

Hermeneutic Analysis of Sufistic Messages in The Lyrics of The Song *Dia Danau* Panji Sakti

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Abstract

Of the many religious songs, there is a song that is quite unique, namely a song written and sung by Panji Sakti entitled 'Dia Danau,' where in each stanza the lyrics of the song contain the meaning of da'wah that enlivens the science of the soul in the teachings of tasawuf. The author is interested in exploring the da'wah message of tasawuf contained in the song with interpretative qualitative methods and Wilhelm Dilthey's hermeneutic approach to get objective results as the message the songwriter wants to convey. Through Dilthey's three concepts (*erlebnis*, *andstruck*, *verstehen*), this research has found several elements of Sufism teachings in the song "Dia Danau." namely *tazkiyatun nafs* (purification of the soul), *al-muzaaqah* (servant with Allah without intermediaries), *wahdat al-wujud* (the universe is a reflection of Allah), *taqarrub* (getting closer to Allah), *tawakkal* (surrendering to Allah). Spiritual intelligence (translating suffering as a form of Allah's love), and *mahabbah* to Allah (loving Allah by offering oneself to serve Allah).

Keywords: Da'wah; Hermeneutic; Song; Sufism.

Abstrak

Dari sekian banyaknya lagu religi, ada sebuah lagu yang cukup unik, yaitu sebuah lagu yang ditulis dan dilantunkan oleh Panji Sakti yang berjudul *Dia Danau*, dimana pada setiap bait lirik lagu tersebut mengandung makna dakwah yang menghidupkan ilmu jiwa dalam ajaran tasawuf, Penulis tertarik untuk mengupas pesan dakwah tasawuf yang terdapat dalam lagu tersebut dengan metode kualitatif interpretatif dan pendekatan hermeneutik Wilhelm Dilthey untuk mendapatkan hasil yang objektif sebagaimana pesan yang ingin disampaikan oleh penulis lagu. Melalui tiga konsep Dilthey (*erlebnis*, *andstruck*, *verstehen*) dalam penelitian ini telah ditemukan beberapa unsur ajaran tasawuf dalam lagu *Dia Danau*, yaitu *tazkiyatun nafs* (penyucian jiwa), *al-muzaaqah* (hamba bersama Allah tanpa perantara), *wahdat al-wujud* (alam semesta merupakan cerminan Allah), *taqarrub* (mendekatkan diri kepada Allah), *tawakkal* (berserah diri kepada Allah). Kecerdasan spiritual (menerjemahkan penderitaan sebagai bentuk cinta Allah), dan *mahabbah* kepada Allah (mencintai Allah dengan mempersesembahkan diri untuk menghamba Allah).

Kata Kunci: Dakwah; Hermenutik; Lagu; Tasawuf.

Introduction

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One of Allah's commands that is closely related to calling people to goodness is da'wah. Thus, da'wah is always related to communication involving da'i (preachers) and mad'u (targets of da'wah). The characteristics of mad'u vary from gender, age, education, and economic level, requiring da'i to use different approaches. In this case, da'wah strategy is needed so that da'wah runs effectively and efficiently in achieving its goals (Anjani & Mahdaniar, 2023). In the Qur'an letter an-Nahl: 125 Allah has ordered to preach, which means:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a the best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (Al-Qur'anul Karim: Al-Qur'an Dan Terjemah Zakat House Kuwait, 2019)

The position of art in da'wah is not only as a tool of da'wah but more than just communication. Art can be interpreted as an expression, impression, and even an idea of thought. Art should be da'wah itself, as one of the sources of wisdom and wisdom. In this case, literary art has a special place, which is one of the various ways of da'wah. (Prasetyo, 2023). A work of literature, often provokes readers to write something from their reading. Sometimes a person even remembers their God and realizes their sins, especially if the literary work has a religious or spiritual theme. The message in a spiritual-themed literary work can be an encouragement or advice so that the reader can improve his or her way of life, especially if the literary work presents the same life story as the life story or problems being faced by the reader. Messages in literary works are also not infrequently a solution and solace, even if only as an encouragement (Prasetyo, 2023).

Literary works that have the genre of poetry include song lyrics. Song lyrics written in an embellished language style combined with the composition of tones, rhythms, and melodies can enter the heart of the listener and hypnotize him, not infrequently the listener is immersed in each song lyric. Therefore, one form of da'wah communication strategy is to use song media. History records that songs have become part of the da'wah strategy. Research conducted by Mulyono in his journal entitled *Islamic Education and Da'wah Strategies Based on Culture in the Ilir-Ilir Song of Sunan Kalijaga* found that Sunan Kalijaga through the song Ilir-Ilir had succeeded in bringing people at that time to embrace Islam. (Mulyono, 2020). Likewise, the kasidah song pioneered by the Nasidaria music group is one of the music that introduced Islamic culture to the world, as in Anne K. Rasmussen's research entitled *The Five Pillars and Indonesia's Musical Soundscape* (Formichi, 2022). Even Dangdut in the early days was no less existent in utilizing songs as a medium of da'wah communication introducing Islamic culture to urban communities through the medium of music. This is what was done by the King of Dangdut H. Roma Irama, work in writing and singing songs with religious advice has been recognized not only in Indonesia but even the Muslim world. (Weintraub, 2011). following the last few years pop bands such as UNGU, GIGI, WALI, and LETTO became pioneers who made their works as a medium for da'wah communication (Anjani & Mahdaniar, 2023).

