

The Use of Language in the Creative Industries in Islamic Affinity

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Abstract— Creative activities deal with renewal effort in particular fields. Creativity usually contains arts value in product result. Kinds of creativity are various such as in language use. Dealing with creativity in language use, this research is conducted. This research reveals how far the language study has been or is able to be used in creative industry of Islamic affinity. The underlying background of this research is the use of language in the products, like t-shirt, hat, truck container. The selection of the topic is in accordance with the problems of social life, culture or current political issue. Previous pertaining research is such as research on Dagadu t-shirt, language of truck container. Some language contents that are identified are satire, humor, pray, hope, or asking. As the writer knows, the research about the use of language in creative industry in Islamic affinity has not been conducted before. Therefore, the research is focused to the language use in creative industry in Islamic affinity. The object of the research is language used in t-shirt. This research uses descriptive qualitative method. The data are obtained from internet media. The result shows that the use of language in creative industry in Islamic affinity takes forms of praying, identity as Moslem, incident records, statements, advices, *hadis*. The forms of expression used are rhetorical sentences, declarative sentences, and affirmative sentences. The languages used are Indonesian, Arabic, and English.

Keywords— arts; creative industries; Islamic; language

I. INTRODUCTION

Indonesia is a country consisting of island, which has more or less 742 local languages. Those languages spread over Nusantara region. Using the various local languages, Indonesians can still communicate and understand each other although they have different local languages. The differences of local language are not the handicap in communicating because Indonesia has Indonesian language as national language. The language is understood by Indonesians. In its development, Indonesian language not only functions as the term. “The role of country” is not understandable and national language, but is also promoted to be international language. In its own country, Indonesian language has firm position. In *Undang-Undang Dasar 1945*, the position of Indonesian language as stated in Chapter XV article 36 is that the language of the state is “Bahasa Indonesia”. Besides, there is legislation to regulate the use of language, that is *Undang-Undang Republik Indonesia Nomor 24 Tahun 2009* about Flag, Language, and National Emblem and National Anthem (Badan Pengembangan dan Pembinaan Bahasa, 2011). *Bahasa Indonesia* or Indonesian language also becomes the means of technology and knowledge, social, culture and economic development. In the field of economy Indonesian language has been used such as The term “in creative industrial basis” is not understandable.

For about three decades, the use of language in creative industry has shown the uplifting development for social economy. That is not something impossible to related with the language role which is usable in any aspect of life such as social, culture, science and technology, and economy. In economy, the business is like business in making t-shirt, hat, truck container by writing any piece of writing to show creativity Those products have particular interest, particularly for the youth for they are able to write and deliver some messages. The writings on the products originate from creative mind activities. Those products are able to show and to reflect their communities, to convey humor, advice, satire, and allurement. The making of Islamic T-shirts aims to spread Islamic values. From the various products, the writer tries to reveal the use of language in creative industry in Islamic nuance. The writer emphasizes on the study of witty language (writings) on T-shirts in Islamic nuance because there are no similar studies previously conducted. Due to the development of language-based creative industryst it is expected to be the means in increasing The term “social affection” is not understandable to Indonesia language.

II. LITERATURE REVIEW

The previous study related with this research was conducted by Sugono (2013). In his work entitled “*Industri Kreatif Kebahasaan Potensi Media Pemasarakatan Dwibahasa*”, Sugono states that the result of his research about creative industry has portrayed great industrial potency in the term “language base and creative industry of language supported” is not understandable. The potency can be developed through collaboration of institution managing language with the entrepreneur in creative industry (2013:485). Moreover, Hilaliyah and Anam (2017:150) conducted research entitled “*Alternatif Industri Kreatif Berbasis Bahasa dan Sastra Indonesia*.” This research reveals the entrepreneurship in creative industry within language and literary basis. The

