

Analysis of Music in Islamic Law Perspective

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Abstract

In Islamic history, music is known for its three elements which are called handasah al-sawt, al-musiqah, and ghina. Referring to Isma'il and Al-Faruqi's Lois Lam, Abdul Hadi said that music that is in line with Islamic goals is handasah al-sawt whose contents are manifestations of Muslim aesthetics originating from Islamic tradition, whose implementation rules are rooted in the aesthetics of the Qur'an. According to an Islamic perspective, music that is required by syara' can be used as a tool to educate while entertaining, namely through an Islamic approach. Entertainment that meets entertainment standards in Islam is entertainment that inspires enthusiasm and awareness towards remembering Allah as well as educating people to live up to Islamic teachings. Abdul Ghani An-Nabalisiy, said that music law was initially halal. Whatever the form, both the kind of music that is peaceful and that which is hit. It's not only halal, it's not even seen as bad in common sense and custom. Its prohibition emerged when the ulema began to see the facts of the bad effects of music, for example, making the audience forget Allah and neglect worship. In general, when music leads to disobedience and futility, that's when it starts to be forbidden. So it's important to put it back that music is basically a medium. As a medium, music cannot be judged by anything.

Keyword: Analysis of Music, Islamic Perspective, Music

A. INTRODUCTION

The essence of art is creativity. Creativity is a matter of connecting things that were previously unconnected. Creative people may be disturbed if asked how they create something, because in fact they are not creating anything new, but rather connecting and rearranging their experiences into something new (Marianto, 2019). The word "seni" in Indonesian is translated to "art" in English, which originates from the Latin word meaning skill or craftsmanship. The concept of art is very broad, encompassing all aspects of human life, as art is an expression of human emotions that is manifested in a work that has elements

of subtlety and beauty. It can be concluded that art has the meaning of all human creations, feelings, and desires that have elements of subtlety and beauty and can evoke feelings in others who enjoy it (Wisnawa, 2020). Art is a tool to achieve a goal, and its law is in line with the goal to be achieved. If the goal to be achieved is something that is prohibited or haram, then the law of art is also the same (al-Qardawi, 2000).

In the Islamic perspective, art is an expression of beauty. And beauty is one of the attributes that Allah attaches to the creation of the universe. Allah, through His words in the Quran, invites humans to look at the entire universe with all its harmony and beauty (Indrianto, 2020). One branch of art is music. Music is a form of art that can be enjoyed through the sense of hearing, music is a combination of sounds from several instruments when played as an accompaniment to singing. Greek philosophy says that music can produce good morals among humans. This is because music is closely related to the soul. It is a tool that can influence the human soul. This is in line with the opinion expressed by a local writer, Mana Sikana.

Islam, as a perfect religion, allows entertainment that is intended for good. According to the Islamic perspective, art songs that are allowed by sharia can be used as a tool to educate while entertaining, through an Islamic approach. Entertainment that meets the standards of entertainment in Islam is entertainment that inspires and raises awareness towards remembering Allah, while educating humans to appreciate Islamic teachings (Yulika, 2016).

B. RESEARCH METHOD

The approach used in this research is legal research (Reza & Kamila, 2025) with qualitative approach, which is a research that takes data to answer research problems using written materials such as books, journals, magazines, proceedings, and other articles related

to the topic of discussion. The content of the library study can be in the form of theoretical studies that focus on information around the problem to be solved through research.

C. RESULTS AND DISCUSSION

1. Definition of Music

Music is a word that originated from the Greek word. According to Webster's New Twentieth Century Dictionary of The English Language, the word music comes from the Greek word "Mousike" and later came through the Latin word "Muzica". Music and singing are media that are used as entertainment tools by almost every group in our era today. We can hardly find a single space that is empty of music and singing, whether at home, in the office, in a cafe, and others (Al-Haitami & Muharramatil-, 2009). Before exploring further about music and its relation, it is better if we know its definition first.

Music is an art that is sourced from sound. Music art is a work in the form of a song or musical composition that expresses the thoughts and feelings of the creator through musical elements, namely rhythm, melody, harmony, form, and structure of the song, and expression as a single unit (Nugraha, 2022). Music can be easily found in everyday life. It can even be said that music will always intersect with human life. Music is a processed sound or tone that is given rhythm, so it has values of harmony (Rumapea, 2022).

Experts define music in various ways, including: According to Koentjaraningrat, music is a part of art. Art is one element of human culture. According to Soeharto, music is an expression through ideas through sound, which basic elements are melody, rhythm, and harmony with supporting elements in the form of ideas, nature, and tone color. From the definition of music according to experts, it can be concluded that music is an art that arises from human feelings or thoughts as a self-expression, which is processed from tones or sounds that are arranged with rhythm or beat, and contains elements of harmony and balance.

