

MUSIC AND SUFISME (Sufism Values in Ebiet G. Ade's Selected Songs)

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Abstract

There are many ways for humans to approach God. Religion is one of them. In religion, there is a teaching called Sufism. Sufism is a legacy of classical Islamic treasures that still exist today. This is because Sufism can provide a way for humans to know God better and be closer to Him. In the Sufi tradition, music is one of the media to feel closer to God, because music can carry the human soul into the recesses of the heart. This paper aims to reveal the content of Sufism values in Ebiet G. Ade's songs. This research is a qualitative research with a hermeneutic interpretation approach. This research found that in Ebiet G. Ade's song, there are a number of lyrics that can bring listeners closer to their God.

Keywords: Music, sufism, God, Lyrics, Maqamat.

Abstrak

Banyak cara untuk mendekatkan diri kepada Tuhan. Agama adalah salah satunya. Di dalam agama, terdapat sebuah ajaran yang disebut dengan tasawuf yang merupakan sebuah legacy dari kekayaan Islam klasik yang masih eksis hingga hari ini. Ini disebabkan tasawuf dapat memberi cara kepada manusia untuk mengenal Tuhan lebih baik dan lebih dekat kepadanya. Di dalam tradisi sufi, musik juga merupakan salah satu media agar seseorang merasakan lebih dekat kepada Tuhan, sebab musik dapat membawa jiwa manusia ke dalam relung hari manusia. Tulisan ini bertujuan untuk mengungkap nilai-nilai sufisme di dalam sejumlah lirik lagu Ebiet G. Ade. Riset ini bersifat kualitatif dengan pendekatan interpretasi hermeneutika. Riset ini menemukan bahwa di dalam lirik lagu Ebiet G. Ade

ditemukan sejumlah lirik lagi yang dapat menghantarkan pendengarnya lebih dekat kepada Tuhan.

Kata Kunci: Musik, Tasawuf, Tuhan, Lirik, Luqamat.

BACKGROUND

One of the most prominent characteristics of modern society is its very aggressive attitude towards progress. Driven by the achievements achieved by humans thanks to science and technology (science and technology), modern society is trying to break the myth of the sacred nature of the universe. All must submit or try to be subdued by the superiority of science and technology which pivots on rationality.¹

However, rationality that is packaged with the presence of social change today has almost left the dimension of spirituality. The products they produce sometimes become traumatic for humanity. This is also what once made a well-known physicist Albert Einstein feel uneasy. According to him, science and technology, which should make social life easy, actually bring sorrow. In war, science and technology make people poison each other, slaughter and tackle each other. In peace he has made human life increasingly pursued by time and full of uncertainty.²

The development of science and technology that should be a blessing has actually backfired for humans by flowing the flow of globalization and information that is so powerful. In fact, according to Hossein Nasr, technology eventually becomes the ruler and dominates nature. In effect, individualistic and materialistic human beings are born who always want to find shortcuts (short-cuts). Religious values begin to flex and fade, and there is even a tendency for religion to be seen only as a kifayah interest and not a personal need.³

In this context, Sufism becomes a reference and fertile ground for those who seek protection from worldly threats which are full of theatrics. It's just possible that Sufism is able to provide answers and eliminate spiritual thirst? considering that the paradigm of classical Sufism has already been packaged in an order that seems to be anti-

¹Nurcholish Madjid, et al., *Kehampaan Spritual Masyarakat Modern* (Jakarta: Mediacita, 2000), p. 97.

²See G.J. Whitrow, "Einstein, Albert" dalam *The Encyclopaedia Americana* Cet VI, Vol X (New York: Americana Corporation, 1977), p. 95.

³Sayyed Hossein Nasr, *A Young Muslim's Guide to The Modern World*, translated by Hasti Tarikat entitle *Menjelajah Dunia Modern* (Bandung: Mizan, 1994), p. 194.

worldly, even though the humans who are in it are actually in the grip of the world itself. The pressure on the human dimension of Sufism is becoming increasingly relevant and urgent in dealing with this era of globalization, which is an era that witnesses the process of unification of all human civilizations thanks to advances in communication and transportation technology.

Music is one of media to get closer to God. Through music, one can dive into a very deep image to feel closer to God. Some *thariqats* use music as media to deepen sufisme. Listening to music means opening oneself to an influence, to a vibration from a super human origin which produces sound to evoke an echo of sound within oneself, from a primordial region and to awaken a longing within one to unite with one's own essence. Music has many benefits for spiritual life. Al Ghazali argues that music can remove the veil from the heart, and is able to inflame a deep sense of love for God, so that it can bring a Sufi to the degree of perfection and make it to the highest level (*musyahadah*).