creative industry within language and literary basis can take form of T-shirt, bag, sticker, hat, and sweater embellished with compilation of language and literature, either expressed in standard or non-standard wordings motivating words, poems, and traditional poems. According to Maulidah, the creative entrepreneurship and creative entrepreneurship in arts and cultural base has been developing. Those creative industries basically take the basic material of art and culture as the source of creative industrial process. Nevertheless, their growth and development are still considered low although there are many language and art lovers, either the academic or non-academic practices that emerge. It is because of some handicaps, such as the less of creative industry and entrepreneurship industry concepts, the weakness of understanding of form and king of creative industry market, the less of knowledge about the chain of creative industrial value like creation, production, distribution, and commercialization and consumption of creative products either goods or services, and the less mastering of creative business management in language and art basis (<https://www.kompasiana.com/drmaulidah/58b5ac7d4c7a617d0a01d422/industri-kreatif-berbasis-bahasa-dan-seni-dari-penciptaan-hingga-penerbitan-digital>).

III. METHOD

In this research, the writer uses descriptive-qualitative method. The data are obtained from internet media using purposive sampling technique. The writer collected data in the form of writings on T-shirt which deliver Islamic messages. Furthermore, the writer classified data which have particular similarities. After the data were classified, the data were analyzed using sociolinguistic and semantic theories. The presentation model of analysis is as follows the writer choose data as sample and explains it based on sociolinguistic approach and semantically to answer the problem of this research.

IV. RESULT AND DISCUSSION

In this chapter, the writer presents data in the form of writings/words in Islamic nuance as written on the t-shirts. Using writings on the t-shirts, the communication is more effective. For example, a message can be conveyed without having to reprimand to remind. The writings on the t-shirts sometimes deliver messages relevant to the recent situation at the time of production of the t-shirts. The t-shirts are made for the youth who like the trending gears as the market target. besides being stylish t-shirts to dress on, they can be used as the Islamic preaching media by making use of language as the basis of creativity.

Before discussing further about the use of language in creative industry in Islamic nuance, it is necessary to define the “creative industry”. The creative industry is cultural industry emphasizing on values people in society refer to by implementing high creativity aspects, either individual or group (Maulidah, 2013). Banks and O’onnor stated that, “The creative industries were therefore promoted by enthusiasts as ‘good for the economy’ and ‘good for culture’-and while policy makers were eager to establish the ‘hard’ evidence for these claims, there were also many observers willing to buy into, and create their own, speculative and rhetorical claims regarding the virtues of this nascent sector” (2013:365).

Based on the data that have been the writer can determine the following classification. According to the source of writings on the t-shirts there are writings adopted from *Hadis*, *Alquran*, and creation of the designers. According to the writings on the t-shirts, there are statements to motivate, advice, allurements, reminder, and humor. According to intonation/punctuations written on the T-shirts, there are rhetoric sentence, affirmative sentence, and declarative sentences. in the following section, the writer presents the data based on the classification and the discussion

A. Based on The Source of the Writings on T-shirts

The writings on t-shirts with islamic nuance are usually depicted either from holy verses of Alquran, hadiths or creation of the artists. Here are the samples and their discussions.

1) Alquran

Alquran is understood as readings because the content consists entirely of the verses, speech of Allah in Arabic language readings. The term Alquran is the words of Allah as the miracle inherited to the prophet Muhammad Saw. by Jibril. *Alquran* begins with al-Fatihah and ended with *an-Naas*. (Source: <https://adinawas.com/pengertian-al-quran-menurut-bahasa-dan-istilah.html>). An example of the writings on the T-shirts as quoted from Alquran is “*Manusia dalam kerugian kecuali yang beriman dan beramal saleh*” (Surah Al-Asr:2-3). The target of the message is all people. In this creative way the recipient of the message will not be offended. Using this creative way, the receiver will not be offended. The message can be delivered by reading writings on the t-shirts.



