



Semiotic Analysis of Da'wah Messages in the Lyrics of the Song " Jangan Berputus Asa " Syubbanul Muslimin Probolinggo to Affirm Islam

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Abstract

Da'wah is a tool for conveying religious messages. Like any tool, da'wah has a clear target or objective, which is to guide the community toward goodness. Over time, numerous methods have been developed to convey da'wah messages, one of which is through music or songs. While many religious leaders deliver da'wah from pulpits and in places of worship, there are also those who choose to communicate da'wah messages through poetic lyrics accompanied by harmonious melodies, commonly referred to as religious songs. This study explores the role of songs in conveying da'wah messages, with a focus on a song by Syubbanul Muslimin from the album Kidung Surgawi titled "Jangan Berputus Asa" ("Do Not Despair"). The study aims to examine how da'wah lyrics within the song contribute to listeners' understanding of the meaning and messages conveyed. Using Charles Sanders Peirce's semiotic method, the author analyzes the song with a descriptive approach through the words in the lyrics, interviews with members of Syubbanul Muslimin, and data collected from media platforms. This study reveals that the song *Jangan Berputus Asa* carries a message encouraging people to always be grateful for Allah blessings, especially the spirit to keep striving for His approval. It reminds us to be aware of the ups and downs of life and to believe that everything is determined by Allah and always contains wisdom behind it. The essence is to accept everything with gratitude, sincerity, patience, and resilience. Moreover, it serves as a motivational boost for us to keep moving forward.

Keywords: Semiotics; Da'wah; Lyrics

Abstrak

Dakwah merupakan senjata dalam menyampaikan pesan keagamaan. Sebagaimana senjata tentu dakwah memiliki target atau sasaran yang jelas, yaitu membimbing ummat menuju kebaikan. Seiring perputaran waktu begitu banyak cara dalam berdakwah. Salah satunya melalui musik atau lagu. Jika kebanyakan pemuka agama berdakwah di mimbar dan tempat-tempat ibadah, maka tak sedikit orang yang memilih menyampaikan pesan dakwah melalui lirik puitik yang di senandungkan dengan nada-nada harmonik. Kita biasa menyebutnya sebagai lagu religi. Penulisan ini menelisik peran lagu dalam menyampaikan pesan dakwah. Penulis memilih berfokus pada salah satu lagu milik jamiyah sholawat Syubbanul Muslimin dalam album Kidung Surgawi yang berjudul "jangan berputus asa". Penulisan ini bertujuan untuk mengkaji bagaimana lirik dakwah dalam lagu mampu memberi kontribusi kepada pendengar dalam memahami makna dan pesan yang terkandung. Melalui metode semiotika Charles Sanders Peirce, penulis mencoba menganalisa dengan pendekatan deskriptif melalui kata-kata yang tercantum dalam lirik lagu, wawancara komposer dan personel Syubbanul Muslimin serta mengumpulkan data-data yang ada di platform media. Dalam penulisan ini mengungkapkan bahwa lagu *jangan berputus asa* milik Syubbanul Muslimin memiliki pesan agar manusia selalu bersyukur atas karunia rahmat Allah SWT berupa semangat untuk terus berjuang dalam meraih keridhoannya. Mengingat agar manusia juga perlu menyadari pasang surut kehidupan serta terus berpegang teguh pada keyakinan bahwa segala hal telah Allah tetapkan dan senantiasa mengandung hikmah dibalikinya. Intinya adalah menerima segala sesuatu dengan penuh rasa syukur, ikhlas, tabah dan sabar. Lebih-lebih juga sebagai suntikan penyemangat untuk kita terus melangkah maju.

Kata Kunci: Semiotika; Da'wah; Lirik Lagu

INTRODUCTION

The message of Da'wah is an order of Islamic teachings that concerns all aspects of life including aqidah, sharia and akhlaq which are clearly contained in the Quran and Hadith and can be conveyed through groups or individuals in order to further strengthen Islam. With the development in the modern era like today, da'wah is not only carried out in the pulpits. But it also adjusts to the development of science and technology, namely by utilizing information technology that can be used as a means of da'wah. For example, preaching by utilizing print, audio-visual, and multimedia media, such as Youtube, Instagram, Facebook, and even music. The spread of da'wah, according to Arifin, is an act to invite people to teach kindness that is done consciously and deliberately in an effort to influence others, either individuals or groups, so that there is an understanding, awareness, attitude of appreciation, and experience of religious teachings as a message that is conveyed without coercion.¹ We can also find the call for goodness in da'wah in the art of music, many musicians deliberately insert da'wah in their songs. This is not strange considering that we pull back to the history of the entry of Islam in the archipelago through walisongo. Among the methods of da'wah used were Javanese songs that were presented to the community at that time. With a little touch of language or poetry art, musicians or songwriters are able to include da'wah messages either explicitly or metaphorically. Music can indeed be an intermediary for da'wah media, because music can easily blend with society, this music philosophy is indeed born from a certain group of people.

