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REPRESENTATION OF THE MESSAGE OF FAITH IN THE LYRICS OF THE SONG "SEBELUM CAHAYA" BY THE BAND LETTO

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Abstract: Music is one of the media that is often used by preacher to preach. Poems that contain sublime can touch the hearts of listeners who are generally heterogeneous. Researchers tried to answer the question, how the lyrics of Letto's song entitled "Sebelum Cahaya" can be represented into the messages of the creed in the point of view of da'wah science. This type of research is descriptive qualitative research. The existing data will then be analyzed using Charrles Sanders Pierce's semiotic analysis. Semiotics is the right analysis to interpret the lyrics of the song because it can be reviewed by looking at the signs of meaning contained in it. The results of this study found that the lyrics of the song contained the message of faith or belief of a servant who must hold fast to Allah SWT when going through trials or being lonely. This belief must go hand in hand with patience and prayer.

Keywords: Representation; creed message; song lyrics; new media; semiotics of CS Pierce

Abstrak: Musik merupakan salah satu media yang acap kali digunakan oleh para da'i untuk berdakwah. Syair-syair yang mengandung keindahan dapat menyentuh hati pendengarnya yang umumnya heterogen. Peneliti berusaha menjawab persoalan, bagaimana lirik lagu Letto yang berjudul "Sebelum Cahaya" dapat direpresentasikan ke dalam pesan-pesan akidah dalam sudut pandang ilmu dakwah. Jenis penelitian ini adalah penelitian kualitatif deskriptif. Data yang ada kemudian akan dianalisis menggunakan analisis semiotika Charrles Sanders Pierce. Semiotika adalah analisis yang tepat untuk memaknai lirik lagu sebab dapat ditinjau dengan melihat tanda-tanda makna yang terdapat didalamnya. Hasil dari penelitian ini ditemukan bahwa lirik lagu tersebut berisi tentang pesan akidah atau keyakinan seorang hamba yang harus berpegang teguh pada Allah SWT ketika sedang mengalami cobaan ataupun tengah kesepian. Keyakinan tersebut harus beriringan dengan sabar dan sholat.

Kata Kunci: Representasi, pesan akidah, lirik lagu, new media, semiotika CS Pierce.

A. Background

In principle, the message contained anywhere can be changed as long as it does not conflict with the message of Da'wah main source, namely the Qur'an and Hadith. There is also a method of preaching in Islam that is bil-oral; directly, and there is also contained in the form of writing or often referred to as bil-qolam. Such as examples of religious scriptures that directly explain the teachings of Islam. And in Islam itself there are also three great pillars that support it, namely faith (akidah), Sharia (syariah), and morals (akhlak). Faith means trust. That is something that requires the heart to justify it, that makes the soul calm to him, and that becomes a trust/belief that is clean from doubt and doubt (Prodjodikoro, 1991, p. 29). Not only is it written in the Qur'an that good behavior towards others can also be another way to preach, namely bil-hikmah.

The essence of the religious element is the order of religious values that form the basis of

human actions and behavior in life. Good religious values will reflect good behavior and vice versa bad religious values will also reflect bad behavior. Thus in the writings of Islam that contain spiritual value. Poetic phrases and terms of meaning where only the author knows the authenticity of the meaning does not necessarily give the same message to the reader can even lead to multiple interpretations.

Some creative works of phrases and words arranged in a song is also a media preaching that has existed since the time of the prophet where the culture of the Arabs who tend to like poetry. And not a few verses of religious songs published by musicians both outside and inside the country are able to touch the religious sides for listeners. Maher Zein, Opick, Wafiq Azizah and Sabyan Gambus are examples of Islamic musicians whose work is recognized by the public. There are also some works whose lyrics tend to be romantic but in fact have a religious meaning. For example, as reported from the *IdnTimes* page:

1. Tak Ada yang Abadi-Peterpan

It tells us about life that people do not live forever on the face of the Earth.

2. Dealova-Once

Which turns out his song lyrics were created by Opick: a religious musician in Indonesia.