Fig. 1. Example of a writing on Tshirt (Alquran) source: <https://www.kaosdi.com/>

2) Hadis

The word *hadis* originates from the Arabic term *Al-Hadits*. *Hadis* is every writing which reports or records all statements, actions, and conducts of Prophet Muhammad SAW (<https://pengertiandefinisi.com/pengertian-hadits-dan-jenis-jenis-hadits/>). The writing on the shirt quoted from the hadith for example is known from the following data sample. “*Islam Ramadhan. Barang siapa yang berpuasa pada bulan Ramadhan karena iman dan mengharap pahala (ridha Allah), maka diampuni dosa-dosanya terdahulu*” ‘Who fasted in the month of Ramadan because of faith and hoped for a reward (the pleasure of Allah), then his previous sins were forgiven (HR. Bukhari)’. That writing is quoted from the hadith narrated by Bukhari. The message delivered by the writer on the t-shirt is to remind Moslem people to carry on fasting by asking bless of Allah to wipe away their sins. The message is delivered without patronizing It is delivered to the target consumers, the youth.



Fig. 2. Example of a writing on Tshirt (Hadis) source: <https://kaosdistro.web.id/kaos-islami/>

3) Creation of creator

The writings on t-shirt, besides quoted from Alquran and Hadis, some others are created by the designers. It is like “*Single mungkin itu cara Allah menyelamatkanmu dari dosa pacaran*”. ‘Being single may be the God’s way to save you from sin for doing courtship. The message tells that people do not need to be annoyed or to feel grief for not having lovers. Islam does not teach for having intimate relationship before marriage, but Islam teaches *taaruf*. The word single ‘alone’ and *menyelamatkanmu dari dosa pacaran* ‘save you from sin for doing courtship means do not have lover. It means not having a boyfriend so you don’t date.



Fig. 3. Example of a writing on Tshirt (creation) Source <https://kaosdistro.web.id/product/kaos-distro-single-mungkin-itu-cara-allah-menyelamatkanmu-dari-dosa-pacaran/>

B. Based on its Contents

The writings on the t-shirts contain motivation, advice, allurement, reminder and humor. Here, the writer provides examples in every category.

1) Motivation

Motivation is impetus which can influence someone to reach what he wants to. The writing on t-shirt, like “*Bertekad ajak anak istri ke surga-Nya*” ‘Determined to take wife and children to God’s heaven’. It aims to give spirit for the fathers to educate their family members based on Islamic values, so that the family members will ascend to heaven. The expression *bertekad ajak anak istri* is motivation for self or for father to struggle in conducting good deed which can bring him into heaven.



Fig. 4. Example of a writing on Tshirt (motivation) source: <https://kaosbapaksholeh.com/shop/kbs-01-bb>

2) Advice

Advice is a way to remind someone for goodness. Writings on the t-shirt containing advice can be seen in the following example “Say no to riba”. “*Musnahkan riba dan sebarkan sedekah*” (QS Al-Baqaroh: 276). The advice to avoid riba and advice to give alms is quoted from Alquran Al-Baqoroh, verse 276. The words *say no to riba* shows advice for avoiding *riba*. The words *suburkan sedekah* is advice to give more alms.



Fig. 5. Example of a writing on Tshirt (advise) source: <https://www.kaosdi.com/>

3) Reminder

The word *reminder* means warning for others. on the Islamic t-shirt, it is written “*Jangan malu terlihat miskin, malulah pura-pura kaya dengan cara riba*” ‘Don’t be ashamed to look poor, be ashamed for pretending to be rich by earning wealth from usury and interest. The word *jangan* ‘do not’ is word formation to state reminder or prohibition. The message is addressed to everybody. The t-shirt designer reminds everybody not to be ashamed to live in a poor condition and no need to do *riba*.



Fig. 6. Example of a writing on Tshirt (reminder (a)) source: https://s3.bukalapak.com/img/8487658401/w-1000/Baju_kaos_Islam_Kaos_Islami_Dakwah_Distro_Muslim_95.jpg

Another example is a t-shirt on which a writing reads “*Islam itu mudah rasah neko-neko. Ada dalilnya diamalkan, gak ada dalilnya ditinggalkan*” ‘Islam is easy not complicated. If the proposition is there, do it, otherwise, leave it. The writings use Indonesian language mixed with Javanese language. The word *rasah* ‘no need to and repetitive word *neko-neko* ‘do uninformed practices’ are Javanese words. The word *rasah* is a reminder, the message of the t-shirt designer is that Islam followers do not need to do uninformed practices. Hopefully the Islam followers are able to implement anything rules in religion and leaving there are no rules in religion.



