



A HERMENEUTIC ANALYSIS OF ISLAMIC EDUCATIONAL VALUES IN HINDIA'S 'MEMBASUH' SONG AS A MEDIUM FOR MORAL EDUCATION

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Abstract: This study aims to analyze the internalization of Islamic educational values in the song "Membasuh" by Hindia through a hermeneutic approach. The song was chosen because it contains moral and spiritual messages that align with the principles of Islamic teachings, even though they are conveyed through a popular cultural medium. This research employs a descriptive qualitative approach using hermeneutic analysis to interpret the implicit meanings embedded in the lyrics. The primary data consist of the lyrics of "Membasuh," while the secondary data are drawn from literature on Islamic education, hermeneutic theory, and relevant Qur'anic verses and hadiths. The findings reveal that the song "Membasuh" embodies eight core Islamic educational values: sincerity (ikhlas), patience (sabr), asceticism (zuhd), mutual help (ta'awun), compassion (rahmah), forgiveness ('afw), excellence (ihsan), and steadfastness (istiqamah). These values reflect the spiritual journey of human beings toward moral awareness and servitude to Allah. The song also holds pedagogical relevance, as it can be used as a reflective medium in Islamic moral education, particularly for young generations who are familiar with digital media and popular music. In conclusion, Hindia's work demonstrates that Islamic educational values can be internalized in contextual and humanistic ways through artistic and cultural expression.

INTRODUCTION

Islamic education, as a comprehensive system of learning, plays a crucial role in shaping the moral, spiritual, intellectual, and physical aspects of human development. The ultimate goal of Islamic education is to foster the complete human being, referred to in Arabic as *insān kāmil*. This concept extends beyond the mere acquisition of intellectual knowledge and embraces the development of a person's inner virtues and ethical character. Unlike conventional forms of education, which focus predominantly on the transmission of knowledge, Islamic education is seen as a holistic process that guides individuals to realize their full potential by harmonizing their intellectual, spiritual, and physical capabilities. This broader conception of education is rooted in the teachings of classical Islamic scholars like Al-Ghazali, who emphasized that education should guide humans toward a balanced development, both morally and spiritually (Al-

Ghazali, 2002). Al-Ghazali's view aligns with the idea that the essence of Islamic education lies in the formation of noble character, *tahdzīb al-akhlāq*, which is the cultivation of good manners and ethical behavior in accordance with divine principles.

In Islamic educational thought, the formation of character and ethics is a fundamental aim. As stated by Abdurrahman An-Nahlawi, an influential figure in Islamic education theory, the primary purpose of education in Islam is not merely the transfer of knowledge, but the inculcation of divine values that permeate all aspects of human life, guiding them toward righteousness, spiritual enlightenment, and moral integrity (An-Nahlawi, 1995). The integration of these divine values into the daily lives of individuals forms the cornerstone of Islamic education, which aims to produce morally upright and spiritually aware individuals who can contribute positively to society.

However, in the context of modern life, particularly in today's era of globalization and widespread technological advancements, the traditional methods of transmitting Islamic values seem to be increasingly ineffective, especially for the younger generation. The rise of digital technologies and social media platforms has drastically changed the way individuals, particularly the youth, engage with and consume information. In this new cultural landscape, the older, conventional forms of religious education, which often rely on lectures and religious texts, are struggling to connect with young people who are more attuned to modern forms of media. As a result, the need for innovative and culturally relevant approaches to Islamic education has become more urgent than ever. This is where popular culture, with its broad appeal and influence, presents a unique opportunity for imparting Islamic values in a manner that resonates with today's youth.

One of the most influential forms of cultural expression among young people is music. Music is not only a source of entertainment, but also a powerful tool for emotional and spiritual communication. According to Raymond Firth (1961), music, like other forms of art, serves as a means of expressing societal values and norms, thereby playing a pivotal role in shaping collective consciousness. Music, therefore, is not merely an aesthetic experience; it carries with it social and cultural messages that influence attitudes, behaviors, and values. This is especially true for young people, who are particularly receptive to the messages embedded in songs. As a cultural product, music can be a potent medium for transmitting moral and spiritual lessons, particularly when those lessons align with the values of the audience.

