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Singing the Song Indonesia Raya as a Form of National Commitment in Realizing Nationalism (Review of Hadith About Songs and Music)

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Abstract:

This article examines the singing of the national anthem 'Indonesia Raya' as a representation of the spirit of nationalism associated with the hadith of the Prophet. This topic is important to study because singing the song 'Indonesia Raya' is considered by some people to be illegal or even haram. Singing the song 'Indonesia Raya' does not weaken religious beliefs. Rather, it is an expression of love for the homeland towards Indonesia. Therefore, it is necessary to provide a legal explanation for singing the song 'Indonesia Raya' through the contextualization approach of the Prophet's hadith. This study uses a qualitative approach with data collection techniques through literature study. The results of this study indicate that song (music) has been practiced by the people at the time of the Prophet. For example, a woman who played the duff (tambourine) when the Prophet returned from war. Seeing the incident the prophet did not forbid it. Then most of the scholars allow chanting (music) as long as there is no element of disobedience in it. Up to this point, the actual prohibition of music lies not in the singing aspect, but in the accompanying activities (ikhtilath), which can lead to disobedience. In the context of singing the song 'Indonesia Raya' there is no element of disobedience in it. The song 'Indonesia Raya' was created as a symbol of love for the homeland. The lyrics are not negatively charged and are sung in formal and sacred situations.

Keywords : Singing, Nationalism; Hadith.

Introduction

Indonesia has an unforgettable historical experience. More or less 350 years in Dutch colonialism.¹ Plus 2.5 years of being in Japanese occupation² until achieving independence in 1945 of course contains important lessons that are not forgotten. One

¹Syahrul Kirom, "Memutus Kuasa Postkolonial di Indonesia dalam Perspektif Filsafat Sejarah Kritis," *Kamboti: Jurnal Ilmu Sosial dan Humaniora*, Vol. 1 No. 2, 2020, h. 13

²Yasmis (2007). "Jepang dan Perjuangan Kemerdekaan Indonesia." *Jurnal Sejarah Lontar*, Vol. 4 No. 2, 2007, h. 24-32

of the important values that can be taken from the struggle for independence is nationalism (love of the homeland).

Research conducted by Mifdal Zusron Alfaqi has shown that nationalism leads to the existence and consistency of state sovereignty. Mifdal shows through various case studies both abroad and even in Indonesia. Abroad, for example, Scotland, which was a country under the rule of the British Empire, was finally able to become independent and free from colonialism, because of the sense of nationalism of its people to hold a referendum by voting which resulted in a decision of 51% of them choosing to be free from the United Kingdom. This case shows that Scotland stirred up the spirit of nationalism among them.³

Like Scotland, Indonesia has also shown its nationalism long before Indonesia was formed. Mifdal in his research shows that Indonesian nationalism has been formed since the Palapa Oath echoed by Gajah Mada to unite the archipelago. Then the birth of Indic nationalism carried out by mainland Europeans who blended with the indigenous peoples. Indische nationalism was the beginning of the formation of nationalism in Indonesia because the emergence of Indische nationalism was a form of rejection of colonialism. The peak of the spirit of Indonesian nationalism was when the Indonesian people united in declaring their independence on August 17, 1945.⁴

Today, strengthening the values of nationalism continues. For example, research conducted by Siti Muawanah which discusses strengthening the values of nationalism in schools. Through her case studies at SMA/SMK/MA in the West Kalimantan Border, Muawanah succeeded in demonstrating the values of nationalism in schools subjects including the values of tolerance, democracy, unity, harmony, and others.⁵ In contrast to Muawanah, Kharis Maulana Akbar et. al. found the inculcation of nationalist values through films.

Akbar also researched the film Merah Putih which contains values of nationalism such as a sense of Bhinneka Tunggal Ika, nationality, spirit of struggle, unity and love for the homeland. Apart from education and films, nationalism can also be done through singing the national anthem 'Indonesia Raya' as a sense of unity, spirit of struggle, solidarity, and love for the homeland. According to Wisnu Wintargo, the emergence of national anthems is able to raise the spirit of patriotism throughout the archipelago and an expression of a sense of struggle and nationality.⁶

This research is expected to contribute to previous research on nationalism and the national anthem 'Indonesia Raya.' Previous studies tend to focus on inculcating the values of nationalism in various fields, while this research will explain the normative

³Mifdal Zusron Alfaqi, "Melihat Sejarah Nasionalisme Indonesia Untuk Memupuk Sikap Kebangsaan Generasi Muda." *Jurnal Civics*, Vol. 13 No. 2, 2016, <https://journal.uny.ac.id/index.php/civics/article/view/12745>

⁴*Ibid*

⁵Muawanah, Siti. (2015). "Nasionalisme Melalui Pendidikan Agama Pada Peserta Didik SMA/SMK/MA di Wilayah Perbatasan Kalimantan Barat," *Jurnal Smart*, Vol 1, 2015

⁶ Wisnu Mintargo, "Peran Lagu Perjuangan dan Pendidikan Kesadaran Nasionalisme di Indonesia," *Promusika* 5 (1), 2017 <https://journal.isi.ac.id/index.php/promusika/article/view/2285>

basis, both hadith and the opinions of scholars, regarding the permissibility of singing the national anthem 'Indonesia Raya' which some parties consider prohibited (haram).

