

ACTUALIZATION OF MUSIC AS A MEDIA OF DA'WAH IN THE ERA OF SOCIETY 5.0

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ABSTRACT

*Da'wah is an effort to call and invite people to go towards Allah with a firmness of faith and piety by the *aqidah* and *sharia* which have been consciously conveyed in the Islamic religion. These calls and invitations are not only conveyed through recitation forums but can be carried out through several media that are of interest and have a strong influence on the object of the *da'wah*. Among the media for preaching that is much in demand is through the media of musical arts. History has recorded that among the methods of spreading Islam carried out by the *Wali Songo* in the archipelago was the use of a music performance approach with religious values. Along with current technological developments, the music industry continues to metamorphose to adapt to the times. This research aims to analyze the modernization of music development in actualizing it as a medium for *da'wah* in the era of society 5.0 with a research focus on 1) How is the development of Indonesian music in the era of society 5.0? 2) How to actualize music as a medium for preaching in the era of society 5.0? This research is qualitative research with the type of library research, using a phenomenological approach and descriptive analysis to get a picture of the actualization of music as a medium for preaching in the era of Society 5.0, especially in Indonesia. In particular, the type of religious music that has missionary content in Indonesia has quite a significant number of fans, namely 32%. This shows that music is quite popular and effective as a medium for conveying *da'wah* in the current era of society 5.0. The form of actualizing *da'wah* through music in the era of society 5.0 must be able to adapt to modern music genres and genres that continue to develop and adapt to global music developments.*

Keywords: *Actualization; Music; Media of Da'wah, Era of Society 5.0*

INTRODUCTION

Islamic Religion is one of the religions (beliefs) that many Indonesians adhere to. Therefore, Indonesia is one of the countries that needs creative ways to convey existing Islamic teachings. Islam not only regulates the relationship between servants and their God but also regulates relationships between human beings within the framework of culture and civilization.¹ So that the message of Islamic *da'wah* is not only conveyed through study forums, but Islamic *da'wah* can also be conveyed through the media of music as what has been done by the *Wali Songo* in spreading the religion of Islam. Since the time of the Prophet, Muslims have been familiar with music (drums/percussion) which triggers enthusiasm for jihad. In its development, many Sufi orders have used music as a medium to reach the Great Creator.²

As the development of human civilization becomes increasingly advanced, especially technological advances that influence every aspect of society, the era of society 5.0 has been created which means that today's society is very dependent on digital technology in carrying out its daily activities. This encourages preachers to upgrade the *da'wah* media they have been using. One of the media that has a lot of impact in the era of Society 5.0 is the art of music. Music today has become an inseparable part of human life. Music is also part of art as a means of communication that is quite effective in all aspects of life. Because music can affect the emotions of someone who enjoys it. When music has a purpose and message contained in each lyric, the message conveyed is usually more communicative, because apart from being

¹ Sidi Gazalba, *Asas Kebudayaan Islam: Pembahasan Ilmu dan Filsafat tentang Ijtihad, Fiqh, Akhlak, Bidang-bidang Kebudayaan, Masyarakat dan Agama*, (Jakarta: Bulan Bintang, 1978), 13.

² Fikri Surya Pratama dan Annisa, *Sejarah Perubahan dan Tujuan Bermusik Religi di Indonesia: Sebuah Tinjauan Sejarah dan Budaya*, Tamaddun: Jurnal Kebudayaan dan Sastra Islam, Volume XXIII, Nomor 1, 2023, 54.

an easy message to accept, music can also entertain the listener. Music can also improve a person's spirit, it can represent the contents of the heart or feelings, to make someone happy.³ Its entertaining nature can be used by preachers to deliver preaching messages in it. This allows music to become something that is not boring to hear repeatedly and even imitate. Because music is an art that is very interesting to humans.

The creation of the current era of society 5.0 actually makes it easier to actualize the medium of preaching through the art of music. The generation of da'i, especially da'i in the era of society 5.0, uses the art of music as a medium for da'wah in collaboration with technology. We often find on social media such as YouTube, Instagram, Tik Tok, and other social media preachers creating music content as a means of preaching. In the past, music was packaged using traditional musical instruments, now music is packaged with the latest innovations, namely by using various, even digital, musical instruments which are then uploaded to social media. Da'wah media which has successfully collaborated with technology in the current era of society 5.0 has made Islamic teachings very easy to access by Indonesian Muslims and even the world.

