RELIGIOUS EDUCATIONAL MESSAGE IN DESPACITO LYRICS
BY GEN HALILINTAR (SEMIOTIC ANALYSIS)

DEPARTMENT OF ISLAMIC EDUCATION
EDUCATION FACULTY
UNIVERSITY OF DARUSSALAM
GONTOR
MANTINGAN 1439/2018
RELIGIOUS EDUCATIONAL MESSAGE IN DESPACITO LYRICS
BY GEN HALILINTAR (SEMIOTIC ANALYSIS)

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EDUCATION FACULTY
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MANTINGAN 1439/2018
ABSTRAK

PESAN DAKWAH DALAM LIRIK LAGU “DESPACITO” OLEH GEN HALILINTAR (ANALISA SEMIOTIKA)

Hilda Waslatul Hidayah
35.2014.1.1.0053

Dakwah adalah misi umat Islam untuk menyebarkan kebaikan, maka dari itu metode dan materi dakwah sangat signifikan untuk dipahami. Di zaman modern yang semakin maju dan berkembang, implementasi dakwah tidak terlepas dengan budaya yang dibangun oleh masyarakat saat ini. Masyarakat pragmatis tidak akan terlepas dari sasaran da’i dan bagi masyarakat yang cenderung hedonisme dalam kehidupannya lebih menyukai suguhan dakwah melalui media, dengan hal ini teknologi komunikasi dan informasi harus kita kuasai, sehingga bisa dikatakan siapa yang mampu menguasai teknologi itulah yang mampu menggenggam dunia, disamping hal ini kita bisa memasukan nilai-nilai islam di berbagai media, salah satu media yang sangat dinikmati oleh semua kalangan adalah lagu. Lagu mempunyai kekuatan dan keharmonisan sehingga dapat mempengaruhi pendengar secara emosional, seperti lagu Despacito yang fenomenal diseluruh dunia. Lagu berbahasa spanyol ini mengandung makna yang tidak mendidik, dan Gen Halilintar mendaurl ulang kembali liriknya dan memasukan nilai-nilai islam didalamnya, sehingga lagu ini mempunyai makna islam yang tidak terlepas dari sumber Al-Qur’an dan Hadits. Dampak dari hal ini masyarakat yang tidak terlepas dari teknologi informasi dan komunikasi dapat menikmati lagu Despacito yang di daur ulang oleh Gen Halilintar dengan makna islam. Hal inilah yang menarik perhatian penulis untuk mengadakan penelitian yang berjudul “PESAN DAKWAH DALAM LIRIK LAGU DESPACITO OLEH GEN HALILINTAR”.

Tujuan penelitian ini adalah untuk mengetahui makna dari pesan dakwah dan nilai-nilai pesan dakwah yang terkandung dalam lirik lagu “Despacito” yang di daur ulang oleh Gen Halilintar.

Metode analisis yang dipergunakan dalam penelitian ini adalah metode *Semiotic analysis Roland Barthes*, karna peneliti akan banyak menggunakan teks dan menganalisa tanda dan petanda dengan makna denotasi dan konotasi kemudian di kaitkan dengan pesan dakwah disetiap
liriknya, dan sumber data yang digunakan adalah lirik lagu “Despacito” oleh Gen Halilintar.

Hasil dari penelitian ini, penulis menyimpulkan bahwa pesan dakwah yang terdapat dalam lirik Despacito adalah pesan aqidah, syariah dan akhlak yang bersumberkan atas Al-Qur’an dan Hadits.

Kata kunci : Pesan Dakwah, Lagu, Gen Halilintar, Analisis Semiotika
ABSTRACT

RELIGIOUS EDUCATIONAL MESSAGES IN DESPACITO LYRICS BY GEN HALILINTAR (SEMIOTIC ANALYSIS)

Hilda Waslatul Hidayah
35.2014.1.1.0053

Religious Educational Message is Islamic mission to overspread the kindness, therefore the method and the material of Religious Educational Message are significant to know. The implementation of Religious Educational Message have to agree with Amanded of modern era by societies culture. The Pragmatic society couldn’t be liberated with the Religious Preacher aim and The Hedonism society in their life. They should like Religious Educational Message presented by medium (in the matter the communication technology and information would be expert, with the result that say who able to expert in technology she will be hold the world). The side we can put the islamic values in medium. And one of medium that the people mostly like is the music. Music has the fervency and Harmony, that can influence the listener’s emotional feel, such as “Despacito” lyric. It is one of popular song in the world. This Spanish song has the uneducation purpose, and Gen Halilintar song changed the lyric by islamic values, with the result that song had islamic values which is based on Al-Qur’an and Hadits. The impact to society could be heard that Despacito song is full of islamic values. This make the writer eager to write thesis entitled “RELIGIOUS EDUCATIONAL MESSAGE IN DESPACITO LYRIC BY GEN HALILINTAR”

The Purpose of this Research is to know the Religious Educational Message and to know The Islamic values in Despacito lyric by Gen Halilintar.

The Analysis Method that used in this analysis is Semiotic Analysis by Roland Barthes, because the researcher used more text and the analysed of the sign and signed with connotation and denotation has Al-Qur’an and Hadits as its source. The aim of denotation and connotation was hooked with the Religious Educational Message, and the source is Despacito Lryric by Gen Halilintar.
The output from this process of writing is to get three main points of Religious Educational Message, there are The faith, Islamic law and the moralswit source of Al-Qur’an and Hadits.

Keyword : Religious Educational Message, Music, Gen Halilintar, Semiotic Analysis
APPROVAL OF SUPERVISOR

To the honorable,

Dean of the faculty of Education

University Of Darussalam Gontor

Bismillahirrahmanirrahim,

Assalamu'alaikum Warahmatullahi Wabarokaatuh

I have the honor to present this thesis written by:

Name : Hilda Waslatul Hidayah
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It has been processed and corrected to meet the partial full requirement for the degree of licentiate in faculty of Education, Islamic studies. Therefore, we expect that the thesis could be examined soon.

Billahi Taufiq wal Hidayah

Wassalamu'alaikum Wa Rahmatullahi Wabarokaatuh.

[Signature]

Supervisor

Dr. Imam Bahroni, M.A, M.LS
CERTIFICATION

Bismillahirrahmanirrahim.

Assalamu’alaikum Warahmatullaahi Wabarakaaatuuh

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As the partial fulfillment of the requirement to gain the degree of license in faculty of Education of Islamic Education studies, the Faculty of Education, on academic year 1439/2018.

Siman, Sya’ban 3, 1439
April 19, 2018

Dean of Faculty of Education

[Signature]

Dr. Imam Bahroni, M.A, M.LS
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DECISION OF TEAM

The committee of thesis examination in partial fulfillment of the requirements for the degree of licentiate in Islamic Education in the Faculty of Education, University Of Darussalam Gontor Ponorogo Indonesia, declared that the thesis written by:

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It had been examined on Friday, 27th of April 2018

The committee has dedicated to grant her pass in the thesis examination. Hence, she is eligible for the degree of licentiate in Islamic Education in the Faculty of Education.

Chairman

Dr. Imam Bahroni, M.A. M.LS

The team of thesis Examination

1st Examiner : (Noor Syahid, S.Ag)

2nd Examiner : (Safiruddin Al-Baqi, S.Psi)
DECLARATION

I hereby

Name : Hilda Waslatul Hidayah
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Declare sincerely that this thesis originally belongs to own work and not belongs to other research for different degree. Furthermore, this thesis is not a work published before except some parts with their original references.

When, otherwise found that thesis is plagiarism, and here my ready to be use ceased academically.

Siman, Sya‘ban 3, 1439
April 19, 2018

Author,

Hilda Waslatul Hidayah
NIM. 35.2014.1.1.0053
MOTTO

"All progress takes place outside the comfort zone."

-Michael John Bobak-

“Great minds discuss ideas, average minds discuss events, small minds discuss people.”

Eleanor Roosevelt
ACKNOWLEDGEMENT

In the name of Allah, the most Merciful, the most Beneficent, praise be to Him, the Lord of this universe, the Owner of the Day of Judgment. Pray and peace be upon the last prophet Muhammad SAW, his families, companions, and entire followers. The honor is also devoted to The Headmasters of Modern Islamic Boarding School Darussalam Gontor Dr. K.H Abdullah Syukri Zarkasyi, MA, K.H Hasan Abdullah Sahal, and K.H Syamsul Hadi Abdan, to the Guardian of Modern Islamic Boarding School Darussalam Gontor, KH. Ahmad Suharto, M.Pd.I, and the Director of Islamic Teacher Training College, Dr. Fairuz Subakir Ahmad, M.A who have given us the greatest opportunity to dedicate ourselves in this institution.

This simple thesis is an outcome of long journey process of my study in the hands of Gifted Lecture at University of Darussalam Gontor where I find the real education in a pure sincerity from every aspect. Therefore, I ought to be very thankful presented to the Rector Prof. Dr. K.H Amal Fathullah Zarkasyi, M.A., and the whole lecturers of University of Darusalam Gontor.

The writer would like to express her special gratitude and appreciation to supervisor, Mr. Dr. Imam Bahroni, M.A., M.LS for his patience in supervising and suggestion in completing this thesis. And the writer also express her special gratitude to her beloved parent, brother and sister for guidance and support so that she can finish her study well.

The writer hopes that this writing will give contributions to the improvement of the English teaching and learning process. However, the writer also realizes that this writing is still far from being perfect. Therefore, all criticism and suggestion will be appreciated.
DEDICATION

This thesis is proudly presented to:

Most beloved and respected parents,

“Mr. Hidayat and Mrs. Hamidah”

Who always educate, motivate, pray, watch over and take care of me the whole time. It is the time for your poor daughter to represent her deep gratitude through this thesis that couldn’t ever be compared to your sincere pray and wholehearted care.

The most beloved friends “Smart Generation”, Who has become the witness of the struggle life and I can’t do anything without you friend because we are one, one step, one thought, one mission to get the success.
RELGIOUS EDUCATIONAL MESSAGES IN DESPACITO LYRICS BY GEN HALILINTAR (SEMIOTIC ANALYSIS)

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CHAPTER I
INTRODUCTION

1.1. BACKGROUND

The Islamic education has a crisis problem in this modern era, the future of Islam is facing various challenges to defend Islamic values around the world. Since this renewal of education is very important to sake of keep the islamic values.

An Islamic Opinion, education occupies very urgent and principled position because it has been influencing in human life. Education develops moral values which the humans need to get in their life. And the education needs methods, objectives, and educational model in accordance with the society.

The aim of Islamic Education is to hold out the moral values in the midst of globalization. “Convey out of me, even if one verse”, so the sentence firmly out the oral of the Prophet Muhammad. This verse is very well-known sentence in human life. This sentence shows the important of urgency Islamic proselytizer and often becomes the main motivation of proselytizer to be brave and distinct in delivering Allah’s verses to every creature of the earth, even it is only one verse. The sentence had continued to roll over the ages, become the spirit of the proselytizer in the practical level in the field. The variety of ways is shown every time.

Currently, The World of Education is undergoing rapid development. The Education unstoppable has been flowing of globalization, it gives the changes in the life of human beings individually or socially. With

1 Abdul Pim Soebahar, Kebijakan Pendidikan Islam Dari Ordonansi Guru Sampai UU Sisdiknas, (Jakarta: PT RajaGrafindo Persada, 2016), Cet ke 1 p. 5
2 Abdur Rahman Assegaf, Pendidikan Islam Di Indonesia, (Yogyakarta: Suka Press, 2007), p. 7
Globalization Era, the developing the technology, results the change of human values and culture toward a more rational and objective life order. Now, humans are very easy to adopt new values and they have started leaving the awareness of values and culture.

In the context of Islamic Religious Educational, the informations had been strategic position in this case to distribute Islamic values to mankind. Developing information is expected to carry truth messages of perverted and misleading messages. To faced these problems, it needs to reconstruct the pattern and systematics of Religious Educational by the Islamic proselytizer in conveying the messages of Islam (*nasyrul figrah*) in the modern era. Changing the old patterns that seem very verbalize-conservative, and switchover to new patterns and new systematic that appear more creative. It’s not only to be a proselytizer in the mosques, offices, schools and other formal institutions. The simplest aim to make this Religious Educational is able to compete, and competitiveness with other appeals that are diverging and misleading, until this Religious Educational is managed to ‘steal’ the attention of mankind in the world who are experiencing the new information which increase and is unstoppable.