Research Method

This study uses a qualitative approach. Qualitative approach is the process of solving the problem under study by describing the object of research in detail.⁷ In addition, the qualitative approach is considered in accordance with the theme of this research because the data presented are in the form of statements, not numbers. The data collection technique in this study used library research in the form of documentation studies. According to Juliansyah Noor, documentation study is a collection of literature, or books that are relevant to the variables or research themes.⁸ In this study, the authors collected a number of hadith texts from various sources to examine the permissibility of singing the national anthem. Finally, the research data were analyzed in three ways, data reduction, which was defined as the process of selecting data, secondly presenting data, and thirdly drawing conclusions.⁹

Result And Discussion

1) National Anthem: A Brief History and Hadiths of the Prophet SAW

Every country has a national identity such as the national anthem. Apart from being an identity for a country, the national anthem is also a means to express a sense of nationalism and patriotism. Indonesia, for example, is a developing country that has the national anthem 'Indonesia Raya' by Wage Rudolf Soepratman, a young journalist who actively covers news in Bandung and Jakarta. The beginning of his story of creating the song 'Indonesia Raya' was when he saw an announcement in Timboel Yogyakarta Magazine which explained an invitation to Indonesian composers to compose the Indonesian national anthem. Interested in the announcement, W.R Soepratman also sent his song entitled 'Indonesia Raya'. In short, the song 'Indonesia Raya' was chosen as the national anthem of Indonesia and was sung for the first time at the Second Youth Congress on October 28, 1928 at the Indonesische Clubgebouw Building.¹⁰

If we go back for a moment to the time of the Prophet SAW, the national anthem is never found, but what is found is the poetry of the jihad spirit of the Muslim fighters at the time of the Prophet in carrying out jihad. Even if there is no national anthem at the time of the Prophet, it does not mean that creating and singing national anthems such as 'Indonesia Raya' is prohibited (haram). Because there are many hadiths that explain the existence of singing at the time of the Prophet, for example the following hadith from 'Aisyah:

⁷Tohirin, *Metode Penelitian Kualitatif*. (Jakarta: Raja Grafindo Persada. 2012), h.2

⁸Juliansyah Noor, *Metodologi Penelitian : Skripsi, Tesis, Disertasi, dan Karya Ilmiah*, (Jakarta : Kencana, 2011), h.146

⁹Sugiono, *Memahami Penelitian Kualitatif*. (Bandung: CV.Alfabeta, 2012), h. 78

¹⁰www.kemdikbud.go.id, diakses 2024

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتْ الْأَنْصَارُ يَوْمَ بُعَاثَ قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ فَقَالَ أَبُو بَكْرٍ أَمْرَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ فِي يَوْمِ عِيدٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا

“From Aisha said, "Abu Bakr came to meet me at that time there were two slaves next to the Ansar who were humming, which reminded the Ansar massacre at the Battle of Bu'ats." Aisyah continued her story, "The two sahaya are not very good at humming. So Abu Bakr said, "The devil's flutes (you listen) in the residence of the Messenger of Allah!" O Abu Bakr, indeed every people have a feast day and today is our feast.” (HR. Bukhari)¹¹

Another hadith regarding the permissibility of singing is also found in the narrations of Imam al-Bukhari with different editorials. Meanwhile, in the narrations of Muslim and al-Nasai it is explained that :

عَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِرْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دَعُهُمَا فَلَمَّا عَفَلَ غَمَزْتُهُمَا فَخَرَجْتَا وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْأَدْرِقِ وَالْحِرَابِ فَأَمَّا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ تَشْتَهِيَنَّ تَنْظُرِينَ فَقُلْتُ نَعَمْ فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ وَهُوَ يَقُولُ دُونَكُمْ يَا بَنِي أَرْفَدَةَ حَتَّى إِذَا مَلَيْتُ قَالَ حَسْبُكَ قُلْتُ نَعَمْ قَالَ فَادْهَبِي

“From Aisha he said; Once the Messenger of Allah entered my house, while at my place there were two female slaves who were singing the song of Bu'ats, then he immediately lay down on the bed with his face turned. After that, Abu Bakr entered and was immediately angry and said, "Singing Satan is on the side of the Messenger of Allah?" So the Messenger of Allah came to him and said: "Leave them alone." When he ignored it, I signaled to the two slave girls so that they both came out. Then on the holidays, people who are black they play armor and spears. Maybe it was me who asked the Messenger of Allah or he asked me, "Do you want to see it?" I then replied, "Yes." So he put me standing behind him, my cheek pressed against his cheek. And he said: Please play around, O Bani Arfidah (the title of the Habasyah nation). Until when I

