

Creating Songs Based On The Story Of Sirah Nabawiyah As A Media Education Of Early Children

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ABSTRACT : This art creation research aims to produce a new method of creating educational songs rooted in the life values of the Prophet Muhammad SAW. This research is based on the desire to produce a creative and innovative product that can be applied as a medium for learning values and religious knowledge to accompany the growth and development of children taken from the example of the life of the Prophet Muhammad SAW. In addition, this research was also conducted to add to the repertoire of music that entertains as well as educates. The method used in this research is a qualitative approach. The process of tracing data and information was carried out using in-depth interviews with North Sumatra religious leaders as informants. Apart from that, a laboratory study was also carried out for analyzing the Sirah Nabawiyah books, as well as literacy studies such as journals, newspapers, magazines, and other materials containing information about the Sirah Nabawiyah. The research process consists of the preparation stage, the data collection stage, the data analysis stage, the production stage, up to the stage of concluding the results and research findings. The results of the study found that Sirah Nabawiyah can be packaged in the form of a song. Various stories of the Prophet Muhammad's life journey in the Sirah Nabawiyah can be translated through song verses. The process of creating a song based on the Sirah Nabawiyah story goes through several stages, namely determining the theme, translating the story into lyrics, creating the melody, and compiling the style of the accompaniment music arrangement.

Keywords –Song, Education, Early Childhood, Sirah Nabawiyah

I. INTRODUCTION

Early age is a golden period for children's growth process, because at this age children grow and develop both physically and mentally. At this time is also a period of character formation, personality and character of children. Early age is also the most important period for children, because it is the main personality formation period.

Early age which is a golden period for children to easily understand everything well, including religious teachings. The importance of instilling religious values from an early age in order to create human beings with noble character. In Islam, one of the ways to introduce children to religious teachings is to tell the story of the Prophet Muhammad SAW. By knowing the story of the prophet, children can emulate the morals of the Prophet and can also pick up on the mandate contained in the story.

Prophet Muhammad SAW is a figure of guidance for adherents of Islam. His every character and deed is a source of example and reference for Muslims in carrying out their daily lives. The story of the Prophet's example is told in the Al-Quran and Hadith which are summarized in the Sirah Nabawiyah book. Sirah Nabawiyah is a record of the entire chain of the Prophet Muhammad's journey from birth, childhood, youth, adulthood, marriage, becoming a Prophet, his heroic struggles and the great challenges he went through, until his death.

In the context of early childhood education, creative methods and media are needed. Early childhood likes the learning process in fun ways such as telling stories and singing. Stories are an effective method of developing language in children, while singing can train a child's imagination and exercise their self-confidence.

This research is intended to produce creative educational products in the form of children's songs inspired by the life story of the Prophet Muhammad SAW. With this research it is hoped that it can add

references to learning media that are light, interesting, but still educational. This research is important to do as a filter in the midst of the many songs that are 'not child friendly' in various digital media.

Sirah Nabawiyah

The word Sirah literally means "way" (tariqah) or "behavior" (sunnah). In the context of historiography, Sirah means life journey or biography. If it is called Sirah alone, without being connected to the name of a particular figure, then what is meant is the life journey or biography of the Prophet (Yatim, 1997).

In terminology, Sirah is "the journey of the Prophet's life. since the emergence of various irhas} (extraordinary events before prophethood) that paved the way for his prophethood, something that happened before birth, during birth, growth, until he was appointed a prophet, then carried out his da'wah, until finally he died. Sirah Nabawiyah is a record of behavior, events, and stories in the life of the Prophet. At first glance, there is no significant difference between the definition of hadith and sirah. Hadith, which are commonly defined as sayings, deeds, decrees and characteristics of the Prophet, tend to be distinguished from sira which only occupies the behavior (part of the deeds) and characteristics of the Prophet. (Hasbillah, 2012)

The aim of studying the Sirah Nabawiyah is for every Muslim to get a complete picture of the essence of Islam, which is reflected in the life of the Prophet Muhammad, after he was understood conceptually as principles, rules and laws. The study of Sirah Nabawiyah is only an applicable effort aimed at clarifying the essence of Islam as a whole in its highest example, Muhammad saw.

Sirah Nabawiyah sources are divided into four types, namely: 1) Al'Qur'an, which is the first reference in understanding the general characteristics of the Prophet Muhammad and recognizing the noble stages of his life; 2) The valid Nabawiyah Sunnah, namely everything that is contained in the books of hadith priests who are known to be honest and trustworthy, such as the six books, muwaththa' Imam Malik and musnad Imam Ahmad; 3) Sirah books; 4) Humanities social theory and science (Tohir, 2014)

Early Childhood

There are several definitions of early childhood. The first definition is that early childhood is a child who is zero years old or from birth to approximately eight years old (0-8). Whereas the definition of early childhood in Indonesia is aimed at children aged 0-6 years (Masnipal, 2013), as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in Article 1 paragraph 14 which states early childhood education is education intended for children from birth to the age of 6 years (Aisyah, 2011).

