
Music as a Medium for Delivering Da'wah Material : Review of the Meaning of Da'wah in Maher Zain's Album Thank You Allah

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Abstract

This paper examines music as a medium for delivering da'wah material. It aims to reveal in depth the meaning of da'wah in the album Thank You Allah by Maher Zain and show the da'wah material contained in it. To fail the data, primary data from Maher Zain's Thank You Allah Album video clip on YouTube Awakening Record is used, as well as audio music from the joox application. Data analysis was carried out using Charles Sander Pierce's theory of semiotic analysis, which focused on the signs arising in each data. To know and interpret the meaning in each sign in the data will be separated into 3 parts, namely: symbols, icons, and indices that will be continuous in the Triangle Meaning theory. The results showed that the existence of music on social media, provides an opportunity for musicians to preach to spread the teachings of Islam. through music. One of the most famous musicians in the religious music industry is Maher Zain. The first album released was Thank You Allah. The album contains 8 title tracks namely; baraka Allah lakuma, Ya Nabi Salam Alayka, Insha Allah, Palestine Will be Free, For the Rest of My life, Allah hi Allah Kiya Karo, Thank You Allah and Open Your Eyes, the songs contain material of da'wah aqidah, Shari'a/worship and also morals.

Keywords: *music; delivering; da'wah material; album; Thank You Allah.*

INTRODUCTION

One of the most important teachings of Islam (especially Sufism) is the purification of the soul. Purification of the soul is sometimes done by listening, that is, listening to beautiful music as a means of purification/cleansing of the soul). (Abdul Muhaya, 2003, 2). Thus, music is a means of purifying the soul and recognizing the spiritual element of oneself. The music not only touches, but permeates and permeates the soul and heart of the listener. The human soul will be raised high towering into the realm of ruhani when he hears a beautiful melody. (Alwi Shihab, 1999, 234). Music is an art whose beauty can be enjoyed through the sense of hearing and has existed since the time before the advent of Islam. In Arabia, music is enjoyed in a wide variety of ways, according to the mood of its connoisseurs. But at the time, the majority of music was used for fun and fun. At the venue, they danced drunkenly

enjoying the songs chanted by the musicians, all of whom were sahaya servant women. There are no male musicians or free people, because for them to be musicians is considered a disgrace to the free and the men. (Yusuf Al-Qardhawy, 2003, 9-10).

In the history of human civilization, there has not been a single people who abandoned music. Music develops in line with the development of the times and human civilization. Music is a complex and universal social behavior. Music is owned by every society, and every member of society is a "musical". (Djohan, 2003, 7-8) The historical journey of Islamic culture ushered in the development of music in the direction of music with an Islamic style. The development of music in Islamic culture is diverse. There is music called Sufi Music, there is music that is commonly performed for the audience at a recitation or ta'lim assembly, there is also "Islamic" music that penetrates the industrial world, such as the nasyid group Snada, Raihan and others. From the above brief description, it can be understood that music can be used by humans for a wide variety of purposes. Musical goals include; to draw man closer to God, merely entertainment, to make money, some even use music for the fulfillment of lusts that cause man to forget himself as a creature of God. (Mohammad Nawir, 2016, 235).

The music that we hear on a daily basis, in general, is a collection or arrangement of sounds or notes, which have a certain rhythm. (Kuni Azimah, 2017, 2). Music itself is the science or art of composing tones or sounds in order, combination, and temporal relationships to produce compositions (sounds) that have unity and continuity. In addition, music is also meaningful as a tone or sound that is composed to create a rhythm, song and harmony (especially those that use tools that can produce those sounds). (Tim Redaksi, 2011, 1057).

Music itself is a part of the art that uses sound as a method of its creation. Although it has a variety of sounds such as: stirring, vehicle engines, cellphones, radios, televisions, tape recorders, and so on. Through the art of music we can understand the mood and aspirations of its creator. Machlis understands music as a language of emotion whose purpose is the same as language in general, which is to consume understanding. Each word has a concrete meaning, while the tones have a link to the other notes. Words appreciate specific ideas, Meanwhile, the tone suggests a mysterious statement of the thought or feeling. So music art is the art that has the most subtle and most direct power of expression compared to other fields of art. (Aserani Kurdi, 2011,2-3).

