

THE DIVINE LIGHT IN DANGDUT MUSIC (Sufistic analysis on the Rhoma Irama' Selected Songs)

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Abstract

There are many ways to get to God. Music is a medium for getting closer to the Creator, because music works in the area of feeling (emotional and spiritual). The lyrics of the song created and sung by Rhoma Irama are an example of how music can strengthen a creature's closeness to the Creator. This research is library research using the Rhoma Irama song as primary data and reviews or related articles written by experts as secondary data. This study is explained using a Sufistic approach, namely conducting a study based on Sufism values. The results of this research show that the song lyrics in Azza and Puja have at least six Sufistic aspects. Four are related to maqam, namely; mahabbah, ma'rifah, repentance, ridha, two are related to Sufistic values and practices, namely rahmah and dhikr.

Keywords: *Divine Light, Sufism, Station, Song Lyrics*

Abstrak

Banyak cara untuk menuju Tuhan. Musik adalah salah satu media untuk lebih mendekatkan diri kepada Sang Pencipta, karena musik bekerja pada wilayah rasa (emosi dan spiritual). Lirik lagu yang diciptakan dan dinyanyikan oleh Rhoma Irama adalah salah satu contoh bagaimana musik dapat memperkuat kedekatan makhluk dengan Sang Pencipta. Riset ini adalah riset pustaka dengan menjadikan lagu Rhoma Irama sebagai data primier dan ulasan atau tulisan terkait yang ditulis oleh para pakar sebagai data sekunder. Kajian ini dianalisis dengan pendekatan sufistik, yaitu melakukan kajian berbasis nilai-nilai tasawuf. Hasil riset ini menunjukkan bahwa lirik lagu yang terdapat pada Azza dan Puja memiliki minimal enam aspek sufistik. Empat terkait dengan maqam yaitu; mahabbah, ma'rifah, taubat, ridha, dua terkait dengan nilai dan amaliah sufistik yaitu rahmah dan zikir.

Kata Kunci: *Divine Light, Tasawuf, Station, Song Lyrics*

Introduction

Dangdut music as a popular music genre in Indonesia has strong roots in people's culture and daily life.¹ Rhoma Irama, often referred to as the "King of Dangdut," is not only famous for his lively music and memorable lyrics, but also for the moral and spiritual messages conveyed in each of his works. One of the interesting aspects of Rhoma Irama's lyrics is how he incorporates Sufistic values, which are part of the tradition of Islamic mysticism, in his songs.²

A music genre that combines various musical influences such as Malay, Indian and Arabic, dangdut has developed into a symbol of Indonesian cultural identity. In the midst of his popularity, there is the figure of Rhoma Irama, a singer, songwriter and actor known as the "King of Dangdut." Rhoma Irama not only brought dangdut to the peak of popularity, but also enriched his song lyrics with moral, social and spiritual messages.

One of the most interesting aspects of Rhoma Irama's work is the emphasis on Sufistic values.³ Sufism is a mystical tradition in Islam that focuses on direct and personal experiences with God. In Sufism, the importance of divine love, humility, and spiritual pursuit through practices such as dhikr (remembrance of God), contemplation, and music is greatly emphasized. Sufi music, in various Islamic cultures, is often used as a medium to achieve spiritual ecstasy and closeness to God.

Through his song lyrics, Rhoma often integrates these Sufistic elements, creating works that not only entertain but also awaken the spiritual awareness of his listeners. Songs such as "Begadang," "Terajana," and "Keramat" for example, although well known and often played at various events, contain deep messages about life, the greatness of God, and the importance of living with spiritual values.

Sufism, or tasawuf, is a spiritual path in Islam that emphasizes the pursuit of closeness to God through practices such as dhikr, contemplation, and divine love. Rhoma Irama, through his songs, often raises these themes, inviting his listeners to reflect on the meaning of life, remember the greatness of God, and live a more meaningful and spiritual life.

Analysis of Rhoma Irama's songs from a Sufistic perspective will reveal how he uses Sufistic language and symbols to convey spiritual messages. For example, the use of metaphors about life's journey, true love, and surrender to God. Through this approach, we can see how Rhoma Irama makes dangdut a medium for da'wah, not only in a social moral context but also in a deeper spiritual context.

¹Michael H.B. Raditya (2013), Hibriditas Musik Dangdut dalam Masyarakat Urban. *Jurnal of Urban Society Art*. Vol.14/1. P. 1-14

²Mega Cyntia (2020), Pesan Dakwah dan Gaya Bahasa pada Lirik Lagu Sebujur Bangkai Rhoma Irama. *Jurnal Inteleksia*. Vol 2/1. P. 107-126.

