



Semiotic Analysis of the Elements of Fine Art in Muslim Households

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<http://dx.doi.org/10.18415/ijmmu.v9i3.3429>

Abstract

Indonesia has many tribes, races, and religions that vary according to their ancestors. In order to maintain the continuity of human life, humans must do marriages so that there will be future generations who will continue the trah (Javanese, kinship) nasab (Arabic, lineage) of communities. In the case of marriage, the procedure depends on the customs and religion of each community. The author examines the semiotic side of elements of art in households. Household lives are full of rhythm in their journeys, there are ups and downs, sometimes cheerful, sometimes sorrowful. The elements of art contained in households are numerous, from various sides of this life many elements are found in art education that can be studied semiotically. However, considering that the assignment the author writes is limited in time, the author restricts it to the basic elements. In this exposition, the author tries to uncover various elements of art including points, lines, planes, shapes, and colors. From these elements, the author tries to take the implied values to be associated with Muslim household lives. Elements of art are a series of or interconnectedness between one element with another element. This article will hopefully be useful for readers, especially Muslim householders, and be able to produce noble values that can be taught to good generations. Good generations are born from good families as well as from bad families who have the will to be good.

Keywords: *Elements of Art; Marriage; Semiotic Values*

Introduction

Indonesia is a country with the fourth-largest population in the world with 272,230,000 people as of July 2021, according to Wikipedia. This very large number is spread over the five largest islands in Indonesia, namely Jawa, Sumatra, Kalimantan, Sulawesi, and Irian Jaya. And some others who live on smaller islands are numerous. Every human being cannot live alone; they need other people to be able to continue their life.

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Literature Review

Definition of Marriage

A household begins with a marriage if it wants to be recognized by religions and customs that exist in society and the state. Every religion and belief has procedures or customs in terms of marriage. According to Purwodarminto in the KBBI it has the following meanings: marriage contract: implementation of marriage with consignment and acceptance (ijab and kabul); marriage ijab: marriage; marriage isbat: determination of the legitimacy of marriage example: the request for marriage isbat has been submitted last week kawin lari (run away) marriage: eloping with the consent of the girl; out of wedlock: unlawful male-female relationships; marriage nullifying: (Minangkabau) to divorce the wife; fasid marriage: (Islami) marriage that cannot be held or legalized because of religious differences, prospective wives in idah (waiting period), muhrim (family/blood relations), and so on which violate the rules of marriage in Islam; nikah gantung (hanging) marriage: a marriage that is carried out in accordance with syarak (especially in Islam), but has not been formalized by an authorized officer (husband and wife are not living together); sigar marriage: (Islamic) marriage by exchanging prospective wives among the guardians to be married to a prospective husband who has been agreed upon or for themselves without a dowry, the law is haram siri marriage: a marriage that is only witnessed by a modin (caller to prayer) and a witness, not through the Office of Religious Affairs (KUA), according to Islam is legal; tahlil marriage: marriage performed by a third person to justify the ex-husband who has given three talak (divorces) to return to his ex-wife; marriage party: wedding party; marriage certificate: a letter containing an explanation that a woman and a man are legally married; order of marriage: rules in marriage; marriage representative: a person who replaces men in carrying out the marriage ceremony; In various regions, there are differences in the procedures for marriage, but legally, marriage must be registered at the KUA so that the marriage can be legally recognized.

Method

1. Definition of Semiotics

According to the Indonesian dictionary (Kamus Besar Bahasa Indonesia), semiotics is a theoretical science of symbols and signs, where in a sign there are languages, traffic signs, Morse code, and so on. Sign itself is defined as something that is based on social conventions that are built previously, can be considered to represent something else. Sign is originally interpreted as a thing that points to the existence of something else. Terminologically, semiotics can be identified as a science that studies a wide range of objects, events, whole culture as a sign.

In simple terms, semiotics is the study of signs. These signs convey information so that it is communicative. It can replace something else that can be thought of or be imagined in the originally developed field of languages, then are also developed in the field of visual arts and visual communication design.

Meanings in semiotics are forms that represent symbols (lambang) and symbols (simbol) by producing certain expected effects. Semiotic analysis is indeed an attempt to experience something strange, something that needs to be questioned further when reading certain texts, narratives, or discourses. The analysis is paradigmatic in the sense of trying to find meaning, including things hidden behind a text. Thus, semiotics is namely efforts made to find the meaning behind images display, from caricatures, magazines, advertisements, posters, and films.

As part of social sciences, the semiotics of mass communication (mass media) focuses more on its studies on symbols. According to Van Zoest, the semiotics analysis method basically emphasizes more

on what are called symbols that experience "text crack". Text cracks are parts (words, terms, sentences, paragraphs) from the text desired to be asked further to find out what it means.