2. Function of Music

Merriam in his book *The Anthropology Of Music* states that there are several functions of music, including:

- a) Emotional Expression Function: Music serves as a medium for someone to express their feelings or emotions through music.
- b) Aesthetic Experience Function: Music is a work of art. A work can be said to be a work of art if it has elements of beauty or aesthetics in it. Through music, we can feel the values of beauty, either through melody or dynamics.
- c) Entertainment Function: Music has an entertainment function that refers to the idea that a music must contain elements that are entertaining. This can be judged from its melody or lyrics.
- d) Communication Function: Music has a communication function, meaning that a music that applies in a particular cultural area contains certain signals that are only known by the people who support that culture. This can be seen from the text or melody of the music.
- e) Physical Response Function: If a music is played, it can stimulate human nerve cells, causing our body to move following the rhythm of the music. If the music is fast, our movements are fast, and vice versa.
- f) Function related to Social Norms: Music serves as a medium for teaching norms or rules. The delivery is mostly through song texts that contain rules.
- g) Function of Legitimizing Social Institutions: The function of music here means that a music has a very important role in a ceremony. Music is one of the most important elements and becomes a part of the ceremony, not just as an accompaniment.

- h) Function of Cultural Continuity: This function is similar to the function related to social norms. In this case, music contains teachings to pass on a system in a culture to the next generation (Rumapea, 2022).

3. Music in Islamic Perspective

In principle, the universe created by Allah is not only beautiful but also musical. Music is not just something that is very close to humans, but also an inseparable unit. Music has become an important issue in Islam since the beginning of Islam itself. Music has been familiar in the lives of Muslims at that time. Music was not only presented as a means of entertainment, but also as a means of da'wah. Through music, expressions of happiness and moral messages were expressed and described (Semiawan, 2022). In Islam, music is generally referred to as "handasah as-sawt" which means music art or sound art. In Islam, sound art can be divided according to its needs and aesthetic arrangements as follows:

1. Types of sound art that are fully subject to the aesthetics of the Quran, such as tilawah, qira'ah, and others.
2. Related to the call to prayer and worship, such as adhan; or what is intended as part of worship, such as tahmid, takbir, dhikr, wirid, and others. The peak of this type of handasah as-sawt is sama', a spiritual concert that is equipped with an orchestra, poetry reading, and certain dance movements.
3. Sound improvisation art from certain musical instruments or instrumental music and voice (Jamil, 2022).

In the Islamic world, various forms of Islamic art have developed, ranging from music and songs used by Sufis in tarekat practices to popular da'wah songs in society. While qira'ah, tilawah, and shalawatan are almost unproblematic, Islamic art outside of this is often debated among scholars regarding ethics and musical goals. Islamic art is

not justified to violate religious norms or neglect remembering Allah. Art activities are expected to have an impact on increasing religious awareness and closeness to Him. The problem is that music can easily lead to addiction and negligence, both of which are contrary to religious goals. There are pro and con views on the permissibility of music in Islam among scholars, in addition to those who allow it, there are also those who forbid it.

The polemic on ethical-fiqh issues has also colored the development of music in Muslim societies, although it is only marginal. Outside of the legal polemic, Islamic music continues to develop rapidly and has become an important part of Islamic civilization (Hasbullah, 2017).

4. Music According to Scholars

Scholars have different views in determining the law related to music. In fiqh, differences of opinion between one scholar and another are common, and almost all issues that are ijtihadi in nature generally have different legal opinions. Similarly, with the law of music, some scholars argue that music is absolutely permissible, some argue that it is permissible with conditions, and some argue that it is absolutely forbidden and forbidden with conditions. Among them, there are those who open up widely to every type of song and music, with the reason that it is halal and is one of the good activities in life that is permitted by Allah for His servants. There are those who turn off the radio or close their eyes and ears when hearing music, saying, "Music is the flute of Satan, something useless and prevents people from remembering Allah and performing prayer (Husni, 2019)."

It is not the place here to guess the scholars' differences of opinion around this issue comprehensively. Briefly, those who forbid music base their opinion on several arguments. The main argument is the following verse: "And among the people is he who

buys idle talk to mislead (people) from the path of Allah without knowledge and takes it in ridicule. Those will have a humiliating punishment." (QS Luqman: 6).

Scholars who forbid music and singing interpret the phrase which means "idle talk" as music and singing. Therefore, they conclude that music and songs distance people from the path of Allah, so they are forbidden. Another argument that becomes the basis for them is several hadiths, suffice it to mention one of them: "There will be among my people a group of people who will make permissible fornication, silk, wine, and musical instruments." (HR Bukhari).

Among the companions who forbid music due to the verse and hadith above are Ibn Abbas and Ibn Mas'ud ra. Their opinion is also recognized by many other scholars from the next generation, including Imam Shafi'i, Imam Malik, Imam Abu Hanifah, Imam Sufyan ibn 'Uyaynah, and many more. This opinion is also widely followed by contemporary scholars.

