

## THE CHARACTERISTICS OF AESTHETIC EDUCATION IN ISLAMIC PHILOSOPHY

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<b>Abstract</b>	<p><i>This research aims to identify the conceptions of aesthetic education from the Islamic viewpoint to expose the characteristics, purposes, and goals. This research employed a descriptive and analytical method that depended on gathering and evaluating facts and information to develop conclusions and accurately define the concepts of beauty from an Islamic perspective. The study reached several conclusions, among them the increased originality in aesthetic education in Islamic vision. A person's delicate sense and gentle feelings are developed due to aesthetic education, which helps him differentiate between the good and bad in his life. This is in addition to the role and importance of aesthetic education in forming and developing the human personality in all aspects.</i></p> <p>Keywords: <i>Aesthetic Education, Islamic Perspective, Islamic Philosophy, Conception, Originality.</i></p>
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### INTRODUCTION

Aesthetic education results from the fusion of aesthetics and education. According to Mutawa (1980), integrating human personality, psychological, mental, and social facets depend on developing the aesthetic aspect. In general, the human soul is ready to appreciate all that is lovely and adore beauty, both to develop the spiritual side of things and because beauty is a spiritual sustenance of the conscience. However, beautiful nature and creatures can elevate a person's spirituality when they reflect the remembrance and consciousness of Allah the Almighty. Raed Okasha (2019) says, "*Nature and creatures are infused with the aura of goodness and beauty, and from this standpoint, aesthetic taste does not arise from the principle of Islamic faith; rather, it is the reason for establishing an aesthetic artistic theory*". It relies on the virtues of the Islamic religion, and the roots of this theory are prevalent in Islamic thoughts and the nation's "civilised" achievements. In addition, the concept of beauty in Islam is a religious value that calls to God—a purely emotional experience, as the Qur'anic text and the Islamic faith are the basis for understanding cosmic and divine beauty in meaning and word (Malkawi, 2013).

According to Islamic philosophy, beauty is an elevation of absolute aesthetic judgement and a confirmed relationship between creation and the Creator. It is an intuitive, not sensory, relationship. Furthermore, the aesthetics of art from the Islamic perspective are based on the values of Islam that became a servant of the values of truth, goodness, and beauty (Okasha, 2016). The qualities that develop a person from an emotional and aesthetic standpoint are given to them through aesthetic education and a sense of beauty. As a result,

the repercussions of this development are reflected in his/her environment and the world in which he/she lives. Through in-depth contemplation of the universe's beauty, aesthetic education is the key tool for developing a spiritual side. In addition to softening people's feelings, adhering to aesthetic values also elevates a person to transcend themselves to others, where there is no room for conflict or selfishness, and social solidarity is in its most beautiful manifestation (Abdul Hamid, 1992). Numerous passages from the Noble Qur'an illustrate how the Islamic faith approaches the development of aesthetic education for both the individual and society.

## **METHODOLOGY**

This research employed a descriptive and analytical method contingent on gathering and evaluating facts and information to develop conclusions that accurately define the concepts of beauty from an Islamic perspective. This descriptive-analytical method (DAM) combines both the descriptive method as the primary methodology used in the research reinforced by the analytical method to identify the phenomenon and appropriate solutions with the success goal of the research process. In this DAM approach, the researcher compares the central phenomenon of this study with another similar occurrence that looks into the contrast of outcomes. The researcher considers the descriptive analytical approach to be the most flexible approach in analysing various scientific phenomena. The descriptive analytical method can also be used in a more professional and diverse manner than other scientific methods, so the researcher relied on it in this study. Accuracy, credibility, and comprehensiveness in collecting information about various phenomena are among the most important goals that enhance the uses of the descriptive analytical method, as this method is used to collect more accurate and comprehensive information about various phenomena. This approach helped the researcher collect all types of information about the subject of the study.