Through music musicians want to explain, entertain, and reveal experiences to others. Music is a means for musicians, just as words are a means for songwriters to express what they want. (Sari, 2019). This is also done by Panji Sakti. Panji Sakti is one of the songwriters and singers with religious works in Indonesia, lyrics with elements of mental science are his trademark. Panji revealed:

“Music for me is the path that God has given to humans in traveling the true journey, the journey back to the Creator. Music is a medium to express love to the Supreme Being,”

said Panji Sakti. (*Pesan Dakwah Tawadhu Dalam Lirik Lagu Karya Panji Sakti Analisis Isi Lirik Lagu Sang Guru Karya Panji Sakti.Pdf*, n.d.).

Mental science is included in the study of tasawwuf. Abdul Qadir Isa revealed that Sufism is an effort to purify the soul, beautify morals, and reach the maqam (level) of divinity, or can be concluded to include three aspects, namely spiritual, ihsan, and morals. (Putra & Rahman, 2023). Meanwhile, according to Shaykh Islam Zakaria Al-Anshari revealed:

“Tasawwuf is the science that explains how to wash clean the soul, improve morals, and foster physical and mental well-being to achieve eternal happiness.”(Munir Amin, MA, 2022)

Tasawwuf is one of the inner sciences as well as a form of ihsan which consciously has a relationship between 'abdun and Allah SWT. tasawwuf can also be said to be the life of the practice of Islam and the opening of the perfection of worship practices, after aqidah and Sharia. (Munir Amin, MA, 2022). Likewise, the mission of the human caliphate on earth will run well if carried out by humans who always clean their souls, removing all stains and dirt. Visible and invisible impurities, such as impurities in the heart, as mentioned in QS. At-Taubah: 28 about the impurity of the polytheists. Whoever's soul is dirty, his words and behavior will also be dirty (Karzon, 2016). Tasawwuf, which has always been considered a mystical Islamic concept and irrelevant to today's life, needs to be re-socialized in a contemporary form and with methods that are easily accepted by today's generation. Through his religious songs, expressions of servitude, submission, longing, and expressions of love to Allah the Creator, all of which are included in the concept of Sufism, Panji has poured it into a song entitled *Dia Danau*. *Dia Danau* is one of his songs in his second album titled *Tanpa Aku* album.

This song expresses a servitude and longing for Allah, the source of all love, a song full of tasawwuf nuances. Panji had indeed focused on following a study of Sufism. From a series of hits that he wrote for singers, Panji set aside time to express the results of his musings into songs with Sufistic values. The nuance of the lyrics in the song *Dia Danau* is one of the fruits of his labor in the Serambi Suluk class, a beginner's study class for a traveler (salik). Panji is known to actively attend the Serambi Suluk class of Tarekat Qudusiyah (Admin, 2022). So it is not surprising that Panji's works are mostly religious tasawwuf nuances, every lyric is nuanced with mental science, written based on his personal spiritual experience, and all lyrics describe surrender to Allah. As in the songs of Dewa 19, this is revealed by Yulia, et al in their research which has found associative meanings that contain Sufism teachings in 4 Dewa 19 songs. (Yulia Awallyyah et al., 2023). Not only that, a similar thing was found in the lyrics of the song *Sebelum Cahaya Letto*, in a proceeding written by Tias Adhitama, et al entitled *Representation of the Message of Faith in the Lyrics of the Song “Sebelum Cahaya” By the Band Letto*, it was found that the meaning of creed in the lyrics of the song *Sebelum Cahaya Letto* was found. (Adhitama & Hakim, 2019). Akidah adalah bagian dari kajian Ilmu Tasawuf.

The strong Sufistic value in the song *Dia Danau* is an interesting thing to reveal and analyze the meaning and message contained in each lyric that Panji wants to convey in the song. Panji revealed in an interview that his songs are not written based on something he does not know, meaning that Panji does not write songs that he does not understand the meaning. The song entitled *Dia Danau* is the second song he wrote since Panji understood the meaning of mental science, this song Panji wrote when he was i'tikaf in a mosque, the spiritual experience during ber'tikaf that he experienced behind the birth of the song *Dia Danau*. What's interesting about this song is Panji's spiritual experience when the inspiration to write this song appeared. In an interview, Panji revealed that he had seen a figure of himself sitting and immersed in his prayers. Then the lyrics of this song appeared in his head like flowing water. (P. Sakti, personal communication, December 23, 2023).

In revealing the meaning of a text, a method or scalpel is needed to get good interpretation results, so that the meaning of a text is in accordance with what the author of the

text wants to convey. For this reason, hermeneutics is one method of interpreting texts that has been used since antiquity, even the interpretation of the scriptures is also familiar with the science of hermeneutics, hermeneutics always focuses on the function of interpreting texts. In the book (Lubis, 2015: 181) From an etymological perspective, hermeneutics comes from the word 'hermeneuin' which means to interpret or the art of giving meaning (the art of interpretation). Therefore, hermeneutics is often interpreted as a theory that studies meaning, despite changes or modifications to hermeneutic theories, hermeneutics still focuses on the art of understanding texts (Octaviani et al., 2019). In his book (Hardiman, 2015:41) Schleimeiermacher argues that understanding aims to re-actualize the mental state of the author or in Palmer's terms "reconstruct the mental experience of the author of the text" Emotions are not positioned as the main target, but rather the mind of the author, creator or author. So Schleimeiermacher's idea of hermeneutics is that understanding as an art is to re-experience the mental process of the author of the text (Octaviani et al., 2019).

