STUDY OF SCIENCE VISUALIZATION IN ISLAMIC EDUCATION: STUDY OF HADITH ON PICTURE MEDIA

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Abstract

This article discusses the visualization of knowledge in Islamic education, focusing on the use of visual media as a teaching aid. Historically, the Prophet Muhammad (peace be upon him) employed visual methods, such as drawing on the ground, to explain essential concepts to his companions. However, the use of images especially those depicting living beings remains controversial in Islam due to various hadiths that prohibit such practices. This study uses a qualitative approach based on literature review to examine relevant hadiths and the perspectives of both classical and contemporary scholars regarding the use of visual media in education. The findings indicate that although there are strict prohibitions on creating images of living beings, their use in educational contexts with good intentions and for instructional purposes is acceptable, provided it does not violate Islamic principles. Knowledge visualization through infographics, diagrams, and educational videos has proven effective in enhancing students' understanding of Islamic teachings, especially in delivering abstract concepts and historical narratives. Therefore, the integration of visual media in Islamic education should be carried out wisely and selectively to support effective learning while upholding Islamic values.
Keywords: Islamic Education, Knowledge Visualization, Visual Media, Hadith Analysis, Educational Technology.

Abstrak

Artikel ini membahas visualisasi ilmu dalam pendidikan Islam dengan fokus pada penggunaan media gambar sebagai alat bantu pembelajaran. Dalam sejarahnya, Rasulullah SAW telah menggunakan metode visual, seperti menggambar di tanah, untuk menjelaskan konsep-konsep penting kepada para sahabat. Namun, penggunaan gambar, khususnya yang menyerupai makhluk hidup, masih menjadi kontroversi dalam Islam karena adanya hadis-hadis yang melarangnya. Penelitian ini menggunakan pendekatan kualitatif berbasis studi pustaka untuk menelaah hadis-hadis Nabi serta pandangan para ulama klasik dan kontemporer mengenai penggunaan media gambar dalam pendidikan. Hasil kajian menunjukkan bahwa meskipun terdapat larangan yang ketat terhadap gambar makhluk hidup, penggunaannya dalam konteks pendidikan dengan niat yang baik dan tujuan edukatif dapat diterima, selama tidak melanggar prinsip-prinsip syariat Islam. Visualisasi ilmu seperti infografis, diagram, dan video edukatif terbukti mampu meningkatkan pemahaman siswa terhadap ajaran Islam, terutama dalam menyampaikan konsep abstrak dan sejarah. Oleh karena itu, integrasi media visual dalam pendidikan Islam perlu dilakukan secara bijak dan selektif untuk mendukung efektivitas pembelajaran tanpa mengabaikan nilai-nilai keislaman.
Kata Kunci: Pendidikan Islam, Visualisasi Ilmu, Media Gambar, Analisis Hadis, Teknologi Pendidikan.

INTRODUCTION

Islamic education as a comprehensive learning system does not only focus on academic aspects or teaching texts alone, but includes various broader dimensions, such as physical, mental, emotional, and spiritual aspects.[1] Islamic education, as taught by the Prophet Muhammad (peace be upon him) and the scholars, seeks to develop human potential holistically, so that each individual is not only intelligent in terms of worldly knowledge, but also has strong spiritual, moral and social depth.[2] This is in line with the basic principle in the Qur'an which states that the attainment of knowledge must be accompanied by the practice of noble divine and human values.

In this context, the visualization of knowledge in Islamic education is a very important and relevant topic to study in more depth. Islamic education, since the time of the Prophet SAW, has used various ways and methods to convey knowledge.[3] The Prophet Muhammad (peace be upon him) did not rely solely on text or words, but also employed various methods to convey understanding to his companions and the Muslim community, including the use of images or visual symbols. This demonstrates that the use of visual media in education is nothing new in Islam. However, in the modern era, the visualization of knowledge in Islamic education, particularly the use of images, continues to generate lively debate.[4]