¹¹Abu ‘Abdillah Muhammad ibn Isma’il al-Bukhari, *al-Jami’ al-Sahih*, (Cet. III; Beirut: Dar Ibn Kasir, 1407 H./1987 M), h. 593

was bored, he asked, "Enough?" I replied, "Yes." He said, "Go." (HR. Muslim).¹²

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضْرِبَانِ بِدُفَّيْنِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَهُنَّ فَإِنَّ لِكُلِّ قَوْمٍ عِيدًا
 “From Aisha she said; "That the Messenger of Allah entered into his place and there were two girls beside him playing two tambourines, so Abu Bakr shouted at the two slaves." Then the Messenger of Allah said: "Leave them alone, indeed for every people there is a feast." (HR. Al-Nasai)¹³

The hadiths above show that singing is synonymous with *duff* (tambourine). Then the Messenger of Allah did not forbid two Jariyahs from playing the duff as explained by some of the hadiths above. Only Abu Bakr and Umar criticized the two jariyah. Furthermore, the Messenger of Allah explained to Abu Bakr and Umar that every people have a holiday and they beat the duff to coincide with the atmosphere of the holiday. Therefore, in this context, it can be understood that singing the national anthem 'Indonesia Raya' is also allowed as an expression of love for the homeland. In another story, the Messenger of Allah once sung a poem to give an example of how to welcome an invitation among the Ansar.

عَنْ ابْنِ عَبَّاسٍ قَالَ أَنْكَحَتْ عَائِشَةُ ذَاتَ قَرَابَةٍ لَهَا مِنَ الْأَنْصَارِ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَهْدَيْتُمْ الْفَتَاةَ قَالُوا نَعَمْ قَالَ أُرْسَلْتُمْ مَعَهَا مَنْ يُعْنِي قَالَتْ لَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْأَنْصَارَ قَوْمٌ فِيهِمْ عَزْلٌ فَلَوْ بَعَثْتُمْ مَعَهَا مَنْ يَقُولُ أَتَيْنَاكُمْ أَتَيْنَاكُمْ فَحَيَّانَا وَحَيَّاكُمْ

“Ibn Abbas he said, Ayesha married her close relative who came from the Ansar, then the Messenger of Allah came and said: "Have you given her a gift?" They answered, "yes, they have." He asked: Did you send with him the one who sings? Aisha replied, "No." The Messenger of Allah then said: Verily the Ansar are a people who have poetry, if you had sent with them someone who sang: 'We have come to you, we have come to you, then hopefully we will be given a long life, and hopefully we will have a long life. you are given long life'. (HR. Ibn Majah).¹⁴

From the above hadith, there are two things that need to be understood, namely: First, the attitude of the Prophet who respected the habits and traditions of the Ansar who liked singing. Second, the Messenger of Allah gave an example of how to sing a

¹²Al-Naisaburi, Abu al-Husain Muslim ibn al-Hajjaj ibn Muslim al-Qusyairi Al-Naisaburi, *Sahih Muslim*, (Beirut: Dar al-Jil, t.th), h. 425

¹³Abu ‘Abd al-Rahman Ahmad ibn Syu’aib Al-Nasai, *al-Sunan al-Kubra*, (Cet. I. Beirut: Muassah al-Risalah, 1420H), h. 931

¹⁴Abu ‘Abdillah Muhammad ibn Yazid al-Qazwaini, *Sunan ibn Majah*. (Cet. I. Riyad: Maktabah al-Ma’arif li al-Nasyr wa al-Tauzi’, t.th), h. 611

song to welcome the invitees among the Ansar. In another story, the Messenger of Allah also allowed singing. For example, the story about a slave girl who vowed to beat the tambourine near the Prophet if the Prophet survived the war, as written in the following narration of Ahmad:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ مَعَازِيهِ فَجَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ أَنْ رَدَّكَ اللَّهُ تَعَالَى سَالِمًا أَنْ أَضْرِبَ عَلَى رَأْسِكَ بِالْذُّفِّ فَقَالَ إِنَّ كُنْتُ نَذَرْتُ فَأَفْعَلِي وَإِلَّا فَلَا قَالَتْ إِنِّي كُنْتُ نَذَرْتُ قَالَ فَقَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَرَبَتْ بِالْذُّفِّ

"Has told me Abdullah bin Buraidah from his father said: The Messenger of Allah came home from one of the wars, then a black slave woman came to the Prophet, she said: I vowed that if Allah (swt) returned him safe, I would beat the tambourine near him. His Majesty. The Messenger of Allah (saw) said: "If you want to do it, do it and if you don't want it, don't do it." He said: I already made a vow. The Messenger of Allah sat down and the slave girl beat the tambourine. (HR. Ahmad)¹⁵