The Islamic proselytizers are developing their creativity to convey the Islamic values and think the effective way of convey islamic education by philosophy method and simple method. Such as in Holy Book Al-Qur’an Q.S An-Nahl on verse 125, said:

> اذْعَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْعِلْمِ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَحْسَنُ مَنْ صَلَّ عِنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

> “said (human being) to the true way of God (Allah) be magical power (wisdom) and the good teach, and discuss with them by wayking. Truly, Allah know

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^3http://ebsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 28th March 2018 p 2 pm
more knowing to those who is deviating and getting direction”. magical power (wisdom) : the true word to difference the rightful and fault

The creativity of proselytizer in proselytizing, based on two things: full of wisdom and easy to understand. Interesting phenomenon, lately that happened to our country, quite a lot of young Muslims who dare to appear the surface a change through the creative Religious Educational and they managed to do. They have tried to get the various sectors in the exist midst of the activities of today’s society which diversely and dynamically, and boldly to realize their creative ideas by utilizing a variety of media which amending rapidly. Their Islamic messages show very elegantly by using printing media and electronic media, because it had been proven, according to market research institute e-Marketer, netter population of the country reached 83.7 million people in 2014. The number that applies to every person that accessed the internet at least one times each month it occupies Indonesia ranked 6th in the world’s largest in terms of the number of Internet users. In 2017, Marketer estimates netter Indonesia will reach 112 million people, beating Japan in the 5th percentage of the number in Internet users more slowly. Overall, the number of internet users worldwide was projected to reach 3 billion people by 2015. Three years later, on 2018, an estimated 3.6 billion people on Earth should be accessing the internet at least once every month.5

4 Qur’an Hafalan dan Terjemah, Al-Mahira, 2 Juli 2016 p 281
5 http://tekno.kompas.com/read/2014/11/24/07430087/Pengguna.Internet.Indonesia.Nomor.Enam.Dunia accessed on 19 November 2016, 11:30 pm
The facts percentage indicate the number of people that wrestle internet. Newness and sophistication are now values that are constantly promoted to solve every problem of human life throughout the ages. Important sectors in human life ranging from education, health, security, economics, and business to the politics of the country do not escape the touch of new sophisticated technologies. And improving the quality of work in the form of efficiency and effectiveness becomes the main target of the use of advanced technology in various sectors. No exception to the proselytizer sector. Along with the development of technology, especially communication and information technology, Religious Educational in this modern era also participates in creative innovation. The pattern of conventional propaganda today is slowly shifting, switching to Religious Educational that actively exploits various communication media and information with sophistication offered. Lately, there is an interesting phenomenon in our country. Various forms of communication media and creative information begin actively to support the interests of Religious Educational. The development of communication technology, especially in the form of radio & television take place very rapidly. Examples that are phenomenal today are the Religious Educational Song formed from the relationship between the elements of music with elements of poetry or song lyrics is one form of mass communication. In this condition, the song
at the same time is a medium of delivering messages by communicators to communicants in large numbers through the mass media. Messages can have a variety of forms, both orals and written. The lyrics of the song have a form of text in the form of words and sentences that can be used to create a certain atmosphere and imagination for the audience so it can also create diverse meanings.

With the problem, finally the writer interested to analyze the lyrics of the phenomenal song in the world. It is the song «Despacito» which is known to be in a foreign country, in a poem there are many words that do not educate and violate the norms of social life ethics. In this lyric show 3 S (Sing, sport and sex) but Gen Halilintar change this Song and replaces the lyrics into Islamic values that always remember Allah SWT at every step of life. Thus the author will pour his writing in scientific papers (thesis) with the title “RELIGIOUS EDUCATIONAL MESSAGES IN DESPACITO LYRICS BY GEN HALILINTAR”

1.2. PROBLEM FORMULATION

Based on the background of the problem, researcher can concluded that the formulations of problems that arise out of this study are:

1. What is the Religious Educational messages in lyrics of the song «Despacito» by Gen Halilintar?
2. What is the Analysis of Religious Educational messages in lyrics of the song «Despacito» by Gen Halilintar?

1.3. PURPOSE OF STUDY RESEARCH

our purpose:

1. To know the Religious Educational messages in lyrics of the song «Despacito» by Gen Halilintar.
2. To know the analysis of Religious Educational Message in lyrics of the song «Despacito» by Gen Halilintar.
1.4. RESEARCH BENEFITS

1.4.1 Theoretically

1. This discussion is expected to contribute thoughts for the development of Islamic education science.
2. This discussion is expected to contribute thoughts for the Religion educational Message.

1.4.2 Practically, the results of this discussion can be utilized by several parties, among others:

1. Teachers
   The results of this study provide an overview of educators about the implementation of Islamic inquiry values.
2. Discussions
   The results of this Discussion can be the answer to the problem formulated. In addition, with the completion of this discussion is expected to be a motivation for discussers to more actively contribute scientific work to the world of literature and education.
3. Readers
   The results of this discussion for the reader are expected to understand the Spiritual Values of the Lyrics Song “Despacito” by Gen Halilintar and benefit from it.
4. Other Researchers
   The results of this study are expected to provide inspiration as well as other researcher footholds to conduct more in-depth research.

1.5. THEORETICAL REVIEW

The experts mention that Islamic education as a education values, namely the effort is transforming values contained in the Islamic teachings and the personality of learners to become perfect moslem. The concepts
include:

1. Religious Educational

The mean of Religious Educational in a term manner is subject at Religious Education we can interpret with the people who carry out Religious Education by oral type, writing or getting toward individual and cluster method. The aim to exclamation, summon, allurement, encouragement as purpose of Allah SWT. And Religious Proselytizing is having Islamic values.

Values are a meaning contained in each behavior. Value is a determination or a quality of an object of a kind of interest. Another opinion is that value is anything that appeals to humans. Value can be concluded that the value it is everything that is concerning with the quality of an object.

2 Religious Educational Message

Religious Educational Message is transmitter of values on symbols. In arabic literature, Religious Educational Message is being mau’dlu al-dakwah. Religious Educational Message in technical term is “contents” by the picture or drawing, painting, movie, music etc. Religious Educational Message has to substorm be Holy book Al-Qur’an dan Hadits.

In Arabic, the word ta’lim become ‘allama taken from the Arabic language, which mean teaching. Then according by Syed Muhammad Naquib al-Attas, the word of ta’dib that had considered more in accordance with the concept of Islamic education. In his explanation (Yunus, 1972: 37-38), the word ta’dib as the choice of al-Attas is derived from the word “addaba” which means giving courtesy, or educating. This word is similar to the word tabyin, a word introduced by Ismail Raji al-Faruqi, which means enlightenment, explanation, and

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7 http://Nirwanwahyudi.blogspot.co.id, accessed 10th of Maret of 2018 on 4.35 pm
8 http://int.search.myway.com/search/GGweb.jhtml?p2 accessed 26th of March 2018 on 10.45 pm
enlightenment through divine truth.\(^9\)

The word “tarbiyah”, expressed by al-Mawdudi, derived from the word \textit{al-rabb} in Al-Qur’an mean education, help, improvement, assembling, mobilizing, preparing, responsibility, improvement, upbringing, majesty, leadership, command. And The language of education comes from the Arabic language “tarbiyah” with the verb “rabb”, While Islamic education is “Tarbiyah Islamiyah”. Education is the process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through the efforts of teaching and training. Furthermore, the law of the Republic of Indonesia no. 20, 2003 on National Education System chapter 1 verse 1 stated that education is a conscious and planned effort to create learning atmosphere and learning process so that learners can actively develop their potential to have spiritual power of religion, self-control, personality, intelligence, noble, as well as the skills they needs, society, nation and state.

Education is a business that realized consciously and planned to mature other people in order to have the potential for quality and beneficial for themselves, the nation and state and provide a better direction of life. And the islamic education is a conscious effort to change the behavior of individuals and their lives in a better and more meaningful direction. M. Arifin explained that Islamic education operationally is keeping, improving, and growing, building human beings to a better and uplifting life, It can be concluded that Islamic education is a planned effort in shaping the personality of Muslim to change his behavior in a better direction on the basis of the values of Islamic teachings in order to uplift. The Education according to Hasan Langgulung can be seen from two perspectives that are from the point of view of individuals and society. From the point of individual,

\(^9\) Syed Muhammad Naquib Al-Attas, 	extit{konsep Pendidikan dalam Islam}. Haidar Baqir (terjemah), (Bandung: Mizan, 1996), p. 60
education is defined as an effort to develop the potential for individuals, while from the point of society, education is the inheritance to cultural values by the older Generation to the younger Generation.

3 Islamic Educational Values

If we re-examine the notion of Islamic education, there are values containing in it, namely:

1. The value of faith (belief)
   The value of faith (Confidence) is related vertically with Allah SWT (*Hablun Min Allah*).

2. Islamic law value (experience)
   Islamic law value is related horizontally to the relationship with human (*Hablun Min an-Naas*).

3. Moral value (horizontal vertical ethics)
   Moral value (horizontal vertical ethics) which is the application of The faith and Society.\(^\text{10}\)

According to Zakiah Drajat, the one of four basic values to be conveyed through the process of Islamic education is the essential values. According to him, the essential value there is another life after life of this world, and to obtain this life need the pursued ways of teaching religion with maintaining a good relationship between the God and fellow human beings. So, the researcher can conclude there are two values that want to be implanted through the process of education in the teachings of Islam. It’s the value of obedience to Allah SWT and the value that regulate human being.\(^\text{11}\)

In this context, the intended values are Islamic values derived from Islamic teaching. Some direct applications in the context of Islamic Education are the values embodied in the concept of *ahlaqul*.

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\(^\text{10}\) Masria, Macam-macam metode pendidikan islam an article took from http://id.shvoong.com, accessed on 2\textsuperscript{nd} of october 2017, 02:15 pm

\(^\text{11}\) Al-Syaibani, Muhammad, Omar, al-Toumi. 1979. *Filsafat Pendidikan Islam*. terj Hasan (Langgulung. Yogyakarta: Bulan Bintang) p.56
Meanwhile, Islamic education is the guidance of the growth of one spiritual and physical soul according to Islamic teaching with wisdom, directing, teaching, training, supervising that comes into effect of a doctrine. Islamic education has defined as an attempt to change the behavior of individuals in private life, social, and natural surroundings, through the process of education based on Islamic values. In other words, Islamic education is the process of transformation and internalization of science and values in the child through the growth and development of his potential nature in order to achieve harmony and perfection of life in all its aspects.

The definition of the article, Islamic education is the transformation and internalization of science and values in students through the growth and development of spiritual and physical in order to achieve harmony and perfection of life based on Islamic values. The value of education is covering the thoughts, feelings and actions of humans derived from the concept of the goal of Islamic education. Here the author assumes that the song “DESPACITO” by Gen Halilintar there are values of Islamic education.

1.6. METHODOLOGY OF STUDY

1 Research Approach

The approach of this research is descriptive qualitative. The method used is content analysis method. And the data collection is done by gathering resources from values literature by reading, studying, understanding, and analyzing the books or writing, and the object of research on the lyric of the song.

2 Data Sources

The data Source of this research is in the form of document. The document used is lyric Gen Halilintar

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12 Dra. Zuhairini, dkk. 1985. Sejarah Penidikan Islam. (BUMI AKSARA, Jakarta) p.17
a). Primary data is the result of observation of the contents of the Lyrics of the song “DESPACITO” by Gen Halilintar by listening and paying attention to the song.
b). Secondary data was taken from the documentation sought by the writer, from the form of books, printed media, magazines, and all supporting data and information for this research.

3 Methods of data collection

Technique of Data collection was used in this research was technique of note, because the data is text. The steps in collecting such as: books, article and other which provide information against this study.

4 The method of data analysis

The method used to analyze the data in this study was an analysis of semiotics (semiotic Analysis). Semiotic literally means ‘science of signs” with connotation and denotation form by sourcing Al-Qur’an and Hadits. Semiotics is derived from Roland Barthes, who had investigated the properties of the language in the book Course of General Linguistics. One of the theorists of semiotics Roland Barthes was developed the ideas of Saussure and tried to apply the study of signs more broadly. And Barthes semiotic analysis method was applied to this study.

Semiotic has a content section of the text and connects them with the wider discourses. This method involves the statement of words about the image of the work by linking the ideological structure that organizes meaning.

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13 https://www.managementconcepts.com/Course/id/4610 accessed on 11th of April 2018, 11 am.
14 https://processpolicy.com/semiotic-analysis.htm accessed on 11th of April 2018, 11 am.
15 Jane Stokes, *How to do media and cultural studies*, (Yogyakarta : Bentang Pustaka, 2003), p. 76.
The semiotic analysis to be performed has steps as follows:

a) Defining object data analysis.
b) Collecting text.
c) The text explains.
d) Interpret the text.
e) Explaining the cultural codes.
f) Make generalization.
g) Make conclusions.

The semiotic aims to explore the signal systems which arrange the meaning of the complicated text, hidden, and depend on the culture. This reason makes attention to the additional meaning (connotative) and indication meaning (denotative) or connection and impression made from combination of signals. Semiotics is the science (theory) of symbols, signs, and semiology, it is the science of semiotics. Semiotic notion is anything related to sign system and symbol in human life.16

Semiotic derived from the Greek semeion which means “sign”. The meaning of the mark is very broad. And semiotics in terminology is the study of the vastness of the objects, events, and the whole culture as a sign. According to Eco, semiotics as “sign knowledge” (sign) and everything related to the way of functions, its connection with other words, its delivery, and its acceptance by those who use it.

