



REPRESENTASI OF DA'WAH MESSAGES THROUGH PAINTINGS; ANALYSIS OF DA'WAH ISLAMIC DA'WAH IN SUFISTIK PAINTINGS @_ ZUKKK WITH A SEMIOTIC APPROACH

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Received: 08 November, 2023. Accepted: 01 April, 2024. Published: 22 April, 2024

ABSTRACT

Painting is an art form of beauty has become increasingly crucial to convey Islamic messages and values in the new digital, da'wah media in the digital era, indicating in broadcasting Islam with various forms of methods, one of which is through painting (sign). This digital da'wah is a trend in society, especially the younger generation, the tendency to learn religion through social media. This research investigates the role of paintings in Islamic preaching. taking a case study of paintings on artists on the Instagram account "@_Zukkk". This research aims to analyze how the art by Zukkk plays an important role to starting da'wah in a unique way to convey Islamic values and its impact on viewers' understanding and interaction on the Instagram. This research used by Roland Barthes' semiotic study, which is a continuation of Saussure's thought in introducing the concept of connotation and denotation is the key to analysis. The results show that Zukkk's paintings have a very crucial role in da'wah Islam using a unique way. Through the expression of painting, Zukkk succeeds in providing Islamic messages, such as kindness, justice, patience, to inspiring his followers. Positive responses and powerful interactions, the many people who use the Instagram platform indicate the effectiveness of painting as a medium for delivering da'wah. The paintings are able to motivate the audience.

Keywords: Dakwah, Painting, Instagram, Semiotics

ABSTRAK

Lukisan sebagai bentuk seni keindahan telah menjadi media yang semakin krusial pada upaya penyampaian pesan dan nilai-nilai keislaman di Era digital, media dakwah di Era digital menjadi indikasi dalam menyiarkan agama islam dengan macam-macam bentuk metode, salah satunya melalui lukisan (tanda). Dakwah digital ini menjadi tren masyarakat terutama generasi muda cenderung mencari pengetahuan keagamaan melalui sosial media. Penelitian ini menyelidiki peran lukisan pada dakwah Islam. mengambil studi perkara lukisan pada seniman di akun Instagram "@_Zukkk". Penelitian ini bertujuan untuk menganalisis bagaimana lukisan-lukisan karya Zukkk menjadi peran penting memulainya dakwah dengan cara yang unik untuk menyampaikan nilai-nilai Islam dan dampaknya terhadap pemahaman serta interaksi pemirsa di platform Instagram. Penelitian ini memakai kajian semiotika Roland Barthes, ini merupakan kelanjutan pemikiran Saussure dalam memperkenalkan konsep dari konotasi dan denotasi sebagai kunci analisis. hasil penelitian menunjukkan bahwa lukisan-lukisan Zukkk mempunyai kiprah yang sangat krusial dalam dakwah Islam menggunakan cara yang unik. Melalui ekspresi seni lukis, Zukkk berhasil memberikan pesan-pesan Islam, Serupa kebaikan, keadilan, ketabahaan, dengan cara menginspirasi khalayak. Respon positif serta interaksi bertenaga, ramaiya khalayak yang memakai platform instagram menandakan efektifitas lukisan menjadi media penyampaian pesan dakwah. Lukisan lukisan tersebut

mampum memotivasi pengetahuan yang lebih mendalam tentang Islam serta memberikan ruang bagi refleksi sepiritual.

Kata Kunci: Dakwah, Lukisan, Instagram, Simiotika

INTRODUCTION

Islamic preaching is a call of duty that is not determined by social structure, position, culture and skin colour but for all humans who claim to be Muslims. The obligation to preach must be adjusted to the abilities and skills of each person (subject), meaning that everyone does not have to carry out preaching activities like a preacher, but based on their respective abilities and expertise. An artist can preach through his artwork, even a doctor can preach by treating his patients. The media of da'wah during the time of the Messenger of Allah Sallallahu Alaihi wa Sallam and the Companions were very limited, which revolved around da'wah qauliyah bi Al-lisan and da'wah fi'liyyah bi al-uswah, coupled with the very limited use of letters as media. several centuries later, da'wah used media. That is like storytelling from the work of written essays by our predecessors. In this case, da'wah with new media such as newspapers, films, radio, magazines, short stories, paintings, advertisements, television, theatre or performances, music and other artistic media can help peacocks in conveying Islamic da'wah. to carry out his duties as a Muslim ¹.