2) Ulama's Argument About Singing the National Anthem

In dealing with the law of singing (song), scholars have different opinions. Some think it is permissible, while others consider it makruh, and even forbid singing. One of the fatwas of Al-Azhar clerics said that respecting the flag and singing the national anthem is permissible. As stated in the following fatwa:

فتحية العلم بالنشيد او الاشارة باليد في وضع معين اشعار بالولاء للوطن والالتفاف حول قيادته والحرص على حمايته، وذلك لا يدخل في مفهوم العبادة له فليس فيها صلاة ولا ذكر حتي يقال انها بدعة او تقرب الي غير الله

"Respect for the flag with the national anthem or with hand signals placed on the body is a form of love for the country, united in its leadership and commitment to guard it. This is not included in the category of worship rituals because in it there is no prayer and dhikr so it can be said that this is bid'ah or taqarrub besides Allah SWT."¹⁶

وَفِي شَرْحِ الزَّرْقَانِي عَلَى الْمَوْاهِبِ اللَّدْنِيَّةِ كَلَامٌ كَثِيرٌ عَنِ الْعَلَاقَةِ بَيْنَ الرَّايَةِ وَاللَّوَاءِ " ج 1 ص 390 " وَذُكِرَ فِي غَزْوَةِ تَبُوكَ أَنَّ حَامِلَ اللَّوَاءِ كَانَ زَيْدَ بْنَ حَارِثَةَ، وَلَمَّا قُتِلَ تَنَاوَلَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَقَاتَلَ حَتَّى قُتِلَ ، ثُمَّ تَنَاوَلَهُ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَاتَلَ حَتَّى قُتِلَ

¹⁵Abu 'Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Musnad Ahmad bin Hanbal*, (Cet. I; Beirut: 'Alam al-Kutub, 1998), h. 1018

¹⁶Mufti Syaikh Athiyah Shaqr, *Fatawa Al-Azhar*, Juz X , h. /221.

، فَأَخَذَ اللَّوَاءَ ثَابِتُ بْنُ أَقْرَمَ الْعَجْلَانِي وَتَقَدَّمَ بِهِ إِلَى خَالِدِ بْنِ الْوَلِيدِ وَسَلَّمَهُ إِلَيْهِ ،
لِجِدَارَتِهِ كَمَا ذُكِرَ أَنَّ جَعْفَرَ لَمَّا قُطِعَتْ يَدُهُ الْيُمْنَى حَامِلَةَ اللَّوَاءِ أَخَذَهُ بِيَدِهِ الْيُسْرَى ،
فَلَمَّا قُطِعَتْ يَدَاهُ احْتَضَنَهُ بِعَضُدَيْهِ ثُمَّ قُتِلَ ، ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَهُ أَنْ يُعَوِّضَهُ اللَّهُ بِدَلِّ الْيَدَيْنِ جَنَاحَيْنِ فِي الْجَنَّةِ " ج ا ص 267 وما بعدها.

*"It is explained in the book of Syarah al-Zarqani on the book al-Mawahib al-Ladunniyah that there are many opinions between the relationship between rayah and liwa' in Juz 1/390. It is mentioned in the battle of Tabuk, that the flag bearer was Zaid bin Haritsah, when he was killed, the flag was held by Ja'far bin Abi Talib, he fought until he was killed. The flag was then carried by Abdullah bin Rawahah, and he fought until he was killed. Then the flag was won by Tsabit bin Aqram al-Ajlani and handed over to Khalid bin Walid, because of his greatness. As mentioned, when Ja'far's right hand holding the flag was cut off, then he held it with his left hand, and when his left hand was cut off, Ja'far embraced the flag with both shoulders, and then he was killed. Then the Prophet prayed that Allah would replace Ja'far's hands with wings in heaven."*¹⁷

In line with the fatwa above, Imam Al-Ghazali also allows singing or listening to songs as contained in the following Ihya 'book:

اعلم أن قول القائل السماع حرام معناه أن الله تعالى يعاقب عليه وهذا أمر لا يعرف
بمجرد العقل بل بالسمع ومعرفة الشرعيات محصورة في النص أو القياس على
المنصوص وأعنى بالنص ما أظهره صلى الله عليه و سلم بقوله أو فعله وبالقياس
المعنى المفهوم من ألفاظه وأفعاله فإن لم يكن فيه نص ولم يستقم فيه قياس على
منصوص بطل القول بتحريمه وبقي فعلا لا حرج فيه كسائر المباحات ولا يدل على
تحريم السماع نص ولا قياس ويتضح ذلك في جوابنا عن أدلة المائلين إلى التحريم
ومهما تم الجواب عن أدلتهم كان ذلك مسلكا كافيا في إثبات هذا الغرض لكن
نستفتح ونقول قد دل النص والقياس جميعا على إباحته أما القياس فهو أن الغناء
اجتمعت فيه معان ينبغي أن يبحث عن أفرادها ثم عن مجموعها فإن فيه سماع
صوت طيب موزون مفهوم المعنى محرك للقلب فالوصف الأعم انه صوت طيب ثم
الطيب ينقسم إلى الموزون وغيره والموزون ينقسم إلى المفهوم كالأشعار والى غير