In this regard, semiotic analysis is an attempt to study linguistic-language and more extensively from it to express a meaning. And Language is part of linguistics, and linguistics is part of the object studied in semiology. In addition to language that is a representation of a particular object, certain thoughts or a particular meaning, the object of semiotics also studies on non-linguistic problems. Roland Barthes (1915 - 1980) examines the works of literature and cultural phenomena by applying the Ferdinand De Saussure model. For Barthes, the sign-

16 http://cbsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 5th April 2018 p 4 pm
marking component-marker is not only in the language, among others, in the form of the myth that is the whole image system and the beliefs that society establish to preserve and emphasize its identity (de Saussure, 1988). Furthermore, Barthes (1957 in de Saussure) uses marker theory a marker developed into a theory of language meta and connotation. The term marker becomes an expression (E) and a marker becomes the content (C). But Barthes says that between E and C there must be a certain (R) relationship, so as to form a sign (sign, Sn). The concept of this relation makes the theory of signs more likely to develop because relationships are established by the sign user.

| Sign | Signifier | Signified |
|------|-----------|-----------|
|      |           |           |

| Contents | Concept |
|----------|---------|
|          |         |

1.7. LITERATURE STUDIES

1). Thesis entitled Analisis Semiotika Makna Motivasi Lirik Lagu “Laskar Pelangi”, by Rahmat hidayat, 22 Februari 2014. Telecommunication Sains Faculty, Islamic University Sunan

17 An article took from https://www.ukessays.com/essays/cultural-studies/roland-barthes-and-his-semiotic-theory.php accessed on 14 april 2018, 8 pm.
Kalijaga. This study focused on motivations values in every row of song. This thesis has same theoretic reviews of writers research about Semiotic Analysis. The writer applies the review for explaining the values of the lyric from the perspective of Islam.\textsuperscript{18}

2) Thesis entitled Pemaknaan Lirik Lagu Imagin, by Aldino Agusta Walad, Telecommunication Sains Faculty, Islamic University Sunan Kalijaga, 08 Maret 2013. This study focused on the values of song. This thesis has different Analysis reviews of writers research. The writer applies same with Aldino applies, it’s by Roland Barthes theoretic for explaining the values.\textsuperscript{19}

3) Thesis entitled Nilai-Nilai Pendidikan Islam Dalam Lagu “Tomat (Tobat Maksiat) Pada Album Ingat Shalawat Karya Wali Band, by Masriah Islamic Education, Islamic University Sunan Kalijaga, Yogyakarta 20 Mei 2011. This study focused on the Islamic values of the song. This thesis has same theoretic reviews of writers research. The writer applies the Islamic values theoretic too for explaining the lyric, but Masriah applies Observation for explaining the values.\textsuperscript{20}

4) Thesis entitled Analisis Semiotik “Sepatu”, by St. Kodariah, Bandung Paper Art Show, 14 November 2013. This study focused on the values of the song. This thesis has different method reviews of writers research. The writer applies the Roland Barthes Method of Analysis for explaining the values of lyric. but St. Kodariah applies Pierce method of analysis for explaining the values.\textsuperscript{21}

5) Thesis entitled The Values Of Character Education in the film My

\textsuperscript{18} http://ejournal.ilkom.fisip-unmul.ac.id/site/?p=1254 accessed on 11\textsuperscript{th} of May 2018, 11 pm.

\textsuperscript{19} https://jurnal.usu.ac.id/flow/article/view/1608 accessed on 11\textsuperscript{th} of May 2018, 11 pm.

\textsuperscript{20} http://eprints.upnjatim.ac.id/1018/1/file_1.pdf accessed on 11\textsuperscript{th} of May 2018, 11 pm.

\textsuperscript{21} http://sitikodariah92.blogspot.co.id/2014/12/ekspresi-budaya-kepercayaan-dalam.htm accessed on 11th of May 2018, 12 am.
Name Is Khan, by Izzatu Muna on 27th of June 2017. This study focused on the implementation values of SAFT in the film. This thesis has different method reviews of writers research. The writer applies the Islamic value of the song. And the writer applies Roland Barthes Method of Analysis for explaining the values of lyric, but Izzatul Muna applies the Islamic value of the film and the writer applies Islamiv values of the music.22

1.8. THE SYSTEM OF STUDY

The main part of this thesis systematically collated to consist of four chapters, namely:

CHAPTER I
Introduction, which consist of the background issue that causes the writer doing the study, formulation of the problem, objectives and benefits of the research, literature review, the theoretic reviews, methodology of study and system of study.

CHAPTER II
Object research, In this chapter described the General overview of the Religious Educational Message on Lyric of the song and how does semiotic work in the research.

CHAPTER III
Discussion, In this chapter described the General overview of idea on the Lyric of atach song.

CHAPTER IV
Closing, This chapter contains the conclusions and suggestions.

22,https://ejournal.unida.gontor.ac.id/index.php/tadib/article/viewFile/906/811 accessed on 11th of May 2018, 2 pm.
CHAPTER II
OBJECT RESEARCH

2.1. Religious Educational Message

2.1.1 Definition of Religious Educational Message

The mean of da’a hads a lot of mean. The mean of Nadahu is talabu (to require). Da’ahu lisy-Syai is hatsahu ‘alaihi (to suggest). The mean of Da’a ilallah is da’a ila ibadatihi (urge to act of devosion with God). And the mean of Religious Education In a etymology manner is provided for two words, that is subject it’s mean by agent and Religious Education it’s in Arabic language دعا – يدعو دعوة means exclamations, summon, allurement, encouragement although an appeal for help. Whereas, in a term, manner is subject to Religious Educational we can interpret with the people is carried out Religious Education by oral type is written although indeed on individual and cluster method.

The aim of the exclamation, summon, allurement, encouragement as purpose of Allah SWT and the Religious Proselytizing is having Islamic values.

The mean of Religious Educational in terminology is the variety of way to get the conclusion of it and Religious Educational is some exertion to do with consciously and intentionally to get the values of life are based on Holy book Al-Qur’an and Rasulullah SAW. And it is included by:

1. Invite people to believe piety and obey all commandments of Allah and the Prophet Muhammad.
2. Implement ‘amar ma’ruf nahi munkar’.

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23 Syaikh Akram Kassab, Metode Dakwah Yusuf Al-Qardhawi, Pustaka Al-Kautsar, Juni 2010, p. 1
24 http://Nirwanwahyudi.blogspot.co.id, accessed on 10th of March 2018, 04:35 pm
3. Improve and build an Islamic society.

4. Enforcing and deceiving the religion of Islam.

As for all, the process is an attempt to achieve the goal of happiness and prosperity of life in the world and in the hereafter. And the Religious Educational according to Ali Mahfud is urging the people to do beneficent and following the direction, ordering to do kindliness and forbidding to uglinessas in order to get beatitude in the world and in the hereafter. This opinion has been equaled with Al-Ghazali that *amr ma’ruf nahi munkar* is the gist act of devotion and activator in Islamic society.\(^{25}\) According to Bakhial Khauli, the mean of Religious Educational is the process to erecting the Islamic regulations is intended to carrying situation to other situation. Nazaruddin expressed the meaning of Religious Educational to be as follows:

1. *Da’watun* means call, suggestion, invitation, and discussion, pick up and spill.

2. *Daa’in* or addaa’ii meaning people who carry out da’aa work, meaningful people who call, invite, and so forth. In the Islamic world known as proselytizer.

3. *Mauduun* means the person who is employed da’a, means the person that is called, invited, and so on.\(^{26}\)

The Religious Education is a privilege God has given to the people of Muhammad. The people had never previously been given this honor, because Religious Educational Message is originally the duty of God’s glorious messengers.\(^{27}\)

The above verse explains that the Religious Educational is an attempt to invite people to the way of Allah. Do with wisdom.\(^{28}\) In

\(^{25}\) M. Munir, S.Ag, M.A, *Metode Dakwah* (edisi revisi), PRENAMDIA GROUP, (4 Februari 2015) p 7  

\(^{26}\) Kustadi Suhandang, *Strategi Dakwah* (*Penerapan Strategi Komunikasi Dalam Dakwah*), PT Remaja Rosdakarya, Bandung, Desember 2014 p 21  

\(^{27}\) Felix Y. Siauw, *Art of Dakwah*, Al-Fatih Press, Jakarta Barat, (Maret 2017) p 5  

\(^{28}\) H. Hilmi Aminuddin, *Strategi Dakwah Gerakan Islam*, Pustaka Tarbiatuna,
essence, Islamic Religious Education is the actualization of the faith which is manifested in a system of faithful human activity in the field of society which is carried out regularly to influence how to feel, think, act and act human on the plains of individual and socio-cultural realities in order to seek the realization of the teachings Islam in all aspects of life in a certain way.

The message or revelation of man, whatever his form is essentially the result of human processing of the data, facts, and events is occurring in the universe. The purpose to convey information, educate, and so on, in principle that others change their attitudes, opinions and behavior in accordance with the will of the sender of the message or revelation referred. And the message of one element or component in the communication process, the message is the whole of what communicates.

The message of Religious Education is the message, the symbols. In Arabic literature, the message of Religious Education is called mau’du al-Religious Education. The term of Religious Educational message is more appropriate to explain, “content” Religious Educational in the form of pictures, paintings, etc. which are expected to provide understanding and even change in attitude behavior. In principle, the message can be used as a message Religious Educational for not against Al-Qur’an and Hadith. The People who call Proselytizer or agent of change so he holds an important key because Proselytizer takes the initiative to convey the message of Religious Educational, then the purpose of communication the proselytizer is a communicator in his Religious Educational activities.

Jakarta (oktober 2003) p 5

29 Kustadi Suhandang, Strategi Dakwah (Penerapan Strategi Komunikasi Dalam Dakwah), PT Remaja Rosdakarya, Bandung, Desember 2014 p 20.

30 http://int.search.myway.com/search/GGweb.jhtml?p2 accessed on 26th of March 2018, 10:45 pm

31 Prof. Dr. Ace Partadiredja, Dakwah Islam dan Perubahan Sosial, PLP2M, Yogyakarta Februari 1985 p 44
In terms of language, the method comes from two words namely “meta” (through) and “hods” (way). Thus the mean of that method is a way or a path that must be passed to achieve a goal. Another source mentions that the method comes from the German methodical, the mean of it is the doctrine method. In Greek the method derives from the word methods meaning the path that the Arabic language is called *thariq*. The Mean of Method is the way that has been arranged and throught the throught process to achieve purpose.\(^{32}\)

And Method of term has several definitions, including:

1. How to convey a conversation with the conversant with choosing the right vocabularies.
2. How to create or how to choose lafazh and arrange it to be expressed with a clear and influential meaning.

Religious Educational method is the art of Religious Educational, which is the way of reference which one proselytizer in Allah’s way will return to him to realize the purpose of his Religious Educational.\(^{33}\) Religious Educational method is a certain way performed by a proselytizer (communicator) to *mad’u* to achieve a goal on the basis of wisdom and affection.\(^{34}\) And the Method of Religious Educational includes 3 scopes, namely:

a. Al-Hikmah

The word “wisdom” in Al-Qur’an is mentioned 20 times of both *nakiroh* and *ma’rifah*. The form of base is “*hukman*” which is interpreted in original meaning is to prevent. If associated with the law means preventing from tyranny, and if associated with Religious Educational then means avoiding things that are less relevant to

\(^{32}\) M. Munir, S.Ag, M.A, *Metode Dakwah (edisi revisi)*, PRENAMDIA GROUP, 4 Februari 2015 p 6

\(^{33}\) Syaikh Akram Kassab, *Metode Dakwah Yusuf Al-Qardhawi*, Pustaka Al-Kautsar, Juni 2010, p. 169

\(^{34}\) Al-Syaibani, Muhammad, Omar, al-Toumi. 1979. *Filsafat Pendidikan Islam*. terj Hasan (Langgulung. Yogyakarta: Bulan Bintang) p 7
carrying out Religious Educational tasks.

According to al-Ashma’i from established punishment (government) is to prevent human being from unjust acts. M. Abduh argues that, Hikmah knows the secrets and the benefits in each case. Wisdom is also used in the sense of saying a little lafazh but many meanings or interpreted put something in place or properly. Prof. Dr. Toha Yahya Umar, M. A, states that Wisdom means putting something in its place by thinking, trying to arrange and arrange in a manner appropriate to the times for no contradiction to God’s prohibition. \( \text{Al-Hikmah} \) is also referred to as \( \text{al’adl} \) (justice), \( \text{al-haq} \) (truth), \( \text{al-hilm} \) (Firmness), \( \text{al’ilm} \) (knowledge), and a \( \text{Nubuwwah} \) (prophethood). It \( \text{al-hikmah} \) also be interpreted as placing on portions.