METHOD

This research uses qualitative research, an effort made by working with a type of library research by collecting data from the references referred to above with the main principle that this topic is related to the main problem. This library research technique uses a phenomenological approach and descriptive analysis to get an overview of the actualization of music as a medium for preaching in the era of Society 5.0, especially in Indonesia. This study aims to analyze the development of modern music and actualize it as a medium of preaching in the era of Society 5.0, with a research focus on 1) How is the development of Indonesian music in the era of Society 5.0? 2) How can music be actualized as a medium of preaching in the era of Society 5.0?

RESULTS AND DISCUSSION

1. History and Development of Music in Indonesia Up to the Society 5.0 Era

Considering that da'wah is very important and has broad goals, it is very necessary for preaching to include effective media so that the message of da'wah can be conveyed easily. There are many things that we can use as a medium for preaching nowadays, one of which is the art of music.⁴ The use of music as a medium for da'wah has been carried out since ancient times. Music has been known since the emergence of Homo Sapiens who were able to imagine and create songs, hymns, or small songs inspired by birdsong. Wood, stones, and bones are hit and blown to produce exciting sounds and rhythms. Music is tones or sounds that are arranged in such a way that they contain rhythm, song, and harmony.⁵ Living without music is like eating without salt, so life becomes bland.

In the history of Islamic civilization, the art of music began to develop well. The reason is that Muslims and various other nations often interact and touch different arts, cultures, and traditions, making Muslims rich in new treasures in Islamic music. The development of music was taken very seriously during the Umayyad to Abbasid dynasties. Even music has been included in the pillars of philosophy and mathematics. Therefore, many Muslim scholars collaborate their knowledge with the art of music.⁶

It cannot be denied that music from the past until now is still something that cannot be separated from the lives of the Indonesian people. Remembering the history of Indonesia, precisely before the arrival of Islam to the archipelago. The Songo saints as pioneers of the introduction of Islam to the archipelago used music as a medium to attract the attention of the Indonesian people. One of them is Sunan Bonang who succeeded in creating songs that are a combination of acculturation of local Javanese culture with Sufism values. Sunan Bonang makes his songs attract people's attention because they are

³ Ana Ul Islam, *Pengaruh Lagu Religi Islam dalam Industri Musik: Tinjauan Fenomenologi Terhadap Band Lokal Malwapatih*, Jurnal SUARGA (Studi Keberagamaan dan Keberagaman), Volume 2, Nomor 2, 2023, 29

⁴ Dwi Nur Masitah, *Penggunaan Musik Dalam Aktifitas Dakwah Oleh Okestra Ronggo Jumeno Madiun*, (Skripsi – IAIN Ponorogo), 2020. 1

⁵ Ade Wahyudi, *Dakwah Melalui Musik*. (Skripsi – UIN Syarif Hidayatullah, Jakarta, 2010), 34.

⁶ Like Al-Kindi and Al-Farabi who were able to use music as a medium for health therapy. Famous philosophers such as Al-Ghazali also studied music, which is outlined in his work entitled *Ihya Ulum al-Din* which explains music in the spiritual dimension of life. Look at Shobrun Jamil, *Musik dalam Pandangan Islam (Studi Pemikiran Ismail Raji Al-Faruqi)*, Musikolastika: Jurnal Pertunjukan dan Pendidikan Musik, Volume 4, Nomor 1, 2022, 32.

accompanied by traditional musical instruments, namely Javanese *gending*, songs or songs accompanied by musical instruments like this we usually call Islamic music. Islamic music is a song whose lyrics contain Islamic messages. Islamic music messages since the classical era contain many Sufism values

In the book *Islam and Transformation of Indonesian Society, Sociological Studies of Indonesian History* written by Moeftich Hasbullah states that one of the Islamic music genres that developed in Indonesia is *sholawat*. Even though *sholawat* is associated with the tradition of reading the histories of the prophet and praising the Prophet Muhammad SAW, various Muslim communities in Indonesia have developed *sholawat* in various forms and compositions that we know as religious music.

During the Islamization of the archipelago, the style of religious music was Sufistic, with various instruments, such as Arabic, Persian, and so on. Talking about religious music, of course it has become an integral part of Indonesian society. Religious music in Indonesia has deep roots in local traditions.

During the colonial period, precisely under Dutch rule, religious music faced challenges and obstacles. This is because colonial policies emerged that prohibited certain religious practices. Towards and after the Industrial Revolution, music became more familiar with the artistic and commercial aspects of capitalist groups.⁷ Along with technological developments and globalization, music in Indonesia has finally experienced a significant transformation. Various music genres ranging from pop, *dangdut*, jazz to rock have been used as a means to convey religious messages. It started in the 1960s when the legendary band *Bimbo* emerged as a music group famous for its religious songs. Musical innovation became more varied when H. Rhoma Irama presented a *da'wah* message accompanied by *dangdut* rhythms.⁸ This trend then increased as music groups that graced the music charts, events, and concerts such as Rhoma Irama and *Opick* became known.