The author has traced previous studies related to research on hermeneutics in song lyrics. Among them are studies on the interpretation of song meaning, conducted by (Anjani & Mahdaniar, 2023) in a journal article entitled *The Concept of Hablumminallah in the Lyrics of Letto's Song Sandaran Hati*. The study with Wilhelm Dilthey's hermeneutic method as its analysis knife found that in the lyrics of the song Letto *Sandaran Hati*, there is a da'wah message in the form of *hablum minnallah* (human relationship with Allah SWT.) correlated with *hablum minannaas*. In addition, another study on the meaning of da'wah in a song is a journal article entitled *The Da'wah Message of K.H. Hasan Abdullah Sahal in the Lyrics of the Song 'Kembalilah'* written by (Pradana & Utomo, 2020). This interpretative skin research uses Ferdinand de Saussure's semiotic method as its analysis knife. The results of the study are that there are da'wah messages in the lyrics of the song Kembalilah including favors from Allah SWT., warnings about kufr favors, invitations to repent from kufr favors, and warnings about the doom of kufr favors and the value of optimism that Allah SWT accepts forgiveness from kufr favors. From the two scientific studies literatures above indicates that songs have an important role in conveying da'wah messages.

From some of the previous studies described above, there are some differences, which lie in the hermeneutic method used and the object of the song studied, but both analyze the da'wah message in a song lyric. This study uses Wilhelm Dilthey's hermeneutics to reveal the meaning of Sufistic da'wah behind the song Dia Danau Panji Sakti which refers to three stages of interpretation, namely *erlebnis*, *audstruck*, and *verstehen* to get objective interpretation results the message the songwriter wants to convey.

Methods

This research is interpretative qualitative research. Because the study of social sciences and humanities generally uses a qualitative approach in a micro-study setting. Especially those related to the form and behavior of humans (behavior) and the meaning behind this behavior which is difficult to translate into numbers. (Suyitno, 2018)

In this study, researchers chose Wilhelm Dilthey's hermeneutic as a scalpel, the reason for choosing Wilhelm Dilthey's hermeneutic is because researchers want to interpret objectively the meaning contained in the song *Dia Danau* that Panji Sakti wants to convey as a songwriter. Dilthey is the second generation in the field of reconstructive (objective) hermeneutics. (Hifni, 2018). In the study of texts, Dilthey emphasizes the historical side. According to Dilthey, every action and expression of a person is born from his life experience. Meanwhile, we can understand the life experience through the process of reconstruction. (Hifni, 2018). Dilthey summarized three stages in dissecting the meaning of a text, namely *Erlebnis* (lived experience),

Ausdruck (expression), and *Verstehen* (understanding). (Hifni, 2018). The research data comes from primary data in the form of *Dia Danau* song manuscripts and recorded data from direct interviews with Panji Sakti. Secondary data is in the form of literacy, books that are relevant to this research. Furthermore, the data will be analyzed with three stages of Dilthey's hermeneutics, namely *erlebnis*, *ausdruck*, and *verstehen*. After that, the author will collaborate the interview data with the results of the author's literacy obtained from various reference sources related to this research. Then the author will conclude from the results of the analysis.

Results and Discussion

Framing Theory

Framing theory is a communication theory that is always associated with a sociologist named Erving Goffman, according to him interpretive design is a central element of the cultural belief system. Goffman views this interpretive design as a figura used by individuals in our daily experiences to understand the world. This figure is a frame that helps reduce the complexity of information in two directions. It helps interpret meaning and reconstruct reality (Littlejohn & Foss, 2009). Goffman argues that the meaning of the world will be perceived by a person based on his beliefs, observations, and world knowledge (Littlejohn & Foss, 2016)

This theory is usually used in research on political reporting and social issues by the media, but since the 20th-century Walter Lippman, a journalist and author in his book entitled *Public Opinion*, the media has transformed into a networked media where a person can actively choose information, this position finally gave birth to the view that individuals are very worthy of being included as one of the actors in the framing process (Littlejohn & Foss, 2009)

The relevance of Framing Theory in this research is the message framed in the lyrics of the song *Dia Danau* by its author, Panji Sakti. Song lyrics often contain themes or messages that are built by the songwriter. This theory helps analyze how Panji Sakti chooses and emphasizes Sufistic themes through word order, metaphors, and lyrical structure in the song *Dia Danau*. The choice of words and Sufistic symbolism in the lyrics of *Dia Danau* can be seen by juxtaposing it with Wilhelm Dilthey's hermeneutic method so that it can be seen how far the historical, cultural, and personal context of the author can influence the Sufistic message that Panji wants to convey in the song *Dia Danau*.

Al-Ghazali's Akhlaki Sufism

Al-Ghazali's *Tasawuf Akhlaki* consists of six components, namely repentance, patience, fakir, *tawakkal* (*ridha*), and love of Illah (*mahabbah*). Al-Ghazali derived 4 criteria for repentance, namely leaving sins with a firm heart and serious intentions, leaving past sins, past sins must be balanced with the sins he left behind, and leaving sins purely *lillahi ta'ala* (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016). *Tazkiyatun Nafs* is a form of repentance, a process of emptying the soul of despicable traits and behaviors (Supriyadi & Jannah, 2019). Dr. Anas Ahmad Karzon explains that *Tazkiyah* is mentioned in the Qur'an (an-Nisaa: 49) which means "*Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread*" This is a statement of sanctification, stemming from the human nature that likes to praise itself, to be proud, *ujub* and *riya'* with its good deeds. While it is a despicable trait. So according to Dr. Anas *at-Tazkiyah* is purifying the soul from various bad tendencies and sins, and developing a good nature in it, which can establish its *istiqomah* and reach the degree of *ihsan* (Karzon, 2016). What is meant by *Tazkiyatun Nafs* is not to eradicate

the bad and despicable nature of man, but to dominate the good nature, to suppress the bad attitude.