¹⁷Ibnu Katsir, *Al-Bidayah wa Al-Nihayah, Tarikh Al-Islam Al-Dzahabi*, Juz 1, h. 390

المفهوم كأصوات الجمادات وسائر الحيوانات أما سماع الصوت الطيب من حيث إنه طيب فلا ينبغي أن يحرم بل هو حلال بالنص والقياس

“Know the opinion that says, 'The activity of listening (singing, sound, or music) is haram' must be understood that Allah will punish someone for this activity.' Such a law cannot be known only based on aqli alone, but must be based on naqli. The way to know the laws of syara' (religion), is limited to texts and qiyas against texts. What I mean by 'nash' is what the Messenger of Allah explained through his words and actions. Meanwhile, what I mean by 'qiyas' is an analogical understanding that is understood from the words and actions of the Prophet himself. If there is not a single text and qiyas argument against the text on the matter of listening to this song or music, then the opinion that prohibits it is invalid. That is, listening to singing or music is still an activity that is not worth sin, just like other permissible activities. Meanwhile (in our observations) there is not a single text and qiyas argument that shows the prohibition of this activity. This is evident in our response to the arguments put forward by those who tend to forbid it. When our response to their proposition is so complete, it is sufficient as a complete method of setting this goal. We just started to open up and say that the texts and qiyas arguments show the benefits of listening to singing or music. The qiyas argument states that the word 'sound' contains a number of meanings that need to be studied both separately and as a whole. This word contains the meaning of an activity of listening to beautiful, rhythmic sounds, understanding its meaning, and touching feelings. More generally 'sound' is a beautiful sound. This beautiful sound is divided into rhythmic (patterned) and non-rhythmic. Rhythmic sounds are divided into understandable sounds such as verses and incomprehensible sounds such as certain sounds. While listening to a beautiful voice in terms of its beauty does not necessarily become haram. Even the sound produced by the movement of inanimate objects and the sound of animals is lawful based on texts and qiyas arguments.”¹⁸

Al-Ghazali's explanation above illustrates to us that he did not find a single text that clearly forbids singing. Even if there are texts that forbid music, the prohibition is not based on the music itself, but is accompanied by other immoral acts such as drinking, adultery, gambling and others. Therefore, the conclusion is that according to Al-Ghazali listening to music is permissible.

The same opinion was also conveyed by Sheikh Wahbah Az-Zuhaili as follows:

وأقول: إن الأغاني الوطنية أو الداعية إلى فضيلة، أو جهاد، لا مانع منها، بشرط عدم الاختلاط، وستر أجزاء المرأة ما عدا الوجه والكفين. وأما الأغاني المحرّضة على الرذيلة فلا شك في حرمتها، حتى عند القائلين بإباحة الغناء، وعلى التخصيص منكرات الإذاعة والتلفاز الكثيرة في وقتنا الحاضر

“I can say, that the national anthem, or songs that motivate the nation's children to glory or the spirit of struggle, there is no prohibition (in religion) on condition that men and women do not mix, and (other conditions) cover women's bodies other than their faces. and palms. While songs that encourage people to despicable

¹⁸Imam Abu Hamid Al-Ghazali, *Ihya' Ulumiddin*, (Mesir: Mushthafa al-Babi al-Halabi, 1358 H/ 1939 M), h. 268

morals, are clearly forbidden even according to scholars who declare the goodness of songs and songs, especially (songs that contain) evil as aired on radio and television stations in our day and age."¹⁹

Singing and listening to the national anthem 'Indonesia Raya' is also allowed, because there is no element of immorality in it. If you refer to Al-Ghazali's opinion above, that in singing the national anthem 'Indonesia Raya' is generally in a formal atmosphere and is not accompanied by immoral acts such as drinking and others. Meanwhile, if you refer to Sheikh Wahbah Al-Zuhaili's argument that when singing the national anthem, men and women do not mix. Singing the national anthem is generally in an orderly and neat position such as in a line of ceremonies or formal events. Singing the national anthem is an expression of love for the homeland (nationalism) and patriotism.