When viewed from the level of education prevailing in Indonesia, those included in the early childhood group are children of elementary school age, low grades (grades 1-3), Kindergartens, Playgroups and earlier children (infancy). From this understanding it can be concluded that early childhood is children aged zero to 6 or 8 years who experience physical and spiritual growth and development. The development of children aged 0 to 8 years is a golden period where children begin to know the world and will determine how they will grow, develop, live and be creative in living their lives, this period only occurs once in life and has a tremendous impact when the child grows up and the child will also experience a very fast pace of growth and development.

Early childhood education is a form of education that focuses on laying the foundation for growth and six developments, namely: moral and religious development, physical development, intelligence, socio-emotional, language and communication (Madyawati, 2016).

Miftah and Miftachus (2019) in their article 'Teaching Islamic Religious Education Through Sirah Nabawiyah in Early Childhood' explained several creative methods in teaching Sirah Nabawiyah in early childhood including the story telling method, the singing method, the playing method and the question and answer method. With this method learning Islam is easier and more enjoyable. In addition to this, teaching through stories in early childhood will increase children's enthusiasm for learning and be more enthusiastic and easy to understand good qualities so that they can be practiced every day.

Muhamad Ilham Fauzi (2022) conducted research on the Internalization of Islamic Education Values Through Nasyid Songs and Their Implementation in PAI Learning at the Elementary Level. This study concludes that the internalization of Islamic educational values through nasyid songs is influenced by several elements in them, namely: lyrics, rhythm, and the appearance of a munsyid when singing nasyid songs. The lyrics in a nasyid song are the main identity of a nasyid song which distinguishes it from other songs in which it

always contains advice and good messages and contains the values of Islamic teachings both from the Koran and hadith, so the songs that are permissible are songs whose poetry does not conflict with Islamic teachings, aqidah, sharia and morals. Apart from the importance of the contents of the lyrics in a nasyid song, the rhythm and music also have their own role because the rhythm will help convey the contents of the message contained in the lyrics. The rhythm in the nasyid song itself is not limited by a certain flow or genre, in fact, it must be able to fit into all genres.

Refi and Udi (2017) in their research and discussion of the attractiveness of children's songs for students of Pertiwi I Singodutan Kindergarten, Selogiri, Wonogiri, concluded that there were several attractions of children's songs among students of Pertiwi I Singodutan Kindergarten, namely the melodic characteristics of songs that are attractive to children, the content song lyrics that are in accordance with the knowledge needed by children, the contents of song lyrics that are in accordance with the child's experience, as well as the existence of a stimulus along with the song.

Creating Music

The process of creating a musical work is something that is important to understand and to get special attention in order to gain an in-depth understanding of the musical creativity of each composer, who is different in creating a work of musical composition. For this reason, in-depth investigations and research on the process of creating musical works are carried out to describe and see what are the creative ideas of several composers, which are then sought for patterns that often occur and become a benchmark for composers in creating musical works.

Reynold (2002:19) explains A musical work is achieved gradually over time in a manner that doubtlessly varies for each composer: part discovery, part construction, even admittedly, part contrivance and also part sheer undirected bumblng. There is a necessary (though by no means uniform) staging involved in the process of completing a musical composition.

From what Roger said, it was explained that there was a process that occurred gradually for each composer in creating a piece of music, which of course varied from one composer to another. As for these stages in general as stated by Routledge (1926:26) in his book entitled *The art of thought*, namely preparation incubation, illumination and verification. These stages are not a standard stage, there will be changes and differences from each creator in accordance with the wishes and conveniences he believes in,

Sunarto (2013) emphasized that the creation of works of art involves three elements, namely (1) knowledge, (2) activity, (3) method. The aspect of knowledge, whose manifestation is in the form of thoughts, is in the form of an inner dialogue process that uses abstract ideas about certain objects which are the wealth of one's knowledge. Aspects of activity, in the form of activities, liveliness, and busyness of art creators in formulating artistic expression formats, which arise from thoughts about knowledge in the form of abstract ideas about certain objects. Furthermore, the method is in the form of techniques and rational procedures to conceptualize and realize the values of goodness, beauty and truth that exist in that thought so that it becomes a form of artistic expression that is empirical, symbolic and can be enjoyed.

