



# A Sufistic Interpretation in Letto's Songs: Exploring the Relationship between Humans and God through Religious, Philosophical, and Spiritual Elements

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## ARTICEL INFO

### Keywords:

Sufism  
Songs Lyric  
Letto  
Religious  
Spiritual  
Literature Studies

### History:

Received (13 February 2023)  
Revised (8 April 2023)  
Accepted (10 April 2023)

## ABSTRACT

*This research describes the Sufism and spiritual interpretation of several Letto Songs. This research uses descriptive qualitative. The analysis shows that religious meanings may be detected in the lyrics of Letto's song entitled "Sebelum Cahaya, Sandaran Hati, Ruang Rindu, Permintaan Hati, Lubang di Hati, Dalam Duka, Sebenarnya Cinta, Jalan Yang Hilang". Overall, the religious sentiments contained in the Letto band's songs demonstrate that the words in Letto's songs may be utilized as reflection material or guidance for the general audience to better comprehend the religion. The meaning of Letto's song lyrics penetrates deep and sublime love, they make up the lyrics as if they were only conveyed to humans. Letto's songs usually also tell stories about spirituality or contain religious values that are very strong in their song. If we understand Letto's songs, we must go through two understandings of text and non-text (meaning hidden behind the depths of words). If we only understand it from a textual point of view, we will only find Letto's songs are just love songs between a pair of humans. However, if we dissect the non-textual side, we will find a Sufistic understanding that songs are a reflection of the animosity between man and his Beloved; Lord. If we are more careful and absorb the lyrics of some of Letto's songs, we will surely feel as if we are being transported to a situation wherein in that space there are only us and God. In the Sufi world, the lyrics and stanzas of a song are a form of expression of love for God the Creator.*

## INTRODUCTION

### Sufism and Sufistic Literature

The development of literary works in Indonesia has been higher since the emergence of a literary phenomenon, namely the development of Sufi literature which is an appreciation of religious values as outlined in a literary work by great Indonesian writers (Hadi, 2006). Literary work sometimes has a message according to the background of the author (Arman, 2019). Najib (1995) reveals that Sufi literature is one of the bound paths that can mean a direct trip inner well-being of God as well as social contributions or "nothing to do with" at all Lord ". Religious literature and Sufi literature are examples that describe the human relationship with humans or human relationship with God becomes an important part and exposure to stories, and at the same time as a hidden object that should not be conveyed to the reader (Mahayana, 2015). So, sufistic literature is a variety of literary works that have a strong influence on Sufi literature or Sufism literature, including imaging systems, use of symbols, and metaphors (Fajar, 2008; Hadi, 2016).

In the history of literature, Sufism is the inner (esoteric) aspect of Islamic revelation which has inspired many mystical poets and has become the main theme of their poems. At the same time, it is deeply rooted in the Koran. Among the mystical teachings in the world, the teachings of Sufism have produced the most poets.

Many of the world's great poets were born in the Sufism tradition, such as Jalaluddin Rumi, Fariduddin Attar, Muhammad Iqbal, Ibn Arabi, Hamzah Fansuri, Amir Hamzah, and Abdul Hadi W.M. Their works get a lot of inspiration from Islamic spiritual teachings that developed in Sufism teachings and gave birth to Sufistic literary traditions. So, the Sufi message warns humanity to get to know life better and to achieve freedom in life (Khan, 2009).

Since the beginning of the emergence of Sufism, Sufistic poets have not only filled Islamic literature with very deep and intellectual descriptions of spirituality. They have also contributed many works in the fields of society, politics, government, art, linguistics, metaphysics, psychology, and especially a variety of prose and poetry that is rich in reflection, imagination, and very charming symbols. Sufism is a timeless theme, preserved from generation to generation. Sufistic literary traditions in the archipelago are like a continuous link, from Hamzah Fansuri to Rukmi Wisnu Wardani. Sufism is a manifestation creative of religious life in Islam. Sufi is a common name used for Islamic mysticism (Labobar, 2020). Sufis see themselves as servants of Allah and the love they have only focused on God alone. Love for Allah fills their hearts so it leaves no room for something else.

The term "Sufi literature" can refer to two meanings. First, literary works that live and develop among Sufis are written by Sufis. Second, literary works that contain Sufistic themes and content, both in the form of reflections and Sufism teachings, as well as expressions of love and longing to be "one" with God or expressions of "oneness" with God. Meanwhile, the term "Sufistic literature" today can be given a broader meaning, without questioning whether the literary work was written by a Sufi or not. All literary works with the theme of Sufism, or containing Sufism, can be called "Sufistic literature". The term "Sufistic literature" hereinafter will be used to refer to all literary works with the theme of Sufism, containing views and concepts about Sufism, as well as containing spiritual experiences in taking the Sufi path. Examples of Sufistic literature are the poems of Jalaluddin Rumi, Farid Attar, Ibn Farabi, Muhammad Iqbal, Hamzah Fansuri, Amir Hamzah, Abdul Hadi H.W, Emha Ainun Najib, Ahmad Nurullah, Achmad Syabanuddin Alwy, Mathori A. Elwa, Lukman Asya, and Rukmi Vishnu Wardani (Rahman, 2013; Sudardi, 2003). In Rumi's works, for example, we find many contents of Sufism teachings which include the way of Sufism, teachings of wisdom, longing, and love for Allah, and the description of the distance between God and humans (Anwar, 2007).

Sufism means that it is Sufi in nature, related to the science of Sufism. Sufism is the science of knowing how to purify the soul, clarifying morals, and building external and inner eternal happiness. In Sufi practice, the use of music is related to efforts to reach the stages of the spiritual journey. In Sufism, music is needed because Sufism is a spiritual path that requires means that are following human instincts and nature, such as music.

### **Music and Songs (Lyrics) Studies**

Currently, in the development of the Indonesian music scene, many found poetic expressions contain Sufistic values in the song being played. Sufi message/meaning can be seen in literary works such as a poem (poetry) or even song lyrics. Even the artist who sings the song is not only limited to groups of artists, both individuals and a band group, which only has an Islamic song base but also penetrates a musical group that initially did not have an Islamic song style. So, the use of lyrics in a song that has an element of divinity plays a very important role in life (Jamaluddin et al., 2021).

