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*Article*

# Wisdom and Islamic Thoughts in the Lyrics of Siti Nurhaliza's *Hari Raya* Songs

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**Abstract**

This study looks at the wisdom of song lyricists during the celebration of *hari raya*, as depicted through Islamic values and thoughts. The research question revolves around the extent to which song lyricists produce works that embody Islamic values and thoughts in celebrating the triumphs of the Islamic community. The objective of this study is to identify the Islamic values and thoughts within ten *raya* songs sung by Siti Nurhaliza. The researchers utilised the conceptual framework of local wisdom that aligns with the goals and functions of Islamic artistic works. The aim of Islamic art is to bring Muslims closer to Allah, imparting values of monotheism, faith, morality, and camaraderie, advocating goodness and preventing evil. Therefore, any song lyrics embodying the values of monotheism, devotion, faith, ethics, or any elements promoting goodness and well-being are categorised as Islamic values and thoughts. The findings indicate that the lyrics of the *raya* songs not only entertain but also encompass ten Islamic values and thoughts. Among the values and Islamic thoughts are monotheism, gratitude, remembrance, soul purification, sincerity, and so on. The *raya* song lyrics can guide individuals towards salvation in this world and the hereafter.

## INTRODUCTION

Generally, wisdom can be associated with prudence, intelligence, and cleverness possessed by an individual or present within a community. Wisdom stems from experiences and a critical, detailed, and systematic thought process that brings forth virtues. In other words, an individual's wisdom can generate knowledge and various creations that are beneficial to society, whether in terms of physical or spiritual well-being. Wisdom and thought can be manifested in various forms and situations, such as in arts, craftsmanship, medicine, architecture, practices, culture, and so forth. For instance, the Malay proverb *bagai aur dengan tebing* which translates to conveys the value of cooperation and embodies a high level of wisdom and thought among the Malay people. This is because the proverb illustrates the Malay people's understanding of geography. Its wisdom is evident when Malays connect "aur dengan tebing" with the concept of cooperation. The *aur* (vegetation) that grows on the riverbank helps prevent erosion or save the bank from collapsing, while at the same time, bamboo thrives on the bank. Therefore, a profound and critical observation of "aur dengan tebing" elevates it to a work of art, conveying a highly meaningful message, which is cooperation.

In this study, the researcher will undertake an analysis of wisdom and Islamic thought within the musical lyrics performed by Siti Nurhaliza, with a specific focus on songs revolving around significant Islamic events and triumphs, namely the celebrations of Eid al-Fitr and Eid

al-Adha. This research holds considerable significance as it aims to elucidate that festival songs, beyond their role in providing entertainment, encapsulate profound Islamic wisdom and ideological contemplations. In addition to commemorating Islamic festivities and victories, the lyrics of these festival songs also underscore the imperative of fostering human-to-human and human-to-Allah SWT connections. They advocate for virtuous conduct in both the worldly realm and the afterlife. The researcher's standpoint resonates with prior scholarly perspectives asserting that artistic creations can function as a platform for da'wah, effectively disseminating Islamic philosophies and virtues.

## LITERATURE REVIEW

The study of wisdom and thought within artistic works, particularly song lyrics, has been extensively pursued by previous researchers. These scholars have demonstrated that artistic creations, specifically song lyrics, possess the capacity to convey Islamic thoughts, messages of da'wah (religious propagation), educational values, and so forth. The infusion of Islamic thought and positive values into song lyrics exemplifies the wisdom of the lyricists. In other words, wisdom is a product of critical thinking that encapsulates positive values. This study aims to shed light on previous research concerning wisdom, Islamic values, and thoughts incorporated within song lyrics.

Among the early researchers who delved into the exploration of Islamic values and thoughts within songs is Imran Sarman (2013). Imran examined Islamic values in the lyrics of five religious-themed albums by the band Ungu in Indonesia. In this study, Imran asserted that Ungu's religious songs not only serve as entertainment but can also function as materials and a medium for educational instruction due to their embodiment of Islamic educational values. Among the songs containing Islamic educational values are *Syurgamu* and *Andai Aku Tahu*. For instance, the song *Syurgamu* emphasises the need for self-reflection on one's weaknesses and highlights the omnipotence of Allah. On the other hand, *Andai Aku Tahu* serves as a reminder of death and genuine repentance, signifying complete remorse and a resolve to refrain from sinning. These Islamic values demonstrate that the band *Ungu* aligns their thinking with Islam and, in turn, portrays their wisdom in the subject.

Nor Hafidah Ibrahim et al. (2017) conducted a study examining Islamic thought within the lyrics of 17 songs by M. Nasir, a lyricist, composer, singer, and actor. However, Nor Hafidah et al. employed the term *pemikiran luhur* (noble thoughts). The application of *pemikiran luhur* in their study is based on the concept proposed by Mohd Yusof Hassan in 2003. *Pemikiran luhur* in this context signifies thought grounded in monotheism, faith, and piety. This line of thinking encompasses various aspects of life, beliefs, and practices, advocating for goodness and prohibiting evil. Among the analysed song lyrics were *Kepadamu Kekasih*, *Insan dan Manikan*, *Hijab Kekasih*, *Di Balik Cermin Mimpi*, *Kupu-kupu*, *Dedaun Masa*, *Impian Jalanan*, *Falsafah Cinta*, and others. The study by Nor Hafidah Ibrahim et al. found that M. Nasir's song lyrics contain elements of religious propagation (dakwah), advice, divinity, elements of faith, the importance of knowledge, good morals, and so forth. According to them, each song lyric produced by M. Nasir is profoundly significant for reflection to attain well-being in both the worldly life and the hereafter.

The study by Yulia Fajar (2018) is also highly intriguing as it delves into the song lyrics of Rhoma Irama, a prominent Indonesian *dangdut* artist known for incorporating religious themes into his music. Yulia Fajar Umaya focuses on Islamic thought, particularly the principles of monotheism (tauhid), within Rhoma Irama's lyrics. The study identifies the presence of three types of *tauhid* in Rhoma Irama's song lyrics: *tauhid rububiyah, tauhid uluhiyah,* and *asma' wasifat*. According to the study, Rhoma Irama's songs encourage listeners

to affirm the belief of the oneness of Allah, signifying that Allah is the God, Lord, and Creator of all creatures, and the Preserver of all His creations. Furthermore, the songs consistently urge the audience to worship and devote themselves solely to Allah SWT; to acquaint themselves with His names and attributes; and to draw closer and place their hope and reliance in Allah SWT.