## **RESULTS AND DISCUSSION**

### **The Islamic View of Aesthetics Including the Idea of Beauty**

The Noble Qur'an's word glossary and encyclopaedia define beauty as splendour and delicacy of sense, as well as beautiful patience—even when you disagree—beautiful forgiveness—which is not blamed, beautiful release—which is accompanied by kindness and is a metaphor for divorce—and beautiful desertion—in which no harm is done. In general, linguists' conception of beauty is what creates beauty and defends it from ugliness. It also gives the human spirit joy, comfort, assurance, and contentment. Additionally, beauty refers to one's perception of delight and pleasure throughout the cosmos.

Islam was created to call for and promote it to soften hearts and refine souls, allowing it to flow with goodness and charity. What draws a person's attention with colour, seduces him/her with sound, or captures his/her heart accurately and precisely are signs God hid in His creation and invited man to investigate, discover, and experience. These signs point to the Creator's greatness, majesty, and beauty.

The Islamic philosophers discussed beauty and goodness, art, and nature, and they highlighted their perspectives in these areas. Abu Hamid al-Ghazali is one of the most well-known individuals to have discussed beauty. According to al-Ghazali, the phenomenon of beauty is defined by three aspects that make up the definition of the phenomenon of beauty: first, there is beauty that is experienced via the senses and is related to harmony, whether visual or audible; second, moral beauty refers to inward traits like politeness and admirable values; and third, the beauty of the intelligible generates pleasure in action, and its reference is the beauty of the reasonable (Abu Rayan, 1991: 32).

Al-Ghazali wrote about them in his renowned book '*Ihya Ulum al-Din*' since he sees two kinds of beauty: one that falls under sensitivities such as creation, colour, and form. The good man is most people with good eyesight, and they pay more attention to the images of people. He thinks that what is not seen, imagined, a problem, or colourful, so he does not

imagine its goodness, and if he does not perceive its goodness, it is not good. However, it is not good if he does not imagine its goodness. His awareness gave him joy, and people disliked him. It is incorrect to think that beauty is restricted to the material world. According to al-Ghazali, *"Everything is beautiful and good that it brings perfectness suitable for him."* Beauty transcends the limitations of the senses to others and is highly attractive if s/he possesses every bit of perfection capable of existing, and then some. The best mare is the one who has gathered what suits the mare in the form, shape, colour, and fine handwriting of everything that combines good handwriting, such as the proportionality of the letters, balance, appropriateness of their arrangement, and good regularity.

It is appropriate for her/him to do well with what makes a horse better, does not improve handwriting in the way that makes voice better, does not improve utensils in a way that makes clothes better, and so on with all the other things. The non-physical category where it falls: *"Knows that beauty and beauty are found in the non-tangible ones,"* as advised by Abu Hamid Al-Ghazali: *"This is a fine creation, this is good knowledge, and these are beautiful morals by which knowledge, reason, and courage are intended."* However, the five senses are unable to recognise some of these characteristics. According to Abu Hamid al-Ghazali, *"true beauty is that which is perceived by inner insight, not by the senses, for these are false and transitory. What is perceived in the interior as immortal are good manners, courage, generosity, and the like"* (al-Ghazali, 2005). What can be concluded from al-Ghazali's conception of beauty is that he tried to link aesthetic value to moral value while considering morality as the basis of Islamic thought.

The concept of aesthetic education is described by Saeed Ismail (1992) as *"the formation of a feeling of the beauty of creatures and their delight in them as well as the development of the ability to create adornment to fulfil human needs in light of Islamic values; and the development of the aesthetic sense in human beings to reach innovation, creativity, and taste."* A universal phenomenon is beauty, which the Islamic faith fosters in the Muslim's conscience. It is demonstrated on the body through good physical appearance and attractive clothing as well as on the tongues through kind and courteous words, where aesthetic education has positive effects on developing Muslim personality (Abdul Hamid, 1992).

In the teaching of art education, aesthetic education is crucial since its foundation is the aesthetic experience. In its broadest sense, aesthetic education refers to the approaches and measures the educational system uses to help children develop their aesthetic sense through creative endeavors. This means that aesthetic education is accomplished through artistic activities and accomplishments such as the study of drawing, sculpture, and music. The study of aesthetic education is defined by Herbert Reed (1962) in the following facets: first, in the area of design, visual education (eye), plastic education (texture), and kinesthetic education (muscles and dance); second, in the area of rhythmic movement, musical education (ear), kinesthetic education (muscles and dance); and third, verbal education (poetry and speaking) and education in construction (thought and work).