Entering the era of the 2000s, religious music began to be dominated by top bands such as the *Wali Band*, which made their songs widely accepted by the public, one of which was the song entitled "Repentance, Immorality". Not only the *Wali Band*, *Opick* also succeeded in re-popularizing the song "Heart Medicine" by Sunan Bonang which is very attached to the ears of the public with its distinctive musical characteristics. Followed by the song "Santri" which was popularized by a band called *Gigi* with its characteristic thick Pop-Rock music. It turns out that this was welcomed by the Indonesian people. Proven based on Databox Trends in global paid music or streaming subscribers from 2010 to 2023 as follows:



Figure 1. Databoks Trends in global paid music or streaming subscribers

This shows that the IFPI processed by statista shows rapid growth in paid music subscribers with streaming services over the last decade. Latest data in 2023, paid streaming services reached 667 million

⁷ Amin Nasir, *Hubungan Tasawuf dengan Musik Spiritual (Assamā')* (Meneropong Kedalaman Sejarah, Sebagai Fenomena Mistisisme Spiritual), *Esoterik: Jurnal Akhlak dan Tasawuf*, Volume 2, Nomor 2, 2016, 531

⁸ Anis Uyun Nurlidya, et. all, *Pengaruh Sastra Arab dan Islam Terhadap Nasyid Dan Perkembangan Sastra Musik Di Indonesia*, International Conference of Students on Arabic Language. Vol. 3. 2019, 89.

subscribers from all music platforms. This figure increases by 78 million new users compared to 2022 which will be 589 million customers.

If in the past religious music was adapted to local cultural conditions, then in the modern era Indonesian Islamic music production is more adapted to psychological, social conditions and market interests. In the report of the Indonesian Internet Service Providers Association (APPJI), in its report entitled 2023 Indonesian Internet Survey, it describes a number of music platforms that are most frequently used by the public in 2023.