Kholid, in the *Journal of Art Studies and Creation* (2006) describes the process of creating music into several stages:

1. Idea Search, The process of creation mainly starts from interest, desire or desire to create which then gives rise to an idea. From these ideas finally obtained a variety of questions such as: "What", meaning what will be done. When it comes to what to do,
2. Concept, concept is the elaboration of predetermined ideas.
3. Exploration of Sound, Exploring the sound of each instrument to be used, then the results of the exploration are then arranged according to the compositional framework that has been planned. Exploration of sound is needed to better explain the character of the works composed by composers, because there is a possibility that ideas and concepts may not match what we expect when expected in sound form. After the exploration process, it is then written in the form of a composition outline. Composition framework can be notation (block notation, numbers or symbols) or rote.
4. The cultivation of applying and developing musical ideas from basic forms to more complete forms as well as harmonic arrangements (arrangements) with all musical parameters. This needs to be considered for a balance in a piece of music, for example apart from considering the range of tones that

can be played by each instrument, it is also about considerations regarding the development of motifs, structures, forms, dynamics, sound colors, including the playing techniques to be used in each instrument.

II. RESEARCH METHOD

The method used in this research is a qualitative approach. Data observation was carried out as a first step to find the right parts of the Sirah Nabawiyah story to be used as material for creating early childhood educational songs. Data was collected through a laboratory study of Sirah Nabawiyah analysis. Apart from that, interviews were also conducted with several religious leaders and watching YouTube video references to enrich the data. The equipment needed is a video camera, photos and audio recording devices that are useful for documenting data.

The stages and steps to be carried out in this research are:

1. Research preparation stage which includes designing proposals, conducting literature studies, determining research topics, formulating research problems and objectives, determining research locations, and establishing research methods.
2. Data collection stage. Primary data were obtained through interviews and participant observation with the aim of collecting data followed by focus group discussions.
3. The data analysis phase is carried out by categorizing and analyzing the data then conducting discussions with experts. Next, formulate the concept and model for the creation of the Sirah Nabawiyah story song.
4. The production stage of the Sirah Nabawiyah story song by conducting studio work based on the concepts and models of the results of the studies that have been carried out.
5. The stage of distribution of work to partners and promotion on social media
6. The stage of concluding the results and preparing a research findings report. At this stage, the results of the research will be concluded, conducting a seminar on the results and preparing a report on the results of the research

III. FINDING

The creation of the Sirah Nabawiyah story song went through various stages, namely choosing a theme song, writing lyrics, creating a melody, and composing a style of musical accompaniment arrangement. The following will explain in detail each of these stages.

1. Finding the Song Theme

"The angel held me until I could barely breathe. Then, he released me and said, "Read!" I replied, "I can not read". He hugged me again until I felt choked. He released me and said, "Read!" and again I replied, "I can not read!". Then the third time, he hugged me as before, then released me and said:

Recite in the name of your Lord Who created!
 He has created man from a clot of blood
 Read, and your Lord, Most Gracious,
 Who teaches people with a pen (Qalam)
 He taught humans
 What he does not know (QS. 96: 1-5)"

That's how Martin Lings tells the dialogue between the Angel Gabriel and the Prophet Muhammad SAW in his book entitled "MUHAMMAD: The Life Story of the Prophet Based on Classical Sources". This is the event where the Prophet Muhammad SAW received the first revelation from Allah in the cave on the hill of Hira'. This event is enshrined in the Al-Quran surah *Al-Alaq* as written above.

In the early days of prophethood, the first command that came down to the prophet Muhammad SAW was not an order to fight, but an order to read. Reading became the key word from God to transform Muhammad from an ordinary human being into a prophet who conveyed God's messages. From here we can draw a simple conclusion that reading is the most important basic thing to build a civilization. Knowledge as a

result of reading activity is the key for someone to start life as a meaningful human being. Inspired by this story, the writer chose the chapter of the First Revelation to be composed into the theme song entitled 'Read'.

2. Writing the Lyrics

After determining the theme of the song, the next step is to interpret the theme into the lyrics of the song. Considering that the purpose of this song is for young children, the diction chosen must be easy to pronounce and memorize. Words that are difficult to avoid because they make it difficult for children to understand their meaning. The story of the First Revelation does not have to be told as clearly and in detail as the original story, but needs to be abstracted so that it has a broader meaning. After several times changing diction and sentences, this is the result of the lyrics of the song 'Read' which have been composed:

Bait 1.

*Ilmu adalah pelita hidup
Gelap membuat kita tersesat
Rajin membaca menambah ilmu
Rajin menulis mewariskan ilmu*

Bait 2.

*Dengan membaca membuka jendela dunia
Merangkai kata menjadi indah
Semakin rajin kita membaca
Hidup kita semakin bermakna*

Bait 3.

