

PREACHING IN THE MILLENNIAL ERA THROUGH THE SONG "JAKARTA TODAY" BY FOR REVENGE

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Abstract

The song "Jakarta Hari" Ini is a song that went viral again in 2023, this song has a da'wah message contained in the lyrics. The purpose of this study is to explain how the message of da'wah is contained in the song Jakarta Hari Ini. To obtain the results of this study, the author used a qualitative descriptive method by reading, recording and understanding the lyrics of the song. The results of this study show that the message of da'wah in the song Jakarta Hari Ini is to remind people who hate something even though it is very people good for them. Human who likes something but it's bad for him. This is due to the tendency of lust for beliefs or desires that will inevitably harm him and his unwillingness to perform taklif or tasks that will make him happy which is described in Surah Al Baqarah verse 216. In addition, the emphasis of the content of the The song's message is a lot of awareness of human understanding in doing their deeds. This song also invites the listener not to dissolve in sadness sadness over the calamity has befallen him.

Keywords: *Da'wah Messages; Jakarta Hari Ini; Human Awareness.*

INTRODUCTION

Song lyrics are an expression of a poet, which contains messages to be conveyed to the listener (Achsani & Laila, 2020) . Not only religious songs that only convey preaching messages, the song Jakarta Hari Ini is one of the songs that has a *modern rock character* and adds *orchestral and choir tones* . This aims to make the message in this song feel deeper. The song Jakarta Hari Ini is a collaboration between For Revenge and Stereowall which went viral again in early 2023. The song was released on February 28, 2021, which tells of heartbreak about feelings of hurt and being hurt. The song was created about the magnanimity to accept the situation in Jakarta that teaches humans yesterday, tomorrow, and the day after tomorrow.

In general, in producing songs, singers really like songs with their own styles. The continuity between song lyrics with melody, rhythm, rhyme, and arrangement of song verses can be analyzed as text. Song lyrics are created based on the creator's

existential experience with the world around him (Adid, 2019) . The songwriter conveys his ideas, thoughts, and feelings through the lyrics of the song. In addition, songs are also a medium that provides information about social reality in society and also culture.

Vladimirovna azutina, explains that music is an art that captures the image of the world through a system developed from a certain language system that is able to reflect models of phenomena, emotions and produce distinctive characteristics (Ilmu et al., 2005) . The structure has a complex hierarchical semiotic system and is continuously updated at different levels of the system. Thus, the meaning of a song can be felt by anyone who listens to and understands the meaning of the song.

Talking about music that influences and is inseparable from everyday life, music also provides positive and negative things. Both influences are determined by how we respond to and accept the music we feel. According to several figures such as Plato, Aristotle, Imam Ghozali and even Jalaludin Rumi, music greatly influences a person's soul. If the music contains good things, the soul will absorb good things, and vice versa (Wulandari et al., 2019) .

The problem of preaching through preaching media or preaching means is still an interesting phenomenon to study and analyze. In accordance with the development of the times, music continues to develop as entertainment for its listeners. The essence of music as a medium for conveying preaching messages is not something new, but has been done by the guardians in spreading Islam by using gamelan music which is considered the same as the importance of preaching itself. Therefore, preaching using music media is an urgent need for now. Music will not only be popular but also has a meaning as *amar ma'ruf nahi munkar* and also builds the intuition of the people.

Preaching through musical art is indeed widely done by several musicians. One of them is done by the band For Revenge who collaborated with Stereo Wall. The song carries the theme of heartbreak in life, the song was created because it brings a deep impression in the life of Jakarta which teaches many things to be human. Although the song has a distinctive modern rock characteristic, it does not leave the message of preaching that is conveyed to its listeners. *But perhaps you hate a thing and it's good for you And perhaps you love a thing and it's bad for you* are lyrics that convey the message of preaching as explained in Surah Al-Baqarah verse 216.

Based on the research that has been conducted, researchers have found research that states that there have been many studies that say that songs also have messages or meanings conveyed in each lyric. For example, research by Bagus Sujatmiko and Ropingi el Ishaq entitled *Message of Preaching in Bila-Bila Song* which explains that the message of preaching in the song is delivered with poetic lyrics and soft tones, making this song a means of contemplation for its listeners. This song also invites its listeners to improve their deeds during life, to prepare themselves when death comes to them and always pray to die in a state of khusnul khatimah (Sujatmiko, 2015) .