3. Sempurna-Andra and The Backbone

The creator of this song, Andra, admits that this song was created for God

4. Satu-Dewa

The lyrics to this song seem romantic, Ahmad Dhani wrote it implicitly without writing the name of God. But it can be directly concluded that his song is indeed telling about the obedience of a servant to his Lord.

5. Sandaran Hati- Letto

Based on the lyrics in this song the way the servant rests by performing prayer. There is a moral and also spiritual message in this song that we who live should continue to rely on God.¹

Letto's song entitled "Sebelum Cahaya" is a song that at the time of its release had become the best song during various television music programs in the country. And the video clip of the song is the video that actually most shows that the song contains the value of romance clearly because there is a story plot of two characters in the video clip, namely a woman who has limitations in hearing and speaking and a man. With almost the same concept, Letto's song entitled "Sandaran Hati" in the video clip also tells the story of romance. The song "Dealova" which is also the soundtrack of a famous film and also the song "Sempurna" belongs to Andra and the Backbone which shows the admiration of a man to a woman in the video clip. While the song "Tak Ada yang Abadi" from Peterpan and "Satu" from Dewa 19 can be directly understood that the song is indeed religious nuances from the lyrics.

Uniquely among the four songs whose videoclip shows the story of the romance, the song "Sebelum Cahaya" belongs to Letto is the most often performed by Neo Letto as a song that is sufistic. Since its release in 2007 on Letto's second album titled "Don't Make Me Sad", which is the title track. In recent years there are still recent articles that discuss the story, and the meaning of this song. Here are some quotes:

"After more than a decade 'before the light' was released, Noe explained the meaning behind the song. He revealed the meaning of religion in his copper. "It is Gusti Allah speaks to man, if you keep your promise, you appreciate the drops of dew, The Lord will always

¹ Anisa Nur Fitriani, "6 Lagu Indonesia yang Teryata Punya Makna Religius".

<https://www.idntimes.com/hype/entertainment/annisa-nur-fitriani-1/lagu-romantis-indonesia-yang-ternyata-punya-makna-religius-c1c2>, 8 Maret 2021

accompany you wherever you are. You will never be alone" Noe said in the news written by Dicky Ardian journalist detik.com

"Instead of being offended, I greeted him with laughter. Not laughing at my neighbor, but laughing at the success of Letto because it makes a lot of people fooled by the lyrics of the songs they created. They managed to create an abstract impression on the songs so that the nature of the meaning (outside the text) so hidden." Aly Reza wrote on the Mojok media page.

In the YouTube channel, you can find various comments about this song that listeners are still listening to this song even until 2021. As an example in the picture below:



Video clip display Sebelum Cahaya on Youtube ²

The comments, written by the owner of the youtube channel, received 1,400,000 likes, which means that listeners agreed that they were listening to this song in 2020. These things are the background for the author to analyze in more depth the verses of the song Letto entitled "Sebelum Cahaya". The author is interested to study and explore further about the content of religious elements, especially whether this study to the implications of song on the religious life of the community. This song is relatively easy to understand when viewed from various points of view of literary value. In addition to the music which is a work that is easy to find and entertaining, the beauty of the lyrics also touches the feelings, while the policy stirs the heart and mind.

B. Review Teoretis

1. Message of faith

The message of faith is a message that contains a belief that includes faith in Allah SWT. Faith in His Angels, faith in His books, faith in His apostles, faith in the last day, faith in Qodho' and Qodhar.

And Islam can stand perfectly on the three pillars of faith, Islam and Ihsan. Islam is a visible practice (born) and has five pillars. Faith is an inner charity that has six pillars. And if both stand on their own, then each bears its own meaning and its own law.