Therefore, whether or not the art of music can actually be seen from its substance. If the art of music is followed by lyrics that contain advice and kindness, then it is okay. Meanwhile, there is a hadith that is used as a proof regarding the prohibition of the art of music which is quite long in the syarah by Imam Al-Asqalani in Fath al-Bari as follows:

وقال هشام بن عمار حدثنا صدقة بن خالد حدثنا عبد الرحمن بن يزيد بن جابر حدثنا عطية بن قيس الكلابي حدثنا عبد الرحمن بن غنم الأشعري قال: حدثني أبو عامر . أو أبو مالك . الأشعري والله ما كذبتني «سمع النبي صلى الله عليه وسلم يقول: ليكونن من أمتي أقوام يستحلون الحرَّ والحريمَ والخمرَ والمعازفَ، ولينزلن أقوام إلى جنب علم يروح عليهم بسارحة لهم، يأتيهم . يعني الفقير . لحاجة فيقولوا: ارجع إلينا عداً فيبيئهم الله، ويضع العلم، ويمسحُ آخرينَ قردةً وخنازيرَ إلى يوم القيامة

“There will come to my Ummah several peoples who will justify adultery, silk, khamr (alcohol) and musical instruments, and indeed some people will settle on the side of the mountain, where (shepherds) will come to them with their shepherd, come to them, namely the poor. - for a need, then they say, 'Come back to us tomorrow.' Then Allah destroys them at night, destroys mountains and turns some of them into monkeys and pigs until the Day of Resurrection. ”
(Bukhari)

Although this hadith was recorded by Imam al-Bukhari in his Sahih book, some scholars as revealed by Suryono Zakka have given special notes about this hadith that this hadith is considered to have defects in terms of sanad and matan (editor). The scholars doubt the credibility of Hisham bin 'Ammar, the narrator of this hadith. Even Ibn Hazm strongly criticized this hadith as a mu'allaq (broken) hadith. The majority of

¹⁹ Syekh Wahbah Az-Zuhaili, *Al-Fiqhul Islami wa Adillatuh*, Cetakan ke 2, (Beiru: Darul Fikr, 1985M/1305), Juz III, h. 576

scholars declare this hadith as an idhtirab (problematic) hadith. And in terms of matan (editor), this hadith is not hsharih (unclear). The word *al-hira* (الحر) is interpreted as adultery whose original word means genitals. If it is permissible to have genitalia or sexual intercourse through marriage, then it is permissible, it would be contrary to this hadith. The prohibition of silk is not absolute because it is only forbidden for men. Khamr in an emergency can be halal and it is not stated in detail what types of music are forbidden.

Thus, it is clear the views of scholars who allow music that the prohibition of musical instruments is not absolute. Even if this hadith can be considered authentic, it is not authentic. Humans by nature have an instinct for beauty so there is no need to deviate from nature. If it is used in a positive way, it is allowed and even highly recommended as a means of da'wah, especially if the music can invite to remember the greatness of Allah. However, if it is used in the context of disobedience or causing negligence in worship, it is absolutely forbidden. Therefore, the controversy between halal and haram laws regarding music has actually been around for a long time among scholars, so there really is no need to argue because it turns out that even scholars do not agree on this. Therefore, extreme attitudes will only harm the teachings of Islam.

Even in past prophetic traditions, many of the Prophet's companions liked singing like Uthman bin Affan. This is contained in the hadith narrated by Imam Abu Hasan al-Mawardi. Then a friend of the Messenger of Allah named Abdullah bin Ja'far also liked singing. This is contained in the book *Al-Imta'* by Imam Al-'Allamah Kamaluddin Abul Fadhl Ja'far bin Tsa'lab Al-Adfawy.

3) The Essence of the National Anthem of Indonesia Raya

From the previous sub-chapter it can be concluded that the actual prohibition of singing (song) does not lie in the song itself, but in the essence and actions that accompany it. In this sub-chapter, the essence of the national anthem 'Indonesia Raya' will be explained. In general, the scholars who allow music stipulate the following conditions: First, music (singing) does not neglect its obligations as individuals and society. Second, music does not contain elements of disobedience. Third, music (songs) that do not resemble the unbelievers. Fourth, the essence of music is good. Fifth, music that does not contain elements of shirk.

To find out the essence of the national anthem 'Indonesia Raya', there are two things that need to be investigated, namely the concept and context. Conceptually, the lyrics of the song 'Indonesia Raya' do not contradict Islamic values at all, do not contain SARA, do not contain polytheism, and others. The lyrics of the song 'Indonesia Raya' generally reflect a sense of love for the homeland and pride for Indonesia, as in the lyrics of 'Indonesia, my homeland', 'The land of my blood,' 'My nation and homeland,' 'My land is my country that I love,' and others. This shows that the concept of the song 'Indonesia Raya' is indeed intended for the spirit of struggle and nationalism.

Islam teaches to love the homeland in a literal context which refers to the hadith of the prophet. For this reason, Abdurrahman Wahid in his book disseminates the

paradigm in unraveling the relationship between religion and the state that there are three relations between religion and the state, including the integralistic paradigm, the secularistic paradigm, and the symbiotic paradigm. From the three paradigms above, Buya Hamka interprets in the interpretation of Pancasila that the relationship between religion is very close to the state which is in harmony with the Qur'an and the whole essence of Pancasila. The first paradigm in the relationship between religion and the state, the first, namely the integralistic paradigm, is interpreted as a paradigm that has a perspective on religion and the state as a unity that cannot be separated. Second, the secularistic paradigm that is disseminated by religion and the state is something that must be separated in a case. For example, religion should not interfere in state affairs and vice versa, the state should not enter the realm of religion. Third, the thymbiotic paradigm, namely religion and the state complement each other. Religion becomes the strength and spirit in state legislation. The three paradigms, according to Gus Dur's perspective in interpreting the Indonesian state which adheres to the three paradigms.

