



Religious Leaders' Views on Karaoke Entertainment at Walimatul 'Urs Celebrations in Jekan Raya Subdistrict, Palangka Raya Village

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ABSTRACT

This study examines the views of religious leaders on karaoke entertainment at the walimatul 'urs event in Jekan Raya District, Palangkaraya Village. The phenomenon of karaoke entertainment at weddings is increasingly being found and has generated various responses from religious leaders. The focus of the problem is 3, namely 1) The views of religious leaders on the appearance of karaoke groups at the Walimatul 'Urs event, namely Based on the results of the study, the views of religious leaders on the appearance of *karaoke groups* at the *walimatul 'urs event* are divided into two, namely allowing with conditions in accordance with Islamic law and rejecting because it has the potential to cause harm. However, all religious leaders agree that the implementation of *walimatul 'urs* must maintain Islamic values, ethics, and politeness. Therefore, acceptance of *karaoke groups* depends on the form of implementation and its suitability with the principles of Islamic law and prevailing norms in society. . 2) The bride and groom's family contracted a karaoke group for their child's wedding entertainment event is the decision of the bride and groom's family to contract a *karaoke group* at the *walimatul 'urs* event is influenced by social, cultural factors, and the entertainment needs of the community. The presence of a *karaoke group* is seen as being able to enliven the event, entertain guests, and strengthen social ties. Despite differing views from religious leaders, the family still strives to adapt the implementation to religious norms. Thus, this decision represents a form of adaptation between community traditions, social needs, and Islamic values. 3) The activity of karaoke group performers in entertaining performances at Walimatul 'Urs events is essentially to entertain It also serves as a medium for social interaction that enlivens wedding celebrations. Public acceptance of these activities depends on their adherence to ethics, norms of decency, and the principles of Islamic law. Therefore, performers strive to adapt their performances to local culture so that the entertainment function aligns with prevailing religious values.

Keywords: Religious Figures, Entertainment, Karaoke, Walimatul'Urs



INTRODUCTION

Walimatul 'urs is one of the sunnahs recommended in Islam as a form of expression of gratitude for the implementation of the marriage contract as well as a medium for announcing to the public regarding the validity of a marriage. In practice, the implementation of walimatul 'urs in Indonesia not only contains a religious dimension, but also develops as a social and cultural activity influenced by local community traditions. As time goes by, the form of entertainment presented at the walimatul 'urs event has undergone quite significant changes. One form of entertainment that is often found in various regions is the appearance of karaoke groups that present singers and musical accompaniment as a means of entertaining invited guests. The presence of this entertainment has raised various views in society, especially among religious leaders, because it is considered to be in conflict with Islamic sharia values regarding the limits of entertainment in walimatul 'urs. On the one hand, entertainment is seen as part of a tradition that can strengthen social relations and enliven the atmosphere of the reception, but on the other hand, if its implementation is accompanied by elements of *ikhtilā t*, *tabarruj*, exposing the genitals, or behavior that is contrary to sharia norms, then the practice is considered inconsistent with the objectives of walimatul 'urs in Islam. Therefore, the phenomenon of the use of karaoke groups in walimatul 'urs events is an interesting issue to be studied from the perspective of Islamic law and social practices of society. (Syufa'at and Muchimah, (2023)

This problem is important to examine because the development of forms of entertainment at wedding parties shows a shift in the meaning of walimatul 'urs from being oriented towards expressions of gratitude and announcements of marriage to becoming a means of entertainment that is increasingly commercial in nature. In practice, quite a few families of the bride and groom specifically contract karaoke groups to enliven their wedding reception. These decisions are generally based on local cultural considerations, social demands, the desire to entertain invited guests, and family prestige. However, this practice has also given rise to various debates regarding its suitability with Islamic values, especially when the singer's performance, the form of interaction between the performer and the audience, and the type of entertainment presented are deemed to exceed the boundaries of Islamic ethics. This condition shows that the implementation of walimatul 'urs is not only related to customary and cultural aspects, but is also closely related to the application of Islamic legal values in community life.