Image media, whether in the form of hand drawings, digital images, or other visual media, have been widely used in various fields of education throughout the world.[5] In modern education, images are often used to convey information or ideas in a more engaging, clear, and easily understood way for students. Visualization can help students connect abstract information with something concrete, facilitate their understanding of difficult concepts, and enrich their learning experience. Therefore, Islamic education should also utilize visual media to increase the effectiveness of learning, particularly in teaching the teachings of the Quran, Hadith, Islamic history, and other subjects.[6]

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[1] Syahid, N. "Konsep pendidikan holistik dalam filsafat pendidikan Islam: Studi atas pengembangan konsep pendidikan yang berbasis pada akal, hati, dan fisik." *MODELING: Jurnal Program Studi PGMI 11*, no 1 (2024): 1186-1196. https://doi.org/10.69896/modeling.v11i1.2535

[2] Arif, K. M. "Analisa Konsep Dan Tujuan Pendidikan Islam Perspektif Al-Qur'an, As-Sunnah Dan Para Ulama." *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam 5,* no 1 (2022): 22-35. https://doi.org/10.34005/tahdzib.v5i1.1952

[3] Khoerunnisa, N., Akil, A., & Abidin, J. "Urgensi Metode Pembelajaran Dalam Pendidikan Agama Islam." *PeTeKa 5*, no 3 (2022): 334-346. http://jurnal.um-tapsel.ac.id/index.php/ptk/article/view/7573

[4] Amalia, I. "Komodifikasi Nilai Islam Sebagai Alat Promosi Busana Muslim di Instagram:(Analisis Tafsir Kontekstual)." *Living Islam: Journal of Islamic Discourses 5,* no 2 (2022): 321-344. https://doi.org/10.14421/lijid.v5i2.3806

[5] Sholihah, E., Supardi, A., & Hilmi, I. "Teknologi Media Pembelajaran Bahasa Arab." *Al-Urwatul Wutsqo: Jurnal Ilmu Keislaman Dan Pendidikan 3,* no 1 (2022): 33-42. https://doi.org/10.62285/alurwatulwutsqo.v3i1.47

[6] Nurhamsalim, M., & Sofa, A. R. "Implementasi nilai-nilai al-Qur'an dan hadits dalam kehidupan sehari-hari di SMK Negeri 1 Probolinggo: Studi tentang pengembangan karakter Islami siswa." *Reflection: Islamic Education Journal 2*, no 1 (2025): 127-143. https://doi.org/10.61132/reflection.v2i1.412

However, in the midst of increasingly advanced and rapid developments, the use of images in education, especially in Islamic education, remains a quite controversial topic.[7] Some view images as an effective tool for clarifying and enriching the learning process. They argue that images can help students grasp difficult concepts, enhance the appeal of the material presented, and make learning more interactive and enjoyable. On the other hand, others question the permissibility of using images, especially those depicting living creatures, as some argue that they could lead to a deviation from the principle of monotheism underlying Islamic teachings.

The debate over the use of these images extends beyond the general public and also involves Muslim scholars and scholars. Most classical scholars hold the view that images, particularly those depicting living creatures such as humans and animals, are forbidden because they can potentially lead to idolatry or polytheism.[8] Meanwhile, there are also contemporary scholars who are more open to the use of images in educational contexts, as long as the images do not lead to actions that are contrary to Islamic principles, such as worship of the images or misuse of images for bad purposes.

The debate about the use of images in Islamic education is becoming increasingly relevant along with the rapid development of technology and digital media in the world of education.[9] Digital media and multimedia have become an integral part of the modern education system. The use of images in the form of animations, videos, infographics, and image-based learning applications is becoming increasingly common at various levels of education, including Islamic education.[10] Therefore, it is important to understand the Islamic perspective on the visualization of this science, so that educators can choose and use media that are in accordance with religious values without sacrificing the goals of education itself.