Conveying information to the public and demanding the da'wah movement must be able to utilise the results of science, technology and modern information to achieve da'wah goals, namely expanding the reach of da'wah influence ². From the above context, technological media is the most powerful field for broadcasting Islam in technological media, one of which is the Instagram platform, Instagram is an application for sharing photos and videos, applying digital filters, and sharing them on social networking services, including Instagram accounts. ³.

Instagram consists of two words "Insta" and "Gram". The word "Insta" comes from the word Instant which means that Instagram will immediately display photos that have a Polaroid-like appearance, while the word "Gram" comes from the word "Telegram" which means having a way to send information to others quickly. On Instagram we can upload photos using the internet so that the information we want to convey can be quickly received. While Instagram experienced phenomenal growth and many people around the world accessed it, finally on 9 April 2012, Facebook acquired Instagram for about \$1 billion in cash and stock. Previously, the Instagram application could only be downloaded on the App Store for iPhone users, but with the development of this application, Instagram finally appeared on the Play Store and could be downloaded by Android Instagram users ⁴.

¹ (Mutmainnah and Arifuddin, 2021)

² Suf Kasman, "Jurnalistik Dakwah (Sebuah Model Komunikasi Islami)," *Jurnal Jurnalisa* 3, no. 1 (2017): 46–60, <https://doi.org/10.24252/jurnalisa.v3i1.3058>.

³ Nur Anisah, Maini Sartika, and Hendra Kurniawan, "Penggunaan Media Sosial Instagram Dalam Meningkatkan Literasi Kesehatan Pada Mahasiswa," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 2 (2021): 94, <https://doi.org/10.22373/jp.v4i2.11080>.

⁴ Marsyaviani Darestuti, "Sejarah Instagram Hingga Menjadi Salah Satu Platform Media Sosial Populer," Buzzup.id, 2023.

This platform has many users and mostly Instagram, so many people use it according to what they like. One of the targets is preaching, with an Instagram account preachers can also convey their da'wah by posting pictures and videos shared through their accounts. Disseminating da'wah activities through Instagram is the right method because Instagram is a trending social media, and the @_Zukkk Instagram account is one of the unique preachers by posting a painting with the theme of Sufism. It should be noted that the purpose of Sufism itself is to encourage humans to worship God with full awareness, so that it can be a good deed for oneself, fellow humans, and the universe ⁵.

Painting as an art form that combines visible and emotional elements, has the ability to inspire, stimulate thought, and communicate religious messages in a unique way. In understanding paintings, some effective points that must be possessed are sensitivity to beauty, technical skills and creative imagination. Simply put, the definition of painting is a branch of art that forms objects that are enjoyed mainly from their shape. Humans as creatures with advanced thinking abilities are certainly inseparable from using the value of beauty, especially in assessing works of art. Aesthetics is not infrequently interpreted as beauty. The word "aesthetica" is taken from the Greek term "aesthesis" which is an observation of the senses or something that stimulates the tool. From the meaning of the word, Baumgarten defines aesthetics to be knowledge related to objects that can be observed and stimulate the senses, especially works of art ⁶.

Paintings can also be said to be a non-verbal communication medium that is very unique when compared to other media, because paintings are introspective to the viewer, paintings can also be called a historical process or process of a society's culture presented in the form of artwork. Paintings also include human creative works that are closely related to aspects of life, the function of paintings, among others, is as a medium of information, because through paintings we can see accurate information about what happened in the midst of a particular society at a certain time.