Studies regarding walimatul 'urs and entertainment have actually been carried out a lot. Research conducted by Syufa'at and Muchimah examined the shift in the meaning of walimatul 'urs in the Society 5.0 era from the perspective of Islamic law. The research shows that social developments have changed the orientation of holding walimatul 'urs to emphasize aspects of luxury, entertainment, and social image more than the objectives of sharia as a form of gratitude and marriage announcement. These changes indicate the dynamics between religious teachings and the culture of modern society which require a more in-depth study of the practices of walimatul 'urs at the local level.

The next research was conducted by Ahmad Alfayum and Habibi al-Amin regarding the tradition of *kibot* music entertainment at walimatul 'urs events from the 'urf perspective. The results of this study indicate that musical entertainment has become a tradition accepted by society, but its acceptance remains dependent on the practice's compliance with Islamic legal



principles. This study also confirms that the views of religious leaders play a significant role in shaping societal attitudes toward entertainment during walimatul 'urs. (Ahmad Alfayum and Habibi al-Amin, (2025)

Although various previous studies have discussed entertainment in walimatul 'urs from the perspective of Islamic law and community traditions, there is still a gap in studies regarding the practice of using karaoke groups as a form of entertainment that is specifically analyzed through the views of religious leaders, the reasons for the bride and groom's family to contract a karaoke group, and the activities of the karaoke group players during the walimatul 'urs event. Most previous studies have focused more on dangdut entertainment, traditional music, or changes in the meaning of walimatul 'urs in general, while the social dynamics that arise from the practice of karaoke groups have not been studied empirically. Therefore, this research aims to fill this gap through a qualitative approach using a case study method, thus providing a more comprehensive picture of the relationship between community entertainment practices and the application of Islamic legal values in organizing walimatul 'urs. (Agus Mahfudin and Muhammad Ali Mafthuchin , 62–78)

This study aims to analyze in depth the views of religious figures on the appearance of karaoke groups at the walimatul 'urs event, to find out the factors behind the bride and groom's family contracting karaoke groups as entertainment for wedding parties, and to describe the activities of karaoke group players during entertainment at the walimatul 'urs event. Thus, this study is expected to be able to provide an empirical picture of entertainment practices in walimatul 'urs and produce recommendations that can be used as considerations for the community in organizing wedding parties that still pay attention to Islamic sharia values. Based on these objectives, the formulation of the research problem includes: (1) what are the views of religious figures on the appearance of karaoke groups at walimatul 'urs events; (2) why do the bride and groom's families contract karaoke groups for entertainment at their children's wedding parties; and (3) how are the activities of karaoke group players in entertaining performances at walimatul 'urs events. (Muhammad Zaki, (2025) .

RESEARCH METHOD

This study uses a qualitative approach with a descriptive analytical method to examine in depth the views of religious leaders on the existence of karaoke entertainment in the implementation of walimatul 'urs in Jekan Raya District, Palangka Raya City. The approach used is an empirical or sociological approach, namely research that examines legal and religious phenomena based on the realities that occur in society. Through this approach, the research not only examines the normative concepts contained in the Qur'an, Hadith, and the opinions of scholars regarding entertainment in Islam, but also connects them with the views of religious leaders on the practice of karaoke that develops at walimatul 'urs events. Thus, this study seeks to analyze the relationship between religious norms and social practices that occur in society in a comprehensive manner. The choice of a qualitative descriptive analytical method is based on the consideration that this method is able to provide a deep understanding of the perspectives, arguments, and religious considerations used by religious leaders in assessing karaoke entertainment at walimatul 'urs events. (Sugiyono (2023)

The data sources in this study consist of primary data and secondary data. Primary data



was obtained directly through in-depth interviews with religious figures who reside or are actively involved in religious development in Jekan Raya District, Palangka Raya City, such as ustaz, mosque imams, preachers, and community leaders who have competence in the religious field. Secondary data was obtained through literature study which includes the Al-Qur'an, Hadith, fiqh books, scientific books, academic journals, results of previous research, as well as various documents related to walimatul 'urs and entertainment law in Islam. Data collection was conducted systematically through interviews and a review of relevant literature to ensure that each piece of data had an adequate level of validity and relevance. This process aims to provide a comprehensive overview of religious leaders' perspectives on the phenomenon of karaoke entertainment at walimatul 'urs (religious gatherings) events. (Lexy J. Moleong (2022)