According to Al-Ghazali, patience is the victory of the religious drive over the drive of lust in humans. There are four objects of patience according to Al-Ghazali, namely; patience with tests that are troublesome and contrary to the desires of lust, patience with obedience in carrying out Allah's commands, patience with avoiding disobedience, final patience with pleasure or things that are by the desires of lust (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016). All four will not be perfect unless accompanied by gratitude (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016).

Al-Ghazali summarized five levels of the *fakir*, namely; *zuhud* a person who does not feel happy to be given wealth, does not like it and does not feel comfortable with wealth, does not hunt it and seek it, *rodhiyah* is a person who is not happy with the presence of wealth and also does not hate it, *qani'ah* is a person whose presence of wealth is preferable to its absence, but is not moved to seek it, what else requires hard work, It can be said that people at this level always feel enough, *barish* is a person who is unable to find wealth, if he is able he will try to find it even though there are many obstacles because wealth is something he likes, this person can be said to be greedy, finally *mudhthonor* is a person who feels the absence of wealth like hunger, they are among those who are pressed and forced. According to Al-Ghazali, beyond these five levels, namely *mustaghni*, namely people who always feel rich, whether there is wealth or not, it does not change their feelings (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016)

Al-Ghazali defines *zuhud* as a parable of avoiding worldly pleasures towards something better for himself, meaning turning to the affairs of the hereafter. According to him, *zuhud* takes many forms, there is *zuhud* towards food and drink, women, property, clothing, position, and social status (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016). *Taqarrub* is included in the effort to achieve *zuhud*. The concept of *Taqarrub* in the view of the Sufis is the approach taken by humans to their creator, by releasing all physical ties to achieve ultimate happiness, but this closeness is not bound by *makan* and *zaman*. The closeness that can be felt by the servant inwardly that Allah is always with him wherever we go, Allah is watching us, both His pious and ungodly servants (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016).

Tawakkal can be achieved if you have faith in the four pillars of *tawakkal*, namely; first believe in *al-wakil* who knows all the needs of *muwakkil*, second believe that *al-wakil* is all-powerful in fulfilling what *muwakkil* needs, third believe that *al-wakil* is generous and not miserly, fourth believe that *al-wakil* has love and compassion for *muwakkil*. (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016).

In *tawakkal*, spiritual intelligence is needed to translate all events that happen to humans as a form of faith that there is a God who controls everything. According to Jalaluddin Rakhmat, there are eight characteristics of a person who has spiritual intelligence based on the understanding of Sufism. One of the characteristics of spiritual intelligence is the ability to transcend suffering, in Sufism it can be done by being *tawakkal*, which means surrendering to everything that Allah has determined after making various efforts. And *ridha*, which means happy, happy with good or bad destiny, happiness or misery. A Muslim who loves Allah will see all suffering as a form of Allah's love (Tebba, 2003).

Tawakkal and *ridha* are two of the maqamat of Sufism. *Ridha* is a sense of satisfaction with what Allah has granted, people who reach this stage can see the wisdom of everything they experience, be it happiness or suffering. *He* can see the majesty, greatness, and perfection of Allah from the suffering he experiences (Muvid, M.Pd., 2020).

Finally, Al-Ghazali defines *mahabbah* Illah based on the word *hubb*, a tendency of love towards the pleasing and Allah is the *mustabiq lil mahabbah* the recipient of love or the culmination of all love (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016). Love can be achieved after humans know their God well, this is explained in the concept of *wahdat al-wujud*.

In contemporary Sufism, Hamzah Fansuri, a Sufi from Aceh, in his research (Arifin, M.Ag., 2020) explains the concept which can be seen from the way Hamzah Fansuri illustrates the position of God in the universe. In *Asrar al-Arifin* Hamzah Fansuri explains the relationship between God and the universe, that the universe is a reflection of God's *wahmi* form, and the true form is still Allah SWT. Such as his composition "The sea is not divorced from the waves, the waves are not divorced from the sea. Likewise, God is not divorced from nature." This composition means that God is not divorced from His servants, and vice versa. This is an expression of *Wabdat al Wujud* (Arifin, M.Ag., 2020).

Hermeneutics of Wilhelm Dilthey

Erlebnis* Panji Sakti in Relation to the Song *Dia Danau

Erlebnis in the song *Dia Danau* is the life experiences experienced by Panji Siswanto bin Suparlan bin Sastro better known by the stage name Panji Sakti who is the author and singer of the song *Dia Danau*, the experiences analyzed are experiences related to each essence in the song. Based on Dilthey's understanding that past experiences can influence when writing a work of text, and from these experiences, the author will interpret as new understandings and values that will become guidelines in building the author's future. The construction of the experience in question includes the construction of the songwriter's childhood to his adulthood.