³*Ibid.*

Music can serve as a medium for spiritual and social transformation.⁴ By studying Rhoma Irama's lyrics, we can see how Sufistic elements can be inserted into popular music, making music not only a means of entertainment but also a tool of education and spiritual reflection. This shows that dangdut music, which is often considered simple and mere entertainment, has great potential to become a medium for disseminating deep spiritual and moral values.

In the context of Indonesia's diverse and religious society, Rhoma Irama's works provide examples of how art and music can play a role in strengthening spiritual and cultural values. Through this analysis, it is hoped that Rhoma Irama's significant contribution in bringing divine light through dangdut music will be revealed and how his musical legacy can continue to inspire future generations to find closeness to God through art.

This research is liberal research with a qualitative approach. The primary data used is a representation of Rhoma Irama's songs which contain Sufistic aspects, namely Puja and Azza. Meanwhile, supporting (secondary) data is taken from a number of research results published in a number of journals of national and international repute. The analysis used in this research is Sufistic analysis, namely how to read and analyze song lyrics through the lens of Sufism.

This research aims to analyze how these Sufistic values are reflected in Rhoma Irama's song lyrics and how he succeeded in integrating aspects of Sufism in popular dangdut music. By understanding the Sufistic messages in his work, we can better appreciate the spiritual depth and contribution of Rhoma Irama in bringing a spiritual dimension to dangdut music, making it more than just entertainment, but also a means of reflection and enlightenment for its listeners. This analysis will include Sufistic symbols, spiritual themes, and the use of language that reflects Sufism values.

This article will also provide in-depth insight into how Sufistic elements, which are usually associated with spiritual and mystical experiences, can be found and appreciated in popular music genres such as dangdut. This shows that popular music not only functions as entertainment but can also be an important medium for the dissemination of spiritual and moral values. It also adds to the literature in the field of music and religion studies, especially about how popular music can contain and convey deep spiritual messages. This opens up a pathway for further research on the relationship between art and spirituality in various cultural contexts. The findings from this research may inspire other artists to explore and integrate spiritual values in their work. In addition, educators can use the results of this research to teach about the importance of art in conveying and strengthening moral and spiritual values in society.

⁴Arum Mei Nursyahida dan Amika Wardana (2020), Makna dan Nilai Spiritual Musik Hadrah pada Komunitas Hadrah el- Maqoshid. *Jurnal ESocietas*. Vol. 9 nomor 5 p. 1-23.

Review of Literature

Dangdut music is a popular music genre in Indonesia that has developed since the 1970s, combining elements of Malay, Indian and Arabic music. Research by Weintraub (2010)⁵ shows that dangdut has become an integral part of Indonesian musical culture, with lyrics that often reflect the daily lives of lower and middle class people. Rhoma Irama, nicknamed the "King of Dangdut," has played an important role in the popularization of the genre and introduced moral and spiritual elements in his song lyrics. (Barendregt, 2014).⁶

Dangdut music is popular music since the founding of Indonesia. Sometimes, some people can still dance after listening to a dangdut song even though they don't know the lyrics and title of the song. Therefore, fans of dangdut music are not only parents, but it is also being popularized again by young people.

The existence of dangdut music in Indonesia is increasingly successful due to several reasons, one of which is the existence of a dangdut music competition held on a private television station. Through this event, dangdut music will be popularized again by young people from all over Indonesia.⁷

Dangdut music was popularized by Rhoma Irama. He was born with the name Raden Irama, Wednesday 11 December 1946 in Tasikmalaya as a child of a noble family who is accustomed to being called "Den" (raden). Rhoma is the second son of fourteen children, eight boys and six girls (eight siblings, four brothers and two sisters). his stepfather's half-brother.⁸

Rhoma Irama or who is familiarly called the King of Dangdut is one of Indonesia's legendary dangdut singers. He started his career in the 60s by forming a band "Gayhand" (1963). However, Rhoma switched to dangdut music and joined with the Chandra Lekaka Orchestra. Rhoma's career skyrocketed when he founded the music group called Soneta. It is recorded that he managed to release 18 albums throughout his career with the music group formed in 1973. Some of his albums famous are "Begadang" (1973), "Darah Muda" (1975) and "Bujangan" (1994). Rhoma is a pioneer of the glory of Indonesian dangdut. He combines Malay, rock, pop and Indian music at once. The song lyrics which tells all aspects from religion, love to social criticism. Rhoma also penetrated the world of the big screen. All his films are

⁵Weintraub, A. N. (2010). *Dangdut Stories: A Social and Musical History of Indonesia's Most Popular Music*. Oxford University Press.