### **Features, Significance, and Purposes of Aesthetic Education from an Islamic Perspective**

Islam has employed a variety of educational techniques to refine the human soul. One of the most potent forms of teaching on the human psyche was beauty. As a result, the Holy Qur'an and the Prophet's Sunnah exhort us to enjoy life's blessings, and Islam has focused the attention of the individual Muslim on these pleasures so that he may benefit from them in a way that is consistent with a law that is in line with transactions and morals, reminding us that religion is a business transaction (al-Meligy, 1997).

This suggests that a person's satisfaction of a psychological need through appreciating the beauty of nature is just as significant as the loaf's satisfaction of a bodily need. The universe was created with beauty as one of its primary aims. According to Islam, beauty consists of the following elements: First, the aesthetic attractiveness of everything with its proper attributes. Second: One that makes something beautiful is integrity or lack

of flaws. Third: control, coordination, and accuracy. Aesthetic senses have innateness, comprehensiveness, and balance as their defining traits. Without these components, there is no major sense of working together to achieve the purpose of beauty, which is a delight, that can elevate public taste and introduce a person to a range of experiences.

Raed Okasha (2019) affirms, *"Beauty in Islam has an intentional dimension, and it does not acknowledge the idea of beauty for beauty, as it is distant from her/his human sense and coincidental with his renaissance role."* Beauty in the Islamic perspective has deep faith values that touch the human nature who yearns for beauty. Some guidelines regulating the Islamic philosophy of beauty consist of abstraction, synthesis between units, diversity within the confines of oneness, repetition, movement, and overlap. It must focus on true beauty (beauty in and of itself), not on the beauty of objects influenced by practical needs and necessities. As for sheer beauty, it serves no purpose since it is artistic rather than relative beauty based on the object's value.

The Holy Qur'an has given beauty and aesthetic education a lot of emphasis. The Almighty God made all things beautiful. He first made man in the most beautiful form possible, after which He made everything else in the universe lovely so that man may see it, examine it closely, and appreciate its beauty. The Prophet's Sunnah demonstrates how Islamic education helps people improve their sense of aesthetics. God made the universe creative, perfecting its structure, order, and harmony and giving all of His creations an aesthetic quality. The fundamental idea upon which the concept of aesthetic education in Islam is formed can be seen in this composition's inventiveness. Islam accepts ornamentation, likens God to beauty, and values beauty. Worship and adornment are inextricably linked, and in places of worship, decoration is required. The Messenger (PBUH) established rules and regulations for beauty that align with the following, while from the Qur'an, a Muslim can be taught to appreciate beauty.

According to Fathi Malkawi (2013), *"Beauty is hidden in the details of life, and it is one of the purposes and essence of Sharia law, as well as a requirement for granting a person the quality of humanity, a release for nature and nature, and the soul's cry for release from the challenges of life."* The fact that experts attach beauty to the Sharia act is not arrogant. Additionally, whoever advocates an Islamic civilizational alternative must have a gateway to beauty. This means that maintaining religion, the soul, and the mind, as well as the rank of needs—that completes the rank of necessities—is one of the goals of Islamic law, with beauty as the comprehensive pillar of improvement.

Additionally, there is a rank of advancements that belongs to the aesthetic dimension. The Sharia's attachment to aesthetic values since the beginning of Islam is not illegal. Since it is one of the most fundamental human's wants, beauty has become apparent in worship, belief, and basic demands. Transmission texts have aspired to it, and rational criteria have affirmed it (Malkawi, 2013). From an Islamic perspective, the following are some of the most significant aspects of aesthetic education: First, Islamic aesthetic education cannot exist independently of the development of general Islamic education. Aesthetic education is a component of general education, and particularly it is one of its qualities with beauty depending on other things rather than existing in and of itself. Islamic education includes spiritual, moral, intellectual, and physical dimensions focusing on the holistic development of an individual according to Islamic principles and teachings. It covers religious knowledge, ethical conduct, social responsibilities, and personal development, intending to nurture well-rounded individuals who can contribute positively to society.