Those who forbid it include a Hanafi school of fiqh scholar, Syaikh Al-Islam 'Alauddin atau Alauddin Al-Isbijani as quoted by Az-Zaila'i in Tabyin Al-Haqa'iq who argues: "It is not permissible to rent something that contains music, mourning, flute, drum,

5. The Law of Musical Instruments in Islam

In the early development of music in Islam, musical instruments that have strings (al-*author*) and trumpets (al-*mizmar*) were still debated. Scholars who classified them as haram include Ibn Abid Dunya and the four imams of the madhhab. Those who allowed them were mostly Sufi scholars, such as Asy-Syadzili, Muhammad al-Ghazali, and his brother Ahmad al-Ghazali. According to Imam al-Ghazali, music is indeed prohibited by Islamic law, but the prohibition is not on the essence of the musical instruments themselves (li *dzatihi*); the prohibition is due to the negative effects that they usually cause (min *qibalil ittiba'*). The reasons for prohibiting stringed instruments and trumpets

are: firstly, in the early days of Islam, these instruments were used to stimulate people to drink intoxicating drinks, as the pleasure of drinking would be perfected when accompanied by the sound of these instruments. Secondly, these instruments can stimulate people to visit places where intoxicating drinks are served. Thirdly, these instruments are often used by people who are fasiq (those who disobey God's commands).

It is narrated from Buraidah RA that he said: "The Prophet SAW once went out to war, and when he left, a black slave woman came and said: 'O Messenger of Allah, I have vowed that if Allah returns you safely, I will beat the drum and sing.'" And the narrator (Buraidah) said: "The Prophet SAW forbade it, but (he said): 'If you have vowed, then beat it, and if not, then don't'." Beating musical instruments is haram in Islam, and it has been agreed upon by the four imams of fiqh and others. All types of music are not allowed except for beating the rebana (a type of drum) at weddings, Eid al-Fitr, and Eid al-Adha. If this is the law, then how did the Prophet SAW allow the woman to fulfill her vow? The answer is -and Allah knows best- because the vow she uttered showed her pride in the Prophet's safe return from war, so the Prophet categorized it as the same as beating the rebana at weddings and Eid celebrations. There is no doubt that rejoicing in the Prophet's safety is greater than rejoicing at weddings and Eid celebrations. Therefore, this law becomes a specialty of the Prophet that cannot be generalized to others (Bani, 2014).

The law of musical instruments according to the Maliki school of thought is that flutes and trumpets are makruh (disapproved) if they are not excessively played to the point of causing forgetfulness. If they are excessively played, then they are haram, like other musical instruments, stringed instruments, songs that contain dirty words, or intoxicating drinks. The rebana is not makruh if it does not have any additional decorations that produce other sounds, but if it does, then it is haram. A large drum that

is closed on both sides is also not makruh. Izz bin Abdus Salam said: "As for the lute and instruments that are generally stringed, such as the guitar and cempulung, the most popular opinion from the four madhhabs is that playing and listening to them is haram." The most correct opinion is that it is included in the category of minor sins. Some of the Companions, Tabi'in, and mujtahid imams allow it.

Imam Ghazali said: "The textual evidence and qiyas all indicate the permissibility of listening to songs and musical instruments such as sticks, drums, and rebanas. The only exception is songs that cause forgetfulness, stringed instruments, and flutes that have been prohibited by Islamic law, not because they are enjoyable to listen to. If the prohibition was because of enjoyment, then it would be generalized to all things that are enjoyable to humans (Az-Zuhaili, 2011)"

6. Conditions for the Permissibility of Music and Songs

The conditions for the permissibility of music and songs are as follows (Bahri and Shirazy):

1. In line with Islamic etiquette and teachings, especially regarding aqidah and morals. Therefore, song content that displays shirk, doubts about the fundamentals of faith, is haram, such as the principles of divinity, the Day of Judgment, prophethood, and other pillars of faith. Similarly, if the song contains elements that contradict morals, such as ghaddul basrah (lowering one's gaze) or covering one's aurat, then it becomes haram.
2. Related to the implementation. For example, the theme presented may be good, but if it is sung by a female singer who reveals her aurat, then the music and song become haram, or with a voice that is made to sound seductive or arouse lust in the listener.

D. CONCLUSION

Music is known for its three elements which are called *handasah al-sawt*, *al-musiqa*, and *ghina*. Referring to Isma'il and Al-Faruqi's *Lois Lam*, Abdul Hadi said that music that is in line with Islamic goals is *handasah al-sawt* whose contents are manifestations of Muslim aesthetics originating from Islamic tradition, whose implementation rules are rooted in the aesthetics of the Qur'an. According to an Islamic perspective, music that is required by *syara'* can be used as a tool to educate while entertaining, namely through an Islamic approach. Entertainment that meets entertainment standards in Islam is entertainment that inspires enthusiasm and awareness towards remembering Allah as well as educating people to live up to Islamic teachings. Abdul Ghani An-Nabalisiy, said that music law was initially *halal*. Whatever the form, both the kind of music that is peaceful and that which is *hit*. It's not only *halal*, it's not even seen as bad in common sense and custom. Its prohibition emerged when the *ulema* began to see the facts of the bad effects of music, for example, making the audience forget Allah and neglect worship. In general, when music leads to disobedience and futility, that's when it starts to be forbidden. So it's important to put it back that music is basically a medium. As a medium, music cannot be judged by anything.

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