

Sharia Views on Music and Songs: Perspective Study of Muhammadiyah and Madzhab Four

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Abstract: *The purpose of this study was to uncover the law of singing and music according to the decision of the majlis tarjih and tajdid muhammadiyah and the opinions of the scholars of the four Madzhab. This research method is a type of literature, and qualitative model, which relies on the method of content analysis and comparison. The result of the study was that the difference of opinion between the tarjih council and the four Madzhab only occurred on two issues: first, the law of musical instruments, and second, singing that was hummed by certain rules that made the heart fall apart. The council of tarjih and tajdid holds that both are permissible as long as they do not contain things that are forbidden by Shari'a, and stick to the original rule of law, that is, everything is permissible. While the four Madzhab think that such singing is without the legal instrument makruh and reprehensible, either makruh which means better abandoned, as the opinion of jumhur or makruh meaning haram as hanafiyyah opinion, as if accompanied by musical instruments then they agreed on the prohibition, arguing with the evidence of the Quran, sunnah, and ijma'.*

Keywords: *singing, music, comparison, muhammadiyah, madzhab four.*

INTRODUCTION

Polemics of music and songs whether haram or not, may or deviate according to Islamic teachings are still widely debated in various circles, some think that music is haram, while others consider music is not haram and does not deviate. This polemic will continue to occur depending on the point of view and other factors that make the law fickle [1].

Even among the four madzhab, there are also many conclusions between may or may not, including the opinion of Muhammadiyah and Muslim leaders in Indonesia about this music, whether the music is allowed or not. Some modern Islamic figures in Indonesia such as ustadz abdul somad, ustadz adi hidayat, buya yahya, and others also raised talk about this [2]–[4].

Music in The Indonesian Wikipedia is mentioned as a sound that is arranged in such a way that it contains rhythms, songs, tones, and harmony, especially from sounds produced by instruments that can produce rhythms. Although music is a kind of intuition phenomenon,

to create, improve and present it is an art form. Listening to music is a kind of entertainment. Music is a very unique phenomenon that can be produced by some musical instruments [5].

The song is an artistic composition of tone or sound in order, combination, and temporal relationship (usually accompanied by musical instruments) to produce music compositions that have unity and continuity (containing rhythm). The variety of rhythmic tones or sounds is also called a song [6].

Songs can be sung solo, both (duet), three (trio), or in a crowd (choir). The words in the song are usually rhythmic poems, but some are religious or prose-free. Songs can be categorized into many types, depending on the size used [6, 7].

Singing is a poem that is recited according to a certain tone, rhythm, rhythm, and melody to form harmony. Singing is often also referred to as a song means the composition of tone or sound art in sequence, combination, and temporal relationship (usually accompanied by musical instruments) to produce musical compositions that have unity and continuity (containing rhythm). The variety of rhythmic tones or sounds is also called a song [8].

In Islam, the term music or song is commonly called Nasyid. Nasyid itself is one of the Islamic art in the field of sound art. It is usually a song that is Islamic and contains words of advice, stories of prophets, praise of Allah, and the like. Usually, Nasyid has sung acapella with only accompanied drums. This method arises because many Islamic scholars prohibit the use of musical instruments except percussion instruments [9].

Now, to discuss further the existence of music and songs, whether it is true that the four imams of Madzhab (Hanafi, Shafi'i, Ahmad, Malik) prohibit music, or whether the law of music is haraam, khilafat, or conditional, or permissible. So this research was conducted to uncover the law of singing and music according to the decision of the council of Tarjih and tajdid Muhammadiyah and the opinions of the scholars of the four Madzhab [10].

LITERATURE REVIEW

Previous research related to this theme was conducted by Sumarjoko and Hidayatun Ulya entitled Islamic Views on Music Art: Discourse on Fiqh and Sufism Thought. In his research, he concluded that art in general in Islamic legal philosophy (uṣūl fiqh) occupied the tertiary level (taḥsīniyah). Its existence is only complementary so that some ulam accept it and some forbid it because it is seen as something unimportant. In particular, art is also part of the object of beauty in aesthetic philosophy. The existence of art, although only the level of perfection among fuqahâ' (fiqh experts), but for Sufis (Sufismists) is closely related to divine values. Even art has a great role in the advancement of Muslim culture and civilization. The art of music is also a medium for da'wah some scholars. Especially Walisongo and his students [11].

