

ANALYSIS OF THE CONTENT OF THE DA'WAH MESSAGE IN THE LYRICS OF "NO BURDEN WITHOUT SHOULDERS" BY EDCOUSTIC

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Abstract

Basically, in order for the message of da'wah to be conveyed easily in society, a da'i must be able to adjust what is the habit of the community in behavior, culture and others. In short, what has always been their habit, that's where a preacher can make it a means of da'wah. In this study, the method is very important for a study to get the desired data more accurately. In this study, the author uses qualitative research methods, namely research that does not carry out calculations, where the data is not in the form of numbers but words that are described. The song studied is the lyrics of a song entitled "No Burden Without Shoulders", this song is contained in the nasyid group EdCoustic, the meaning to be conveyed is the meaning of the message of da'wah about narrowness of heart and spaciousness of heart. The phrase spaciousness of the heart is very often heard by everyone, but not everyone tries to ask for his heart to be given spaciousness and not everyone stops trying to have his chest expanded. The author analyzes the lyrics of Nasyid Tak Ada Burden Tanpa Pundak in formulating the message of da'wah is very easy and effective.

Keywords: *Message Da'wah, Nasyid, Da'wah, EdCoustic*

1. INTRODUCTION

Da'wah is an appeal, an invitation to kindness, and an effort to convey a message from one person to another or to a group. One of the values contained in Islamic teachings is the value of rahmatan lil'alamin which is intended for all mankind. Therefore, one of the main tasks of the preachers is for Islamic values to be conveyed (Hidayati & Fahlevi, 2020: 171).

In general, the pattern of da'wah carried out by the majority of missionaries in Indonesia is still identical to mosques and assemblies. However, the development of technology and information has an impact on changing the pattern of da'wah in the public. This is a challenge for preachers to be more innovative and creative by using appropriate technological sophistication according to the demands of the times. For this reason, many preachers not only use one approach in preaching, but several approaches are also taken to have an impact on society in a better direction.

Da'wah in this day and age is not only through lectures in mosques in general, but also da'wah can be done in various ways and da'wah is also not only in one place, namely in the mosque but da'wah can also be done in many places. In this day and age there are many media that can be used

for da'wah such as television, newspapers, magazines, books, the internet, even songs, so that da'wah messages in the form of advice, invitations for the benefit of the people can be conveyed easily. The phenomenon of the development of Islamic music is mainly represented by Nasyid song albums with new packaging managed to attract the attention of the younger generation recently (Yanti, 2016: 212).

The success of da'wah is influenced by the method, the media used, no matter how good the mastery of the material possessed by the da'i is not the only determining factor of success, the ability to choose and use the right da'wah method according to the objective conditions of mad'u will increase credit points, for the preacher. Accuracy in choosing da'wah methods and media will be very important to help da'is to more easily convey da'wah messages. Basically, in order for the message of da'wah to be conveyed easily in society, a da'i must be able to adjust what is the habit of the community in behavior, culture and others. In short, what has always been their habit, that's where a preacher can make it a means of da'wah.

Likewise, the media of da'wah through contemporary songs is much loved by young people and is very easy to digest the message contained in the lyrics of the song. A da'i can convey the message of da'wah of this kind of thing, including through nasyid. Through this message, Islam will unwittingly reach them easily without disturbing their hobbies while diverting enjoyment from bad to positive things, namely from songs that have nuances of violence, fantasy, and romance, transferred to songs with religious nuances because they will unwittingly ponder or think about the message in the song they like.

At this time people increasingly like songs with religious nuances ranging from children, teenagers, adults to the elderly, so that's the opportunity for preachers to deliver invitations that invite them to do things in accordance with Islamic law. Especially today many human behaviors are moving away from the values of Islamic religious teachings. With this, it is hoped that it can be applied in everyday life so that behavior that is far from Islamic values can be minimized. Islam is a natural religion for humans. Therefore, every teaching handed down to his people must be in accordance and in harmony with his nature. If you pay attention, every human being will usually tend towards entertainment, especially towards music. Music is a demand of human nature. But to fulfill this human instinct, not all types of music are justified by Islam (Hanafi et al., 2014).