Looking more deeply into religious nationalism, there are ideas or movements originating from universal religiosity values which are the basic reference points for all religious people. Singing the national anthem is a form of love for the homeland in implementing the teachings of the Prophet that the Prophet Muhammad also loved his homeland with all his heart. Islam teaches that there is no specification between religion and the state, because Islam provides freedom for every adherent to consult in determining every policy based on social, economic, intellectual conditions and the demands of the times.

Based on the description above, it can be understood that Islam is very flexible towards culture, social and politics. It can also be understood that Islam does not limit a country with the instrument of the national anthem that supports the value of nationalism in the state. As an effort to increase nationalism and patriotism, it is highly recommended to form a high unity of solidarity with the nation by perpetuating the national anthem 'Indonesia Raya' as an essential basis for the implementation of the Pancasila ideology.

The dichotomy between nationalism and Islam is a stigma that has no basis in Islam. This is very contrary to the history of the Prophet Muhammad in establishing the madiyah charter, where all elements of society contribute to advancing a city of Medina. According to KH. Wahab Hasbullah as a thinker and reformer in the world of Islamic education, he interprets his views in an Islamic education that requires an aspect of love for the homeland as a basic foothold in advancing a nation. Contextual in the thinking of KH. Wahab Hasbulloh is nothing but practicing Islamic religious values that Islam teaches a peaceful country and loves the homeland wholeheartedly as exemplified in the history of the prophet Muhammad SAW.

Thus, singing the national anthem 'Indonesia Raya' as an essential implementation of the Pancasila paradigm is very important for all elements of society, especially the people of Indonesia, which is a religious country. According to Gus Dur

in the view of Prof. Mahfud MD., who stated that the unitary State of the Republic of Indonesia was to reject all formalization of Islamic law and exclusivism.

It can be understood that one of the main patrons in implementing nationalism is practicing the essence of Pancasila and singing the Indonesian national anthem as the forerunner of national identity to advance the civilization of the Indonesian nation and prevent the disintegration of religion and the state. Furthermore, according to Gus Dur in interpreting pluralistic state understanding, Islamic understanding, and adherence to democratic and nomocratic national rules as basic efforts in defending and loving the Unitary State of the Republic of Indonesia. It is undeniable that it builds the strength of the defenders of the Republic of Indonesia by instilling the value of love for the homeland by perpetuating the national anthem 'Indonesia Raya'.

In context, the creation of the national anthem 'Indonesia Raya' is an attempt to convey a constructive message through music. The song 'Indonesia Raya' was inspired by the ideals of national revival among Indonesian youth. Along with the youth oath pledge of one homeland, one nation, and one language, the song 'Indonesia Raya' is a complement to encourage the spirit of struggle and unity among youth through songs. Therefore, in the context of its appearance, the anthem Indonesia Raya is the initial diplomacy to unite the youth against the invaders, so that it does not contain elements of shirk and others. To this day, the national anthem 'Indonesia Raya' continues to be sung as a feeling of love for the homeland, solidarity, and the spirit of unity for all Indonesian people. The national anthem 'Indonesia Raya' is sung in sacred and formal situations, standing tall and orderly, and with a strong determination to defend and defend the homeland of Indonesia.

Normatively, love for the homeland is an Islamic teaching as stated in the QS. An-Nisa: 66 as follows.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ يَوَلَّوْا
أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَشِيئًا

"If We had ordered them (the hypocrites), "Kill yourself or leave your hometown," they would not have done it, except for a few of them. Had they carried out the teaching that was given to them, it would have been better for them and strengthened (their faith)."

Sheikh Wahbah Az-Zuhaili in the book *Al-Munir fil Aqidah wal Syari'ah wal Manhaj* explains the above verse.

وفي قوله: (أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ) إِيمَاءٌ إِلَى حُبِّ الْوَطَنِ وَتَعَلُّقِ النَّاسِ بِهِ، وَجَعَلَهُ
قَرِينًا قَتْلِ النَّفْسِ، وَصُعُوبَةِ الْهَجْرَةِ مِنَ الْأَوْطَانِ

It means:

“In His word (واخْرَجُوا مِنْ دِيَارِكُمْ) there are signs of love for the homeland and the dependence of people on it, and Allah makes leaving one's hometown comparable to suicide, and the difficulty of migrating from the homeland.”²⁰

Then another verse that tells about the love of the homeland, according to the contemporary commentator, Sheikh Muhammad Mahmud Al-Hijazi, is found in QS. At-Taubah: 122.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

“It is not proper for the believers to all go (to the battlefield). Why did some of them not go (to live with the Messenger of Allah) to deepen their religious knowledge and warn their people when they returned, so that they could take care of themselves?”