From the perspective of Islamic education, music can be utilized as a medium for value-based education that responds to the emotional, social, and intellectual needs of contemporary learners. Islamic education, in this regard, should not be viewed solely as a normative system of

rules and guidelines, but also as a dynamic, culturally relevant practice that integrates Islamic values into the everyday experiences of individuals. The integration of Islamic values into popular culture, particularly music, allows for a more engaging and relatable form of education that resonates with the younger generation. In this context, music becomes a subtle yet powerful medium through which important Islamic moral values can be conveyed, without compromising its spiritual and ethical essence.

One musical work that exemplifies this potential is the song “*Membasuh*” by Hindia (Baskara Putra), a contemporary Indonesian musician known for his reflective and thought-provoking lyrics. Released in 2020, “*Membasuh*” has garnered widespread attention and appreciation among young listeners for its rich thematic content that touches on issues of compassion, empathy, and humanistic values. While not explicitly a religious song, “*Membasuh*” contains deep moral messages that resonate with core Islamic values, such as sincerity, patience, compassion, and forgiveness. The lyrics, such as “*Telat kusadar hidup bukanlah perihal mengambil yang kau tebar, sedikit air yang kupunya milikmu juga bersama,*” convey a profound message about the importance of sincerity and empathy toward others, while the line “*Cukup besar ‘tuk mengampuni, ‘tuk mengasihi tanpa memperhitungkan masa yang lalu*” reflects the Islamic virtues of compassion (rahmah) and forgiveness (‘afw).

These values align closely with the teachings found in the Qur’an. In Surah al-Mā’idah (5:13), Allah commands believers to “*pardon them and overlook [their misdeeds]*”, emphasizing the importance of forgiveness and compassion as central tenets of the Islamic faith. Additionally, Surah al-Anbiyā’ (21:107) affirms the universal mission of mercy in Islam, where Allah says, “*And We have not sent you (O Muhammad) except as a mercy to the worlds.*” These verses underscore that compassion and forgiveness are not only virtues to be cultivated in personal relationships, but they are also fundamental aspects of Islamic teachings. The song “*Membasuh*” serves as a contemporary reflection of these values, demonstrating how Islamic moral principles can be communicated through popular music in a way that is both relatable and accessible to today’s youth (Al-Qur’an, 5:13; 21:107).

To better understand the moral meanings embedded in the lyrics of “*Membasuh*”, this study employs a hermeneutic approach. Hermeneutics, as defined by philosopher Paul Ricoeur, is an interpretive methodology that seeks to understand the deeper meanings behind texts by considering the symbolic, cultural, and contextual factors that shape them. Ricoeur (1976) argues that hermeneutics is a process of uncovering the hidden meanings within a text through a dialogical process that connects the world of the text with the world of the reader. In the context

of this study, hermeneutics is used to interpret the moral and spiritual messages embedded in the lyrics of “*Membasuh*” from the perspective of Islamic educational values.

By employing this approach, the study aims to reveal how musical works like “*Membasuh*” can be understood not just as forms of entertainment, but as moral texts that have the potential to inspire and inform the process of Islamic character education. Islam views culture as an essential component of da’wah bil-hāl, which refers to the transmission of Islamic values through concrete actions and humanistic expressions (Thoha, 2005). Through songs like “*Membasuh*”, Islamic values can be conveyed in a form that is both contextual and engaging, ensuring that these values resonate with the lives of young people living in a digital age.

Therefore, this study aims to explore how Islamic educational values are internalized within the lyrics of “*Membasuh*” by Hindia. The research seeks to identify the core moral values found in the song, such as sincerity (*ikhlas*), patience (*shabr*), asceticism (*zuhd*), compassion (*rahmah*), forgiveness (*afw*), and steadfastness (*istiqamah*), and to examine how these values can be implemented in the teaching of Islamic ethics (*akhlāq*). Ultimately, the findings of this study aim to enrich existing approaches to Islamic education by demonstrating the potential of popular culture to serve as a powerful and relevant tool for moral and spiritual education in modern society (Tafsir, 2008).