Second, education aims to achieve the Islamic curriculum with beauty as one of its features. Third, one of Islam's general all-encompassing qualities is its aesthetic teaching, where everyone who follows Islam or who is a Muslim needs to be educated. Additionally, it spans throughout her/his life and is not constrained to a certain stage. It gives the human soul colour that makes all of her/his endeavours lovelier. As aesthetic education from the Islamic viewpoint educates man and develops her/his taste, it can be inferred from the preceding that the qualities of education from an Islamic perspective are based on balance in aesthetic activity. Additionally, it broadens a person's psychological and emotional

horizons that draw him closer to God as the source of all beauty in the universe. Thus, according to Abdul Wahab (2021), a method to discover God Almighty is through aesthetic education and beauty.

Aesthetic education is significant for several reasons: First, beauty is associated with righteousness; it is difficult to ignore beauty because it fills the spirit with feelings of love and pleasure. Beauty is so widespread in people's lives, and the Almighty Lord has encouraged us in several verses to observe nature's exquisite beauty and the cosmos' creativity and harmony. Second, man is naturally and intellectually curious about the mystery of creativity in this cosmos, which is full of secrets and beautiful signs. Aesthetic education aims to foster a child's love of, appreciation, and admiration for beauty since people are drawn to everything beautiful and tend to gaze at it. Therefore, the materials and things that contribute to aesthetic education must be taken care of, such as making sure the home is lovely, the furniture is in its proper place, and the clothing matches. It is a fact that aesthetic education affects the elevation of a person's aesthetic culture, and it also contributes to enhancing her/his spiritual environment by limiting the influence of the media on her/him and highlighting the significance of aesthetic education. When a person has to cultivate her/his imagination, sensitivity, and diverse creative abilities, the significance of aesthetic education also emerges and is clear. Aesthetic education plays a significant role in enriching noble sentiments and arousing sluggish human sensations (Abdul Wahab, 2021).

Aesthetic education can serve two crucial functions: (i) It can demonstrate how to increase the depth and scope of one's enjoyment and aid in the socialisation of taste based on sound aesthetic principles, encouraging criticism of prevalent issues rather than passively accepting them without comment. Developing and improving sensory perception is aesthetic education's most important goal. Being able to discern between the beautiful and the ugly is something that a mature person appreciates her/his senses for, which gives her/him a more precise sensory awareness. (ii) Additionally, it demonstrates the consistency between an individual's feelings towards an aesthetic topic and the true objective qualities that aesthetic themes suggest. This has helped to ensure that an observer's feelings are consistent with the object's meaning without exaggerating or underestimating the aesthetic stance (Abdul Wahab, 2021). While Islamic education does encompass elements of aesthetic education, such as fostering an appreciation for beauty in art, literature, and daily life, it is far broader and more comprehensive. Islamic education includes spiritual, moral, intellectual, and physical dimensions, focusing on the holistic development of an individual according to Islamic principles and teachings. It covers religious knowledge, ethical conduct, social responsibilities, and personal development, aiming to nurture well-rounded individuals who can contribute positively to society.

## **CONCLUSION**

Beautiful nature and creatures can elevate a person's spirituality when they reflect the remembrance and consciousness of Allah. The Almighty Allah is the Creator of nature and the universe, existing beyond and independent of the natural world. The most important inference from this study was the Islamic notions of beauty that incorporated universal and human loveliness into aesthetic beauty. Aesthetic education is also the best approach to elevating and purifying human emotions by refining them with a conscience to treasure a specific complementarity in the life of a balanced person who accomplishes a critical type of human transcendence. Education arts have many important benefits, with one highlighting one man's means of signifying the existence of God and underscoring His perfection in power and His incredible handiwork. It also aids in the development of the aesthetic sense of individuals. The Holy Qur'an places a great deal of emphasis on beauty and aesthetic education. Aesthetic education is the result of the amalgamation of education and aesthetics that places a great weight on the formation of feelings and values through the infusion (of them) into people's souls via various verses that symbolise the beauty of the universe and nature.

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