While the main problem that is the matter of da'wah is the Islamic creed. This is the form of the human spirit. In addition to monotheism, the material about the Islamic faith is related to the

² <https://www.youtube.com/watch?v=rZgxjhxkOjA>

teachings about the Angels, the holy book, The Apostles, the last day, and the good and bad qadar. Thus the main teaching in the creed includes six elements commonly called the pillars of faith. While terminologically (term) aqidah is:

- a. Abu Bakr Jabir Al-Jazairi said that aqeedah is a number of truths that can be generally accepted by humans based on reason, revelation and nature. The truth is put into practice in the heart, and it is believed in its validity and existence, and all that is contrary to the truth is rejected.
- b. According to Hasan Al-Banna, some of the things that must be believed by the heart, bring peace to the soul, become a belief that does not mix in the slightest doubt.

2. Song Lyrics

In Kamus Besar Bahasa Indonesia (the large Indonesian dictionary, lyrics are interpreted), lyrics as the wording of a song. While "word" is defined as the element of language that is spoken or written that is the manifestation of the unity of feelings and thoughts that can be used in language. In short, the word can be tangible in the form of writing and speech.

A song or music is an audio work created from verses and beautiful sentence verses using certain tones so that it has an entertaining value for the listener. And audio itself is a medium that can be used to preach and as a means of socialization and preservation of attitudes or values.

Da'wah with music when based on good intentions and goals, then the music or lyrics will be acceptable as wasilah or intermediary and the way for the success of its purpose.

C. Study Method

This type of research is descriptive qualitative research. Where in this case the role of conducting the validity and reliability test itself is a researcher who also acts as a human instrument.

While this research approach uses semiotic text analysis with Charles Sanders Pierce technique. In his analysis, Pierce's semiotics model uses the triangle theory of meaning consisting of sign (tanda), object (Objek) and interpretant to examine his research. The unit of analysis of this study is the lyrics of the song Sebelum Cahaya of Letto's work which has meaning about the relationship of beings with God. Researchers focus on the message of faith contained in the lyrics of the song. Charles Sanders Pierce classified the Triangle meaning relationship over several parts of the structure that each support each other called the trichotomy, namely: Sign, object and Interpretant.

D. Findings

1. Song Lyrics

Ku teringat hati yang bertabur mimpi
 Ke mana kau pergi, cinta?
 Perjalanan sunyi yang kau tempuh sendiri
 Kuatkanlah hati, cinta

Ingatkah engkau kepada embun pagi bersahaja?
 Yang menemanimu sebelum cahaya
 Ingatkah engkau kepada angin yang berhembus mesra?
 Yang 'kan membelaimu, cinta

Kekuatan hati yang berpegang janji
 Genggamlah tanganku, cinta
 'Ku tak akan pergi meninggalkanmu sendiri
 Temani hatimu, cinta

Ingatkah engkau kepada embun pagi bersahaja?
 Yang menemanimu sebelum cahaya

Ingatkah engkau kepada angin yang berhembus mesra?
Yang 'kan membelaimu, cinta

Ku teringat hati yang bertabur mimpi
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Kuatkanlah hati, cinta

Ingatkah engkau kepada embun pagi bersahaja?
Yang menemanimu sebelum cahaya
Ingatkah engkau kepada angin yang berhembus mesra?
Yang 'kan membelaimu, cinta

Ingatkah engkau kepada embun pagi bersahaja?
Yang menemanimu sebelum cahaya
Ingatkah engkau kepada angin yang berhembus mesra?
Yang 'kan membelaimu, cinta
'Kan membelaimu, cinta

2. Sufi Elements in Song Lyrics

There are data that researchers say will support this study. This Data also comes from Youtube Media owned Cahaya Untuk Indonesia channel with the title " Sabrang: Semua Orang Pasti Pernah Tersesat"

This Video contains a chat Habib Ja'far and Sabrang who are discussing about various things. Among them are Islam and Kejawen, guidance in finding Islam and also the meanings of Letto songs where the lyrics are written directly by Sabrang as the vocalist.

The video, which is the third video of Habib Ja'far and Sabrang's long chat in Cahaya Untuk Indonesia, was cut into three parts. This video includes the third part uploaded in April 2021 or in the video has a description of time two months ago while this data researchers access in June.