⁶Barendregt, B. (2014). *Popular Music in Southeast Asia: Banal Beats, Muted Histories*. Routledge.

⁷Fandy; *Perkembangan dan Sejarah Dangdut di Indonesia*. Blog. Gramedia, diakses melalui <https://www.gramedia.com/literasi/sejarah-dangdut-indonesia/> 24 Juni 2024

⁸Moh. Shofan, *Rhoma Irama Politik Dakwah dalam Nada*, (Depok: Imania, Cet 1, 2014), p. 3

recorded big successes such as "Satria Bergitar", "Camelia" and "Devotion". Throughout his career he has starred in 26 films in Indonesia.

Rhoma Irama has been known for his ability to combine Sufistic messages in his song lyrics. According to Yampolsky (1991),⁹ Rhoma uses metaphors and spiritual symbols in his songs, allowing listeners to reflect and gain spiritual enlightenment. Study by Heryanto (2008)¹⁰ shows that Rhoma's song lyrics often include themes such as divine love, surrender to God, and the importance of a moral life. Several studies have explored how dangdut music, particularly Rhoma Irama's songs, influences Indonesian society. Weintraub (2010)¹¹ stated that Rhoma's songs not only function as entertainment but also as a tool for moral and spiritual education. Research by Pioquinto (1995)¹² shows that the moral messages in Rhoma's songs are often well received by listeners and influence their behavior and outlook on life.

Sufism, or Sufism, is a mystical aspect of Islam that focuses on divine love and the search for closeness to God. Music and singing are often used in Sufistic practices to achieve spiritual ecstasy and communication with God (During, 1997).¹³ In the context of popular music, several studies have shown that Sufi elements can be found in various musical genres in the Islamic world, including qawwali in Pakistan and Ghazal in India (Qureshi, 1986).¹⁴

Existing literature shows that dangdut music, especially the work of Rhoma Irama, has great potential as a medium for conveying Sufistic and moral messages. By combining Sufistic elements in his lyrics, Rhoma Irama has succeeded in creating music that not only entertains but also educates and inspires its listeners. This research will continue this exploration with a special focus on Sufistic analysis in Rhoma Irama's songs, as well as their impact on Indonesian society.

Research by Hadi (2017)¹⁵ explores how music can function as a medium for preaching and a tool for social transformation. In this context, Rhoma Irama uses dangdut music to convey spiritual and moral messages, which helps increase religious

⁹Yampolsky, P. (1991). "The Sound of Islam in Southeast Asia". *Asian Music*, 22(2), 1-21.

¹⁰Heryanto, A. (2008). *Popular Culture in Indonesia: Fluid Identities in Post-Authoritarian Politics*. Routledge.

¹¹Weintraub, A. N. (2010). *Dangdut Stories: A Social and Musical History of Indonesia's Most Popular Music*. Oxford University Press.

¹²Pioquinto, C. (1995). *Musical Styles in the Indonesian Archipelago: Issues of Identity, Industry and Politics*". *Yearbook for Traditional Music*, 27, 67-90.

¹³During, J. (1997). *The Spirit of Sounds: The Unique Art of Ostad Elahi*. Cornwall Books.

¹⁴Qureshi, R. B. (1986). *Sufi Music of India and Pakistan: Sound, Context and Meaning in Qawwali*. Cambridge University Press.

¹⁵Hadi, A. (2017). Music as a Medium of Da'wah: An Analysis of the Influence of Rhoma Irama's Music. *Journal of Indonesian Islam*, 11(1), 45-67.

awareness and practice among its listeners. This study supports the view that popular music can be an effective tool for spreading spiritual and moral values in society at large.

Results

To explore sufistic aspects related to divine light (divinity) in Rhoma Irama's song lyrics, the author took two song samples from a number of songs that Rhoma Irama had composed. The two songs are AZZA and PUJA. Here are the lyrics.