This study aims to find out sufism values in Ebiet G. Ade's Selected Song. This research is qualitative research using hermeneutical interpretation approach. The data were collected from selected songs of Ebiet G. Ade which highlight sufisme values, that is "Masih ada Waktu, Bingkai Mimpi, and Rindu Kehadiran-Mu.

REVIEW OF LITERATURE

Meaning of Sufism

John Renard in his book "*The A to Z of Sufism*", said "Sufism, generic term (*tasawwuf* in Arabic) commonly used to describe various aspects of the Islamic mystical tradition and its institutions. Some scholars have argued that it derives from the Arabic term *suuf* (wool), suggesting that the earliest Sufis were ascetical types known for wearing rough woolen garments."⁴

The term Sufi associated with the word *safa* which also means holy is the most widely accepted term. If Sufism is considered to originate from the word *safa*, it means the process of purification, namely the process of purification of the heart.⁵ This becomes clearer if this meaning is referred to the Islamic teachings regarding purification of the heart or soul as explained in QS. Al-Shams/91: 7-10, that Allah swore to the soul with all its perfections. Then Allah inspired (way) the

⁴John Renard, *The A to Z of Sufism*, (Toronto, 2009), p. 276.

⁵Haidar Bagir, "Antara Tasawuf dan Tasawuf Positif", in Ahmad Najib Burhani, eds, *Sufisme Kota* (Jakarta: Serambi Ilmu Semesta, 2001), p. v-vi

potential for evil and piety. Therefore, the person who cleans it is lucky and the one who pollutes it is a loss.

In Islam, Sufism in a general sense means the tendency of universal mysticism that has existed since time immemorial, based on asceticism towards the world (asceticism), and aims to build a relationship (*ittishal*) with *al-Mala'al-a'la* (Allah) who is the source of goodness, emanation and illumination. Ibrahim Basyuni has chosen 40 definitions of Sufism taken from the formulations of Sufi experts who lived at the beginning of the 3rd century, namely between 200-334 H. However, from a number of these formulations, a definition has not been found that includes the meaning of Sufism as a whole. This is because the experts of Sufism do not provide a definition of their knowledge. Sufism experts only describe a condition that they experience in their spiritual life at a certain time.

According to Ibrahim Hilal as quoted by Asmaran that Sufism is a way of choosing a way of life ascetic, abstaining from the adornments of life in all its forms. Sufism consists of various rituals such as; worship, *wirid* and even hunger (not too prioritizing the biological clock), guarding at night by increasing prayers and *wirid*.⁶ Therefore, the weaker the physical element in a person and the stronger the spiritual element.

The definition of Sufism according to Sheikh Abu Hasan al-Shadzili (1258 AD) defines Sufism as practices and exercises in a person through worship and other worship in order to return oneself to the way of Allah. Thus it can be said that Sufism both lexically and in terms is the practice of worship and practice carried out by a servant through serious training in order to build and achieve a relationship to be closer to Allah SWT. Spiritualism and Sufism both make use of the potentials of the inner self (deeper self potential), the sixth sense, *qalb*, and intuition. It is those potentials that can give a certain meaning from an action, enlightenment, and beauty. However, there is also a significant difference between spiritualism and Sufism, namely the connection with God. Spiritualism does not always have a permanent relationship (*ittishal*) with God. Spiritualism sometimes functions as a psychological escape, a momentary spiritual obsession and need. Meanwhile, Sufism always seeks in all its activities to have connectedness (*ittishal*) with God.⁷

⁶ Asmaran. AS, *Pengantar Studi Tasawuf* (Jakarta: Raja Grafindo Persada, 1994), p. 49.

⁷ Ahmad Najib Burhani., *op. cit.*, h. 165.

From the description above, it can be understood that Sufism is pure awareness directing the soul to take the path to God. Therefore, Sufism has a connection with a particular religion because what one wants to achieve is the Substance that has given this path (religion) to humans. Therefore, the term Sufism is not known in other religions except Islam. While spiritualism is a medium or a way in which a person can find peace in life, self-confidence, enthusiasm for work, and does not have to have a relationship (ittisal) with God. Therefore, anyone and from any religion, can explore spiritualism.