According to Sheikh Mahmud Al-Hijazi in his book of Tafsir, al-Wadliih, explaining the meaning of the verse above, namely :

وَتُشِيرُ الْآيَةُ إِلَى أَنَّ تَعَلَّمَ الْعِلْمَ أَمْرٌ وَاجِبٌ عَلَى الْأُمَّةِ جَمِيعًا وَجُوبًا لَا يَقِلُّ عَنْ وُجُوبِ
الْجِهَادِ وَالِدِّفَاعِ عَنِ الْوَطَنِ وَاجِبٌ مُّقَدَّسٌ، فَإِنَّ الْوَطْنَ يَحْتَاجُ إِلَى مَنْ يُنَاضِلُ عَنْهُ
بِالسَّيْفِ وَإِلَى مَنْ يُنَاضِلُ عَنْهُ بِالْحُجَّةِ وَالْبُرْهَانِ، بَلْ إِنَّ تَقْوِيَةَ الرُّوحِ الْمَعْنَوِيَّةِ، وَغَرْسَ
الْوَطَنِيَّةِ وَحُبِّ التَّضْحِيَّةِ، وَخَلْقَ جَيْلٍ يَرَى أَنَّ حُبَّ الْوَطَنِ مِنَ الْإِيمَانِ، وَأَنَّ الدِّفَاعَ
عَنْهُ وَاجِبٌ مُّقَدَّسٌ. هَذَا أَسَاسُ بِنَاءِ الْأُمَّةِ، وَدَعَامَةُ اسْتِقْلَالِهَا

“A generation that believes that loving one's country is part of faith, and that defending it is a sacred duty. This is the basis for building the nation, and the pillar of its independence. The verse implies that learning knowledge is an obligation for the ummah as a whole, an obligation that does not reduce the obligation of jihad, and defending the homeland is also a sacred obligation. Because the homeland needs people who fight with the sword (weapons) and also people who fight using arguments and arguments. That it strengthens the morality of the soul, instills nationalism and likes to sacrifice, creates a generation with the insight that 'love for the homeland is part of faith', and defends it (homeland) is a sacred obligation. This is the building foundation of the people and the pillars of their independence.”²¹

Meanwhile, the hadiths that provide evidence for the love of the homeland are as follows :

²⁰Sheikh Wahbah Az-Zuhaili, *Al-Munir fil Aqidah wal Syari'ah wal Manhaj*, 1418H

²¹Muhammad Mahmud al-Hijazi, *Tafsir al-Wadliih*, (Beirut: Dar Al-Jil Al-Jadid, 1413 H), Juz 2, h. 30

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَانظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا وَفِي الْحَدِيثِ دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحَنِينِ إِلَيْهِ

“It was narrated from the companions of Anas that the Prophet when he returned from traveling, and saw the walls of Medina he accelerated the pace of his camel. When he rides his camel, he moves it (to speed up) because of his love for Medina. (Narrated by Bukhari, Ibn Hibban, and Tirmidhi).”

Al-Hafizh Ibn Hajar al-Asqalany (w. 852 H) in his book *Fath al-Bari Syarh Sahih Al-Bukhari* 1379 confirms that in this hadith there are evidences (guidance): **First**, the argument for the virtue of the city of Medina. **Second**, the argument is that it is prescribed to love the homeland and miss it. Agreeing with Al-Hafidz Ibn Hajar, Imam Badr Al-Din Al-Aini (w. 855H) in the book *Umdatul Qari Syarh Sahih Al-Bukhari* stated:

وَفِيهِ: دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحِنَّةِ إِلَيْهِ

“In it (hadith) there is evidence (guidance) for the virtues of Medina, and (guidance) for the stipulation of love for the homeland and longing for it.”²²

The above hadiths show that love for the homeland is a teaching of the Qur’an and the hadith of the Prophet. Therefore, singing the national anthem 'Indonesia Raya' as a feeling of love for the homeland is not an act of shirk and is permissible from an Islamic perspective.

Conclusion

Based on the explanation above, it is hoped that the results of this study can provide input to policy makers, that singing the national anthem 'Indonesia Raya' does not conflict with Islamic teachings. In addition, the national anthem 'Indonesia Raya' has no negative value in concept and context. The lyrics do not contain SARA issues, generally when they are sung in formal and sacred situations, as well as the context in which they appear as a means of unity and an expression of love for the homeland. Finally, this research contributes to strengthening the understanding of the law of singing the song 'Indonesia Raya' in an Islamic perspective.

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²²Badr Al-Din Al-Aini, *Umdatul Qari Syarh Sahih Al-Bukhari*, (Beirut: Dar Ihya’i Al-Turats Al-Arabi), Juz 10, h. 135

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