Songs are also used as a medium for delivering messages in communication between musicians and their listeners. However, in most cases, not all songs can be directly understood by listeners. This is due to the use of words that are too poetic by the song lyricist, so listeners usually misinterpret the meaning of the



song. As a medium of communication, songs convey messages through lyrics written by the author or songwriter. The author acts as a communicator, the song becomes a channeling medium, the lyrics of the song as a message, and the listener or connoisseur of the music as a communicant. Fitria (2020) states that the message is an expression of the author to express anxiety, love, or criticism conveyed to the listeners or audiences as the recipient of the message. When a song is created and played there is an exchange of ideas, ideas, and opinions between the author and the listener. The author conveys his thoughts in the form of tones and lyrics so that listeners can catch the message contained in them. In the exchange of ideas, and opinions, the communication process occurs through musical symbols in the form of tones and lyrics in a song, so song lyrics can be used by musicians for expressing their ideas, thoughts, feelings, and emotions in a form of artistic words (Syah, 2021).

Song lyrics are one of the literary works, so it is safe to say that song lyrics also contain moral teachings (Astuti et al., 2019). While Schoening & Kasper (2011) states that lyrics in a song contain useful messages. The lyrics of a song can contain a specific intelligent message. Therefore, songs are sung by someone for the purpose that someone else might understand their message (Stone, 2022). This statement is supported by Moylan (2020) that lyrics are related to 1) the message and meaning in the song, 2) the theme and stories, subjects, and ideas, 3) the structure of the lyrics, 4) the contributions of poetic devices and references to outside sources, 5) sound elements of the text (timbre, rhythm, pitch, and dynamic inflections), 6) delivery of the lyrics, and 7) paralanguage and nonverbal vocal sounds. According to Millbower (2000), when people hear music with lyrics, they may accept the meaning.

However, in most cases, not all the lyrics in the song have a direct message that is easy to catch and understand by looking at or listening to it at a glance by song lovers. Because some songs have implied meanings in them, so sometimes it makes listeners have to guess the content or the real meaning in the lyrics. This is because the choice of words used by the author uses too poetic figurative language so that people who are familiar with the meaning of figurative language will be difficult to understand. The choice of figurative words is not arbitrary, this is following what was expressed by Sabrang Mowo Damar Panuluh (Noe Letto), a word was chosen because it was considered capable of evoking and representing the message to be conveyed. A word that could show the nuances that the song wanted to express.

Letto is an Indonesian music group that was first formed on April 21, 2004. This music group from Yogyakarta consists of Noe (Sabrang Mowo Damar Panuluh) as a vocalist, Patub as a guitarist, Arian as a bassist, and Dhedot as a drummer. Letto's vocalist, Noe, is the son of the poet Emha Ainun Nadjib. Letto debuted as a band in 2003, and in 2005 they released the album *Truth, Cry, and Lie* with five singles, namely *Truth, Cry, and Lie* in five singles entitled *Sampai Nanti Sampai Mati* (2005), *Sandaran Hati* (2005), *Ruang Rindu* (2005), *Sebenarnya Cinta* (2005), dan *Truth, Cry, and Lie* (2005). In 2007, they make an album *Don't Make Me Sad* with 5 singles namely *Sebelum Cahaya* (2007), *Permintaan Hati* (2008), *Memiliki Kehilangan* (2008), *Hantui Aku* (2008), *Bunga di Malam Itu* (2008), *Lubang di Hati* (2009), *Senyumanmu* (2009), and *Kepada Hati Itu* (2009). Ethnic pop songs with poetic lyrics brought by Letto can give a new breath to the world of Indonesian music. It didn't take long for Letto to become a top band in the 2000s, whose songs were selling well in the market and were often used as soundtracks for Indonesian soap operas.

The band's leader is Noe, the son of Emha Ainun Nadjib. Several posts on several blogs give meaning to Letto's songs. "Art cannot be separated from the world of spirituality. Maybe because the blood of art and the blood of 'Kiai' flows in his body, the lyrics of the songs that Noe and Letto wrote also contain philosophical and Sufism meanings. This is what appears in the song entitled "Sejenak". Letto's song "Sejenak" describes how humans can calm themselves and get peace of mind so that the heart does not become lonely, namely by taking a moment to pray. In this song, humans only need to spend a second. The



use of the word a second refers to a very short prayer time between other activities. The maximum prayer is only five minutes, while other activities can take hours. People are sometimes showing spiritualists.” We just imagine, how a painting can be worth millions of rupiah, even though if we look at the materials used, it can be no more than one hundred thousand rupiahs. People do not see from the material, but from what is behind it, something abstract or spiritual. Letto’s songs usually also tell stories about spirituality or contain very strong religious values. We can also find this spirituality in the songs sung by Indonesian singers or bands, although they do not call them religious songs. For example, Dewa 19 and Chrisye.