Nevertheless, from the discrimination between people, it is related to the way of religion, he will feel himself the most righteous and discredit other religions, resulting in violence in the name of God. ⁷ Even this will have positive and negative impacts. So we must be careful in interpreting a work of art but by looking at the considerable positive impact. So the process of da'wah can be done with the form of artwork presented on social media, one of which is a Sufism painting by @_Zukkk. ⁸

Painting is a medium that is quite effective in conveying the content of da'wah messages, the themes of a painting are usually raised from life experiences, social realities, or works of imagination that are poured and made into a work of art in the form of paintings, through this media we can easily convey da'wah without certain restrictions, if we cannot express works of art, we simply make a social media that becomes a form of art governance, this also includes something that is very helpful for the audience, from a painting often the audience is carried away by the beauty and creativity of the painting. So that they think as if what they see in the painting is really happening in the real world.

⁵ (Asmaran As, 2002)

⁶ Abdul Hadi W.M., *Hermeneutik, Estetika, Dan Religiusitas* (yogyakarta: Matahari, 2004).

⁷ (Supriyanto, 2009)

⁸ (Instagram, 2023)

However, involving Islamic perspectives and values in the realm of painting also raises various issues. It is stressful to connect painting with the Islamic order because the concept of painting is claimed to be able to produce deviant people and worship idols. Because of this, religious leaders reap grey opinions, some of which argue that it is prohibited and some do not prohibit it. The Qur'an explicitly and in very strong language talks about sculpture (fine art) in several surahs in the Qur'an. The miracles of Prophet Isa (a.s.) are described, among others, creating a bird-shaped statue from clay and after he blew, his creation became a real bird by the permission of Allah, and (became) a Messenger to the Children of Israel (who said to them);

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۚ آتَيْنَاهُم بآيَاتِنَا أَنْ يَخْلُقَ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning :

"And [will make him] an apostle unto the children of Israel. "I HAVE COME unto you with a message from your Sustainer. I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave and I shall heal the blind and the leper, and bring the dead back to life by God's leave and I shall let you know what you may eat and what you should store up in your houses. Behold, in all this there is indeed a message for you, if you are [truly] believers." (QS Ali ,Imran [3]:49).

Here, there is no reason for fear of idolatry or shirk. Allah Almighty Justified the making of a statue of a bird by Prophet Isa a.s. Thus, the rejection of the Qur'an is not caused by the statue, but because of its polytheism and worship. The people of Prophet Sholeh were famous for their expertise in sculpting. as a result Allah Almighty said;

وَادْكُرُوا إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأْنَاكُمْ فِي الْأَرْضِ أَنْ تَحْتَضِرُوا مِنْ سُهُولِهَا فُصُورًا وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا آيَةَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

Meaning ;

"And remember how He made you heirs to [the tribe of] 'Ad and settled you firmly on earth, so that you [are able to] build for yourselves castles on its plains and hew out mountains [to serve you] as dwellings remember, then, God's blessings, and do not act wickedly on earth by spreading corruption." (QS Al-A"raf [7]: 74).

Most idols are statues and paintings, so Islam forbids them because the reason is not that the art is bad, but that the medium of art is often used as a vehicle for polytheism. On this basis, we should understand the hadiths that prohibit drawing or painting and sculpting to resemble living beings. As for the hadith that discusses the prohibition of painting objects that resemble living creatures from Abu Juhaifah Radhiallahuanhu, his said : "indeed the prophert sallallahu alaihi wasallam cursed the painter." (HR. Al-Bukhari no. 5962).

Abu Hurairah (may Allah be pleased with him) reported: I heard the Prophet (peace and blessings of Allah be upon him) said: "Allah Azza wa Jalla Berfirman, "Who is more unjust than someone who desires to create something like My creation? Why they didn't create flies or create ants that are so small. (If they really can)?" (HR. Al-Bukhari no.5953, Muslim no. 2111, Ahmad).