Da'wah using music does provide beauty and every human being loves beauty.² The result is that the community is able to appreciate da'wah while humming virtually or attending directly to the performance venue. Through music and songs, musicians also often hold humanitarian charity concerts when there is a disaster in certain areas. With the flexibility of this way of da'wah, it will indirectly require the perpetrators to explore the potential of their own creativity, considering the habits of today's people who prefer things that smell instant but are still interesting so that da'wah can be easily accessed anywhere, anytime without the need for certain time criteria. However, what is no less important in the innovation of da'wah is that it does not mean eliminating old practices that already exist. Because it cannot be denied that not all groups are easily receptive to change, one example is the generation with an age range of 50s and above, which is often still struggling in a technological blind quagmire. Regarding the da'wah perpetrators themselves, every Muslim ummah has the right to take a role in conveying the message of da'wah, as stated in the Qur'an surah Al-Imron verse 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

It means: "And among you there should be a group of people who call for virtue, instruct (do) the ma'ruf, and prevent from the unrighteous. Those are the lucky people."³

¹ Mahrudin, "ISLAM TO BUILD CHARACTER," *Tinggi, Islamic School, Sultan's Religion, Kendari State, Qaimuddin Da'wah, Jurnal XV*, no. 2 (2014): 335-55.

² Yusuf al qardhawi, *Islam and Art* (Bandung: Pustaka Hidayah, 2000).

³ *AL Qur'an, Al-Quddus* (Kudus: CV. Mubarakatan thoyyibah, n.d.).

Scholars have different opinions regarding the meaning of *'minkum'* in verse 104. Some interpret it as 'partial' and some interpret it as 'explanation' so that the commandment is given to every Muslim according to his ability. In this case, Quraish Shihab tends to mean 'some of you', without closing the obligation of every Muslim to remind each other. He based his view on surah al-Ashr which contains a message to remind each other of truth and fortitude. Therefore, he said that Allah commands some of the believers, that is, the group that is exemplified and heard by His advice, to take the broad and straight path and to invite others to take the path of virtue and makruf. Those who are some of them are obliged to invite others continuously to virtue and to tell the community to the makruf and prevent them from the unrighteous.⁴ It should be noted that the power of religious music is found in lyrics and verses, because it has a deeper meaning. Religious music in Indonesia is used to accompany religious events, such as Eid al-Fitr, Eid al-Adha, Maulid, as well as entertainment at weddings, circumcision, aqiqah, and other Islamic activities. Along with the development in the world of music, many musicians have included religious lyrics in modern albums. It can be a means of da'wah that is easy to digest by the community because it is brought with the latest touch. However, with the lyrics of the song contained in the album "*Kidung Surgawi*" the Jam'iyah prayer group Syubbanul Muslimin entitled "*Don't Give Up*".

Syubbanul Muslimin is a Ta'lim and Salawat Assembly that was established on November 26, 2005. The establishment of this assembly was initiated by the sixth son of the deceased KH. Nuruddin Musyiri, namely KH. Hafidzul Hakiem Noer of Nurul Qadim Islamic Boarding School, Kalikajar Kulon Village, Paiton District, Probolinggo Regency. He saw that the youth around him had changed a lot. Both morals, and behavior. Including like to drink liquor (liquor). He wanted to improve the lives of village youth through the path of da'wah. Da'wah on the youth is the focus of Kiai Hafidz, because so far da'wah has mostly been focused on the middle and upper class or the elderly. Meanwhile, young people are rarely touched. In accordance with the name Syubbanul Muslimin which means Islamic Youth, it is a forum for young people to love Allah SWT and the Prophet PBUH more by listening to tausiyah as well as praying together. Kiai Hafidz said that there are many ways to preach, so that they can be quickly accepted by the community. One of them is with songs or music in which da'wah and prayer are filled.⁵ The author is finally interested in completing this writing through one of Syubbanul Muslimin's songs entitled "*Don't Give Up*" in the album *Kidung Surgawi* which was released in 2022. This album is Syubbanul Muslimin's first religious album which contains 8 songs and is worked on by combining traditional hadrah music with a full band. To the writer through an interview session, one of the recording production team, namely @zacky.js, said that in the process of working on this album, it took approximately 3 months, starting from the collection of materials and ideas, music arrangement, recording, mixing, mastering to launching.