Music can also be said to be a complex and universal social behavior. Each society has its own genre of music, therefore all citizens of the community are portraits of musical life, despite the fact that almost all groups of people can compress music, listen, be inspired to

follow the rhythm, and develop it. Thus even the silent majority is a society whose musical in the capacity of understanding can understand itself. (Djohan, 2003, 31)

Live music performances are also increasingly being performed, both in the city and in the village, the music displayed also varies from pop, rock, dangdut and all other types of music all do not reduce the interest of the audience. Not to mention that it airs every day on television stations which always makes music lovers wait for the airtime. So strong is the influence of music that it is able to attract the interest of people of all walks of life, Even the news about the many accidents that caused death that colored music concerts did not dampen the enthusiasm of music fans. It is appropriate for music to be used as an effective method of da'wah in attracting young people who like music. That's why this paper is important in strengthening the struggle of preachers to convey their da'wah material through song lyrics, music rhythms and the type of songs performed.

RESEARCH METHODS

This research is a type of literature research. The data source consists of primary and secondary data. Primary data comes from the video clip of Maher Zain's Thank You Allah Album on YouTube Awakening Record, as well as audio music from the joox application. Secondary data in the form of books, journals, other scientific papers, and the internet as a complementary source to existing primary data. The data collection techniques used in this study are documentation techniques and direct citation techniques and indirect citation techniques. Data analysis techniques are the way the author chooses to process the data that has been collected. (Farida Nugrahani, 2014, 117). In descriptive qualitative research, data analysis is carried out in conjunction with the data collection process. When the data has been collected, it will be separated for further analysis using the semiotic analysis theory of Charles Sander Pierce, which will focus on the signs that arise in each data that has been separated. To know and interpret the meaning in each sign in this separated data, each sign will be separated into 3 parts, namely: symbols, icons, and indices that will be continuous in the Triangle Meaning theory. With this theory we will know the meaning, as well as the da'wah material that appears on Maher Zain's Thank You Allah Album.

RESULTS AND DISCUSSION

Da'wah material in music

In delivering da'wah material, there are many ways or methods that can be used, one of which is through music. Da'wah material will be right on target if you use the right da'wah method. The method of da'wah concerns the issue of how the da'wah should be

carried out. The da'wah activities that have been formulated will be effective if carried out using appropriate methods. (Alisan, 2011, 145). To convey da'wah messages/materials to certain communities, they should use certain methods that they can easily understand. Music lovers from all walks of life are no exception, especially teenagers who like music.

The role of music as a medium for delivering da'wah material is very effective because almost everyone likes music, this is because in music there is a regularity of tones that are easily followed by the human brain (Syarifan Nurjan, 2000, 366). Djohan added that music is used to achieve, i.e. reinforcement of desired behaviors, or negating unwanted behaviors, in a therapy using music. (Djohan, 2006, 110). If the passion for music is directed towards god, then our love for Him will be stronger, and will be used as a ladder for the soul to get to god.) (Hussein Muhammad, 2019, 157) If man's heart is directed to Him, it will be true that the soul will be led to goodness while seeking blessings from God. In addition, the human soul will be spared from all the evil things that will plunge man into vanity things.

Islamic da'wah materials that can be delivered through the musical method can cover all aspects of Islamic teachings such as:

1. Akidah

The word akidah comes from the Arabic word 'Aqdun-'aqoid meaning reason or bond. In terms of akida means something that must be believed without any doubt. Meanwhile, if it is associated with Islamiyah, it means to truly believe everything conveyed by the prophet Muhammad SAW. Remembering Islam as the true religion on the side of Allah also contains true beliefs about Allah, angels, books, apostles, the last day, qadha and qadar. (Abul Yazid Abu Zaid Al-Ajami, 2008,1). So our beliefs shape us as a people who are always obedient to the existence of the pillars of faith and that is also a requirement in carrying out Islamic Law, so that man may believe all things that have been arranged in Shari'a that have been determined by Allah and the prophet Muhammad pbuh.

