

Islamic Religious Values in Maher Zain's Songs

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Abstract: This article discusses the songs of a Lebanese singer, which are *Raditu Billahi Rabbā*, *Ramadhaan*, *Yaa Nabi Salaam 'alaika*, and *Jannah*. The purpose of this study is to explain the values of Islamic religion that they contain. The method used in this study is qualitative method with literature study. The results showed that the four songs contain values of Islamic religious belief, Sharia, and morals. The four songs uphold the theme of the love of God, Messenger, Islam, and presents the theme about life in the hereafter. The song *Raditu Billahi Rabbā* contains about the belief in the Divine, Prophethood, Sharia, and morals. The song *Ramadhaan* concerns about Sharia as it is related to worship. The song *Yaa Nabi Salaam' alaika* contains the values of belief in Prophethood, while the last song *Jannah* contains aspects of belief in the day of judgment.

Keywords: Maher Zain, religion, songs, Islamic

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I. INTRODUCTION

Literary works is a form and the result of the work of creative art which uses human and life as object with the language as a medium (Semi, 1988: 2). Object emphasised in the definition of literature is the experience of human life which includes arts. Another opinion states that literature is the expression of human as a person in the form of experience, thoughts, feelings, ideas, passion, beliefs in a form of a concrete overview which gives charm using language tools (Somardjo and Saini, 1997). One of literary works capable of expressing human feelings is poetry. Poetry as a literary work has the elements of dominant aesthetics. Elements of beauty make poems to be poetic. Elements of beauty or aesthetic is the main content of a poetry because poetry combines the power of language, and then put them together, in order as well as set in such a way by displaying certain rhythms and sounds so that it can produce certain aesthetic effects (Bella, 2012). These very elements of aesthetics are what allow readers to enjoy poetry.

According to Lesmana (2010: 88) in his book entitled Arabic and Islamic Literary Criticism, poetry is a literary art that describes life as perceived by a poet, built with structure, feelings, and imagination. In poetry they record impressions and summaries of experiences in life, revealing their past feelings and personal problems. In contrast, Waluyo (1995) in his book states that poetry is a form of literature that expresses the imaginative thoughts and feelings of the poet and compiled by concentrating the physical structure and inner structure. Poetry will be beautiful and alive when someone speaks the language specifically to the reader. The selection of beautiful words or dictions in a poem is determined by the creativity of the author.

Meanwhile, according to Aminuddin (2000: 134) the poetry is etymologically derived from the Greek *poëima* meaning 'make' or *poëisis* which means 'making', and in English is called poem or poetry. Poetry is defined as 'make' and 'making' because through poetry a person basically has created his own world, which may contain messages or images of certain circumstances, both physical and inner. According to Santosa (1996: 47), poetry is a variety of literary works which is a linguistic event filtered purely to express the personality in a form that is appropriate and in harmony with the character expressed. Poetry can train the creative power of a person through words to reveal the circumstances surrounding, as well as the state of himself with a profound imagination. The deeper the power of one's imagination in making poetry, the value of the poetry will be better. It does not

mean that if a person's imagination power is low then poem is said to be bad. But it would be indeed better if deeper imagination is exercised, in order that the readers may feel a greater curiosity to the meaning delivered.

As time progressed, poetry was appreciated through art, one of which was through the lyrics of songs in the art of music. In addition to tone and music, the main element in a song is lyrics. Lyrics are short poems expressing emotions (Semi, 1988: 106). According to Indonesian Language Dictionary (KBBI), *lirik* or lyrics is a work of literature (poetry) containing the outpourings of personal feelings. The lyrics are also the composition of words in a song. Waluyo (1995: 2) says that singing songs is an example of modern poetry. Song lyrics can be regarded as modern poems that have tones, rhythms, harmoniation, and also are accompanied by some music to enliven the atmosphere. Song lyrics can also be said as the development of poetry and art combined into a beautiful and harmonious unity.

Poetry has the constituent elements that make it a unified, interrelated, and inseparable whole. The elements of poetry forming are divided into two parts; intrinsic elements and extrinsic elements. The intrinsic element is the elements that are in the literary work which can affect the presence of literary works as works of art (Citraningrum, 2016). According to Citraningrum (2016: 84) the division of intrinsic elements of poetry includes diction, imagery, figurative language (metaphors), sound, rhyme, rhythm (melody), and themes. The definition of extrinsic elements is the elements that are outside the literary works but affect the presence of literary works as works of art (Citraningrum, 2016: 85). Examination of extrinsic elements includes: historical, sociological, psychological, philosophical, and religious aspects (Priyatni, 2010: 74).