Researchers themselves have found some data contained in Habib Husein Jafar's chat with Cak Nun's children including :

a. Minutes to 09.41

When Sabrang was asked by Habib Jafar about the meaning of light in the song titled "Before The Light "he explained" light can be described as light. There is dark there is light. Dark in this means not knowing anything towards the bright light that makes us know. In life, it must be dark and very much that sometimes we do not realize. But in every darkness you experience that God never leaves."

b. Minutes to 24.18

When Sabrang wanted to explain more about the song titled "Sandaran Hati", he previously said "All Letto's songs can be interpreted with the point of view of Sufism. And indeed Sufism is the basis."

c. Minutes to 24.38

At the end of the question and Answer Session, Sabrang said "Indeed, these songs I have never explained their meaning before. Only after six years there was someone who told me what is true this song means more to religious songs, there I said, oh it turns out the meaning is up." He concluded.

3. Data Analysis

The subject that the researcher analyzes here is the first three stanzas where there are six pieces of sentences in it because the other is repetition. Furthermore, researchers at the same time explain the meaning obtained from the analysis of CS Pierce. According to researchers, the overall lyrics in the song "Sebelum Cahaya" is a sentence delivered by Allah SWT to his servants who are

restless and feel alone.

a. First sentence first stanza

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
"Ku teringat hati yang bertabur mimpi Ke mana kau pergi, cinta?"	A man who has many desires in his life . Love: servant (human)	Two one-way talks are being conducted by the first party to the second party. He said the second party is worried about all his desires in the world.

The phrase "hati yang bertabur mimpi" is a sentence that indicates the object of a human being. The human being has a strong desire for something. The word "mimpi" means the desire or hope of a manusia. The word "Ku" according to researchers is a designation for the first person/party in a conversation. I am, I am, or we are in the plural. The one who acts as the first person is God. In more detail is the God of Muslims Allah SWT.

While the phrase "Kemana kau pergi" indicates a sign that someone had lost their way and lost their way. It can also be interpreted with questions where the path you want to choose. This sentence ends with the phrase "cinta" indicating a sign about a call to the beloved.

b. Second sentence in the first stanza

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
"Perjalanan sunyi yang kau tempuh sendiri Kuatkanlah hati, cinta"	Man who basically lives his life alone Love: Human	A lonely person goes through life. Then try to strengthen his heart.

The "Perjalanan sunyi" referred to in this sentence is the state of man who is actually alone until the end of his life. In the world of humans do meet many people, live a family, and even have connections with many people. But everything he was worried about and his heart desires only himself knew. The calamity he experienced, his pleasures of sorrow and joy, only his heart knew. And all forms of deeds during this lifetime will ultimately only be responsible for themselves in the grave. So that all these things are "sunyi" or only he is a person who knows how in his feelings and life problems.

According to researchers, in the phrase "kuatkanlah hati, cinta" has the meaning of God's support to his servant in the face of various circumstances mentioned above. The word "love" is the beloved call of Allah SWT to His servant.

c. The first sentence in the second stanza

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
"Ingatkah engkau kepada embun pagi bersahaja? Yang menemanimu sebelum cahaya"	Embun pagi (Morning dew) = something or someone invisible	The meaning of this lyric is about Worship performed in the morning blind. Between the morning dew and the time "sebelum cahaya (before the light) in question here is the time of Dawn. The time before this light enters into the most mustajab time because it is included in the third of the night. In a Hadith, at this time Allah SWT descends into the heavens of the Earth and sees and hears the complaints of His servants.

The meaning of this lyric is about prayer performed in the morning blind. The phrase "embun pagi bersahaja (earthy morning dew)" here is an allusion to the calm that exists in the time before the light arrives. The light that is meant here is the light of dawn which coincides with

the dawn. Because in the whole sentence of soothing worship at the time mentioned is Fajr prayer and the time of processing before *fajr* (dawn) prayer. Or in another sense, this time can also be used as a time for *tahajjud* prayer when someone wakes up and intends to carry out the worship before the next will carry out *sunnah Fajr* prayer or *qobliyah Subuh* prayer.

d. The second sentence in the second stanza

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
"Ingatkah engkau kepada angin yang berhembus mesra? Yang 'kan membelaimu, cinta"	The wind that blows before the light appears Love: Servant	The wind that blows before the light appears is indicative of time. This is the time of fajr prayer or before entering <i>Subuh</i> (dawn). The wind that blows means a manifestation of the presence of something between these times.