Akidah is an absolute and unanimous belief, where it recognizes, justifies, and believes in the existence of God and the qualities (Asmaul Husna) of Allah. So in matters of the law of power, taufiq, and its hidayah. Aqidah is a matter of asasi whose main mission is to be carried out to the prophets, whether or not a person can be determined from his aqidah, considering that sholeh charity is only the radiance of a perfect aqidah, in fact aqidah is a determination in the principles of Islamiyah in order to save human life in the world and in the hereafter. (A. R Idham Khalid, 2016, 24)

2. Shari'a

Shari'a in the etymological sense is a source of flowing water that can be visited by any human being or animal to drink, while the general sense is, commands, prohibitions,

guidelines, principles of god human behavior in this world and his salvation in the hereafter. Furthermore, Shari'a, or Shari'a is also a system of rules in Islam, where Islam is the perfect religion in regulating all aspects of the life of its adherents, namely Muslims. So in this case, Shari'a is a collection of Allah's decrees or laws that contain guidance for Muslims in carrying out their lives, ranging from matters of worship, muamalah, marriage, crime, government, etc.

Every Muslim is obliged to obey all the commandments imposed by Allah so that human life is more directed and far from all forms of impossibility that will harm themselves or others and can avoid the wrath of Allah. (Ali Ahmad Jurjawi, 2013,1) As explained in QS *Al-Jatsiyah: 18*,

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Translation:

Then We make you (Muhammad) follow the Shari'a (rules) of that religion, then follow (the Shari'a) and do not follow the wishes of those who do not know. (Ministry of Religious Affairs of the Republic of Indonesia, 2016)

Muhammad Quraish Shihab interpreted in his book Tafsir Al-Misbah "Then, after a dispute between the Ahl Al-Books, we make you Muhammad as a person sent above the clear religious Shari'a teachings that we have Shari'a to you and to the apostles before you. Therefore, follow your true Shari'a and strengthen it with hujah-hujah and the evidence. Do not follow the lusts of those who do not know the right way"(Muhammad Quraish Shihab, 2002,42)

3. Morals

Akhlahk comes from the Arabic jama' from its mufradat form "khuluqun" which means ethics, temperament, behavior, and character. Meanwhile, according to the term, it is behavior that describes the good or bad, wrong or right, human association, and the final determination of all efforts that have been made in business or work. (Sharifah Hasbibah, 2015) Morals are a structure or order that is deeply embedded in the soul in which it is the soul that gives rise to various deeds easily and lightly, without any prior thought or consideration. - Ibrahim Bafadhol, 2017) The basic concept of morals in Islam is divided into 5 parts, where these five parts have a role in the formation of a person's morals, namely:

- a. Faith in God as the sole creator and controller of all things in the world.
- b. Knowing and believing that He is the only one we have the right to worship and prostrate ourselves as the one true god.

- c. Loving God with a loving spirit that can rule all human feelings, so that there is nothing to do but the blessings of God.
- d. Making our love lead towards the truth is to one goal, which is to achieve blessings and blessings and stay away from all that has been forbidden.
- e. Our orientation will make ourselves more mature and discard selfishness, lust, and desires that are incompatible with Islamic Shari'a. (Shalih bin Abdullah Humaid,2004,62).

The concept of morals can be applied to the daily activities of Muslims, with morals as the spearhead in carrying out the daily activities of Muslims after aqidah and shari'ah. Akidah, Shari'ah, and Akhlak are the basics of Islamic teachings that cannot be separated from the above problems, the problem of Akidah, Shari'ah, and Akhlak is a fundamental problem that needs to be known how much the meaning of the 3 basic elements of Islamic teachings in human life. (Zurifah Nurdin, 2008, 32). The basics of Islamic teachings are a basic foundation for the teachings of the Islamic religion whose teachings are comprehensive in the form of reference in carrying out the teachings of the Islamic religion.

Music as a Deliverer of Da'wah Material

The development of the times that have reached 4.0 has resulted in various facilities and infrastructure in people's lives starting to change with the times. Society in the present era is experiencing very significant life changes with all its influences, demands, and consequences, this is the basis that da'wah Islam must be able to adapt itself to the influences and demands of the current development of the times. So da'wah Islam must be more flexible and efficient in conveying da'wah to mad'you without having to violate or reduce the nature and sharia of Islam in conveying da'wah.

With the existence of music on social media, providing an opportunity for the da'wah world to spread its teachings, not only by formally conveying da'wah through the pulpit or a forum that is aired on social media, but also spreading it through music by utilizing social media as an intermediary and people's hobbies and pleasures towards music, are considered an effective method of spreading da'wah messages at this time. As in Nasr's quote, in his book *Islamic Art And Sprituality*, “ *In the realm of the audible, the sacred art par excellence in Islam is of course the chanting and recitation of the Quran, which is the spiritual force behind the poetry and music of all Islamic peoples.*”. (Seyyed Hossein Nasr,1987,75).