The lyrics of the internationally acclaimed singer, Maher Zain, have also captured the attention of researchers aiming to explore the Islamic values within his songs. This was conducted by Nena Siti Rizqiyah & Maman Lesmana (2018), focusing on four songs, *Raḍitu Billahi Rabbā*, *Ramadhaan*, *Yaa Nabi Salaam 'alaika*, and *Jannah*. The study found that these songs highlight four main themes, namely love for Allah SWT, the Messenger of Allah, Islam, and the Day of Judgment. The success of his songs has had a significant impact and awareness among both the Muslim and non-Muslim communities. Furthermore, Nena Siti Rizqiyah & Maman Lesmana emphasised that songs serve not only as a means of entertainment but also as a medium for da'wah (religious propagation).

In the last five years, studies on the wisdom and values of preaching in songs continue to be conducted by researchers, whether in the context of language studies or cultural studies, preaching and communication. Here is the list of researchers on wisdom, Islamic values in songs, namely Ferdian Achsani and Siti Aminah Nur Laila (2019), Koteterova-Dobreva (2019), Widiawati and Fitriyani (2020), Nurul Natasya Harun et al (2021), Sabariah Jamaluddin et al. (2021), Hanif, S. (2022), Mutia Rahmadona et al. (2022), James's (2022), Bakenne and Ogundeyi (2023), Widayati, Sudiyana and Nurnaningsih (2023), and Kusumadinata and Juliansyah (2023).

The study by Ferdian Achsani and Siti Aminah Nur Laila (2019) closely aligns with the ongoing study, focusing on the Islamic values within the lyrics of Islamic festive songs. Their study specifically emphasizes the elements of religious propagation (dakwah) in the context of Eid songs. According to them, songs constitute an easily accepted and effective medium for conveying thoughts and religious propagation. The results of their study illustrate various Islamic values within Eid songs, encompassing thoughts on the obligation of performing worship during the month of Ramadan, urging Taraweeh prayer, promoting Quranic recitation, emphasising the payment of Zakat, discouraging sinful actions, fostering family ties, seeking forgiveness, and so forth.

Koteterova-Dobreva's study (2019) is also important as it views songs as a platform for preserving local wisdom, particularly the cultural heritage of Bulgaria, which is recognized globally. The researcher asserts that Bulgarian folk songs are vital to be preserved and maintained as they embody invaluable wisdom. These songs encapsulate the entirety of human experience, emotion, the history of past and present generations, wisdom, heroism, cunning, love, hate, faith, hope, kindness, and more. Additionally, Bulgarian folk songs represent life, the history of the past, the present, and the future.

Widiawati and Fitriyani (2020) examined local wisdom in the lyrics of Saweran songs, a type of traditional song performed during wedding ceremonies. The study focuses on the religious messages embedded in this traditional song of the Muslim community in Pasirtamiang, Sunda. Furthermore, the research aims to preserve the cultural heritage without neglecting the Islamic values inherent in it. The traditional song of Saweran is significantly influenced by social, geographical, and religious factors. The findings reveal that the content of Saweran has undergone transformation, the way of conveying the lyric is simpler, and also emphasizes the Islamic values. Three Islamic values were identified in the song are divine, spiritual, and moral values. The conclusion drawn is that the lyrics of Saweran are closely intertwined with Islamic religious messages.

Nurul Natasya Harun et al. (2021) also conducted a study on the themes of religious propagation (dakwah) and Islamic values within two Maher Zain's songs. However, they specifically focused on two songs, namely *Insya-Allah* and Open Your Eyes. The study utilised an aspect of *Teori Pengkaedahan Melayu*, specifically the *dakwah* approach, which views literature as a medium to enhance an individual's piety towards Allah SWT (Awang, 2002). In this theory, every literary work can address questions and portray the attributes of nobility, greatness, and power of Allah. Through this approach, the study identified four Islamic values or *dakwah* messages within the two songs by Maher Zain, (i) belief in the guidance of Allah SWT, (ii) never giving up on Allah, (iii) feeling of gratitude for Allah's blessings, and (iv) acknowledging Allah as the Supreme Creator. The study concluded that literary works, including song lyrics, serve as a highly effective medium for conveying *dakwah* among the Muslim community.

Sabariah Jamaluddin et al. (2021) categorized songs into two types when examining religious values, *nasyid* and *non-nasyid*. According to them, even *non-nasyid* songs have the ability to convey religious elements or elements of divinity. Therefore, they conducted a study on the religious values in *non-nasyid* songs in Malaysia and Indonesia, specifically songs containing elements of divinity. Through their research, they found various aspects of divinity within songs, including aspects of faith (*akidah*), ethics (*akhlak*), and worship (*ibadah*). Among the *non-nasyid* songs in Malaysia containing elements of divinity are *Kau Satu Satunya* (Ukays band), *Keinsafan* (Krabat band), *Meniti Titian Usang* (Search band), *Suci Dalam Debu* (Iklim band), *Titian Perjalanan* (XPDC band), *Permaidani* (Aris Ariwatan), *Kepada-Mu Kekasih* (M. Nasir), *Kekasih Awal dan Akhir* (Jamal Abdillah), and others. In Indonesia, *non-nasyid* songs containing elements of divinity include *Bila Tiba* (Ungu band), *Pangeran Cinta* (Dewa band), *Hadapi Dengan Senyuman* and others.

Hanif's (2022) study is unique as it uses song lyrics as a platform to explain a concept or value of wisdom. Specifically, this research focuses on the song Dīn As-Salām, a song popularized by the singer Sulaiman Al Mughani from Sharjah, United Arab Emirates. The concept and value of wisdom conveyed in this song is that Islam is a religion of peace. The explanation provided emphasizes the aspects of the meaning and purpose of Islam. Overall, the song's lyrics explain that Islam is a religion of peace, teaching its followers to love and promote peace, rather than engage in war. This aligns with the word "salam," which means peace and harmony. Therefore, the researcher concludes that the song Dīn As-Salām promotes tolerance among human beings, enabling mutual understanding and compassion.