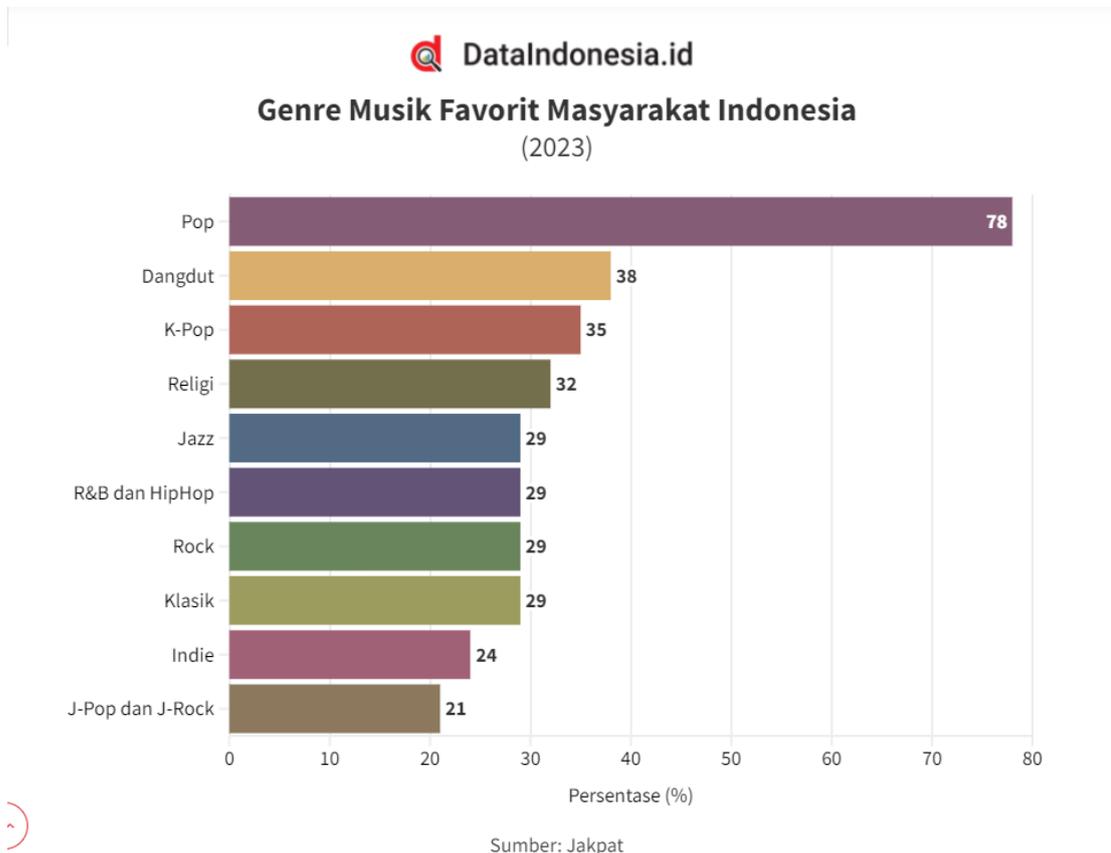


Figure 2. Data Indonesia of Genre Music

This shows that 32% of respondents like the religious music genre. Not only that, it turns out that the Association of Indonesian Internet Service Providers (APPJI) in its report shows that YouTube music is ranked first on the list with a percentage of 44.18% of respondents. Followed by Spotify and Google Play Music with percentages of 17.52% and 16.86% respectively. Followed by several other music platforms, namely, Joox at 12.95%, Apple Music at 1.63%, Resso at 0.83%, Soundcloud at 0.34%, Shazam at 0.17%, and My Music at 0.01%.

Moving into the era of society 5.0, a period that not only triggers and spurs digital transformation which not only has implications for changing the industrial order but also changes various aspects of society's life.⁹ Islamic music styles are starting to be influenced by technology. Along with current technological developments, the music industry continues to metamorphose to adapt to the times. So in its development, music has experienced the development of genres that also adapt to the path of development of a nation's culture, the color of local culture, and even religious aspects.¹⁰ Developments

⁹ Mayumi Fukuyama, *Society 5.0 : Aiming for a New Human-Centered Society*, August (2018), 47-50, https://www.jef.or.jp/journal/pdf/220th_Special_Article_02.pdf

¹⁰ In the 8th century AD, a priest named St. Medrad Evangel tried to incorporate elements of Andalusian Islamic music into Church music. The collaboration of these two interfaith religious musics resulted in a new musical culture in Spanish society, where Spanish music began to recognize rhythm and meter (regular alternation of ups and downs of sound, a technique from Al-Farabi). See Hasan Muarif Ambary, *Encyclopedia of Islam*, (Jakarta: Ichtar Van Hoeve, 1997), 412

will continue to occur until the current era of society 5.0. In this era, religious music is not only dominated by traditional musical instruments, but also by western instruments and even a variety of electric music. The era of Society 5.0 actually caused music to undergo a rapid transformation due to influences that spread very quickly.

2. Actualization of Music as a Da'wah Media in the Era of Society 5.0

Actualization is a psychological concept that refers to the development of an individual's self-potential. Actualization can refer to situations and conditions that can provide opportunities and make it possible to develop something. Music actualization is an opportunity to enable development in music itself. Music has long been embedded in human history and development. The actualization of music as a medium for da'wah, called Islamic music, has been born since the era of the propagation of the Prophet Muhammad SAW. In the opinion of M. Bahri Ghazali, "the importance of da'wah in having the right media or tools for preaching is very urgent", so it can be said that with da'wah media it will be easily accepted by its followers (mad'u).¹¹ Media Da'wah is a tool used to convey da'wah material (Islamic teachings) to mad'u to convey Islamic teachings to the people. Success, one of which requires media to convey it.¹² Music during the time of the Prophet was intended as encouragement during war, welcoming guests (such as the arrival of the Prophet in Medina for the first time), as well as accompaniment to wedding parties, whether played individually or in groups. Since classical times, music has been widely used in religious practices, medicine, and even weddings. Music is also a means of communication to convey messages in the form of broadcasting religion, romance, and so on.

Reporting from the official NU Online page, the history of Islamic music certainly cannot be separated from the figure of the composer-philosopher named Al Farabi, a great philosopher who wrote books discussing music theory. Al Farabi is a composer who is skilled at creating beautiful tunes, both emotional, sad, and happy. It is said in history that when Al Farabi played a musical instrument in front of the Syrian ruler and the audience was present, the whole room suddenly laughed. When Al Farabi changed his tune the audience immediately cried until they fell asleep. This shows that the use of music is with the aim of creating aesthetic pleasure (beauty).¹³

This is a reflection of a da'wah strategy of the Wali Songo in spreading the message of Islam on the island of Java, namely by using the art of music which contains Islamic teachings. One of the saints who used music as a medium for preaching was Sunan Bonang. To convey his preaching, Sunan Bonang tries to collaborate the content of the teachings to be conveyed with local and cultural values so that these teachings can be easily accepted. So a song was created entitled "Tombo Ati" as a song that proves that music is an effective medium for preaching.