The Qur'an as a divine greeting also has a dimension of beauty and a very representative source of artistic inspiration. Many verses of the Qur'an reveal things of beauty. Nevertheless, Muslim scholars differ on the arts in general. The most open (inclusive) scholars of the arts are the majority of philosophers and Sufis. This group of scholars views art more than the aesthetics contained in substance. Aesthetics is an important part of philosophy and Sufism. The exclusive and highly restrictive group of scholars of art is among the experts of Islamic fiqh/law (fuqahâ'). The tension between the two clerical classes is caused by formal legal and substantial. Fuqahâ' prefers formal legal based on nash or texts of the Qur'an and as-Sunnah, while Sufi scholars prefer its substance [12]-[14].

The next research conducted by Andre Indrawan entitled 38 Andre IndrawanAndre IndrawanAndre IndrawanAndre IndrawanAndre IndrawanAndre Indrawan, Music in the Islamic World A Musicological Historical Search, in his research he concluded that from historical-musicological searches of Islamic music it is understandable that although the Islamic community is still in dispute about whether or not music is haram, it turns out that Muslims have been superior to other nations in

the field of music [15]–[17]. Unfortunately, until now not much historical information about Islamic music can be extracted from the Islamic community itself. When compared with studies on music in the Islamic world, the various Islamic legal literature on the debate over the halal-haram of music is even more. Nonetheless, from a study perspective [18].

Islam itself, especially sharia, discusses the issue of music law and includes very little, sometimes even not mentioned at all compared to other Islamic topics. This fact shows that the topic of music has received less attention from Islamic scholars than economic, marriage and inheritance issues, so the true benefits of music for human life have not been revealed much [19]–[22].

Research on music was also researched by Amir Mahmud entitled Music: Between Halal and Haram (Hadith Perspective Study). In his research, he concluded that music is part of the art that is often tended by humans. Its existence is used as a medium to express the heart, foster enthusiasm and so on. But in Islam, there is a fatwa that forbids music [23]–[25]. The prohibition is based on the postulate of naqli, namely the hadith of the Prophet Muhammad (peace be upon him) (there is no Qur'anic verse that discusses music). The hadith that is used as the basis for banning music is contained in the Book of Saheeh al-Bukhari. A book agreed upon by the majority of Sunni scholars as the second source of reference after the Qur'an. But this hadith about music contains some confusion when it comes to other information. Thus, the fatwa banning music contains a myriad of questions about its veracity [26]. These are some of the results of searching literature about music and songs in the view of sharia.



Figure 1. Music and Song Illustration. Source: <https://www.google.com/search?client>

RESEARCH METHODS

This research method is a type of literature and qualitative model, this type of qualitative research is conducted using the library and descriptive studies about a problem that arises in a society, using observation, study, analysis, and producing a study [27]. The method of data collection used by the author is using documentation, data tracing, interviews, and observations. The approach in this study uses the approach of content analysis, comparison, phenomenology, and normative religion [28].

Research models and other approaches namely, the type of research that the authors use are qualitative. Qualitative research is a research method based on the philosophy of postpositivism, used to study the condition of natural objects, where the researcher is the key instrument, and the results of qualitative research place more emphasis on meaning. The approach used in this study is the content analysis approach (Content Analysis) also known as content study. This analysis is a research technique for making a conclusion or inference that can be replicated and the correctness of the data by taking into account the context [9]. The object of this research is explored through various information in the form of books, interpretations, and journals [29][30].

RESULTS AND DISCUSSION

Music in the Great Dictionary of the Indonesian language is interpreted as a tone or sound that is arranged in such a way that it contains rhythm, song, and harmony (especially those that use tools that can produce sounds). While singing is a small part of music, in the Book of Religious Q&A, volume 5, chapter Arts, issue of voice Muhammadiyah, the year 2013, p. 100. 216-217, it is mentioned that the words "useless words" (lahwul-hadith) in this verse are interpreted as chants [\[31\]](#).

This interpretation is not entirely correct, because what is meant by useless words is all words that invite people to error and sin, whether in song or other forms. So if the text of the song contains words that invite people to goodness, then it is not included in the prohibition of the verse.