Panji Sakti was born in Bandung on January 13, 1976, his songwriting skills began to appear when he was at SMAN 1 Cimahi and Panji was active in the Taeter Kacang extracurricular activity since then Panji wrote many poems that he passed on the wall of his room. Singing has been his hobby since his last year of high school, which was the beginning of his music career, Panji joined the vocal group Akapela. Not confident with his singing talent, in 1995 Panji chose to enroll in the Fine Arts program at IKIP Bandung. Since young, Panji has been fond of everything related to fine arts. Panji was raised by his mother who was a teacher, Panji had aspirations to become a teacher following in his mother's footsteps (Putri, 2019). Panji was raised by a mother who can be said to be quite religious, not too religious according to him but a person who is devoted to religion. It was his mother who taught him to be orderly in carrying out religious orders, including praying and praying (P. Sakti, personal communication, December 23, 2023). Since junior high school, Panji has felt far away from his parents, he does not hang out much with his family, spending more time outside the home, however, Panji still carries out the teachings of his family, namely obeying religion is an absolute requirement that cannot be abandoned wherever Panji hangs out. In addition, Panji is a practical and simple type of learner, not too fond of complicated materials, not too happy to read books with heavy themes, preferring things that are light but full of meaning (P. Sakti, personal communication, December 23, 2023).

The turning point of the song *Dia Danau* began in 2015, Panji who was accustomed to learning about religion from YouTube and radio broadcasts and had never specifically attended a study class, his wife offered him a religious study class, but his wife who did not follow the

recitation for a long time felt confident that the study was suitable for Panji her husband. Then Panji routinely attended the study class every Saturday from 08.00 to 12.00 and Panji admitted that he never moved from the study class during the study, Panji was immersed and enjoyed the study, until a Panji was born who understood the meaning of the word soul (P. Sakti, personal communication, December 23, 2023).

Purification of the soul is one of the studies of Sufism, as explained by one of the figures of Sufism, namely Muhammad Amin Kurdi, quoted by (Azami & Nurhuda, 2023) that tasawwuf is a science that understands the good and bad conditions in the human soul, how to purify it from something that humiliates it and then fills it with good morals, of course by way of suluk towards the pleasure of Allah SWT and by avoiding everything that is prohibited. Soul purification in Sufism is also known as *Tazkiyyatun Nafs* (Ar Ridho, 2021). *Tazkiyyatun Nafs* as explained in the interpretation of Surah Al-Fatihah in Tafsir Al-Barru by Muhammad Rusli Malik, a book of interpretation that started from Muhammad Rusli Malik's status writings on Facebook, then booked into a book of interpretation (Ghany, 2020).

"The greatest disease of humanity throughout history is injustice. All of them are the result of one disease, namely arrogance and self-righteousness. While arrogance is the fruit of riya' (showing off and being praised) riya' itself is an advanced stage of the earliest disease of 'ujub (self-admiration). We call this disease URT ('Ujub, Riya' Takabbur). All of this stems from a sense of entitlement to praise. Whereas all reality is the incarnation of the name of Allah (ismullâh). Therefore, automatically and in essence, only He makes sense to be praised. Flattery and praise addressed to us can turn into a weapon that destroys us (Ar Ridho, 2021).

The above interpretation is taken from the interpretation of the second verse of Al-Fatihah which reads all praise be to Allah, Lord of all the worlds. Someone who reads this sentence should avoid the nature of ujub, riya', and takabbur, consciously only Allah is worthy of praise, as for praising humans all comes from praise to Allah SWT. Cleansing oneself from low and self-deprecating traits, as Al-Ghazali calls it (takhalli, tahalli, tajalli), means purifying oneself from self-deprecating traits and filling it with traits that glorify it, presenting oneself as an incarnation of the asma of the Great Allah (Ar Ridho, 2021).

In his confession, Panji never wrote a song that he didn't understand the meaning of. The mental science he learned in the study he poured into several songs in one album entitled *Tanpa Aku*. This album was created as a form of Panji's respect for the knowledge he had just learned (P. Sakti, personal communication, December 23, 2023). Panji has been professionally writing songs since 1996 but never took the word soul in the lyrics he wrote. It was in 2015 that Panji bravely embedded the word soul in a song entitled *Sekuntum Bunga Kamboja* which is the common thread of all songs about mental science (P. Sakti, personal communication, December 23, 2023).

Long story short, in 2018 entering the month of Ramadan Panji and his friends did an i'tikaf in a mushola in Dago-Bandung. This spiritual experience during ber'tikaf is the historical point of the birth of the song *Dia Danau*. When Panji was doing i'tikaf in a dark mushola atmosphere, with all the surrender to Allah, without realizing it, Panji suddenly saw a man in front of him who was immersed in prayer. without realizing it, Panji understood what the man felt, knew his problems, and heard all his complaints that he complained to Allah that night. Instantly the lyrics in the song that he later titled *Dia Danau* fell complete with the tone until Panji's mouth repeated the lyrics during ber'tikaf. The opening sentence of the song, which reads that someone is alone, but in fact he is not alone, really fell that night as if describing a man in front of him who was *khusyu'* in his prayers. Like alone but he was chatting about all his complaints to Allah SWT (P. Sakti, personal communication, December 23, 2023).

The immersion of a person when praying, *khusyu'* and as if there is only him and Allah is one form of self-unification with Allah SWT. which in the study of Sufism is called *al-muzaqah*.

Audstruck Panji Sakti the Song Dia Danau Song Lyrics

Audstruck is a writer's expression to express about himself. Seen in context, the lyrics of the song *Dia Danau* have a brief discourse structure in which it includes the opening or called *verse*, then the bridge part of the lyrics that bridge between *verse* and *chorus (reff)*, then the core of the song called *reff*, and ends again with *verse*.