The method of Religious Educational, \( \text{al-Hikmah} \) is interpreted as wise, noble mind, broad chest, clean heart, and attracts people to religion or God. According to Imam Abdullah bin Ahmad Mahmud An-Nasafi, the meaning of wisdom, namely:

\[
\text{”بِالْحِكْمَةِ”} \text{أي بِالْمَقَالَةِ الصَّحِيْحَةِ المُحَكَّمَةِ وَهُوَ الدَّلِيْلُ المَوْضُوحَ}
\]

«Religious Educational bil-hikmah» is Religious Educational by using the words of thing and certain, which is the argument that explains the truth and dispels doubts.

b. Al-Mau’idza Al-Hasanah

Mau\(\text{i}zhah\) hasanah In language term consists of two words, namely mau\(\text{i}zhah\) and hasanah. The word mau\(\text{i}zhah\) comes from the word wa\(\text{adza}-ya\(\text{i}dzu-wa\(\text{dzan}\rightarrow\text{idzatan\) which means advice, guidance, education and warning, while hasanah is the opposite of sayyi\(\text{i}a\) which means the good of the opponent of ugliness.\(\text{35}\) As for

\(\text{35}\) Alex Sobur. 2006. \textit{Semiotika Komunikasi}. Bandung : Remaja Rosdakarya p 15
terminology, there are several opinions, among others:

1). According to Imam Abdullah bin Ahmad an-Nasafi quoted by H. Hasanuddin are as follows:

وَالموْعِظَة الَسَنَةِ وَهَِ الَّتِ لاَيَْفَ عَلَيْهِمْ إِنَّكَ تُنَاصِحهُمْ

بِهَا وَتَقْصَدُ

ا يَنْفَعُهُمْ فِيهَا أَوْ بِالْقُرْآنِ

«Al-mauizhah al-Hasanah» is (the sayings) that are not hidden to them, that you give advice and want the benefit of them or with Al-Qur’an.36

2). According to Abd. Hamid al-Bilali al-Mauizhah al-Hasanah is one of the methods of Religious Educational to invite to the way of Allah by giving advice or guiding gently so that they will do goodness. Mauizhah hasanah can be interpreted as an expression that contains the elements of guidance, education, teaching, stories, happy news, warning, positive messages (dying exhortation that can be used as a guide in life in order to obtain the salvation of the world and the hereafter.37 Therefore, we can conclude the mean of mauidzatul hasanah, is the words that enter into the heart of full tenderness and do not dismantle the mistakes of others because the gentleness in gentle advising can often melt the hard heart and tame the wild heart, and easier to bring goodness out of prohibitions and threats.

36 M. Munir, S.Ag, M.A, Metode Dakwah (edisi revisi), PRENAMDIA GROUP, 4 Februari 2015 p 10
37 Alex Sobur. 2006. Semiotika Komunikasi. Bandung : Remaja Rosdakarya p 16
c. Al-Mujadalah Bi-al-Lati Hiya Ahsan

In the terms of etymology (Language) *mujadalah* taken from the word «jadala» that means to ask. And if an alif added to jim letters following the faaala wazan, «jadala» can be meaningful in debate, and «mujadalah» debate. The word «jaa dala» can mean pulling the rope and tying it to strengthen something. The person that argues is as interesting with utterance to convince his opponent by using his opinion of the argument presented. According to Ali al-Jarisyah, in his book Courtesy al-Hiwar wa almunadzarah, it means that «al jidal» in language can mean «come to choose the truth» and when the form of «al-Jadlu» taken from «al-Qotlu» it means that there is equally opposition, just as there is a jurisdiction between two opposing men and against one being defeated.

In terms (terminology) there are some understandings of al-Mujadalah (al-Hiwar). Al-Mujadalah (Al-Hiwar) means two-party synergic exchange efforts, without any atmosphere requiring the birth of hostilities between the two. While Dr. Sayyid Muhammad Thantawi is, an attempt aimed at defeating opponents’ opinions by presenting strong arguments and evidence.

According to Tafseer an-Nasafi, this word implies:

وَجَادِلْهُمْ بِالْطَّرِيقَةِ الَّتِي هِيَ أَحْسَنُ طَرِيقَةٌ وَجَادِلْهُمْ بِالْطَّرِيقَةِ الَّتِي هِيَ أَحْسَنُ طَرِيقَةٌ

المجَادَلَةُ من الرِّقَاق وألَّيْنِ من غير قَطَاطِعٍ أوِ بَيْنَ يُوقِظِ القَلْبَ وَيَعِظَ النَّفْسَ

From the above understanding can be concluded that Al-Mujadalah is an exchange of opinions made by the two parties in a synergistic, which does not give rise to the hostilities with the aim that opinions raised by providing arguments and strong evidence. Between one another appreciate and respect each other’s opinions hold to the
truth, acknowledge the truth of the other and sincerely accept the punishment of truth.

2.1.2 Religious Educational Source

Education is an activity undertaken by persons that are responsibly formally, and informally. These activities educate, teach, guide, train, direct and mobilize learners. According to Naquib al-Attas, Islamic education is more likely to use the term (lafad) ta’dib, than on other terms. Although the term ‘tarbiyah’ and ‘ta’lim’ has been rooted and popularized, it places ta’dib as a concept that are considered more in line with the concept of Islamic education. In his explanation (Jonah, 1972: 37-38), the word ta’dib as the choice of al-Attas is a word (sentence) derived from the word «addaba» which means give courtesy, or educating.

Al-Attas saw that courtesy was one of the main missions brought by Rasulullah who intersected with his people. By using the term courtesy, it means to live the Sunnah of the Prophet. The conceptualization is as :

أَدْبِنِي ۗ رَبِّي وَأَحْسَنَ تَأْدِيِّبِي

«My Lord has educated me (addaba), thus making my education (ta’dib) the best».

In accordance with the hadith above, that education is the main pillar to instill courtesy in human beings, to succeed in his life, both in this world and in the hereafter. While ta’dib itself is defined as the recognition and recognition of the reality, that science is everything that consists of a hierarchy of category. Education as a noble activity

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38 Prof. Dr. Amin Abdullah, *Pendidikan Islam dan Tantangan Globalisasi*, Ar-ruzz Yogyakarta periode 2003-2004 p 26
39 Adetary Hasibuan Albar, *filsafat Pendidikan Islam (tinjauan pemikiran Al-attas dan relevansinya dengan pendidikan di Indonesia)*, UIN Maliki Press,2015 p 57
in Islam which contains the values of goodness and virtue for humanity, because its activity is always going to make human beings as a creature of moral value. In the context of Islamic education, religious moral values become an integral part of every educational effort.\textsuperscript{40}

a). The Source of Islamic Education

The source of Islamic Education is based on the Holy Book of Al-Qur’an and Sunnah / Hadith of the Prophet. Both are the main source. There are other sources, however, as a complementary, additional, or explanatory source of effort.

1). Al-Qur’an

Al Qur’an according to the language comes from the word «Qara’a-Yaqra’u» meaning» to read «. Al-Qur’an in the sense of reading is used by Al-Qur’an itself, as in Q.S al-Qiyamah on verses 16-18:

\begin{equation}
\text{لاَ تَُرِّكْ بِهِ لِسَانَكَ لَِعْجَلَ بِهِ 16 إِنَّ عَلَيْنَا جَْعَهُ وَقُرْآنَهُ}
\end{equation}

\begin{equation}
\text{nَاهُ فَاتَّبِعْ قُرْآنَهُ 18}
\end{equation}

Meaning : 16. Do not move your tongue to (recite) Al-Qur’an because it wants to quickly (overwhelm) it [1532].

17. In truth! It is for us to collect it (in your breasts) and (make you clever) to read it.

When We have finished reading it Then follows the reading.\textsuperscript{41}

According to Al-Farra, Al-Qur’an has a justified meaning because Al-Qur’an is taken from the word «qarain», plural of «qarinah». And the Word of God is called Al-Qur’an with such meaning, given the verses in Al-Qur’an to each other mutually justify. According to Al-Ash›ari, he interpreted Al-Qur’an is

\textsuperscript{40} Prof. Dr. Muhmidayeli, M.Ag, Filsafat Pendidikan, PT Refika Aditima, September 2013

\textsuperscript{41} Qur’an Hafalan dan Terjemah, Al-Mahira, 2 Juli 2016 p 577
combining something with others, because Al-Qur’an was taken from the word «qarana». And Al-Qur’an means so, because the letters and verses, even the letters are sloven together and joining one another. According to Al-Zajjaj, the mean of Al-Qur’an is gathering, because Al-qur’an is derived from the word «Qar›î». And the word of God is so called, because Al-Qur’an gathers its letters into one unity, or because Al-Qur’an collects its letters into a single unit. It can be concluded the mean of Al-Qur’an is the word of God which there is the main source of law and serves as the confirmation of the field of faith, affirmation of worship, the bearer of good news, answer the problem of human life. Therefore, Al-Qur’an as a guideline on his people in living the life because therein contains many clues. It is like in the Word of God swt in Q.S Al- Annaml on verse 77, it said:

وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

Meaning: And verily Al-Qur’an is really a guide and a mercy to those who believe. (Annaml / 27: 77).

2). Hadith / Sunnah

The scholars of Hadith (Muhadditsin) differed opinions on interpreting Alhadits. The difference is due to the limited object of review. From the nature of the difference in judgment gave birth to two kinds of understanding about Alhadits, namely the definition of a limited and widely.

The definition of hadith is limited (narrow) is how put forward by Jumhurul Muhadditsin, is:

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42 Aminuddin dkk, Pendidikan Agama Islam, Penerbit Gavita Indonesia (GI), Februari 2014 p 52
43 Qur’an Hafalan dan Terjemah p 384
The widespread understanding of Hadith is something that is based on the Prophet Muhammad or a friend or “tabi‘in” in the form of words, deeds, statements or the nature and circumstances. Thus the Hadith contains the values and norms of Islamic teachings after Al-Qur’an, as mentioned in the word of Allah SWT in Q.S Al-Hasyr on verse 7:

وَمَا آتَيْكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَيْكُمْ عَنْهُ فَانْتَهُوا

Meaning: «What the Apostle gave you, So take it, leave what he forbids.” (Alhasyr/59:7)\(^{45}\)

Al Qur’an became the first source of law and Al-hadith the principle of legislation after Al-Qur’an. The Al-Hadith against Al-Qur’an is as follows:

1. Function to establish and strengthen the laws that have determined by Al-Qur’an, then in this case both together become the source of law.
2. Provide details and interpretations of Qur’anic verses that are still common.
3. Establish laws or rules not found in Al-Qur’an.

It can conclude Al-Qur’an and Hadith serve as a guide, life view, state assessment, paradigm in viewing the problems of life, and development guidelines, testers of truth and the course of history of Islam.\(^{46}\)

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\(^{44}\) Aminuddin dkk, *Pendidikan Agama Islam* p 54

\(^{45}\) Qur’an Hafalan dan Terjemahnya p 546

\(^{46}\) Prof. Dr. Ace Partadiredja, *Dakwah Islam dan Perubahan Sosial, PLP2M,*
3). Effort

In terms of language, the meaning of effort is «doing things with all sincerity». Meanwhile, according to the mean of term, the so-called effort is «directing all potentials and abilities as much as possible to establish the laws of islamic law».

Among the existing texts, there is a clear law so there can be no interpretation, As in the Word of Allah swt Q.S An-Nur on verse 2, said:

\[
الزَّانِيَةُ وَالزَّانِ فَاجْلُِّوا كَُّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلَْةٍ ۖ وَلاَ
\]

Meaning : The woman who commits adultery and the adulterer, So every one of them is a hundred dali dera, and do not be merciful to both prevent you to (run) the religion of Allah, if you believe in Allah, and the Hereafter, and let (the execution) of their punishment be witnessed by a group of believers. (Annur / 24: 2)

In understanding the above verse, it does not require effort, because the verse has shown a clear law and there can be no other intervention. However, among the texts there are texts that have not shown the clear law and still allow for interpenetration or other interpretations. For example the Word of God swt in Q.S Al-Baqarah on verse 228, said:

\[
حْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ مْوَاتًا فَأَكَيْفَ تَكْفُرُونَ بِاللَِّ وَكُنْتُمْ أَثُّنَاءًا فَأَحَاكَمُّنَّكُمُ ۚ ثُمَّ يُْيِيكُمْ ثُمَّ إِلَْهِ تُرْجَعُونَ
\]

Meaning : The women that were yelled at handrail (waited) three times quru

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47 Qur’an Hafalan dan Terjemah. p 350
they can not hide what Allah created in their wombs, if they believe in Allah and the Hereafter. and her husbands are entitled to refer to it in the waiting period, if they (husbands) desire ishlah. and Women have a right equal to their obligations to a way that is ma›ruf. but husbands, having one degree of strength over their wives [143]. and Allah is Mighty, Wise. (Q.S Albaqarah/2:228)

The verse has not shown a clear and definite law, because the notion of «quru» in Arabic has two meanings, «sacred» and «menstruation». Because there is a difference in opinion, it requires effort.

The law always evolves according to the age and time, so Islamic law is not static and rigid, but Islamic law adapts to circumstances wherever they may be.