Several previous studies have been conducted related to Sufi in literary works. First, Ghifrillah & Nurhadi (2016) state that the album *SurgaMu*, which is a form of poetry, contains many Sufistic values in the lyrics of the songs. Among them are Longing for God (Syauq), Love for God (Mahabbah), Retaining Lust (Tarkussyahwat), Self-Introspection (Muhasabatun nafs), and Repentance (At-Taubah). Second, Rahman (2018) meaning of the lyrics of the song 'Suci Dalam Debu', is that there has been a prayer or reflection carried out by the character Aku Lyrics as a human to Allah SWT. He/she realizes that he is just a sinful human being and needs help and guidance in living life in the world so he can survive in the end. Third, Setiadi (2018) states that three titles of songs from the Gigi band contain messages of preaching faith in the song Peace with You, and the song “Damai Bersamamu, Akhirnya Kusadari. The message of Islamic Da'wah and morality in the song “Mohon Ampun’. Fourth, Taryono (2020) The connotative meanings of Sufism in the lyrics of Dewa 19's song in the *Laskar Cinta* album are *dhikrul mawt, al-hulul, munajat, al-sabr, tawakkal, rida, khawf, takhalli*, and *mahabbah*. Fifth, Labobar (2020) the song “Surga dan Neraka Tak Pernah Ada” uses the teachings of Sufi. His followers are taught to don't expect a reply from Allah overall action is taken. Sixth, Mayasari (2020) states that in *Kidung Sufi “Samudera Cinta”* by Candra Malik, five songs namely, *Hasbunallah, Pulang Bahagia, Shiratal Mustaqim, Seluruh Nafas, and Allahu Ahad* contain a Sufistic da'wah message about the closeness (*taqarrub*) of a servant to Allah SWT, always dhikr, Allah is enough as a guarantee in life, worshipping, and obeying Allah SWT. Seventh, Fachreza (2020) state that the religious songs “Cari Berkah” dan “Dunia Sementara Akhirat Selamanya” show various ideologies and Islamic groups in Indonesia.

All previous studies above have similarities and differences with this research. Both of them focus on the Sufi meaning in Indonesian literary works, especially songs. But, this research is interested to interpret Sufi in Letto’s song. Remembering Letto’s songs, the song Letto might be mistaken for talking about love like in general Indonesian band songs. Noe, the vocalist of Letto, turns out to be the son of Cak Nun, a humanist or one of the most influential Islamic figures in Indonesia. So that Letto’s songs usually also tell stories about spirituality, or contain very strong religious values. There is no research has been researched about Letto Band. Therefore, the objective of this research is to know the Sufism interpretation of several popular Letto Songs.

## METHODS

The method used in this research is descriptive qualitative, where this research describes not meant to test certain hypotheses, but only to analyze the contents of the meaning contained in the writing. Given in the problem formulation that if there is, the researcher wants to understand how the Sufistic value or message is contained in several songs from the band Letto. The researcher sees and analyzes from many sides the meaning of the song lyrics.

The collection data used is documentation. Documents are comprised of existing records (Biddix, 2018). That is data collection by investigating written objects such as books, articles, magazines, journals,



the web (internet), or other information that is based on a study that will be researched. The document used in this research taken from lyric songs from Letto Band entitled “Sebelum Cahaya, Sandaran Hati, Ruang Rindu, Permintaan Hati, Lubang di Hati, Dalam Duka, Sebenarnya Cinta, Jalan Yang Hilang”. Other data is used in the form of reference books, scientific works related to research, and several internet sites that help with research.

To get data done in three stages, namely the orientation stage, the exploration, and the focused research phase. First, is the orientation stage, namely the writer uses general data relating to the literary writings of Sufi. Second, the exploration stage, namely data collection is done more directed according to the focus of the study. The focus of the study is to look at the Sufi meaning contained in the lyric songs. Third, is the focused study phase, where the researcher begins to conduct a study deeply focused on the problem of success, and the uniqueness of the song lyrics. The data analysis in this study uses the descriptive-qualitative after the data collected the interpretation logistically.

## FINDINGS AND DISCUSSION

### Findings

The objective of this research is to know the Sufism interpretation of several popular Letto Songs. Below is the Sufistic interpretation of several popular Letto songs as follows:

#### Sufistic interpretation of the song "Sebelum Cahaya".

"Sebelum Cahaya" is a hit single by the band Letto from their second album, Don't Make Me Sad, which was released in August 2007. The lyrics are full of the meaning of life and have an inspiring video clip. Letto took a model with hearing limitations (deaf) as a main character in the video clip and communicates with her co-stars using BISINDO (Indonesian Sign Language). The lyrics of the song also have a very deep meaning. The lyric *“Ku teringat hati, yang bertabur mimpi, Ke mana kau pergi cinta, Perjalanan sunyi, engkau tempuh sendiri, Kuatkanlah hati cinta*. In the lyrics, a very romantic figure of God is described by referring to us as “love” (another term for “darling”). God is also present as an encouraging figure who strengthens us—especially those who take the lonely path and choose to isolate themselves from the glittering world.

The lyric *“Kekuatan hati, yang berpegang janji, Genggamlah tanganku cinta, Ku tak akan pergi, meninggalkanmu sendiri, Temani hatimu cinta”*. In the lyrics, as long as we want to hold hands with God (aka tawakal), and wholeheartedly believe in the promises of happiness from God, God will never leave us alone.

The lyric *“Ingatkah engkau kepada embun pagi bersahaja, Yang menemanimu sebelum cahaya, Ingatkah engkau kepada angin yang berhembus mesra, Yang ‘kan membelaimu cinta”*. The lyrics revealed that in this condition it describes a situation of a servant who is communicating with the creator. Through the prayers that he said during the last third of the night before the night passed. While the dew has begun to creep and the sun will be present smiling seeing a servant who acknowledges his existence in front of his creator.

#### Sufistic interpretation of the song "Sandaran Hati"

"Sandaran Hati" is a song by the Indonesian music group Letto. The song was released in 2005 via Letto's studio album Truth, Cry, and Lie. Apart from the pleasing rhythm, the lyrics also contain very deep

spirituality and Sufism values. This album is Letto's first album. The lyrics of the song also have a very deep meaning. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning. It's more or less like that, the Sufistic meaning of this song.

The lyric *"Yakinlah ku berdiri, diamlah tanpa tepi, Bolehkah aku mendengarmu, Terkubur dalam emosi, tanpa bisa bersembunyi, Aku dan nafasku merindukanmu"*. In this stanza, the word "Are you sure" shows how small humans are. When living, humans experience many doubts. This indecision leads him to a person who can give a message that can strengthen him, this is emphasized in the second line "Hearing you." The interesting thing in the third line, is when the heart is empty and there is no one who can strengthen it, now he is even more buried in emotions. He was no longer able to lie about the emptiness experienced. In the fourth row, he really couldn't take it anymore and desperately longed for someone who could give him strength. Only God can strengthen His human creation. Along with that passionate longing, confidence grows, and God will surely repay our longing.