Religious music in the classical era, especially in Indonesia, which contained messages of preaching or Islamic teachings, previously could only be enjoyed at certain events such as weddings and other religious events. However, from the 1960s to the contemporary era, Indonesia began to develop religious music as music that was broadcast through electronic media such as television and radio. In this era, as a nation-building program, local television displays artists with both religious and secular images who perform Islamic songs and albums. Among them are Bimbo, Snada, H. Rhoma Irama, Opick, and other musicians.

So what is the evidence for the actualization of music as a medium for preaching in the current era of society 5.0? We can see this from social media which has always been a close friend of humans. The preaching media used is completely digital. Society is already dependent on digital tools. Therefore, the genre of religious music will experience development according to the current era. Currently, various types of music have been born that we encounter on social media. Such as pop music, dangdut, jazz, and even religious music which is starting to use quite a variety of musical instruments. Of course, musical instruments that already exist today include guitars, stringed keyboard musical instruments, digital pianos, electric guitars, electronic drum sets, theremins, digital samplers, and so on. The genre that developed was acculturated with romance so a new genre was born that was hijabized by Islamic teachings.

¹¹ Ade Wahyudi, *Dakwah Melalui Musik*. (Skripsi – UIN Syarif Hidayatullah, Jakarta, 2010), 34.

¹² Fathul Bahri An-Nabiry, "Meneliti Jalan Dakwah, Bekal Perjuangan Da'i" (Jakarta: Amzah, 2008), 236-237.

¹³ Asna Istya Marwantika, *Potret dan Segmentasi Mad'u Dalam Perkembangan Media Di Indonesia*, Jurnal Al-Adabiya, Volume 14, Nomor 1, 2019, 2

Many preachers use the art of music as a medium and collaborate their songs with technology. They are the generation that does not close their eyes to technological advances and revolutions in the current world of communications.¹⁴ The emergence of preachers on social media shows that preachers have transformed traditional and conventional preaching messages into digital ones (digitization of preaching content).¹⁵ One example of the generation of preachers who use the medium of preaching using pop genre music is Nissa Sabyan with the song "Rukun Salah Ada 17", Veve Zulfikar with the song "Khadijah Istri Rasulullah", Danuarta ft Badol with the song title " Wali Songo" by collaborating Javanese music with modern music and uploading it to social media. Here is the picture.



Figure 3. Nissa Sabyan "There are 17 Pillars of Prayer"



Figure 4. Veve Zulfikar with a cover of the song "Khadijah Istri Rasulullah"

¹⁴ Jamaludin Kafie, *Pengantar Ilmu Dakwah*, (Surabaya: Karunia, 1988). 89.

¹⁵ Ari Wibowo, *Profesionalisme Dai Di Era Society 5.0: Mengulas Profil dan Strategi pengembangan Dakwah*, (Skripsi - IAIN Syaikh Abdurrahman Siddiq, 2020). 7.



Figure 5. Danuarta Ft Badol "Wali Songo"

The era of society 5.0 means that preaching is not only delivered through recitation forums but can be done through several media that are of interest and have a strong influence on the object of preaching. Music is then collaborated with digital tools such as social media which has strong information dissemination power and can be categorized as a public information reception system with fast and easy services. This spurs the innovation of the preachers to think and update the da'wah media as a medium that can facilitate access to information that can be easily spread by Muslims in Indonesia and even the world.

CONCLUSION

Based on the explanation above, it can be concluded that along with the development of information and communication technology in the era of society 5.0, da'wah media has experienced very rapid development. From the time when the Wali Songo entered the archipelago until the current era of society 5.0, music is still one of the media for preaching that is very popular with all groups.

Da'i are required to be able to utilize digital media as a new medium for preaching. The development of technology and information must be utilized properly as an intermediary in the success of da'wah. Seeing that many people are already dependent on social media, this can of course be an opportunity and challenge for preachers in the era of society 5.0 so that messages can be conveyed with a wider reach. This can be done by creating interesting content with attractive packaging too. Many well-known preachers have become musicians in Indonesia who have modified their preaching to become interesting and trending preaching.

In this way, the interesting strategy of developing musical da'wah media will be well received by the wider community and become a special attraction as a new means of da'wah which can be called digital da'wah. Moreover, the appeal of social media has a huge influence on today's young people. For this reason, the generation of recipients of Rasulullah SAW's will should focus more on reading the needs of their surroundings, so that we can utilize digital da'wah media that suit the needs of the ummah of Prophet Muhammad SAW.

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