Semiotics as a model of social sciences understands the world as a system of relationships that have a basic unit with signs, symbols, and meanings. Therefore, semiotics studies the essence of the existence of certain hidden signs. Thus, signs and symbols presented by filmmakers in building perceptions of the audience will be captured by them as language.

Semiotics as a theory of sign and signification. More thoroughly, semiotics is a discipline that investigates all forms of communication occurring by means of signs and based on a sign system (code system).

2. Definitions the Elements of Fine Arts

Elements of arts consist of various types ranging from small and simple things such as dots or lines. By knowing it in full, one can produce beautiful and interesting images. Elements of fine arts are related to each other and do not stand alone. These elements come together to build a beautiful, harmonious, and interesting composition.

Elements of fine arts are visual elements that can be seen in their form which are used to form works of art. Elements of fine arts are in the form of lines, planes, shapes, colors, textures, dark tones, and spaces.

3. Semiotic value of fine arts elements in Muslim households

a. Dots

Dots are the most basic and simple elements of art because every scratching or drawing always begins with a dot. Although simple, dots have a very big role and can be the center of attention in a work of art. Dots are a center where something will begin. In a semiotic view, marriage is the starting point for a human civilization to begin, the next generation will only be able to continue with marriage. Marriage will give birth to civilization, the good or the bad of civilization starts from this point (dot). In Islam, this point (dot) is used as a foundation upon which a mahligai (court or castle) named household will be built. In the perspective of Islamic law, marriage etymologically means gathering or uniting, while terminologically means 'aqd (bond) which justifies the previously forbidden male-female relationship. In the Qur'an. And (remember), when you said to those whom Allah had bestowed favors upon them and you (also) have bestowed favors to them: "Hold on to your wife and fear Allah," while you are hiding in your heart what Allah will have declared it, and you fear people, while it is Allah who you have more right to fear.

So when Zaid has ended the needs of his wife (divorcing her), We made you and her to so that there is no objection for the believers to (marry) the wives of their adopted children, if the adopted children have completed their needs than his wife and It is God's decree that it will happen. Quran 149

God in this case is at the center where there is a determination that if humans desire good generations, then do marriage according to the law (sharia). Offsprings can exist without marriage but without marriage, it is difficult to get good children because their beginnings are of bad deeds.

This point (dot) is not only the center and foundation but also the base of everything that stands on it, this point is very important if it is strong then everything above it will be strong and if it is weak then everything above it will be destroyed. A household will be sustainable or durable if it is based on a

common vision and mission in its goals, the same goal of forming a good household will produce good generations as well. If a problem occurs, it will be resolved more quickly.

b. Lines

Lines or strokes of an object, plane, space, texture, color and so on. A line is a shape that is longer than a point and can be divided into several forms, namely straight lines, curved lines, long lines, short lines, horizontal lines, vertical lines, diagonal lines, dotted lines, and others.

Of the various types of lines, they usually give the impression and symbols of each so that they can represent ideas, thoughts, and so on. Based on the forms, lines are divided into two, namely real lines and pseudo lines. Lines are included in the basic elements of fine arts which are also important.

Seen from the science of semiotics, it has a very important role, a line connecting two dots, which by connecting the two dots will create something new and meaningful. In households, lines are like a pillar that becomes supports so that the households buildings will be strong enough to withstand shocks when a storm or typhoon hits. Pillars are also able to withstand when there is a lot of loads that must be carried or because of urgency. In a verse Allah says: “And verily We sent messengers before you and We gave them wives and offspring. And there is no right for an Apostle to bring forth a verse (miracle) except with Allah's permission. For each period there is a (certain) Book. Al-Quran keluarga. 254”

The pillars in the family are the residents within the frames of the household. The head of household as the main pillar must be solid, strong, and tested. A pillar may have several supports. In Islam, a man may marry one, two, three, or even four if he is able to act fairly.

As the word of Allah in Quran An-Nisa verse 3: “And if you fear that you will not be able to do justice to the (rights of) orphaned women (if you marry her), then marry (other) women that you like: two, three, or four. But if you are worried that you will not be able to do justice, then (marry) only one, or the female slave you have. That is closer so that you do not do wrong. Such is the importance of pillars in Muslim households. Where a household will anchor, the role of pillars is needed. Fragile pillars will bring downturn and even the destruction of an ark.

c. Planes

The third element of fine arts is planes. In the results of two-dimensional works of art, planes will be formed because of the connection between the lines that limit shapes. Planes themselves also have dimensions of length and width or commonly referred to as flat. When viewed from the form, planes consist of biomorphic (organic) planes, geometric planes, irregular planes, and angular planes. In the basic elements of fine arts, there are basic planes, namely quadrilaterals, triangles, circles, trapezoids, and so on.