Song and Lyric in music Intertainment

lyrics are the words of a song as well as a part of the song itself. The same statement can be found in the Dictionary (online) which reveals that "Often lyrics. the words of a song." Often lyrics are considered the words of a song.⁸ Based on Wikipedia (online) "Lyrics are words that make up a song usually consisting of verses and choruses" Lyrics are words that make up a song usually consisting of verses and choruses.⁹ The explanation from Wikipedia gives an illustration that the words in a song consist of verses and refrains. Meanwhile, in the Cambridge Advance Learner's Dictionary in Vosahlik (2016:8) lyrics have an additional meaning apart from the words of a song, namely "a short poem which expresses the personal thoughts and feelings of the person who wrote it." Art work is a language. Thus one type of work of art can be called as. Music is essentially a language or medium for the creator to convey ideas through the medium of tones and lyrics. In music there are elements of melody, rhythm, harmony, notes and others. All packaged in additional elements of the lyrics. Song lyrics can help a creator in conveying a message, because he can not only convey through tone but also words that contain messages. Song lyrics are an arrangement of language containing ideas combined with aesthetics and rhythm. The ideas conveyed in lyrics have almost the same function as poetry. This is because song lyrics have a variety of functions in them such as emotional expression, ideology of da'wah messages and others.¹⁰

⁸ See <https://www.gurupendidikan.co.id/pengertian-lirik-lagu/>, accessed on November 17, 2022

⁹*Ibid.*

¹⁰Fahrudin Muallim, Rosita Irowata, Perbandingan Gaya Bahasa pada Puisi Ibu karya Mustafa Bisri dengan Lirik Lagu Keramat Karya Rhoma Irama, *Journal Dealektika* (2);2, 2015, p. 171-193

In short, song or lyric expresses the thoughts and feelings of the person who wrote it. The difference between the definitions above explains that lyrics are the words in a song in the form of a short poem that expresses the thoughts and feelings of the songwriter. Music is one of the branches that is very popular with our society which has entered so deeply into people's lives. Music has raised its flag on art stages, concerts, television, shops, shopping centers, public transportation, at home, in boarding houses, even in offices during recess. Music always accompanies human activities. Likewise with the development of recording technology and more sophisticated tools, which make it easier for everyone to enjoy music.

Music can be defined as an expression of feelings or thoughts that are issued regularly in the form of sound. The origin of the word music comes from the Greek language, namely *mousike* which is taken from the name of a god in ancient Greek mythology, namely *mousa*, who leads the arts and sciences.¹¹ From the definition above, it can be seen that music can create a song. A song that is sung usually consists of three complementary and interdependent components. These components include a combination of musical instruments or instruments, voice or vocals and song lyrics. The singer's instruments and vocal power are the body, while the song lyrics are the soul or soul of the depiction of the music itself.

Ebiet G. Ade; A phenomenal Composer and Singer

Abid Ghoffar bin Aboe Dja'far who is popularly called Ebiet G. Ade is known as a singer and songwriter with a lot of natural, social, political themes, and the sorrows of marginalized groups. With the ballad genre, he tells how Indonesian life has been since the late 1970s to the recent. His songs have always stuck in the ears of the public. Ebiet was born in Wanadadi, Banjarnegara, Central Java on April 21, 1954 is the youngest of 6 children of the couple Aboe Dja'far and Saodah. His father was a civil servant, while his mother was a cloth trader. Ebiet only went to high school because of limited funds. The name Ebiet G. Ade himself was given by his teacher who was a foreigner who got difficult to call him 'Abid' Ghoffar. With his Caucasian accent, Abid is always called Ebiet because in English 'A' is pronounced 'E'.¹²

¹¹Indonesian National Encyclopedia, 1990: p. 413

¹²See <https://www.viva.co.id/siapa/read/515-ebiet-g-ade>, accessed on November 20, 2022

Gradually the name became attached to him, his friends began to get used to calling him Ebiet. The abbreviation G. is taken from their second name, namely Ghoffar, while 'Ade' is the initial of the name his father 'Aboe Dja'far'. When he was 17 years old, Ebiet often gathered with young Yogyakarta artists. His ability to write poetry grew after becoming friends with Emha Ainun Nadjib (poet), Eko Tunas (short story), and E.H. Kartanegara (writer). Even though he could write poetry, Ebiet didn't want to just read it. He also took an alternative by singing these poems, or what is commonly called the musicality of poetry. Playing guitar music, Ebiet learned from his older brother, Ahmad Mukhodam for the first time. He also continued to hone his guitar skills by studying with Kusbini. He often appears in art performances at Senisono, Patangpuluhan, Wirobrajan, Yogyakarta and also in Central Java.¹³