Methodologically, this study uses a qualitative descriptive method, namely research whose final results use descriptive explanations using writings (Jalaluddin Rakhmat, 2004). In this study, the technique of collecting data is by means of literature study and observing the message of preaching in a song. This article is to examine more deeply the message of preaching contained in the song Jakarta Hari Ini "*For Revenge*".

Based on the description above, there are differences between the research conducted by the author and previous research, especially in the research object, research method, and discussion context. This study aims to find out that a song also has a message of preaching that is conveyed to the community. Through songs, the community will also easily give an impression and meaning to preaching. Then how is the message of preaching expressed in melodies and rhythms that accompany each other. This study is interesting to study, by obtaining the values and teachings contained in the Qur'an, namely Surah Al-Baqarah verse 216.

In addition to the increasingly millennial human civilization coupled with increasingly sophisticated technology, we must also move towards the ability to communicate anything to anyone and anywhere using audio, visual, and audio visual. We must be able to dialogue with modern culture and actively fill the substance with Islamic nuances such as in songs. This will also utilize and develop da'wah using effective and efficient information media.

As for several previous studies, research by Syifa Hayati Islami entitled *Da'wah Message in the Lyrics of the Song Ebiat G. Ade* which contains the meaning of Tauhid *Ubudiyah*, namely "For Us to Think About", "There is Still Time" and "To You Aku Pasrah" is a song that contains meaning. Tauhid *Rububiyah*, namely "News to Friends" and a song that contains the meaning of Tauhid *Uluhiyah*, namely "I Want to Go Home" (Islami, 2016).

Research by Acep Aripudin and M. Rois Rizwan entitled *Preaching Material in Non-Religious Music Groups (Analysis of the Content of Preaching Messages in the Lyrics of the GIGI Band's Songs on the Raihlah Kemenangan Album* which contains messages of faith, sharia, and morals. This is the goal of the GIGI group in the album "Raihlah Kemenangan", so that teenagers who happen to be mostly GIGI fans or rock music lovers, can receive the preaching messages from their religious album (Aripudin & Rizwan, 2009).

Research by Zenal Mutaqin et al. entitled *Preaching Messages in the Lyrics of the Trending Song Taufik Wal Hidayah Wali Band* which contains preaching messages about the importance of guidance and guidance, namely seek guidance earnestly and do not wait, do not be afraid of losing sustenance but be afraid if Allah withdraws or distances His servants from guidance or direction (Mutaqin et al., 2022). Meanwhile, in this study, we will find out how the preaching is conveyed through the song Jakarta Hari Ini by For Revenge.

METHOD

Methodologically, this study uses a qualitative method, namely basing itself on a scientific paradigm that emphasizes efforts to find elements of knowledge that do not yet exist in previously applicable theories (Farida Nugrahani, 2014) . The type of research used is library research *which* is carried out by reading from various references related to this study. This research is a theoretical study and scientific literature that combines all findings from various readings. The author also analyzes in depth the previous discourses. So that in this study it is able to find different thoughts on the research problem. The data analysis technique used in this study uses content analysis. Fraenkel & Wallen stated that content analysis is a research tool that focuses on the content (Milya Sari and Asmendri, 2020) . After the data is collected, the researcher analyzes the data starting from the data reduction process, data display, and verification.

RESULTS AND DISCUSSION

Millennial Era Preaching

The millennial generation is a generation born in 1981-2000, which is currently around 35-50 years old (Bakti Taufiq and Wildan Nur Hidayat 2019) . This millennial generation is able to make information technology a *lifestyle* or lifestyle in their daily lives due to increasingly sophisticated technological developments. This generation has characteristics that technology is already inherent in them. So there is a challenge as well as a tendency that in educating this generation must have a certain pattern. One of them is educating without violence and implementing the right learning system. The millennial generation is characterized by increased use of digital media or technology. A big challenge will arise when technological transformation develops rapidly and rapidly. This generation has a very high dependence on various developments in internet technology. To enter their persuasiveness, it is necessary to package the concept of preaching to mad'u must be considered and become an important part. One of them is packaging preaching with songs, so that it can be understood by the audience. Religious values are also the basis for implementing an ideological personality when it has begun to erode. The speed of accessing information is adjusted to increasingly sophisticated technology. The speed of access cannot be avoided by millennials through the Youtube, TikTok, Instagram, Music Platforms, and other applications. This has been done by many people, one of which is the band For Revenge and Stereowall, whose song contains elements of da'wah entitled "Jakarta Hari Ini". This song went viral in early 2023, this song provides a deep da'wah message to young people who were heartbroken at that time.