Islam itself apparently also adopted the art of music in developing its religion. The early development of Islamic art reached its golden peak during the Umayyad Dynasty, thus placing Baghdad as the center of world civilization. In Islam at that time, art was not only as entertainment, but had become a science that was constantly researched and part of the ritual of worship. Even some of the musical instruments that are now widely used in Indonesia come from the Islamic art world and many works from past artists of the Arab world are references for artists in the western world and other parts of the world. In Nusantara, the beginning of the arrival of Islam there was already a good packaging of Islamic teachings using the art of music by the walisanga. They used the art of music as a medium of da'wah, spreading Islam as a beautiful religion so that people followed into it (Yanti, 2016). In its development, nasyid increasingly has a place in the hearts of the public. This is

marked by the increasing number of nasyid teams from year to year and it is also necessary to know that they are very fond of nasyid from the younger generation, ranging from campuses, schools, youth without mosques to pesantren who do not know nasyid..

One of the most phenomenal nasyid in the audience is the nasyid group EdCoustic. EdCoustic is a nasyid music group in Indonesia originating from Bandung that carries the concept of humanist religious music, formed on May 25, 2002. The group took the path of progressive pop music with an acoustic twist. Aden Supriyadi, who is more familiarly called Deden edCoustic, is known as one of the pioneers of modern nasyid music in Indonesia. On December 30, 2013, Deden died at Al-Islam Indonesia Hospital due to indigestion. The name edCoustic is taken from the name of its personnel which is an acronym for the name of Eggie-Aden who plays acoustics, because the band consists of two members, namely Aden Supriyadi as Vocalist and Eggie Gusthaman as Guitarist (Saraswati, 2021).

The band lasted for approximately 14 years starting in 1998 and began officially using the edcoustic name starting in May 2002. Edcoustic has the motto Inspiring People, with his songs striving to inspire the general public. No Burden Without Shoulders is also one of the meaningful edCoustic songs. The lyrics describe a servant who initially feels cramped in the face of trials, but when a servant returns to God in a sincere way and lives it with fortitude, the burden is felt as far away and he returns to calm in the face of life's trials, as implied in this song.

Music is indeed a blend of tone and lyrics. If the combination is beautiful then it becomes a very quality song. It turns out that playing music requires not only the ability to understand the accuracy of tempo, tone and rhythm. Appreciation of the song lyrics written by the author is also indispensable. Not only that, the writer needs to pay attention to the content of the meaning of the lyrics made and their relationship with textual meaning. The existence of textual meaning in the song lyrics is the main attraction in enjoying the song. One of them is the lyrics of the song Tak Ada Burden Tanpa Pundak by the religious music group Edcoustik. This song is one example of song lyrics that have textual meaning. The lyrics of the song Tak Ada Burden Tanpa Pundak are a form of discourse that is full of messages.

The development of religious songs in the world of music gave rise to a new phenomenon in da'wah, now religious songs are not just entertainment but are used as a means of delivering da'wah through lyrics wrapped in religious aspects. This religious song phenomenon refers to works of art with the value of faith messages that contain their own meanings in them, usually the message of faith is related to religious teachings or a reflection of human life.

In creating a song lyric, of course, there is a purpose that the author wants to convey to others. The song itself consists of words composed by an author and delivered through beautiful tunes for the listener to enjoy, hear, and entertain. This is what makes a song lyric rich in language style in it. In today's teenage world, it cannot be separated from songs. Almost every day in their activities are always accompanied by songs. Even when carrying out the teaching and learning process at school, they take the time to listen to music.