At first, Ebiet only considered performing arts activities as just a hobby. However, at the encouragement of his friends, Ebiet decided to enter the Indonesian music scene. He was accepted by Jackson Records in 1979 by releasing his first album *Camelia*. At the age of 25, his professional career began. Ebiet also moved to the capital and made various recordings. Ebiet even recorded in the Philippines for the album *Camelia III*. Unmitigated, Ebiet also recorded at Capitol Records, United States of America for his 8th album entitled *Zaman* by collaborating with Addie MS. and Dodo Zakaria.¹⁴

The songs he created succeeded in giving a new color to the Indonesian music scene. In fact, it has become a trend in society. Along the way, Jackson Record was forced to close after 7 years following the success of Ebiet G. Ade. To deal with this problem, Ebiet created his own recording studio called EGA Records. He has produced 3 albums with his recording studio, including the albums *Menjaring Matahari*, *Golden Moon Sketches*, and *Seaut Wajah*. For 5 years Ebiet decided to take a short hiatus until 1995, he returned with the album *Butterfly Paper* supported by Ian Antono, Billy J. Budiardjo (late), Purwacaraka, and Erwin Gutawa). In the same year, Ebiet released the album *Cinta Sebening Embun* which was supported by Adi Adrian from KLa Project. Productive again, Ebiet G. AD re-released the album *I Want to Go Home*,

¹³See <https://hits.grid.id/read/482718567/profil-ebiet-g-ade-musisi-kawakan-70an-dan-ayah-dari-penyanyi-adera?page=all>, accessed on November 20, 2022

¹⁴See <https://palembang.tribunnews.com/2021/03/05/profil-ebiet-g-ade-cerita-pelantun-rumput-bergoyang-mungkin-jin-dalam-biola-itu-masuk-ke-saya>, accessed on November 20, 2022

while in 1998 Ebiet released an album titled *Gamelan* which contained 5 old songs rearranged with gamelan music.¹⁵

After releasing the album *Ballad of the soap opera Cinta* (2000) and *Language of the Sky* (2001), Ebiet returned to a vacuum for his own album. However, the songs are still present with compilation albums including *Singing Love* (2003), *Tembang Reflection of the Heart* (2003), *Collection of the Best Songs* (2004), and *Yogyakarta* (2006). In 2007, Ebiet released another album titled *In Love: 25th Anniversary* to commemorate his 25th year of marriage. It includes 13 songs with old arrangements, 2 old songs with new arrangements, and 1 new song. The making of this album was assisted by Anto Hoed, husband of Melly Goeslaw. As an artist, he is relentless in continuing to create even though he is already in his sixties. In 2013, Ebiet released an album titled *Serenade* with new songs in it. The album was created for his wife and the Indonesian people. For his work, Ebiet was rewarded with a number of awards, the 1987 Development Songwriting Competition Award, the Best Solo and Ballad Singer Indonesian Music Award (1997), the Singapore Planet Muzik Awards (2002), the Young Indonesia Forum Care Award (2006). Even at the age of 63, he remains active on Indonesian music platforms. Consistency in the ballad genre still attracts music lovers amidst the rise of other music genres, pop, rock, dangdut, R&B, Jazz, and K-pop. Even though Ebiet didn't release any new songs, his old songs were still timeless. (AC/DN)

Ebiet G. Ade not only creates songs with the themes of love, social criticism, and nationalism, he also creates a lot of songs with sufistic themes. Even if examined more deeply, it is possible that Ebiet 's various songs lead to the path of esoterism, inviting people to do good and believe in God as the Creator. In order to focus more on his study of prophetic values in Ebiet's song lyrics, the writer will not link various themes in one prophetic estuary, but the writer will choose several songs that are full of sufistic values. The figure of Ebiet G. Ade as a living legend artist who has produced many works, both as singer also composer. His presence as the Pop Legend has been widely discussed by fellow artists and humanists both regarding his personal issues and his work. In the academic world, his works are also widely researched in various scientific perspectives.¹⁶

LYRICS OF THE SONGS

¹⁵*Ibid.*

¹⁶*Ibid.*

In this chapter author wants to present three selected lyrics composed by Ebiet G. Ade that contains sufistic values;