The lyric *"Terkubur dalam emosi, tanpa bisa bersembunyi, Aku dan nafasku merindukanmu. Terpurukku di sini, teraniaya sepi, Dan ku tahu pasti kau menemani, Dalam hidupku, kesendirianku"*. This second stanza shows his condition which is getting worse with emptiness in determining the direction of life. However, he firmly believed with all his heart that the figure he was looking for would give him peace of mind. And he believes that there is only one person who is right for him to lean on that is God.

The lyric *"Teringat ku teringat, pada janjimu ku terikat, Hanya sekejap ku berdiri ku lakukan sepenuh hati, Peduli ku peduli, siang dan malam yang berganti, Sedihku ini tak ada arti jika kaulah sandaran hati, kaulah sandaran hati"*. The stanza which is the chorus of this song certainly has a very kicking meaning. "Remember" & "Promise" these two words refer to His Word written in His book that God promises His servants the best direction in life. Then in the second line, there are the words "Stand" and "Wholeheartedly" indicating a servant who establishes worship wholeheartedly will make him calmer. Then the next line further emphasizes that the sadness of a servant will have no meaning if it is brought before God. Therefore, the best place to rest the heart is the owner of the heart itself.

The lyric *"Inikah yang kau mau, benarkah ini jalanmu, Hanyalah engkau yang ku tuju, Pegang erat tanganku, bimbing langkah kakiku, Aku hilang arah tanpa hadirmu"*. The stanza above shows the form of submission and surrender to God, namely in the form of devotion to always be on His way, as well as an oath to only make Him the only goal. Continuing with the acknowledgment of our helplessness without the "hold of His hand" (His help) contained in the lyrics. And all of these expressions are then elaborated in one stanza—the point of which is, after surrendering and surrendering, all the sadness and sorrow that we feel is meaningless. Only true happiness is promised (and kept) by God.

### **Sufistic Interpretation of the Song "Ruang Rindu"**

The song 'Ruang Rindu' was released in 2005. This song is included in the album Truth, Cry and Lie'. This song was released in 2005 and became the soundtrack of a soap opera. The lyrics of the song also have a very deep meaning.

The lyric *"Di daun yang ikut mengalir lembut, Terbawa sungai ke ujung mata, Dan aku mulai takut terbawa cinta, Menghirup rindu yang sesakkan dada"*. As we feel, nature runs in a very orderly manner. Nature can have cycles or seasons that seem to have their own time and place. Besides, many also other things that sometimes the human brain is not qualified to think about. Religious people (believing that God exists), will surely admire and be grateful for everything, including the things that are created in front of their eyes. And when enjoying everything, will create an overflow of love for the Creator and spur deep longing.

The lyric *“Jalanku hampa dan kusentuh dia, Terasa hangat, oh, di dalam hati, Kupegang erat dan kuhalangi waktu, Tak urung jua kulihatnya pergi”*. When we find emptiness (emptiness) along with the journey of life, the only way is simply to return to Him. We can do this by strengthening worship, whether horizontal or vertical, whose ultimate goal is only Him. And, For some people who can feel God's presence at all times, will feel very at ease even though other people see that they are experiencing calamity, and certainly will feel confused or upset when he realizes even if it's only for a moment he forgets him due to busyness or its problems in the world.

The lyric *“Tak pernah kuragu dan selalu kuingat, Kerlingan matamu dan sentuhan hangat, Ku saat itu takut mencari makna, Tumbuhkan rasa yang sesakkan dada”*. Someone whose faith is strong will always believe and will not doubt anything power from God. Will always be grateful for everything that has been given and created for him, and believe that whatever he gets is the best choice for him. The more you love, the more you will miss. And when you miss him, do you want to meet him?

The lyric *“Kau datang dan pergi, oh, begitu saja, Semua kuterima apa adanya, Mata terpejam dan hati mengumam, Di ruang rindu kita bertemu”*. Coming and going here is the fruit of human nature, which sometimes feels that God is far away because he always feels suffering. Even though all the trials are a form of attention from Him, to test loyalty and loving servant to Him. The one who should be sad is someone who doesn't feel He was noticed by God, who always felt emptiness and emptiness in his life.

### **Sufistic Interpretation of the Song "Permintaan Hati"**

The song 'Permintaan Hati' sung by the band Letto was released in 2007 ago. “Permintaan Hati” is one of the singles from Letto's second music album, Don't Make Me Sad. The “Permintaan Hati” song has a more stomping rhythm. If you listen more carefully, the lyrics are also full of spiritual meaning. In the video clip, there is a piece of romantic poetry placed in the middle of the clip. Not only the poetry, but the lyrics of the song also have a very deep meaning. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning.

The lyric *“Terbuai aku hilang, Terjatuh aku dalam keindahan penantian, Terucap keraguan hati yang bimbang, Yang terhalang kepastian cinta, Aku hilang, Aku hilang”*. This lyric tells that (humans are often negligent with their obligations to God, lulled by the beauty of the world, Caught up with temporary beauty, in the waiting that defines life on earth, (Confused to distinguish which one is good and which one should be shunned. Love here refers to the love of everything in the world). We are here feeling more and more distant from the creator.

The lyric *“Tersabut kabut malam terbiasnya harapan, yang tersimpan sejuta bertuan. Terasa kerinduan hati yang bimbang, yang terhempas kepastian cinta*. This lyric shows that many people overestimate the worldly things that are pseudo/biased, they are longing for the creator but are neglected by love.

The lyric *“Dengarkanlah permintaan hati, Yang teraniaya sunyi. Dan berikanlah arti pada hidupku. Yang terlepas, yang terhempas, PelukanMu, BersamaMu, dan tanpaMu aku hilang selalu”*. This lyric is intended for a lover, but an outpouring of the heart to God's heart. The hole of the heart itself can be interpreted as a prayer. He asks for a meaningful life and can always be close to his Lord.

