

Can Music Harmonize with Islam? A Study of Teachers' Views on Music Education

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Abstract

This research examines the role of music in Islamic primary education, particularly within Madrasah Ibtidaiyah, where the integration of music presents both opportunities and challenges. By conducting interviews with teachers, the study uncovers their perspectives on how music can be used to support students' intellectual and emotional growth while adhering to Islamic principles. The results suggest that while music offers significant educational benefits, its use must be carefully aligned with religious values to ensure it contributes positively to students' overall development. The study calls for ongoing dialogue among teachers to navigate the complexities of incorporating music in a way that respects both educational and religious considerations.

Keywords: Music Education, Islamic Values, Teachers, Children's Development

INTRODUCTION

Participation in music within Islam presents a complex issue for music teachers, as there is no clear-cut directive from the Quran. This ambiguity shifts the debate to interpretations of other sacred texts, such as the hadith and sunnah, which document the actions and sayings of the Prophet Muhammad. These texts contain verses that can be interpreted in favor of and against music, depending on the context and the specific musical activities involved.

Given the lack of a definitive stance, whether music is permissible remains a topic of ongoing debate among Islamic scholars. While conservative Muslims may argue that sacred texts deem music haram (forbidden), moderate scholars often contend that the issue lies not with the music itself but with its association with other prohibited activities, such as alcohol consumption and sexual immorality, which can render certain types of music or musical activities haram (Izsak, 2013). Lois al Faruqi, a prominent scholar on Islam and music, highlights that certain forms of sound arts are universally embraced within Islam, such as Qiraah (Qur'anic recitation) and Adhan (the call to prayer) (Harris, 2000). These practices demonstrate that music, or at least certain forms, plays a significant role in Islamic worship and daily life.

Music is a natural and inseparable part of everyday life. From the rhythmic sounds of nature to the melodies accompanying significant moments, music is ever-present, providing comfort and connection. This deep-rooted presence of music extends into the school environment, where it becomes more than just an academic subject; it is a form of expression and a means of understanding the world. Music is not merely a component of the arts curriculum in schools—it is an integral part of the students themselves, reflecting their emotions, cultural backgrounds, and identities. Whether singing, playing instruments, or simply listening, music helps students explore their creativity, develop cognitive abilities, and foster social bonds. Through this natural engagement with music, students can connect with their peers, express themselves, and enhance their overall learning experience.

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Previous research has focused on understanding the perspectives and reception of music education in schools with majority Muslim populations (Harris, 2007). This research aims to enhance the awareness and capability of public education systems to address the specific needs of Muslim students and parents. By acknowledging the integral role that certain musical practices play in Islam, teachers can better navigate the complexities of integrating music education in a way that respects and aligns with the cultural and religious values of their Muslim students. This understanding can lead to more culturally responsive teaching practices and a more inclusive educational environment.

Beyond the scholarly debates, the inclusion of music in education is increasingly recognized for its profound impact on students' intellectual and emotional development. Howard Gardner's Multiple Intelligences Theory posits that human intelligence encompasses various facets, among which musical intelligence plays a pivotal role. According to Gardner (1993) and Armstrong (2004), every individual possesses eight intelligences, including linguistic, logical-mathematical, spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal, and naturalistic. With the consideration of eight different intelligences, students have the opportunity to develop their interests based on their intelligence profile. The dominant intelligence in a child is usually related to the child's interests. Whatever type of dominant intelligence a student has will be facilitated to develop through appropriate activities, such as composing songs for musical intelligence, writing poems related to the subject matter for verbal-linguistic intelligence, and designing games or role-playing for kinesthetic intelligence. During the school years, musical intelligence mainly flourishes (Winarti, 2019). Primary education is a critical period where students develop their lifelong interests. (Krapp & Prenzel, 2011)