Title and Lyric	Data of Sufism values
<p>Title: Masih Ada Waktu¹⁷</p> <p>Bila masih mungkin kita menorehkan batin (If possible to carve mind)</p> <p>Atas nama jiwa dan hati tulus ikhlas (On behalf of soul and sincerity)</p> <p>Mumpung masih ada kesempatan buat kita (While there is a chance for us)</p> <p>Mengumpulkan bekal perjalanan abadi (Collecting charity for eternal journey)</p> <p>Kita pasti ingat (we are to remember)</p> <p>Tragedi yang memilukan (heartbreaking tragedy)</p> <p>Kenapa harus mereka yang terpilih menghadap (Why they must be elected to pass away)</p> <p>Tentu ada hikmah yang harus kita petik</p>	<ol style="list-style-type: none"> 1. Batin; soul/ mind 2. Jiwa; Soul 3. Ikhlas (sincere) 4. Perjalanan abadi; Eternal journey 5. Hikmah; wisdom 6. Hening cipta; Contemplation/Muhasabah 7. Bersyukur; Express gratitude 8. Kasih-Nya; His beneficence 9. Bintang-gemintang; Tajalli of God 10. Matahari; Tajalli of God 11. Sujud; Submission

¹⁷See <https://liriklaguindonesia.net/ebiet-g-ade-masih-ada-waktu.htm>, accessed on November 20, 2022

<p>(There must be wisdom we learn) Atas nama jiwa mari heningkan cipta (On behalf of soul, we contemplate) Kita mesti bersyukur (We must be grateful) Bahwa kita masih diberi waktu (that we are still given time) Entah sampai kapan Tak ada yang bakal dapat menghitung (None can account) Hanya atas kasih-Nya (Only For His mercy) Hanya atas kehendak-Nya (Only for His will) Kita masih bertemu matahari (we still meet the sun) Kepada rumput ilalang (to the thatch grass) Kepada bintang gemintang (to the stars) Kita dapat mencoba Meminjam catatan-Nya (we can borrow His notes) Sampai kapankah gerangan Waktu yang masih tersisa (Until when is the remaining time) Semuanya menggeleng (all don't know)</p>	
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<p>Semuanya terdiam (all are silent) Semuanya menjawab tak mengerti (all said they don't undersrand) Yang terbaik hanyalah (the best is) Segeulah bersujud (soon to knee) Mumpung kita masih diberi waktu (as we are given the time)</p>	
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Title and Lyric	Data of Sufism Values
<p>Title: Bingkai Mimpi¹⁸</p> <p>Dalam kepekatan mimpiku (in my dark dream) WajahMu tersembunyi (your face is hidden) Alam semesta matahari bintang rembulan (the universe, the sun and the stars) Semua datang sujud buatmu (all coming to prostrate to you) Menikam cinta paling dalam (stabbing the deepest love) Du du Dari sudut manakah gerangan (from whatever angle)</p>	<ol style="list-style-type: none"> 1. Wajahmu meanS God 2. Sujud; submission 3. Cinta; love 4. Melukiskan Engkau; Imagining God 5. Mengalir dalam darah; Muraqabah 6. Wajahmu yang teduh dan agung; God is great and gentle 7. Ampunan; opologize 8. Sembahyang; Submission 9. Damai dan cinta; peace and love

¹⁸<https://www.google.com/search?q=lirik+lagu+bingkai+mimpi&oq=lirik+lagu+bingkai+mimpi&aqs=chrome..69i57j0i10i15i22i30j0i22i30.7376j0j4&sourceid=chrome&ie=UTF-8>, accessed on November 20, 2022

<p>Aku dapat segera mulai (I can soon start) Melukiskan engkau yang kasat mata namun ada (carving you who are always being) Bahkan mengalir dalam darah (even being in blood current) Hidup tlah kujanjikan buatmu (Life has been promised for you) Garis-garis aku satukan (the lines I united) Menampilkan watak yang beringas (to show the bad attitudes) Titik-titik aku kumpulkan (the points I collected) Menampilkan rona gelap (to show the dark hue Terlalu jauh dari wajahmu (too far from your face) Yang agung teduh dan kasih (the greatful and merciful Kini kuyakini sepenuhnya engkau tak mungkin kugambar (I do believe you can be carved) Tinggal kumohon ampunanmu (I do opologize) atas kelancanganan mimpiku (for my presumtuous dream) Dalam kesejukan nafasmu (in your fresh breath) Aku khusyuk sembahyang (I solemnly do pray) Barangkali dapat</p>	
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<p>kutafsirkan makna firmanmu (to possibly interpret your words) Peluklah aku dalam damai (hug me in peace) Siramilah dengan cinta (flush me with love) Back to refrain..</p>	
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Title and Lyric	Data of Sufism Values
<p>Title; Rindu Kehadiran Mu¹⁹</p> <p>Betapa pun jauhnya aku mengembara, tak dapat kulepaskan Suara-Mu berbisik lewat kedalaman jiwa Ketika ombak di lautan melambung, memecah keheningan Aku rindu kehadiran-Mu, meski hanya lewat mimpi Kukirimkan untaian kata indah dalam nyanyian Lewat matahari, rembulan, dan taburan bintang Kau berikan cinta-Mu, maha luas bak bentangan samudera Kuarungi dengan sujud dan ketulusan Betapa pun rindunya aku ingin bertemu dengan-Mu Terasa panjang hari-hari</p>	<ol style="list-style-type: none"> 1. Tak dapat kulepaskan; Ittihad (God Union) 2. Jiwa; Soul 3. Aku rindu kehadiranMu; raja'ah 4. Matahari, rembulan dan bintang; Makrococosmos 5. Sujud dan tulus; Sincere and submission 6. Untaian kata indah; zikir 7. Terasa panjang hari; Ahwal

