

Review Article

QUALITATIVE ANALYSIS OF SHARIA COMPLIANT ADVERTISEMENT SIGNBOARD IN KELANTAN STATE

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Abstract

Advertisement on signboards often revolves around issues pertaining to aggression sexual distractions and unhealthy lifestyle. Therefore the objective of this study is to analyze the compliance of sharia matter on signboards in Kelantan in accordance to the pursuit of the motto which is 'Developing with Islam'. This model may then be used as an exemplary model and maybe adopted to other states in Malaysia which stated that Islam as the formal religion in Malaysia. This qualitative analysis is done through observation and comparing the specifications on women and men who covers their aurat on the signboard advertisement based on al-Quran, hadith, and by elaboration of Muslim scholars. This research is done by 2019 only. Around 30 signboards has been reviewed in Kota Bharu and Pangkalan Chepa district. Kota Bharu was selected because it is urban capital administration area of Kelantan which located also state administration, office of chief minister, and Dewan Undangan Negeri or DUN Kelantan. Pengkalan Chepa has been selected as study location because of the location of domestic airport as the first access tourist to Malaysia. Study found that most of the advertisement signboard in Kelantan are fulfill the sharia compliant. There are two forms of advertisement signboard. The first is advertisement signboard that displays men and women in the form of covering *aurat*. The second is advertisement signboard that does not display any model. This type of advertisement also sharia compliant and has the human right value by avoiding human manipulation in advertisement. There is also advertisement sharia compliant involves non-Muslim also in two forms. The first form is advertisement involves in non-Muslim woman not wearing a head scarf but in proper attire without sexual attraction. The second form is advertisement involves in non-Muslim by wearing a head scarf with proper attire. Even the model is non-Muslim, it is also sharia compliant advertisement to avoid sexual attraction based on method 'prevention from something bad or sin' as '*Sadd al-Dhara'*' in Islam. There are some advertisements of beauty product display women covering their veils with the tight wear. It is non-sharia compliant because hijab concept of Muslimah must be covering *aurat* and not tight. It is suggest that company of beauty product just display the woman body shape in the special catalogue for women only not in the advertisement signboard. As a conclusion, most of the advertisement signboards in Kelantan are sharia compliant. It can be a pioneer for another state in Malaysia application. It is also suggests to another researcher to study advertisement in social media, such youtube ads, facebook, instagram, advertisement in television and many more.

Keywords: Qualitative, Signboards, Sharia Compliant, Kelantan.

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INTRODUCTION

The command of covering aurah is not just complied in the real live. Besides it must also complied and practiced in advertisement, social media, television, even on the street's signboards. Allah SWT said in al-Quran:

وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُ صَعْتَنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَمْشِينَ بِخَمْرٍ هُنَّ عَلَى خُيُوبَةٍ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ كَتَّابِينَ غَيْرِ أُولِي إِزْتِهَابٍ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِينَ لَمْ يُظَاهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا إِلَيْهِ الْمَرْءُونَ لَعَلَّكُمْ تُفْلِحُونَ ٣١

Meaning: "and say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands

sons, their brothers and their brothers sons, or their sisters' sons, or their women, or their slaves whom their right hand possess, or male servants free from physical needs, or small children who have no sense of the shame of sex and that they should not strike their feet in order to draw their attention to their hidden ornaments. And O you believers! Turn all together towards Allah that you may attain bliss.

(An-Nur, 24: 31)

Maqatil bin Sulayman (2002) described that their bosoms is their chest and breast. Al-Tabari (2000) elaborates that lower gaze is 'to cover' or 'barrier' which separates between men and women. Muhammad bin 'Abd al-'Aziz bin 'Abd Allah (1994) said that cover their veils also applicable in television, video, cinemas and more over. Hadith from the prophet Muhammad pbuh shows that:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ، دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَقَائِقٌ، فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: «يَا أَسْمَاءُ، إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا»، وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ

Meaning: From 'A'shah ABH, from Asma' binti Abi Bakr, she entered Rasulullah pbuh and her clothes too skinny. So the prophet look to another direction and he said: 'O Asma', truly women when reaching *baligh* (facing a period) cannot ever shown their body except this and this. The prophet shows his face and his hand.'