RESEARCH METHODOLOGY

This study employs a qualitative descriptive approach paired with a hermeneutic method of analysis. The object of the study is the song lyrics of “*Membasuh*” by Hindia, which are rich in symbolic and moral meanings. The primary aim of the study is to explore the deeper, implicit meanings within the song's lyrics, identifying how these meanings reflect and communicate Islamic educational values. A qualitative approach is particularly suited for this research as it seeks to understand phenomena in their natural, holistic context, emphasizing the subjective experiences of both the author and the audience. In qualitative research, the researcher plays a critical role as the main instrument in interpreting and making sense of the data (Moleong, 2017). This approach allows for an in-depth exploration of the emotional and moral layers of the song's lyrics and the cultural implications they carry.

The hermeneutic method of analysis is fundamental to this study because it facilitates the interpretation of texts by uncovering the deeper meanings that go beyond their literal surface. As explained by Paul Ricoeur (1976), hermeneutics involves an interpretive process that connects the world of the text with the world of the reader. It encourages a dialogue between the text, the author, and the reader, allowing for an understanding that transcends the immediate words or

symbols presented. This method is particularly fitting for this research because the song's lyrics contain multiple layers of meaning that are not overtly religious but are inherently aligned with core Islamic values such as sincerity, patience, compassion, forgiveness, and steadfastness. These values are often not explicitly stated but are implied through the emotional undertones of the song. By employing a hermeneutic approach, the study aims to uncover the ways in which these values are conveyed in a subtle, yet powerful manner, contributing to moral education.

The primary data for this study consists of the lyrics of "Membasuh", which serves as the central text for analysis. The song, though not overtly religious, contains moral messages that align with Islamic teachings. The secondary data includes a review of literature on Islamic education, hermeneutic theory, and relevant religious texts, including the works of notable scholars such as Al-Ghazali, Ahmad Tafsir, and Abdurrahman An-Nahlawi. These scholars have contributed significantly to the understanding of Islamic education and moral development, providing a solid theoretical foundation for interpreting the song's lyrics. Additionally, relevant Qur'anic verses and hadiths are incorporated to provide further context and support for the interpretation of the values presented in the song.

The analysis process is conducted in three stages. The first stage involves reading and understanding the literal meaning of each verse of the song. This step ensures that the basic message of the song is clearly understood before delving deeper into its symbolic content. The second stage focuses on interpreting the symbolic meaning behind the lyrics, drawing connections to Islamic values such as sincerity (ikhlās), patience (ṣabr), and compassion (rahmah). This stage is crucial for identifying the implicit moral messages present within the song. The third stage involves reflecting on the interpretation within the context of moral education, specifically how the values embedded in the song can contribute to the development of good character in the context of modern Islamic education.

To ensure the validity of the analysis, theoretical triangulation and source triangulation were used. Triangulation is a method of cross-verifying the findings by comparing them with different sources or theories, ensuring the interpretations remain objective and grounded in established principles of Islamic education. This approach strengthens the reliability of the research, making sure that the moral messages derived from the song align with the teachings of Islam, as described by scholars and supported by religious texts (Creswell, 2018).

Thus, hermeneutics is not merely employed to interpret the literal content of the song's lyrics, but also to connect the underlying moral messages to the broader objectives of Islamic education. The ultimate goal is to show how the song "Membasuh" can contribute to the development of *insān kāmil*—the formation of morally upright human beings—in the context of

modern culture. Islamic education is not only about intellectual knowledge but also about cultivating the virtues that guide individuals to live in harmony with divine principles and ethical values. Through the interpretation of the song, this study aims to highlight how contemporary cultural expressions, such as popular music, can serve as effective tools in transmitting Islamic values to today's generation (Tafsir, 2008).

RESULT AND DISCUSSION

In the Results and Discussion section, the author needs to present data, elaborate on arguments, and compare them with existing theories or previous studies to strengthen the arguments made in the article. Therefore, the results and discussion do not need to be separated into different sections but can be combined into one.