Candra Darusman in his quote he says "When music is captured by our eardrums then the nervous system sends to the brain giving rise to stimulus or stimulation and hormonal reactions. This is what makes us sometimes feel the meaning of the songs we hear". (Candra

Darusman,2017,196) In addition, it is closely related to the definition of da'wah itself, namely, an element of moral strength that provides the ability to drive social change in the heart and provides alternative offers in building a better life in the future, through flexible ways and strategies. Basically, in berda'wah we call, invite, or convey to good things to do or bad things that must be. (Muhammad Qadaruddin Abdullah, 2019,2)

Da'wah science requires a person to convey kindness through persuasive means, meaning that there is no element of coercion but is aware of his own behavior and actions. (Mohammad Hasan, 2013, 32). This is the role of musicians who dedicate themselves to Islam, creating nasyid lyrics so that a religious nuance music is created to be a conditioner when resting or carrying out work. Religious music is created from musicians who dedicate themselves to Islamic music which has a considerable interest among the public, this makes religious songs able to compete with other songs of other genres. People who practice Islam have no restrictions on how to convey da'wah, Islam does not pressure its followers to berda'wah like the prophet Muhammad SAW did, but it can be done by exclamations, actions or deeds on the basis of *amar ma'ruf nahi munkar*, as in the word of Allah in QS. Al-Imran ayat 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation:

And let there be among you a class of men who call upon virtue, command (do) the makruf, and prevent from the wicked. And they're the lucky ones. (Ministry of Religious Affairs of the Republic of Indonesia, 2016)

The above verse explains that Some of, human beings will call upon or convey good things and forbid or prevent things, this is understood by the presence of a "min" in the verse which indicates the meaning of Partial. Basically this is a fardhu kifayah order but it cannot be done by everyone like a fool. In the above verse, it also does not emphasize people to pray according to the teachings of the prophet but only explains to call for good (*ma'ruf*), and prevent to bad (*munkar*), but to do it in the right way and not violate Islamic sharia. Along with the times, religious music was not only carried out by using nasyid verses which were predominantly using Arabic, but began to change using various languages such as: Arabic and English were popularly used by Maher Zain and Indonesian popularly used by Rhoma Irama.

The meaning of Maher Zain's song in the album Thank You Allah

Among Maher Zain's songs that are popular in various countries including Indonesia sung in English, Arabic or mixed between the two languages is the album Thank you Allah. In this Album Maher Zain sings a number of 8 title tracks as follows: *Baraka Allahu*

Lakuma, Ya Nabi Salam Alayka, Insya Allah, Palestina Will Be Free, For the Rest of My Life, Allah hi Allah Kiya Karo, Thank You Allah, dan Open Your Eyes.

To analyze the lyrics of a song, semiotic analysis is needed. This semiotic analysis has its own model such as from Charles Sanders Pierce using Triangle Meaning, namely:

1. Sign (sign): something of physical form that is revealed by the five senses of man and is something that refers to (represents) something else beyond the sign itself. The reference to this sign is called an object.
2. Reference (object): Is the social context in which the sign or a sign is referenced.
3. Sign User (interpretant): The concept of thinking of the person who uses the sign and redirects it to a certain meaning or meaning that one has in one's mind about the object to which a sign has been referred.

Triangle Meaning theory is discussed about a meaning can arise from a sign, when the sign is used when communicating. (Rachmat kriyanto, 2006, 265). To explain a sign in a lyric, as well as to refer to Charles Sanders Pierce's explanation. Then we will categorize as follows:

- a. Sign: in the form of Maher Zain's Thank You Allah Album
- b. Reference (object): a phenomenon that occurs in society as inspiration for songs
- c. Interpretant: the thoughts of the songwriter expressed in a song lyric

There are several meanings contained in each of Maher Zain's songs in the album Thank You Allah using the triangular theory of meaning, namely:

1) *Baraka Allahu Lakuma*

This song tells about a special day for couples who have been united in the sacred bond of marriage according to the first verse in this song (we are here on this special day, our hearts are full of pleasure) all those present are also happy for the union of two couples who love each other. Marriage is one of the sacred worships, a sacred thing and is used as the sunnah of the prophet Muhammad SAW. Marriage makes a person able to guard himself from one of them. By marriage means that one fortifies himself from the temptations of shaiton, from the shahwat and rather subjugates one's eyes to the Eves. (Abdullah Afif and Masaji Antoro, 2015, 2770). If it is associated with da'wah material, then this song is included in the category of Shari'a / worship because one part of worship is muamalat, which is a relationship between fellow human beings including marriage relationships.