Fig. 7. Example of a writing on Tshirt (reminder (b)) Source: <https://ghamismurah.files.wordpress.com/2015/07/islam-itu-mudah.jpg>

4) Humor

Humor is something funny to make others smile or laugh. Fun on a humor can be created by actions of characters in stories, words or common expressions which are slipped, critical. The t-shirt written “*Jauhi zina, dekati bapaknya. #Siap nikah hebat*” ‘Stay away from adultery get close to her father.#Ready to marry is great’. The word *jauhi* is antonym of *dekati*. The diction in the words *jauhi zina* and *dekati bapaknya* are words beyond readers’ expectation. It can stimulate fun to stimulate smile. The written on the t-shirt quotes partly from *Alquran* verse which states, “*Janganlah kamu sekalian mendekati perzinahan, karena zina itu adalah perbuatan yang keji...*” “Do not all approach adultery, because adultery is an abominable act ...’ (QS. *Al-Isra*:32). The words on the holy verse of *Alquran* are quoted with modification without ignoring the meaning. The modification is then written on the t-shirt as a form of creativity.



Fig. 8. Example of a writing on Tshirt (Humor) source: <https://kaosdistro.web.id/product/kaos-distro-jauhi-zina-dekati-bapaknya/>

C. Based on its Intonation

1) Rhetorical sentence

Rhetorical sentence is the question sentence which does not need any answer on the t-shirt, it is written “*Mati bawa bekal apa? Terbaik bekal adalah taqwa*”. The word *apa* in the sentence *Mati bawa bekal apa?* Forms a question which does not need answer. Therefore, the sentence *Mati bawa bekal apa?* ‘When you die, what resource do you bring? Better bringing faith’ is rhetorical sentence. Furthermore, on the t-shirt it is written the answer “*Sebaik-baik bekal adalah taqwa*”. The message wants to say that humans should prepare themselves to face death by bringing resource in the form of obedient to Allah SWT.



Fig. 9. Example of a writing on Tshirt (rhetorical sentence) source: <https://kaosdakwahislami.id/katalog/kaos-dzkr-d09-mati-bawa-bekal-apa-sebaik-baik-bekal-adalah-taqwa/?reg=swaris9>

2) Imperative sentence

Imperative sentence is a sentence which contains order for other to do something like what is ordered. The sentence on the t-shirt states “*Bersyukurlah! Kebahagiaanmu gak harus disebar di medsos*” ‘Keep grateful! Your happiness doesn’t have to be shared on social media’. Particle-*lah* on the word *bersyukurlah* ‘be grateful’ is imperative form of thank you. One characteristic of imperative sentence is the use of particle-*lah*. The word *gak* ‘no’ is the word used in non-formal style. In the sentence “*Kebahagiaanmu gak harus disebar di medsos*” ‘Your happiness doesn’t have to be shared on social media. The word *gak* shows imperative to prohibit.



Fig. 10. Example of a writing on Tshirt (imperative sentence) source: <https://kaosdakwahislami.id/katalog/kaos-ahad-bersyukurlah-kebahagiaanmu-ga-harus-disebar-di-medsos/>

3) Informative declarative

Declarative sentence is a sentence which contains information to deliver to reader or listener. The aim is the reader or listener understands the information. The sentence “*I love Saudi Arabia*” on the t-shirt contains information stating that he himself loves Saudi Arabia.



Fig. 11. Example of a writing on Tshirt (informative sentence) source: <https://kaosdakwahislami.id/katalog/kaos-ahad-i-love-saudi-arabia/>

V. CONCLUSION

The research shows that the use of language in creative industry with Islamic nuance has characteristics, such as allurements for worship, identity as Moslem, event records, statement, and advice. The sources of the writings on the t-shirts are *Alquran* and *hadis*. Sentences expressed on the t-shirts use rhetorical, declarative, and affirmative sentences. All of them use Indonesian, Arabic, and English languages.

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