In analysing a poem, the intrinsic element is of course involved in the process, since it is in accordance with what has been previously described: that the intrinsic element is the constituent element of a poem that makes it easier for the reader to know whether the poem belongs to an old poem or modern poetry. It can also be said that intrinsic element is an important component in the formation of poetry. Aspects contained in extrinsic elements in this discussion is the religious and humanitarian values contained in the lyrics of Maher Zain's songs. The intrinsic and extrinsic elements of a literary work can also be referred to as internal structures and external structures. Both of these elements are elements or parts that are functionally related to each other. If these two elements are not united, they cannot be called a structure (Semi, 1988: 35)

One of the human needs other than clothing, food, and shelter is entertainment. The art of music became one of the entertainment media for people to eliminate fatigue due to daily activities. Almost every time people listen to music with a variety of genres such as Blues, Rock, Pop, Jazz, Rhythm and Blues (RnB), Rap, Hip-hop, Reggae, Dangdut, and so on. Music can attract the attention of the society and be enjoyed by many people. Music is not only used as a medium of entertainment alone, but it can also be a medium of da'wah (call/invitation to Islamic teachings).

Time after time, musicians are so creative that they can create religious songs, one of which are Islamic-themed songs. Islamic music is a musical nuance by presenting the values of Islamic religion in which there is the beauty of the music and also the contents of the lyrics of songs that create an atmosphere of religiousness, which requires the listener to contemplate or reflect on the religious values that exist in a song. The existence of religious songs makes composers to compete in creating or singing religious songs. In addition, many local and international singers are interested in performing religious themed songs and they are well-received by the public. One of such world popular musicians is Maher Zain.

Maher Zain is a singer from Tripoli Lebanon who settled in Sweden and is so famous with his voice and songs. This Lebanese-born man brings a new colour in the world of international music that combines the genre of RnB music with pop music and spiritual characteristics of the lyrics, such that it distinguishes Maher Zain with other foreign singers (Amin, 2012: 18). News coverage by online media Selebupdate.com states that Maher Zain was the pioneer of the revival of religious music, especially Islam, in the world. His songs are famous as religious songs of Islamic themes, in accordance with what Maher Zain said on his Website, Maherzain.com, that "my music is an Islamic message" which he indirectly broadcasted the da'wah of Islam through his works.

The value of religion in the literary work has the purpose for the audience to obtain an inner reflection on the life that comes from religious values (Amin, 2012: 17). In addition, the lyrics of

religious themed songs in general is a picture or inner experience of the author (Sari et al., 2012: 9). In this context there is a link between the background of the singer, Maher Zain, and the theme of religious songs. The religious themed song of his, entitled *InshaAllah*, is a single of his best-selling songs translated into 5 languages: English, Arabic, Turkish, French, and Indonesian. Maher Zain teamed up with leading Swedish producer in creating his first Islamic album titled "*Thank You Allah*" in 2009. *InshaAllah* song which was first promoted and sung by Maher Zain is so popular among the people. His fame began to appear since the song was released. The album "*Thank You Allah*" which contains 13 songs is only promoted Maher Zain through social media. But unexpectedly, the songs became very famous in many parts of the world. His religious songs received a warm welcome from various people of the world, especially Indonesia whose majority population is a Muslim.

Maher Zain's works invite the listener to always remember Allah and His Messenger, so that people are always grateful for the blessings that have been granted upon them, and always hold onto morality. As an example of a song that is categorised as having religious value on the pillars of faith in Islam is *Raḍitu Billahi Rabbā*, in which there is a religious value that God is the only God, and invites the listeners to reflect and depend only on God. The other song about religious values of the Prophet Muhammad is *Yā Nabi Salām 'Alaika* which tells of the love for the Prophet and his examples. Another song of Maher Zain's, *Ramadhān*, is a song always played every month of Ramadan comes, which contains Islamic religious values for the common people. Another song, *Jannah*, which seems a little different from the previous songs, is related to heaven in accordance with the title.

Through at least these four songs, Maher Zain reawakens Islamic music in the world. Based on the above ideas, it is interesting to research and analyse Maher Zain's songs in which contain many religious values about Divine and a sense of love towards the Messenger. In one way or another, this gives an invitation to people who are exposed to music to adhere to the teachings of Islam.