### **Sufistic Interpretation of the Song "Lubang Hati"**

"Lubang di Hati" is a song sung by a music group from Yogyakarta, Letto. The song was released by Letto in 2009 and included in the album titled Lethologica. This song is about the outpouring of a person's heart who feels an emptiness in his heart. The lyrics of the song also have a very deep meaning. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning.

The lyric *“Kubuka mata dan ku lihat dunia, Telah kuterima anugerah cintanya, Tak pernah aku menyesali yang kupunya, Tapi kusadari ada lubang dalam hati”*. The following lyric connection is almost the same as the story of the spiritual journey of Prophet Ibrahim. Starting with being grateful for what he got, then trying to find out who gave him what he could have now. That's a hole in the heart that must be filled. And then found the answer, it turns out that He is the Most Loving, who can fill the hole in the heart.

The lyric *“Kucari sesuatu yang mampu mengisi lubang ini. Kumenanti jawaban apa yang dikatakan oleh hati. Apakah itu kamu? Apakah itu dia?. Selama ini kucari tanpa henti Apakah itu cinta? Apakah itu cita?. Yang mampu melengkapi lubang di dalam hati”*. The lyric does not answer explicitly. Love is the answer. Love of God, of course, love like this is the essence of Sufism. Love for Allah is not as narrow as carrying out his orders and staying away from his prohibitions. It is manifested in worship whose goal is Allah, not heaven or hell. It also manifests itself in the void of love for everything other than Allah. This kind of love can only be found in the heart, not the mind, through a process of purification of the heart which is not easy.

### **Sufistic Interpretation of the Song “Dalam Duka”**

"Dalam Duka" became one of the songs popularized by the Letto band. The song, which was released in 2011, is included in the album titled "Cinta Bersabarlah". The lyrics of the song also have a very deep meaning. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning.

The lyric *“Dalam suka ku percaya. Kau ‘kan bisa menemani dengan cinta. Dalam duka ku bertanya, Bagaimana dalam hatiMu bicara”*. When we have joy in our hearts and when we feel grateful, we believe that Allah has accompanied us with His love, and we realize how great His grace & love is. When we grieve and grieve we should try to speak with our hearts which in essence belong to Allah. What we mean by speaking with our hearts is that we give back whatever we feel in our hearts to Allah 'the Owner of the Heart'. So when we can speak with our hearts then when we want to reduce or eliminate the feeling of sadness/sorrow we can be sure to put more effort into how to get rid of that sadness through His blessing.

The lyrics *“Cerita yang kita punya. Takkan ada jika tak percaya”*. The meaning of this lyric is that we cannot feel how God's love and His presence are in our joys and sorrows if we don't believe in it ourselves. If we don't believe that Allah is always there and Allah always loves His servants, then we will never involve Allah, whatever the story of our life (joys/sorrows).

The lyric *“Di saat hampa harimu dan saat hampa hatimu. Ku ‘kan ada, ku di sana menanimu slalu. Di saat hilang jalanmu dan saat hilang nafasmu. Ku ‘kan ada, ku di sana menanimu slalu”*. When we feel our days are empty, bad luck always hits, and God will always be there for us. When our hearts are empty, always feeling restless, and confused about a problem, and in our hearts, we don't involve God and we don't remember Him in our hearts, God will always be there accompanying you always, waiting for you to remember Him, waiting for you to say His name and return to Him with *istighfar*. When we no longer know where our life path is going, we lose our way, even when our breath leaves us, Allah will always be there for us and always accompany us whenever, when we live in this world when death picks up when we have died. , and when we finally return to Him. The song Dalam Grief has a hidden meaning. This song is explained on one occasion if it has the intention of good deeds to be faithful to accompany.

The lyric *“Dalam cinta ku bertanya sampai mana. Rasa ini kan dicoba”*. In this lyric, the songwriter conveys that in our love for Allah, there will always be trials that test how much we love Allah SWT.



### Sufistic Interpretation of the Song “Sebenarnya Cinta”

"Sebenarnya Cinta" is featured on Letto's debut album, Truth, Cry and Lie on December 12, 2005. This Love song can also be said to contain spirituality and Sufism values. The lines of the lyrics are made with a series of selected words that if heard by ordinary people may have the meaning of ordinary love for humans.

The lyric *“Satu detik lalu, Dua hati terbang tinggi, Lihat indahnya dunia, Membuat hati terbawa, Dan bawa ku kesana, Dunia fatamorgana, Termanja-manja oleh rasa, Dan ku terbawa terbang tinggi oleh suasana”*. The first and second stanzas seem to be the opening of the purpose of writing lyrics that mean love. The two hearts are a picture of the soul and body being carried away by the beautiful atmosphere of the world, the atmosphere that leads the heart to float to enjoy the beauty of His creation even though it is a manifestation of the mirage of life. The more we dig deeper, the point that we want to convey that the beauty of this world can be the toughest temptation for humans. The worldly pleasures that bring the heart and feelings to fly (fall) are just a mirage that if we are carried away by the current it can become a disaster.

The lyric *“Dari sudut mata, Jantung hati mulai terjaga, Berbisik di telinga, Coba ingat semua, Dan bangunkanlah aku, Dari mimpi-mimpiku, Sesak aku disudut maya, Dan tersingkir dari dunia nyata”*. This part shows that when one is drifting asleep and awake, there will always be a whisper trying to remind everyone. About life and life, but all just a pseudo dream and not real. Waking up from a dream is the only way to avoid the suffocating feeling in the virtual world mirage. If we stay in the mirage too long, we may lose our real world. That is, if we do not immediately realize our position, we may lose our real identity.

The lyric *“Dan bangunkanlah aku, Dari mimpi indahku, Terengah-engah ku berlari, Dari rasa yang harusnya kubatasi”*. That beautiful dream will make you fall asleep and choose the wrong path. Because beautiful dreams are difficult to avoid, it takes a strong determination to keep and limit yourself so as not to be dissolved in these beautiful dreams. Dreams in this context can have connotations of worldly pleasures which we know are very dangerous if we are not good at limiting and controlling ourselves.