In a semiotic perspective, planes are like connections between pillars, the stronger the relationship between one pillar and another, the stronger the building or the mahligai of a household. The pillars in households are housewives and husbands. Good raw materials in making the pillars will greatly determine how strong the pillars are. The raw materials in the pillars of the household include livelihood, both physically and mentally. A good livelihood is lawful, a husband's justice in providing a living really determines the harmony in the household.

d. Shapes

The next element of fine arts is shapes. As the name suggests, shapes are the form or embodiment of the works of art when they are in nature and look real. Shapes can also be called complex elements

because they have three dimensions, namely length, width, and height which are combined into one to form a volume or content. In general, shapes are divided into two, namely regular shapes and irregular shapes. Examples are boxes, spheres, ornamental, cubes, or cylinders.

In a semiotic view, a common thread can be drawn, that between members in the household, there is an attachment and interest to one another, so that a peaceful and prosperous social construction is formed. This is in line with the signs of Allah in the Quran. "And among the signs of His power is that He created for you wives of your own kind, so that you may tend and find peace in them, and He created between you love and compassion. Verily, there are indeed signs for a people who think," He said in Surah al-Rum, verse 21.

According to Imam al-Qurtubi, this verse actually illustrates that social construction in a simple scope is a family order. This scope emphasizes the importance of building a family that is filled with tranquility and peace of mind and prosperity in the shade of divine pleasure. "Departing from this form (shape), a family will proceed to produce a fruit called love (mawaddah) and affection (rahmah)," wrote al-Qurtubi in al-Jami' li Ahkam al-Quran. At first glance, the concept of a *sakinah* (peaceful) family is easy to explain. But in practice, it is not as easy as turning the palm. The proof is that there are still many people whose *mahlighai* of the households are shaken by storms, and even run aground in the middle of the journey.

So there must be hard work from all household members to take care of each other, respect, love, cherish with all their heart and soul so that the continuity of the dipper will continue until the family's goals are achieved.

e. Color

One of the things that steal the most attention from the elements of fine arts is color. Color is the reflection of light on objects that have certain pigments. Colors are grouped into primary colors, secondary colors, tertiary colors, analogous, and complementary. Color is one of the most important basic elements of fine arts.

In a semiotic lens, color is the most visible element, people will judge someone's household is happy or not depending on the appearance or impression that appears on the surface. People will see from the colors that appear when the family brings up bright colors, other people will judge that the family is happy or excited. However, when the colors that appear are dark or black, people will judge that the family is in a sad condition or suffering.

Starting from this point, the seeds of post-marital incompatibility and disharmony emerge, which will eventually lead to divorce. Because sometimes the neighbors' color looks better, there is a saying that the neighbors' grass looks greener, which is precisely this attitude that injures the order in a *sakinah* (peaceful) family. Obviously, a *sakinah* family cannot be built without a balanced relationship between husband and wife, namely an equality relationship built on mutual understanding, mutual giving, and mutual trust. Equality, in this case, does not mean equal (in quantity, size, degree), but proportional in fulfilling obligations and obtaining rights according to their respective capacities.

Allah implies the importance of the balance of the husband and wife relationship in married life with an interesting parable. This relationship in the Quran is illustrated like clothes, each bearing the other. This parable shows the urgency of clothing in life. Apart from being a body protector, clothing can also provide warmth, beauty, as well as cover for secrecy and shortcomings.

Allah says in Surah al-Baqarah verse 187, "*It is lawful for you on the night of the fasting month to mix with your wives; they are garments for you, and you are garments for them.*" In addition, Allah also

makes an example that the husband-wife bond in marriage is like a solid agreement (*mitsaqan ghalizhan*). As stated in the Quran, "How do you (have the heart) to take it (the wife's property from the dowry), even though you have had sex, and they (wives) have received it (dowry) from you all through a (marriage) agreement solid," he said in Surah al-Nisa verse 21.

A plural agreement is used to arrange communal agreements for a common good, where each other is not allowed to hurt the bond of the agreement. The same is true for ties in marriage. This is a sacred bond that is not allowed to be violated by one another. To maintain the sanctity of the bond and for the sake of the longevity of a household ark.

Conclusion

There are actually eight elements in fine arts, especially visuals, but the author can only present five elements that are reviewed due to the limited knowledge the author has and the very short time in making this paper.

This paper is still far from being perfect, so to the lecturer, who the author respects, and to my beloved colleagues, please be kind to provide constructive criticism and suggestions so that in the future the author can present better writings.

Finally, the writer hopes that this article will be useful for the community in general, especially for new families so that they can navigate a journey with the ark and be able to anchor safely to the expected destination.

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