Apart from the problems is arising out of society whose provisions had not existed either in Al-Qur’an or the Hadith. Such as the problem of insemination make (mating injection) in humans, genital change, eye donor, and others. All of this requires effort to establish the law. It can be concluded that effort is a legal determination of new problems whose legal provisions do not yet exist. The person conducting Effort must done the following requirements:

1. Knowing Al-Qur’an and Al-Hadith.
2. Knowing the laws established by ijma ‹.
3. Knowing and understanding Arabic.
4. Knowing the science of ushul fiqh and must master this science strongly, because this science becomes the basis and subject of effort.

Qur’an Hafalan dan Terjemah. p 36
5. Knowing the science of nasikh and *mansukh*, so he did not issue the law based on the argument that has been *mansukh*. The Effort exists to connect the doctrine with reality because of many new realities in the historical, socio and cultural dimension. The purpose of Islamic Education, there are:

1. The formation of noble morality.
2. Faith (faith) and strong devotion.
3. The high image of Islam from human relations.

The Scope of Islamic Education Value is much in term, the values of Indonesian Complete Dictionary mean price, size, number representing achievement, important traits that are useful to humans in living their lives (1997: 376). Value to refer the humans or society perceive as the most valuable.

According to Milto Roceach and James Bank as quoted by Mawardi Lubis «Values are a type of belief that is within the scope of the belief system, in which a person must act or avoid an act, or about an act worthy or inappropriate to work, possess and trust (Mawardi Lubis, 2011: 16). The value according to Fraenkel cited by Mawardi Lubis (2011: 17) is the standard of behavior, beauty, justice, truth and efficiency that binds man and is duly executed and maintained.  

2.1.3 Religious Educational Material

The message of communication with Religious Educational activities has become clear is the teachings of Islam, whether in the form of The Faith, Islamic law, and morals taught by Allah in Al-Qur’an through His Apostle.

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49 Aminuddin dkk, *Pendidikan Agama Islam*, Penerbit Gpia Indonesia (GI), Februari 2014 p 64

50 http://mustanginbuchory89.blogspot.co.id/2015/06/nilai-nilai-pendidikan-islam.html accessed on 8th of March 2018, 10 pm

51 Kustadi Suhandang, Strategi Dakwah (Penerapan Strategi Komunikasi Dalam
The material is the messages or everything that is submitted by the subject to the object of Religious Educational, that is the teachings of Islam. Islamic teachings contain three principles:

a). Faith

The Faith is a fundamental belief. The Faith is etymologically bonded, tangled. It is so called because it binds and becomes a hanger on things. The use of the word Faith in Al-Qur’an means a faithful oath between men. Hasbi Ash Shiddiqi said The Faith according to the provisions of language is something that is held firm and stored in the depths of the soul. While Sheikh Hasan al-Bannah declares Faith as something that should justify it so that it becomes the peace of the soul, which makes the confidence in doubt and doubt. Generally speaking, the firm in Islam means a firm human covenant with God which contains the willingness of man to submit and obey voluntarily without any knowledge of the will of God.

b). The Islamic law

The Islamic law comes from the word “syari” which means the path that must be passed by every Muslim. Hence the Shari’a plays a role in the birth rules derived from revelation about human behavior. The Islamic law is the source road to the eye (water). In the past the Arabs used the The Islamic law for the path to the source (eye) of water to wash or cleanse their selves. (Muhammad Daud Ali, 1997: 235).

From the above understanding of islamic law is all the religious rules that have been established by Allah SWT for Muslims, both from Al-Qur’an and from Sunnah Rasulullah WAS, given to humans through the Prophets for humanity to survive in the world such the wise in the

Dakwah), PT Remaja Rosdakarya, Desember 2014 p 10

52 Kamus Besar Bahasa Indonesia, 1.5 accessed on 10 th of April 2018, 2 pm
53 https://asepprasetio.wordpress.com/2015/09/29/kerangka-dasar-islam/5 accessed on 10 th of April 2018, 12pm
54 https://asepprasetio.wordpress.com/2015/09/29/kerangka-dasar-islam/ accedes on April, 9th 2018 0n 3 pm.
afterlife.

The Islamic law also means a straight road, a straight path, no winding, a highway. The use of the word islamic law means rules, customs, laws and laws (Ahmad Wason Munawwir, 1984: 762). From the above understanding The Islamic law is all the religious rules that have been established by Allah SWT for Muslims, both Al-Qur’an and the Sunnah of the Prophet Muhammad, given to humans through the Prophets so that humans live safely in the world and in the hereafter. And according to experts interpret the Islamic law with different opinions, namely:

a. Imam Abu Isaac As-Syatibi in his book Al-Muwafaqat fi ushulil ahkam says, «That mean of islamic law, sets a firm limit of the people of mukallaf, in all their deeds, sayings, and creeds.»

b. Shikh Muhammad Ali Ath-thahawi in his book kassyful katail funun says, «Islamic law is everything that Allah has hinted at His slaves, from the laws that have been brought by the Prophets of Allah. Both related to the way of execution, and called by “far’iyah” amaliah then collected in the science of fiqh or the way of conviction called the principal of aqid, and collected by science kalam, and this islamic law can be called also diin (religion) and millah.

c. Prof. DR. Mahmud Salthut says that, «Islamic law is all the rules that Allah has prescribed, or He has established the foundations, that man should do for him self in communicating with his Lord, with his fellow Muslims, with his fellow men, with the universe, and communicate with life. «

The definition confirms that the shari’a is the same as the (religious) and the millah. In contrast to the science of fiqh which only discuss about amaliyah law (worship). While the field of Faith and things related to the unseen nature, discussed by science kalam or
science monotheism.

c). Morals

Morals are the plural of khuluq that etymologically means manners, behavior or custom.\textsuperscript{55} Synonym for morals is ethics, morals, and character. While in terminologies, morality means state of the soul that encourages the direction of action.

Dr. Ahmad Amin defines Moral is a science that explains the good and bad, it’s explaining what should be done by human beings to some others, declare goals that must be addressed humans in their deeds and indicate the goals that must be addressed by humans in their actions and show the way to do what to do (Hamzah Ya’qub, 1988: 12).

Morals are the plural of khuluq that etymologically means manners, behavior or custom.

Thus, the sense of morality in terms of language and its use of Al-Qur’an can be defined as the act of forming and familiarizing deeds. Morals are behaviors possessed by humans, either morally praised or morally karimah or the disgraceful or morally madzmumah. In practice morality can be said fruit or the result of a strong aqeedah and Islamic law right. Allah SWT sent Prophet Muhammad SAW is none other than is to improve morals.\textsuperscript{56}

إنما بعثت لأتمم مكارم الأخلاق رواه بخاري

According Yunahar Ilyas (2004: 12-14) morals in Islam has five kinds of traits, namely:

1). Moral of Rabani

Moral teaching in Islam comes from Al-Qur’an and As-Sunnah. In Al-Qur’an there are 1500 verses that contain the doctrine

\textsuperscript{55} https://www.neliti.com/id/publications/127675/analisis-pesan-pesan-dakwah-dalam-syair-syair-lagu-opick 2 November 2013, accessed Maret, 2 2018 9 pm.

\textsuperscript{56} https://asepprasetio.wordpress.com/2015/09/29/kerangka-dasar-islam/ accessed April 8 th 2018, 9 pm
of morality, both theoretically and practically. Similarly, in the had it there are also many guidelines on morals. The nature of Rabbani of morals relates to his purpose, which is to obtain happiness in the world and the hereafter. Morals Rabbani able to avoid the chaos of moral values of human life. Allah SWT says in sura Al-An «am verse 153:» Here is my straight path: you should follow it; do not follow other ways; so that you are scattered from His way. So it is commanded that you are pious. «

2). Moral Humanity

Moral teachings in Islam is the line and fulfill human nature. Morals in Islam is a morality that really maintains the existence as a human being with a respectable being, in accordance with its nature, which upholds human rights where it is a fundamental and absolute rights possessed by human.

3). Universal Behavior

Moral teachings in Islam in accordance with the universal humanity and covers all aspects of human life, both verticals and horizontal dimensions. For example in Al-Qur'an there are 10 kinds of evil that must be shunned by everyone, ie associated Allah, rebellion to both parents, killing children for fear of poor, do evil that openly and hidden, killing people be unreasonable, orphans, reduce dosage and weighing, burdening others with an obligation beyond its power, unfair testimony, and betraying God’s promise (Surat Al-An «am, 6: 151-152). These ten kinds of uglinesses are universal values for anyone, anywhere, and anytime they had done.

4). Moral Balance

Morals in Islam is between two sides. On the one hand imagine humans as angels that focus on the nature of his goodness and on the other hand imagine humans as animals that focus on the nature of animalism (lust). Man in Islam has two forces, namely: the power of goodness that is in conscience and minds; the bad
power that lies in its lust.57

Humans have a spiritual element of angels as well as an animal instinctive element that each requires a balanced service.

Humans not only live in the world but will also face life in the hereafter. Morals in Islam meets the demands of human life in a balanced manner, both in physical or spiritual needs.

5). Realistic Mistakes

Moral teachings in Islam pay attention to the reality of human life. Although humans are expressed as creatures that have advantages over other creatures, but humans also have a weakness that often occurs due to the inability to control their selves. Therefore in Islamic teachings provide an opportunity for humans to improve their selves with repentance. Even in forced circumstances, Islam allows people to do things in ordinary circumstances are not justified. Allah says in Qs. Al-Baqarah, 2: 173:

«Whoever is compelled, not out of rebellion and deliberately breaking the rules, is not a sinner. For Allah is Oft-Forgiving, Most Merciful.»

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57 https://www.neliti.com/id/publications/127675/analisis-pesan-pesan-dakwah-dalam-syair-syair-lagu-opick 2 November 2013, accessed April, 11 2018 9 pm

58 Qur’an Hafalan dan Terjemah p 26
2. MUSIC

2.2.1 Definition of Music

Music is the science or art of composing tones or sounds in sequences, combinations, and temporal relationships to produce a composition (sound) that has unity and continuity. Music can also be said tone or sound arranged in such a way that it contains rhythms, songs, and harmony especially those using tools that can produce those sounds.\(^{59}\)

According to A-Qamus, \textit{Al-Ghina} as lafadz \textit{kasaa} means the sound cast in \textit{In-As-Siddiq}, \textit{Al-Ghina} means being sung. Abu Sulaiman Al-Khaby says that everyone raises a sound on an ongoing basis and arranges its tempo regularly, then that is what is called an Arabian song.

Music by Teguh Warlito is the art of composing tones or sounds in combination sequences and temporal relationships to produce sound compositions that have unity and continuity. Music is also a tone or sound arranged in such a way that it contains rhythm, song and harmony. Music by Daid Emen is the science and art of the primatic combination of notes, both vocal and instrumentals, which include melody and harmony as the expression of everything that the national

\(^{59}\) http://ACHMADANWARSJADAD-FDK-Pdf, accessed on April, 8 2018 on 10 am
aspect wants to express.

Reed and Sidnell reveals that music is a combination of tone, vocal, and instrumental harmony to express everything it wants to express, especially the emotional aspect. Understanding music according to Jamalus Music is a work of art in the form of sounds in the form of songs or compositions reveal the thoughts and feelings of creation through the main elements of music that is the rhythm, melody, harmony and shapes or song structure expression seta as a source of unity.

Understanding music according to Sylado is a time that can be heard and is a form of a living time, which is a collection of illusions and sounds. Understanding music according to Schopenhauer Music is a melody whose poetry is the universe. Understanding music according to Sunarto Music is the appreciation of the human heart that is expressed in the form of a regular sound with melody or rhythm and has elements or a beautiful harmony.60

Aristotle’s Definition of Music is a sound that produces a tone and is received by different individuals, which depend on one’s historical, location, culture and tastes. Music is also considered to have the ability to reconcile a depressed heart, have recreational therapy and foster the soul of patriotism.61

2.2.2 Music As Religious Educational of Media

Music is one of the media of artistic expression, music reflects the culture of the population and music also contains values and norms that become part of the process of cultural inculcation, in the form of formal and nonformal, and in music contain beauty and bring Islamic Religious Educational values. It is as mentioned in the holy verses of

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60 http://www.gurupendidikan.co.id/8-pengertian-lirik-lagu-men u rut-para-ahli-lengkap/ accessed April, 9th 2018 on 3 pm
61 https://aslibumiayu.net/9439-musik-untuk-Dakwah accessed April, 9th 2018 on 3 pm
And among men there are those who use Words that are not useful to mislead (men) from the way of Allah without knowledge and make the way of God mockery. they will gain a humiliating Penalty.\(^{62}\)

The media is highly related to the technology as well, so from that technology is very important to convey the message of Religious educational, such as the figure said:

Paul Saetlar (1968) “The word technology does not necessary imply the use of machines, as many seem to think but refers to any practical art using scientific knowledge.” James Finn (1960) In addition machinery, technology includes processes, system, management, and control mechanism both human and non-human, and a way of looking at the problem as to their interest and difficulty, the feasibility of technical solution, an the economic values-broadly considered of those solution. J. Dernott (1981) Technology in its concrete, empirical meaning refers fundamentally to system of rationalized control over large groups of technically skilled men operating through an organized hierarchy.\(^{63}\)

War on Thought, that is what we are facing in this end-time world. War on thought or commonly referred to as “ghazwul fikri” is the attack of the infidels to us Muslims in different parts of the world through our thoughts through culture, dressing, secularization of education, and their various misleading behaviors. We are as Muslims should be reminded each other and keep each other to avoid

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\(^{62}\) Qur’an Hafalan dan Terjemah.p 411

\(^{63}\) Prof. Dr. Ishak Abdulhak, M.Pd, Teknologi Pendidikan, PT Remaja Rosdakarya, Bandung Januari 2015 p 106
and anticipate that we are not inferior to the infidels. One way is with Religious Educational.