II. LITERATURE REVIEW

Value is a benchmark of social behaviour that symbolises good or bad, right or wrong of an object in social life. It also symbolises the expectations of people. Meanwhile, value is also measured based on what a person has experienced about his feelings for his wishes, or things undesired, concerning what is allowed or a taboo to do (Abdulsyani, 1994: 51). In addition, values are usually upheld and recognised as a reference by a person or a large part of the community to base their actions. There is a function of value that is not intended as self-interest, but rather emphasised as a direction for the sake of achieving social goals. According to Poerwadarminta, who quoted Abdulsyani (1994: 49), the meaning of values is price, numbers, levels, and traits (things that are important for humanity).

In defining religiosity, there is an opinion which says that religiosity is not the same as religion. The word religiosity means the religious feeling or sentiment. Religious feelings are all inner feelings related to God, such as the feelings of sin, the fear of God, the greatness of God, and so on. Meanwhile the word religion, according to the origin of the word, is bonding or tying up oneself. It is defined as submission, acceptance, and obedience that lead to positive things. Submission or obedience is associated with one's happiness. Meanwhile, happiness is when a person sees as if he is entering a glorious new world, whereas religion is usually defined as limited to teachings, and rules (Atmosuwito, 1989: 123-124).

The ancient writers, whose poems have religious themse, have brought a new genre. They do not make religious life as a background, but rather focus on religious life as a problem solver. Religion according to religious literature is not a power, but as a means of democratisation, so the notion of religious literature is not a means of propaganda. In addition to understanding the theory of religious literature, it is necessary to learn about the philosophy of literature for a wiser content of writings. Relation of literature to philosophy is created because the scope of religiosity reaches the philosophical nature (Atmosuwito, 1989: 126-128).

According to Atmosuwito, literature and religion are interrelated. This is evident by the existence of the holy book of the Qur'an which contains the sacred writings of Islam, while is also rich in literature. The same thing goes for other scriptures of various religions. It can be deduced that

literature and religion are closely and clearly related, so it is said that a scripture is literature and literature is part of the scriptures.

Another opinion would define religion as a belief system because of the existence of a supernatural organising force that creates and controls the universe. In this sense everyone is a religious being, for no one can live without a system that governs it. In the language of the Qur'an "din" has a religious meaning. In Arabic, this word has many key meanings: sorrow, obedience, wise power, and natural inclinations. Religion usually has the scope of three main issues, namely (1) Belief, namely the existence of a supernatural power that is believed to regulate and create nature; (2) Worship, that is, human behaviour in dealing with supernatural powers as a consequence or submission; (3) The value system that governs human relationships with other human beings or the universe associated with that belief (Azra et al., 2002: 30-31).

It can be concluded that the depiction of religious values can be interpreted as a depiction of values associated with God. In this research study, religion will be discussed more specifically in regards to Islam. Islam contains teachings concerning all aspects of human life; as a servant of God, individual, member of society, or worldly being.

According to Azra *et al.*, in general, Islam has a scope that includes three main points, namely:

- Aqeedah, ie the aspect of belief or faith in God and all that He has declared to believe. The scope of belief includes (1) *Illahiyah* (Divine), the discussion of all things related to God as the existence of God, the names and nature of God, and others; (2) *Nubuwwah* (Prophethood), the discussion of all things related to the Prophets and the Messenger, including the holy scriptures, miracles, and so on; (3) *Ruhaniyah*, that is about all things related to metaphysical realms like the jinn, angels, demons and spirits; (4) *Sam'iyah*, which is about everything related to the argument of texts in the form of the Qur'an and Sunnah, such as the nature of the day of judgement, the punishment in the grave and so on.
- Shari'a, the norms or laws, the rules of God that govern man's relationship with God, fellow human beings, and with the universe. The scope of sharia is divided into (1) worship; (2) *thaharah* (cleanliness); (3) the implementation of prayer; (4) the implementation of zakat; (5) the implementation of fasting; (6) the implementation of Hajj; (7) *muamalah* (transactions) and changes in the society; (8) Islamic inheritance system; (9) inter-religious cooperation.
- *Akhlaq* (moral) is a behavioural aspect, the attitude or behaviour that appears from the implementation of *aqeedah* and sharia. The scope of morals includes (1) morals to God; (2) morals to man; (3) morals to the environment.

These three aspects do not stand alone, but unite to form a complete personality in a Muslim. These three aspects are related, *aqeedah* or belief encourages a Muslim to implement sharia. Sharia is executed based on *aqeedah*, thus moral comes next. Therefore, these beliefs/creed is not only believed in the heart but in the form of deeds. In this case the concept of morality is also associated with Sufism. Some literature states that the emergence of Sufism is motivated by the moral movement of a group of Muslims to improve the quality of worship to God by leaving the luxury of the world (Azra et al., 2002: 110).