The following are the results of the author's analysis regarding the structure of the lyrics of the song *Dia Danau* Panji Sakti

#Verse 1

Ada yang sedang seperti menyendiri

Tapi nyatanya dia tidak sendiri

#Verse 2

Dia sedang asyik bercengkrama dengan semesta

Yang membuatnya menjadi tiada

#Bridge

Duduknya menghamba

Duduk dalam danau air mata oh uh

Reff 1

Ingin rasanya aku tenggelam bersamanya

Mensyukuri luka perjalanan cinta

Meski akhir cerita tak seperti do'a dan rencana

Sungguh dia tak pernah menjadi kecewa

Hidupnya menghamba

Menghamba hanya pada Allah saja

Reff 2

Ingin rasanya aku tenggelam bersamanya

Mensyukuri luka perjalanan cinta

Meski akhir cerita tak seperti do'a dan rencana

Sungguh dia tak pernah menjadi kecewa

Hidupnya menghamba

Menghamba hanya pada Allah saja

#Verse 3

Ada yang sedang seperti menyendiri

Tapi nyatanya dia tidak sendiri

#Verse 4

Dia sedang asyik bercengkrama dengan semesta

Yang membuatnya menjadi tiada

Pada lirik lagu *Dia Danau* above contains several majas, namely *the first* majas parable personification in the sentence "*Dia sedang asyik bercengkrama dengan semesta*." Personification is a comparison that expresses inanimate objects as if they were alive like humans, describing things as behaving like humans (Hendra Kasmi, 2020). In the sentence "*Dia sedang asyik bercengkrama dengan semesta*. In *#Verse 2* Panji describes a servant who is drowning complaining to the universe, describing as if nature can be invited to dialogue and chat, as if there is two-way communication between a human and the universe. However, in this case, Panji reveals that the universe in question is Allah SWT (P. Sakti, personal communication, December 23, 2023).

Second, there is the use of contradiction, namely litotes in the sentence “*yang membuatnya menjadi tiada*.” litotes is a term that describes the weakening of a situation (Hendra Kasmi, 2020). The sentence “*yang membuatnya menjadi tiada*.” Found in #Verse 2, means that a servant becomes invisible and intangible, small and dwarfed until it is compared to the word “*tiada*.”

Third, we found the use of hyperbole and personification in the sentence “*duduk dalam air danau mata*” Hyperbole is a metaphor that expresses something exaggerated in terms of quantity, size, and characteristics to make to make it more real, press, amazing, and adding to its impression and influence. (Nafinuddin, 2020). In the sentence “*duduk dalam danau air mata*,” Panji wanted to tell the story of a man who cried until tears flowed, his heart was really sad and he complained about everything to God. Therefore, the use of the word “*lake*” analogizes how many cries and tears flowed that night so that it is compared to a “*danau*” (P. Sakti, personal communication, December 23, 2023). In addition, there is also a personification style that describes if humans can sit on a lake which is a puddle that holds a lot of water and it is impossible for humans to sit on a puddle of water and the water is tears.

Keempat, we found the use of contradiction, which is paradoxical in the sentence ‘*Mensyukuri luka perjalanan cinta*.’ A paradoxical figure of speech is a figure of speech that describes a condition that is opposite to the actual condition. (Hendra Kasmi, 2020). Paradoxical language is a language style that describes contradiction with the facts that occur, the sentence contrasts as if it is contradictory but true. The sentence ‘*Mensyukuri luka perjalanan cinta*.’ found in Reff 1 and Reff 2 describes a wound and pain that is grateful, usually wounds and pain invite disappointment, but in a high level of faith, wounds and pain are the way to get closer to Allah SWT. the existence of wounds and suffering makes a human being more present and pray to Allah, asking for His mercy. From there, a closer relationship with Allah SWT will be established. Therefore, wounds, pain, and suffering are worth being grateful for (P. Sakti, personal communication, December 23, 2023).

Lastly, the use of comparison, namely tautology, is found in the sentence “*duduk yang menghamba, menghamba pada Allah saja*” and sentence “*hidupnya menghamba, menghamba pada Allah saja*.” Tautology is a language style characterized by the repetition of words with words that have the same meaning with the intention of obtaining a deeper meaning (Nafinuddin, 2020). In the #Bridge section of the sentence “*duduk yang menghamba, menghamba pada Allah saja*” and sentence “*hidupnya menghamba, menghamba pada Allah saja*” use the word “*menghamba*” which is repeated in the next stanza gives the same meaning as before but is repeated to give the impression of a deeper meaning. Indeed, the man was created as an 'abdun or servant and of course a servant of his creator, Allah SWT.

Verstehen Panji Sakti in Relation to Dia Danau Song Lyrics

Verstehen Dia Danau's song lyrics are an attempt to analyze the Sufism elements contained in Dia Danau song. In this stage, the author elaborates on the results of the erlebnis and audztruck analysis in the previous section, so that the meaning of the Dia Danau song lyrics as a whole will appear. At this stage will also review the overall Sufistic message that the songwriter wants to convey.