¹⁹<https://www.google.com/search?q=lirik+lagu+rindu+kehadiranmu&oq=lirik+lagu+rindu+kehadiran&aqs=chrome.1.69i57j33i160l3j33i15i22i29i30.13745j0j9&sourceid=chrome&ie=UTF-8>, accessed on November 22, 2022.

yang harus kulewati Berapa banyak kanvas kugores lukisan wajah-Mu Namun tak pernah dapat kureka keteduhan-Nya	
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There are a number of Sufism values that are the keywords in the songs. They are soul, sincere, eternal journey, wisdom, muhasabah, gratitude, beneficence, tajalli, muraqabah, God, submission, love, forgiveness, peace, love, ittihad, muraja'ah, universe, zikir, ahwal, munajat. However, in this research, author just wants to present some values among others munajat, muraqabah, muhasabah, zikir, hereafter, and ittihad.

SUFISM VALUES

It cannot be denied that Ebiet G. Ade's songs do have universal values which are very interesting to study. One of the values that adorn the lyrics of many songs is the value of Sufism. The lyrics of this Sufism-nuanced song certainly provide a very strong magnet for the listeners of the song. The following are the values that contain in the selected song.

1. Munajat

Munajat means reporting oneself to the presence of Allah SWT for all activities carried out, by conveying good and bad reports in the typical way of a Sufi. In this munajat, all complaints are conveyed, complaining about fate with beautiful strings of sentences while praising the majesty of Allah.²⁰ In this respect, Ebiet wrote;

"Aku rindu kehadiran-Mu, meski hanya lewat mimpi. Kukirimkan untaian kata indah dalam nyanyian lewat matahari, rembulan, dan taburan bintang (I miss your presence, even though it's only through dreams, I send beautiful words in song, through the sun, moon, and stars)"

This is a form of munajat that is said in poetic language and beautiful words from the bottom of his heart that sometime result in breaking into tears. Breaking into tears due to a miss to meet God. This munajat for the Sufi have a certain value as a sign of self-repentance for a mistake he has made. Munajat is usually performed in an atmosphere

²⁰ Asmaran, *op. cit.*, p. 72-73

of silence at night, after the midnight prayer. Because of those prayers and tears, munajat becomes a manifestation of his love and longing for Allah.²¹ Ebiet Expresses;

“Betapa pun jauhnya aku mengembara, tak dapat kulepaskan Suara-Mu berbisik lewat kedalaman jiwa (No matter how far I wander, I can't let go. Your voice whispers through the depths of the soul)”

2. Muraqabah

According to Imam al-Gazali, the word muraqabah has the same meaning as ihsan, which, when viewed from the aspect of language (etymology), can be interpreted as always paying attention to what is being paid attention to.²² Imam al-Qusyairi said that muraqabah is defined as always looking carefully at Allah and always paying attention to what He has created regarding His laws.²³ This is based on the word of God in QS. Al-Ahzab/33: 52. In this regard, Ebiet wrote;

“Sampai kapankah gerangan waktu yang masih tersisa (Until when is the remaining time) Semuanya menggeleng (all don't know) Semuanya terdiam (all are silent) Semuanya menjawab tak mengerti (all said they don't undersrand). Yang terbaik hanyalah (the best is) Segeralah bersujud (soon to knee). Mumpung kita masih diberi waktu (as we are given the time)”

In this lyric Ebiet G. Ade described how human being should be closed to God as the time is very short. Many people don't know when they be back to God (pass way). For this reason, the best way is to always obey Allah and fully surrender to Him

It can be analyzed further, that muraqabah is the result of one's knowledge and recognition of Allah. If the attitude of muraqabah has been firmly rooted in a person's soul, then automatically all his morals will be good and safe in this world and the hereafter.