Rahmadona et al. (2022) conducted a study focusing on four songs used in English language learning, namely *Good Morning*, *How are You*, *What a Wonderful World*, and *Count on Me.* Their study identified three main themes, religious themes, politeness, and solidarity. They concluded that songs are an incredibly engaging medium for conveying religious, moral, and educational messages. In general, it can be concluded that apart from *nasyid*, *non-nasyid* songs are also capable of conveying Islamic values and thoughts. All the aforementioned researchers agree that lyrics and songs serve as an excellent medium for propagating religious messages, moral values, and education. They emphasize that lyrics and songs are a powerful medium for conveying religious messages, such as the oneness of God, faith (akidah), ethics, worship, prophethood and more. Lyricists go through a highly critical thinking process before creating songs to ensure the songs align with the teachings of the Quran and Hadith, avoiding any contradictions.

James's (2022) study also highlights the positive values presented in the winning songs of the Eurovision Song Contest (ESC) and the winning songs in OTI Song Festival. The study identifies two sets of values embedded in both songs, namely positive and negative values.

Positive values in this context are seen as the wisdom of the songwriters, including traits such as high self-esteem, gratitude, care, respect, consideration, wisdom, heart, soul, love, and peace. On the other hand, negative values refer to low self-esteem, ingratitude, carelessness, disrespect, ignorance, bias, heartlessness, soullessness, hatred, war, and so forth. The study concludes that both the winning songs in the ESC and OTI Festival contain culturally valuable texts, which are significant across various fields of knowledge, including music, sociology, political culture, and psychology.

Bakenne & Ogundeyi (2023) also examine the cultural values of the Yoruba society embedded in Ayinla Omowura's songs through the lens of Social Responsibility Theory. Their study reveals that the socio-cultural content of these songs has the potential to enhance the social values of the Yoruba community. In this context, the songs are used to critique social decay, shape personality, and promote positive social behavior. Omowura's songs serve as an educational medium, incorporating deep elements of narrative, rhetoric, and social codes to admonish and guide society towards better conduct. His lyrics carry messages rich in cultural values, and he successfully employs traditional wisdom in the form of music to uplift society. This demonstrates that music or songs contain valuable wisdom, capable of shaping a better society.

Widayati, Sudiyana and Nurnaningsih (2023) conducted a study on local wisdom values in Javanese children's songs. The local wisdom refers to values and the development of children's character in school education. The study employed a qualitative method, applying heuristic and hermeneutical critical analysis. The analysis found that the local wisdom values present in these songs are highly relevant to the Ministry of Education, including values related to character formation, religious values, harmony, respect for parents, responsibility, independence, cooperation (gotong royong), integrity, and others. The study concluded that Javanese children's songs, when sung repeatedly, can effectively contribute to the cultivation of character education.

Kusumadinata & Juliansyah (2023) studied the values of local wisdom in the song Lengsir Wengi, a song created by Sunan Kalijaga that contains elements of dhikr. This study examines the meaning of local wisdom in the song, which is practiced in certain rituals in the Javanese calendar. By using Barthes' semiotic approach, this qualitative study found that the song Lengsir Wengi was used by Sunan Kalijaga as a preaching medium, spreading Islamic teachings while preserving Javanese culture. This song also plays a role in enculturation and is used as a spell and treatment, especially in the context of children's health.

Based on the literature review above, this study concluded that lyric song could be a platform to convey religious message, a medium of education, a place for preserve the heritage and cultural values, and explanation for concept of wisdom and thought. Therefore, this study is conducted to analyse wisdom and Islamic thought in hari raya song that performed during the celebrations of Eid al-Fitr and Eid al-Adha.

## RESEARCH STATEMENT AND QUESTIONS

Eid al-Fitr is a significant celebration for Muslims after fasting or abstaining thyself from food during the day throughout the month of Ramadan. Eid al-Adha, on the other hand, commemorates the sacrifice of Prophet Ibrahim (Abraham) and Prophet Ismail (Ishmael). In Malaysian context, the festivities of Eid al-Fitr and Eid al-Adha are always accompanied by *Hari Raya* festivities songs. These celebrations would not be lively or will be less meaningful without the melodies of *Hari Raya* festivities songs. Typically, the lyrics of these songs are imbued with joy, celebration, and happiness. There are also *Hari Raya* songs that contain profound thoughts and embody the wisdom of the Creator (Allah). Therefore, the questions

posed in this study are: (1) What are the Islamic wisdom and thoughts present in the lyrics of *Hari Raya* songs performed by Siti Nurhaliza? and (2) to what extent do these values align with the themes of the significant Islamic occasions, namely Eid al-Fitr and Eid al-Adha?

## RESEARCH OBJECTIVES

This study aims to identify and analyse the presence of Islamic values and thoughts in the lyrics of songs themed around the *Hari Raya* festivities. Additionally, it seeks to showcase the elevated thinking and creativity of the songwriters focusing on the victorious days of the Islamic community.

## RESEARCH METHODOLOGY AND DATA

This study employs a qualitative approach and content analysis. The data was selected through purposive sampling method, meaning they were chosen to align with the research objectives. A total of ten song lyrics sung by Siti Nurhaliza Tarudin, a renowned and top-rated singer in Malaysia, were selected. These ten song lyrics were written by various lyricists. The **Table 1** below presents the list of song titles and the respective lyricists for the songs performed by Siti Nurhaliza.