In the current context of Islamic education, where digital technology plays a very important role, understanding the use of images in Islamic education is very necessary. The use of images in Islamic education can be considered as a method to help the process of conveying knowledge,

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[7] Rahayu, A. S., Budiyanti, N., Nurhaliza, R. S., Khoirunnisa, Y., & Fadillah, Z. S. "Penggunaan Media Sosial Sebagai Trend Dakwah Pendidikan Islam di Era Digital Terhadap Generasi Z." *Pekerti: Journal Pendidikan Islam dan Budi Pekerti 5,* no 2 (2023): 56-74. https://doi.org/10.58194/pekerti.v5i2.3596

[8] Dharmawan, M. A. S., Shodiqi, F., Mukaromah, K., Ma'mun, M., & MF, M. S. H. "Interpretasi Hadis Larangan Melukis Prespektif Hermeneutika (Fazlur Rahman)." *Canonia Religia 1,* no 2 (2024): 175-194. https://doi.org/10.30762/cr.v1i2.1672

[9] Yulianti, P., Riadi, A., Zahratunnisa, F., Fatimah, N. A. A., & Arrahima, A. "Kajian Literatur: Penggunaan media sosial sebagai sarana dalam meningkatkan pembelajaran pendidikan agama islam pada generasi muda." *Indonesian Journal of Islamic Education 2*, no 1 (2024): 113-123. https://doi.org/10.31949/ijie.v2i1.10114

[10] Dwistia, H., Sajdah, M., Awaliah, O., & Elfina, N. "Pemanfaatan Media Sosial Sebagai Media Pembelajaran Pendidikan Agama Islam." *Ar-Rusyd: Jurnal Pendidikan Agama Islam 1,* no 2 (2022): 78-93. https://doi.org/10.61094/arrusyd.2830-2281.33

whether in teaching the Koran, hadith, tafsir, Islamic history, or other sciences.[11] Therefore, it is important to review the principles of Islamic teachings regarding the use of visual media, both those found in the Quran, the Hadith, and the opinions of classical and contemporary scholars. An examination of the hadiths of the Prophet Muhammad (peace be upon him) relating to visual media can provide clearer guidance regarding the use of images in Islamic education.

This article aims to delve deeper into the role and position of visual media in Islamic education. This review is conducted by referring to the hadiths of the Prophet Muhammad (peace be upon him) that discuss images and visualization in the context of education. It is hoped that this article will provide a deeper understanding of the Islamic perspective on the use of visual media and how this can be applied in contemporary Islamic education.

The use of images in Islamic education is not uncommon, although its implementation still requires careful regulation. Historically, the Prophet Muhammad (peace be upon him) himself used visual methods to teach his companions. One famous example is when he drew symbols or lines on the ground to explain various things, such as how to pray or how to divide inheritance. The use of images was intended to provide a clearer and more easily understood understanding for his companions, who at the time may not have fully grasped the concepts explained verbally.[12] In this case, images serve as visual aids to explain learning materials in a way that is easier for listeners to understand.

Through an examination of these hadiths, this article will identify whether the use of images in modern educational contexts is acceptable in Islam, and how educators can use images in teaching without violating religious principles. It is hoped that with a better understanding of these issues, the use of images can be used as an effective tool in improving the quality of Islamic education, without neglecting the fundamental values inherent in Islamic teachings.

By understanding the position and use of images in the context of Islamic education, we can optimize the use of visual media in education without violating the fundamental principles of Islamic teachings. This is not simply about introducing new technology or media into learning, but also about integrating noble Islamic values into every aspect of education, thereby better achieving the primary goal of Islamic education—cultivating a generation that is knowledgeable, virtuous, and close to God.

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[11] Rustandi, J., & Anthoni, M. "Metode Pembelajaran pada Mata Pelajaran Al Qur'an Hadits di Tingkat Madrasah Tsanawiyah." *Jurnal Al-Mufidz: Jurnal Pendidikan Agama Islam 1*, no 2 (2024): 175-200. https://jurnal.staibta.ac.id/almufidz/article/view/34

[12] Aisyah, N., Ijudin, I., Marliyana, C., & Nurlaeni, W. "Analisis metode picture and picture dalam proses pembelajaran sejarah kebudayaan islam (SKI)." *Jurnal Pendidikan Agama Islam 2*, no 1 (2023): 104-111. https://doi.org/10.52434/jpai.v2i1.2889

RESEARCH METHODS

This research uses a qualitative approach with a library research type.[13] This approach was chosen to examine the hadiths of the Prophet Muhammad (peace be upon him) and relevant literature related to the visualization of knowledge in Islamic education. The aim of this approach is to understand the Islamic perspective on the use of visual media in the educational process based on authoritative Islamic texts. Data collection was conducted through documentation studies utilizing primary sources in the form of the hadiths of the Prophet Muhammad (peace be upon him), as well as secondary sources such as books, journals, scientific articles, and other studies discussing the use of visual media in Islamic education. This literature review provides an in-depth understanding of how the Islamic perspective regulates the use of visual media in educational contexts.