The message of preaching in songs is a form of preaching in the millennial era that is widely known from the meaning of a lyric. This also illustrates the importance of conveying goodness by using songs that are widely enjoyed by many people. The

values and messages contained in a song story also have a high sense of awareness. In accordance with communication theory, communication is an activity of conveying information both verbally and non-verbally. It is very clear that communicating preaching can be packaged into a song in accordance with the development of the times (Deni Iriawan and Suriadi, 2019) .

John Naisbitt said "*The new source of power is not money in the hands of a few but information in the hands of many*" meaning that the new power today is not a treasure in the hands of a few people, but an information network in the hands of many people (Muslimin Ritonga, 2019) . Millennials are a term for a generation that is already familiar with sophisticated technology such as the internet. This generation uses cyberspace to surf the world and its surroundings (Puput Puji Lestari, 2020) . Cyberspace is very quickly changing the order of society in parts of the world. Message makers must also change along with the development of technology that continues to have the potential to meet the needs of society. The high dynamism of people's lives will also systematically affect the perspective of life. Of course, this also provides benefits in the form of advances in digital knowledge. In addition, it will also have negative implications for life, namely that social relations will fade (Abdul Hamid and Moh. Jalaluddin, 2021) .

In addition, if the method of preaching used is wrong, such as using coercion, violating the normative values of society, then it will be radical. If the digital cultural environment is accepted without understanding the context of using instant lifestyle patterns. This millennial era is a very easy time to do, search, access something. With a situation like this, it means that society must also understand the need to use internet media and also balance it with the social reality of society.

Internet media with its sophistication presents new space and opportunities in spreading Islamic teachings. *Cyberspace* presents many possibilities for the process of delivering da'wah. This can be viewed in terms of using media as an interactive, creative and innovative message deliverer. So that the media has a wide and unlimited scope even though there is a lot of negative potential in it. As is the case when the da'wah messages are informed with biased meanings (Ridwan Rustandi, 2019) . A message is a notification verbally or in writing, which will be the core of every communication process (Riska Amelia, 2021) . The message will convey a meaning or content in the form of images and others that aim to provide understanding to the perpetrator. Thus, the da'wah message can be interpreted as an action or deed that is carried out that does not contradict each other. The message conveyed in the previous da'wah must also be arranged based on the conditions of the listener obtained from observations or reviews of written sources.

The concept of preaching messages implicitly requires broad insight for preachers. The implication is that a preacher must also broaden his scientific insight both in general and in his religion. This is to adjust the dynamics of society as the object

of preaching. Dynamic preaching messages can be adjusted to the conditions of the recipient of preaching. The preaching message will look interesting and challenging when the message continues to be developed and has religious goodness values or other assessments (Iftitah Jafar and Mudzhira Nur Amrullah, 2018) . Conveying goodness, especially in preaching, does not have to be done by forming a group of people to communicate it. This communication can be indirectly packaged by utilizing the sophistication of today's technology. The process of preaching communication is packaged not only in the form of speech, but can also be packaged in nonverbal forms such as songs. Moreover, the target of preaching is young people, they will always want a preaching message that can touch the present. This requires more creative innovation so that it can attract listeners.

The concept of da'wah in the millennial era is an *interesting phenomenon* that occurs in society. The culture and lifestyle that result in this generation will influence each other in people's lives. Although da'wah is packaged well in a song, the millennial generation should also carry out their obligations as Muslims. As a generation in a sophisticated era, it is also expected to always build da'wah communication that can form people who are moral and still prioritize ethics.

Messages of Da'wah in the Qur'an

The Qur'an is a word of Allah SWT which is a miracle that was revealed to the Prophet Muhammad SAW which was written in the form of a mushaf (Amrul Choiri and Bambang Setiaji, 2014) . Al-Imam al-Syafi'i is of the opinion that the Qur'an is read and written without hamzah and is not taken from the fractions of the fi'il. It is a name that is specifically used for the holy book that was revealed to the Prophet Muhammad SAW. As with the names of the gospel and the torah which were given to the Prophet Jesus and the Prophet Moses respectively (Muh. Ilham, 2018) .