This study finds that Hindia's song "*Membasuh*" contains various Islamic educational values that are internalized within its lyrics. These values reflect a spiritual journey of human beings toward sincerity, compassion, and forgiveness. Through a hermeneutic approach, each verse of the song is analyzed to uncover moral and spiritual messages that are in line with the concept of Islamic moral education.

The Values of Sincerity (*Ikhlas*) and Patience (*Sabr*)

Lyrics:

"Selama ini kunanti, yang kuberikan datang berbalik, tak kunjung pulang, apa pun yang terbilang di daftar pamrihku seorang." This verse portrays the inner conflict of human beings between the desire to receive a return and the awareness to give without expecting anything in return. The phrase "*di daftar pamrihku seorang*" reveals an honest admission that humans often do good with the hope of receiving rewards, whether in the form of love, recognition, or moral reciprocation. In the context of Islamic education, this condition illustrates an early stage of moving towards sincerity, that is, the process of purifying one's intention so that all deeds are performed solely for the sake of Allah.

The concept of sincerity is explained by Al-Ghazali as "emptying the heart of all intentions other than for Allah," whereas patience is defined as the ability to restrain oneself in obedience despite encountering difficulties (Ibrahim Al-Hamd, 2006). These two values complement each other: sincerity maintains the purity of deeds, while patience maintains their consistency. This value is affirmed in the word of Allah: "Indeed, Allah is with those who are patient." (Qur'an, al-Baqarah, 2:153)

In the context of Islamic education, sincerity and patience form the foundation of learners' character development. Both teachers and students need to realize that every learning process

and act of worship must be based on sincerity, rather than merely on worldly achievement. The lyrics can thus be used as a medium of reflection to cultivate spiritual awareness among young people.

The Values of Asceticism (*Zuhd*) and Social Solidarity (*Ta'āwun*)

Lyrics:

“Telat kusadar hidup bukanlah perihal mengambil yang kau tebar, sedikit air yang kupunya milikmu juga bersama.” This verse reflects a moral awareness of the importance of sharing and social empathy. The phrase “*hidup bukanlah perihal mengambil yang kau tebar*” implies a critique of egoistic and materialistic behavior in modern society. Meanwhile, “*sedikit air yang kupunya milikmu juga bersama*” symbolizes the concepts of almsgiving and charity sharing even in conditions of limitation.

This value is in harmony with Islamic teachings on *ta'āwun* (mutual help) and *zuhd* (not being overly attached to worldly possessions). Allah says: “And cooperate in righteousness and piety.” (Qur'an, al-Mā'idah, 5:2) “And in their wealth was a right for the one who asks and the deprived.” (Qur'an, adh-Dhāriyāt, 51:19)

According to Abdurrahman An-Nahlawi, Islamic education must cultivate social awareness as a concrete manifestation of faith and piety. Thus, the song teaches learners that true happiness does not lie in ownership, but in the ability to share and help others. Asceticism does not mean rejecting the world, but placing it in its proper position as a means to do good (Quraish Shihab, 2013).

The Values of Compassion (*Rahmah*) and Forgiveness (*'Afw*)

Lyrics:

“Cukup besar 'tuk mengampuni, 'tuk mengasihi, tanpa memperhitungkan masa yang lalu.” This verse carries a deep spiritual meaning: a call to love and forgive unconditionally. In Islamic teachings, *rahmah* (compassion) and *'afw* (forgiveness) are among the highest forms of noble character. The Prophet Muhammad (peace be upon him) said: “The strong person is not the one who is good at wrestling, but the strong person is the one who controls himself when angry.” (Narrated by Bukhari and Muslim) The value of forgiveness is also emphasized in Surah al-Mā'idah [5]:13: “So pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.”

According to Ahmad Tafsir, Islamic education that is oriented toward character must foster compassion as the basis of harmonious and peaceful social relations. In the context of the lyrics, Hindia seems to invite listeners to forgive the past both personal wounds and the mistakes of others. This value is important for teaching learners not to be vengeful, but forgiving and gentle,

in line with the character of *rahmatan li'l-‘ālamīn*.

