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 Tauhid 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 ageedah, 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 Tauhid 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 Tauhid Islamic Boarding School which does not accustom the santri too much in carrying out daily activities related to music. The Daarut Tauhid 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 Tauhid 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 Tauhid Islamic boarding school named Elya 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 istigar, 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 the influence of music that is more sensitive effects than those from the activities of the santri. 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 futile. 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 worshiping 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 syai’ir 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 Tauhid 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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