The lyric *“Dan kau menawarkan, Rasa cinta dalam hati, Ku tak tahu harus bagaimana, Untuk raba mimpi atau nyata, Dan bedakan rasa dan suasana, Dalam rangka sayang atau cinta yang sebenarnya”*. Confusion is clearly illustrated through the lyric verses in this passage. Confusion and indecision because they don't know how to react to what happened. This phase must have been felt by everyone because this phase of indecision will determine which choice will be made. About momentary pleasures that blind the eyes of the heart or will move towards love that is love.

The lyric *“Dan bangunkanlah aku dari buta mataku, Jangan pernah lepaskan aku, Untuk tenggelam di dalam mimpiku”*. The last part makes it clearer that this song is a complaint from someone who asks for clues about true love. The last three lines seem to explain to wake him from the dream (worldly pleasures) and beg not to be released so as not to drown in the dream of worldly pleasures. This supplication is due to the almighty, the Lord of all things. Because only Him we ask for help, and only His love.

### Sufistic Interpretation of the Song “Jalan Yang Hilang”

"Jalan Yang Hilang" became one of the songs popularized by the Letto band. The song, which was released in 2009, is included in the album titled “Lethologica”. The lyrics of the song also have a very deep meaning. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning.

The lyric *‘Langit tampak hitam, Belum juga terang, Aku sangat takut, Ku sangat pengecut’*. The first line reads “the sky looks black” as an awareness that the light, guidance, guidance from God has not yet come. Then it is emphasized in the next line “it is not yet clear”. What refers to “light” if not light? Because

these two lines make the next line "I'm very scared". Because humans who have light awareness will be afraid if they walk without light. And it's even worse when it comes to the "I'm very cowardly" stage in the next line. A man will be a coward if he is not able to see what is in front of him, because of the absence of light, because he does not know what he is dealing with. This is the first proof, that if humans find a lost path, they will experience such an attitude. However, this could be a human dialectic to God so that they always feel that they are on a lost path. Feel wrong as the prophets who claim to be wrong, even though they are infallible, are purified.

The lyric "*Mataku terpejam, Dan sangat berharap, Bukan aku yang terbangun*". Then in the second stanza, the first line reads "my eyes are closed". The second line is also a consequence of the cause of the first stanza. Because "the sky looks black, not yet bright. I'm so scared, I'm so cowardly" resulting in "my eyes are closed, and I hope I'm not the one being wasted." I, myself, would be able to walk in the dark if my eyes were closed. Then all I can do is hope. Hope you don't trip over a table, trip over a chair, trip over memories, or trip over your ex. In such circumstances, I am not only "hopeful" but "very hopeful". Since this is a dialectic between man and God, what is expected is not to be thrown out by God outside His territory. But is there, territory that does not belong to Him? Of course not. This means that romance is still presented in the first two stanzas.

The lyric "*Lampuku temaram, Tak tampak terang. Hatiku terdiam laksana karang, Ketika kucoba mencari-cari Jalan yang hilang*". A person tries to use the lighting he is trying to do because all the tools to create it has been laid by God on earth. After creating the lamp, humans still feel that the light created by humans is only at the dim limit and does not appear bright. After trying, it turns out that they have not found the straight path, humans need to be silent for a moment. His heart was as silent as a rock as he tried to find his lost path. Because silence for a moment by thinking and feeling will make people ready to walk again with the provision of experience and careful planning.

The lyric "*Aku tak peduli, Apa kata orang, Hanyalah untukmu, Seluruh rinduku, Harus kutemukan sekali lagi, Jalan yang hilang*". Why is it only for Allah that all longing? Because only He is worthy to be served and asked for help. Because what deserves to be missed is who can provide shelter, protection, and help to us, longing. You also know that longing is heavy, so let His servants who are willing to surrender only do it. It means that people no longer care about "what people say", what they care about is "what God says". The burdensome thing again is that even if they don't find it, the surrendered servant will always try "one more time" until he finds the "Lost Way". The next line, emphasizes that even though humans consciously know he is in the dark, he still goes through it.

The lyric "*Hidupku terasa pekat, Nafasku tersendat-sendat, Kulakukan semua itu, Hanyalah untukmu, Ambil semua yang kau mau, Hidupku pun bila perlu, Bolehkah ku menujumu, Dijalan yang hilang Dijalanku yang hilang*". In the reff, it is all the achievements of humans as creatures, humans, and Muslims. The five of them can move dynamically, changing, sometimes they become Muslims, sometimes they become humans, sometimes they just become creatures, sometimes they become *abdun*, and sometimes they also become *Khalifah*. Because humans and jinn were created in a dynamic state, not static. Humans and *jinn* life is also a kind of poetry, multi-interpretation, which can be interpreted from various kinds of space, time, point of view, a distance of view, resolution of view, and precision.

## Discussion

Letto band is formed in 2004 and is known for its works that are in great demand by all ages. The deep lyrics combined with the vocalist's melodious voice have become Letto's trademark. Noe is the figure behind



successful songs on the market at that time. Sabrang Mowo Damar Panuluh alias Noe, the vocalist is the son of one of the Indonesian poets, Emha Ainun Najib (Cak Nun). So far, Letto is known for its works that are in great demand by all ages. The deep lyrics combined with the vocalist's melodious voice have become Letto's trademark. Noe is the figure behind successful songs on the market at that time.

Letto's songs, which were mostly written by Sabrang Mowo Damar Panuluh or better known as Noe, are indeed a requirement for divine meaning. It can even be said that the romantic pop song is Noe's way of spreading the value of Sufism to the younger generation. Noe is a type of songwriter who frees his listeners to interpret what each song means. During an event, Noe explained that what he did before writing lyrics was to come up with ideas first. Noe explores every idea he has, from the object, the subject, and the point of view, to how widely these ideas can be applied to the song. Letto's song never tells about a portrait of an incident. However, Noe always wrote it in the form of a schematic. According to him, a portrait of the subject and object incident cannot be changed and listeners can only interpret Letto's song according to the incident. However, if what is presented is a scheme, the listener is free to interpret the song. If the subject and object are replaced with "I" and "you" it will become a song about lovers. If "I" and "God" it will be a song about the love of God, and so on. From here, the scheme created by him is a way for him to preach through songs. Noe does free his listeners to play each song. However, the songs that he wrote, from his point of view, were more directed at the relationship between humans and the creator.

