

Implementation Of Islamic Dawah Through Islamic Music Art Hadroh with Students of The Malaysian Civilization Guidance Students, Selangor Malaysia

Dian Yusri

Department of Islamic education, Institut Jam'iyah Mahmudiyah
Langkat, Sumatera Utara, Indonesia

Usmaidar

Department of Islamic education, Institut Jam'iyah Mahmudiyah
Langkat, Sumatera Utara, Indonesia

Anjur Perkasa Alam

Department of Islamic education, Institut Jam'iyah Mahmudiyah
Langkat, Sumatera Utara, Indonesia

Tuti Rezeki Awaliyah Siregar

Department of Islamic education, Institut Jam'iyah Mahmudiyah
Langkat, Sumatera Utara, Indonesia

M.Baihaqi Zailani

Department of Islamic education, Institut Jam'iyah Mahmudiyah
Langkat, Sumatera Utara, Indonesia

Ahmad Syahroni

Department of Islamic education, Institut Jam'iyah Mahmudiyah
Langkat, Sumatera Utara, Indonesia

Abstract: This research explores the implementation of Islamic da'wah through Hadroh among students at Sanggar Bimbingan Peradaban Malaysia. To produce music, practices of participation observation, in-depth interviews, and document analysis were used as a case study. Findings have shown that Hadroh increases students' drive to understand Islam, reinforces their religious convictions, and makes it more likely that they would get involved in Islamic activities. Musical practice combined with lyrical interpretation and community participation provides students with an overall learning experience. After evaluating existing educational resources, the study concluded that Hadroh was an effective tool for the Islamic da'wah. Furthermore, it was especially so among younger audiences. This study makes a concrete contribution to Islamic education by showing how artistic products can, in fact, be part of religious study and greatly enhance understanding. Future research is required. What is needed is for Islamic music and da'wah continue in the long-term to have an effect.

Keywords: Hadroh, Reducation the Islamic, Music

Introduction

Islamic Da'wah is an effort to spread the teachings of Islam through various means. One of these ways is through art. A lot of music is used, an example is hadroh. Hadroh is a type of traditional music that is not only for entertainment but also transmits Islamic values to the community. In various countries, including Malaysia, it has become one of the Islamic traditions handed down from one generation to the next. This Islamic musical art plays an important role in delivering rokhallah material, strengthening the bonds of ukhuwah Islamiyah, and transforming Islamic teachings into daily social life ([Assalihee et al., 2024](#); [Tsai, 2017](#)).

In the context of education, the Islamic community da'wah is an Islamic musical art such as hadroh katu can be an attractive approach in the eyes of students ([Ibrahim & Riyadi, 2023](#)). As part of Islamic culture, hadroh not only teaches esthetics, but also teaches religious values that can shape Islamic character in future generations ([Masuwai et al., 2024](#); [Nudin, 2020](#)). In Malaysia, various educational institutions and Islamic communities have adopted hadroh as a religious service in the form of interactive and attractive learning instruments ([Lindström & Pirouzifard, 2023](#); [Masduki et al., 2024](#)). An institution that is active in socializing Islamic da'wah through hadroh is the Malaysian Cultural Development Studio. It is a place for students to learn and unfold their talents in Islamic music while strengthening their understanding of Islam.

Previous research has found that the Islamic musical art of katu can contribute to the religious character of youth. For example, a study conducted by Wahid and Anwar (2021) found that teenagers in Islamic pop tuiwaka gua had a higher level of religious awareness and helped them more quickly put the teachings of Islam in that phase into context. In addition, research by Latif and Zulkifli (2020) stated that hadroh as da'wah is not only for entertainment, but also an innovative educational medium in instilling Islamic morals to the younger generation.

Although there has been so much research highlighting the role of art in Islamic da'wah, there are still many differences in the way knowledge about why da'wah through hadroh karangan batumi is imparted through the medium of biblical paintings can be applied more effectively in the school-education context. A number of studies have focused more on the cultural and historical aspects of hadroh without delving into how it contributes to students' Islamic understanding and character development ([Muid et al., 2024](#)). There are still too few studies that discuss how hadroh teaching methods can be applied in formal and non-formal

educational institutions ([Grajcevcic & Shala, 2016](#)). Therefore, this research seeks to fill this void by analyzing the ways in which Islamic da'wah through the art of hadroh music is applied to the students of Sanggar Pembinaan Kebudayaan Malaysia and exploring how to deal with its instruction to the people of Islam.