Moreover, music provides an enjoyable avenue for learning and educational enrichment. Engaging with music allows students to express themselves freely, often experiencing a flow that fosters happiness and contentment (Custodero, 2002; Csíkszentmihályi, 2001). This immersion can deepen their commitment to their studies (Csíkszentmihályi, 2013, 2015). The same argument comes from (Yoon & Kim, 2017). Songs that teachers teach to their students have the potential to develop not only students' knowledge but also students' interest in learning in a fun way. Teachers consistently reported finding songs and music as useful pedagogical tools, highlighting their effectiveness in the classroom (Palmer & Booth, 2024). Teachers also believed music made students more engaged with the materials and remembered more (Ben-Horin, 2017). From the students' perspective, they also agreed that music helps them remember learning content better and in a more enjoyable way (Fones, 2000). Teachers play an essential role in developing students' interests (Fitzgerald et al., 2015). However, there remains a gap in understanding students' perspectives, as little data has been collected to explore their views.

Beyond personal fulfillment, music plays a pivotal role in shaping students' values and social mobility (Szűcs, 2019). Chambra and Misra (2012) emphasize music's influence in fostering ethical awareness, appreciation for aesthetics, and community integration. By instilling these values, music nurtures students to become conscientious individuals, contributing positively to the school environment and society (Timea, 2023). Music, in the implementation of education, can develop memory and sharpen interpersonal sensitivity so that students can socialize on the broader world (Collins. A. 2014). Despite the positive contributions that music offers in education, the stigma surrounding the notion of music being haram continues to be a topic of concern, particularly in Islamic educational settings. This issue is especially pronounced in Madrasah Ibtidaiyah (Islamic elementary schools), where the curriculum intertwines general knowledge and strict religious values. Within this context, teachers play a pivotal role as teachers and facilitators in the classroom. They are responsible for delivering academic content and deciding whether or not to incorporate music as a learning tool. This decision is significant, as music can effectively enhance students' cognitive, emotional, and social development. However, teachers must also weigh this against the perceptions held by the community and the religious values upheld within the school.

Indonesia's diverse educational landscape, encompassing both public schools and Islamic institutions like Madrasah Ibtidaiyah, offers a unique context for this study. Madrasah Ibtidaiyah, a primary Islamic school, integrates religious education with general studies. The challenge lies in aligning music education with Islamic values while leveraging its benefits for students' holistic development. This study aims to bridge the gap in existing literature regarding the perceptions and attitudes of teachers toward music education in Madrasah

Ibtidaiyah in Indonesia. Although extensive research exists on music education broadly, there needs to be more focus on teachers' perspectives in Islamic primary schools (MI) in Indonesia. This research addresses the following questions: 1) What are the perceptions and attitudes of teachers towards music education in the context of Madrasah Ibtidaiyah in Indonesia? 2) What challenges do teachers face in integrating music education with Islamic values in Madrasah Ibtidaiyah? 3) How can traditional views and the theory of multiple intelligences be reconciled to create a suitable music curriculum within the context of Islamic education in Madrasah Ibtidaiyah?

By exploring these questions, this study offers more profound insights into how music education can be effectively integrated into Madrasah Ibtidaiyah in Indonesia. The goal is to respect and uphold religious values and principles while promoting moderation. This research aims to demonstrate how music education, when thoughtfully integrated, can enhance students' overall development and contribute to a more balanced and inclusive educational experience in Islamic primary schools.

LITERATURE REVIEW

The Role of Music in Education

Music is pivotal in primary education, serving as a dynamic and influential tool that significantly contributes to students' cognitive, emotional, and social growth (Palmer & Booth, 2024). In the early stages of education, where foundational skills and personal identities are formed, music provides a unique avenue for students to engage deeply with their learning. Howard Gardner's Theory of Multiple Intelligences underscores the importance of musical intelligence, identifying it as a crucial aspect of human intellect. Gardner (1993) and Armstrong (2004) argue that by nurturing this form of intelligence within educational settings, schools can enhance learning outcomes across a broad spectrum of subjects. This is because music, by its very nature, taps into various cognitive processes, making it an effective medium for reinforcing memory, improving focus, and fostering creativity.

Beyond its cognitive benefits, music also plays a critical role in the emotional development of students. It offers a safe and expressive outlet for emotions, allowing students to navigate and articulate their feelings in a way that contributes to their overall well-being (Custodero, 2002; Csikszentmihályi, 2001). Making or listening to music can be incredibly soothing, relieving stress and helping students manage the pressures of school life. This emotional engagement with music can lead to a more positive attitude toward learning and increased motivation to participate in school activities.