AZZA (Indonesian Version)	AZZA (English Version)
Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...	AZZA Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...
Kurasakan kasihmu	I feel your love
Sungguh kurasakan	I really think so
Kurasakan sayangmu	I feel your love
Sungguh kurasakan	I really think so
Kurasakan cintamu	I feel your love
Azza	Azza
Apa yang aku minta	What do I ask for
Engkau memberikan	You give
Dan apa yang aku dambakan	And what I long for
Engkau meluluskan	You approve
Apa yang aku mau	What do I want
Engkau sediakan	You provide
Dan apa yang aku harapkan	And what did I expect
Engkau menjanjikan	You promise
Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...	Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...
Adakah yang sebaik dia?	Is there anyone as good as him?
(Tak ada, tidak ada)	(Nothing, nothing)
Adakah yang sebijak dia?	Is there anyone as wise as him?
(Tak ada, tidak ada)	(Nothing, nothing)
Adakah yang setulus dia?	Is there anyone as sincere as him?
(Tak ada, tidak ada)	(Nothing, nothing)
Adakah yang seikhlas dia?	Is there anyone as sincere as him?
(Tak ada, tidak ada)	(Nothing, nothing)
Adakah?	Is there?
(Tidak ada)	(There isn't any)
Adakah?	Is there?
(Tidak ada)	(There isn't any)
Adakah?	Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...
(Tidak ada)	I feel your love
Adakah?	I really think so
(Tidak ada)	I feel your love
Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza...	I feel your love

<p>azza... Kurasakan kasihmu Sungguh kurasakan Kurasakan sayangmu Sungguh kurasakan Kurasakan cintamu Azza Bila aku bersedih Engkau menghiburkan Apabila aku merana Engkau bahagiakan Bila aku bersalah Engkau memaafkan Apabila aku terlena Engkau menyadarkan Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza... Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...</p>	<p>I really think so I feel your love Azza When I'm sad You are comforting When I'm miserable You are happy If I'm guilty You forgive When I'm lulled You awaken Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza... Azza...Azza...Azza...Azza...Azz,.. azza...Azza...Azza... azza...</p>
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Pesona (Indonesia Version)	English Version
<p>Wahai Pesona BagiMu, Puja Ku memujaMu melalui lagu nada indah UntukMu, oh, wahai pesona Senandung fitrah Ku memujaMu melalui lagu nada indah UntukMu, oh, wahai pesona NamaMu selalu dalam ingatanku Dalam ingatan Walau wajahMu tak mungkin kukhayalkan Tiada hari berlalu tanpa kasihMu Tanpa sayangMu Begitu pula cinta suciMu S'lalu saja menyerta Ku memujamu melalui lagu nada indah Untukmu, oh, wahai Pesona Hidup-mati kupersembahkan untukMu</p>	<p>Oh the Charm For You, Puja I worship You through beautiful songs For You, oh, O charm Hum nature I worship You through beautiful songs For You, oh, O charm Your name is always in my memory In memory Even though I can't imagine Your face Not a day goes by without Your love Without your love So does Your holy love Just join in I adore you through beautiful songs For you, oh, O Charm Life and death I dedicate to You Just for you There is nothing I love but You</p>

<p>Hanya untukMu Tiada yang kucinta selain diriMu Apa pun kurelakan demi kasihMu Demi sayangMu Tak siapa pun dapat mencegah Cintaku kepadaMu Ku memujaMu melalui lagu nada indah UntukMu, oh, wahai pesona Senandung fitrah Ku memujaMu melalui lagu nada indah UntukMu, oh, wahai pesona</p>	<p>I will do anything for Your love For Your darling No one can prevent it My love for you I worship You through beautiful songs For You, oh, O charm Hum nature I worship You through beautiful songs For You, oh, O charm</p>
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From the lyrics the author found 6 items related to aspects of sufism as follows;

No	Sufistic	Definition	Song Lyrics
01	Mahabbah (Devine Love)	the tendency of a person's heart (sûfi) to only love Allah emptying the chambers of his heart from other than Allah, accompanied by obedience in carrying out His commands and staying away from His prohibitions ¹⁶	Kurasakan cintamu (Azza) Begitu pula cinta suciMu S'lalu saja menyerta (Puja)
02	Marifah (Self and God identification)	The unveiling all devine secrests ¹⁷	Kurasakan kasihmu Sungguh kurasakan Kurasakan sayangmu Sungguh kurasakan Kurasakan cintamu (Azza)
03	Repetance (tazkiyat al-Nafs)	asking forgiveness for all sins accompanied by regret and solemnly	Bila aku bersalah Engkau memaafkan Apabila aku terlena

¹⁶Kamaruddin Mustamin, Konsep Mahabbah Rabiatal Adawiyah. *Al-Farabi; Jurnal Pemikiran Konstruktif Filsafat dan Dakwah*. Vol. 17/1. 2020. P. 66-7

