by mobilizing all literary and linguistic experts because it is a miracle of the Prophet Muhammad s.a.w.

Revelation is the main source of knowledge in Islam, in addition to intelligence, intuition and empirical experience, all three are in one interconnected unity. The sources of knowledge in Islam have strong potential to enter the world of art, firstly the source of revelation and the empirical world are the verses of Allah, in this case we need to know that what is meant by the verses of Allah are not only those contained in the Quran but the expanse of the universe and its contents are also the verses of Allah (signs of Allah's greatness), because the word "aayaatuhu" means signs of His greatness.

Humans in creating art are the result of imitation of nature, the result of empirical experience, observing the phenomena that occur around them, with the conclusion of looking at nature, both the nature that exists within themselves and the nature that exists outside themselves, while nature is God's creation that we use as a source of inspiration in creating art. Second is intelligence which is the source of valid knowledge is the mind that has been freed from the bonds of air, this intelligence is able to transmit the station of thought to the station of dhikr when observing nature and the phenomena that occur in this world and its creatures. Third, intuition as part of the spiritual reality in the human heart is also a source of valid knowledge, especially for those who have experienced the enlightenment of inspiration, so they are able to see complex realities clearly.

3.2. ISLAMIC ART

Art is a means of conveying inspiration and aspirations to others, but it also serves as a medium for calming the souls of its audience, especially its creators. How can audiences feel at peace enjoying a work of art, even if the creator himself finds peace of mind?

One such art form utilizes sound, playing instruments, moving brushes, and rhythmic movements. Art facilitates human activity in this world. For example, Islam is not practiced through violence, but through "sambung rasa" (connecting feelings) communication, an art that speaks from one's feelings to another.

Studying the Quran guides practitioners to use beautiful, gentle, clear, firm, soul-touching, and profound language, which is a combination of the artist's creation of a work of art. This beauty is believed to originate from God. The beauty that exists in nature, including that enjoyed by humans, is a small part of the beauty bestowed by God, for God is beautiful, according to the hadith "innallaaha jamiil yuhibbul jamaal" (God is beautiful, loves beauty).

Muhammad Quthub stated that art is beautiful and is the essence of al kaun (the reality of nature), and the pinnacle of art is al Haq (truth). Therefore, beauty is an idea or concept, born from the heart and acceptable to reason. Therefore, beauty and truth are inseparable (Salmadanis: 10).

The art in question is art that conveys truth. Bahauddin Al Amiri reasoned that al Haq is an essential element in art. Art is not value-free; such freedom exists only in the insane. Art that contains immoral elements, even if beautiful, must be rejected (Plato in Sumardjo, 2000: 92).

The relationship between art and religion (Islam) is now increasingly clear and obvious to us, based on the explanation above. In art, humans express their ideas, experiences of beauty, or aesthetic experiences. It is the trembling, moved human soul that produces works of art. This can be compared to the words expressed by Alma M. Hawkins: "Artists must always strive to engage with human happiness and despair, because within both lies the basic source of feeling that makes works of art captivating." But in the meantime, we must also question why the human soul trembles, why is the human soul moved? Yes, because the human soul is confronted with something more beautiful than beautiful, namely the creator of the universe, Allah SWT. Because the human soul will melt and tremble when confronted with the Most Beautiful, so that its soul will be freed from lust. In our encounters with other human beings, we are always touched, but these touches are generally only superficial; no contact is as complete as our encounters with God.

According to Karl Girgensohn, in an encounter with God, humans experience a "offnung und hingabe des ichs," opening and surrendering themselves. Through this surrender, the human personality is not lost or weakened. On the contrary, the individual becomes stronger, experiencing the deepest and most intense personal connection. In Indonesian, for example, there is a quip "tired of reason, then tawakkal," meaning that after failing in all endeavors, humans surrender to God. This is evident in the devastating tsunami in Aceh, when people screamed and ran for their lives, chanting "Allahu Akbar" (God is Greatest), because at that time, human effort alone was unable to save them from the tsunami. Allah created nature that is so beautiful, but humans feel powerful, as if they are superior in creating something beautiful, which makes them forget, who has bestowed knowledge and thoughts on them, so that they can produce a work that is beautiful according to them. This has been enshrined by Allah in the Qur'an, Surah Yunus verse 24:

. Indeed, the parable of worldly life is like the water (rain) that We send down on the sky, then it grows abundantly because the water is the plants of the earth, some of which are eaten by humans and livestock. until the earth has perfected its beauty, and is wearing (also) its ornaments[683], and its owners think that they will certainly dominate it[684], suddenly Our punishment comes upon it at night or during the day, then We make (its plants) like weeded plants, as if they had never grown yesterday. Thus We explain the signs of (Our) power to thinking people.



إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَطَنَ أَهْلِهَا أَنْهُمْ قَدِرُوا عَلَيْهَا أَنْهَآ أَمَرْنَا لَيَالٍ أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٨٦﴾

[683] Meaning: the beautiful earth with its mountains and valleys has become green with its plants.

[684] Meaning: can reap the rewards.

According to this verse, God demonstrates His greatness to humans who forget their true selves through a disaster or calamity. This indirectly leads humans, who forget God's blessings, to surrender everything to Him. This leads to an intense encounter. Humans open and surrender themselves to their Lord.

For an artist who relies solely on what they possess, their work will not possess the power to touch the soul and emotions. Conversely, if they use their imagination and explore while engaging intensely with their Lord, the resulting work of art will possess a spiritual power, touching the soul and emotions, and stirring and melting the souls of its audience. This will leave a profound impression on their physical and spiritual selves, leading them to a deeper understanding of their true selves and their Lord.