An attractive or authentic work of art is one that is able to meet the All-Merciful equally and perfectly, because beauty is the work of this creation, and the All-Merciful is the

culmination of all creation. Therefore, Islam permits the enjoyment of beauty because of this, including the desire to soften the heart and feelings ⁹.

Sheikh Yusuf Qardhawi has explained Islam's attitude towards art. If the spirit of art is the feeling of beauty then the Qur'an itself has mentioned it in Surah As-Sajadah verse 7 which means *“who makes most excellent everything that He creates. Thus, He begins the creation of man out of clay”* Seyyed Hosen Nasr defines replacement as the skill of expressing aesthetic ideas and thoughts in the creation of objects, atmosphere or works that are able to create a sense of beauty based on and referring to the Qur'an and Hadith. Despite pointing to the early sources of Islam, however, Islam itself never determines the criteria of Islamic art but only provides direction and reference ¹⁰.

From several perspectives, if art brings harmonious value to humans, it beautifies life and its decorations that are permitted by religion, remains pure with noble values and purifies it, and awakens and perfects the sense of beauty in the human soul. then from the expressions of Sufism that are constructed on social media still cannot be separated from the lives of people who reflect the clarity of the heart and the implementation of good behaviour ¹¹. From the article by Elmansyah entitled "Sufistic preaching in the digital era" this article emphasises the importance of Sufistic preaching in the digital era which has been filled with radicalism.¹² We can see from the article how thirsty da'wah is on social media.

METHOD

This research method uses a symbiotic analysis method with a qualitative approach that is structural narrative. The data obtained in the form of paintings comes from the internet and relevant websites and the data collection technique uses documentation of data forms (paintings) and literature studies using relevant references and content analysis research and online interviews, to understand ideas, goals, and approaches to art in the work. Simiotics can be interpreted as a system of relationships that has a basic unit with "signs"¹³. In this research, the semiotic method used is Roland Barthes' semiotic, which is a continuation of Saussure's thought in introducing the concepts of connotation and denotation and ideology as the key to analysis. Denotation is what is communicated in a sign, and connotation is how to explain it ¹⁴. Barthes also added a new science of symbiosis and that is myth, where the nature of myth explains or understands some aspects of reality or natural phenomena ¹⁵. This research uses Roland Barthes' symbiosis because this method is very helpful to find messages in Zukkk's paintings on his Instagram account.

RESULTS AND EXPLANATIONS

The Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs recorded that Indonesia's population was 273.87 million on December 31, 2021. This number increased by 1.64 million people compared to the position on June 30, 2021, which was 372.23 million people. As many as 238.09 million people or

⁹ (Purwanto, 2010)

¹⁰ (M. Quraish Shihab, 2018)

¹¹ (Anam, 2021)

¹² (Elmansyah, 2016)

¹³ (wahjuwibowo, 2018)

¹⁴ (wahjuwibowo, 2018)

¹⁵ wahjuwibowo.

86.93% of Indonesia's population were recorded as adherents of Islam at the end of 2021.¹⁶ Thus the majority of the population in the country is Muslim, Islam is the dominant religion in Central Asia, the Middle East, West Africa and North Africa. the differences in understanding adopted by Muslims in Indonesia, with culture and lifestyle certainly not infrequently cause conflict for Muslims in carrying out their activities, misunderstandings often occur and not infrequently cause difficulties, as well as lack of information will have an impact on stereotypical views and negative values.

Sufism in the scope of social media plays an important role in conveying religious values and messages that are easily accessible to the wider community. Accounts that post pictures and words of wisdom, creative videos, and articles that attract attention and are informative in their delivery, this is very helpful for preachers in carrying out the duties of a Muslim in broadcasting religion through Sufism, Sufism in the scope of social media is unlimited and can easily embrace various aspects of culture and religion, this can break the chain of stereotypes and negative prejudices against Islam, because the main purpose of Sufism is *hablumminallah* and *hablumminannas*. Da'wah in this context has no elements of sara and coercion but has the aim of creating a prosperous community life. Da'wah activities can be interpreted as an invitation either through communication, writing or attitude that has a good purpose¹⁷.