¹⁷Harun Nasion; *Filsafat dan Mistisisme dalam Islam* (Jakarta; Bulan Bintang, 1996) p. 28.

		promise not to repeat the sin and accompanied by doing the good deeds recommended by Allah ¹⁸	Engkau menyadarkan (Azza)
04	Ridho (Total Submission)	Total surrender to what God has ordained in one's life. ¹⁹	Hidup-mati kupersembahkan untukMu Hanya untukMu (Puja)
05	Rahman (Affection)	characters that encourage you to do good deeds to those you love. ²⁰	Apa yang aku mau Engkau sediakan (Azza) Kurasakan sayangmu Sungguh kurasakan (Azza) Apa pun kurelakan demi kasihMu Demi sayangMu (Puja)
06	Zikir and contemplation	Zikr is also a form of communication with Allah that can be done in any condition and under any circumstances the aim is to remember, feel and see the almighty of Allah. ²¹	NamaMu selalu dalam ingatanku Dalam ingatan Walau wajahMu tak mungkin kukhayalkan

Discussion

Both the songs Azza and Puja by Rhoma Irama are songs that have deep and spiritual meaning. From a Sufistic perspective, this song can be interpreted by relating it to the main concepts in Sufism, such as divine love, the longing to meet God, and

¹⁸Hana widayani (2019), Maqamat; Tingkat Spiritualitas dalam Berproses Bertasawuf. *El-Afkar; Jurnal Pemikiran Keislaman dan Tafsir Hadis*. Vol. 8/1. p. 11-24.

¹⁹Harun NAsution (1997), *Filsafat dan Mistisisme dalam Islam* (Jakarta; Bulan Bintang), p. 26.

²⁰Henderi Kusmidi (2018) , Konsep Sakinah, Mawaddah dan Rahman dalam Perkawinan. *El-Afkar; Jurnal Jurnal Pemikiran Keislaman dan Tafsir Hadis*. Vol.7/2. p. 64-78

²¹Muthiah Ahmad (2015), Zikir sebagai Media Komunikasi. *Jurnal Dakwah Tabligh*. Vol.16/1. P. 99-97.

the spiritual journey of a servant towards his God. In the lyrics of this song there is the following sufistic content;

1. Mahabbah (Divine Love)

One of the central themes in sufism is *mahabbah*, namely love of God. Rhoma's song exudes a deep feeling of love, which in a sufistic context can be interpreted as love for Allah. This feeling of love is not worldly love, but holy and pure love for the Creator.

Love is the deepest element in human life which can be reflected through actions and words. Zick Rubin explains that love is an emotion formed from three feelings, namely attention, affection and intimacy. Meanwhile, according to the Merriam-Webster dictionary, the definition of love means constant and shown affection for someone.²² In the Sufi tradition, the term *mahabbah* (love) is known, which means emptying the heart of everything except the beloved self. A person who truly loves can feel the existence of God and His qualities so that these qualities enter the soul of the one who loves.²³

Love is the beginning of a life. Love symbolizes happiness, and also symbolizes beauty. True love is a feeling of sincere love while true love is love that is poured out to the creator. Love for the creator does not give way to hate. Love for the creator is a divine love that makes creatures yearn to meet Him. This love gives birth to a sense of sincerity in worship. Give a commitment to hope for divine pleasure. So divine love is love that prioritizes love for God. Loving God is not only done by people who are religiously valued. But love Allah as gratitude for the favors that Allah has given. There is no reason not to be able to love God. Allah as the creator really loves us as His creatures.²⁴

Likewise, if you listen to Rhoma's poetry, for example in the Puja lyrics. There are lyrics that show extraordinary love for the Creator. Because love is very deep, lovers are always lost in memories, thus giving birth to praise through song lyrics.

It cannot be denied that love will give birth to and express a deep longing, which in Sufism is often referred to as *isyq*, or intense longing for God. A Sufi always longs for an encounter with God, and his whole life is a journey (*rihlah*) towards that

²³Zayyin Alfi Jihad, "Kisah Cinta Platonik Jalâl Al-Dîn al-Rûmî," *Teosofi Jurnal Tasawuf dan Pemikiran Islam* 1, no. 2 (2011): 203, <https://doi.org/10.15642/teosofi.2011.1.2.196-212>.