The wind that blows before the light appears can be interpreted with a hint of time. The time is the time of the implementation of Fajr prayer or before dawn. This is the best time to give all the blessings to God.

The wind that blows here can represent the presence of Allah SWT to His creatures as if calming His servant. The word stroking which in human reasoning can only be done by the touch of the hand can be a manifestation of the presence of Allah SWT. There is a figurative factor in this sentence. And in the attributes of Allah SWT cannot be equated with his creatures, both in terms of form, the nature of the Will and so forth.

There is also the word "cinta (love)" here which can be interpreted as a servant. Love is God's beloved call to His servant.

e. The first sentence in the third stanza

<i>Sign</i>	<i>Objek</i>	<i>Interpretant</i>
"Kekuatan hati yang berpegang janji Genggamlah tanganku, cinta"	Faith of the heart	In simple terms, the belief referred to here is confidence and trust in every step and journey of life. Do not despair and cling to something that is embedded in the heart and mind.

The word "genggamlah" usually applies to objects of visible objects. Like a rope, palm and so on. The meaning of grasping and "berpegang janji" has a connection with each other. The faith that clings to the promise by grasping tightly the hand that says the promise. The word "tangan" here also refers to the promise said in the previous sentence. As a whole this sentence contains advice that a servant called "cinta" is not to break away from the belief in the promises of Allah SWT as the Lord of the worlds.

There is an emphasis at the beginning in the word "kekuatan hati". Because it is not easy to remain consistent in an establishment given the many things that happen in the world that are not in the control of mansuia. Therefore, in the next sentence there is a statement "genggamlah tanganku" which acts as a belief.

f. Second sentence in the third stanza

<i>Sign</i>	<i>Objek</i>	<i>Interpretant</i>
"Ku tak akan pergi meninggalkanmu sendiri Temani hatimu, cinta"	promise to faithfully accompany	The lyrics in this verse explain the First party will not leave the second party whatever the situation. The word love here is a favorite call, so in terms of human emotional lyrics can give a touch of extraordinary tranquility especially when a human being is at its lowest point and the middle of losing hope.

According to researchers, this sentence is a sentence that has the deepest meaning among

other lyrics. Because of all the worries depicted in the previous lyrics, This lyrics became the key. The meaning of "tak akan pergi meninggalkanmu" is a deep meaning of loyalty. Especially compared to the previous lyrics delivered in the form of figure of speech or figure of speech. This sentence is a direct sentence that can be understood directly.

This is certainly directly related to the last lyrics that the researcher discusses in this stanza. The word "hatimu" describes feeling lonely because you feel alone and abandoned. Surely in the rule of mauidhoh *Hasanah* this lyric gives good news that Allah SWT will not leave. It can be called *tabsyir* which is good news. So the arrival of this lyric certainly has the highest level of tranquility among the previous meanings.

And on the word "cinta" that is once again mentioned in this song. It refers to the image of the love and romantic nature of God to the servant He loves.

4. Islamic perspective

a. First stanza

The meaning of the phrase that plays a metaphor in the first lyric of the first stanza according to the Islamic perspective, has the meaning that Allah SWT reminds man that his creation on Earth is to worship him as stated in the following verses of the Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Means:

And I did not create the jinn and mankind except to worship Me" (Alkarim)

"Hati yang bertabur mimpi" is a metaphorical figure of speech. It is analogous to human desires for things in the world that are actually only temporary. While the word "cinta" here is God's beloved call to His servant. So God wants people to remember that the real task is to worship Him alone and not greedy and expect things that smell worldly due to human passions. In the second sentence of the word "perjalanan sunyi yang kau tempu sendiri" means a man's journey to his God which he must do alone. This meaning can also be viewed from various kinds of life problems experienced by a human being where the feeling is only himself who knows the ins and outs so it feels very lonely. Calamity, separation, loss, suffering and lack of property and hunger are tests that in the Qur'an will certainly be given to humans.