Data analysis was conducted using a descriptive-analytical method, which includes identifying, classifying, and interpreting text content to discover the meaning and relevance of using visual media, particularly images, in Islamic education. The researcher sought to understand how images can be used as a tool in conveying knowledge without violating religious principles. Furthermore, this study also connected findings from the hadiths with contemporary educational practices to see how image-based teaching can be applied in the current context of Islamic education. Thus, the method used aims to provide a comprehensive understanding of the position of images in Islamic education, as well as their application in the teaching and learning process.

RESULTS AND DISCUSSIONS

Understanding the Concept of Visualization of Science in Islamic Education

In the context of Islamic education, visualization of knowledge refers to the use of visual media to clarify, illustrate, and convey Islamic teachings to the people.[14] The use of visual media is crucial in education because it can enhance understanding and provide a more concrete picture of concepts that might be difficult to grasp if presented verbally only. The concept of scientific visualization extends beyond images or paintings to encompass various other forms of visual media, such as diagrams, graphs, infographics, and symbols.[15] In Islamic tradition, the use of visual media plays an important role in deepening the understanding of the revelations of the Qur'an and the

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[13] Mahanum, M. "Tinjauan Kepustakaan." *ALACRITY: Journal of Education*, (2021): 1-12. https://doi.org/10.52121/alacrity.v1i2.20

[14] Yudi, W. W., & Rohma, F. A. R. "Implementasi pembelajaran pendidikan Islam berbasis literasi visual dalam meningkatkan sikap spiritual siswa." *TA'LIMUNA: Jurnal Pendidikan Islam 11,* no 2 (2022): 119-129. https://doi.org/10.32478/talimuna.v11i02.1064

[15] Ni'mah, U., Purnanto, A. W., & Rahmawati, P. "Analisis Implementasi Model Pembelajaran Memirsa Pada Tahapan Kemampuan Kognitif Berbahasa Usia 6-7 Tahun." *Fon: Jurnal Pendidikan Bahasa dan Sastra Indonesia 19*, no 2 (2023): 319-345. https://doi.org/10.25134/fon.v19i2.8058

hadiths of the Prophet Muhammad SAW, which often contain profound concepts that require further explanation so that they can be properly understood by the people.

For example, in Islamic education, many teachings require visual explanations, such as in fiqh, tafsir, Islamic history, and other religious sciences.[16] For example, in teaching Quranic interpretation, maps are often used to depict locations mentioned in specific verses, or infographics facilitate understanding of the chronology of important events in Islamic history. Similarly, in understanding Islamic law or fiqh, visualizations through diagrams or tables can help illustrate the relationships between various legal provisions, making it easier for students or the community to understand differences of opinion or variations in the application of the law.

In addition, the use of visual media in Islamic education is also related to the delivery of moral and spiritual messages.[17] For example, in moral education, visualizations can be used to illustrate good and bad behavior, or to show comparisons between characters in the life of the Prophet Muhammad (peace be upon him) and his companions. The concept of visualization in education aims to facilitate understanding of Islamic teachings and foster a better moral awareness among the community.

However, despite the benefits of visualization, there is some debate within Islamic tradition regarding the use of images or visual representations, particularly those related to living creatures. Some scholars argue that creating images of living creatures, especially those resembling humans or animals, may violate the prohibitions in Islamic law, as mentioned in several hadiths of the Prophet Muhammad (peace be upon him). These hadiths are often cited to emphasize that Allah SWT is the sole creator of all things, and that humans should not attempt to imitate His creations in the form of images.