**Table 1.** List of songs and Lyricists

| No. | Song Title | Lyricist |
|---|---|---|
| 1 | *Anugerah Aidilfitri* | Mohd Kamarulzaman Taib |
| 2 | *Mekar Hari Raya* | Mohd Azhar bin Abu Bakar |
| 3 | *Meriah Suasana Hari Raya* | Hairul Anuar Harun |
| 4 | *Bila Hari Raya Menjelma* | Hashim Said |
| 5 | *Sesuci Lebaran* | Suhaimi Mohd Zain (Pak Ngah) |
| 6 | *Nazam Lebaran* | Suhaimi Mohd Zain (Pak Ngah) |
| 7 | *Air Mata Syawal* | Suhaimi Mohd Zain (Pak Ngah) |
| 8 | *Nikmat Hari Raya* | Abdul Murad Abdul Hamid |
| 9 | *Aidilfitri di Alaf Baru* | Asmah Ismail |
| 10 | *Suara Takbir* | Tan Sri P. Ramlee |

In terms of data analysis, each lyric will be examined to extract the moral values and Islamic thoughts containing in the song. The analysis will be conducted using the Local Wisdom framework (*Kerangka Konsep Kearifan Tempatan*) proposed by Muhammad Khairul Hafiz Noor Hissham, Mohd Anuar Ramli, and Syed Mohd Jeffri Syed Jaafar (2019). This framework emphasises the concept and the purpose of wisdom, with the understanding that any song lyrics leading towards the values of monotheism, devotion, faith, ethics, personality, or any elements promoting goodness and well-being will be regarded as wisdom.

## LOCAL WISDOM, ISLAMIC THOUGHT AND SONG

As mentioned earlier, local wisdom embodies the wisdom, intelligence, and cleverness that are produced and possessed by a particular society. To attain wisdom, intelligence, and cleverness, an individual must undergo a critical, organized, and systematic thinking or analytical process. In other words, the thinking process leads to wisdom. Wisdom can only be obtained through a process of extensive experience and thoughtful reflection. The thinking process is significantly influenced by the values of life and the environment. Wisdom can be manifested either in a physical or abstract form. For instance, the wisdom and intelligence of an architect can be observed physically through the beauty of the constructed buildings. The wisdom and intelligence of an automotive engineer can be seen through the sophistication and modernity

of the created cars. For an artist, the wisdom and intelligence of a lyricist can be perceived through the values and thoughts structured with words and phrases that are accurate, well-organized, suitable, and eloquent.

In the context of this study, lyricists for *Hari Raya* songs go through a profound, critical, and systematic thinking process to ensure that the produced lyrics not only entertain but also convey appropriate Islamic values and thoughts in line with the situation of the Islamic festivities. In other words, lyricists need to contemplate the suitable values in celebrating the *Hari Raya*. The selection and arrangement of words in the song should align with the concept of the festive occasion. Moreover, lyricists for *Hari Raya* songs need to consider the content or the message of religious propagation that is in harmony with the concept of victory and grandeur of the Islamic community. Lyricists should possess deep knowledge and understanding of Islamic values to ensure the lyrics adhere to the true teachings. The wisdom in choosing and arranging words that encompass aesthetic and religious values epitomizes the wisdom of the lyricist. After analysing the lyrics of ten *Hari Raya* songs performed by Siti Nurhaliza, the researcher found ten Islamic values or thoughts in these *Hari Raya* songs.

## CONCEPTUAL FRAMEWORK

Many scholars have put forth concepts of wisdom aligned with Islamic values, considering concepts like monotheism, faith, morality, and more. In this study, the researcher will integrate the concepts of wisdom from previous scholars to examine the presence of Islamic values and thoughts in song lyrics. Among the previous scholars who have discussed the concept of wisdom to showcase Islamic values and thoughts in artworks are Mohd Affandi Hassan (1994), Idris Zakaria (2012), Muhammad Ikhlas Rosele & Abdul Karim Ali (2019), and Muhammad Khairul Hafiz Noor Hissham et al. (2019).

In general, this study examines the meanings behind lyrics based on Islamic values while incorporating the concept of Islamic literature. This is in line with the concept of *Persuratan Baru* introduced by Mohd Affandi Hassan. According to Akalily Narmi et al., the *Persuratan Baru* concept introduced by Mohd Affandi Hassan is supported by five main cores: the essence of humanity, the essence of knowledge and practice, and the essence and function of literature. Furthermore, the literary assessment is based on the philosophy of *taklif*, where meaning takes precedence over the linguistic system. In this context, the intended meaning in the New Literature refers to literary works being evaluated based on the concept of human connection with their Creator. This meaning is reflected through the values of truth and not through works that elevate values of evil or vice.

Additionally, the researcher also considers the aspects of Islamic thought presented by Idris Zakaria (2012). According to him, there are eight aspects of Islamic thought that shape the culture and art of the Malay society. These eight philosophical aspects of Islamic thought are understanding of faith, rationality in Islam, tolerance in Islam, camaraderie (*ukhuwah*), Islamic world view, understanding of the concept of *Ahli-Sunnah Wal Jemaah*, characteristics of peace, and Islamic art. Muhammad Ikhlas Rosele and Abdul Karim Ali (2019) discuss the concept of local wisdom and its position in Islam. According to them, Islam embraces the concept of local wisdom in various forms, including (i) proverbs in the form of advice, poems, verses, oral stories, or (ii) systems, principles, social norms, and moral rules that constitute a social system, ceremonies, beliefs, ritual practices, and traditions or (iii) behaviours and actions in social interactions. The researcher also applies the goals of wisdom as presented by Muhammad Khairul Hafiz Noor Hissham et al. (2019). Their study discusses the goals and values of local wisdom in performing arts from an Islamic perspective. According to them, Islam emphasizes that every form of art must align with the goals and principles of religion,

i.e., (i) guiding individuals towards the concept of monotheism (tauhid) and devotion to Allah SWT, faith, and (ii) shaping human ethics and an ideal personality that brings well-being in life.

Based on the concepts presented by previous scholars, the researcher integrates these views and subsequently formulates them for alignment in this study's analysis. This study formulates that the objective of *Hari Raya* songs is to draw the Muslim community closer to Allah, steering towards monotheism, faith, ethics, and brotherhood, advocating goodness, and preventing wrongdoings. The wisdom of the lyricists' shines through their ability to embody Islamic values and thoughts in celebrating the Islamic festivals of Eid al-Fitr and Eid al-Adha. The Eid al-Fitr song commemorates the triumph of the Muslim community after a month of fasting during Ramadan, while Eid al-Adha marks the day of remembrance for the sacrifice of Prophet Ibrahim and Prophet Isma'il. Any lyrics that lead towards the values of monotheism, devotion, faith, ethics, personality, or any elements promoting goodness and well-being are deemed as wisdom and, consequently, considered as an Islamic work of art.

