



ANIMATION IN HADITH PROHIBITION MAQASID SYARIAH PERSPECTIVE

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ABSTRACT

Conveying messages through the medium of an animated video in today's life has become a necessity. However, there are still pros and cons to animation as a medium. One of them is the Islamic religious view of this work because it is related to drawing behavior. This situation creates a dilemma for animators because on the one hand, this job is a job that is quite in demand with relatively high pay, while on the other hand, work as an animator is more related to drawing activities because in a hadith there is a prohibition against drawing. This article focuses on what is the role and function of animation in human life today? How does animation serve various positive purposes in various aspects of human life today from a maqasid sharia perspective? The important conclusion of this article is that animation provides a number of benefits in maintaining and applying maqasid sharia because it has great power to influence human thoughts currently using visual-based technology. Whereas animator is a profession that provides benefits in the field of visual-based Islamic education and preaching, 3. Understanding the hadith which prohibits drawing living creatures needs to be reinterpreted in the context of Muslim life today.

Keyword: Animation, Hadith, Maqasid Shari'ah, Drawing Living Creatures, Messages

A. Introduction

In the current era of globalization, the development of science is progressing very rapidly, especially in the field of information and communication technology. One of the impacts of this progress is the emergence of many new scientific disciplines, such as graphic design. Graphic design is a popular discipline and is in great demand among today's society. Apart from that, graphic design has many benefits, for example as a medium for entertainment, communication, advertising, and even a medium for preaching. The phenomenon described above causes anxiety among a handful of Muslims regarding graphic design. This is because there are hadiths and several scholars who forbid drawing animate creatures. In fact, the art of graphic design cannot be separated from the activity of drawing, including living creatures. Apart from that, many designers depend on this work for their livelihood. This is of course a dilemma and anxiety for them, because their freedom to create and express themselves seems to be limited (Zain, 2018: 101 – 124).

The issue of the hadith prohibiting drawing has been widely discussed and researched by scholars and academics, although research regarding the hadith prohibiting drawing has been widely discussed. However, problems still remain because none of these articles have specifically discussed the contextualization of the hadith prohibiting drawing with animation or graphic design. Therefore, this article presents a discussion on how to contextualize the hadith regarding the prohibition of drawing with graphic design, so that the hadith can be understood in accordance with today's times. This is of course necessary considering that graphic design is a popular scientific discipline nowadays. Apart from that, it is hoped that this article can provide answers to the anxieties of Muslim designers who are still unsure about graphic design laws.

In today's modern era, people have become accustomed to using technology to help their work. In any realm today, technology has become a tool for improvisation, especially in the movement of information flows from the days of ink and paper to digital information. This development is a creation to convey knowledge and criticism of a problem that occurs. In this modern era, information spreads very quickly via the internet and is full of creativity in its delivery, especially in the form of graphic design drawings to animated films.

Creating animated images or videos in both 2D and 3D has become commonplace in today's modern era. In fact, conveying information using animated videos is something that many people do in modern times to make it easier to understand and remember and put into practice in their daily lives. Animators of course also think hard about creating a film or short video in the form of animation so that the audience can enjoy and absorb the implicit or explicit messages in it. Likewise, animator has become a job nowadays with quite high pay depending on the place of work and the animation created by an animator.

However, behind the high income as an animator, of course you have your own field and profession to continue to exist in the current era. One of the issues that arises in this connection is the Islamic religious view of this work as it relates to drawing behavior. This situation creates a dilemma because for an animator, on the one hand, this job is a job that is quite needed and the pay is quite high, but on the other hand, work as an animator is more related to drawing activities, which in Islam there is a hadith that prohibits drawing and being asked to do it. to give him life later on the Day of Judgment. Based on this background, it is necessary to discuss whether every drawing activity, including animation for an animator, is prohibited in Islam? How do you view the content of this hadith using a maqasid sharia perspective.

B. Framework of Thought

The framework of thought used in this paper provides an overview of the conceptual framework that is the basis for discussing animation from a maqasid shari'ah perspective with a historical approach and reinterpreting or contextualizing the hadith which prohibits drawing living creatures. The analysis used is contextual verification critical analysis.