This research was conducted in Jekan Raya District, Palangka Raya City, Central Kalimantan Province. The selection of the research location was based on the consideration that this area is one of the districts with a fairly large population and has a variety of socio-religious activities, including the implementation of walimatul 'urs which often features karaoke entertainment. This phenomenon has given rise to various responses and assessments from religious leaders that are interesting to further study. In addition, the presence of religious leaders who are active in da'wah activities and community development makes Jekan Raya District a relevant location to obtain data on religious views on the practice of karaoke entertainment in walimatul 'urs. Thus, research in this location is expected to produce a more contextual understanding of the relationship between religious values and cultural practices of the local community.

Data analysis in this study was conducted inductively by processing data obtained from interviews, documentation, and literature review to draw general conclusions. The analysis process was carried out through the stages of data reduction, data presentation, and systematic conclusion drawing. The collected data were first selected and grouped based on specific themes, such as the views of religious leaders on the law of karaoke, the reasons underlying these views, and factors influencing the acceptance or rejection of karaoke entertainment during walimatul 'urs. Next, the data were analyzed to identify patterns, relationships, and meanings related to the research focus. Through inductive analysis, this research is expected to be able to produce findings that are in-depth, contextual, and in accordance with the socio-religious conditions of the community in Jekan Raya District, Palangka Raya City.

RESULTS AND DISCUSSION

Religious Figures' Views on Karaoke Group Performances at Walimatul 'Urs Events

The first finding shows that the views of religious figures in Jekan Raya District, Palangka Raya City, regarding the appearance of karaoke groups at walimatul 'urs events tend to vary. Some religious figures believe that karaoke entertainment is permissible as long as it does not contain elements that contradict Islamic law, such as lyrics that lead to sin, performances that do not cover the aurat, free mixing between men and women, and activities that disrupt the practice of worship. In this view, karaoke entertainment is positioned as a means to enliven the walimatul 'urs which is basically a form of expression of gratitude for the success of the marriage. Therefore, the existence of karaoke entertainment



is considered acceptable as long as it remains within the limits permitted by Islamic teachings. This situation shows that some religious leaders use a moderate approach by considering aspects of the public interest and social conditions in assessing karaoke entertainment at walimatul 'urs events. (Yusuf al-Qaradawi, (2013)

Based on the interview results, several other religious leaders argued that karaoke group performances at walimatul 'urs events have the potential to cause various forms of harm that are contrary to Islamic values. This assessment is based on the fact that in practice, karaoke entertainment is often accompanied by excessive music, singer performances that do not comply with Islamic norms, and audience behavior that does not reflect Islamic ethics. According to this group, walimatul 'urs should be a means to strengthen ties and broadcast marriage, not an entertainment event that has the potential to ignore religious values. This finding indicates that the views of religious leaders are not only influenced by the legal aspects of entertainment in Islam, but also by the social realities they observe in community life. Thus, the differences in views that arise are a consequence of differences in how to understand and apply the principles of Sharia in the developing social context. (Muhammad Amin Ridho and Syahrawandi (2026)

Other findings indicate that despite differing views on the legality of karaoke group performances, all religious leaders agree that the implementation of walimatul 'urs (a gathering of people) must maintain Islamic values and prevailing societal norms of decency. This agreement is evident in the emphasis on the importance of monitoring the form of entertainment presented to prevent it from leading to immorality or behavior prohibited by religion. In addition, religious leaders also believe that the organizing family has a responsibility to ensure that the entire series of events takes place in accordance with the principles of Islamic law. This condition shows that the existing differences of opinion are more focused on the form and implementation of karaoke entertainment, not on the purpose of organizing the walimatul 'urs itself. (no date, p. Muhammad Khalilurrahman (2026) Therefore, it can be concluded that the views of religious leaders regarding the appearance of karaoke groups at walimatul 'urs events are in two main tendencies, namely the group that allows it with certain conditions and the group that rejects it because it considers the potential harm it can cause. However, both have the same goal, namely maintaining Islamic values in the implementation of walimatul 'urs in the community.