However, in the next sentence containing the word "kuatkanlah hati, cinta" means support from Allah SWT to his servant earlier in the journey. Because high confidence also a sense of trust can not just be embedded in the human heart especially when reality is not in accordance with expectations. The strength of the day or patience is not something that everyone can have. Therefore in this lyric Allah Almighty emphasizes again that man will always be strong as long as he believes in him especially when he calls his servant with the word "cinta" which means great affection.

There are several verses of the Qur'an associated with this song. Surah Ali Imran verse 139 and Al-Baqarah verse 155-157:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Means:

So do not weaken and do not grieve, and you will be superior if you are [true] believers. (Alkarim)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرُّتِ وَبَشِّرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Means:

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided. (Alkarim)

In Jalalayn's commentary it is explained (And Indeed We will give you the trial of a little fear) of the enemy, (hunger) of drought, (lack of treasure) due to the coming of calamity, (and soul) due to murder, death and disease, (and fruits) because of the danger of drought, meaning We will test you, whether you are patient or not. And tell the good news to those who are patient that they will receive the reward of patience in the form of paradise. (Tafsirq)

According to Quraish Shihab, patience is the shield and weapon of believers in the face of life's burdens and challenges. That is the test you will face in the form of fear of the enemy, hunger, lack of provisions, treasure, soul and fruits. Nothing protects you from those tough tests other than the soul of patience. So say, O Prophet, the joyful news of joy to those who are patient with your heart and speech.

From some of the above verses and the interpretation of Jalalayn and Quraish Shihab regarding verse 155, it can be drawn a common thread, that patience (strength of heart) must be accompanied by confidence. Which if viewed in the corner of this naqli proposition, patience will destroy something that plays, namely reward, high degree, blessings of life and also paradise. But in the point of view of life, patience can be used as a philosophy of life that will become a character. Where for this patience, can produce a positive nature in a matter. Ease some problems and reduce the frustration and discomfort faced by someone.

In line with the sentence of a Sugeng Listiyo Prabowo in an article " patience also encourages a person to choose a philosophy of life as a player, not as a spectator in everyday life. Patience also affects the way you think. The wrong way of thinking and the materialist will not cultivate patience because the strings attached to things that the materialist will be very vulnerable to frustration." (Prabowo, 2016)

b. Second Stanza

In this second stanza, the researcher focuses on the meaning of the time indicated in the sentence "sebelum cahaya". In the view of Islam, it shows the time to prayer that can make yourself much closer to Allah SWT. That's a third of the night. And Fajr time is the most appropriate image for the meaning of "sebelum cahaya" because this time is just before fajr shodiq or Subuh time arrives and it enters into the most mustajab time because it is included in the one third of the night. In a Hadith, at this time Allah SWT descends into the heavens of the Earth and sees and hears the complaints of His servants. Does a servant ever remember and know that at this time Allah SWT is faithful to accompany His servant?

In a hadith in the Book of Riyadhus Sholihin by Imam Nawawi, Kitab Al-Fadhail, Chapter 196. The importance of the two Rak'ahs of Sunnah prayer Shubuh, Hadith 1102.

وَعَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا" رَوَاهُ مُسْلِمٌ. وَفِي رِوَايَةٍ: "هُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا"

Means:

From 'Aisha radhiyallahu' anha, she stated, " the two Rak'ahs of the Sunnah Fajr prayer are better than the world and everything in it."(HR. Muslim). In another narration it is said, " two Rak'ahs of the Sunnah Fajr prayer are more I like than the whole world." [HR. Muslim, no. 725]

This hadith shows the virtue of the sunnah prayer of the two Rak'ahs. Whatever God has prepared for the servant in Paradise is better than this world and its inhabitants. Prayer is an eye condition for a believer because in prayer there is peace.