²⁴Anggra Agastyassa Owie (2022), Prophetic Values in Dakwah Islamiyah Rabiah al-Adawiyah. *Jurnal Media Kita*. Vol. 6 no. 2, p. 196-231. Doi: <https://doi.org/10.30762/mediakita.v6i2.482>

encounter. The lyrics in this song describe how strong this feeling of longing is, which encourages a person to continue searching for and getting closer to God.

For those who love Allah, their souls will be calm and peaceful, as stated in the QS. Ar Ra'd; 28 that sounds "(namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah will the heart find peace.

Puja and Azza songs can be seen as an expression of this spiritual journey, where a person feels emptiness and loss (fana) in deep longing, but then finds awareness and existence (baqa) in God.

This song also reflects the belief in God's infinite mercy or love. A Sufi believes that in every test and longing, there is God's love which always accompanies and guides him.

In a Sufistic context, the songs Puja and Azza by Rhoma Irama can be seen as expressions of various stages and aspects of a Sufi's spiritual journey. This song invites listeners to reflect on love and longing for God, as well as the importance of self-purification in achieving closeness to Him. It is like how Rabiah al-Adawiyah made a poetry reflecting her love to God...*O Allah all my toil, and all my desires among all the pleasures of pleasure in this world is to remember You. And in the afterlife, among all the pleasures is to meet You That's how it is with me, as you have said now, do as you will. Oh, my God, You know that my heart always yearns for you If I can free myself From the agony of slavery, nothing will stop me Even for a moment in worshipping You But what can I do Because I'm under the clutches A man who knows no mercy.*²⁵

Azza's song also brings someone into the realm of ma'rifah. Lyrics I feel your love... I really feel it. I feel your love... I really feel it shows how close is a servant to the Creator. A servant enters the room to feel what God has given him. Only people who are in station *marifah* can know God's love for them.

2. Marifah (Self and God identification)

Ma'rifah is one of the stations found in tasawuf. Marifah describes a Sufi's relationship with God. Some said that marifah is the unveiling all goodness secrets. Generally, marifah also can be called "knowledge". According to Zunnu al-Misri, there are three types of knowledge; (a) Common knowledge, (b) Scholar's knowledge, (c) Sufi's knowledge. Those two types above are not categorized the real knowledge of God but the sufi's knowledge.

The road to ma'rifat is a combination of knowledge and charity, while the fruit is morality. According to al-Ghazali, as explained by Harun Nasution, ma'rifat is knowing God's secrets and knowing God's rules regarding everything that exists. In the book *Ihya' Ulumuddin*, al-Ghazali distinguishes the path knowledge to reach God for lay people, scholars and wise people (Sufi). He made a parable about the belief that so

²⁵ Anggra Agastyassa Owie (2022), Prophetic Values in Dakwah Islamiyah Rabiah al-Adawiyah. *Jurnal Media Kita*. Vol. 6 no. 2, p. 196-231. Doi: <https://doi.org/10.30762/mediakita.v6i2.482>

and so was inside home, without investigating further. For ulama, the belief is that there is so and so in the house building on the basis of signs, such as the sound that can be heard even though the person couldn't be seen. Meanwhile, Sufis do not only see the signs through sounds behind the walls, further than that, he entered the house and saw with his own eyes that so and so was really inside house.²⁶

The ma'rifat of a Sufi is not hindered by the hijab, as he sees it so and so was in the house with his own eyes. In short, ma'rifat. According to Al-Ghazali, it is not like ma'rifat according to ordinary people or ma'rifat mutakallim ulama, but Sufi ma'rifat ma'rifat which is built on the basis of spiritual dazūq and Divine kashf. This kind of ma'rifat can be achieved by the khawash auliya' without through intermediaries or directly from Allah as prophetic knowledge is obtained directly from God, although in terms of acquiring this knowledge, it is different between the Prophet and guardian. The prophet received knowledge of Allah through the intermediary of angels, while the guardian received it knowledge through inspiration. However, both of them both obtained knowledge from Allah.²⁷

The lyric such as *Kurasakan kasihmu, Sungguh kurasakan, Kurasakan sayangmu Sungguh kurasakan, Kurasakan cintamu* indicates the close relation between The Creator and creatures. A person who is very closed to God always feel the divine love that makes her/his heart could "see" God. The medium for obtaining marifah in sufi tradition is called *sirr*. According to Imam al-Qusyairi as quoted by Harun Nasution, there are three media in the human body to know God. *Qalb* to know the nature of God, *Ruh* to love God and *Sirr* to see God. *Sirr* is more subtle than ruh and ruh is more subtle than qalb. Apart from that, there is also Aql (reason) as a medium for thinking. Reason cannot gain the true knowledge about God, while *qalb* can know the nature of everything that exists, and if he gets God's light, then he can see the secrets of divinity.

