

# Music Activities in Islamic Boarding Schools

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**Abstract**—This study discusses music activities in and their laws in Islam. The purpose of this research is for the wider community to know and better understand how to respond to various polemics about music and its laws in Islamic religion. The method used in this study is an in-depth observation study at the Daarut Tauhiid Islamic Boarding School, by placing one of the *santri* as the main data source. The results of the study show that musical activities among boarding schools are very supportive of *da'wah* efforts as music becomes a medium to get closer to the Almighty.

**Keywords**—music islam; islamic boarding school; islam religion

## I. INTRODUCTION

Islam is a religion with a variety of cultures, including culture in the art of music. If we look back, when Islamic values enter Java, we will meet the important role of the Guardians who have creative ways of teaching Islam with creative efforts through music by Sunan Bonang and Sunan Kalijaga [1].

Music is a medium that is very effective in supporting preaching [2]. There are elements in music, including long, short sounds, soft sounds, high low sounds and sound colors [3]. Likewise, the notion of music, one of which is music is all the sound produced by humans intentionally presented as music, based on the elements that make it up [4]. The existence of music in the *pesantren* environment to this day remains a discourse that is always busy talking about. Islamic boarding schools and music, two words if combined will lead to pros and cons for Muslims. Music and boarding schools have always dealt with the problems of *aqeedah*, *mazhab* and views, but in this modern era, especially in Indonesia, the relationship between the *pesantren* and the modern environment itself is getting better. The stigma of the *pesantren* that is far from the hustle and bustle of the modern world has now changed, with the rapid advances in *pesantren* technology adapting to the global situation [5]. With this change, *pesantren* have opened themselves to the conditions of modern society, including their educational curriculum. Some modern *pesantren* in their development incorporate general subjects into the *pesantren* curriculum. Not infrequently, even these additions eliminate the previous characteristics, or hegemony traditions and classical subjects [6].

## II. METHOD

The method used in this study is a qualitative research method. The main data source is one of the students in the Daarut Tauhiid Islamic Boarding School in Bandung. Using triangulation technique as an effort to collect data comprehensively.

## III. RESULTS AND DISCUSSION

Music activities in Islamic boarding schools are not available at all times, because there are several regulations in the *pesantren* that are related to everyone who lives in the *pesantren*. Like the *pesantren* that has been studied, the Daarut Tauhiid Islamic Boarding School which does not accustom the *santri* to too much in carrying out daily activities related to music. The Daarut Tauhiid Islamic Boarding School strongly encourages *santri* to avoid even away from music in their daily lives, there are limits to the *santri* in certain programs at the Daarut Tauhiid Islamic Boarding School not to say one word from a song specially to sing it in a few sentences. Based on interviews with one of the students from the Daarut Tauhiid Islamic boarding school named Elsyia Sastika Yamin who participated in the PPM (Student *Pesantren* Program) program which said that, "There are rules in this *pesantren*, if you say two words or more from a song you will be punished by *istigfar*, if you say a few sentences from a song you will be subject to pushup penalties of several series, with a count of one series totaling 10 times, depending on the policy of the head of management."

The policy of the administrators in providing these rules is nothing but the aim that the *santri* can do things that are more useful than just listening to music. There are some students

who take part in the Tahfidz Quran program at the Daarut Tauhiid Islamic Boarding School which is not allowed at all, not even a single activity in the program is related to music, so that the *santri* are kept awake.

Even so, the *pesantren* does not explicitly forbid music, because on several occasions there are activities that include elements of music in it, for example in studies every week. From the results of interviews, there are always studies with different themes called *Muhadhoroh*. *Muhadhoroh* comes from Arabic, *Hadhoro Yahdiru Muhadhorotan*, *Muhadhorotan* means "attending each other". And according to the term *Muhadhoroh* is a human activity in discussing a problem by giving a speech or discussion attended by many people.

*Muhadhoroh* which is held every week is often interspersed with musical performances and this is just a way from the management to provide entertainment for the *santri* from all the activities that have been carried out for one week, with the hope that the students still feel comfortable when studying at the *pesantren*. From the program with a variety of rules, it is enough to illustrate that in the Daarut Tauhiid Islamic Boarding School it is very clear the belief that music can only be neglected by the activities of the *santri*.

Based on the results of interviews with one of the students at the Daarut Tauhiid Islamic Boarding School by prioritizing the subjective side of the speakers, it was emphasized that people's lives could not be separated from music activities, whether listening to songs, singing a song, dancing to musical accompaniment were all futility. According to him music activities only make a person will be negligent, and slowly forget about the Creator.

The resource person acknowledged some of the benefits of the music itself, but when viewed from the side of the *santri* who recite every day, studying religion, they certainly are more inclined to do things that contain more positive effects than negative influences. When talking about music, especially seen today, there are many negative effects that we see, among them a person becomes lazy to do something more useful, negligent in worshipping fulfilling obligations, listening to music more often makes someone forget to read the Qur'an.

Regulations regarding the prohibition of music can be concluded quite tightly at the Daarut Tauhiid Islamic boarding school, this regulation is a representation of their study of the verses of the Koran and hadith. As an example of the rhythm that is issued through sound in this case a *syair* conducted by *jahiliyya* people in ancient times, the *ulama* agreed: This activity was denounced even towards the level of prohibition if it distanced itself from God.

In addition, the rhythm caused can arise from a device, such as a guitar, flute and so on. There is a hadith that discusses the deterioration of musical instruments, "Certainly there will be some of my people who justify adultery, silk, liquor, and musical instruments." (H.R. Bukhori)

The above hadith shows that the disarray of musical instruments even aligned with *zina* which is already clear is indeed unlawful and prohibited by Islam. But what we need to underline is the despicable nature here is not in the instrument, because in essence a law does not lie in the instrument but is attached to the practice. So from that a law falls into illegitimate or halal depending on the context of the act leads to evil or to goodness and will distance or even make us closer to Allah SWT. Based on the results of interviews with informants, the *santri* knew that the debate about the law of music itself was still continuing, but for the *Santri* to agree to strict regulations regarding music in the Daarut Tauhiid Islamic boarding school environment.

#### IV. CONCLUSION

The Daarut Tauhiid Islamic Boarding School educates the *santri* to avoid even avoiding everything related to music. The rules that apply to the Daarut Tauhiid *pesantren* are ways to prevent the *santri* from the bad influence of music that is happening today, which only prioritizes the purpose of having fun without knowing the essence of the music itself which was originally carried out for the common good, such as rituals, celebrations and media propaganda.

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