III. ANALYSIS AND DISCUSSION

After understanding and analysing the physical and inner structure of Maher Zain's four songs, there are various Islamic religious values. The religious values of Islam contained in the song *Raḍitu Billahi Rabbā, Ramadhaan, Yaa Nabi Salaam 'Alaika*, and *Jannah* are aspects of Islamic religion concerning *aqeedah* (belief), *Sharia* (worship), and morals (character). In analysing the religious values of Islam, this research discusses each stanza or array that is on each song.

In the song *Radhitu Billahi Rabbā*, the first Islamic religious value to be discussed is the aspect of *aqeedah* (belief). Aspects of the creed contained in the lyrics of songs such as the teachings that must be trusted, believed, and kept in faith by a Muslim. According to Hasan al-Bana in Azra et.al (2002: 122) the scope of *aqeedah* includes Divine, Prophethood, Soul, and *Sam'iyah*. Meanwhile the scope of *aqeedah* in this song consists of only two namely Divine, and Prophethood. Divine is the discussion of something that has a connection with God, like His form, His names and attributes, and so on. In this song is proved in the first verse and array, namely:

رضيت بالله ربا وبالإسلام ديناً

I am pleased for Allah as my Lord and Islam as my way of life

The underlined word indicates a belief or a creed. The words indicate that "I" have believed in Allah as God, and Islam as a religion. This sentence is included in the scope of Divine because it is clearly stated that "I" believes in the existence of God. Furthermore, in the 2nd line indicates an aspect of the Prophethood creed (everything related to the Prophet, including the discussion of the scriptures), is indicated by the phrase:

وبمحمد صلى الله عليه وسلم نبيا ورسول

And Muhammad pbuh as Prophet and Messenger

In addition to believing Allah as God, "I" also believes that Muhammad as the Prophet and the Apostle sent by God. It is categorised as Prophethood as it relates to the Prophet and the Messenger recognised by "I". In the 3rd line shows the attributes of God belonging to the Divine, namely:

في حماك ربي غابتي رضاك

In Your protection, my Lord, my intention is to seek Your pleasure

This "I" statement implies that Allah has the attribute of the Supreme Being of His servants and this character is explained in words which imply the nature of Allah is 'in Your protection'. In the next line is also included in the Divine category, evident by the phrase:

والقلب في يقين يحيا على هداك

And convince the heart to live on Your guidance

The attribute of God that is indirectly explained in this line is Allah Guides His servants. This religious value also states that "I" is portrayed as someone who believes because he has established heart to live by choosing Islam and believes that God always gives guidance. In the 5th array mention the attributes of God also presented in the sentence:

ذو الجلال في علاه ما لنا سواك

The Most Supreme above all else, belongs to You alone all that we have

The underlined word clearly indicates the subsequent nature of God, the Supreme Being. In this line, the religious values is also displayed by "I" because of his belief in God then "I" accepts that everything in his possession will return to God. This array is also categorised as a divine *aqeedah*. The Divine form also appears in the 6th array, with the phrase:

هو واهب الحياة فلنبتغي رضاه

He is the One who Grants life, so we seek His pleasure

The attribute of God displayed in this verse is God who creates life, according to religious value conveyed by "I". It is also explained in this sentence that God is the only one that people can depend on, so people hope only to Him. The 7th array also presents the Divine creed of God's attributes:

القادر الحليم الغافر الرحيم

The Almighty and the Most Gracious, The Most Forgiving, the Most Merciful

In these verses the words of *al-Qadd*, *al-Halim*, *al-Ghāfur*, and *al-Rahim* are the names of Allah as found in *Asmaulhusna*, and they also mean that God has the character of Almighty, Most Gracious, Most Forgiving to His servant, and Most Merciful. Likewise, the 8th array indicates the existence of the names of God found in *Asmaulhusna* is shown by the sentence:

إن قال كن يكون سبحانه العظيم

If He says "be, then be" Glory to God Almighty

In the third stanza the 11th array shows the different religious values of the Sharia aspects, such as the following sentence:

ديننا حياء ديننا عطاء

Our religion is a religion of life that always shares with others

Aspects of sharia and morals shown in this song are the cooperation between religious communities. Islam is revealed by Allah to govern human life, meanwhile people are creatures that cannot live alone, meaning that people always need others. In the above sentence mentioned that Islam is a religion that always share, meaning Muslims always help when his brother is in distress. It also deals with aspects of Sharia that are categorised as human relationships with people. Meanwhile, the morality aspect shown is good morality to fellow human beings.