3. Muhasabah

According to Imam al-Gazali, Muhasabah is thinking, calculating and paying attention to what has been done, and what will be done. Muhasabah emerged from faith and belief in the day after (the Day of

²¹ *Ibid.*

²² Imam Abu Hamid Muhammad bin Muhammad al-Gazali, *Ihya Ulum al-Din*, jilid IV (Beirut: Dar al-Fikr, 1991), p. 429.

²³ Imam al-Qusyairi Al-Naisabury, *Risalah Qusyairiyah* (Surabaya: Risalah Gusti, 2006). p. 217-218.

Judgment). If referring to the meaning of muhasabah from the point of view of entrepreneurs, namely always paying attention, calculating the results of their business, whether profit or loss, it can be equated with religious capital which is considered that the profits are practices and also follow prescribed religious orders, and the loss is immorality. In this case, what needs to be considered is the existing obligations which see more disobedience, then it should be covered up for these disobediences by way of tobat nashuha. In this case, Ebiet G. Ade wrote;

“Dalam kesejukan nafasmu (in your fresh breath) Aku khusyuk sembahyang (I solemnly do pray) Barangkali dapat kutafsirkan makna firmanmu (to possibly interpret your words) Peluklah aku dalam damai (hug me in peace) Siramilah dengan cinta (flush me with love)”

Thus it can be understood muhasabah is to help the 'abid in increasing the quantity and quality of worship, spiritual sensitivity and sharpness of heart, to a higher level that makes his life in obedience and avoids disobedience and his soul is full of divinity and he feels that God is always present in his daily life, that's why the *abid* always wants to meet God through shalat.

4. Zikir

According to Sheikh Abu Ali al-Daqqaq as quoted by Imam al-Qusyairi that Zikir is a very strong pillar of the path to Allah swt. indeed it is the basis for the tarekat itself.²⁴ No one can reach Allah swt except by constantly remembering Him. Zikir means remembering Allah whether sitting, standing or lying down. People who have good faith are people who make dhikr as referred to in the verse. Thus, zikir means all human movements and activities aimed at wishing to get closer to Allah and as a form of commitment to leave the condition of forgetting God and entering the area of deliberation / witnessing. In practice, zikr can be divided into three types, namely verbal remembrance, qalbi remembrance, and amali remembrance.²⁵ In this context Ebiet G.Ade wrote;

Kukirimkan untaian kata indah dalam nyanyian Lewat matahari, rembulan, dan taburan bintang Kau berikan cinta-Mu, maha luas bak bentangan samudera Kuarungi dengan sujud dan ketulusan Betapa pun

²⁴*Ibid*, p. 262.

²⁵Barsihannor, *Islam dan Wacana Modernitas* (Makassar: UIN Alauddin Press, 2012), P. 201-202.

rindunya aku ingin bertemu dengan-Mu (I send you strings of beautiful words in song. Through the sun, moon and stars. You give Your love, vast like the expanse of the ocean. Swimming with submission and sincerity. No matter how miss I want to meet you)

5. Pure Soul

QS. Al-Shams/91: 7-8 shows that humans are equipped with two characteristics, namely traits that lead to good and traits that lead to evil. Allah also created for humans power which is called effort and endeavor. Even the advantage that humans have compared to other creatures is that they are given reason to think. With the existence of the potential above, humans try and can choose which way their life will be aimed at achieving an essential life. Thus humans are to avoid all evil that can damage and harm their life. Allah swt praises those who try to do good and cleanse their soul. However, not everyone obeys God's advice, namely to use the nature of kindness and cleanse their soul to get kindness. Ebiyet wrote;

*Bila masih mungkin kita menorehkan batin (If possible to carve mind)
Atas nama jiwa dan hati tulus ikhlas (On behalf of soul and sincerity)
Mumpung masih ada kesempatan buat kita (While there is a chance for us)
Mengumpulkan bekal perjalanan abadi (Collecting charity for eternal journey)*

Therefore, it is not uncommon for humans to always live in disobedience, they wallow in sin and despicable behavior and crime so that they neglect to carry out their obligations to God and others. For the reason that he forgets that after the life of this world there is an eternal life, he also forgets that the life of this world is impermanent, its time is limited. All humans will return to Allah swt and be responsible for all their behavior and activities and obligations. One of the ways for Sufis to awaken divine consciousness is to always remember to die and purify himself from sins. By remembering death, humans will be active in doing good.