In #Verse 1 there is a sentence “*Ada yang sedang seperti menyendiri, tapi nyatanya dia tidak sendiri*” Panji wanted to tell that there was a male figure in front of him when Panji beritikaf, but the male figure seemed to be alone without anyone, but what happened was that he was with Allah SWT. This is the concept of tasawwuf, namely *wahdat al-wujud*, a form of unification of God with humans in an essential or holy way, meaning that God the Creator created the universe and its contents, God created humans, God is his God and humans are his reflections (Musthofa, 2020), then explained in the sentence in #Verse 2 “*Dia sedang asyik bercengkrama*

dengan semesta”, This means that the male figure is conducting a dialog with a soft and gentle voice that is only heard by him, delivered directly to the universe, which is Allah SWT (P. Sakti, personal communication, December 23, 2023). As the concept of wahdat al-wujud Hamzah Fansuri in Tafsir al-Arifin states that the relationship between the universe and God is that nature is a reflection of God, the wahmi form of nature is not the actual form, but the ultimate form is God (Allah) (Arifin, M.Ag., 2020). The sentence “*Ada yang sedang seperti menyendiri, tapi nyatanya dia tidak sendiri*” in Sufism is a manifestation of the principle of *al-muzaaqah* (the experience of feelings, melting His will, and unification) expressed by Junaid al-Baghdadi: Sufism is a servant with Allah without intermediaries (Kanafi, M.Ag., 2020). In the principle of Sufism, the sentence “He is engrossed in chatting with the universe” is also a manifestation of the principle of taqarrub, which is to get closer to Allah through mahdoh and *ghoiru mahdoh* worship (Kanafi, M.Ag., 2020). This is also explained in a snippet of QS. Al-Baqarah: 186 which means:

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. [Al Baqarah:186] (Al-Qur'anul Karim: Al-Qur'an Dan Terjemah Zakat House Kuwait, 2019)

Buya Hamka, who is also a modern Sufism expert, explains the meaning of the verse above in his Tafsir Al-Azhar, Allah is very close to us, and if anyone asks where Allah is, He is very close and welcomes the prayers of His servants, pray with a soft voice, no need to call His name, no need to be loud because Allah is close to the side of the servant who prays. And because He is close, pray directly without the need for intermediaries or wasilah. Even in QS. Al-Waaq'ah: 85 Allah explains that He is by His servant's side even at the time of death (free version) (HAMKA, 2021).

In #Verse 2 there is a sentence *Yang membuatnya menjadi tiada*, in this sentence, Panji wants to convey that the man in front of him has presented Allah in his heart, so the Greatness of Allah has covered his existence. Allah, the Most Great, there is nothing that can match His greatness (P. Sakti, personal communication, December 23, 2023). As told in the story of Prophet Musa who wanted to meet with Allah SWT. in QS. Al-A'raf: 143 in *Tafsir Al-Mishbah* Prof. Dr. M. Quraish Shihab, MA. This gives an interpretation that the verse tells the story of the Prophet Musa who was blessed to be able to hear the words of God and then begged God to reveal his form so that with the potential that God gave the Prophet Musa could see Him, repeatedly God assured that the Prophet Musa would not be able to see Him, but the Prophet Musa continued to plead with God. Finally, to prove the inability of the Prophet Musa, Allah ordered the Prophet Musa to look at a hill, if the Prophet Musa still saw the hill remained in place, then the Prophet Musa would see Allah, but what happened? So, when Allah did His *tajalli* instantly the mountain was destroyed and at that time the Prophet Musa fell unconscious, and then the Prophet Musa repented to Allah not to repeat the request (Shihab, 2005). According to Panji, Prophet Musa was embarrassed to have asked for a presumptuous request to Allah SWT. Therefore, the phrase of *Yang membuatnya menjadi tiada* in the lyrics *Dia Danau* describes a man in front of him feeling small, dwarfed, like dust in front of Allah SWT. The shame and reluctance that makes him feel nothing (P. Sakti, personal communication, December 23, 2023).

In the #Bridge section there is a sentence *Duduknya menghamba, duduk dalam danau air mata*, in this sentence Panji wants to convey that the male figure in front of him is *khuyu'* is praying to Allah SWT. in a sitting position and the servant to Allah, as an '*abdun* kneels to his king (P. Sakti, personal communication, December 23, 2023). Then, the male figure cried in his prayer, so long and bitterly crying that Panji likened the entire mushola room to being flooded with his tears, then Panji used the word *danau air mata*, meaning that the tears spilled from the man's crying flooded the mushola room (P. Sakti, personal communication, December 23, 2023). In the maqamat of Sufism, this is included in the 7th maqam, namely *tawakkal*. *Tawakkal* consists

of three levels, in the first level is trusting in Allah like trusting in a representative, the second is always with Allah like a child with his mother, third is like a sick person whose pain will either continue or will recover (Muvid, M.Pd., 2020) The first and second levels describe the condition of the man, who only trusts and hopes in Allah SWT. Crying while praying was also done by Aisha ra. the wife of the Prophet Muhammad SAW. Aisha ra. is the wife of the Prophet Muhammad SAW. Who is considered the best wife among the other wives of the Rasullah, Aisyah is known to be an expert in worship narrated by Urwah and Al-Qasim that when they traveled around in the middle of the night, starting from the house of Aisyah ra. Every night Aisyah was bertasbih, and read the verse "*So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire*" Then prayed, cried, and kept repeating her recitation until Urwah and Al-Qasim felt bored, then they both left for the market, after returning they still found Aisha awake, praying and crying (Sunarto, 2013).