One hadith that is often associated with the prohibition of images is a hadith narrated from Ibn Umar, Rasulullah SAW said:

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إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ

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It means:"Indeed, those who make these images will be punished on the Day of Resurrection, it will be said to them, 'Live what you created.'" (HR. Bukhari, 5495)

This hadith indicates that those who make images of living creatures will be punished on the Day of Resurrection. Therefore, many scholars understand this prohibition to apply to images used for specific purposes that could be considered worship or veneration. Therefore, in the context

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[16] Muaz, M., & Ruswandi, U. "Moderasi Beragama dalam Pendidikan Islam." *JIIP-Jurnal Ilmiah Ilmu Pendidikan 5*, no 8 (2022): 3194-3203. https://doi.org/10.54371/jiip.v5i8.820

[17] Nuha, A. A., & Sholeh, M. "Analisis Visual Pesan Dakwah dalam Kaligrafi Kontemporer di Instagram." *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam 10,* no 2 (2024): 111-122. https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/3130

of education, the use of images for scientific or educational purposes that do not conflict with sharia principles is acceptable, as long as they do not involve worship or deifying creation.

Another relevant hadith is the hadith narrated in Sunan an-Nasa'i:

سُنَن النَّسَائِيّ ٥٢٥٢: أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ

It means:"The Messenger of Allah said: 'Angels will not enter a house where there are dogs or pictures.'" (HR. An-Nasa'i, 5252)

This hadith emphasizes that images that are figurative or that resemble living creatures can prevent the arrival of angels. This shows the importance of caution in the use of images in the context of home and personal life. However, in the context of Islamic education, images used as aids to facilitate understanding of religious teachings or Islamic history cannot be equated with images used for worship or glorification purposes.

Additionally, contemporary scholars view the use of modern technologies such as video, animation, and infographics to clarify Islamic teachings as more flexible. As long as these images are used with good intentions, specifically to clarify knowledge and not for purposes that violate Islamic law, the use of these visual media is acceptable. For example, in teaching Islamic history, maps depicting the life of the Prophet Muhammad (peace be upon him), or diagrams explaining the relationships between important figures in Islamic history, can help facilitate student understanding.

In the context of Islamic education, visualization of knowledge plays a crucial role in helping Muslims understand the revelations and hadiths of the Prophet Muhammad (peace be upon him) more clearly and concretely. This visualization is not intended to replace traditional text-based learning methods, but rather serves as a complement to enrich the learning experience and make religious knowledge more accessible to a wide range of audiences, especially in the modern era, which relies heavily on visual media for information comprehension.[18]

Although images resembling living creatures are prohibited in some hadiths, in the context of Islamic education, the use of visual media intended for scientific or educational purposes, such as diagrams, maps, and infographics, is acceptable as long as they do not conflict with sharia principles. Therefore, scientific visualization in Islamic education, when used wisely and in accordance with educational objectives, can make a positive contribution to increasing the understanding and depth of knowledge of Muslims.

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[18] Ramdhan, T. W. "Teknologi Pendidikan Islam." *Press STAI Darul Hikmah Bangkalan 1*, no 1 (2025): 1-179. https://jurnal.staidhi.com/index.php/pressstaidhi/article/view/352

Study the Hadith Regarding the Use of Visual Media

In the study of the use of visual media in Islamic education, the main focus is analyzing the hadiths of the Prophet Muhammad SAW which relate to the use of images or visual representations. These hadiths provide guidance on how Muslims should respond to visual media, especially those related to images of living creatures, as well as whether there are exceptions in the context of education or teaching. Several hadiths that are the material for the study show the perspective of the Prophet Muhammad SAW towards images and visual media, and how we can understand the use of visual media within the framework of Islamic teachings.

1. **Hadith About the Prohibition of Images**

    There are several hadiths that emphasize the prohibition against making images of living creatures in Islam. One very clear hadith is that narrated by Abdulloh bin Mas'ud. In this hadith, the Prophet Muhammad SAW stated that people involved in making images will suffer very heavy punishment on the Day of Judgment. The hadith reads:

    $$\text{أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ}$$

    Meaning: "The people who will be punished most severely on the Day of Resurrection will be the draftsmen." (Narrated by Bukhari 5494, and Muslim 3944)

    This hadith illustrates how serious the consequences are for those who create images, especially images that resemble living creatures. This prohibition is rooted in the concept of maintaining the sanctity of monotheism in Islam, where Muslims are reminded not to imitate the creation of Allah SWT. According to Islamic teachings, all forms of creation of living creatures belong only to Allah, and humans should not try to imitate Him in the form of images.