Da'wah is a continuous process carried out by da'wah developers to change the purpose of da'wah to be ready to enter the path of the rahmati allah and the gradual goal of becoming an islami life guide. The continuous process is a process that is not random or accidental but is actually planned and formulated and evaluated by da'wah developers in order to modify or formulate the behavior of da'wah goals in accordance with the planned goals. There are two aspects of da'wah that cannot be separated but distinguished, namely content and form, substance, message and delivery method, behavior and method¹⁸.

The process of da'wah goes through both at once and is closely related. But it should be noted that the content, substance, message, essence, always has a universal dimension that is not bound by time and space. In this case, the content of da'wah is the message of religion itself, which is the initial page of da'wah. The second side, the importance in da'wah, is the form, the way of delivery. And no less important is the media of da'wah where the media of da'wah is now a determinant of the development of da'wah in the digital era¹⁹.

The da'wah message in this context is an element or component in the communication process, the message is the whole delivered by the communicator. The message conveyed by the communicator is a statement of a guide to thoughts and feelings, it can be an idea, painting, information about complaints, beliefs, objections, recommendations and so on.

This statement is made by symbols, a common language, it says that in general the language is used for the distributor of the statement, because the symbols used are *kiasan*, which is the movement of human body parts, pictures, paintings, colors, and so on and so forth.

illustration painting

¹⁶ Viva Budy Kusnandar, "Sebanyak 86,93% Penduduk Indonesia Beragama Islam Pada 31 Desember 2021," DATABOKS, 2021.

¹⁷ (Dr. Muhammad Qadaruddin Abdullah, 2019)

¹⁸ (Ahmad Aras, 2006)

¹⁹ (Lestari, 2020)

The definition of painting according to KBBI is a work in the form of images created in the media of pencils, pens, brushes, and so on, and requires extraordinary expertise. Self-illustration according to kbbi is a picture or painting to clarify the description of the page, the contents of a book or frame and so on. The additional explanation is an example, comparison, to further clarify the exposure. Illustration comes from Latin *ilustrade* which means to explain or explain. That way an illustration picture means an explanatory picture that serves to explain an event

In general, illustrations have three main functions, first to clarify the message or information; second to provide variety and attractiveness of textbooks; and third to make it easier for readers or media lovers to understand a concept conveyed. The purpose of illustration is to explain and decorate a story, information or a writing.

Illustration is a drawing art that has existed for a long time in Indonesia. This is evidenced by the images found on palm leaf sheets that function as decorations including decorative, cartoons, caricatures, comics, and literary works. In the explanation that will be discussed is the painting with Islamic values found on the @_Zukkk Instagram account.

Semiotica Roland barthes

Roland Barthes was born in Cherbourg in 1915 and grew up in Bayone, a small town near the Atlantic coast in southwestern France. His father was a naval officer and died in a battle after Barthes was just one year old. Barthes was then raised by his mother, grandfather, and grandmother. Barthes is known as a structuralist thinker who is keen on practicing the Saussurean model of linguistics and semiology. He is a French intellectual and literary critic who applies structuralism and symbiosis to the study of literature.

Barthes has written many books, some of which have become important reference materials in the study of Indonesian symbiosis. Barthes describes a symbiosis that discusses the meaning of signs using two stages of signification, namely denotation meaning (actual meaning), and connotative meaning (figurative meaning). According to Barthes, symbiosis is the science of form. This study examines separate signification and its content (vontent). Symbiosis not only examines the signifier and signified, but also the relationship that binds the two (sign).

Barthes developed two levels of signs that allow for multiple levels of meaning. That level is denotation, which is the level of signification that explains the relationship between signifier and signified, which leads to a direct and definite explicit meaning. The denotative meaning of each lexeme or word. Connotation, which is a level of signification that explains the relationship between signifier and signified, which refers to explicit, indirect and uncertain meanings.