Moreover, music education is a powerful tool for social development. It encourages collaboration and teamwork, as students often engage in group performances or collective musical projects. These activities build a sense of community within the classroom and teach critical social skills such as communication, empathy, and cooperation (Fitzgerald et al., 2015). Music also can bridge cultural divides, fostering a deeper understanding and appreciation of diverse traditions and values. Through exposure to different musical styles and cultural contexts, students can develop a greater awareness of and respect for the richness of global cultures (Chambra & Misra, 2012). In essence, including music in primary education is not just about teaching students to appreciate art; it is about using music as a versatile tool that enriches their intellectual, emotional, and social lives. As students engage with music, they learn notes and rhythms and develop the skills and sensibilities that will serve them well throughout their lives.

Religious Moderation in Music Education

Contemporary scholars increasingly call for a more sophisticated perspective, suggesting that music can be consistent with Islamic principles when utilized appropriately. For example, moderate scholars like Sheikh Ali assert that the Qur'an does not explicitly ban music and that it can be allowed under specific circumstances, highlighting the principle that everything is permissible unless prohibited (Izsak, 2013). By acknowledging these nuances, non-Muslim teachers can engage in more thoughtful dialogue, fostering an inclusive environment where Muslim students feel that their beliefs are respected and understood. This approach

bridges gaps between differing viewpoints and promotes a more empathetic and culturally responsive educational experience for all students.

This theory focuses on balancing engagement in religious practices and openness to other views and practices. It involves principles such as tolerance, inclusiveness, and interfaith dialog. Religious moderation can be seen as a middle ground between extremism and excessive secularism and used to understand how music education can be integrated into the Madrasah Ibtidaiyah curriculum without neglecting Islamic values. Moderation means average and standard and emphasizes balance in terms of beliefs, morals, and character. In Arabic, moderation is *wasath* or *wasathiyah* which means middle, fair and balanced. In principle, moderation is the best choice and is in the middle between various extreme options. This is also outlined in the Quran letter Al Baqarah "143, where Islam has provided a set of rules and revelations that are moderate or middle, which is not excessive but should not be underestimated. (A'la et al., 2023)

Expanding on this, promoting moderation aims to foster a balanced and harmonious society by encouraging moderate views and behaviors. This approach is crucial in countering extremism and fostering a culture of peace and understanding. By emphasizing moderation, societies can mitigate the risks of radicalism and build resilient, tolerant, inclusive communities (Mutawali, 2016). The term encompasses compassion, tolerance, justice, and coexistence among groups of diverse races, ethnicities, religions, and other backgrounds. (Ali, 2018). This global push for moderation reflects a collective effort to create a more stable and peaceful world where diverse perspectives are respected, and coexistence is prioritized. (Yaakub, 2016). According to Schwedler (2016), moderation is transitioning from a rigid, exclusive stance to one that is more adaptive and open to diverse perspectives. It represents finding a middle ground between two extremes, fostering an environment where different viewpoints can coexist and be appreciated. This movement towards moderation encourages flexibility, acceptance, and a willingness to consider alternative ideas, thereby promoting a more inclusive and harmonious society. By embracing moderation, individuals and communities can navigate conflicts and differences more effectively, leading to greater understanding and cooperation among diverse groups. Chan (2019) argues that the religious moderation movement aims to help Muslims adapt to and engage with diverse cultures and complex social communities.

In the context of education, this theory supports teaching that respects and integrates different religious views. The theory of religious pluralism can explore how music can serve as a tool to enhance understanding and appreciation of diversity in the context of Islamic education. Music can enrich students' learning experiences as part of the curriculum by introducing them to different cultures and musical traditions. Multicultural education promotes inclusion and respect for cultural diversity, including religion. It emphasizes the importance of developing a curriculum that reflects students' various backgrounds, including religious backgrounds, to create an inclusive and equitable learning environment. Multicultural education theory can help to analyze how music education can be adapted to reflect the cultural diversity of students in Madrasah Ibtidaiyah. This can include developing music teaching materials that respect and celebrate students' religious and cultural identities.