Family Bride Contracting Group Karaoke On Program Entertainment His Son's Wedding Party

The second finding shows that the decision of the bride and groom's family to contract a karaoke group for their child's wedding reception is influenced by social and cultural factors that develop in the Jekan Raya District community, Palangka Raya City. Based on the interview results, most families believe that the presence of a karaoke group can add to the excitement of the event, entertain the invited guests, and become part of the celebratory tradition that has long developed in society. In addition, the use of karaoke groups is also considered a form of respect for the guests who attend and a means of strengthening social relations between families and the surrounding community. This condition shows that the existence of karaoke entertainment is not merely seen as entertainment, but also has a social function in the implementation of walimatul 'urs. Thus, the decision to contract a karaoke group is driven more by socio-cultural considerations than purely religious considerations.



(Jarni, 2026)

The next finding shows that although the bride and groom's families understand that there are differences in religious leaders' views regarding karaoke entertainment, this is not always the main factor in determining the entertainment provided at the wedding event. Some families still choose to use karaoke groups because they align with local customs and the expectations of their guests. This phenomenon demonstrates that social norms within a community have a significant influence on family decision-making. Sociologically, people tend to maintain cultural practices that are considered commonplace as long as they don't directly cause conflict within their social environment. Therefore, the presence of karaoke groups at wedding parties shows the interaction between local cultural values and religious values that develop in society.

Furthermore, this situation demonstrates that the use of karaoke groups at wedding receptions cannot be understood solely from an Islamic legal perspective, but also needs to be examined within the social context behind it. The bride and groom's families generally strive to balance the desire to host a festive party with the need to maintain religious norms. Therefore, some families implement various restrictions, such as choosing polite songs, limiting performance times, and avoiding forms of entertainment deemed contrary to Islamic law. This condition indicates a process of negotiation between social traditions and religious values in the implementation of walimatul 'urs. Thus, the family's decision to contract a karaoke group for their child's wedding party is a form of social adaptation influenced by the need for entertainment, community traditions, and efforts to maintain harmonious social relations in the surrounding environment. (Fatimah, Akmaluddin Syahputra, and Imam Yazid, (2025)

Karaoke Group Players' Activities in Entertaining Performances at Walimatul 'Urs Events

implementation program birthday 'urs, group karaoke has made into as Entertainment is a means of enlivening the wedding reception, creating a warm and pleasant atmosphere for invited guests. Musical equipment and a sound system are prepared before the event begins, and arrangements are made to ensure the sound can be heard clearly by all guests.

In addition, the song selection has been adjusted to the atmosphere of the event, so that songs with a theme of happiness and family are more often chosen to create a festive atmosphere. Interaction with invited guests was also conducted throughout the performance to foster camaraderie, and guests were even given the opportunity to sing together. Cooperation among karaoke group members was also demonstrated through The division of tasks has been well-organized so that the performance can run smoothly and orderly. (Moch. Subhan, 2024)

The activities of karaoke group players in entertaining invited guests at the walimatul 'urs event in Jekan Raya District, Palangka Raya City were carried out through various forms of performances aimed at creating a lively and enjoyable atmosphere. Based on the results of interviews and observations, the karaoke players not only sang songs chosen by the bride and groom's family, but also interacted with invited guests through song request sessions and sing-alongs. (Rahmah (2026.) This activity makes the karaoke group one of the main attractions in the series of walimatul 'urs events. From a social perspective, karaoke entertainment is seen as a recreational facility that can strengthen social relationships and



increase community participation in attending weddings. Thus, the activities of karaoke groups have both an entertainment function and a social function in the implementation of walimatul 'urs in the community. (Agus Mahfudin and Muhammad Ali Mafthuchin, (2019) .