C. A Brief History of Animation

Linguistically, animation comes from the word *animare* in Latin which means to give life or give breath (Wright, 2005:1). Based on this understanding, animation can be interpreted as an attempt to animate or give the impression of life to an image or inanimate object. According to experts, animation has several meanings, including according to John Halas and Roger Manvell that animation is the art of animating inanimate objects or creating movement in inanimate objects through a series of images produced sequentially (Halas, 1971: 13). Meanwhile, according to Richard Williams, animation is the art of creating the illusion of movement through the manipulation of images or objects that appear alive (Williams, 2001:13). Frank Thomas and Ollie Johnston further stated that animation is the art of giving soul to characters and making them come alive through movement and emotion (Thomas, 1997: 9). Furthermore, according to Paul Wells, animation is a style of depiction that relies on a series of moving images to create the illusion of movement (Wells, 2013: 10). In fact, according to Chris Webster, animation is a technique of creating the illusion of movement by combining a series of images or objects (Webster, 2005:x).

From the opinions of these experts, it can be understood that animation is a way in art to make an image object look alive with various techniques that focus on illusion in order to make the image look alive and interesting to enjoy. Therefore, an animation must be made in such a way by an animator. A professional animator creates moving images or animations using various techniques and media as well

as knowledge of the principles of animation creation, character design and software (Webster, 2005: x) to produce works that move and are visually interesting to enjoy. Famous animators in making animation include Walt Disney, Makoto Shinkai, John Lasseter, Hayao Miyazaki and Rebecca Sugar.

Historically, animation, which is known today as an art object that can live, has of course experienced a long journey from time to time. Cavalier divides the history of animation into five eras, each era has its own characteristics in its presentation (Kurnianto, 2015: 244-245), starting from before 1900 or Pre-1900 (The Origin of Animation). This era was the beginning of the emergence of animation before the terms film, television or projector were known. Animation in this era began with the discovery of secondary images on cave walls until the discovery and experimentation of various kinds of optical devices was triggered by Peter Roger, which he published in 1824 with the title "the persistence of vision regarding moving objects". The discoveries of these tools include the traumatrope by John Ayrton Paris, the Phenakistiscope by Joseph Plateau, the Daendalum by William Horner which was later developed into the Zoetrope by William F Lincoln and the Praxinoscope by Charles Emile Reyanud.

Next, namely 1900-1927 (Film Animation: The Era of Experimentation). This era was the era when the term cinema was first introduced in 1895 after the introduction of cinematographic tools by the Lumiere Brothers in France. In this era, experiments in moving inanimate objects and cinematography techniques began, until this era became known as the silent film era, which then developed from Europe to the United States. In this era, the first animated film appeared by Arthur Melbourne Cooper from England with the title *Matches: An Appeal* in 1899 with stop frame technique to the first long animation by Lotte Reiniger from Germany with the title *The Adventure of Prince Achmed*.

The next period was 1928-1957 (Film Animation: The Golden Age of Cartoon). This era was a golden era for cartoon animation both commercially, technically and artistically. This era is often identified with the Disney era because Disney dominated the animation world of its famous main character, namely Mickey Mouse, until the world's first full-length color animation, the monumental *Snow White and the Seven Dwarfs* in 1937. However, in this era, animators also emerged with works- popular cartoon animation works other than Walt Disney such as James Stuart Blackton, Otto Mesmer, Pat Sullivan, Fleischer Brother, Lotte Reiniger and others.

Then entered the years 1958-1985 which was a new era for animation which was termed The Television Age. The television era of animation began in 1958 when a new electronic device called television began to shift the dominance of the big screen in cinemas as a new technology for enjoying animated films. The emergence of this new technology made animation present in homes and began to be produced serially. Apart from animated series, it has also expanded into

commercial advertisements on television. In this era, Japanese animation, known as anime, began to dominate the world through animated series which were considered capable of competing with the dominance of American.

1986-2010 was an era when the discovery of digital technology also influenced the development of animation in many aspects. The ability of digital technology to present realistic visuals is the strength of animation in this era. Many aspects, especially production aspects, have changed from the previous era after the emergence of digital technology. A striking characteristic of this era is the release of the first full-length 3D animation Toy Story by the Pixar studio in 1995 after conducting research and production since 1987 until finally the digital animation movement cannot be stopped until now.