The Letto songs are epic masterpieces. Even if you take it deeper, some of their songs have divine meaning, although they are often mistaken for love songs. Here are some of Letto's songs that have divine meaning. Letto succeeded in impressing many people with the lyrics of the songs they created. They managed to create an abstract impression on the songs so that the essence of meaning (outside the text) is hidden.

In the case of some songs in the findings above which at first seem simple and at first glance like telling a love story between fellow humans, but after being studied it turns out that the content has other elements with different and deeper meanings than just love stories between humans. For example, the song is more toward a spiritual experience, namely revealing the human relationship with the creator. So that the song will show the elements of religiosity in it. Most of us may not be aware of such things. The essence of the song itself cannot be viewed from one side only. The song would be good if the meaning could be taken from those who heard or read it. This is actually what is interesting to discuss, namely about songs that contain elements of romance or romance which in the lyrics use the pronouns 'mu', 'dia', 'you', 'nya', and other second or third-person pronouns that seem to refer to a lover between humans and humans. However, behind it all, it turns out that there is a hidden meaning, namely that the use of the pronoun should use a capital letter or rather lead to the figure of God.

Literary works with Sufi (religious) characteristics will be able to direct their readers to make the heart's conscience more serious, pious, and thorough in inner consideration. So literary works that are religious make their readers pensive and contemplative. Literary works such as songs rooted in the treasures of Sufism describe our relationship with God that cannot be separated, transcendental relationships between Man and God are stated by the author as a mysterious relationship.

First, Letto's song entitled "Sebelum Cahaya" aims to demonstrate that God is constantly there and accompanies humanity, even when they are unaware of it. God's presence is depicted in symbols that listeners might interpret based on their level of religious experience (Sansidar, 2020). Someone with a particular level of understanding may interpret the presence and reality of a true partner's vow. However, the meaning can lead to the existence and clarity of God's promises to humanity on some level. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning. This iconic song sounds like a love story between a couple of humans. From the lyric text, we can catch a picture



of a lover who is looking for his lover. And also a lover who will never leave his lover alone, even though they are far apart. But if it is deepened, actually this song is Letto's attempt to present God as a person who is very close, intimate, and intimate with us. This song seems to describe God who is speaking to humans as a creature that He loves. More specifically addressed to those who walk the lonely road; who are in the process of searching for the Supreme Being.

The song "Sebelum Cahaya" may be for those who often feel lonely. Yet God never leaves us. He always accompanies our lives wherever we are. The morning dew is earthy, the wind blows affectionately, and the entire universe is a manifestation of God. This is the author's review of some of Letto's songs that have divine meaning. What needs to be underlined here is that the meaning comes from the author's point of view and may differ from most people, depending on how the person interprets it. While the original meaning of the songs, of course, only the songwriter and God knows.

Second, the song entitled "Sandaran Hati" has a religious feel to it. The promise that is bound here is the promise of every human being to his God before we are born in the world and is implied in the reading of *iftitah* in the prayer which reads means truly my prayers, my life, and my death. only to the Lord of the worlds. And when he remembered the promise, the songwriter was moved to be able to stand up for a moment and be able to do it wholeheartedly. Standing for a moment means performing prayers. Caring for the changing day and night means realizing that God is in control of the entire universe. We will not feel sad if we rely only on God Almighty. This song is an expression of longing, submission, and submission of a servant to his Lord. It is also a form of acknowledgment that we do not have any power except without God's help. Letto's vocalist once mentioned, the parts "Only for a moment I stood up, I did it with all my heart" and "I care about the changing day and night" can also be interpreted, as the obligatory prayers five times a day and night as an application of surrender and surrender to God. Every work must have a meaning and feel to it. For me, "Heart back" became a legendary masterpiece. Not just pleasant to hear and able to make a comfortable heart. But its meaning can make us reflect again that as humans who are weak and with fragile hearts, we should beg to be strengthened only by the owner of this soul and heart.

Third, the title of the song "Ruang Rindu" has a Sufi nuance. The glance in the lyric contains the meaning that if we cannot imagine the form of God, then imagine that He is looking at us with a smile and a twinkle in his eye. This method is also something that is taught by scholars. And what does not hesitate to always be remembered here is to remember that God always sees us. You just come and go, it's a condition of the heart that we can't control. The same applies to feelings of being close or distant from God. For that, we have to accept it. The eyes are closed and the heart is murmuring as a description of us when we make remembrance to God. And when we do, we will arrive at the longing room to meet God and communicate with Him. This song is about the relationship between man and his God. So far, many people have been deceived by its true meaning. The beginning of this song tells the wonder of natural beauty. This is conveyed through the atmosphere of leaves that are seen drifting in the river. I studied it deeply, it can create gratitude for people who think.

Fourth, the song entitled "Permintaan Hati" is not a song intended for a lover, but an outpouring of the heart to God. The heart's request can be interpreted as a prayer. He asks for a meaningful life and can always be close to his Lord. The existence of God in his heart is very important because without Him we will feel detached, crushed, and even lose our way. This song is not a song intended for a lover, but an outpouring of the heart to God. The heart's request can be interpreted as a prayer. He asks for a meaningful life and can always be close to his Lord. The existence of God in his heart is very important because without Him we will feel detached, crushed, and even lose our way. It also has a meaning that describes a person's prayer to God. Asking for guidance so as not to go further to the creator because without God humans are nothing.