⁴ Ag. Dr. KH. Ahmad Deni Rustandi, M, *INTERPRETATION OF TOLERANCE IN THE INDONESIAN ISLAMIC MOVEMENT* (Tasikmalaya: CV. Pustaka Turats Press (IKAPI Member), 2022).

⁵ Didin Ahmad, "Syubbanul Muslimin Majelis Sholawat from Probolinggo Who Has Travelled to Foreign Countries," iNEWS Probolinggo, 2022, <https://probolinggo.inews.id/read/117742/syubbanul-muslimin-majlis-sholawat-asal-probolinggo-yang-telah-melanglang-buana-hingga-mancanegara>.

In an interview session via WhatsApp video call with the composer and songwriter *Don't Putus Asa* on November 17, 2024, namely @mawlana.jawi, he said that the process of creating poetry if it does not rely on the Qadim (Allah SWT), then the energy contained in the work will not really feel the impact. He also said that a container will not be without content and vice versa, meaning that human beings as a container of content in the form of science must be balanced if they want to produce works that can affect a wide audience, especially influencing themselves for the better. He closed with the message of this song so that people are aware of the ups and downs of life and continue to adhere to the belief that everything has been determined by Allah and always contains wisdom on the contrary, the point is that it is appropriate for human beings to be grateful to accept everything with sincerity, steadfastness and patience, and embrace each other in togetherness to achieve His Pleasure. So the reason the author is interested in researching the message of da'wah is because da'wah is the core of Islam and the author is interested in unraveling the messages conveyed by Syubbanul Muslimin through the song "*Don't Give Up*" using qualitative content analysis by seeing and understanding the message of da'wah.

RESEARCH METHOD

This writing is a type of descriptive qualitative writing. Descriptive qualitative writing is a writing that can produce descriptive data in the form of written and oral words from writing in the field or objects observed.⁶ Writing is done on natural objects, where the developing object is not manipulated by the author and the presence of the author does not greatly affect the dynamics of the object. This is a problem-solving tool to achieve a goal in order to get a solution. In addition, this writing uses Charles Sanders Peirce's semiotic analysis knife. Semiotic analysis allows the writer to be able to understand, describe, and accept the signs contained in the object of writing.⁷ According to Pierce, to be able to understand a sign, there must be three important elements (Triangle Meaning), namely *Representation* or *Sign* (sign), *Object*, and *Intepretan* (meaning of sign).⁸ The data source obtained here is the result of interviews with song composers and one of the Syubbanul Muslimin personnel. Lofland mentioned that the data source of qualitative writing is words and actions, the rest such as documentation and others.⁹ So the author is also interested in collecting data through observation on Syubbanul Muslimin's social media accounts, including Youtube and Instagram accounts. In addition, the author also cites several literature that is relevant to the object of writing, either from books, documents or journals.

⁶ Bogdan and Taylor, *Research Procedures in a Qualitative Approach* (Jakarta: Rineka cipta, 2012).

⁷ Muhammad Nafizul Haq, *Variety of Media Content; Expectations, Theories, Concepts, and Practices of Communication Research* (Yogyakarta: Trusmedia Publishing, 2020).

⁸ Nawiroh Vera, *Semiotics in Communication Research* (Bogor: Gahlia Indonesia, 2014).

⁹ Pawitho, *Qualitative Communication Research* (Yogyakarta: Lkis, 2017).

RESULTS AND DISCUSSION

Definition of Semiotics

Semiotics literally means the science of signs. Semiotics is a form of hermeneutics, which is the classical name for the study of literary interpretation. Gramigna and Mari-Liis Madisson In short, semiotics is the science that studies signs that can or cannot be observed, which is used as information for a wide audience. Semiotics is not limited to language but also includes nonverbal communication, such as images and gestures.¹⁰ The main goal of semiotics is to understand how signs function and produce meaning. Semiotics also helps to understand how signs can be used to manipulate and influence people's behavior, such as in advertising and propaganda.¹¹ Lawest writing, that semiotics is a branch of science that studies signs and everything related to signs, as well as the system of signs and the process of using them, even with the receipt and delivery of signs used.¹² Semiotics is a science or analytical method for studying signs. Signs are the basis of all communication. Humans through signs can communicate with each other. Because without the intermediary of a sign, communication will not run. According to Keane, the signs relate to objects that resemble them. The existence of signs has a causal relationship with signs or because of conventional ties with these signs.¹³ The various signs created by humans to communicate are representations of linguistic language that applies in general.