## RESEARCH ANALYSIS AND DISCUSSION

In general, the analysis of the study finds that the lyrics sung by Siti Nurhaliza can be categorized as a form of Islamic literature as they promote Islamic principles and values, incorporate elements of monotheism, sincerity, and invite the Muslim community towards a prosperous life. The Islamic values embedded in the lyrics of the *Hari Raya* songs indicate that the lyricists possess a high level of wisdom and sagacity. These values, aptly integrated into the lyrics, align well with the theme of the *Hari Raya*, which is the triumph of the Muslim community. The lyricists should comprehend the values that Muslims should appreciate and embrace during the auspicious occasion of the festivities. The *Hari Raya* songs performed by Siti Nurhaliza not only entertain and enliven the festive atmosphere but also bring the Muslim community closer to Allah, purify the soul, and strengthen interpersonal relationships among individuals. The analysis of the study identifies a total of ten values of wisdom present in the 10 *Hari Raya* song lyrics performed by Siti Nurhaliza. In terms of frequency, each song encompasses several values. In other words, not all songs contain all ten values of wisdom. The ten values of wisdom found in the lyrics are as follows:

1) Guidance to the Principle of *Tauhid*
2) Gratitude to Allah
3) Remembrance and Praise of Allah
4) Purification of the Soul
5) Forgiveness
6) Sincerity
7) Nurturing Family and Friendship Bond
8) Moderation
9) Helping each other
10) Remembering the Deceased

### Wisdom 1: Guidance to the principle of monotheism

Monotheism (Tauhid) is the foundational belief of the Islamic faith, signifying the complete acknowledgment and conviction that Allah SWT is One, indivisible, not begotten, and does not beget. In other words, Tauhid represents the fundamental concept of Islam, recognising the unity or singularity of Allah SWT. Siti Sa'adiah Shafik, Nor Suhaily Abu Bakar (2009) quoted *al-Jazaei's* view that Tauhid is the act of affirming the oneness of Allah, rejecting all forms of similarity in essence, attributes, and actions. In the context of this study, the main wisdom

observed in the *Hari Raya* songs by Siti Nurhaliza is the element of guidance towards the principle of Tauhid. This signifies local wisdom as lyrics imbued with Tauhid can guide and reinforce one's faith, devotion to Allah, and cultivate noble morals and personality traits. Without Tauhid and a firm faith, the Muslim community can become weakened. The analysis of the study reveals that the songwriters have emphasised the theme of Tauhid in five *Hari Raya* songs. In other words, 50% of Siti Nurhaliza's Hari Raya songs resonate with the principle of Tauhid. The guidance towards the concept of Tauhid can be observed in the following song lyrics.

1) *Mari* ***puji memuji Tuhan Yang Esa*** (Praised be to God (Allah))
   *Insafi nikmat diberi di hari Raya* (Song: *Anugerah Aidil Fitri*)
2) *Laungkanlah*
   ***Zikir rindu pada Yang Esa*** (Song: *Nazam Lebaran*)
3) *Pada yang telah tiada kunjungilah pusaranya*
   ***Berdoa pada Yang Esa*** *setulusnya* (Song: *Bila Hari Raya Menjelma*)

The phrase "Tuhan Yang Maha Esa" (The Almighty God) in the four exemplified lyrics above embodies the concept of *tauhid*, signifying the oneness of Allah SWT. The reference towards the concept of tauhid is marked by words such as *memuji* (praising), *zikir rindu* (longing remembrance), *berdoa* (praying), and *kusyukuri* (expressing gratitude). The lyrics *Mari puji memuji Tuhan Yang Esa* (Let us praise the Almighty God) in the song *Anugerah Aidilfitri* can guide listeners to consistently praise Allah SWT. The word *Mari* (Let's us) clearly serves as a reminder for listeners to praise and acknowledge the oneness of Allah SWT. The phrase *Zikir rindu pada Yang Esa* (Remembrance and longing for the Almighty) found in the *Nazam Lebaran* also encapsulates the concept of tauhid or the belief in the oneness of Allah. The term *zikir* (remembrance) implies constantly recalling and mentioning the name of Allah SWT. Muslims are commanded to *zikir* to glorify Allah and attain blessings and prosperity in life. *Zikir* can bring individuals closer to Allah SWT. The lyrics *Berdoa pada Yang Esa setulusnya* (Praying sincerely to the Almighty) in the song *Bila Hari Raya Menjelma* also guide individuals towards Allah the Almighty. *Berdoa* (praying) signifies a request for goodness from Allah. The act of prayer illustrates that humans depend solely on Allah SWT. In the context of this study, the phrase *Yang Esa* (the Almighty) refers to Allah SWT, emphasising that prayers for the deceased are directed only towards the One Allah, not towards other creatures.

This study concludes that five lyrics sung by Siti Nurhaliza encompass the concept of *tauhid*. The wisdom of the lyricists is evident when the concept of *tauhid* is made as the central theme or essential element in Eid songs, a time when Muslims celebrate their victory and the grandeur of their community. This action represents a form of *dakwah* (religious outreach) aimed at preserving the faith of the Muslim community. This aligns with Jasni Sulong's explanation (2016) that safeguarding one's faith is not only an individual obligation but also a collective duty that can be carried out by the society and the state. The joy of the Muslim community during Eid should be adorned with the concept of tauhid through songs so that their joy is blessed by Allah SWT, concurrently preserving the faith of the Muslim community.

**Wisdom 2: Gratitude to Allah**

Eid al-Fitr and Eid al-Adha are blessings from Allah that should be appreciated by the Muslim community. The concept of gratitude becomes a priority for the lyricists of Eid songs, and this can be observed through five songs sung by Siti Nurhaliza. In this context, Abur Hamdi Usman et al. (2020) discussed the concept of gratitude based on the Quran and Sunnah. They quoted verse 152 of Surah Al-Baqarah, which command humans to be grateful for the blessings

bestowed upon them. According to Abur Hamdi Usman et al. (2020: 87), this Surah commands the remembrance of Allah SWT through *zikir*, praising, *tasbeeh*, and read Al-Quran to realize the greatness, power, and oneness of Allah SWT. The element of gratitude in song lyrics represents a very highly valued local wisdom, as it involves the relationship between humans and the Creator. This also demonstrates the wisdom and intelligence of the song lyricists as they put forth Allah's command within the song lyrics. Gratitude can also guide and lead humans towards devotion to Allah SWT. Celebrating the holidays without a sense of gratitude will leave the soul empty and meaningless, especially when during Eid al-Fitr and Eid al-Adha. The following three examples depict expressions of gratitude towards Allah SWT.