However, quoting from Supiadi, Roland Barthes' theory explains that denotation (signifier) is the most obvious meaning of the sign. Connotation (sign) shows the second stage of signification. So, this shows that the interaction that occurs when the sign meets the feelings or emotions of the speaker and the values of the culture. Here, connotation has a subjective or inter-subjective meaning. In other words, denotation is what the sign describes about an object, while connotation is part of how it describes it (zakiyah romadlany, 2022).

1. Signifier (Penanda)	2. Signified (Petanda)
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3. Denotative sign (tanda denotaif)	
4. Connotative signifier (Penanda Konotatif)	5. Connotative signified (Penanda Konotatif)
6. Connotative sign (tanda konotatif)	

Table 1

Based on the sign, it can be seen that the denotative sign (3) consists of signifier (1) and signified (2). However, at the same time, the denotative sign is also connotative (4). The denotative sign produces an explicit and direct meaning, while the connotative sign has an implicit openness of meaning that allows other interpretations. So in this concept, Barthes reveals that the connotative sign not only has additional meaning, but also contains both parts of the denotative sign that underlies its truth ²⁰.

In Barthes' framework, connotation is identical to the operation of ideology called "myth" and serves to reveal and provide justification for the dominant values prevailing in a society. Myth in this case means things that have been cultured and believed by a society. Myth in Barthes' view is a system of symbology, namely a system of signs that are interpreted by society. In Barthes' view, myths are not about superstition or nonsense, but myths according to Barthes are referred to as a style of speaking (type order of signification). In this two-stage signification, there are several components of meaning that are interconnected with one another, namely denotation meaning, connotation meaning, and myth. The two-stage signification expressed by Barthes stands from the first stage of signification, namely denotation meaning, and the second stage of signification consisting of connotation and myth can be seen in the following figure

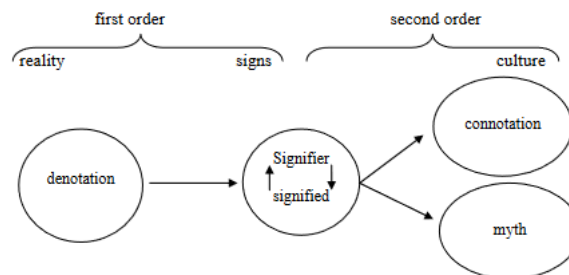


Image 1

Through this image, Barthes explains the first stage of signification which is the relationship between signifier and signified in a sign towards external reality or Barthes calls denotation. Denotation is the most obvious and obvious meaning of the sign. In other words, denotation is what the sign depicts about an object.

Connotation is Barthes' term to denote the second stage of signification. It describes the interaction that occurs when the sign meets the feelings or emotions of the reader as well as the values of the culture. Connotation has a subjective meaning that contains the choice of words for example the word "green table" can mean the provision of legal selection from the testimony.

²⁰ (Alex Sobur, 2016)

The second stage of signification works through myth. Myth is how culture explains or understands some social aspects of reality or natural phenomena. Myth is a product of a social class that already has a domination. Fiskr divides myths into two, namely primitive myths that talk about superstition, about life and death, about gods, and so on. then there are contemporary myths that talk about the life of society and culture, for example about masculinity, femininity, success, and science ²¹

Profil Zukkk

Akun instagram @_Zukkk ²² zukkk instagram profile is an exhibition space for oneself, but for others this is a very unique expression of thought, involving mood. this account is followed by 28.8 thousand instagram users (December 16, 2023). Mohammad Marzuki was born in Jember he is the youngest of three children, little Mohammad Marzuki first learned to paint from his brother named Rudi Hartono, by the local community his brother is often called (Timbul). Zukkk has also been a student at PP. Salafiyah-syafiiyah, Sukorejo, Situbondo, East Java before continuing his study of fine arts at the Indonesian Institute of Arts (ISI Yogyakarta).