However, it is worth noting how art is presented, so that here what is forbidden is not singing as an expression of a such art but rather ways of conveying (visual) as it is presented by women who dress contrary to the provisions of Islamic law, and its content (textual) that leads to sin.

Ibn Qudaamah (d. 620 AH) of Madzhab Hanbali stated, that playing musical instruments such as gambus, drums, guitar, rebab, flute, and others is haram, except, duff (tambourine), because the Prophet (s) allowed it in the wedding party. But outside the wedding party is makruh (al-Mughni, 1994 edition, volume III: 40-41). This view corresponds to the situation of the times and the circumstances of how the singing at that time was presented [\[32\]](#).

Perspective of Tarjih and Tajdid Muhammadiyah Council

Related to the arts, Muhammadiyah in the Tanfidz Decision of the 27th Tarjih National Deliberation in Malang in 2010, has discussed culture and art. Among the formulations in the verdict, declaring Islam is the religion of mercy. Islam came to bring benefits and benefits for mankind. At the same time, Islam came to prevent them from all harm or danger and corruption. Therefore, it is not surprising that Islam needs to straighten and guide the culture that develops in society for the sake of progress by the height of human beings themselves [\[33\]](#).

Looking at existing cultures and developing in society, culture can be classified into three categories:

1. Culture recognized by Sharia is all culture and human works that are not contrary to the Nash al-Qur'an and Hadith. The culture is accepted, and recognized and can even sometimes be used as a source of law. In the fiqhiyah rule, it is called: "The custom can be used as a source of law". However, the custom that can be used as a source of law is that is not contrary to the Qur'an and As-Sunnah.
2. A culture that was originally contrary to sharia, then corrected so that it is by it. An example is the poems recited by the Gentiles in the past that contain elements of deity. When Islam comes chanting poetry is still allowed, but certainly should not contain things that are contrary to religion, such as heresy, heresy, and things that help injustice.
3. A culture that is contrary to Islamic law, is all the work of a man who violates the nash-nash of the Qur'an and As-Sunnah or contains elements of deity, heresy, khurafat, superstition, injustice, and other negative things. In terms of general principles of religious teachings, singing and music belong to the category of mu'amalah duniawiyah, as in the fiqhiyah rule mentioned: "In principle, everything is mubah (permissible) until there is prohibitive evidence" [\[34\]](#).

On that basis, dancing, singing, and playing music are mubahs. Prohibition arises because of something else, for example, done in a way that is not justified by religion [\[35\]](#).

Related to art, mentioned in the Book of Religious Q&A, Volume 5, issued by voice Muhammadiyah, in the Art chapter, the year 2013, p. 100. 214, that in today's daily life music increasingly fills the cavities of life. Music with various genres has become a necessity for humans, as well as an expression of the sense of beauty possessed by humans. Fulfilment of beauty is a need that cannot be denied [36].

The philosophers of Islamic law formulated three scales of priority human needs according to Islamic law called *maslahah*, namely, first, *maslahah dharuriyah*, namely the needs that must be met, one's survival will be threatened or become meaningless anything else; Second, *maslahah hajjiyah*, which is a need that must be met, only if it is not met, one's survival is not threatened [37][38].

However, he will become miserable, and difficult and his life unnatural or normal; Third, *maslahah tahsiniyah*, is a need that if not met does not cause a threat to one's life and does not make him miserable and in trouble. The need for complementary music that fulfils it makes normal human life more beautiful and more lively. The need for art in general can be categorized as *maslahah tahsiniyah*. In the hadith it is mentioned:

Abdullah ibn Mas'ud (narrated) from the Prophet (s), said: There will not enter Paradise, one in whose heart is the weight of mustard seed from pride. A man asked, "Does a man like to wear good clothes and sandals?" He said, "God is beautiful, he rejects the truth and belittles men. Muslim number 131 [39].

The art of sound is a beautiful expression of man, and thus can not be said to be contrary to religion. However, it is worth noting how art is presented. In addition, it is explained in the Book of Religious Q&A, volume 2, issue of voice Muhammadiyah, the chapter on Arts and Customs Issues, page 19, explained that the art of sound, especially the tools of sound law revolves around *illatnya*, and if there are three kinds:

4. If music appeals to virtue, then the ruling is *sunnah*,
5. If music is just for playfulness, then the ruling is *makruh*. However, if it contains negative elements, it is *haraam*.
6. If music attracts sin then the ruling is *haraam*.