(Abu Dawud, w.d: hadith numb: 1404)

Based on the widen contemporary context, the command to cover their veils is not only applicable on real live. But also involve in advertisement social media and in the real live. Usulfiqh method that implemented in this matter is 'something can bring to haram, also consequent haram'. For example advertisement displays the sexual elements will bring someone to zina. Therefore, Allah SWT forbidding *aurat* display and *zina*. That is because *zina* damages the *maqasid shariah* or Islamic rules objective to safe the origin and pride.

**GOOD ADVERTISEMENT**

Six principles in good supply chain and retailer of products which is understand to fulfill the customer needs, knowing the right of products, innovation and sharing value, logistics and goods retailer (Zailani, S. et al. 2010). This statement shows that advertisement is also the important element to let consumer get information of the product. Islamic rule to cover *aurat* in advertisement of the product also support the product with moral and humanity values. Because halal is not only applied in lifestyle, but also applied in human needs, goods, and services as stated by Wulandari, S. F. and Rakhmawati, Y. (2018). Her study shown that Indonesian actress wearing scarf and casual Muslimah clothes in advertisement of perfume product.

Sharia compliance are important because everything is haram can bring somebody to danger or disaster (Awang, R. et al. 2014). Advertisement which not cover the *aurat* and sexually distract



will invite sexual harassment and cause of accident. Halal is not just involves in food, but also involves in bank transaction (Awang, R. et al. 2014). Sharia compliant advertisement is important because by lower their gaze, Muslim able to calm down their soul as stated by Ibn Jazzi (1995). Because the Sharia said that women are the most high influenced on men, that is why men just allowed look at women in three conditions (As-Suddays, 2004). The first condition is meeting in medication purpose between doctor and patient. Second is condition witness in agreement. Third is in the condition of knowing each other between man and woman before marrying.




Based on hadith the prophet Muhammad saw, *aurat* of woman is her full body except her face and hands. They also had been commanded to draw their veils over their bosoms. While *aurat* for man is between the navel to the knee (*An-Nur*, 24: 31). Women also forbidden to look at the blind men without any reason as hadith narrated about Ummu Salamah and Maimunah binti Harith when they have been attended by 'Abd Allah Ibn Ummi Maktum (al-Khalili, 1734). The surah *al-Ahzab* (33: 53) ask men and women to connecting each other beside the barrier. This statement makes al-Jaziri (2003) emphasized the way of women covering their face as *sadd al-dhara'i'* or as prevention from *haram* purpose.