Working or painting for zukkk is just a sideline, his main profession is to love you, his expression on his Instagram account profile, for zukkk everything in its essence is love, without love everything is just empty. Zukkk's work in his first post was very arrogant with a painting style like being scoured by a crazy wind, before finding the peculiarities of the heart, when he began to study again at PP. Maulana Rumi, bantul, Yogyakarta. He began to find what had grown in him was "Love" this is where zukkk began to paint paintings that smelled of Sufism. over time Mohammad Marzuki got married and settled in Nganjuk, Java Timur, Indonesia ²³.

Pablo Picasso in the 2004 movie Modigliani said "Painting is the profession of the blind. He does not paint what he sees, but what he feels, what he tells himself about what he has seen."

In this case, some of the paintings by zukkk posted on the @_Zukkk account display values and da'wah messages that are very special and complex with everyday life.

Roland Barthes' Semiotics of Instagram Account Paintings @_Zukkk

@_Zukkk paintings have a view of honesty and sincerity in a symbiosis of daily life, independent of Nganjuk. Painting as a medium presents many circumstances of the painter's reality that can be understood and accepted by the public. The paintings of @_Zukkk are taken without any prior arrangement, which gives a very natural nature and impression. The following are some analyses of a collection of paintings taken on the Instagram platform that became the object of research

²¹ (Alex Sobur, 2016)

²² (Instagram, 2023)

²³ (Marzuki, 2023)

1. Analysis of Posts on May 24, 2023



Image 2

Don't hope to Magican Broom!
You have two wing to fly away around the world

Denotation

The bird with is yellow beak and black body feathers with slight white streaks on its wings, on its right side is a wooden-handled broomstick with a turquoise green broom tie.

Connotation

Showing the bird that wants to fly using a witch's broomstick with a pose that is so tense in conveying the emotion of fear when approaching the broom. In this painting using acrylic paint with a landcape model on a canvas measuring 80 X 60, the composition of the painting seems so heavy, with the composition of the object of the bird as the main object of this painting with position in the middle between top and bottom, side and right, and followed by a picture of a broomstick beside it with the second object of the painting. The painting wants to interpret his work, a sign formed from the bird's face with skepticism in taking actions that are not right. Meanwhile, the broomstick painting is a sign of personal interpretation that reveals a tension in the bird's unwillingness to fly.

Ideology

In terms of the role of a bird that is kept as a pet, it has distinctive characteristics and obedience to the joy of learning it, but not many birds are so obedient to carry out the duties of the bell. The broomstick located next to the bird's feet is trying to show that there is something that can be interpreted personally. The broom stick with the crow can be interpreted as an expression of a witch's ritual. The color of the broom tie can be interpreted as greed, greed, envy and poison. In fact, there are also extremes related to turquoise and moss which cause damage here and there. It can be concluded that the meaning of the painting means a closeness to evil/damage.

2. Analysis of Posts on December 8, 2023



Image 3
Happy Home Pak Kliwon

Denotation

Two men and two women wearing religious activity accessories, one man each wearing a black skullcap, and the woman wearing a pink and yellow headscarf with faded sky blue clothes, they are on top of an upside-down house with the roof below, and underneath there is water that appears to be flowing.

Connotation

There are no empty parts of the painting in this painting, this can maintain the characteristic of a painter, this painting has a landscape model using acrylic paint as the medium, this painting is close to contemporary painting by showing a family gathering. The composition of the painting is almost one-sided because to the right there is an empty space containing a dark sky. From this painting as a whole, we want to present a sensation of praying together, which is not usually seen by the public, with the house being turned into an ark for sailing along the ocean.

Idiology

This painting reminds us that Muslims should not abandon prayer, no matter how bad the situation is, keep praying. Even in the worst situation depicted in this painting, a family remains calm, even though there are oddities that occur.