Creating song lyrics is a form of expressive communication. Expressive communication does not automatically influence others, but becomes an instrument to convey messages and da'wah materials. Therefore, when creating lyrics that many people will hear, an author has a great responsibility to spread certain beliefs, values, even prejudices. So song lyrics are not just a series of beautiful words, but song lyrics are a representation of the reality felt by the songwriter. Music is used as a means to convey da'wah messages that can entertain and be easily accepted among the public. Having an entertaining nature can be used by a singer by including lyrics in which there are da'wah messages, so that indirectly the public will accept it happily and not get bored to play the song over and over again. (Gusman et al., 2022: 21)

The urgency in the song is the presence of the lyrics of the song. Because by writing lyrics, writers can convey da'wah through song messages to the public. Because the lyrics of the song will contain a message of da'wah that will be conveyed to mad'uw through the style of language created by the songwriter. Therefore, the lyrics contained in the song are characterized by the use of aesthetic language style that accompanies the message of da'wah conveyed to mad'uw. The use of aesthetic language style in song lyrics makes the message of da'wah easily absorbed and internalized well and touches the side of cognition, affection or emotion, and behavior in mad'uw.

Da'wah with songs is a way that can be done to combine Islamic teachings with art and entertainment. With this, it is not surprising that musicians preach through the songs they make. This is what the nasyid group EdCoustic did who created religious songs or poems. One of the song titles is Tak Ada Burden Tanpa Pundak, lyrics that when heard seem simple but very deep in the content of the lyrics conveyed in the song. Based on the explanation above, this is what is behind the researcher to write this, which includes the implementation of da'wah by Indonesian musicians. The researcher chose the EdCoustic object because it is an Indonesian Nasyid whose song contains the meaning of a da'wah message that is packaged simply but very meaningful and touches the hearts of the listeners.

2. IMPLEMENTATION METHOD

Qualitative research on the lyrics of the song "Tak Ada Burden Tanpa Pundak" by EdCoustic explores the meaning of da'wah messages about narrowness of heart and spaciousness of heart. The choice of this song was based on the desire to dive into the historical, cultural, and value context contained in the nasyid music work. Data collection includes in-depth analysis of lyrics, interviews with group members or experienced individuals, and reviews of cultural context that enrich interpretations. Expert speakers and experience speakers are key in interpreting the meaning of words and stringing together thematic lyrics. Data analysis involves thematic and semantic approaches to explore variations in meaning and nuance. The results of the study are interpreted in narratives that relate the findings to the context of da'wah in general and the communicative objectives of EdCoustic. Through peer review validation and data triangulation, this study aims to contribute a deep understanding of the message of da'wah in nasyid music artworks and has the potential to be conveyed to the academic community and nasyid music fans.

3. RESULTS AND DISCUSSION

1. Analysis of *shodrohuu dhoyyiqon* signs

The first stanza is the initial stage of the analysis of *the sign shodrohuu dhoyyiqon* has the meaning of a condition of narrowness of heart in which *signifier codes* explain the form and expression of the singer. Narrowness of Heart (*signifier*) is about the condition of the heart when what is proud of in life must be lost. Then a sign (*signified*) to explain the concept or meaning of narrowness of heart contained in nasyid No Burden Without Shoulders. *Signified* narrowness of heart is isolating yourself and often alone, irritable, feeling frantic and feeling depressed. Furthermore, in signification *the word shodrohuu dhoyyiqon* (narrowness of heart) with the relation of the following markers and signs:

Table 1. Word Shodrohuu Dhoyyiqon

Marker Aspect	Map Aspect
Suffocating Everything that happened What I'm proud of Now it's just a story (Official , 2015)	In this stanza the author wants to convey the condition of narrowness of heart, because what has been obtained and proud is lost, then when that happens a person can experience often alone, irritable, feeling frantic, feeling depressed and other things that make themselves unproductive.