1) ***Syukurlah*** (*kepada-Nya*)
   *Laungkanlah* (*kepujian*)
   *Zikir rindu pada yang Esa* (Song: *Nazam Lebaran*)
2) ***Kusyukuri-Mu*** *Rabbani*
   *Anugerah Aidilfitri* (Song: *Anugerah Aidil Fitri*)
3) *Mewanginya bunga rasa*
   ***Kusyukuri nikmat*** *Tuhan Maha Esa* (Song: *Mekar Hari Raya*)

The research analysis finds that the lyricists have selected five songs that embody the value of gratitude towards Allah SWT. In other words, 50% of them contain messages which encourage people to express gratitude through the songs. The value of gratitude is conveyed either through self-expression or through directive language use. Example 1 represents a call for Muslims to express gratitude to Allah during the festival. This is evident through the particle *lah* in *syukurlah* (be grateful). Examples 2 and 3 illustrate expressions of gratitude to Allah SWT for the blessings of Eid and the given grace. Overall, the wisdom of the lyricists is demonstrated through the value of gratitude highlighted in songs during the festive occasions.

**Wisdom 3: Remembrance and praise of Allah**

*Zikir* and praising Allah are also highly valued aspects in the lyrics of *Hari Raya* songs. In this context, the lyricists incorporate the practice of remembrance and praising Allah SWT in the songs during the *Raya* celebration. This conveys a highly valuable message because the joy of *Hari Raya* should be accompanied by the remembrance and praise of Allah SWT. The term *zikir* means to constantly remember and mention the name of Allah SWT. The following list provides examples of lyrics that contain remembrance and praise of Allah SWT.

1. ***Laungkanlah* (*kepujian*)**
   ***Zikir rindu*** *pada yang Esa* (Song: *Nazam Lebaran*)
2. ***Mari puji memuji*** *kepada Tuhan*
   *Titis kasihnya melimpah seluruh alam* (Song: *Anugerah Aidilfitri*)
3. *Tasbih di Hari Raya*
   ***Memuji pada Yang Esa*** (Song: *Nikmat Hari Raya*)

The lyrics in the three examples above demonstrate calls and praises to Allah SWT when celebrating *Raya* season. Muslims are commanded to remember of Allah in order to attain blessings and well-being in life. Remembrance (zikir) can bring individuals closer to Allah SWT. The elements of remembrance and praise in *Hari Raya* songs are a sign of wisdom and sagacity on the part of the lyricists as they guide individuals to draw nearer to Allah SWT.

**Wisdom 4: Purification of the soul**

The wisdom and sagacity of the *Hari Raya* song lyricists are also demonstrated through the element of soul or heart purification. Cik Zarrina Sa'ari (2002) employs the term *tadhkiyyahal-*

*nafs* (purification of soul) and quotes verse 164 of Surah *Ali-Imran* to discuss the concept of soul purification. Generally, the purification of the soul should be done by constantly reading the Quran. In this context, the lyricists are very astute in highlighting the element of purification in celebrating the day of victory. The month of Ramadan is a month of nurturing, education, and purification of the soul for Muslims. Therefore, after Ramadan ends, individuals return to their fitrah, meaning they are in a state of purity, free from all sins, and so on. The lyricists utilise *Hari Raya* songs by incorporating elements of soul purification to encourage the listeners to continue safeguarding their souls from corruption. Examples of lyrics containing elements of soul purification are as follows:

1. ***Menyuci zahir dan batin***
   *Bahagia rasa sama rasa* (Song: *Meriah Suasana Hari Raya*)
2. ***Bersihkan jiwa***… sesuci lebaran
   *Agar sempurna amalan* (Song: *Sesuci Lebaran*)
3. ***Tuluskan keampunan***
   *Di hari mulia ini,* ***Sucikan diri*** (Song: *Nazam Lebaran*)

Based on the examples above, various words are used to denote the purification of the soul, including *menyuci* (cleansing), *bersihkan* (purify), *sucikan* (purity), *kembali jernih hati* (returning to the sacred heart), and so on. In terms of linguistic actions, the four examples indicate directive actions for soul purification. For example, in 1, the lyricist calls for cleansing both the outer and inner self to build happiness. Example 2 demonstrates the act of purifying the soul so that every action performed shapes a perfect deed and gains the blessings of Allah SWT. Example 3 illustrates sincerity as a means to purify or cleanse oneself from all sins. In general, the study concludes that the inclusion of soul purification in the lyrics is a highly significant practice and a religious requirement. This highlights the wisdom of the lyricists in choosing themes to be sung throughout the day of victory for the Muslim community.

**Wisdom 5: Forgiveness**

There are no designated days in Islamic teaching for individuals to forgive each other. However, the day of victory or the *Hari raya* is seen as a day for soul cleansing and purification. The *Hari Raya* day is an opportunity for Muslims to return to their fitrah, which means having a heart cleansed from all negative feelings such as resentment, hatred, jealousy, and the like. One of the ways to purify the soul is through the practice of exchanging greetings, seeking forgiveness, and reconciling with parents, family, relatives, distant and close friends. In this context, the lyricists leverage *Hari Raya* songs to highlight the theme of forgiveness and reconciliation among individuals. This showcases the wisdom of the lyricists in incorporating the theme of forgiveness and reconciliation during family gatherings on festive occasions. Such family gatherings are an opportune time to foster an atmosphere of mutual forgiveness. The practice of visiting and being visited during *Hari Raya* aligns well with songs emphasizing forgiveness and reconciliation. The concept of forgiveness and reconciliation helps build strong relationships and unites the Muslim community. The analysis found that all the songs contain elements of seeking forgiveness and pardon, whether it's seeking forgiveness from Allah SWT, parents, family, or friends.