*Bacalah buku setiap hari
Tak pernah jemu terus melaju
Tuliskan ilmu walausa bait
Kelak kau akan memetik hasil*

Verse 1.

Knowledge is the lamp of life
Dark makes us lost
Diligent reading increases knowledge
Diligent writing pass on knowledge

Verse 2.

Reading opens a window to the world
Making words beautiful
The more diligent we read
Our life is more meaningful

Verse 3.

Read books every day
Never get tired of moving on
Write down knowledge even a little
Soon you will reap the rewards

In these lyrics, it is not only explained about reading activities but also writing activities as an application of reading results. In the prophetic era it was also explained that all the 'readings' of the Prophet Muhammad which were revealed to him through Jibril were also later recorded by the companions in the form of writing (*mushaf*) on stones, animal skins, or on leaves. These scattered writings were then arranged neatly and became the Koran as read by Muslims as a source of knowledge. Through the lyrics of the song above, there is a message that reading is the estuary of the flow of knowledge that continues to be passed down from time to time.

3. Create the Melodies

The three verses of the lyrics that are arranged will then be made into the form of a song melody. The following is the melodic composition of the song 'Read'.

Membaca (Read)

Tempo = 65 bps Herna Hirza
Mukhlis

Vocals

Il mu a da lah pe li ta hi dup ge lap mem bu at ki ta ter se sat
ba ca lah bu ku se ti ap ha ri tak per nah je mu te rus me la ju

ra jin mem ba ca me nam bah il mu ra jin me nu lis me wa ris kan il
tu lis kan il mu wa lau se ba it ke lak kau a kan me me tik ha

mu de ngan mem ba ca mem bu ka jen de la du nia me rang kai ka ta men ja di in
sil

dah se ma kin ra jin ki ta mem ba ca _____ hi dup ki ta se ma kin ber mak

na

Fig. 1. Notation of Song 'Read'

The song's melody is arranged in a major diatonic scale with a tempo of 60 bps. The tonal area starts from the 'mi' as the lowest tone and the 'octave fa' in the highest tone. In general, there are two forms of melodic sentences in this song, namely sentences A and B. The melodic sentence A is used for the first and third stanzas, while the melodic sentence B is used for the second stanza which is the chorus of the song. The melody is dominated by $\frac{1}{2}$ notes in both sentence A and sentence B.

The use of triplets is also found a little in some parts of the song. Some form of repetition occurs in this song. The melody on measures 1-4 is almost the same as the melodies on measures 5-8. Likewise the melody in measure 12-16 (reff) is a repetition with a slight variation from the melody in measure 8-12. This form of repetition is intentional so that the melody of the song is easily memorized by early childhood. Variations and difficult pitch jumps are avoided because it will make it difficult for young children to sing them.

4. Music Arrangements

The accompaniment is composed in the rhythm of a ballad. Adapts to slow song tempos very well with solo piano accompaniment. The piano plays in a swinging legato style. The harmony arrangement used in the accompaniment of this song is as follows.

Sentence A (Verse 1 and 3)
C . F . // C . . . // Dm . G . // C . F G //
C . F . // C . . . // Dm . G . // C . C7 . //

Sentence B (Verse 2/Reff)

F . . . // C . . . // G . . . // Gm7 . C7 . //

F . . . // C . . . // G . . . // C . . . //

Overall, the structure of this reading song is as follows:

INTRO – sentence A (verse 1) – sentence B (reff) – INTERLUDE – sentence A' (verse 2) – sentence B (reff) - Coda

IV. CONCLUSION

The results of the study found that Sirah Nabawiyah could be an inspiration in creating early childhood educational songs. Various stories of the Prophet Muhammad's life journey in the Sirah Nabawiyah can be translated through song verses. One of them is the command to read in the story of receiving the first prophetic revelation in the Hira hill cave. The meaning of the command to read (study) can be taught to young children through songs. The process of creating a song 'Read' goes through several stages, namely determining the theme of the song, translating the story into lyrics, creating the melody, and compiling the style of the accompaniment music arrangement. Song lyrics use diction that is easy to understand, pronounce and memorize. The melodies are composed in major diatonic tones with lots of repetition of melodic forms. Packaged in a rhythmic ballad solo piano accompaniment with simple harmonies.

After finding a model for writing the song 'Read' which was inspired by one of the chapters of the Sirah Nabawiyah story, the researcher then tried to apply this model to create songs similar to the stories of other chapters, so that an album of songs about Sirah Nabawiyah was produced. The album product will then be uploaded to various social media platforms such as Youtube, Spotify, and so on. Furthermore, promotions will be carried out to kindergarten and PAUD schools so that students can access them as Sirah Nabawiyah educational materials.

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