2. Analysis of the sign of *yasyroh shodrohuu*

The second stanza of the *sign of yasyroh shodrohuu* means the condition of spaciousness of the heart which *signifiers of* the condition of the heart when surrendering to Allah. Signified awareness and self-understanding that surrendering to God is the first and foremost solution to face the various tests that are being received. Furthermore, in signification the word *yasyroh shodrohuu* (spaciousness of heart) with the relation of the following markers and signs:

Table 2. Temples II - VI

Marker Aspect	Map Aspect
Temple II You test me At first glance, I don't think I can stand But I realized and I understood, I leave it to You.	In this temple, when a person surrenders to Allah, he will begin to realize and be given the understanding that he is powerless, and Allah is the Almighty.
Temple III I won't ask Why it should happen Because I believe	In this temple, understanding of God's provision grows in confidence. With that conviction, it is not a question of why this should happen, but that there is a belief that there is no burden without

No weight without shoulders	shoulders, he is sure what the test he received was all by Allah's permission and good from God.
Temple IV	
You test me	In this temple, deep confidence in God's provision will give birth to a sense of optimism, that feeling shown by the confidence that the test currently received, with God's help will be passed with a spacious heart.
Because I can get through it	
This is the best	
Share my life	
All are just exams.	
Temple V	
Let me Oooh the night	In this stanza, there is a growing feeling, that when you feel that all efforts have been made, only prayers remain in prayer. Not considering it as a characteristic of weakness as well as incompetence, instead feeling very sure that no Dzat can solve the problem except Allah Almighty alone, so rest assured, be patient, be happy.
Crying during my prayers	
Because only God can	
Makes me tough	
Going through all this	
Temple VI	
Let me Oooh the night	Even in the temple, hoping for Allah's Mercy and Forgiveness, accompanied by handing over all affairs to Allah will be a solution in dealing with all life problems experienced.
Covered in His Mercy and Forgiveness	
The storm must have passed	
Testing My Faith	
I Leave it to God...	

The song studied is the lyrics of a song entitled "No Burden Without Shoulders", this song is contained in the nasyid group EdCoustic, the meaning to be conveyed is the meaning of the message of da'wah about narrowness of heart and spaciousness of heart.

The meaning in the song "No Burden Without Shoulders" in the first verse tries to convey the message of da'wah in the form of narrowness of heart will cause an unstable self-condition, irritable, easily moody and hopeless, this is conveyed in the Qur'anic verse:

Which means:

Whoever Allah desires will get hidayah (guidance), He will open his chest to (accept) Islam. And whosoever He wills to be lost, He makes his bosom narrow and congested, as if he were climbing into heaven. Thus God inflicts torment on unbelievers.

In the Qur'an Sura Al-An'am/6:125, Allah emphasizes the significance of narrowness of heart when not believing. From stanzas II – VI it explains the spaciousness of the heart. What and what does spaciousness of heart look like?

This discussion begins with why should the chest/heart be spacious? There are at least 4 reasons why a person must have a broad and airy chest, namely first because with spaciousness of heart it will

open opportunities, invite sustenance, attract luck and of course will facilitate affairs.

Remembering the story of Prophet Moses (as), when commanded by Allah SWT to go to Pharaoh, where the concern of Prophet Moses is enshrined in surah Asy Shu'ara' verses 10-14.

Which means:

(Remember) when your Lord called Moses (with His words), "Go to the wicked. (That is) the Pharaohs. Why don't they have piety?" He (Moses) said, "O my Lord, verily I fear they will lie to me. My chest felt narrow and my tongue was tight. So send Aaron (with me). I sinned against them. Then, I was afraid that they would kill me.

If we observe from the Qur'anic verse mentioned above, the condition of the prophet Moses experienced a narrow chest and tongue, but there is a unique thing, when ignoring such conditions, the prophet Moses surrendered to Allah.

This story is then behind the prayer of the Prophet Moses which is now known as the prayer for ease of affairs. In the redaction of the prayer there is also a request of Prophet Moses (AS) to be covered in his chest and kept away from the stiffness of his tongue, this is enshrined in the word of Allah Sura Taha/20:25-28:

Which means:

He (Moses) said, "O my Lord, spread my bosom, and make my business easy for me, and loosen the stiffness of my tongue, that they may understand my words.