METHODOLOGY

This study employs a qualitative research design utilizing Interpretative Phenomenological Analysis (IPA) to explore the perspectives of teachers in Madrasah Ibtidaiyah (Islamic primary schools) on the role of music in education. IPA was chosen due to its focus on understanding how individuals make sense of their personal and social experiences, making it particularly suitable for exploring teachers' subjective and nuanced views within this context. The participants in this study were selected through purposive sampling, focusing on teachers from various Madrasah Ibtidaiyah who have experience in incorporating or considering the use of music in their teaching practices. The sample size included five teachers, providing a rich and detailed exploration of each participant's unique experiences and insights.

Data collection was carried out through semi-structured interviews designed to capture the nuanced views of the participants regarding integrating music into their teaching practices. These interviews were audio-recorded and subsequently transcribed verbatim to ensure an accurate representation of the participants' responses. The semi-structured format of the interviews allowed for flexibility, enabling participants to

express their thoughts freely while still ensuring that the key topics relevant to the study were covered.

The data analysis process was conducted using the six stages of IPA, as outlined by Smith (2009). Initially, the researcher engaged in an immersive process of reading and re-reading the transcripts to become thoroughly acquainted with the data, ensuring a deep understanding of the context and atmosphere of the interviews. This was followed by the initial noting phase, where detailed notes and comments were made on the transcripts, focusing on specific practices related to music education and the participants' reflections on these practices within the framework of Islamic values. The next stage involved developing emergent themes from these initial notes, clustering them into coherent themes that captured the essence of the participants' experiences. The researcher then sought connections across these emergent themes, interpreting the data to reveal broader patterns and underlying structures that were significant to the participants. This process was repeated for each participant, ensuring that each case was thoroughly analyzed before comparisons were made across cases. Finally, the researcher looked for patterns across cases, comparing and contrasting the participants' experiences to identify commonalities and differences and refining the themes accordingly to create a comprehensive narrative.

RESULTS AND FINDINGS

In this section, we explore the key findings from the interviews conducted with teachers at Madrasah Ibtidaiyah. The insights provided by these teachers offer a deep understanding of how music is perceived and utilized within the context of Islamic primary education.

Educational Benefits of Music

The interviews with Madrasah Ibtidaiyah teachers consistently revealed that music is perceived as a valuable tool for enhancing students' cognitive, affective, and skill development. One teacher emphasized that music significantly impacts students' cognitive growth, particularly in understanding musical notation, which in turn sharpens their reasoning abilities. Another teacher shared that integrating music into daily classroom activities helps create a more engaging and conducive learning environment. For example, she uses specific songs to introduce new topics, making it easier for students to grasp complex concepts. The consensus among the teachers is that music when used thoughtfully and in alignment with Islamic principles, can be a potent enhancer of the overall educational experience.

In the classroom setting, the use of songs, particularly in teaching, has proven to be an effective tool for enhancing student learning. Songs facilitate the memorization of Arabic vocabulary and other lesson materials, making the learning process more engaging and accessible for students. For instance, there is a school anthem at the Madrasah that embodies values such as respect, the motto of sincere service, moral conduct, and the upholding of Indonesia's national unity and motto, *Bhinneka Tunggal Ika*. These songs, with lyrics in multiple languages, also play a crucial role in helping students appreciate linguistic and cultural diversity, fostering their understanding of being part of a global community. Previous research by Sinaga (2022) on trilingual songs has shown that songs incorporating multiple languages are capable of conveying messages of diversity and interfaith tolerance, making them a powerful tool for promoting these values in an educational setting.