2. **Hadith Concerning the Making of Images and Doom**

    Apart from that, there are other hadiths that more specifically explain the making of images and the punishment that will be received by people who make images of living creatures. This hadith was narrated by Ibn Umar, where Rasulullah SAW said:

    $$\text{إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ}$$

    It means:"Indeed, those who make these images will be punished on the Day of Resurrection, it will be said to them, 'Live what you created.'" (HR. Bukhari 5495)

    This hadith emphasizes that those who make images of living creatures will face a terrible punishment, with the allusion "bring to life the images you have made" as an expression of their inability to create life like God. This illustrates the seriousness of the prohibition on making images of living creatures in Islam.

3. **Hadith about images that cannot be blown by spirits**

Furthermore, there is a hadith narrated by Ibn Abbas, which describes the consequences of drawing living creatures and how those who do so will face torment. The Prophet (peace be upon him) explained that the person who makes the drawing will be charged with breathing a soul into it, even though this is impossible for humans. The hadith reads:

$$\text{مَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ}$$

It means:"Whoever draws a picture will be punished and will be burdened with the responsibility of breathing the soul into the picture, even though he is not capable." (HR. Bukhari 6520)

This hadith indicates that any image created with the intention of depicting a living creature will be a source of punishment. The person will be asked to give life to the image, which is clearly impossible for humans. This illustrates the grave sin incurred by those who create images of living creatures.

4. **Hadith About Pictures in the House and the Presence of Angels**

On one occasion, the Prophet Muhammad (peace be upon him) also warned about the influence of pictures in the home, which could hinder the arrival of angels. He warned that angels would not enter a house containing pictures of living creatures. This is conveyed in a hadith narrated by Aisha (RA):

$$\text{دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ قِرَامٌ فِيهِ صُوَرٌ فَتَلَوَّنَ وَجْهُهُ ثُمَّ تَنَاوَلَ السِّتْرَ}$$
$$\text{فَهَتَكَهُ وَقَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَوِّرُونَ}$$
$$\text{هَذِهِ الصُّوَرَ}$$

Meaning: "The Messenger of Allah (SAW) came to see me, and in the house there was a shawl with pictures on it, then his face changed, then he took it and tore it, and said, 'Indeed, the people who will suffer the harshest punishment on the Day of Resurrection are the people who made these pictures.'" (HR. Bukhari 5644)

This hadith depicts the Prophet's reaction to the drawings in his house. He was deeply displeased with the presence of images of living creatures, even describing the severe punishment that would befall anyone who made such drawings.

5. **Hadith Concerning the Use of Images at Home**

Regarding the prohibition on pictures in the house, there is also a hadith from Abu Tholhah which states that a house containing pictures or dogs will not be entered by angels:

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرُ

Meaning: "The angels will not enter a house where there are dogs and pictures." (Narrated by Bukhari 5493, and Muslim 3929)

This hadith emphasizes that images that resemble living creatures can prevent angels from entering the house, which results in the loss of blessings in the house.

6. Ibn Abbas' Fatwa Concerning Images

Ibn Abbas also gave a very strict fatwa regarding the making of images. He explained that anyone who drew a drawing of a living creature would be punished, and for every drawing they made, a spirit would be given, which would cause them to be tormented. In one history, he said:

كُلُّ مُصَوِّرٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّم

Meaning: "Everyone who draws will be punished in hell, and for every picture they make, a soul will be given and they will be punished with it in hell." (HR. Muslim 3945)

Ibn Abbas then added that if someone must draw, it would be better to draw something devoid of a soul, such as a tree or an inanimate object. Based on the various hadiths that have been analyzed, it can be concluded that the prohibition against depicting living creatures is a matter strongly emphasized in Islamic teachings. This aims to maintain the purity of monotheism and prevent the worship of anything other than Allah SWT. However, in the context of education, the use of images that do not resemble living creatures and are used for scientific or educational purposes is acceptable, as long as they do not violate the principles of sharia.