In the song of *Ramadhān*, the religious aspect contained is only one aspect of Sharia. The theme of this song is closely related to worship, because the song is about the month of Ramadan, as it is related to fasting. Although in this song does not explain the ordinance of fasting, but the religious values in it conveys implicitly about the worship in the month of fasting which makes the faith increases. Evidence of Sharia aspects appears in the sentence:

لا لا تنتقضي، انت للروح دواء

Do not, do not end, you are the medicine for the soul

This sentence has an implicit religious meaning in it. The phrase 'you are a medicine for the soul' is a manifestation of the month of fasting, because the month of fasting is a special month. In that month man is preoccupied with worshipping Allah, so this song is categorised as Sharia which refers to worship, that is, human relationship with God vertically. The relevance of the fasting month with the medicine for the soul is because people are preoccupied with worship, where the soul feels calm. In the 6th array "I" reveals his faith is increasing, evident by the phrase:

فيك الحب زاد، عم العباد، يا خير زاد

With you love is increased, so is worship, O you who come with peace

Increased love means that "I" has a growing faith with the coming of the fasting month. That love grows because of the pleasure of worship that is felt during the fasting month. This sentence also presents religious values in the aspects of sharia, especially worship in the holy month of Ramadan. This aspect is also reinforced in the next line:

رمضان يا شهر القرآن، فيك أدق حلاوة الإيمان

O Ramadan, the month of the revelation of the Qur'an, in you I feel the sweetness of faith

The meaning of Ramadan as the month of the revelation of the Qur'an is also a key aspect of sharia, especially worship. Then connected with the words 'to you I feel the sweetness of faith' which is felt by "I" along with the worship performed at the time of fasting. Obedience of worship during the fasting month makes the faith increases, so in the context of this song "I" feels his faith growing beautifully, and indirectly "I" feels closer to God.

The next lyrics that states that this song has aspects of sharia:

تمضي الأيام، ودعائي كل عام

ربي تقبلنا، يا ربي بلغنا

The days have passed, my prayers are always the same in every year

My Lord accept us, O my Lord grant us

The love of "I" against the fasting month is also proven in the above two sentences which is a proof of worship aspect where "I" prays to Allah to be reunited with the month of Ramadan. The prayers are always told every year to God to grant "I" to meet with the month of fasting again. Prayer is closely related to worship.

Just like in the first song, this song explains about the creed of Prophethood that discusses everything related to the Prophet and the Messenger, miracles, and so forth. In this song is clearly seen in the title that the religious values displayed in the form of belief in the Prophethood. Similarly, this song has more praises upon the Prophet Muhammad from the early stanza to the last stanza, and there is no other aspect besides the aspect of Prophethood. This is shown in the first stanza:

أنت نور الله ف جرا

جئت بعد العسر يسرا

ربنا أعلاك قدرا

يا إمام الأنبياء

You are the light of God at dawn

You come in all the hardships bringing ease

God alleviate you

O Messenger of the Prophets

This verse clearly draws the figure of the Prophet Muhammad who is likened to 'light' when the difficulties struck mankind in those days. Before his birth, the life of the Prophet Muhammad was already guaranteed by God. Muhammad will be the last of the Prophets who brought enlightenment in the time of ignorance. In the second stanza "I" describes Prophet Muhammad as a beloved man, which is indicated by the sentence:

يا حبيبي يا محمد

O my beloved, Muhammad

This phrase is also repeated twice so as to prove how much love "I" has for the Prophet Muhammad, calling him 'beloved'. Another compliment expressed by "I" to the Prophet Muhammad is seen in the 2nd stanza:

أنت للعينين ضي
أنت عند الحوض ري
أنت هاد وصفي

*You are the light of the two eyes
You are like a flow of water in the river
You are the real guidance*

The above three sentences praise the Prophet Muhammad like a light in both eyes which means the Prophet Muhammad has a very strong honesty in him, because one's honesty can be seen from both his or her eyes. In addition to this stanza is said that the Prophet Muhammad like the flow of water in the river, the Prophet Muhammad has a calm nature. This expression of the Prophet's qualities shows that "I" really admires the figure of Muhammad. A passionate love is also seen in the fourth stanza indicated by "I", thus reinforcing this aspect of Prophethood creed, as in the phrase:

يرتوي بالحب قلبي
حب خير رسل ربي
من به أبصرت دربي

*My heart is overflowing with love
The perfect love for the Messenger of my Lord
Because of him I can see my way*

It can be concluded that this song is different from the previous songs as the religious value on the aspect of belief in Prophethood is more specified. The song fragments in this discussion are just a few lyrics that reinforce the love and praises of "I" upon Prophet Muhammad alone, thus supporting the aspect of belief in Prophethood.