Religious Educational in Indonesia itself had done with various media. The scholars preach to the culture, social media, music and so forth. This approach is used to make the Religious Educational more acceptable to the community the electronic mass media included the visual, audio, and audiovisual.\(^{64}\)

Music as a song is a medium used as a means of entertainers by almost epoch us today. Almost no we find an empty space of music and singing. Both at home, at the office, in stalls, and in stores, in cars, in private cars, in public places, and in hospitals. Even in some places known as the best places on earth, the mosque is also not spared from the influence of music. Text music not only to be understood and imbued but if written with the new elements will achieve the purpose of Religious Educational Message if it can operate or change his unpredictable praxis.\(^{65}\) The meaning of a Word is often experiencing expansion with respect to the development of the activity of human life, by expanding the meaning of the component words that already exist.\(^{66}\)

### 2.2.3 Pros and Cons of Music as Religious Educational Media

1. **Advantages**
   
   a. Music as a reinforcement medium listening, learning to play musical instruments, creative experiences and music activities in groups is a stimulus that can strengthened and encourage behavioral change. Music therapists offer music as an option

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\(^{64}\) Imam Bahroni, M.Ls & Izzatul Muna, *The Values os Islamic Character Education in the Film ‘My Name is Khan’*, (At-Ta’dib Vol. 12 No.1 June 2017), p3.

\(^{65}\) Agustinus Hartono, Imajinasi Musik Teks (Analisis semiologi atas fotografi, iklan, film, music, al-kitab, penulisan serta pembicaraan serta kritik sastra), Jalasutra, Juni 2010 p 158

\(^{66}\) Prof. Dr. Dewa Putu Wijaya, S.U. M.A, Semantik Teori dan Analisis, Yumna Pustaka, juli 2011 p 94
for a desired behavior, assuming the same effects will be found.
b. Music serves to placate the mind and burden of humanity (basyariyah) and improve the nature of sweetness. It is a stimulant to see the divine secret (asrar rabbani).
c. There are messages of Religious Educational in the lyrics of song that can be used as a means of Religious Educational.
d. The effectiveness of music can be heard by anyone, anytime and anywhere.
e. Song lyrics use light, simple language, easy to understand and memorized.
f. People who listen to music can gain inner peace and spiritual happiness.
g. There are various types of musical genres accompanied by varied songs. So that the listeners and music lovers do not experience saturation. In addition there are several classifications of music and songs that can be categorized according to the age, environment, and local culture.
h. Music is the language of the heart and the lyrics in each song tend to be in line with the rhythm of life.67

2. Disadvantages
a. There are several songwriters and managers involved in creating music for the sake of commerciality.
b. The lyrics of Islamic songs (in nasyid, qosidah, marawis, etc.) are less desirable by the public at large.
c. Many religious songwriters create songs and publish them according to market share of certain events that benefit sales. Such in Ramadan.
d. The music listeners simply regard music as mere entertainment.

67 http://neysya-jatidiri.blogspot.co.id/2012/10/musik-sebagai-media-Dakwah- html accessed April, 9th 2018 on 3 pm
e. Singer who brought a song with Religious Educational sometimes can not animate the song he sang. Because it considers only to entertain only.

f. Songs containing the content of the message of Religious Educational are also sung by singers that are not Islamic in terms of appearance and action that contain elements of porno action.

g. The lyrics of a lecherous song are sometimes played with lyrics and musical instruments typical of Islam (marawis, rebbana, etc.).

h. The audience of music concerts sometimes can not interpret the songs and music that was sung on stage. So music concerts often trigger riot between spectators.68

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68 http://neysya-jatidiri.blogspot.co.id/2012/10/musik-sebagai-media-Dakwah.html accessed April, 9th 2018 on 3 pm
3.1 Biography Of Gen Halilintar

Biography of Gen Halilintar is the name of a Gen family (mother) and Halilintar (father) with 11 children from vaginal birth in various countries, which make traveling as a habit of living even named the family as “edufashiontravelpreneur family”. Gen is nick name of LenggoGENi Umar Faruk and the Halilintar of first name HALILINTAR Anofial Asmid. This family consists of 6 boys, 5 girls. They are Muhammad Attamimi Halilintar (Atta), Sohwa Mutamamima Halilintar (Sohwa), Sajidah Mutamimah Halilintar (Sajidah), Muhammad Thariq Halilintar (Thariq), Abqariyyah Mutammimah Halilintar (Abqariyyah), m. Saaih Halilintar (Saiih), Siti Fatimah Halilintar (Fatim), M. Al Fateh Halilintar (Fateh), M. Muntazar Halilintar (Muntaz), Siti Saleha Halilintar (Saleha), and M. Shalaheddien El-Qahtan Halilintar (Qahtan)

Gen and Halilintar children continues his parents business, from sales of gadgets, fashion to wear, boutique, cafe, car selling, online market, desk top publishing, web design, tour operators are growing. Their global association, breaks through the ages, and penetrated, the willingness of their studies is very high so it's not quite a regular school, there are homeschooling, GenH School of Mind that their vast unlimited class, until the College more popular internationally. Families Gen is active in the virtual world. Gen Halilintar has released many songs that they cover and change its meaning with the education and Islamic values, for example the song «Despacito», This song is phenomenal in the world. The meaning of this song is not with edified, and then Gen Halilintar covers with education and values of islam to dispel

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69 Lenggogeni Faruk, Kesebelasan Gen Halilintar My Family My Team 2015, Gramedia Jakarta p 3
the original song, this one of Religious Educational methods uses modern media.

3.2. **Despacito Lyric**

3.2.1 *Despacito Lyric by Luis Fonsi & Daddy Yankee*

Si sabes que ya llevo un rato mirandote
Tengo que bailar contigo hoy (D.Y.!)  
Vi que tu mirada ya estaba llamandome
Muestrame el camino que yo voy, oh
Tu, tu eres el imán y yo soy el metal
Me voy acercando y voy armando el plan
Solo con pensarlo se acelera el pulso
Oh, yeah
Ya, ya me esta gustando mas de lo normal
Todos mis sentidos van pidiendo mas
Esto hay que tomarlo sin ningun apuro
Des-pa-cito
Quiero respirar tu cuello despacito
Deja que te diga cosas al oido
Para que te acuerdes si no estas conmigo
Des-pa-cito
Quiero desnudarte a besos despacito
Firmo en las paredes de tu laberinto
Y hacer de tu cuerpo todo un manuscrito
Sube, sube, sube
Sube, sube
Quiero ver bailar tu pelo
Quiero ser tu ritmo
Que le ensenes a mi boca
Tus lugares favoritos
(Favorito, favorito, baby)
Dejame sobrepasar tus zonas de peligro
Hasta provocar tus gritos
Y que olvides tu apellido

[Daddy Yankee:]
Si te pido un beso ven damelo
Yo se que estas pensandolo
Llevo tiempo intentandolo
Mami, estoy dando y dandolo
Sabes que tu corazon conmigo te hace bom bom
Sabes que esa beba esta buscando de mi bom bom
Ven prueba de mi boca para ver como te sabe
Quiero, quiero, quiero ver cuanto amor a ti te cabe
Yo no tengo prisa, yo me quiero dar el viaje
Empecemos lento, despues salvaje
Pasito a pasito, suave suavecito
Nos vamos pegando, poquito a poquito
Cuando tu me besas con esa destreza
Veo que eres malicia con delicadeza
Pasito a pasito, suave suavecito
Nos vamos pegando, poquito a poquito
Y es que esa belleza es un rompecabezas
Pero pa' montarlo aqui tengo la pieza
Oye!
Des-pa-cito
Quiero respirar tu cuello despacito
Deja que te diga cosas al oido
Para que te acuerdes si no estas conmigo
Des-pa-cito
Quiero desnudarte a besos despacito
Firmo en las paredes de tu laberinto
Y hacer de tu cuerpo todo un manuscrito
Sube, sube, sube
Sube, sube
Quiero ver bailar tu pelo
Quiero ser tu ritmo
Que le ensenes a mi boca
Tus lugares favoritos
(Favorito, favorito, baby)
Dejame sobrepasar tus zonas de peligro
Hasta provocar tus gritos
Y que olvides tu apellido
Des-pa-cito
Vamos a hacerlo en una playa en Puerto Rico
Hasta que las olas giten «Ay, Bendito!»
Para que mi sello se quede contigo.⁷⁰

3.2.2 Despacito Lyric by Gen Halilintar

Come on over in my direction
So thankful for that, it’s such a blessin yeah
Turn every situation into heaven, yah :
My sunrise on the darkest day
Got me feelin’ some kind of way
Make me wanna savor every moment slow ly
Slowly
You fit me, tailor-made love. How you put it on
Got the only key, know how to turn it on
The way you sing it on my ear, the only words i wanna hear
Baby take it slow so we can last song
Oh, tu’
Tu eres el-iman y yo soy el metal
Me voy acercando y voy armando el plan
Solo con pensarla se acelera el pulso

⁷⁰https://genius.com/Luis-fonsi-despacito-lyrics accessed April, 11th of May 2018 on 3 pm
Oh, yeah
Ya,
me esta gustando mas de lo normal
Todos mis sentidos van pidiendo mas
Esto hay que tomarlo sin ningun apuro
#despacito,
Quiero tragar tus palabras despacito
Deja que te diga cosas al oido
Para que te acuerdes si no estas conmigo
Despacito,
Quiero soltarte despacito
Firmo en las paredes de tu corazon
Y hacer su mente entera un m anuscrito (sube, sube, sube)
Quiero ver bailar tu mente quiero ser tu ritmo
Para mostrarte mi mente
Tus lugares favoritos
Favorito. Favorito, baby
Dejame sobrepasar tus zonas de peligro
Dejahasta provocar sus ideas
Y que olvides tu apellido
Si te pido un deseo. Ven. Damelo
Yo se que estas pensandolo
Llevo tiempo intentandolo
Mami. Esto es dando y dandolo
Sabes que tu corazon conmigo te hace bam bam
Sabes que esa beba esta buscando de mi bam bam
Ven. Prueba de mi mente para ver como te sabe
Quiero. Quiero. Quiero ver cuanto amor a ti te cabe
Yo no tengo prisa. Yo me quiero dar el viaje
Empecemos lento. Despues sereno
Pacito. Pacito
Suave suavecito
No vamos pegando
Poquito a poquito
Cuando tu me ver con esa destreza
Veq que eres malicia con delicadeza
Pasito a pasito. Suave suavecito
Nos vamos pegando. Poquito a poquito
Y es que belleza es un rompecabezas
Pero pa montarlo aqui tengo la pieza. Oye!71

3.3 Analysis the Religious Educational Message with lyrics of the song “Despacito” by Gen Halilintar

3.3.1 Analysis of Lyric “Come On Over In My Direction”

a. Denotation aims

The meaning of the word Come to Me is «Come» which according to Indonesian Dictionary has a meaning to be present in the targeted place and «To me» means the preposition to mark the goal.72 And the aim of «Me» here is back to God.

b. Connotation aims

The meaning that contained in the lyrics of this song describes the command of Allah against his slave to always come to him, as in the five-time prayers that must be done, because pray is the way of slaves to meet his Lord because in every chant of prayer is a sentence hope and a request for forgiveness to Allah. And «Come to Me» has the meaning that it is advisable in every step to always remember Allah because remembering it will avoid every action that violates the command of Allah.

c. Religious Educational Message

This song lyric contain the Faith message. All the creation of

71 http://www.metrolyrics.com/gen-halilintar-lyrics.html accessed April, 11th of May 2018 on 3 pm

72 http://ebsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 28th March 2018 p 4 pm
Allah SWT in this earth should always remember it. By seeing the evidence that exists and Allah is great and no one can match it. And Allah created everything only to worship him,\(^73\) such as in Al-Qur’an Q.S Adz Dzariyat on verse 56:

\[
\text{نَّمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ}
\]

56. And I did not create jinn and men but to serve them to Me.\(^74\)

3.3.2 Analysis of Lyric “Turn Every Situation Into Heaven, Yaeh”

a. Denotation aims

According to KBBI the meaning of «Heaven» is the eternal realm of the human spirit that will live in with immortality.\(^75\)

The meaning of Heaven in the lyrics of this song is something that is happy, so the lyrics «Turn Every Situation Into Heaven, Yaeh» has the meaning of all behavior if it is done, there will be happiness with it like heaven.

b. Connotation aims

The soul that has joy in all his work will make his job easy, because there is sincerity in him. If all things are done with sincerity, there will be happiness.

c. Message of Da’wah

The meaning contained in the lyrics of this song is a moral message that is about the reward of people who work with sincerity then he’s feeling happy and satisfaction such in paradise. Such in Al-Qur’an Q.S An-Nahl 97, said:

\(^{73}\) Qur’an Hafalan dan Terjemahnya p 523
\(^{74}\) http://ebsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 28 Maret 2018 p 7 pm
\(^{75}\)
Meaning: Whoever works righteous deeds, both men and women in a state of faith, then We will indeed give him a good life [839] and verily We will reward them with a better reward from what they have done.