D. Latest Developments in Animation

Animation has changed over time, starting from paintings on cave walls in prehistoric times by trying to display movement visualizations to using software to create them in modern times. The changing times that have occurred have not only given rise to tools that support the creation of animation but have also produced new techniques in its creation. The techniques used include:

1. Traditional hand-drawn animation (Traditional Hand-Drawn Animation) (Haryadi, 2023). This technique is a technique for creating animation by drawing each animation frame manually by the animator using a piece of paper or transparent plastic membrane placed on top of a glass frame and drawing on it. The animation that uses this technique is Snow White and the seven Dwarfs by Walt Disney;
2. Stop Motion (Haryadi, 2023). The stop-motion technique is a technique that involves physically moving an object frame by frame to create the illusion of movement. These objects can be dolls, clay, or other objects. One of the popular techniques in stop-motion animation is claymation or the use of clay. The animation that uses this technique is Kubo and the Two Strings by Laika;
3. 2D Digital (Purnomo and Andreas, 2013: 5-7). Digital 2D techniques are techniques that involve the use of computer software such as Adobe Animate to create animations using vectors or bitmap images. Animators can create each frame manually or use the tweening feature to produce smoother movements than previous techniques. The animation that uses this technique is The Simpsons by James L. Brooks, Sam Simon and Matt Groening;
4. 3D CGI (Computer-Generated Imagery) (Ismail, Nur, and Yusephalandi, 2028:173-175). The 3D CGI technique is a technique for creating animation that involves special software that manipulates three-dimensional objects to create movement. Animators create 3D models, adding textures, lighting and special effects to create the final result. This technique is widely

used in animated films, visual effects, and computer games such as Walt Disney's Frozen animation and Pixlar Animation Studio's Toy Story;

5. Motion Capture (Haryadi,2023). Motion capture technique is a technique for creating animation by recording real movements of actors using special sensors and cameras. The recorded movement data is then applied to the 3D model to create realistic animations. This technique is often used in live action films and video games such as James Cameron's animated film Avatar and the video game Red Dead Redemption 2.

In making animation, they not only consider existing tools and techniques, but animators also consider many other things so that the animation they create has its own value and characteristics by taking into account timing, color, shape, space, character, anticipation (preparation for action). next), staging (arranging the visual composition to focus on the message you want to convey) and other things needed to make the animation worthy of being enjoyed.

E. Animation from the Maqasid Sharia Perspective

Maqasid sharia is a beacon for people who understand religion and becomes a reference between them when there are differences of opinion, becomes a strong wind and hopes to reduce disputes between legal experts and train their followers to be fair in weighing certain statements when they see them. a bad omen that causes sparks of conflict (Asyur,1996:3). Ash-Syatibi revealed that the burden of the Shari'a is returned to maintaining the goals in creation, and these goals are no more than the three parts of Daruriyat, Hajjiyat and Tahsiniyyat (Syatibi, 1999:7). Working as an animator provides friction against the objectives of the Shari'a, especially those of an emergency nature, because the majority of ulama limit these emergency objectives to five, namely protecting religion, soul, lineage, property and reason.

Being an animator is seen as a job that violates the Shari'a because it was prohibited by the Prophet in a hadith narrated by Aisyah R.A (translation):

One time, Rasulullah SAW came into my room, while at that time I covered the shelf in my cupboard with a thin cloth with a picture on it. When he saw the picture, Rasulullah SAW immediately tore it, and his expression changed as he said: 'O Aisyah, the person who will suffer the most grievous punishment in the sight of Allah on the Day of Judgment will be the person who makes something similar to Allah's creation. Aisha said; 'I cut it and I made a pillow or two pillows from the fabric (Nawawi, 1981: 81).

At first, all images relating to living creatures, even on cloth, were prohibited because society at that time was still close to the worship of images, so he prohibited all forms of images. However, after the people had sufficient understanding, he allowed the images on the cloth to be used to make clothes (Sabiq, 1987: 138). Yusuf Qarāḍāwī is of the view that the law regarding pictures

must first be looked at for the purpose of the picture and what the purpose of the painter was. Yusuf Qarāḍawi divides the laws regarding which images are prohibited and which are permitted. According to Yusuf Qarāḍawi, images or paintings that are forbidden include images or paintings that are religiously consecrated by their owners. Apart from that, images or paintings that are glorified in the world include images of kings, leaders and artists. According to Yusuf Qarāḍawi, permissible images include paintings of inanimate creatures such as plants, trees, sea, mountains, sun, moon, stars and so on. Likewise, animate images or paintings do not contain prohibited elements, that is, they are not intended to be purified and glorified and are not intended to compete with God's creation (Qaradawi, 1980:142-143).

Based on the explanation above, being an animator can certainly make a big contribution in this era to disseminate understanding of Islamic teachings in a way that is interesting and easy to understand, especially for people who lack understanding of Islam so that they are interested in exploring and continuing to find out about it. The laws in the Shari'a are classified as a form of maintaining the objectives of the Shari'a in protecting religion, considering that in this day and age people are slowly starting to abandon religion and tend to seek the world.