The following findings indicate that the activities of karaoke groups in practice are inseparable from various assessments given by religious and community leaders. Some informants considered the performances of karaoke performers to be within reasonable limits as long as the songs performed did not contain elements that conflict with Islamic values and the performances maintained norms of decency. However, some other informants highlighted several forms of activity that were considered potentially harmful, such as wearing clothing that did not comply with Islamic law, excessive movement, and excessively free interaction between singers and invited guests. This condition indicates that assessments of the activities of karaoke groups are not only based on the entertainment itself, but also on how the entertainment is presented in its implementation. Therefore, ethical aspects and religious norms are important factors in determining public acceptance of entertainment activities at walimatul 'urs events. (Wahbah Az-Zuhaili, (2020)

Furthermore, the research results show that karaoke group players generally try to adapt their appearance to the social and cultural conditions of the local community. Some performers admitted to choosing songs they deemed appropriate for family events and avoiding performances that could cause controversy in the community. These efforts are undertaken to maintain the sustainability of their profession while meeting the expectations of event organizers and invited guests. This phenomenon demonstrates a process of adaptation between the public's entertainment needs and the demands of prevailing social and religious norms. Therefore, the activities of karaoke groups cannot be understood simply as entertainment, but also as a social activity influenced by various values and rules that exist within society.

Research shows that karaoke group members play a significant role in creating a lively and engaging celebratory atmosphere for the community at walimatul 'urs (religious gatherings). However, this activity remains a topic of debate among religious leaders due to differing views on the limits of permissible entertainment in Islam. These findings indicate that acceptance of karaoke group performers' activities is highly dependent on the alignment of the entertainment presented with the religious values held by the community. In this context, entertainment activities that adhere to ethics, decency, and Islamic norms tend to be more readily accepted than those deemed to exceed religiously permissible boundaries. Therefore, the success of karaoke entertainment during walimatul 'urs is determined not only by the quality of the performers' performances, but also by their ability to maintain a balance between entertainment and adherence to religious norms.

Overall, the research results show that the activity of karaoke group players in the walimatul 'urs event is part of the social practice that is developing in the community of Jekan Raya District, Palangka Raya City. This activity functions as a means of entertainment, a medium for social interaction, and a form of community participation in enlivening the wedding party. However, the sustainability of this activity is greatly influenced by the views of religious leaders and social norms that apply in the community environment. This finding strengthens the view that entertainment practices in Muslim communities cannot be separated from the process of negotiation between cultural traditions, social needs, and religious values. Thus, the activity of karaoke group players in walimatul 'urs can be



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understood as a socio-religious phenomenon that requires a balance between entertainment and moral aspects to remain acceptable to the wider community. Satjipto Rahardjo, (2017).

CONCLUSION

Based on the research results, it can be concluded that the views of religious leaders regarding *karaoke group performances* at the *walimatul 'urs event* in Jekan Raya District, Palangka Raya City are divided into two tendencies. Some religious leaders permit karaoke entertainment as long as its implementation does not conflict with Islamic law, such as maintaining aurat, avoiding ikhtilāf, choosing good songs, and not containing elements of sin. Conversely, some religious leaders reject it because the practice in the field is considered to have the potential to cause harm, such as performances that do not comply with Islamic norms and behavior that goes beyond limits. Despite their differing views, all religious leaders agree that the implementation of *walimatul 'urs* must still uphold Islamic values. Research also shows that the bride and groom's family's decision to hire a *karaoke group* is more influenced by social, cultural, and entertainment factors than by purely religious considerations. The presence of a *karaoke group* is seen as a way to enliven the event, entertain guests, and strengthen social ties, even though the family still strives to maintain religious norms through various restrictions. Furthermore, the activities of *karaoke group members* serve not only as entertainment but also as a means of social interaction. Public acceptance of these activities depends largely on the suitability of the appearance to ethics, politeness, and the principles of Islamic law. Therefore, the practice of *karaoke groups* in *walimatul 'urs* reflects the balance between cultural traditions, social needs, and religious values that exist in society.

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