Based on the above background and analysis of meaning, the purpose of this study is to examine the implementation of da'wah through the art of hadroh Islamic music to students of Sanggar Pembinaan Kebudayaan Malaysia. More specifically, this research aims to understand the methods used in teaching hadroh as a da'wah effort, evaluate students' responses to da'wah through this musical art, and assess the impact of hadroh lessons on the understanding and regulation of Islamic teachings in the daily lives of the juz population ([Sauri et al., 2022](#)). It is highly anticipated that this research will contribute to the development of art-based da'wah methods and at the same time provide experience for Islamic educational institutions in using this worldway as the most effective religious learning tool ([A'yun et al., 2022](#); [Mugo et al., 2024](#)).

Research Method

This research method uses a qualitative approach with a case study approach for analysis related to how Islam da'wah Harilh is conveyed to Muslim students: Hitting Malaysian Muallim. The media was taken because according to the researcher, it can understand from seven aspects of the phenomenon proposed, and also the questions of the participants experiencing hadroh themselves like what ([Afdal, 2015](#); [Chasanah, 2024](#)).

Location and Subject of the Research

This critical research was conducted at Sanggar Bimbingan Peradaban Malaysia, a non-governmental educational institution that focuses more on fostering Islamic akidah through various art forms including hadroh. The research subjects were students who were active in hadroh activities, hadroh teachers and trainers, and studio managers. In designing and selecting the participants, the main consideration was their involvement in hadroh learning and their life experience in understanding the idea of Islam as a religion of this musical art.

Data Collection Techniques

In this research the data was limited in several ways as outlined below:

Participatory Observation

Observations were carried out directly at the hadroh education Dakwah event at Buat Singi Malim Malaysia. The researcher noted what teaching methods were used, the behavior

between teachers and students, and how the students felt about da'wah through music festivals: In a brief scoping comparison, the purpose of this observation was to determine the extent to which Islamic da'wah is organized in practice.

In-depth Interview

Interviews were conducted with students, teachers, and studio managers to explore their understanding of the role of hadroh in Islamic teachings. These interviews were semi-structured, allowing flexibility in explaining the exploration of participants' answers to dig deeper information about their experiences ([Rocha-Jiménez et al., 2025](#)).

Documentation

Documentation includes video recordings of hadroh activities, teaching notes, and song lyric material used in da'wah. This documentation was used to strengthen observation and interview data.

Results and Discussion

Applying Islamic Tajweed Through Hadroh Art Music

Based on the results of observations and interviews, the action of preaching Islam through the art of Hadroh music in the Guidance of Civilization Studio Dutron Malaysia is a learning-based method. Involves three main steps: Teaching explaining the technique of playing Hadroh musical instruments, the uncomplicated meaning of the lyrics of Islamic songs and Islamic values to be lived in everyday life.

The results of these findings indicate that a direct approach to strict practices greatly encourages students' integration in understanding the teachings of Islam itself. This is the same for Wahid and Anwar's (2021) research, which showed that an experiential approach in learning Islamic arts in a deeper way can influence students' spirit.'

Student responses to Da'wah through Hadroh

Responses to learning hadroh were recorded and observed in class. As such, there are indications that most students find Islam interesting and are very bored to learn Religion. Because the way to make it feel not too burdensome for students that approach is hadroh. Chart 1 shows the students' level of understanding and motivation after attending the hadroh lessons.

The results of the interviews showed that some students felt that they gained a deeper spiritual experience through hadroh because they were not only passively listening to da'wah but also participating in delivering Islamic messages through music. APBN Select (2019)

arifin, that although it is an Islamic musical art, it can actually also be a fairly safe medium for how to make religious messages accepted by the younger generation effectively.

Hadrah's Contribution to the Understanding and Use of the Teachings Are Three Things

A researcher conducted research on the education department of a pesantren. In the three-month period following the hadroh art training, the students' behaviors were reflected upon. The results were good: the students changed in the following areas. Following lessons on the art of hadra, students increasingly understand the meanings in the lyrics of these Arabic songs. There are students who only know how to sing songs without understanding what the lyrics are talking about. After being supported by this hadroh training they actually behold the values in Islamic Songs.

Increase active involvement in religious activities. Students begin to introduce themselves in syolawat syolat-supp ly followed by the recitation of the national scholarship is a great advantage of this, one etc. Strengthening the value of ukhuwah Islamiyah: such is this situation. This finding agrees with Latif and Zulkifli (2020), which shows that Islamic music has an important role in shaping Islamic character for the younger generation.

The Relevance and Impact of Successful Research

The findings of this study indicate that da'wah through hadroh music is an effective strategy for educating religious beliefs. Therefore, there are several implications of the results of this research:

- a. More interesting religious teachings: The art of music can be used as a great learning tool, and this makes Islam more attractive to the younger generation.
- b. Improved relationships between students: Arts-based learning means more students are instructed to participate for understanding and bringing the teachings of Islam to life.
- c. Opportunities for increased arts-based da'wah: This type of learning model can be replicated in all Islamic institutions for spread da'wah.