The Values of Excellence (*Ihsān*) and Steadfastness (*Istiqāmah*)

Lyrics:

“Bisakah kita tetap memberi walau tak suci? Bisakah terus mengobati walau membiru? Walau kering, bisakah kita tetap membasuh?” This section serves as the spiritual climax of the song “*Membasuh*.” Hindia questions the human capacity to continue doing good despite limitations and inner wounds. The phrase “*walau tak suci*” reflects awareness of sin and imperfection, while “*walau kering, bisakah kita tetap membasuh*” portrays determination in giving, even when one is exhausted. This value aligns with the concept of *ihsān* doing good as if seeing Allah and *istiqāmah* steadfastness in righteousness. Allah the Exalted says: “So remain on a right course as you have been commanded.” (Qur’an, Hūd, 11:112)

Al-Ghazali explains that *istiqāmah* is the fruit of mature faith; it is sincerity repeated without interruption. In the context of Islamic education, this value can be presented as an example for learners to remain consistent in good deeds and not easily give in to spiritual fatigue. The song illustrates that even though humans are not perfect, they can still become a source of goodness for others, which is the core value of the ethics of *ihsān*.

Implications for Moral Education (*Pendidikan Akhlak*)

The analysis shows that the song “*Membasuh*” reflects Islamic educational values that can be integrated into the teaching of *akhlāq*. The values of sincerity, patience, asceticism, social solidarity, compassion, forgiveness, excellence, and steadfastness form a comprehensive moral framework: a vertical relationship with Allah (sincerity, patience, steadfastness) and a horizontal relationship with fellow humans (compassion, forgiveness, mutual help). Pedagogically, these values can be taught through a reflective-aesthetic method, that is, by inviting learners to understand moral messages through art and inner experience. This is in accordance with An-Nahlawi’s view that Islamic education must involve the dimension of feeling (*dzauf*), not merely reason (*‘aql*), so that Islamic values truly become rooted in one’s personality.

Thus, “*Membasuh*” can be enjoyed not only for its aesthetic beauty, but also for its potential as a medium for the internalization of Islamic educational values that are relevant, contextual, and humanistic. This approach demonstrates that Islamic *da’wah* and education can synergize with modern culture without losing their spiritual essence.

Based on the hermeneutic analysis of the lyrics of “*Membasuh*” by Hindia, the first research question “What Islamic educational values are contained in the lyrics of the song ‘*Membasuh*?’” is answered through the identification of eight main values present in the song. These values include sincerity and patience (in lyrics about giving without expecting a return),

asceticism and mutual help (in the call to share and help each other), compassion and forgiveness (in unconditional love and pardon), as well as excellence and steadfastness (in remaining committed to goodness despite limitations). All these values are rooted in the teachings of the Qur'an and hadith, which focus on the formation of noble character and spiritual awareness.

The second research question "How can these values be internalized in the context of Islamic moral education?" is answered through reflective analysis showing that "*Membasuh*" can be used as a medium of *akhlāq* education that is contextual and humanistic. The song helps learners understand Islamic moral concepts through aesthetic experience, namely emotional and reflective engagement with its messages. Values such as sincerity, compassion, and steadfastness can be instilled through reflective-aesthetic methods that nurture moral awareness from within. Thus, "*Membasuh*" becomes a concrete example of the integration between popular culture and Islamic education, strengthening the understanding that Islamic values can be internalized creatively in modern life.

CONCLUSION

Hindia's song "*Membasuh*" is not merely an aesthetic expression, but also a moral and spiritual reflection that aligns with the values of Islamic education. Through hermeneutic interpretation, its lyrics reveal an inner journey in which human beings learn the meaning of giving, forgiving, and loving without self-interest. The messages in the song reflect the values of sincerity, patience, asceticism, mutual help, compassion, forgiveness, excellence, and steadfastness, which are central to Islamic teachings on the formation of noble character. The song teaches that imperfect human beings can still become a source of goodness for others, just as Islam guides its followers to continue doing good even in conditions of limitation.

In the educational context, this work demonstrates that Islamic values can be taught contextually through art and popular culture. Thus, "*Membasuh*" serves as an example that Islamic *da'wah* and education do not always have to be delivered through sermons and formal texts, but can also take the form of aesthetic experiences that evoke empathy, moral awareness, and human spiritual consciousness.

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