It can be viewed from the point of view of Fajr prayer again, Allah SWT granted every human request when he fulfilled all his orders. In the Hadith above said Fajr prayer is better than the world and its seisinya. So, if the world and all its provisions are given, then other things that are better than that which the human being thinks are simple and complicated and he asks Allah SWT at the time of fajr, then they will be given.

In another verse of the Qur'an Allah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دُعَاةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

Means:

And when My servants ask you, [O Muḥammad], 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." (Alkarim)

c. Third stanza

This last stanza, according to the researcher, is the main sentence in meaning about faith and belief in the lyrics of the song "Sebelum Cahaya" belonging to Letto. Human beings are essentially social beings who need others. But there are times when a person feels abandoned and experiences separation, even many times. In Islam, anything that happens to him is something that is destined for him, and it is only to Allah that we depend on life. Despair is not a thing that is favored by Allah SWT, so in this lyric it is emphasized to keep believing in his promise even though in a state of sadness or depression.

The following verses of the Qur'an represent the meaning of the sentence in this lyric :

قُلْ يُعِيبُ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَمْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ ۗ هُوَ
الْعَزِيزُ الرَّحِيمُ

Means:

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (Alkarim)

Overall meaning in this last sentence became the main idea of this song. Such as faith, Islam, and Ihsan. The meaning of faith or belief and belief must be joined by patience and prayer described in the previous sentences. Being Ihsan here is a song lyric that can touch the recesses of human feelings.

Ibnul Qayyim al-Jauziyyah also explained the meaning of faith: "faith is like the position of the spirit in the body, with which the' wise are superior to each other, people compete with him, those who work to walk to him, and a people who work to be on it, and their signal is entirely to him, and when patience is joined with confidence, both of them will give birth to leadership in religion (Salafy, 2005).

From the above opinion, in prayer and facing the trials of life that have many kinds of this we must always include believing, believing and faith in Allah SWT. This is a basic value in carrying out all forms of its orders. Without faith, patience cannot provide peace. And without faith, prayer, prayer and other obadah is not worth anything.

There are different responses about music in the view of Islamic scholars. There are those who allow it and those who forbid it. This difference arises because the Qur'an does not allow and forbids it. However, there are differences in the views of Ulama about whether or not to play music, including listening to it.

Imam Syaokani in his book Nailul Authar stated that the Ulama had disagreements about the laws of singing and musical instruments. According to jumhur ulama, the law is haram.

The Ahl al-Madinah, al-Zahiriyyah, and jamaah Sufiyah allow it. Abu Mansyur al-Baghdadi

(of the Shafi'i School) stated that Abdullah bin Ja'far argued that singing and music were not a problem. In fact, he himself once created a song to sing the servants (slaves) women (jawari) with musical instruments, such as rebab. This event occurred during the Caliph Ali bin Abi Talib RA.

According to researchers, until now there are still many *da'i* who use music media or songs to preach. Considering the history of Walisongo in Indonesia also many who use this media and other works of art and succeed, then the spread of Islamic values in the country is still classified as existing by using the media Song for both young and old.

E. Conclusion

The representation of the song titled "Sebelum Cahaya" by Letto, according to researchers, has an interesting common thread. According to the analysis of Charles Sanders Pierce the meaning of this song in general shows a sign that can be interpreted with a dialogue or one-way conversation. Furthermore, the dialogue is conducted by Allah SWT (as the first subject) and human or servant (as the second subject or second person in a conversation).

While in the theoretical point of view, this song contains a message to always remember that in this life we will experience various kinds of problems and dark phases to light. And in that dark phase, God never leaves us. This message is so implied because the lyricist also admitted it. The lyricist wants his listeners to think and look for the true meaning of this song, so that the listener can validate the meaning itself in his heart.

In the Islamic point of view, Creed can be interpreted as belief and belief. While included in this song is about the creed or belief of a servant who must hold fast to Allah SWT when experiencing trials or being lonely. This belief must be accompanied by patience and prayer.

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