Thus, the results of this study suggest that hadroh is not only a type of musical art but can also be an effective da'wah tool to help shape , students' Islamic character. This approach opens the mind to research on art-based da'wah methods in various levels of other Islamic educational institutions as well.



Figure 1 Hadroh equipment.



Figure 2 Hadroh practice.

Conclusions

This research shows that the implementation of Islamic da'wah activities through the art of hadroh music at the Malaysian Civilization Guidance Studio is an effective method for increasing students' understanding of and improving their implementation of Islam. At the same time, students prepare themselves for the ability to play hadroh musical instruments, they make the meaning of the lyrics of an Islamic song and feel Islamic values in everyday life. With these two factors, hadroh students learn to experience increased religious motivation, they participate actively in religious activities, and they strengthen ukhuwah Islamiyah. The information in this study has made a positive contribution to the method of da'wah as an art, as well as showing that the art of Islamic music can be an attractive and effective medium for da'wah to the younger generation. Therefore, this study proposes that in Islamic educational institutions, both formal and non-formal, the approach of da'wah as an art such as hadroh be widely applied.

Acknowledgements

In connection with the publication of this article, the author would like to express his gratitude to all participants who provided funding, facilities and support for the activity. In addition, his gratitude is conveyed to partners who have played an active role in the implementation of this activity.

References

- A'yun, Q., Sulastris, S., Wati, D. E., Sari, D. R., Ma'rufa, H., & Khafidhloh, F. N. (2022). Effectiveness of Using the Quizzz Application in Islamic Religious Education. *International Journal of Science Education and Cultural Studies*, 1(1), 16-31.
- Afdal, G. (2015). Modes of learning in religious education. *British Journal of Religious Education*, 37(3), 256-272.
- Assalihee, M., Bakoh, N., Boonsuk, Y., & Songmuang, J. (2024). Transforming Islamic Education through Lesson Study (LS): A Classroom-Based Approach to Professional Development in Southern Thailand. *Education Sciences*, 14(9), 1029.
- Chasanah, M. (2024). Developing Students' Social and Religious Attitudes Through Religious Extracurricular Activities. *International Proceedings of Nusantara Raya*, 3(1), 392-397.
- Grajcevcic, A., & Shala, A. (2016). Formal and non-formal education in the new era. *Action Researcher in Education*, 7(7), 119-130.
- Ibrahim, M., & Riyadi, A. (2023). Concepts and principles of da'wah in the frame of Islamic community development. *Prosperity: Journal of Society and Empowerment*, 3(1), 30-42.
- Lindström, M., & Pirouzifard, M. (2023, 2023/09/01/). Religious service attendance and mortality: A population-based prospective cohort study in southern Sweden. *SSM - Population Health*, 23, 101492. <https://doi.org/https://doi.org/10.1016/j.ssmph.2023.101492>
- Masduki, A., Prayudha, P., Niu, P., & Wajiran, W. (2024). Hadroh music as a means of religious communication. *International Journal of Visual and Performing Arts*, 6(1), 65-73.
- Masuwai, A., Zulkifli, H., & Hamzah, M. I. (2024, 2024/10/15/). Self-assessment for continuous professional development: The perspective of Islamic Education. *Heliyon*, 10(19), e38268. <https://doi.org/https://doi.org/10.1016/j.heliyon.2024.e38268>

- Mugo, A. M., Nyaga, M. N., Ndwiga, Z. N., & Atitwa, E. B. (2024). Evaluating learning outcomes of Christian religious education learners: A comparison of constructive simulation and conventional method. *Heliyon*, *10*(11).
- Muid, A., Shohib, M., & Askarullah, A. (2024). Character Development Strategy for Tolerance in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, *5*(2), 184-201.
- Nudin, B. (2020). Islamic education in early childhood: cooperation between parents and school to build character in disruption era. *Millah: Journal of Religious Studies*, 1-32.
- Rocha-Jiménez, T., Torres, I., Cabieses, B., López-Cevallos, D. F., & Mercado-Órdenes, M. (2025, 2025/04/01/). Intersectionality, racism, and mental health of migrants arriving at borders in Latin America: a qualitative study based on in-depth interviews with key informants of the cases of Ecuador and Chile. *The Lancet Regional Health - Americas*, *44*, 101040. <https://doi.org/https://doi.org/10.1016/j.lana.2025.101040>
- Sauri, S., Gunara, S., & Cipta, F. (2022, 2022/07/01/). Establishing the identity of insan kamil generation through music learning activities in pesantren. *Heliyon*, *8*(7), e09958. <https://doi.org/https://doi.org/10.1016/j.heliyon.2022.e09958>
- Tsai, J. L. (2017). Ideal affect in daily life: Implications for affective experience, health, and social behavior. *Current Opinion in Psychology*, *17*, 118-128.