It is stressed in this verse that men and women in Islam have the same reward and that righteous deed must be accompanied by faith.\textsuperscript{76}

### 3.3.3 Analysis of Lyric “My Sunrise On The Darkest Day”

a. Denotation aims

The meaning of «Sunrise» is the solar center point of a gas-filled ball that brings light and heat,\textsuperscript{77} but the meaning of «Sunrise» in the lyrics of this song is the central point that brings light or light in the dark. «Dark» in KBBI has no light or dark understanding. And «Dark» in this lyric has the meaning of difficulty with darkness.

b. Connotation aims

This lyric explains that Allah is always being there for his slave. When his slave is in difficulty will certainly find a way. And it is Allah Who gives such convenience as the Sun arrives amid the dark darkness, as in the pearl «It is not our greatness but Allah makes it easy».

c. Religious Educational Message

The lyrics of this song contain the Faith message that is believing that Allah is just fair the most merciful, when there are difficulties the ease will be come to accompany it, as in the Word of Allah SWT in the letter Al-Insyirah verse 6 is:

\textsuperscript{76} Qur’an Hafalan dan Terjemahnya p 278
\textsuperscript{77} http://ebsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 8 April 2018 p 7 pm
3.4.3 Analysis of Lyric “Got Me Feelin Some Kind Of Way”

a. Denotation aims

The mean of “way” is the method to think, to initiative for reaching out the aim. And the purpose of “way” is the way to act of devotion. 79

b. Connotation aims

This lyric explains the Various kinds of worship that can be undertaken in various ways with the limits of Islamic ability, it is easy but not simplified. Such as in the proverb «Many roads lead to Rome».

c. Religious Educational Message

This lyrics contain the moral message about how to wolk on the worship in various ways that can be done in accordance with the circumstances. Such in the prayer, all human beings are required to stand by the way if they are unable to get sick then it is permissible to sit, if he can not sit then allowed him to lie down, if lying he can only move his eyes as a sign of his prayer then this is permissible in Islam.

This shows that Allah is all love and most benevolent that it is impossible to command anything beyond the ability of his slave, as in the holy verses of Qur’an An-Nur letter verse 56, which reads:

وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَّاةَ وَأطَيعُوا الرَّسُولَ تَعَلَّمُونَ

Meaning : And establish a prayer, pay zakat, and obey the apostle, that you may be gracious. 80

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78 Qur’an Hafalan dan Terjemahnya p 596
79 http://ebsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 8 April 2018 p 7 pm
80 Qur’an Hafalan dan Terjemahnya p 357
3.3.5 Analysis of Lyric “Make Me Wanna Savor Every Moment Slowly”

a. Denotation aims

The mean of “savor” in the lyric is Humbling on the time. And the mean of “Every moment” is a fair of breathing bellows.\(^8\) The sense of this lyric is The time make the one were being humbled in every fair of breathing bellows as in the proverb The time is money because the time won’t to return back. This mean Such in Mahfudzot:

\[
\text{الوقت كالسيف إن لم تنقطع ف نقطعه قطعًا} \\
\]

b. Connotation aims

This lyrics contain the meaning that the opportunity given should be grateful and use the time as well as possible because the opportunity will not be repeated a second time. Opportunity is very time-related, therefore the use of time is very important, it is like in mahfudzot:

\[
\text{اغتنم خمسا قبل خمس شبابك قبل هرملك و صحتاك قبل سقماك}
\]

\[
\text{و غتناك قبل فمرتك و فراعاك قبل شغلك و حياتك قبل موتتك} \\
\]

Take five things before five things:

[1] Your youth before your old,
[2] Your healthy time before your time of illness,
[3] Your period before your imperial time,
[4] Your spare time before your busy time comes,

\(^8\) Agustinus Hartono, Imajinasi Musik Teks (Analisis semiologi atas fotografi, iklan, film, music, al-kitab, penulisan serta pembicaraan serta kritik sastra), Jalasutra, Juni 2010 p 104

\(^82\) [Link](http://hariansizhonniwa.blogspot.co.id/2012/01/waktu-bagaikan-pedang.html) accessed April, 11\(^{th}\) of 2018 on 3 pm
[5] Your life before your death comes.

*(Al Hakim in Al Mustadroknya, said by Adz Dzahabiy in At Talkhish based on Bukhari-Muslim requirement. This hadith is said shohih by Shaykh Al Albani in Al Jami (Ash Shogir).)*

**c. Religious Educational Message**

The message contained in this lyric is the message of Islamic law if the human as the creation of Allah SWT is grateful for the incident in every breath and in order to take advantage of the time. The message of Religious Educational Message in this lyric is a slave should be better every day if a slave is worse than he was previously a loser, this is as in the holy verses of Al-Qur’an:

«Whoever is two days (today and yesterday) the same then he has lost, anyone that day is worse than the previous day then he was classified as the cursed». The origin of this hadith is unknown except in the dream of ‹Abd› aziz Bin Abi rawaad,

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83 https://rumaysho.com/5022-manfaatkanlah-5-perkara-sebelum-menyesal.html accessed April, 10th of 2018 on 3 pm
he says «The Prophet had a will to me in a dream, with the added word at the end» (HR al-baihaqy), possibly the additional contents are «then he is in need.»

3.3.6 Analysis of Lyric “Despacito”

a. Denotation aims

According to KBBI dictionary, the mean of «Despacito» is Slowly and not hasty, or slowly making. The Meaning of Lyrics «Despacito» in the lyrics is slowly in worship in every step for remember it, praising it, begging forgiveness for him because Allah is all-powerful.

b. Connotation aims

The meaning contained in the lyrics of «Despacito» is about slaves worshiping their creator, God with a calm soul and a peaceful feeling. Worship with a sense of calm then will cause pleasure in worship, and slaves who enjoys in worship then he is the best people in worship.

c. Religious Educational Message

The lyrics «Despacito» is a Moral Message about worship. Worship is the obligation to a slaved, every slave run it to meet the creator through worship, and it is recommended for a slave to perform worship with devout, solemn, and peace. It is like in the holy verses of Al-Qur’an Q.S Al-Qiyamah verses 16-19, said:

لا تَُرِّكْ بِهِ لِسَانَكَ لَِعْجَلَ بِهِ ١٦ إِنَّ عَلَيْنَا جَْعَهُ وَقُرْآنَهُ

نَاهُ فَاتَّبِعْ قُرْآنَهُ ١٨ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ١٩

Meaning : 16. Do not move your tongue to (recite) Al-Qur'an because it wants to quickly (master) it [1532].
17. Lo! It is for us to collect it (in your breasts) and (make you clever) to read it.

84 http://ikhwahfillahberkah.blogspot.co.id/2015/04/hadits-tentang-hari-ini-lebih-baik-dari.html accessed 10th of April 2018 on 9 pm
85 http://ebsoft.web.id/Kamus Kamus Besar Bahasa Indonesia Luar Jaringan (Luring) accessed 8th of April 2018 on 7 pm
18. When We have finished reading it Then follows the reading.
19. Then, Indeed, for our responsibility is his explanation.
   [1532] Meaning: Prophet Muhammad s.a.w. forbid by God to imitate the abrupt
   reading of Gabriel a. sentence by sentence, before Gabriel a.s. finished reading it,
   in order to Prophet Muhammad s.a.w. memorize and understand really the verse
   that was revealed. 86

   Abu Hurairah was heard Prophet Muhammad said, “The slave
   prayer would be granted while he didn’t haste”. 87 This verse emphasizes
   to worship well with no haste in order to understand the slave and
   enjoy to worshiping in the way.

3.3.7 Analysis of Lyric “Got The Only Key, Know How To Turn It
   On”
   a. Denotation aims
      According to KBBI dictionary the definition of «Key» is a very
      important position to master something or to impose influence. And the
      lyrics of «Got The Only Key» is that God is almighty over everything.
      And the definition of «Soul» in the lyrics of this song is the whole inner
      human life happens from feelings, thoughts and wishful thinking.
   b. Connotation aims
      This lyric explains that Allah is almighty over everything, if
      Allah wants wills then be God is omniscient of what his slave does not
      know and knows what will happen with all his creations. God is like a
      key that can open and lock all doors.
   c. Religious Educational Message
      This lyrics contain the Faith message that Allah is omnipotent
      over his creation. This lyric invites to always solicit only to Allah
      because Allah can do what all of slave can’t do. As in the verse of Al-
      Qur’an Surah Al-An’am verse 17, which reads:

86 Qur’an Hafalan dan Terjemahnya p 577
87 Shohih Alhasan, LC, Kamus Zikir dan Do’a, PT Aqwam Media Prafetika, Juli 2009 p 89
17. And if Allah attributing something bad to you, then there is nothing to eliminate it but himself and if he’s good to you, then he is Almighty over every thing.88

3.3.8 Analysis of Lyric “Me Esta Gustando Mas De Lo Normal”

a. Denotation aims

The mean of “Me Esta Gustando Mas De Lo Normal” is I’m already liking you more than usual. This lyric explains how a slave feels more comfortable and feeling peace when that closely with God (Allah SWT).

b. Connotation aims

The meaning of “Me Esta Gustando Mas De Lo Normal” is the proof of a slave that feels serenity when we are closely with God, because God can refrain the human spirit.

c. Religious Educational Message

“Me Esta Gustando Mas De Lo Normal”, this lyric contain a Moral Message of the closeness the slave to his Lord which raises things that make his slave better. Proximity to God can be through various ways, by worshiping, remembering him every time, thankful for the blessings that have been given. This is an example of a slave’s efforts to be close to the creator. This is also explained in HR. Tirmidhi, which reads:

There is no greater influence on Allah’s side than pray. «(Narrated by Tirmidhi no. 3370, Ibn Majah no. 3829, Ahmad 2/362 Shaykh Al-Albani says that this hadeeth

88 Qur’an Hafalan dan Terjemahnya .p 129
is hasan). If you understand this, then use the prayer of Allah as a weapon for hope.

3.3.9 **Analysis of Lyric “Todos Mis Sentidos Van Pidiendo Mas”**

a. **Denotation aims**

The mean of “Todos Mis Sentidos Van Pidiendo Mas” is All my senses are asking for more closeness with Allah SWT. The purpose of “Five Sense” is sight to see the righteousness, heard to hearing good clause, smell of smelling the rightful, taste like tasting the good allowed by food and felt to feeling the kindness etc.

b. **Connotation aims**

This lyric explains that a slave must be closeness with God, through worship and good deeds done by the five senses in order to be close to the Creator. Because Allah created his slave to carry out his order and stay away from his prohibitions, such as in Holy Al-Qur’an Q.S Al-Imran on verse 110, said:

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مُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
ْ
خْرِجَتْ لِلنَّاسِ تَأَمُّرَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّٰٓ ۗ وَلَوْ آمَنَ أَكْثَهُمُ الْفَاسِقُونَ
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Meaning : You are the best people that born to mankind, enjoined the goodness, and prevented from the evil, and believed to God. Had the scribe believed, it would have been better for them, among them some were believers, and most of them were the wicked ones.

c. **Religious Educational Message**

This lyrics contain the message of Islamic law to surrender to Allah, ask forgiveness to Allah because all creation of Allah on earth prostrate to him, like plants, animals and other inanimate objects, they pay homage to Allah.