Thus, although there is a prohibition against depicting living creatures in Islam, visual media used with the aim of providing a better understanding of Islamic teachings is still acceptable, as long as it does not conflict with religious teachings.

The Relevance of Visualization of Science in Modern Islamic Education

Over time, the methods of imparting knowledge in Islamic education have undergone significant transformation. In the past, Islamic education relied heavily on texts and direct oral instruction. However, with technological advancements, modern Islamic education has begun to adopt various new methods, including the use of visual media such as images, infographics, videos, and graphs.[19] This aims to make it easier for Muslims, especially the younger generation, to

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[19] Mannan, A., Tamami, B., Syaifudin, M., & Niam, K. "Mengungkap tren teknologi digital dalam pendidikan Islam: tinjauan bibliometrik publikasi ilmiah internasional bereputasi." *Ta'dibuna: Jurnal Pendidikan Islam 14*, no 2 (2025): 104-125. https://ejournal.uika-bogor.ac.id/index.php/TADIBUNA/article/view/18394

understand religious teachings which are sometimes difficult to understand through words or text alone.

In teaching Islamic jurisprudence (fiqh), tafsir (interpretation of the Quran), and other religious sciences, visual media can help explain complex concepts. For example, in teaching Islamic interpretation (tafsir), maps depicting the locations of important events in Islamic history, or diagrams connecting interrelated verses in the Quran, can help students better understand the context and meaning behind revelation. Using graphics to explain abstract concepts such as inheritance laws or the distribution of zakat (alms) in Islamic jurisprudence can also facilitate student understanding.

One example of the application of visualization in Islamic teaching is the use of infographics to illustrate the chronology of major events in Islamic history, such as the Battle of Badr, the Isra' Mi'raj, and the Hijrah. These infographics can present data in a more structured and easily understood way for students, even those just beginning to learn Islamic history. By using visuals, complex information can be presented in a simpler and more engaging way, making it easier to remember.

Furthermore, the use of modern visual technologies such as video and animation is also gaining acceptance in Islamic education. Learning videos featuring direct explanations from commentators or scholars, coupled with animations or illustrations to support these explanations, enable students to understand religious teachings in a more dynamic way. Some Islamic educational institutions have even begun integrating this technology into their curricula to enhance the appeal and effectiveness of the teaching and learning process.

However, the use of visual technology in Islamic education is not without debate among scholars and the public. Some argue that the use of images and videos in education can introduce elements that contradict the principles of Islamic law, especially if not used wisely. For example, in teaching involving images of living creatures, there are still concerns that this could violate the Islamic prohibition on creating images. In several hadiths, the Prophet Muhammad (peace be upon him) warned Muslims to be careful with images of living creatures, especially those that could lead to polytheism.

For example, in a hadith narrated by Aisyah RA, the Prophet Muhammad SAW said:

إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَوِّرُونَ هَذِهِ الصُّوَرَ

Meaning: "Indeed, the people who will suffer the harshest punishment on the Day of Resurrection will be those who make these pictures." (HR. Bukhari 5644)

This hadith warns Muslims against depicting living creatures, which could violate Islamic law, particularly those related to idol worship. Therefore, the use of visual media in Islamic

education must be approached with great caution.[20] Many contemporary scholars are of the opinion that the use of images or videos that do not resemble living creatures, such as images of inanimate objects or natural scenery, is acceptable in an educational context as long as it does not violate the principles of Islamic law.

It's also important to remember that visual media in modern Islamic education should be used as a tool to clarify and facilitate understanding, not as a substitute for religious teachings themselves. Therefore, visualization of knowledge in Islamic education can make a very positive contribution to improving the understanding and teaching of Islamic teachings, if used wisely and in accordance with religious teachings.[21]

Challenges and Implications of Using Image Media in Islamic Education

The use of images as a medium in Islamic education presents several challenges that require careful consideration. One major challenge is how to balance modern technological developments with religious teachings, which place great emphasis on visual representation. In education, visual media such as images, graphics, and videos can be highly effective tools for clarifying complex concepts and enriching the learning experience.[22] However, on the other hand, in Islamic teachings there are strict provisions regarding the use of images, especially those that resemble living creatures, which could potentially violate sharia principles.