6. Contemplation

In Islamic teachings humans are told to think and meditate on Allah's creatures, this universe with all its phenomena; humans are

forbidden to think too far about the substance of God.²⁶ As we can see in the Al-Quran which has been mentioned above that by thinking and contemplating natural events and all their phenomena can be used as a sign of the the Most Great and Wise Creator, namely Allah swt. In the view of the Sufis, contemplation is not just knowing and acknowledging the existence of God, but more than that, namely wishing to find the value and secrets of an object that is being thought about and contemplated.²⁷ Furthermore, they reveal that meditation is a way to gain knowledge about God in the truest sense. Ebiet Expressed it in his lyric;

Kita pasti ingat (we are to remember) Tragedi yang memilukan (heartbreaking tragedy) Kenapa harus mereka yang terpilih menghadap (Why they must be elected to pass away) Tentu ada hikmah yang harus kita petik (There must be wisdom we learn) Atas nama jiwa mari heningkan cipta (On behalf of soul, we contemplate/meditate)

Tafakkur or meditation here is more than just seeking the true meaning through the way of the heart (qalb) which is centered on the chest and not through the mind which is centered on the head. This is based on the holy verses of the Koran, for example in QS. Al-Hajj/22: 46, QS. Al-Taubah/9: 93, and QS. Muhammad/47: 24. Ordinary people think that tafakkur is only interpreted as understanding, thinking and contemplating as a way to know God through reason that is centered in the head. However, the Sufis consider that it is done through the heart which is centered on the chest. The Sufis say "look at your own heart, the kingdom of God is actually in your heart."

7. Ittihad

The concept of ittihad is actually the impact of *fana'* and *baqa'*. The concept of ittihad arises as a further consequence of the Sufi opinion that the human soul is the radiance of the divine light, or in other words, the human "I" is the emanation of the One Supreme Being. Whoever is able to free himself from this external realm, or is able to eliminate his personality from his consciousness (al-fana' 'an nafs), then he will find a

²⁶Mehdi Gulshani, Philosophy of Science; Quranic Approach, al-Islam.org. <https://www.al-islam.org/holy-quran-and-sciences-nature-mehdi-golshani/part-3-philosophy-science-quranic-approach>, accessed on November 22, 2022

²⁷ Asmaran, *op. cit.*, p. 90

way back to his original source.²⁸ He will unite with the One. What he saw and felt was only one, namely Allah swt. In this respect, Ebiet wrote;

Betapa pun jauhnya aku mengembara, tak dapat kulepaskan. Suara-Mu berbisik lewat kedalaman jiwa. Ketika ombak di lautan melambung, memecah keheningan. Aku rindu kehadiran-Mu, meski hanya lewat mimpi (No matter how far I wander, I can't let go. Your voice whispers through the depths of the soul. When the waves in the ocean soar, break the silence. I miss your presence, even if only in a dream)

Here, Ebiet expressed that somebody wants to meet God as he cannot be separated from Him. In this regard, someone feel united with God for his deepest love to God. Ittihad in the teachings of Sufism according to Ibrahim Madkur is the highest level that can be achieved in the journey of the human soul. If it has reached this level, he and his God have become one. The walls were opened for him, he could see things that the eye cannot see. Hear something no ear has ever heard. At that moment, sometimes words come out of the mouth which in terms of Sufism is called *syatahat*.

According to the Sufis, *ittihad* can be achieved if the consciousness is removed where he no longer feels his gross body and the natural surroundings. According to Nicolson, in the *ittihad* understanding, loss of consciousness is the beginning to enter the *ittihad* level. While *ittihad* itself can be achieved with awareness of oneself as God, but must go through a process of continuous living after destruction.²⁹

CONCLUSION

Sufism is an Islamic exoteric teaching that guides humans to be close to God. As His creatures, humans must always be in the rules that He made, because if they are outside the orbit, humans will get lost or damaged. There are many ways to get closer to God, one of which is through music which contains sufism lyrics. Anyone who hears it will definitely enjoy it. Ebiet G. Ade has shown the public that song lyrics can give spiritual nuances that can make a person calm, peaceful, love and compassion.

²⁸John Renard, *Historical Dictionary of Sufisme* (USA: Scarecrow Press, 2005), p. 211.

²⁹Nicholson, *Studies in Islamic Mysticism* (London: Cambridge University, 1921), p. 149

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