In religious experience, it can be said that humans open or surrender themselves to God. However, this does not mean they are directly confronted with God. They are merely confronted with a symbol of God, while we know that symbols do indeed bring us closer to what they symbolize. So we don't have to stop at the symbol, but rather we must be able to penetrate it to meet what is symbolized, in an aesthetic experience where the symbol and the symbolized become one. Because the God we are aiming for is indeed very close to us, according to God's word in Surah Al Baqarah, verse 186, which reads:

186. And when My servants ask you about Me, then (answer) that I am near. I grant the request of those who pray when they ask Me. So let them fulfill (all My commands) and let them believe in Me, so that they may always be in the truth.

When humans are able to break through the veil of occultation, then at that moment humans seem to be melted by the Most Beautiful, namely Allah Azza wa Jalla and what He creates is not just the desire of his elves but has been colored and filled by the spirit of Robbani.

3.3. GOD THE MOST AESTHETIC BE A MASTERPIECE OF ART

God is the perfect Supreme Designer of the universe. This is evidenced by the existence of the universe and its contents, which discipline themselves to execute a scenario predetermined by God. When a decree comes, nothing can hinder it or change it. God is the creator of the universe's masterpieces and the creator of aesthetics itself. From nothing to something, humans can only create something that already exists by using what already exists.

This is evidenced by the reason humans use to think and imagine is a creation of God, the heart humans use to judge and consider is a creation of God, and nature, the source of inspiration and the

target of human aspirations, is also a creation of God. Allah's works in this universe are unmatched by humans, including: Allah created the most handsome male prophet in the world, so that with his handsomeness every woman who saw him would forget about herself, to the point that they did not feel pain when their hands were cut by knives because they were so fascinated by the handsomeness of the Prophet Yusuf (as) (Bahjat, 2007:175). This story is explained by Allah in Surah Yusuf verse 31, which reads:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

31. So when the woman (Zulaikha) heard their insults, she invited the women and prepared a seat for them, and gave each of them a knife (to cut the meal), then she said (to Yusuf): "Come out (show yourself) to them." So when the women saw him, they were amazed at his (beauty), and they injured (the fingers of) his hands and said: "Most perfect is Allah, this is not a human being. Indeed, this is nothing but a noble angel."

Humans have been created with the most beautiful, proportional, balanced, unity, complexity and aesthetic appearance and form. In the Qur'an, Allah says in the letter Attin

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

4. Indeed, We have created humans in the best form.

In Surah Ali Imran verse 6 Allah also says:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

6. He it is Who forms you in the wombs as He wills. There is no god but He, the All-Mighty, the All-Wise. We cannot hide our admiration for the masterpieces of Allah SWT. We still admire the people of the past, because they created works of art as a devotion to God, with sincerity in their work, evidently with the function of art being more ritualistic, and the creator unknown.

A creator who expresses their feelings, soul, thoughts, and inner being originates from an inspiration that enters their heart. Its content is truth, for truth is found in the soul and heart, and the source of that truth is God. This is in accordance with the expressionist group, which states that truth must be sought in personal vision, and not in observing external realities as in realism. Truth lies within the soul, mind, and inner being (Sumardjo, 1986:93). However, for them, it's not based on the truth given by God, but rather on truth according to their own desires.

We should also create a movement of Islamic expressionism and Islamic realism. The truth that lies within our hearts can be seen with our inner eyes. Wilber even said that the eye is divided into three: "the eye of the flesh, which is monological, meaning speaking to itself; the eye of the soul, which is dialogical; and the eye of contemplation, which is translogical, meaning transcending logical, rational, and mental aspects, opening us to the divine light" (Rakhmat, 2003:133).

If we want to create a work of art, let's not forget that there are metaphysical and transcendental things that are always present in every second and breath we take: God Almighty. If we have realized all of these things, that is, we have used His attributes in living this life, even in creating art, we



move, carve, strike, paint with His power, sing with His words, think and imagine with His knowledge, desire or wish with His will, observe with His bashir, listen with His Samia',

If we have realized this, then God willing, we will always be religious people (Islamists) in creating a work of art. In a hadith Qudsi, Allah says "wa ana ma a'hu idza dzakarani" which means I (Allah) will always be with him if he always remembers me. We have nothing and are not owned by anyone except Allah. To conclude this article, I convey a verse from Allah in the Qur'an that reads:

﴿لَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

And you did not throw when you threw, but it was Allah who threw

(Al-Anfal: 17).

4. CONCLUSION

In creating a work of art, we must be able to cast aside our egotism, arrogance, and pride, follow the rules of our religion, and honestly listen to our inner voice to discover the truth. This will allow us to find true and genuine inner satisfaction and happiness in our work, and to provide something valuable to those who enjoy it.

Islam does not prohibit or forbid the arts or the creation of art. In fact, art can be used as an alternative medium for preaching when some people today are tired of listening to sermons in mosques, prayer rooms, and prayer rooms. Thus, through a work of art, people can be touched by its aesthetics.

Art helps facilitate human activity in this world. For example, Islam is not implemented through violence, but through communication "sambung rasa," namely, artistic communication that speaks from feeling to feeling.

Beauty originates from God. The beauty that exists in nature, including that enjoyed by humans is the smallest part of the beauty bestowed by Allah, because Allah is beautiful, according to the hadith "innallaaha jamiil yuhibbul jamaal" Allah is beautiful, loves beauty. A creator of art if they only rely on something they have then the work produced will not provide the power to touch the soul and feelings, on the contrary, if they use imagination and explore while connecting intensely with their God, then a work of art produced will provide the power that has a spirit, touching the soul and feelings and shaking and melting the souls of the audience, which will give a deep impression to their physical and spiritual to know more about their identity and their God. If we want to create a work of art, do not forget that there are metaphysical and transcendental things that are always present in every second and breath of us, namely Allah SWT.

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