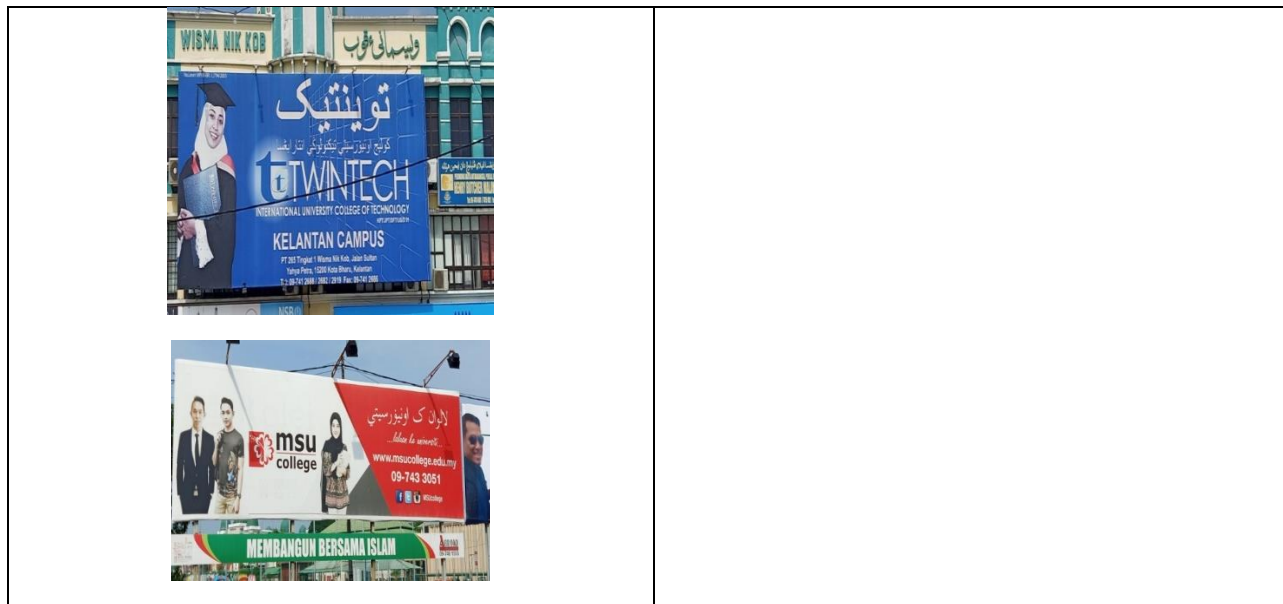
**STUDY METHOD**

This study implemented qualitatively by observing images of sharia compliance signboard at Kota Bharu and Pengkalan Chepa in Kelantan as study method suggest by Gray, D. E. (2004, p. 254). Kota Bharu has been selected as location study based on 'Islamic City' title. Pengkalan Chepa has been selected as location study because tourist spot according to domestic airport located there. Quality of sharia compliant from signboard advertisement will be matched to the al-Quran, hadith, and text from Muslim scholars. Around 30 signboards advertisement are surveyed in both provinces. Eight signboards have been selected as sample that reached saturation point and represent the whole study according to Dawson, C. (2002). Duration scope of this study is only for 2019 only.

**QUALITATIVE ANALYSIS OF FINDING**

Picture	Qualitative Analysis
	<ul style="list-style-type: none"> <li>Image an actress Dato Siti Nurhaliza wearing scarf in city of Kota Bharu, Kelantan. Advertisement smart phone VIVO</li> </ul>
	<ul style="list-style-type: none"> <li>Advertisement shows that woman goes shopping beside the 'Bazar Tok Guru'. Model wearing scarf not fully lowering to chest. However still covering her veil.</li> </ul>

	<ul style="list-style-type: none"> <li>• Car and flight travel (below) advertisement that not display woman as a model. One of most Islamic method in advertisement because not objected human in advertising.</li> <li>• Not objected human in advertising also shows us the obeying of human rights. As conventional advertisement, we already know that advertisement must uses human in car or flight advertisement.</li> </ul>
	<ul style="list-style-type: none"> <li>• This advertisement shows us that uniform attire displays a girl without scarf because she is non-Muslim.</li> <li>• This advertisement form also applied the sharia compliant. This is because Sharia didn't force non-Muslim for wearing scarf. However appropriate attire without sexual attraction law also implemented for non-Muslim.</li> </ul>
	<ul style="list-style-type: none"> <li>• Advertisement of drinks and higher education institution. Advertisement displays ladies covering their veils and aurat.</li> <li>• However there are advertisement of beauty product shows lady in tight wear, although her clothes covered all her skin.</li> </ul>