Quraish Shihab also argues that, knowledge and civilization designed by the Qur'an is knowledge that is integrated and involves reason and heart in its acquisition (Quraish Shihab, nd) . Every knowledge has a subject and object to provide mutual understanding of both. The Qur'an as an integrated book that treats and pays attention to the whole human being, reason, soul and body. Various ways lead humans to find factual or symbolic stories. In the book, it also does not hesitate to tell the story of human weaknesses which are described in beautiful sentences that raise human awareness. Based on human awareness in the world who always adhere to their beliefs, the highest appreciation is to understand the practice according to the instructions of the Qur'an. The message of preaching related to the song Jakarta Hari Ini is related to destiny, surrender, responsibility, and faith.

The message is understood that *first* , destiny is a word derived from Arabic *qaddara yuqaddiru taqdiran* which means to estimate or guess. Arifin Jami'an argues that destiny is a broad science that includes everything that will happen. Certainty is born

from its creator whose existence is in accordance with what has been known before (Jami'an, 1986) .

Second , surrender or tawakkal is spiritual dependence on God which is accompanied by a feeling of joy, gratitude and patience. Mukhlis Abdullah defines tawakkal as relying on Allah accompanied by a feeling of joy, gratitude and patience (Ibnu Hajar Ansori, 2020) . Tawakkal is carried out on the basis of the recognition that there is no power to choose, do and determine good and there is no ability to distance oneself from evil, except with the help of Allah SWT.

Third , responsibility is an attitude of accepting the consequences of everything that happens (Jumadil and M. Arif, 2022) . The definition of responsibility as human awareness in behaving, whether intentionally or unintentionally, certainly has a manifestation of awareness of obligations to a person. Responsibility must be carried out by anyone when living their life. This is because responsibility is part of improving the quality of a person's life so that benefits will arise.

Fourth , faith is the principle of the Islamic religion. In the concept of faith, we need to pay attention to faith in Allah, not just a need for human nature (Abdul Hadi Awang, 2007) . Humans themselves also need to emphasize how important it is to believe in Allah and instill correct beliefs. This belief will later lead us to the level of perfection in knowing God.

Based on the above understanding, understanding the importance of the message of da'wah is important, especially in increasing human awareness. Thus, the message of da'wah can be understood regarding the message of truth that fosters human self-awareness about the outlook on life, so that there will be a process of internalizing Islamic values in their lives. In addition, the message of da'wah also includes the application of the value of truth which is part of the grace of human life. This is what will bring transformation towards a better condition than the previous life. The message of da'wah has unique characteristics when compared to the teaching itself. The message of da'wah has demands of a socio-cultural situation which is the main factor as a giver of meaning to a teaching that has a value of truth.

The value of truth cannot only be measured using individual ratios and wills. Especially in religious truth, it is objective and universal and applies to all humans. Because truth comes from God which is conveyed through revelation. The results of observations regarding the message of da'wah also have the possibility of being wrong. In contrast to the role models of Muslims, namely the Qur'an and Hadith, both of which are sources of Islamic teachings that should be messages of da'wah. The content of the message in the Qur'an is apparently able to maintain its existence. To understand true da'wah, it must be through understanding the Qur'an as the main source of da'wah. The Qur'an can only be understood correctly through an interpretation.

Muh. Arkhoun said that the Qur'an provides unlimited possibilities of

meaning, the impression in its verses is in the form of thoughts and explanations with absolute form. The Qur'an always has an openness that is influenced by the thoughts of its author related to the situation and conditions when the interpretation is made (AM Ismatulloh, 2015). The Qur'an will always guide humans to achieve salvation in the world and the hereafter as the goal of da'wah. Understanding and practicing the verses of the Qur'an require guidance from a moderate guide and also the availability of a more contextual interpretation of the verses. The contextual Qur'an will refer to conditions that are understood and practiced in peaceful conditions, so that this will not be separated from the goal. In addition, the verses of the Qur'an if understood correctly will create a sense of compassion among humans. Conversely, if there is a mistake in understanding it, it will cause hatred and hostility between humans.

Overview of Preaching with Music

Da'wah in the perspective of the Qur'an and Hadith has the meaning that da'wah comes from the word *da'a yad'u da'watan* which means to call, summon, invite and entertain. In terms, da'wah is interpreted as encouraging humans to do good and guidance, ordering them to do what is *right* and forbidding what is wrong so that they get happiness in this world and in the hereafter (Hardian, 2018). Da'wah is an ongoing process as an effort to improve life for the better to achieve change (Pimay & Savitri, 2021). The context of change in question is strengthening faith in a better way to improve spirituality. From the understanding of da'wah above, there are main things that are the orientation in da'wah activities, namely as a form of effort to achieve life in the world and effort to achieve happiness in the hereafter. The process of Islamic da'wah to achieve the expected goals, namely effectively and efficiently, also requires da'wah components that must be arranged properly and accurately.