Song *Jannah* tells more about the nature of mortal world, then tells about the pleasures of heaven that cannot be found in this world. This discussion is more directed to the aspect of belief in the Day of Judgment, whose scope includes the day of reckoning, the rewards of heaven, and the punishment of hell. Belief in the Day of Resurrection addresses the problem of the world that is not eternal. This is evident in the first and second arrays by the sentences:

مهما ذقنا من لذتها
و مرارتها فغدا تنسى

*No matter how much we taste the pleasure
And the bitterness that tomorrow will soon be forgotten*

These two sentences explain that the pleasure or sadness that is felt will disappear due to its temporariness. The next line continues this explanation that 'life in the world is just a haven, everything in it will die'. This sentence also relates to one's belief in the final day which belongs to the aspect of the *aqeedah*.

جنة جنة هذا ما أتمنى
فالدنيا تلي ما فيها يقنى

*Heaven, heaven, this is exactly what I seek
The world is mortal, everything in it will disappear*

The sentence 'heaven is exactly what I seek' shows the hope of "I" to be able to enter heaven, because life in the afterlife is eternal, unlike life in a world that is only temporary. The above phrase implies a believer's attitude on the last day and life in the afterlife.

The third array begins to describe the state of heaven depicted in the following sentence:

فيها نلقى أحمد و الصحب
سلام راحة أمن

*That is where we will meet the Prophet and friends
Peace, comfort and security*

In this line it seems clear that the author describes the state of heaven to be full of beauty while meeting the Prophet and his companions. The above sentence also supports the aspect of belief in the Last Day. In addition to the pleasures of heaven depicted on this song, there is also a picture of the day of reckoning as evident in the phrase:

بين يديك ستعرض يوما أعمال

Your hands will be responsible for my actions later

The description of life in the hereafter is clearly displayed in this sentence which explains that human actions will be accounted before God. Indirectly, the character "I" believes that life in the hereafter exists and is the real life. In this song religious values are presented only in the form of aspect of believing that there is a final day which is the fifth pillar of faith. Faith to the final day in the context of this song includes the day of reckoning and the pleasures of heaven.

IV. CONCLUSION

Based on the background of singer Maher Zain, he is someone who was at first away from God who then he realised that life will not last forever. Therefore, Maher Zain chose to sing songs of religious theme. In addition to 'self reminding', the songs are also indirectly used as a means of da'wah (call/invitation to the Islamic teachings). The four songs discussed in this research present themes that emphasise the love of Allah, Messenger, Islam, and presents the theme about life in the hereafter. These themes support the existence of Islamic religious values in songs. However, based on the analysis performed, three of the four songs have religious values of the dominant aspect of the creed. Songs containing the value of this creed include the songs *Radhitsu Billahi Rabbā*, *Yā Prophet Salām 'Alaika*, and *Jannah*.

Religious values contained in the song *Radhitsu Billahi Rabbā* more explains about the belief in Divine, that is praising God by mentioning his properties, and believe in Allah as God. In this song there is also belief in Prophethood who believes that the Prophet Muhammad is the Prophet and the Messenger. In addition to the aspect of *aqeedah*, it also contained aspects of sharia and morals.

The song *Yā the Prophet Salām 'Alaika* prioritises the value of Islamic religion in the aspect of the belief in the Prophethood. The first to the last stanza of this song contains the narration of the Prophet, his characters, and praises upon the Prophet. The third song, *Jannah*, delivers the aspect of belief in the Last Day.

The three songs that have this aspect of the *aqeedah* prove that the songwriter wishes to instil the importance of the pillars of faith, especially belief in Allah, the Prophets and the Messenger, and the final day to the readers and listeners of music in order to strengthen their faith.

Religious values displayed in the song *Ramadhān* are closely related to worship, which is about Sharia, as the song tells about the month of Ramadan. Although in this song does not discuss the procedure of fasting, but fasting is part of worship. Thus, this research finds that the four works of Maher Zain discussed uphold the religious values of the pillars of faith, especially the belief in Allah, the Prophets and the Messenger, and the Day of the Judgement.

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