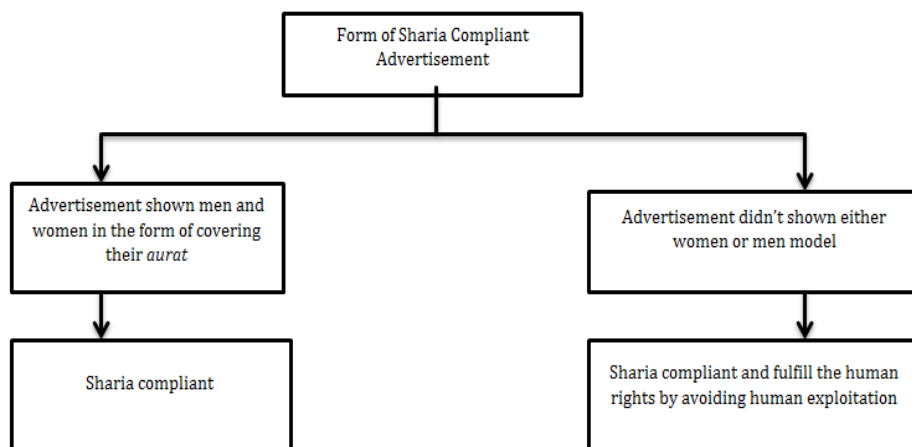


**DISCUSSION**

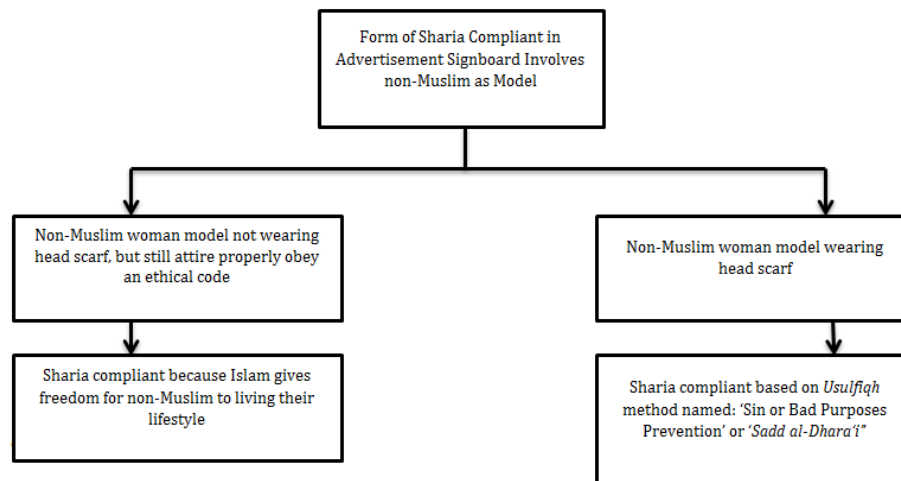
Qualitative analysis shows that signboard Sharia compliant in Kelantan displays men and women in the condition of covering their *aurat*. Some signboards show that women draw their veils over their bosoms. Some signboards show women draw their veils less than that. Some advertisement show woman draws her veil but wearing tight clothes. This is because the advertisement is about beauty product means to display an effect of the product for body shaping.

Practice Muslim women to covering their bosoms with veils actually suited with al-Quran *al-Nur* (30-31). However, veils that not covered bosoms are not suited with hadith Nabi SAW and Muslim scholars as al-Khalili (1734), Muhammad bin ‘Abd al-‘Aziz bin ‘Abd Allah (1994), Ibn Jazz (1995), al-Tabari (2000), Maqatil bin Sulayman (2002), and al-Suddays (2004). There are two types of sharia compliant advertisement signboard in Kelantan. First type is the advertisement signboard that shown women or men in covering *aurat* wears. Second type is advertisement signboard that not display any model either women or men. As an example is an advertisement of luxury cars or flight destination that conventionally display women or men however change it appearance in Kelantan.

This type of advertisement applies sharia more strict because there are also more Islamic scholars stated the unable to see between men and women based on citation al-Quran surah al-Ahzab (33: 53). This is because the verse of that surah just allowed between men and women to communicate just between a wall. Advertisement without model also sharia compliant based on ‘*Sadd al-Dhara’i*’ method (al-Jaziri, 2003). This type of advertisement also directs with human rights to reduce or zero human manipulation in advertisement. There are also advertisement displays a non-Muslim girl wearing uniform of scouts without a scarf. This advertisement in Kelantan also shows that the state government gave the freedom for non-Muslim to implement their lifestyle. There is also an advertisement shown non-Muslim woman namrd Sangeeta Krishnasamy in ‘Jibril’ film wearing scarf. This form of advertisement shown opposite condition from the statement before. However this practice can be lean to *Usulfiqh* method which is prevention from sin and bad purposed called ‘prevention ‘*Sadd al-Dhara’i*’. Therefore qualitative analysis of the signboard from the approach of state government is subjective because of method of ‘*Usulfiqh*’ in Islam. Finding analysis can be discuss in the form of diagram below.



**Flowchart 5.1: Form of Sharia Compliant Advertisement**



Flowchart 5.2: Form of Sharia Compliant in Advertisement Signboard Involves non-Muslim as Model

### CONCLUSION

As a conclusion sharia compliant advertisement signboard is a pioneer project to realize the covering *aurat* practice which is practically and universally approach. This campaign shown to us that covering *aurat* is not must happen in the real life. But also applied in cyberspace, television, film, social media, and advertisement. Therefore, this practice is an example for another state in Malaysia which stated that Islam as a formal religion of the federation.

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