2) *Ya Nabi Salam Alayka*

In this song, Maher Zain shares the story of his longing for the man he glorified the most, the man who has sacrificed everything for the religion he loves so much, namely Islam, the human being who deserves praise, and the human being is the Prophet

Muhammad SAW. Man is chosen for his kindness, honesty, and patience in delivering a message of goodness from God. The way man glorifies the prophet is to glorify his name while praying to him as a verse/lyric (O prophet, salvation is poured out upon you, O apostle of salvation poured upon you, O lover of salvation poured upon you, May shalawat (Allah's mercy poured upon you). Sholawat is a worship that brings great rewards to its readers, shalawat itself is not just a reading but there is glory and benefit in it. If it is associated with da'wah material, then this song contains aqidah (faith) because one of the pillars of faith is to believe in Allah's Apostle and then love the prophet and fight a lot to him.

3) *Insha Allah*

The song *Insha Allah* is a song that tells the experience of a Maher Zain who gets help from Allah and wants to share his life experience with fellow Muslims around the world. Through the song, as in the verse in the first lyric, Every time, you feel like you cannot go on, You feel so lost, that you're so alone, In this first lyric Maher Zain tells where every human being must one day feel frantic, slumped, and difficult to handle alone. This is a very sad event and makes people suffer. Therefore, as social beings, people should help each other and surrender to God, God will undoubtedly provide solutions to the difficulties experienced by man no matter how hard it is. If it is associated with da'wah material, then this song contains moral material because one of the qualities of a believer is to be grateful or grateful to God or to anyone who has contributed to showing a straight path in a person's life.

4) *Palestina Will Be Free*

A song dedicated to the Palestinian people as a form of appreciation for the struggle of the Palestinian people in achieving their independence, Maher Zain representing Muslims around the world feels a deep sadness about the struggle of the Palestinian people to defend the religion of Islam. The video clip tells the story of a young child presenting the figure of children in Palestine who are struggling to survive in search of independence with their families in war zones.

In the first stanza *Every day we tell each other, Every day we tell each other, And tomorrow we all can go home free 2x*, the verse in this lyric describes the dreams of a Palestinian child who does not dream of becoming someone as successful as children in general but all they want is the independence of his country.

At the end of the lyrics also contain a great criticism of the whole world that will be contemplated until Palestinian independence is obtained, namely I will caress with my bare hands, Cause no matter what they do, They can never hurt you. The very deep meaning of the lyrics is that will you who witness this incident just stay silent? But knowing our pain

and suffering in the area of battle, maybe you don't feel it because you who are lucky not to have experienced what we experienced here.

This lyric is a message to the world that sees what the Palestinian state is overwriting, and makes it a new weapon for our humanity to be able to help strive for the independence of a Palestinian state, even though at this time it is only in the form of our prayers and solidarity support for Palestine, namely in the form of basic needs. On this song Maher Zain repeats several times the Palestinian lyrics of Tomorrow Will Be Free. This is the hope of a little girl who represents the feelings of millions of people in Palestine who want their independence. If it is associated with da'wah material, then this song contains moral material because one of the characteristics of believers is the importance of helping each other, including in the acceleration of Palestinian independence, it requires the help of all circles, especially Muslims in all parts of the world.

5) *For the Rest of My Life*

This song is a continuation of the song *Baraka Allahu Lakuma* where, the two couples who have been married for several years and have been blessed with a child, this song focuses on the happiness of a husband because he can live together with the woman he has loved all these years, the husband tells all his feelings of love, complaining to the wife that how lucky he is to have her. As in the verse, I praise Allah for sending me you, my love You've found your home, it's here with me. This verse shows a husband's gratitude for being able to be with the woman he cares about. If it is associated with da'wah material, then this song contains moral material because one of the qualities of a believer is to be grateful or grateful to God for all the favors he has obtained including the blessings of having a family and having children.