Music as a Tool for Character Building

In addition to cognitive benefits, music is also seen as an effective medium for character education. Teachers frequently use music to foster a positive classroom atmosphere, which not only makes learning more enjoyable but also instills essential moral values in students. One teacher described how she begins her lessons with songs that promote ethical behavior, such as respect and compassion. The song can be an icebreaker when students need more motivation. One of the songs is "Menggapai Bintang," which means "Reaching the Stars." This song can be practiced collectively and serves as a meaningful piece to sing before students raise their hands in prayer. The lyrics guide students to clap one finger, then two, and continue until both hands are fully ready to be raised in prayer. Another teacher mentioned incorporating songs that celebrate the greatness of Allah and the teachings of the Prophet Muhammad (shalawat), which resonate well

with students and help reinforce religious teachings in a natural and engaging way. According to the teachers, the students respond enthusiastically, showing increased motivation and a stronger connection to the material.

Religious Context and Appropriateness of Music

The interviews also highlighted teachers' careful consideration for the religious appropriateness of the music they use in the classroom. Teachers acknowledged that within Islamic teachings, there is a distinction between music that aligns with Islamic values and music that does not. They stressed the importance of selecting music that conveys positive, morally sound messages. For instance, songs that praise Allah, encourage respect for elders, or promote ethical behavior are considered appropriate and beneficial. One teacher shared her experience of using music to teach students about the wonders of creation and the beauty of nature, which aligns with Islamic teachings and enriches the students' appreciation of the world around them. However, teachers also noted the challenges posed by the widespread availability of entertainment music that may not align with Islamic values, emphasizing the need for careful selection and guidance in using music in an educational context.

Parental Support and the Role of Music in School Events

Parental support emerged as a significant factor in successfully integrating music into the school curriculum. Teachers reported that parents support using music in educational activities, especially when they see its positive impact on their children's development. For instance, one teacher mentioned that parents mainly support music-related activities that are part of religious and cultural events, such as performances involving traditional Islamic music like *rebana* (tambourine) during graduation ceremonies. These events, where students sing hymns and perform Quranic recitations (tilawah), are necessary for educational and community-building purposes. The involvement of music in such events not only enriches the student's educational experience but also strengthens the sense of community within the school.

Recommendations for Integrating Music in the Curriculum

Based on their experiences, several teachers recommended how music could be further integrated into the Madrasah Ibtidaiyah curriculum. They suggested that music should be used in a way that aligns with the developmental and imaginative stages of primary school students. For example, one teacher recommended the creation of thematic songs that correspond with the subjects being taught, allowing students to explore educational content more engagingly and memorably. Another teacher emphasized the importance of using music that aligns with the cultural and religious values of the students, ensuring that the content is both educational and respectful of Islamic teachings. By carefully selecting and integrating music into the curriculum, teachers believe that students can develop a deeper understanding and appreciation of the subjects they study, as well as a stronger connection to their cultural and religious heritage.

DISCUSSIONS

The findings of this study provide valuable insights into the integration of music within Madrasah Ibtidaiyah and its alignment with Islamic educational principles. This discussion explores the implications of these findings concerning existing literature, theoretical frameworks, and practical applications. Firstly, the study confirms the significance of music as a multifaceted pedagogical tool in primary education. Teachers highlighted music's role in enhancing cognitive, emotional, and social development, aligning with Howard Gardner's Theory of Multiple Intelligences (Gardner, 1993; Armstrong, 2004). The emphasis on musical intelligence as a critical component of human intellect supports the idea that music can facilitate various learning and personal growth forms. This finding is consistent with Gardner's assertion that musical intelligence, among other types, can be harnessed to support diverse educational outcomes (Winarti, 2019; Krapp & Prenzel, 2011).

Moreover, the study spotlights the potential of music to create a positive and engaging learning environment. Teachers reported using music not only to enhance lesson delivery but also to instill moral and religious values. This practical application reflects the broader educational goal of integrating music to support

academic and personal development. For instance, using songs to introduce lessons and teach religious content illustrates how music can bridge educational and spiritual objectives. This approach aligns with Custodero's (2002) and Csíkszentmihályi's (2001) findings that music facilitates self-expression and emotional well-being. The study also reveals that music fosters social cohesion and cultural awareness among students. Teachers noted that musical activities help students appreciate cultural diversity and build community. This observation supports Chandra and Misra's (2012) argument that music promotes ethical awareness and community integration. By incorporating music into their teaching, teachers address cognitive and emotional needs and contribute to developing social values and cultural understanding.