From the description above, it can be concluded that the music is allowed conditionally which means it is also banned conditionally. As reported from Instagram Lensamu, Majelis Tarjih PP Muhammadiyah argues, that cultural arts in the form of music or dances that are polite and do not invite or arouse lust, are permissible in Islam [40].

However, in that regard, it cannot be blamed if there is a long time prohibiting singing, dancing, music, and such. Because it may be due to facts from outside ('arddly) that are contrary to the soul of religion, it is not *haraam* substance, namely music, songs, and dance itself. so, Muhammadiyah concludes that, when appealing to the virtues, the ruling is *sunnah* and *mubah*. If it contains negative elements and draws on sin, the ruling is *haram*.

Madzhab Four Perspective

Wahbah Az-Zuhaili in *al-Fiqh al-Islami wa Adillatuhu* (III: 564), a well-known opinion among the four Madzhabs (Hanafi, Shafi'i, Ahmad, Malik), using musical instruments is forbidden. Such as harp instruments, tambourines, drums, flutes, rebab, and others, including stringed music, all kinds of flutes, and musical instruments picked. Therefore, the one who listens to it is rejected by his testimony, as in the hadith mentioned:

'Abdurrahman ibn Ghanam al-Ash'ari said to us, 'Amir or Abu Malik al-Ash'ari said, By Allah, he did not lie to me: he heard the Prophet (peace and blessings of Allaah be upon him) say: Among my people, there will be a people who make fornication, silk, *khamr* (liquor) and musical instruments [HR Al-Bukhari no. 5590].

From Abi Malik al-Ash'ari (narrated) from the Messenger of Allaah(s) that he said: People among my people will drink khamr, they call it by no name, beaten before them musical instruments, Allah immerses them in the earth, and makes some of them as apes and pigs [HR. Al-Baihaqi, AsSunan al-Kubra, no. 17383 and 20989, with the addition of mughanniyat (singer), Ibn Majah no. 4020, Ath-Thabarani, Al-Kabir, no. 3419]

The four madhhabs forbade musical instruments also based on the word of Allah SWT:

And of mankind is he who leads a conversation astray from the way of Allah without knowledge, and makes fun of it. For them is a humiliating punishment." (Qs Luqman [31]: 6)

Ibn 'Abbas said that what is meant in this verse is musical instruments. Rationally musical instruments can cause people to neglect from dhikr to Allah SwT, from prayer, and harming property. Therefore, the instruments are forbidden as forbidden khamr [27].

Shafi'iyah and Hanabilah put down the trunk of a tree accompanied by singing and applause. While hitting the stick makruh is accompanied by haraam things such as applause, singing, and dancing. If it is not accompanied by it, it is not makruh because it is not an instrument and can not be heard by itself [41].

Imam Malik, the Zhahiri madzhab, and a group of Sufis were allowed to listen to music even though it was accompanied by plucked instruments and clarinets. This is the opinion of some friends (Ibn Umar, Abdullah Ibn Ja'far, Abdullah Ibn Jubair, Mu'awiyah, and 'Amr Ibn 'Ash, and others), and some from Tabi'in such as Sa'id Al-Musayyab.

CONCLUSION

This study concludes that there is a difference of opinion between the tarjih council and the four Madzhab only occurs on two issues: first, the law of musical instruments, and second, singing that is hummed by certain rules that make the heart fall apart. The council of tarjih and tajdid holds that both are permissible as long as they do not contain things that are forbidden by Shari'a, and stick to the original rule of law, that is, everything is permissible. Even cultural arts in the form of music or dances that are polite and do not invite or arouse desire, are permissible in Islam. However, in that regard, it cannot be blamed if anyone prohibits singing, dancing, music, and the like. Because it may be due to other factors that are contrary to the soul of religion, it is not haraam substance, namely music, songs, and dance itself. Even if the music can appeal to the virtues, the rulings are sunnah and mubah. But if it contains negative elements and draws on the sin of the law is haraam. The four Madzhab think that such singing if without the legal instrument makruh and reprehensible, either makruh which means better abandoned, as the opinion of the majority of scholars, or makruh which means haram as the hanafiyyah opinion, if accompanied by musical instruments then they agreed on the prohibition, arguing with the evidence of the Quran, sunnah, and ijma'.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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