Not only that, as an animator you can also contribute to protecting your soul. This is because working as an animator can earn a lot of money for your family and the people around you. An animator can also protect the soul by making his work entertainment for people who experience heavy pressures in living their lives in order to divert themselves from actions that can kill lives as happens in several developed countries, Allah says in Surah Al-Maidah verse 32 (translation):

Therefore We decreed (a law) for the Children of Israel, that: Whoever kills a human being, not because that person (killed) another person, or not because he caused mischief on the earth, then it is as if he had killed all of humanity. and whoever preserves the life of one human being, it is as if he has preserved the life of all human beings. And indeed Our Messengers came to them with (bringing) clear information, then many of them after that really went beyond their limits in causing mischief on earth (Dahlan, 2020:197).

Maintaining reason is also part of the job as an animator in this era, because in this modern era technology has become a massive and flexible tool to be used anywhere, so that animation work by an animator can help to maintain human reason by providing knowledge that can be learned. and accessed by anyone who should be able to hone human abilities to think about the wonders of the pleasures that Allah gives to humans, because Allah will raise the status of those who believe and have knowledge as Allah says in Surah Al-Mujadilah verse 11 (translation):

O you who believe, if it is said to you: "Be spacious in the assembly", then be spacious and Allah will make room for you. And when it is said: "Stand up", then stand up, surely Allah will raise those who believe among you and those

who have been given knowledge by several degrees. And Allah is All-Knowing of what you do (Dahlan, 2020:986).

Animated works created by animators currently have value and are even protected through copyright laws. The value of the animator's work is assessed from various aspects ranging from the techniques used, the level of difficulty to an animation that is pleasing to the eye and the work can be bought and sold. This can be said to be a form of preserving wealth because the results of working as an animator have value and benefits because they can be traded.

Working as an animator also has a contribution in safeguarding descendants according to the objectives of the Shari'a. Working as an animator provides sufficient income to improve food and drink intake and prepare facilities to keep oneself healthy. This of course has a good impact on the body so that it can produce healthy sperm cells or make the offspring have strong bodies to avoid disease. Allah says in Surah Al-Baqarah verse 195 (translation):

And spend (your possessions) in the way of Allah, and do not throw yourself into destruction, and do good, for indeed Allah loves those who do good (Dahlan, 2020: 52).

Animators in creating animation have a long history, starting from the discovery of temporary images on cave walls, the discovery and experimentation of various optical devices to animations created using cameras and software as well as techniques produced as a form of development in making animation. starting with hand drawing, stop motion, 2D, 3D CGI to motion capture.

Studying and interpreting hadiths about music, drawing and painting requires a contextual ma'ani al-hadith approach. In this way, the views can be put forward: first, art is something that is recommended in Islam and art contains many beautiful values, especially in making the natural universe beautiful and a creation that every human being has. Second, educating humans to develop potential and character through art because human nature is guided to think according to God's word about art. Thus, a little understanding can be drawn that the prohibition on drawing or similar activities, as well as the prohibition on displaying images, was caused by the fact that Islamic society at the time of the Prophet or early Islam was still vulnerable to things that smacked of idolatry or in other words, and other things. which reeks of polytheism, so it is very worrying that people will return to that path. Third, there are several illats which cause drawing or similar activities to be prohibited and punished by Allah. From an anthropological perspective, this hadith is closely related to the religious practices of society which at that time had recently been freed from animism and dynamism, namely the worship of statues and so on, so that there was a need for a strict prohibition, so as not to fall into polytheism (Dozan, n.d).

Based on the perspective as stated above, it can be stated that in principle drawing activities such as animation and graphics do not constitute religious practices that lead to idolatry such as animism and dynamism and the like. Likewise, animation or graphic design can be utilized and used for human education and the advancement of human civilization in various fields of life, the prohibition in this hadith is no longer relevant.

F. Conclusion

As a conclusion and conclusion to the discussion of this article, the following conclusions can be stated:

Firstly, that animation provides a number of benefits in maintaining maqasid sharia in this era, because animators with their animations have great power to influence human thoughts which currently predominantly use visual-based technology even though Islam had banned drawing activities in the past for fear of this happening. worship of these images.

Second, in this contemporary era, animators are a job that is needed to provide a number of benefits, especially in the fields of visual-based education and Islamic preaching. Therefore, as an animator, you need to learn many things before finally creating an animated work so that the results of your work can be enjoyed, the message contained in the animation can be understood and it is hoped that it can provide enlightenment in the lives of society and the people.

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