6) *Allah hi Allah Kiya Karo*

This song tells the story of the greatness of God and the way man recognizes that only God is the great and One. The greatness of God is certain and there is no doubt in it for the believer and piety of Him, his various greatness has been shown by God to man as in the verse/lyrics Just like a sunrise can't be denied. Oh, just like the river will find the sea. This verse/Lyric explains God created the Universe as such; the rising sun, the earth and its contents and some of the greatness that God has created. This makes man have to believe in the miracle of God's greatness. Nor can we deny as people who have faith in God that only His power can create this universe. Then it is only to God that man can ask for help and pray fervently. Only by will, as well as God's help can it help. If it is associated with da'wah material, then this song contains aqidah (belief) material because it is only Allah. who can create all beings that are in heaven as well as on earth and what is in between.

7) *Thank You Allah*

Thank You Allah is a song created by Maher Zain after he got the blessings of God. after he was almost complacent and consumed by the darkness of the mundane at the association he had been living all along. The first verse in the song describes a relationship that distances himself from his identity as a servant who should kowtow and worship God. I was so far from you, Yet to me you were always so close. The hidayah given to him by Allah also made him very grateful to him because if not, then Maher Zain did not know what he would become if he was not given hidayah by Allah, so Maher Zain hereby thanked Allah and shared his experience of getting hidayah through this song. The following verses continue to explain how dark he is who has shunned God until O Allah, You brought me home, I thank you with every breath I take. If it is associated with da'wah material, then this song contains moral material because one of the qualities of believers is to be grateful or grateful to God for still being given the opportunity to repent and find a better way after getting lost in happiness.

7) *Open Your Eyes*

Open Your Eyes is a song created by Maher Zain to invite humans to come back to the realization of God's greatness after we forget the greatness that God has shown to man. The verse at the beginning of the song also explains how beautiful and magnificent God's creation Look around yourself, Can't you see this wonder, Spread in front of you. Continuing his verse Maher Zain explained that God created the heavens, planets, the earth and their contents. Is this not a strong evidence of the power of God. *The Clouds floating by The sky so clear and Blue Planets in the orbits The moon and the sun.*

Then let man never deny that greatness by dissolving into worldly beauty so as to bring into darkness and lead astray into. All the things that have been shown to man are not enough to prove the greatness of God. Maher Zain also asked to open his eyes, hearts, and minds that they are truly proof of the greatness of God to be grateful for having benefited people so much for their lives. If it is related to the da'wah material, then this song contains the material of aqidah (belief) because only God can create all beings that exist in the heavens and on earth and what is between them.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

The existence of music on social media, provides an opportunity for the da'wah world to spread its teachings. By utilizing social media as an intermediary and a hobby as well as people's enjoyment of music, music can be an effective means of conveying or spreading da'wah messages (material) at this time. One of the most famous musicians in the religious music industry is Maher Zain. Maher Zain is a figure who was born in Lebanon on March 16, 1982, he started his career after being inspired by his father figure, Mustafa Maher after the civil war that occurred in Lebanon this family decided to move to Sweden, The first album released was *Thank You Allah*. Maher Zain's career continued to rise and all his songs were well received by society. In the album *Thank You Allah* there are 8 songs after researching their meaning using the Triangle Meaning theory, in the semiotic analysis proposed by Charles Sanders Pierce, it was found that some da'wah material contained in the song was; First, the song *baraka Allah lakuma* contains Shari'a / worship because one part of worship is muamalat, which is a relationship that is carried out between fellow human beings including marriage relationships.

Secondly, *O Prophet Salam Alayka* contains aqidah (faith) because one of the pillars of faith is to believe in Allah's Apostle and then love the prophet and fight a lot to him. Third, *Insha Allah* contains moral material because one of the qualities of believers is to be grateful or grateful to Allah or to anyone who has been instrumental in showing them the way of truth. Fourth, *Palestine Will be Free* contains moral material because one of the qualities of believers is the importance of helping each other, including in the acceleration of Palestinian independence, it requires the help of all circles, especially Muslims in all parts of the world. Fifth, *For the Rest of My life* contains moral material because one of the qualities of a believer is to be grateful or grateful to God for all the favors he has obtained including the blessings of having a family and having children. Sixth, *Allah hi Allah Kiya Karo* contains material aqidah (belief) because it is only Allah. who can create all beings that exist in heaven as well as on earth. Seventh, *Thnak You Allah* contains moral material because one of the qualities of the faithful is gratitude. Eighth, *Open Your Eyes*, this song contains material aqidah (belief) because only God can create all beings that exist in the heavens and on earth and what is between them.

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