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89 Qur’an Hafalan dan Terjemahnya ...........p 64
3.3.10 Analysis of Lyric “Esto Hay Que Tomarlo Sin Ningun Apuro”

a. Denotation aims

The mean of “Esto Hay Que Tomarlo Sin Ningun Apuro” is “This must taken without any trouble” and the purpose of “trouble” in this lyric is trouble in the act of devotion.

b. Connotation aims

The meaning of this lyric is a slave that is reluctant to worship by blaming the time and circumstances. Though time and circumstances as it should, humans are less able to utilize and use the time as well as possible so as to make excuses not to run the worship well.

c. Religious Educational Message

The message of Religious Educational in this lyric is about morality is to run the worship as well as possible without having to blame the time and circumstances that occur because worship is the obligation and the human need to meet the creator, ask forgiveness and ask for protection to him. It is like in the holy verses of Al- Qur’an letter of Az-zumar verse 54, which reads:

وَأَيْتَبِؤُوا إِلَى رَبِّكُمْ وَأَسْلَمُوا لَهُ مِنْ قَبْلِ أَنْ يَؤْتِيَكُمُ العَذَابُ ثُمَّ لَا تُنصَرُونَ

Meaning : And Return to your Lord, and submit yourself to him before coming doom thee and you can not be saved (again).90

3.3.11 Analysis of Lyric “Quiero Tragar Tus Palabras Despacito”

a. Denotation aims

The mean of “Quiero Tragar Tus Palabras Despacito” is I wish to digest each statement word by word.91 And the statement of this
lyric is God’s statement by Holy Book Al-Qur’an, because Al-Qur’an is The word of God that had been given by Jibril and applied by Arabic Language.

b. Connotation aim

This lyric describes a slave that wants to explore the verses of Al-Qur’an word for word, because in Al-Qur’an contains various elements such as clues, guidance, the basic law of justice, with all times and places, with no contrary to the laws of nature. Even Al-Qur’an can explain:

1). The history or events of earlier times to be imagined are like.
2). Science of the Godhead.
3). Explanations that can coincide with the science of health, life sciences, cosmography, politic, social and economic.

c. Religious Educational Message

The lyric «Quiero Tragar Tus Palabras Despacito» contains a message of Islamic law to believe that Allah’s words in Al-Qur’an contain commandments and prohibitions (Islamic law), good and bad promises and advice and guidance on ways of life and worship and it is advisable for everyone to understand and understand God’s words. This is as mentioned in Sahih Bukhari and Muslim, the Messenger of Allah (peace and blessings of Allah be upon him) said.

(Qur’an) 11:114

(Luring) accessed 10 April 2018 p 7 pm

92 K.H Imam Zarkasyi, Ushulludin (A’AQA’ID) ‘Ala Madzhab Ahli-s-Sunnah Wal-I-Jama’ah, Trimurti Press, Juni 1993 p 35
3.3.12 Analysis of Lyric “Deja Que Te Diga Cosas Al Oido”

a. Denotation aims

The mean of “Deja Que Te Diga Cosas Al Oido” is “I just wanna tell you things directly”. The purpose of this lyric is saying what has happened to their act of devotion because of it is mediating between slave and the their creator.

b. Connotation aims

This lyric explains about a slave that wants to be close to the creator that is Allah SWT by way of worship, pray and always remember him every time. This is how to keep the slave close to his god.

c. Religious Educational Message

This lyric contains the moral message that is about the distance and near the slave with his god associated with faith and worship that is lived because the faith is increased to worship and reduced with immoral, as in the scripture Al-Qur’an Al-Hujurat: 7:

\[
\text{And you know that in your realm there is a Prophet. If he keeps the desires in some affair you should got trouble, but God made you love to the faith and make a wonderful faith in your heart and make you hate to disbelief, wickedness, and of iniquity. they who follow the straight path.}^{93}
\]

The faith of called up God, it will guard against every policy and avoid from forbidding of deed.

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93 Qur’an Hafalan dan Terjemahnya ..........p 516
3.3.13 Analysis of Lyric “Para Que Te Acuerdes Si No Estas Conmigo”

a. Denotation aims

The mean of “Para Que Te Acuerdes Si No Estas Conmigo” is “You can remember if you are not with me”. The purpose of this lyric is the order to remember Allah every time although the slave wasn’t on act of devotion.

b. Connotation aims

This lyric explains to always remember Allah at all times not only when worshiping him but in every breath must remember Allah.

c. Religious Educational Message

This lyric contains the message of the Islamic law that instructs the slave to always remember it not only when worshiping but at any time, this is in the letter of al-baqarah verse 152 which reads:

قَانُونِيَ اذْكُرْنِي وَاشْكُرْنِي وَلَا تَكْفُرُونِ

Meaning: Therefore, remember me, and I shall remember you either, and be thankful to me, and do not deny the (favors).

3.3.14 Analysis of Lyric “Dejame Sobrepasar Tus Zonas De Peligro”

a. Denotation aims

The mean of “Dejame Sobrepasar Tus Zonas De Peligro” is “Getting beyond the challenges experience”. The purpose of “challenges experience” it is challenges in the life which has to be confronted with the problems.

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94 Agustinus Hartono, Imajinasi Musik Teks (Analisis semiologi atas fotografi, iklan, film, music, al-kitab, penulisan serta pembicaraan serta kritik sastra), Jala Sutra, Juni 2010 p 104
95 Qur’an Hafalan dan Terjemahnya ............p 23
b. Connotation aims

This lyric explains that everyone has problems. And this lyric explains that the problem to be faced because by facing the problem there will be wisdom God does not give what we want but will give what we really need.

c. Religious Educational Message

The lyrics contain a moral message about dealing with the overwriting problem. The problem comes because there is a reprimand to the slave of remembering his Lord, believing that the problem given is impossible beyond the trait of his slave and with the problem of God testing the loyalty and his slave’s eagerness. It is like in the holy verses of Al-Qur’an Al-Imran verse 186, which reads:

Meaning: You truly will be tested against the treasure and you. and (also) you truly will hear from those who were given the book before you and from those who have God, disruption much offence. If you are patient and cautious, then surely that Includes Affairs should take precedence.  

3.3.15 Analysis of Lyric “Dejahasta Provocar Sus Ideas”

a. Denotation aims

The mean of “Dejahasta Provocar Sus Ideas” it’s enamoured sparkles idea. The Purpose of this lyric is specially indication for the human being that had five senses and four guidance.

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96 Qur’an Hafalan dan Terjemahnya p 74
b. Connotation aims

This lyric explains the suggestion for human to think and to issue brilliant ideas because the humans have the senses, humans get 4 clues that God gave, namely:

1). The first clue is the original feeling
2). The second clue are the senses
3). The third clue are reason or thought
4). The fourth clue are Hidayatullah.97

This lyric explains that humans should be grateful for what God gives because humans are God’s most perfect creatures.

c. Religious Educational Message

This lyric contains a moral message that contains the command to give thanks to Allah who gives thousands of pleasures of his slave, like the mind to think. Such in Holybook Al-Qur’an Q.S Yunus on verse 100, it said:

\[
\text{نْ تُؤْمِنَ إِلاَّ بِإِذْنِ اللَِّ ۚ وَيَجْعَلُ الرِّجْسَ عََ الَِّينَ}
\]

 Meaning : And no one will believe except by the permission of Allah; and Allah infuses wrath upon those who do not use their wits.98

3.3.16 Analysis of Lyric “Yo Se Que Estas Pensandolo”

a. Denotation aims

The mean of “Yo Se Que Estas Pensandolo” is I know you wanna give it. And the purpose of “it” merits for moral conduct. This merits what everyone hopes to get and Allah will give it to everyone that He’s desiring to give it.

97 K.H Imam Zarkasyi, Ushulludin (A’AQA’ID) p 45
98 Qur’an Hafalan dan Terjemahnya p 220
b. Connotation aims

This lyric explains that Allah will reward his slaves that obey his command and stay away from his prohibitions, such as Conducting God’s commands such as performing the obligations of prayer, zakat to the poor and needy, giving help to the needy. And keep away from God’s prohibitions such as apostasy, stealing, killing and the things that Allah cursed.

c. Religious Educational Message

This lyric contains the Faith’s message to believe in Allah Almighty that Allah is just and wise, Allah will reward all goods and noble work according to the command of Allah SWT. Buraidah said that once the Prophet heard someone pray:

اللّهم إِنّ أسألك بأنّ أشهد أنّك أنت الل لا إل إلاّ أنت الأحد الصّمد الّذى لم يلد ولم يولد ولم يسكن له كفواً أحد

Then He said, «you have appealed to God to its name, with which the application will be pardon and prayer right granted. You have been pleading with his name. (Narrated By Tirmidhi). This prayer In order to be successful, pray a prayer by mentioning the name of Allah.  

3.3.17 Analysis of Lyric “Si Te Pido Un Deseo. Ven. Damelo”

a. Denotation aims

The mean of “Si Te Pido Un Deseo. Ven. Damelo” is If I am asking something to you my God, please give me. The purpose of this lyric is Wishing slave to the God and hoping to get it.

b. Connotation aims

This lyric explains that a slave does not escape the request for hope to God, to ask something that is desirable to Allah because Allah

99 Shohih Alhasan, LC, Kamus Zikir dan Do’a, PT Aqwam Media Prafetika, Juli 2009 p 85
gives to whom he wants and wishes what he wants.

c. Religious Educational Message

This lyric contains a moral message that is a slave’s request for his Lord to grant the expected prayer. Allah knows all that is hidden in the hearts of men. Man asks and Allah grants his slave’s request according to what is requested or gives it in different ways, because God gives what is actually needed. Such as in Holy book Al-Qur’an Q.S Al-Baqarah 186, it’s content:

وَإِذا سَأَلَّكَ عبَادُ يَوْمَ الَّذِي يُقَدِّمُ الْآمَنِيَّةَ أُحْبِبْ دَعَوَةُ الدَاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِ وَلُؤْمِنُوا بِ لْعَلَّهُمْ يَرْشَدُونَ

Meaning: And when my servants ask thee concerning me, then (answer them), that I was close. I grant the petition of the person who prays when he begged me, then let them meet (all my commandments) and let them believe in me, that they might always be in truth.

3.3.18 Analysis of Lyric “Ven Prueba De Mi Mente Para Ver Como Te Sabe”

a. Denotation aims

The mean of “Ven Prueba De Mi Mente Para Ver Como Te Sabe” is “come try my mind and see what it knows my faithful”. The purpose of this lyric is Hoping slave to God.

b. Connotation aims

The lyrics of this song describe a slave who asks his Lord to know how much the faith he has.

c. Religious Educational Message

The lyrics of this song contain the Faith message that explains that the test of God is to test the level of the faith in a slave and examine the breadth of our slave’s knowledge of his Faith. Such as in holy book

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100 Qur’an Hafalan dan Terjemahnya p 28
Al-Quran Q.S Muhammad 31:

وَلَنََبْلُوَنَّكُمْ حَتَّٰنَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَأُخْبَارَكُمْ

Meaning: And verily We will surely test you so that We may know those who strive and strive for you, and that We may reveal (good) things. 101

3.3.19 Analysis of Lyric “Quiero. Quiero. Quiero Ver Cuanto Amor A Ti Te Cabe”

a. Denotation aims

The mean of “Quiero. Quiero. Quiero Ver Cuanto Amor A Ti Te Cabe” is “wishing slave to be closer with the God”. The way to be closer with the God as the act of devotion, do kindness, leave meanness etc. These are the sample way to be closer with the God.

b. Connotation aims

This lyric explains that it is advisable to pray for a calm heart not in a hurry because it is part of shaitan›s haste.

c. Religious Educational Message

This lyric contains a moral message about the slave that always wants to be close to his Lord because of the peace in his step and his life. Because the closeness of the slave with his Lord influences the piety of a person, and the pious person will undoubtedly be given rizki from an unexpected direction, such as in Holy Book Al-Qur’an in Q.S Al-Imran on verse 104, said:

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101 Qur’an Hafalan dan Terjemahnya p 510
Meaning : 104. And let there be among you a people who call upon righteousness, enjoin the good and prevent from the evil [217]; they are the lucky ones.

[217] Ma›ruf: all actions that bring us closer to God; while the Munkar is all that keeps us alive from Him.\textsuperscript{102}
CHAPTER IV
CLOSING

4.1. CONCLUSION

Religious Education is our duty as Muslim in this world, especially in this Modern era with blooming communication and information because muslim must be shrewd to import islamic values of everything. Observing the aim at Religious Educational is allurement, appeal, suggestion, limousine, and exertion to change the situation to other situation which better pass through of Religious Educational with the kinds of tool, the best favour Religious Educational in this modern era such as film, radio, and music we can put into islamic values. The implementation of Religious Educational is not the case the comprehension in the rol and opinion of the live, but get the broad aim.

After described and analysed this song “Despacito” by Gen Halilintar, the writer should like to take conclusion of this value, there are the faith, islamic law and moral. This values with in explaining, there are :

1. The faith values in this lyric contains belief to God Allah SWT concerning the essence of God which the powerful of everthing.
2. The Islamic law within, it connection with Allah or the effort to bind up with Allah be enormous.
3. Moral in this lyric, it explains the rol or the mind character.

Religious Educational in the lyric Despacito cover by Gen Halilintar are based on Al-Qur’an and Hadits which urging the man to the right walk on the live.
4.2. SUGGESTIONS

From this research and take conclusions from the values of Religious Educational, the writer suggest:

1. To the learners, to know the aim lyric of the music in order to take lessons, because in this modern era we can take some educational and the values of the mass media such as lyric in the music.
2. For educators and all those who interested in education, to improve the quality of education theories and methods.
3. To the greater interested in music, to pay attention and to meddle in the islamic values of the music. And muslim must be able to great the music within the islamic values.
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Despacito by Luis Fonsi and Daddy Yankee has unmoral education, in this lyric shown ugliness for all age and in the video shown the badness value (sing, sexuality and intercourse sport)
Gen Halilintar had changed the fenomenal song “Despacito” lyric by educational value which explain the islamic values moral conduct in the lyric. This song can benefit for all age.