3. Analysis of Posts on September 1, 2023



Image 4

Dzikir, Sholat, Sholawat is a Give
For life, and just eaten by Health Thoung,
How nice a food will bad taste for a sick person

Denotation

One man is serving a book and the other is sitting in a chair in front of the person serving. On the table there is a prayer mat and an open book, under his right side there is a cat who is busy eating watermelon.

Connotation

The dimensions created by the painter of this painting feel very dark due to the very minimal light intensity, visible in the background area, it looks bright but doesn't feel like it. This painting tries to show a very interesting incident where a man is sitting looking to read a book in a lethargic state, the man's hands are placed parallel to his knees and he is wearing a yellow sarong and a fresh white shirt as if to show that something has happened to him. Likewise, cats that eat watermelon seem to be enjoying their food.

Ideology

The yellow color with red composition as part of the lines which is the color of the sarong means a struggle to hold back falling tears, yellow symbolizes optimism and red symbolizes courage. Overall, this painting shows the spirit of fighting lust and fighting moods or moods that come suddenly. From a number of myths, black cats in human life can be interpreted as witches or bringers of bad luck, and watermelon is a symbol of support for the oppressed country (Palestine).

4. Analysis of Posts on July 19, 2020

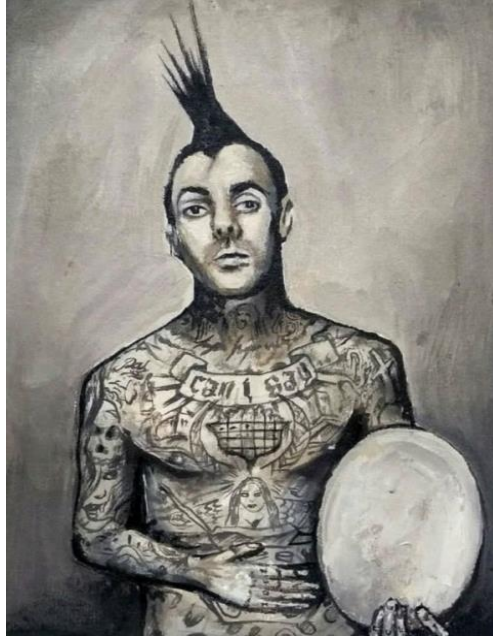


Image 5

Love to have tatto but with a good muslim personality

Denotation

A man with his breasts sticking out, aka PUNK, and his left hand holding a tambourine while his right hand is hitting the tambourine, with tattoos all over his body that say can i say.

Connotation

The ability to capture the five senses of a painter with a small canvas measuring 20X30. The composition of a painting lies in the balance between objects and empty space. A painting that provides reciprocal communication and encouragement to other people. This is a form of the painter's senses who painted a western band drummer with a very charming model.

Ideology

The concept of Sufism paintings will become a public exhibition for people who want to gather in front of virtual audiences in an atmosphere filled with Islamic instruments. This shows the passion and intensity that gives meaning to the style. Sufistic paintings are presented, and in this painting the painter shows his enthusiasm in praying to the Prophet Muhammad SAW. This shows that this matter is not considered possible, but it definitely exists.

CONCLUSION

Art is an inseparable part of human life that has various forms, functions and developments. Through art, humans can express, communicate and celebrate their creativity visually. As technology develops and society changes, art will continue to be an important means for humans to convey their ideas and emotions to the world.

Humans have been implicated in developing a da'wah, the presence of a unique da'wah makes digital media an alternative for someone to convey something to the public. It can be seen from many other social media accounts and other platforms that continue to share Islamic knowledge, this is very helpful for the continued development of Islam in the media environment.

In @_zukkk's works, it offers a very unique reality and many people enjoy some of his paintings, and a mission of preaching is one of his goals. Of the many accounts that have spread on social media, @_Zukkk's Instagram account is an example of how to convey his studies. Islam in a very unique way and about how to turn a digital platform into a forum that can educate the wider community.

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