Some people worry that the use of images in education can lead to misinterpretations. For example, images of living creatures, even if used for educational purposes, can create an impression inconsistent with Islamic teachings, suggesting that humans are attempting to rival God's creation. This fear stems from the prohibition in the hadiths of the Prophet Muhammad (peace be upon him), which prohibit the creation of images of living creatures. Therefore, there is concern that the indiscriminate use of images in education could lead to confusion in understanding religious concepts and potentially undermine the faith.

However, on the other hand, many educators and religious scholars believe that the use of visual media can be a very effective tool in supporting religious understanding. For example, by using infographics to explain Islamic history, diagrams to illustrate the relationships between Quranic verses, or videos to display interpretations by scholars, students can more easily understand religious teachings in a more practical and visual way. The use of visual media can help clarify

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[20] Rahimi, R. "Konsep Media Pembelajaran Dalam Perspektif Alquran." *Ilmuna: Jurnal Studi Pendidikan Agama Islam 3*, no 2 (2021): 87-101. https://doi.org/10.54437/ilmuna.v3i2.228

[21] Salsabila, U. H., Yusro, W., Kemala, A. V., & Mahmudah, S. "Transformasi Teknologi Pembelajaran Dalam Pendidikan Islam." *Jurnal Manajemen Pendidikan Islam Al-Idarah 8*, no 1 (2023): 7-14. https://doi.org/10.54892/jmpialidarah.v8i01.261

[22] Wahidin, W. "Pengembangan Media Pembelajaran Visual Untuk Meningkatkan Pemahaman Konsep Siswa." *Jurnal Ilmiah Edukatif 11*, no 1 (2025): 285-295. https://doi.org/10.37567/jie.v11i1.3720

abstractions in religious teaching, making complex concepts more accessible to a younger generation more accustomed to digital technology.[23]

Another challenge that arises is how Islamic scholars and educators can wisely respond to the development of visual media. In this regard, they need to understand and adapt sharia principles to modern technological developments. Scholars and educators must be careful in selecting the types of images and visual media they use, ensuring that the images do not violate sharia principles and do not resemble living creatures, except in very specific contexts and according to educational needs.

For example, images used to depict Islamic historical events or symbols that do not resemble living creatures are acceptable as long as their purpose is to facilitate understanding. Furthermore, educators need to provide students with clear context about how and why images or visual media are used, and ensure that the use of images is not the primary purpose of the teaching, but rather a tool for conveying religious knowledge.

CONCLUSION

This article examines the role of scientific visualization, particularly visual media, in Islamic education by referring to the hadiths of the Prophet Muhammad (peace be upon him). Visualization in education plays a crucial role in clarifying Islamic concepts, particularly for the modern generation familiar with visual media. However, the use of images in Islam remains a matter of debate. Many of the Prophet's hadiths prohibit the creation of images of living creatures, as they are considered to be close to idolatry and imitation of God's creation. However, some contemporary scholars offer a more moderate view, providing that images are not intended for worship and are used purely for educational purposes. In the context of modern education, visual media such as infographics, maps, and animations can enrich the learning process and facilitate more effective conceptual understanding. Therefore, scientific visualization can be utilized in Islamic education as long as it adheres to the limits of Islamic law. It is important for educators to be wise in selecting appropriate media and providing context so that the use of images does not deviate from Islamic values. With the proper integration of religious principles and educational technology, scientific visualization can strengthen the quality of learning and shape a generation of knowledgeable and virtuous Muslims.

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[23] Sodikin, A., Listiana, L., & Ichsan, A. T. "Inovasi Pembelajaran Pendidikan Agama Islam Menggunakan Media Audio Visual di SMP." *JUPIN (Jurnal Pendidikan Islam Nusantara) 2*, no 2 (2023): 120-138. https://doi.org/10.30599/jupin.v2i02.741

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