Fifth, the title of the song “Lubang di Hati” can be interpreted as a state of an empty heart. This song also tells of a search for something that can fill the void. And what fills the heart is not a lover or a worldly obsession, but our love for God. This song contains an expression of gratitude for a servant for all the blessings that God has given him (Zhuhri, 2020). The song illustrates the figure of me who, when I was born into the world, was suddenly blessed with grace and favors from the One Who Loves. The song begins with an expression of gratitude for all the graces of the Almighty's love that we feel every day. Without the intention to be ungrateful, we feel something that is lacking in this life, there is a gaping hole in the heart. It must be admitted honestly, that this hole in the heart is a lack of something. It feels like life is incomplete and not happy without it. But what is that something? Therefore every human being is looking for something that can fill this hole. However, often we don't ask the right party, we more often ask (or maybe never ask, but the idea is crammed into our heads by society, education, or association) on reason. It's best to ask ourselves, as Letto suggests, why heart? We often think of these things to be a cure for heart holes, but they aren't, because we are looking in the wrong places. This journey is indeed tiring for those who are serious about searching but rest assured that Allah does not want us to stop looking because life is a search process. So what can fill the hole in the heart? The song does not answer explicitly. Love is the answer. Love of God, of course, love like this is the essence of Sufism. Love for Allah is not as narrow as carrying out his orders and staying away from his prohibitions.

Sixth, the song “Dalam Duka” has a hidden meaning. This song is explained on one occasion if it has the intention of good deeds to be faithful to accompany. Of course to be able to accompany in any circumstances. So, the creator of this song certainly wants to invite more good deeds. Someone who always believes in Allah, because he always gets so much pleasure from Allah. Because that is the form of love from God. When in a state of grief or trouble, people ask God. What exactly to do? Even though Allah has explained all His words in the Qur'an, where the Qur'an is a way of life for all humans. All forms of God's love can only be done based on faith. If someone relies on something only based on logic, then it cannot touch the limits of belief or faith in God. A person who has reached the level of faith in Allah, Allah will test him with various tests. It is simply to see the sincerity of one's faith. If he can pass the test of Allah, then his rank as a human will be raised by Allah. An even higher level. Allah has explained so many times, that Allah is always there for His servants. In a state of solitude, God always accompanies his heart, so that he always feels the presence of God in him. Even when someone feels wrong in choosing the path of life, or even though he dies. Allah must also be there for His servants. Allah never abandons His servants in the slightest.

Seventh, the song entitled “Sebenarnya Cinta”. The snippet of the song above Cinta can indeed wake up moments of sweet dreams that make even dreams run from a limited feeling. So my conclusion is "Love someone for who they are without reducing our love for the creator because only love for the creator is the meaning of love that is "Actually Love". However, what the author emphasizes is that each word has a different meaning and may differ from one others. One thing that the author is sure of is that True Love is Servant's Love to God, on the other hand, God's Love for His creatures cannot be replaced by anything and anyone. The point is, that we have to be very grateful because God's blessings can appear from anywhere unexpectedly. Generally, this song tells about the longing of a human for his Lord. He misses Him, and in general, people who miss him want to meet him. The best place to meet is only in the Longing Room, a space that contains love and affection.

Eighth, in the song “Jalan Yang Hilang”, the message of *aqidah* contained in the lyrics of the song is in the words: Only for you all my longing, Can I go to you, on a lost road. Because these words refer to God. Someone in the story in the song believes that there is always a way back to the pleasure of Allah, even though he has a dark past. Because emigrating or repenting can still be done before death picks up and it



must also be hastened. Allah will always forgive the sins of His servants. Allah is Most Forgiving for the sins that His servants have committed. And Allah is the guide to those who want to return to Him. The message of da'wah regarding *aqidah*, namely someone who wants to return to Allah, with so many tests on him. But he kept his heart firm for Allah. "The Lost Way" is a human achievement to realize *ihdinas shirothol mustaqim* in his life. When you feel the need for guidance from Him, then your life will be adjusted according to His way. If viewed linguistically, the lyrics in this song are very beautiful. If this song departs from poetry, maybe this song is the most poetic among other songs. The rhymes that are served are so tasty. The metaphorical building presented is also very much compared to other Letto songs.

If we understand Letto's songs, it is similar to if we want to understand the book. Must go through two understandings, namely understanding text and understanding non-text or understanding the meaning hidden behind the depths of words. If we only understand it from a textual point of view, we will only find the conclusion that Letto's songs are just love songs between a pair of humans. However, if we dissect the non-textual side, we will find a Sufistic understanding that these songs are a reflection of the animosity between man and his Beloved; Lord. If we are more careful and absorb the lyrics of some of Letto's songs, we will surely feel as if we are being transported to a situation wherein in that space there are only us and God. Letto is a band that has a vocalist whose real name is Sabrang Mowo Damar Panuluh or is known as Noe. He is the son of a famous humanist, writer, and Muslim scholar named Emha Ainun Najib (Cak Nun). Maybe because the blood of art and the blood of 'Kiai' flows in his body, the lyrics of the songs that Noe and Letto wrote also contain philosophical and Sufism meanings.

## CONCLUSION

The song contains an implied meaning which tells about the relationship between humans and their God. Not only in one or two songs, but it turns out that the religious meaning can also be found in several of Letto's other songs. Noe indirectly carried out religion and spirituality through the schemes presented in each of his songs. Letto and Noe are images of idealistic Indonesian musicians. They still maintain their idealism to this day without being tempted by market conditions. The lyrics, which are full of figurative words, but the terms of meaning, mature ideas, and song arrangements are no doubt a strength for Letto. All of Letto's lyrics are poetic but religious, and inspired by personal experience. For musical arrangements to give influence every song. The unique ingredient after blending feels so easy listening. That is, the music is pleasing to the ear, and comfortable to the heart, but also not the origin of the sound. As a result, our ears will be lulled in tones full of deep taste. This is supported by Noe's vocal character, which is melancholy but not whiny. How do we respond to these beautiful Letto poems, we take the positive values from the works of artists who are also individuals or ordinary social groups. Of course, genius musicians like Noe and his group Letto deserve appreciation in the Indonesian music scene.

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