3. Repentance (tazkiyat al-Nafs)

Repentance means asking forgiveness for all sins which is accompanied by regret and solemnly promise to do not repeat the sin and accompanied by doing virtues recommended by Allah.²⁸ According to al-Qusyairi, the meaning of repentance is back. He repented, meaning he return, that is, return from something discredited in the shari'a towards something that praised in the Shari'a.²⁹ The conditions that must be

²⁶Abd. Had (2022), *Pemikiran Tasawuf dalam Islam. Proseeding Penelitian Dosen UNISKA MAB*. P. 10

²⁷ *Ibid.*

²⁸ Abuddin Nata, *Akhlaq Tasawuf*, (Jakarta: Rajawali Pers, 2011), p. 198

²⁹ Imam al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah; Sumber Kajian Ilmu Tasawuf*, Terj. Umar Faruq, (Jakarta: Pustaka Amani, 2007), Cet. II, h. 116.

fulfilled in order for repentance to be accepted are regretting the offense that has been committed, immediately abandoning the offense and then firmly deciding not to commit a similar sin again.

Repentance is not just forgiveness. Reading *istigfar* for thousand times is not enough if only just reading, it still doesn't touch it the essence of repentance, especially if it is only related with a hope for forgiveness for sins. Referring to spiritual practices of Muhammad' life we will found various information that even though he is a prophet (*Ma'shum*) whose sins are definitely forgiven, but the Prophet spent the night to perform *zikr* and *tahajjud* to Allah until his knees swell so Aisyah, his wife once asked, "Aren't an apostle who will surely be forgiven and go to heaven? but why do you always keep yourself busy with prayer, fasting, and *zikr*? Rasul answered: "Your hug definitely makes me comfortable, but love and my longing for Allah compels me more approach Him.³⁰

The lyrics *Bila aku bersalah...Engkau memaafkan...Apabila aku terlena Engkau menyadarkan* (Azza) describes the God's bless will be upon to those who really repent and realize his or her sin. Without forgiveness of God, someone will be sinful and he will go astray along his life. In Islamic views, every people is potential to do bad and be sinful, thus Islam is provides the ways for those who want to return back to Allah and hope his bless and forgiveness.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ

Translation

O believers! Turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow.

This verse contains a prayer for people who really want to repent (*taubatan nasuha*). Abu Ismail al-Harawi in the book Encyclopedia of Sufism Imam Ghazali by M Abdul Mujieb et al explains that *nasuha repentance* includes three things, the first is all kinds of sins that have been committed so that there is not a single sin but it is already included in it. Second, making up the mind and be completely steadfast so that there are no more doubts and delays. The will and determination of someone who wants to do *nasuha repentance* must be solid.

Sheikh Nawawi Banten in the Tafsir *Marah Labid* explains that the verse calls on believers to repent to Allah seriously. In fact, the repentance in question is not just an apology or regret, but must be accompanied by fundamental changes in attitudes and behavior. Allah invites us to admit mistakes and try to correct them seriously so

³⁰Eni Zulaeha (2018), Spiritualitas Taubat dan Nestapa Manusia Modern. *Jurnal Syifa al-Qulub*, vol. 2 nomor 2, p. 94-103

that they will be forgiven. Awareness and sincerity are important as the first step to getting Allah's forgiveness. The verse also reminds us that repentance must be done before it is too late. Even though Allah is Forgiving and Merciful, the opportunity to repent does not always exist. Therefore, we should not waste the opportunity to repent while we are still alive. No less important, genuine repentance is also the key to entering heaven, which is a place for people who continue to improve themselves and get closer to Allah.

4. Rahman (God's affection)

The word "Rahmah" comes from Arabic, derives for the rootword of which is "ر-ح-م" (ra-ḥa-ma), which means mercy or compassion. Etymologically, "Rahmah" shows broad affection and includes everything without exception. In Islamic terminology, "rahman" is one of the 99 names of Allah (Asmaul Husna), which denotes the most merciful. Rahman symbolizes God's compassion that includes all creatures, both believers and non-believers. In the context of Sufism, rahmah (grace) is a manifestation of God's compassion and love that can be felt by His servants. Sufis believe that mercy is one of God's ways of drawing closer to His servants and providing inner enlightenment. Rahmah is considered a path to reach a higher maqam (spiritual level) through sincere love and devotion to Allah.