1. ***Pohonlah ampun maaf***
   *Kepada ibu bapa Sahabat dan sanak saudara*
   *Sama sama kita gembir*a (Song: *Sesuci lebaran*)
2. ***Kuhulurkan tangan*** *seikhlasnya*
   *Pohon diampunkan dosa*
   *Salah dan silapku pada* ***semua*** (Song: *Mekar Hari Raya*)

3. ***Bermaafan*** *sesama kita*
   *Lupakan semua sengketa*
   *Jalinkan rasa muhibah* (Song: *Hari Raya pada Alaf Baru*)

Based on the four examples above, forgiveness and pardon are depicted through various linguistic markers, such as *pohonlah ampun maaf* (asking for pardon and forgiveness), *kuhulurkan tangan* (extending a hand), *bersalaman* (shaking hands), and *dan ampun maaf dipinta* (asking for forgiveness). Additionally, the song lyrics clearly indicate to whom the forgiveness and pardon are being sought. For example, the lyrics in example 1 show forgiveness and pardon directed towards parents, friends, and relatives. Example 2, on the other hand, demonstrates forgiveness and pardon directed towards everyone. The word 'all' (semua) can encompass anyone, regardless of ethnicity, religion, or culture. This portrayal of forgiveness and pardon is more inclusive compared to example 1. In example 3, forgiveness and pardon are directed towards one another, possibly referring to family, friends, and relatives. Overall, the theme of forgiveness and pardon, the variety of linguistic markers, and the targets of forgiveness demonstrate a high level of wisdom among the songwriters themed around the celebration of Eid.

**Wisdom 6: Sincerity**

Sincerity, in its essence, refers to doing something without expecting a reward or doing something solely for the sake of Allah SWT. The element of sincerity in the lyrics of *Hari Raya* songs signifies the wisdom and sagacity of the lyricists. This is because during the *Raya* season, Muslims are encouraged to seek forgiveness, extend greetings to find harmony in relationship, resolve conflicts, and strengthen ties. However, a mere handshake or embrace (among the same gender) to seek forgiveness will not erase sins or mend relationships without sincerity in the heart. Here lies the wisdom and sagacity of the lyricists, incorporating the element of sincerity in the lyrics to encourage listeners to appreciate the concept of sincerity. This also serves as a reminder to Muslims to be truly sincere when extending greetings to harmonize relationships. In terms of frequency, the study found that the element of sincerity in the lyrics exists in five songs: *Nazam Lebaran*, *Mekar Hari Raya*, *Suara Takbir*, *Bila Hari Raya Menjelma*, and *Suara Takbir*. In other words, the element of sincerity in Siti Nurhaliza's *Hari Raya* song lyrics is highly predominant.

1. ***Kuduskanlah*** *kemaafan*
   ***Tuluskan*** *keampunan* (Song: *Nazam Lebaran*)
2. *Kuhulurkan tangan* ***seikhlasnya***
   *Pohon diampunkan dosa* (Song: *Mekar Hari Raya*)
3. *Bertemu sanak dan saudara*
   *Bermaaf-maafan dengan* ***keikhlasan*** (Song: *Suara Takbir*)

The analysis finds that the element of sincerity is marked by several words, such as *keikhlasan* (sincerity), *setulusnya* (wholeheartedly), *kudus* (pure), and *so on*. The study also found that the element of sincerity in the song lyrics serves as description or functions as an encouragement. From a linguistic perspective, the word *tuluskan* (sincerity) in the first example above indicates an imperative action. In other words, the lyricist directs Muslims to sincerely extend forgiveness. Example 2 and example 3, on the other hand, function as descriptive elements for the act of extending a handshake or offering a forgiveness greeting. Overall, sincerity lies within the heart and is the source of harmonious relationships among people.

### Wisdom 7: nurturing family and friendship bond

The element of wisdom in the lyrics of *Hari Raya* songs can also be seen through the value of nurturing relationship, especially with parents, family, friends, and colleagues. The lyricists highlight the theme nurturing human relationships as a crucial element in celebrating Eid al-Fitr. The analysis finds that all songs performed by Siti Nurhaliza contain the element of maintaining relationships among individuals. This indicates that maintaining human relationships is a central theme in Hari Raya songs. There are many linguistic markers in the song lyrics that depict the act of maintaining relationships among people. Some of these linguistic markers include *kunjung mengunjungi* (visiting), *bersalaman* (shaking hands), *ziarah* (visiting), *Mana dekat kita erat-eratkan* (Those close to us, let's strengthen the bond), *Yang jauh jangan dilupakan* (Do not forget those far away), *mari kita beraya bersama* (let's celebrate together), *Jalinkan rasa muhibah* (Foster a sense of camaraderie), and so on.

1. ***Ziarahi*** *jiran sanak saudara*
   *Lupakan lungka sengketa* (Song: *Anugerah Aidilfitri*)
2. *Mana jauh kita* ***dekat – dekatkan***
   *Bertandang mesra bersembang tawa* (Song: *Meriah Suasana Hari Raya*)
3. *Mari adik marilah bang mari kita beraya bersama*
   *Orang* ***jauh janganlah lupa*** *kita lupakan* (Song: *Bila Hari Raya Menjelma*)

Example 1 uses the term *ziarah* (visit) as an action to maintain family relationships. Example 2, on the other hand, uses the verb *dekat-dekatkan* (bring closer) for family and acquaintances living far away. In example 3, it emphasizes the action of not forgetting those who live far away. In this context, there are family members living far away who cannot visit their relatives' homes during the *Hari Raya*. Therefore, various communication medium can be used to strengthen human relationships, especially through video calls. The researcher concludes that the element of maintaining relationships among individuals is a central theme in Hari Raya songs, and it is key to happiness in life. Without this theme, *Hari Raya* songs would not serve as a unifying tool for the Muslim community. In other words, the lyricists demonstrate their wisdom by highlighting the theme of bonds among people who celebrate *Hari Raya*.