However, the study also highlights a critical challenge: navigating the balance between music's educational benefits and its alignment with Islamic values. While teachers reported positive outcomes from incorporating music into their teaching practices, there remains a need for ongoing dialogue to ensure that these practices respect religious teachings. This challenge resonates with the views of Saifuddin, a prominent Muslim scholar and former Minister of Religious Affairs, who advocates for moderation as a guiding principle in religious practice. Saifuddin emphasizes the importance of fostering a peaceful and harmonious religious community by avoiding the imposition of absolute truths on others. In music education, this calls for a nuanced approach that respects the diverse interpretations of Islamic teachings.

The findings emphasize that music when used thoughtfully, can enhance various aspects of primary education within Islamic contexts. Teachers' experiences demonstrate the potential of music to support cognitive, emotional, and social development while aligning with religious values. This discussion underscores the importance of continued exploration and adaptation of music education practices to ensure they contribute positively to students' holistic development. This study explored the perspectives of Madrasah Ibtidaiyah teachers on integrating music into primary education within an Islamic context. The findings reveal a strong consensus among the teachers that music plays a vital role in enhancing students' cognitive, emotional, and social development. Teachers emphasized the multifaceted benefits of music, including its ability to create a positive and engaging classroom environment, support the teaching of moral and religious values, and aid in the development of students' creativity and imagination. Furthermore, the study found that teachers are actively incorporating music into their teaching practices not only to make lessons more enjoyable but also to reinforce religious and ethical teachings. For example, several teachers reported using songs to introduce lessons, instill good behavior, and teach religious content like shalawat and Asmaul Husna. Despite the broader debate on the permissibility of music in Islam, the teachers in this study expressed confidence in their ability to discern and utilize music in ways that align with Islamic principles.

Additionally, the findings highlight the importance of music in fostering a sense of community among students and promoting cultural awareness. Teachers noted that students learn to appreciate diverse cultural expressions through musical activities and develop a deeper understanding of social values. This approach supports academic learning and contributes to the holistic development of students within the Islamic educational framework. The findings of this study are consistent with existing research that highlights the educational advantages of music, particularly in enhancing students' cognitive, emotional, and social growth. For example, Gardner's Theory of Multiple Intelligences stresses musical intelligence as a crucial aspect of human intellect. The insights shared by teachers in this study support the idea that music, when thoughtfully integrated into the curriculum, can serve as a powerful educational tool, fostering creativity, improving memory, and promoting emotional well-being.

However, this study also highlights the unique challenges of incorporating music education in Islamic settings. While research by Custodero (2002) and Csíkszentmihályi (2001) emphasizes the positive impact of music on student engagement and emotional health, the findings of this study reveal the added complexity of aligning these benefits with religious values. In Islamic contexts, where views on the permissibility of music can vary, teachers must navigate these tensions carefully to ensure that their practices remain respectful and inclusive. Saifuddin's approach to religious moderation provides a valuable framework for addressing these challenges. Advocating for a balanced approach that avoids the imposition of absolute religious truths, Saifuddin suggests that music education can be incorporated in a way that honors Islamic teachings while still

enabling students to benefit educationally (Saifuddin, 2021). This aligns with Bergland's (2018) study in Sweden, which explored how music could be used to enrich the Islamic faith. Similarly, Izsak (2013) found that while teachers often explained the educational merits of music to parents and students, many students enjoyed making music for its own sake. This approach not only supports the development of students' musical intelligence but also fosters a more inclusive and harmonious learning environment. These findings have important implications for teachers in Islamic schools. They suggest that, with careful consideration and open dialogue, music can be thoughtfully integrated into the curriculum in a way that respects religious beliefs while enhancing students' overall development. Future research could further explore how different interpretations of Islamic teachings on music can be reconciled with the educational needs of students, providing more detailed guidance for teachers navigating this complex terrain.