The word Rahmah is often mentioned in the Quran to show God's vast and unlimited love such as in QS. al-Araf; 156 and QS. al-Anbiyah; 107. These verses confirm that Allah's mercy covers everything in this universe. The hadith also emphasizes the importance of mercy in the life of a Muslim. For example the hadith narrated by Al-Bukhari and Muslim *"People who do not show mercy will not get mercy (from Allah)."* Or the hadith narrated by At-Tirmidzi *"Love those on earth, and those in the sky will love you."*

These hadiths teach that showing mercy to fellow creatures is the key to obtaining Allah's mercy. Rahmah encourages people to do good, empathize and help others. This creates a society of harmony and mutual respect. In the family context, mercy is the basis for caring for children full of affection and educating them in a good way. Rahmah brings people closer to Allah, increases devotion and sincerity in worship as well as encourages social justice and helps those in need, reducing inequality and injustice in society. By understanding and practicing mercy, individuals and society can create a better and more loving environment.

5. Zikr (remembrance of Allah) and contemplation (tafakkur).

Zikir and contemplation are the main practices in sufism aimed at achieving closeness to God. The song "Puja" can be seen as a form of sung remembrance, repeating the name and attributes of God with great longing and love. The lyrics invite listeners to reflect on the presence and greatness of God in their lives.

The word *zikr* comes from Arabic (*dzikri*) which means the presence of an existence that is already known within a person. According to Abdul Kader S. M Alhabsji, the phenomenon of this presence is implemented in one of three forms; Psychological appreciation which is a deep process, Expression of words and Psychological appreciation that is applied through words, deeds or actions.

Zikr literally means saying the name of Allah and living it in the heart. zikr aims to calm anxiety and anger. People who neglect to remember Allah will certainly be haunted by worry.³¹

There are many ways to remember (zikr) Allah in the morning, afternoon and evening or after performing fardhu and sunnah prayers. Zikr can be done while sitting, lying or standing, said silently or verbally. Allah says in QS. al-Ahzab; 41-42, “O you who believe, make *zikr* (by mentioning the name of) Allah, *dhikr* as much as possible. And glorify Him in the morning and evening. Not only by zikr can humans gain inner peace, but it must also be accompanied by prayer. Praying not only when humans are in trouble, but praying also when humans are in trouble. happy and healthy state. In this way, zikr becomes a necessity nutrition that will fuel a person's spiritual activity. Zikr by chanting the name of Allah and contemplating His power, attributes and the blessings given by Allah will create inner peace in a person.

Feeling Unsettled and uncomfortable is very common disturbing someone, whether internal, such as a feeling of disconnection hope, as well as external ones. Like watering the plants in dry season, zikr will provide freshness, both for the plant itself and the person who witnessed it. Taufik Pasiak, a neuroscientist states that zikr only mentions the names of Allah repeatedly, but if done seriously, then it will be very effective as a tension reliever and anxiety.³²

³¹Harmathilda Soleh (2016) Doa dan Zikir dalam Meningkatkan Kecerdasan Emosi. Jurnal Psikologi Islam, vol. 2 no 1. p 29-39

³²Taufik Pasiak, *Evolusi IQ/EQ/SQ antara Neurosains dan al-Qur'an* (Bandung: PT. Mizan Pustaka, 2004), 214

The song of Rhoma entitled Puja describes how a person deeply devotes to God by remembering Allah and mentioning His names repeatedly. It denotes the true love of a creature to his God. The lyrics ... *NamaMu selalu dalam ingatanku... Dalam ingatan... Walau wajahMu tak mungkin kukhayalkan* describe the zikir for someone who always remember his God, although he realizes that God cannot be observed and seen through the eyes.

Conclusion

Sufism constitutes Islamic esotericism that develops in society. Sufism leads someone to get closer to God. The worldly life that is colored with worldly glamor is not enough to provide true happiness to humans, that is why humans search for identity to identify who they are and who their God is.

This search for identity and approach to God can be achieved in many ways, including exploring and experiencing art related to sufistic aspects. One musical genre that provides space for humans to understand the nature of themselves and God is dangdut, especially the music arranged and the lyrics composed by Rhoma Irama.

There are many sufistic aspects contained in the poetry composed by Rhoma Irama, including *maqamat*, *ahwal* and the noble values taught by religion. This means that through deep appreciation and reading of the lyrics of the Rhoma Irama's song, a person can feel his closeness to his God.

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