It turns out that there are at least five principles of consciousness that must be possessed by a person in order to have the spaciousness of his heart or chest. Here's the explanation:

First, the realization that everything that happens is God's permission.

This is recorded in the word of Allah SWT Quran Surat At-Tagabun/64:11. Which means:

Nothing calamity befalls (a person), except with Allah's permission; and whosoever has faith in God, God will surely instruct his heart. And Allah knows all things.

Also in the Qur'an Sura Al-Hadid/57:22-23, Which means:

Every calamity that befalls on earth and that befalls yourself, was all written in the Book (Lauh Mahfuzh) before We made it happen. Indeed, such a thing is easy for God.

So that you do not grieve over what escapes you, nor be too happy about what He gives you. And God does not like every man who is proud and boastful,

Quoting the statement of Sayyidina Umar Bin Khattab, he once said which means:

"My heart is at ease knowing that what misses me will never be my destiny, and what is destined for me will never miss me"

So did Imam Ibn Qayyim, he once said:

"Whoever looks at this world with the eyes of Faith can always find beauty in every destiny of life."

Including Imam Al-Ghazali, he once said:

"Everything that is destined for you will come to you even though the distance between that thing and you is as far as between two mountains. And everything that is not destined for you shall not reach you, though the distance between that thing and you be as close as between two lips."

Second, the realization that everything that happens is good from God.

This is recorded in the hadith of Prophet Muhammad (PBUH) narrated by Imam Muslim. Which means:

"It's amazing the state of a believer. The whole business is good. This is not found except in a believer. If he gets pleasure, then he is grateful. It's good for him. If he gets into trouble, then he is patient. That's good for him too."

In this case sayyidina Umar Bin Khattab, once said which means:

"I don't care what I'm in, whether I like it or what I hate, because I never know if good is in what I like or hate."

Third, the realization that all is measured by God.

This is recorded in the word of Allah Almighty Quran Surat Al-Baqarah/2:286. Which means:

"God does not burden a man but according to his ability."

This proposition became the guide for the author of nasyid EdCooustic to compose lyrics with the theme No Burden Without Shoulders.

Fourth, the realization that all bitterness aborts sin and guilt and is the cause of elevation before God.

This is recorded in the hadith of Prophet Muhammad (PBUH) narrated by Imam Muslim. Which means:

"It is not from a Muslim who is pierced with thorns to anything heavier than him, unless it is recorded for him to degree and removed from him by that wrong."

Fifth, the realization that all can be helped by God.

This is recorded in the word of Allah Almighty Quran Surat Al-Baqarah/2:214. Which means: ... *"When will God's help come?" Remember, God's help is near.*

4. CONCLUSION

From the results of the analysis of the message of da'wah in the lyrics of Nasyid EdCooustic entitled "Taka Ada Burden Without Shoulders" the author found the answer to the formulation of the problem regarding the content of the title delivered, The sentence of spaciousness of the heart is very often heard by everyone, but not everyone tries to ask for his heart to be given spaciousness and not everyone stops trying to have his chest expanded. The author analyzes the lyrics of Nasyid Tak Ada Burden Tanpa Pundak in formulating the message of da'wah is very easy and effective, so the author also feels when trying to write what is conveyed feels and feels the effect after hearing the nasyid.

Nasyid lyrics as a message of da'wah that is arranged systematically and conditions with wisdom, become its own convenience for people who listen to try to practice what is conveyed.

So that when there is a problem or test that befalls oneself, whether in a large or small context, always remember with that material, that do not forget the five basic principles so that the heart is always given spaciousness, which is a conviction in the heart that all with God's permission, all good from, all are measured, all bitterness aborts sins and all can be helped by God, So when you remember the five principles of consciousness, it becomes a new song, returns to be more optimistic in facing all the problems of life.

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