To achieve this goal, preaching using music media is one way to convey a message. Thus, the stimulus will strengthen and encourage the behavior of someone who listens to the song. In addition to stimulus to behavior, songs also function to calm the human mind. In the flow of music, the listener will follow the tone and rhythm of the song. Songs with slow rhythms emphasize that the song seems sad. Meanwhile, songs with fast rhythms seem happier. Feelings of happiness are an important part, but these feelings are difficult to find. The psychological pressure that makes them enjoy the songs actually makes them struggle with feelings of sadness. Nordoff and Robinson emphasized that songs are described as universal experiences, meaning that everyone can enjoy them (Rina Rosanty, 2014). So that in the song can express human feelings and can bring deep human feelings. Thus, someone who listens to a song is not familiar with the complexity of feelings that emphasize what is experienced at that time.

The song that has a message of preaching can be used as a reference for young people to understand religious knowledge. The song is interesting to observe and

practice in everyday life. Preaching through the song Jakarta Hari Ini uses the method of preaching *verbally*. This is because preaching is carried out with song lyrics (Rozaq, 2018). In the world of preaching, preaching *verbally* is always identical to lectures or sermons. This lecture has been used by our predecessors to convey the teachings of Allah, but now sophisticated communication tools are available. Therefore, the essence of preaching *verbally* also has an approach that can influence its steps. An approach that gives birth to strategies by all means to achieve the stated goals, namely by understanding the meaning of the song. Preaching using songs is nothing new for Islam, songs are one of the audio media that rely on the human sense of hearing (Yesi Kirana Putri, 2021).

Songs also serve to provide entertainment that is loved by the whole world, from children to the elderly. If the message of da'wah is delivered using the medium of songs, then the person who hears it will absorb the meaning of what they enjoy. Songs are also considered quite effective in the development of da'wah. Even so, the presentation of da'wah in the form of art activities must be understood that art is only a supporter of da'wah activities (Wahyudi, 2010). There are many ways to do da'wah, one of which is done by the band For Revenge. The band carries out religious propagation through the songs they perform. This may be done because through songs it is easier and the listeners do not get bored and can easily understand the moral messages contained in the lyrics of the song.

Although the song Jakarta Hari Ini has a fast musical *arrangement*, this song tells a lot about experiences of sadness and heartache. The song was composed by For Revenge who wrote the lyrics, while the musical composition was composed by Stereo Wall which brought out orchestral and choir nuances. Orchestral music consists of stringed instruments, namely violin and bass, in this music a high level of musical skill is required to play correctly on the written notes (Herna Hirza, 2016). The song is now widely listened to by various groups, with feelings of regret. A song that describes someone who is heartbroken and at different levels.

The lyrics of the song Jakarta Hari Ini which has a message of preaching that can be analyzed in depth. However, in the context of social life, it does not only talk about the basic provisions or pillars. But rather the agreement and understanding of individuals in viewing the diversity of local values and stories they have. In the lyrics *But perhaps you hate a thing and it's good for you*, it has a meaning of the message contained in the letter Al-Baqarah verse 216.

"It is mandatory for you to fight, even though fighting is something you hate. It may be that you hate something, even though it is very good for you, and it may be (also) that you like something, even though it is very bad for you; Allah knows, while you do not know."

In Al-Baqarah verse 216 there is the word 'asa (عسى) which means it could be or may be and contains uncertainty from the human side. As for Allah's view, He certainly knows everything. This means, Allah requires something and you don't like it, so instill optimism that in something that is obligatory there is a lot of goodness and is very good for you. Seneca, a Stoic philosopher, stated that "man does not have the power to have anything he wants, but has the power not to desire what he does not yet have, and to be maximally happy with what he has". The belief that the greatest misfortune for a person occurs when they allow their desires to give in to pressure or coercion from outside (Achmad Lutfi, 2024) . And the Messenger of Allah also emphasized that everything that happens to us must be lived with an optimistic feeling, namely by magnifying a blessing even though the blessing is very small and very simple.