### Wisdom 8: Moderation

Wastefulness often occurs during the celebration of *Hari Raya*, be it during Eid al-Fitr or Eid al-Adha. Among the wasteful practices during these festive occasions include excessive purchases of jewellery, buying branded and trendy clothing excessively, replacing furniture unnecessarily, preparing an excessive amount of food, and so on. Additionally, there is a concept that everything has be new during the *Hari Raya* celebration. Recognizing this reality, the songwriters incorporate the theme of moderation into Hari Raya songs. This awareness reflects the wisdom of the scriptwriters, considering wastefulness as a problem and prohibited in Islam. The prohibition of wastefulness is clearly stated by Allah SWT in verse 27, Surah Al-Israa', which translates to, "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." Some lyrics related to moderation are as follows:

1. *Menyambut raya* ***biarlah berpada-pada***
   *Jangan dilupa, yang tak terdaya* (Song: *Aidil Fitri pada alaf Baharu*)
2. *Bergembira* ***seadanya*** *kunjungi jiran tetangga*
   *Semoga menjadi amalan selama-lamanya* (Song: *Bila Hari Raya Menjelma*)

The analysis reveals only two linguistic markers used to indicate moderation, namely *berpada-pada* (being moderate) and *seadanya* (as it is). Although only two songs carry the theme of moderation, they convey highly valuable messages. Example 1 above clearly indicates a call for moderation during the celebration of the festival. This call is made using the term *biarlah berpada-pada*, which Kamus Dewan (2015: 1109) defines as being adequate and not excessive. In example 2, moderation is signified by the phrase *Bergembira seadanya*, which implies celebrating the festival with what one has, not in excess, and without extravagance. This study concludes that the theme of moderation is a crucial theme to be highlighted in *Hari Raya* songs to raise awareness among the Muslim community. This aligns with the perspective presented by Faizuri Abd. Latif & Ahmad Faisal Abdul Hamid (2014) that the concept of moderation must serve as the foundation for shaping the Muslim personality, consequently fostering unity among the community and global peace.

**Wisdom 9: Helping each other**

The practice of mutual help and assistance is also a highly valued aspect in songs with the theme of *Hari Raya*. This is because *Hari Raya* is the day of joy for the majority of the Muslim community. However, not all Muslims can celebrate this joyous occasion due to poverty, calamities, disasters, illnesses, and so on. The theme of mutual help and assistance signifies that the songwriters have the awareness that not all Muslims can enjoy this auspicious day with happiness. Therefore, they incorporate the practice of mutual help and assistance into Hari Raya songs to raise awareness among the Muslim community who are celebrating. Examples of lyrics that demonstrate the practice of mutual help and assistance are as follows:

1. ***Bantulah miskin hina***
   *Menyambut hari mulia*
   *Sama-sama kita gembira* (Song: *Sesuci Lebaran*)
2. *Jangan dilupa, yang tak terdaya*
   *Pada mereka* ***bantulah*** *seikhlas rela*
   *Agar mereka turut merasa* (Song: *Aidil Fitri pada alaf Baharu*)
3. ***Yang malang jangan lupa***
   *Kusyukuri-Mu Rabbani* (Song: *Anugerah Aidilfitri*)

In the first example above, the songwriters explicitly urge the listeners to help the poor so that they too can enjoy the celebration on the day of victory. The second example emphasizes the aspect of sincerity in assisting the less fortunate or the disabled. The phrase *tak terdaya* (unable) can also refer to those with chronic illnesses, financial problems, and so on. In the third example, the phrase *jangan dilupa* (do not forget) is interpreted as an element of mutual help and assistance. The action of not forgetting implies visiting and aiding those less fortunate or in difficult circumstances. This study concludes that the theme of mutual help and assistance presented in Hari Raya songs is a value of wisdom as it raises awareness among Muslims that not everyone can enjoy the happiness on the day of victory. Therefore, they need support in terms of their daily needs and moral support.

**Wisdom 10: Remembering the deceased**

In the example provided, the lyrics acknowledge and remember the closest family members who have passed away, whether it be the mother, father, siblings, or relatives. In this context, the songwriters also incorporate the memory of those who have passed away as an element in the song. Remembering those who have passed away is a highly valued local wisdom. This is because, while celebrating the joy of the festive day, the songwriters remind the Muslim community of those who have passed away. Certainly, those who have passed away have

contributed and made sacrifices for those still living. Therefore, the living should remember their contributions and sacrifices as they return to their Creator. The theme of remembering those who are no longer with us reflects the conscience of a songwriter. Even though there is only one song lyric that remembers those who have passed away, this song has a profound impact. An example of this is as follows:

1. *Pada yang **telah tiada kunjungilah** pusaranya*
   ***Berdoa** pada Yang Esa setulusnya*
   *Tanda masih di **ingatan** sedikit **tak dilupakan***
   *Di pagi hari yang mulia tetap **dikenang*** (Song: *Bila Hari Raya Menjelma)*

Based on the snippet of the lyrics above, the message conveyed is very clear. The song lyrics provide advice to visit the graves of those who have passed away as a way to remember their contributions. The second line in the lyrics also encourages Muslims to pray sincerely for those who have passed away. The analysis concludes that there are two actions suggested by the songwriter: visiting the graves and praying sincerely as a way to remember their contributions and kindness. This advice and reminder represent a wisdom in songs themed around festive occasions.

## CONCLUSION

The process of writing song lyrics is not an easy task; rather, it requires critical thinking to ensure that the intended message and values are understood and well-received by the listeners. In the context of *Hari Raya* songs, the lyricists not only need to possess artistic writing skills but also contemplate high Islamic values and thoughts to align with significant Islamic occasions. Therefore, the analysis concludes that the lyricists of Siti Nurhaliza's *Raya* songs have demonstrated their wisdom by incorporating Islamic values and thoughts to celebrate the victory and grandeur of Islam. The ten Islamic values or thoughts found in Siti Nurhaliza's Eid songs are capable of bringing listeners closer to Allah, nurturing their personalities, and strengthening bond among fellow Muslims. Additionally, these ten Islamic values or thoughts enable the categorisation of Siti Nurhaliza's ten Eid songs as Islamic literary works. This study suggests further research to explore the values of local wisdom and Islamic thought in other works of art or other genres, such as rap songs, poems, pantun, gurindam, proverb, seloka, and so on. This is because every work of art is produced through a critical thinking process to convey useful message for society.

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