Cultural and Religious Sensitivities

Integrating music education in Madrasah Ibtidaiyah involves navigating cultural and religious sensitivities. Potential conflicts include concerns about the appropriateness of music in an Islamic setting and differing interpretations of religious texts regarding music. Harris (2013) argues that teachers have to take into account that music is a sensitive issue for many Muslims. The research conducted at schools in the United Kingdom, Pakistan, Egypt, and Turkey stressed that teachers adjust the musical component based on the needs of specific pupils as delicately as possible. This underscores the need for a thoughtful and respectful approach to incorporating music education in these schools, ensuring that it aligns with the cultural and religious values of the community.

Teacher Attitudes and Perceptions

Previous studies highlight the mixed attitudes of teachers towards music education in Islamic contexts. Some teachers support its inclusion for its educational benefits, while others are hesitant due to religious and cultural considerations. If music teachers are informed about the religious or cultural beliefs, practices, and attitudes related to Islam, music activities designed to meet Ontario's music curriculum expectations may be consistent with Islamic beliefs. Potential conflicts might arise from activities involving dancing, singing, playing instruments, listening to music with content considered immoral under Islamic law, participating in music that celebrates non-Islamic religions, or performing with members of the opposite sex (Harris, 2000). The findings of this study have significant implications for both educational practice and policy within Islamic primary schools. The positive experiences reported by teachers indicate that music can play a vital role in enhancing students' cognitive, emotional, and social development. Incorporating music into the curriculum, when done thoughtfully and with respect to Islamic values, can provide students with a well-rounded education that fosters creativity, critical thinking, and cultural awareness. For teachers, this means that integrating music into daily lessons could be a powerful pedagogical tool. Teachers can use music to create engaging and dynamic learning environments, whether by using songs to teach academic content or by incorporating musical activities that promote teamwork and social skills. However, teachers should also be mindful of the religious context they teach. This might involve selecting music that aligns with Islamic principles or using music to reinforce religious teachings, such as through songs that praise Allah or recount the lives of the prophets.

From a policy perspective, school administrators and religious scholars should work together to develop guidelines that support the integration of music in a way that is both educationally beneficial and religiously appropriate. This could include providing professional development for teachers on effectively using music in the classroom and creating resources that help teachers navigate the complexities of teaching music within an Islamic framework. Moreover, policymakers could consider promoting a broader dialogue among teachers, religious leaders, and the community about the role of music in education. This dialogue could help address concerns, share best practices, and ensure that music education is delivered in a way that respects Islamic values while supporting students' overall development.

While this study offers valuable insights into the integration of music in Islamic primary education, it is essential to acknowledge its limitations. First, the study's scope was limited to a specific group of teachers from Madrasah Ibtidaiyah, which may only partially represent the diverse perspectives within the broader Islamic educational community. As a result, the findings may not be generalizable to other contexts, such as different geographic regions, school types, or cultural backgrounds. Another limitation is the reliance on qualitative data, primarily from teacher interviews. While this method provided rich, in-depth insights, it also introduced potential biases, such as the subjective interpretations of the participants and the researcher. Future studies could benefit from incorporating quantitative methods, such as surveys or experimental designs, to provide a more comprehensive understanding of the impact of music on students' development within Islamic education.

CONCLUSIONS

In conclusion, this study sheds light on the multifaceted role of music in Islamic primary education, revealing its benefits and the challenges associated with its integration. The findings underscore that music can be a powerful pedagogical tool, enriching students' cognitive, emotional, and social development. Through careful consideration and alignment with Islamic values, music can enhance the learning experience while respecting religious beliefs. The perspectives shared by teachers in this study reflect a commitment to utilizing music in educational and spiritually appropriate ways, demonstrating the value of ongoing dialogue and adaptation in educational practices. Moreover, the research highlights moderation's importance in navigating the complexities of incorporating music into Islamic education, as scholars like Saifuddin emphasized. By fostering an environment of understanding and respect, teachers can ensure that music continues to play a positive role in the holistic development of students while also honoring the diverse beliefs within the school community. This study contributes to the broader conversation about the role of music in education, particularly within religious contexts, and offers insights that can inform future educational practices and policies. Continued exploration and discussion are necessary to fully realize the potential of music in enriching students' educational experiences while maintaining alignment with Islamic principles.

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