The lyrics *But perhaps you hate a thing and it's good for you* explain that sometimes someone hates something even though it is very good for them . Likewise, humans should not just let their bad feelings *be when* they hate something they are feeling. Because, every bad thing must have a lesson that can be taken and vice versa. Furthermore, in the lyrics *And perhaps you love a thing and it's bad for you* which means *maybe you like something and it's bad for you* can also be interpreted that Allah forbids something and you like that thing, so instill the belief that in that thing there are many bad things that are very bad for you. Likewise, the determination or destiny of Allah, if you really like destiny, being careful is something that needs to be done. If not, you will fall into sin and evil that can cause badness.

In surah Al-Baqarah verse 216 it also explains that Allah is All-Knowing while you do not know. In fact, Allah knows all things than we as humans. The good of this world and the hereafter has been called for and we are commanded to obey. Humans should also remember and surrender to Allah. So that we can also balance and not lose optimism when we are struck by sadness and not get lost in joy that makes us forget the land.

The relationship of the song with millennial preaching is that it teaches us to be careful in judging something only based on our likes or dislikes. This encourages us to trust more in God's wisdom and accept His provisions, because God knows what is best for us, while we have limited knowledge. The preaching in the song reminds humans not to view goodness as always bearing goodness, and vice versa, to view evil always with its evil. However, we can see everything from the perspective of lessons that can be taken from any perspective.

Meanwhile, in the lyrics *and perhaps you love a thing and it's bad for you*, it has the meaning of the message contained in Surah Al-Imran verse 14 as follows:

لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

“Beautiful in the sight of mankind is the love of desirable things: women, children, much wealth of gold and silver, choice horses, livestock and fields. Such is the enjoyment of the life of this world, and with Allah is the good place of return (Paradise).”

Ibn Kathir in his interpretation explains that this verse warns of the dangers that can arise from loving worldly things excessively. This is in line with the message in the lyrics mentioned. Allah makes love for worldly things a means of testing a person's faith. Will someone use all of that only for worldly pleasures or to achieve Allah's pleasure. At the end of the verse, Allah emphasizes that in the sight of Allah is the good place of return. This reminds us that the orientation of a believer's life should be on the afterlife, not just worldly pleasures. So, the main message of this verse is very relevant to the lyrics - that sometimes we love something that is actually not good for us. This verse invites us to be careful and wise in loving worldly things, and to always remember the ultimate goal of life in the sight of Allah.

Both verses have in common that they complement each other in providing an understanding of balance in life. We are taught not to only see from one side, either hate or love, but also to understand that every feeling has consequences. In Islam, it is important to direct our love and hate to things that are right and good. In other words, love and hate must be based on moral and spiritual values taught in religion. Songs such as those performed as musical art can be used as a medium of da'wah in the millennial era. Music has universal appeal and is able to touch the hearts of many people, including the younger generation who prefer to interact through digital platforms.

There is a strong emotional appeal to the listener, making the message of da'wah easier to accept. With the advancement of technology, da'wah songs can be disseminated through social media quickly, reaching a wider audience. Thus, the millennial generation tends to look for content that is easily accessible; music provides an interesting way to convey Islamic values without feeling preachy. Through this method, da'wah can reach more people in a way that is relevant and interesting to today's young generation.

CONCLUSION

The conclusion of this research reveals that the song *Jakarta Hari Ini* carries a significant da'wah message, emphasizing the importance of understanding the wisdom behind every event in life, whether joyful or challenging. Rooted in the teachings of Surah Al-Baqarah verse 216, this message highlights the reality that humans often fail to discern what is ultimately beneficial or harmful for themselves. The song encourages listeners to embrace taklif (responsibility) with sincerity and grace, to avoid succumbing to harmful desires, and to remain resilient rather than consumed by sorrow in the face of life's adversities. By weaving these teachings into its lyrics, the song becomes a medium of reflection, urging listeners to cultivate greater

awareness of their actions and develop a deeper understanding of their daily lives through an Islamic perspective.

However, this research has limitations that need to be addressed in future studies. It primarily focuses on the textual analysis of the song's lyrics without examining its reception among listeners or its broader impact within the community. Additionally, it does not explore the production context or the songwriter's intent in detail. Future research could delve into the song's reception and its role in shaping listeners' understanding of Islamic teachings, employing methods such as interviews or surveys to assess its effectiveness as a da'wah medium. Researchers could also compare the song with other works in the genre to examine thematic patterns and variations. Despite these limitations, this study underscores the potential of music as a powerful tool for conveying Islamic values, encouraging further exploration into the integration of art and spirituality in contemporary da'wah efforts.

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