In reff 1 and reff 2 there are sentences *Ingin rasanya aku tenggelam bersamanya*. Panji wanted to convey that the man in front of him was immersed in his prayers, there was a sense of encouragement in Panji to participate in all his complaints before Allah SWT. Panji feels what the man feels, knows, and understands what problems he is facing (P. Sakti, personal communication, December 23, 2023). In the principles of Sufism, the phrase *Ingin rasanya aku tenggelam bersamanya* is a manifestation of the principle of *taqarrub*, which is to get closer to Allah through worship mahdhoh and ghoiru mahdhoh. (Kanafi, M.Ag., 2020). Then continued with the sentence *Mensyukuri luka perjalanan cinta*, in this sentence Panji wants to convey that the whole journey of love always invites pain, hurt, and suffering. Like the journey of the prophets who loved their people, for example, the Prophet Muhammad who lived in poverty, misery, and suffering to convey his prophetic message. But all wounds and suffering should be grateful, not to be mourned. From the perspective of Sufism, this is called spiritual intelligence, where the ability of a human being to transcend suffering by relying on all the provisions of Allah after making an effort and effort, humans must be ready to accept success and failure, meaning that they must be ridha, ridha means happy, happy that Allah is his god, and happy with His teachings and what is destined for him, whether it is happiness or misery (Tebba, 2003).

Continuing in reff 1 and reff 2 there are sentence *Meski akhir cerita tak seperti do'a dan rencana, sungguh dia tak pernah menjadi kecewa*. In this sentence Panji wants to reveal the common thread of the song, Panji reveals:

"If you truly serve God, then there is nothing inside or outside of you that can make you disappointed, if you truly serve God. There is no bad destiny or bad luck, in fact all the pain, all the pain is the fruit of God's love that is being spread out, we are being cleansed. You are not in pain unless you are being cleansed and healed." (P. Sakti, personal communication, December 23, 2023).

In reff 1 and reff 2 there are sentences *Hidupnya menghamba, menghamba pada Allah saja* Panji intends to convey that the purpose of human life is to become a servant of Allah SWT. Giving up all life to worship Allah SWT (P. Sakti, personal communication, December 23, 2023). As found in QS. Az-Zariyat: 56 below

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ [الذاريات]:

And I did not create the jinn and mankind except to worship Me. [Adh Dhariyat:56] (*Al-Qur'anul Karim: Al-Qur'an Dan Terjemah Zakat House Kuwait*, 2019)

In addition, it is also stated in QS. Al-Fatihah: 5 below

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help. [Al Fatihah:5] (*Al Qur'anul Karim: Al-Qur'an Dan Terjemah Zakat House Kuwait*, 2019).

In the interpretation of Al-Qurthubi, the meaning of QS. Al Fatihah: 5 is as follows:

The word **سُبْحَانَ** means obedience and submission to Allah SWT. While the word **كَلَمَنْ** is repeated twice, to show that all worship, asking for help, and the pleasure of communing, and chatting are devoted to Allah (Al-Qurthubi, 2020). In Imam Al-Ghazali's method of akhlaki Sufism the phrase *Hidupnya menghamba, menghamba pada Allah saja* is a form of Illah's love (mahabbah), namely everything that gives birth to the tendency of human love such as wives, children, property, commerce, and so on should not exceed his love for Allah SWT. in this case Al-Ghazali defines Allah is *mustahiq lil mahabbah*, Allah as the recipient of love nothing beats His position. (Dr. Zaprulkhan, S.Sos.I., M.S.I., 2016). Memfokuskan hidup hanya untuk beribadah dan menghamba kepada Allah adalah wujud dari *mahabbah* kepada Allah.

Conclusion

The lyrics of the song *Dia Danau* contain the meaning of da'wah messages in the form of the concept of Sufism, several elements of Sufism are contained in each stanza of the lyrics, including the principle of *tazkiyatun nafs*, an effort to cleanse the soul. The principle of *al-muzaaqah* is an experience of feeling, unification, and melting the will of God as expressed by Junaid al-Baghdadi: Sufism is "servants with God without intermediaries". The principle of *wabdat al-wujud* is the unification of Allah with the universe or the universe is a reflection of Allah. The principle of *taqarrub* is to get closer to Allah through *mahdho* and *ghoiru mahdho* worship. Maqam *tawakkal* (surrender to Allah). Spiritual intelligence is a human being who can translate suffering by relying on all the provisions of Allah after making efforts and efforts, humans must be ready to accept success and failure, meaning that they must be *ridha*, *ridha* means being happy that Allah is his god, happy with His teachings and what is destined for him, whether it is happiness or misery. Finally, the concept of *mahabbah* to Allah (loving Allah by dedicating his life to serving Allah).

As Framing Theory assumes how the media presents information or messages that can influence perception and interpretation, messages are framed by words, metaphors, and symbols. Paji has framed Sufistic da'wah messages in song lyrics with words, symbols, and metaphors.

The results of this study are important because they show a musical art that contributes to the elements of Islamic da'wah. Sufistic principles that are often considered conservative and the lifestyle of people of old can be conveyed lightly through song lyrics, without the listener having to feel very religious, which makes this religious song feel irrelevant to listeners who still live not too devout to religion. In this research, it is found that the lyrics of this song seem to be universal, but the Sufistic content is so thick after being interpreted, even though it is not so systematic. Framing theory is the basis for framing the meaning of Panji's meaning in this song, so the results of this study can be a new reference for da'wah methods that are more humanist and lightly accepted by anyone. It is hoped that further research can find a work of art that contains Sufistic elements that are more systematic and lead to a new style of da'wah communication model.

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