An interpreter is one who is positioned as a writer, observer, and researcher of the object that is understood.¹⁴ Lang's developed an analytical model known as the "triadic sign", which consists of three elements, namely a sign, which is anything that can give rise to a thought or idea in a person's mind, an object, which is a reference or meaning associated with the sign, an interpreter, which is an understanding or concept that is formed in a person's mind as a result of the relationship between a sign and an object. Thellefsen's analytical framework, describes the communication process as an interaction between three main elements: sign, object, and

¹⁰ Remo Gramigna and Mari-Liis Madisson, "Unravelling Semiotics in 2022: A Year in Review," *Sign Systems Studies* 51, no. 3-4 (2023): 709-33, <https://ojs.utlib.ee/index.php/sss/article/download/23492/17865>.

¹¹ Dhirawit Pinyonathagarn and Parichart Kluensuwan, "The Relationship Between Semiotics And Other Disciplines," *Journal of Namibian Studies: History Politics Culture* 33 (2023): 3901-9, <https://namibian-studies.com/index.php/JNS/article/view/3336>.

¹² Rachel Lawes, "Big Semiotics: Beyond Signs and Symbols," *International Journal of Market Research* 61, no. 3 (May 2019): 252-65, <https://doi.org/10.1177/1470785318821853>.

¹³ Webb Keane, "Semiotics and the Social Analysis of Material Things," *Language & Communication* 23, no. 3-4 (2003): 409-25, <https://www.sciencedirect.com/science/article/pii/S0271530903000107>.

¹⁴ Cassie A. Lang, "Identity Construction and Role in Interpreted Interactions" (PhD Thesis, Gallaudet University, 2023), <https://search.proquest.com/openview/63117ec6abd6524d17d6cd772e284424/1?pq-origsite=gscholar&cbl=18750&diss=y>.

interpretant.¹⁵ These three elements form a complex relationship called a triad. (1) Sign sign is the main element in the triad. Signs can be anything that can trigger a thought or idea in a person's mind, including words, images, gestures, or actions. Signs can have various types, such as iconic signs, index signs, and symbolic signs, each of which has a different relationship with the object being represented. (2) Object is the second element in the triad, the object is the reference or meaning associated with the sign. Objects can be physical objects, abstract concepts, or events that are happening. (3) Interpreter (interpreter) Interpreter is the third element in the triad. Interpretation is an understanding or concept that is formed in a person's mind as a result of the relationship between a sign and an object. Interpreters can vary from one individual to another, depending on their experience, knowledge, and understanding of the world.¹⁶

Charles Sanders Peirce emphasized that humans can only think by means of signs, which shows how important signs are in life. Without signs, humans cannot communicate. *The sign is the basis of all interpretations of meaning.*¹⁷ What can we study about music? However, to reach the listener, the composer (creator) of music presents his creation with the intermediary of the music player in the form of a written intermediary sign system, so it is visual. For musical semiotics, the existence of intermediate signs, namely, music recorded in orchestral scores is a way out. This makes it very easy to analyze musical works as text. That is why music writers were originally mainly oriented towards syntax. Nevertheless, semiotics cannot live by relying solely on syntax: there is no semiotics without semantics. So, there is also no musical semiotics without musical semantics. The semantics of music, so to speak, must always prove its right of existence (van Zoest, 1993:120-121).¹⁸

Music is a work of art in the form of sound that is poured in the form of a song or composition as an expression of the feelings and thoughts of its creator through the main elements of music, namely melody, rhythm, harmony, and the form or structure of the song as well as expression as a source of unity. Likewise, song lyrics are one part of a musical composition consisting of a series of words or phrases that are arranged in such a way to convey a certain message, story, or emotion. In the context of music, lyrics serve as a medium that connects listeners with melody and creates a deeper one through words. Similar to poetry, lyrics often have a structure that is arranged with a certain pattern, uses an imaginative language style, and follows a rhythm that suits the music. In general, lyrics can consist of several main elements, such as verses, choruses, bridges, and sometimes pre-choruses. Each of these parts has a different function in shaping the overall structure of the song, and the lyrics are usually composed with special attention to the rhyme, rhythm, and melody that accompany them. Although each lyric is different depending on the genre, culture, and writing style. There is one common thread that

¹⁵ Martin Muderspach Thellefsen, "Signifying Unity: Exploring the Interplay of Semiotics, Universalism and Pluralism in Information Science," *Journal of Documentation*, 2024, <https://www.emerald.com/insight/content/doi/10.1108/JD-07-2023-0144/full/html>.

¹⁶ Michael Jibrael Rorong, *Semiotics* (Yogyakarta: Deepublish Digital, 2024).

¹⁷ M.Sn. Dkk Surya darma, S.kom., M.Sn. Giovani Sahri, *Pengantar Teori Semiotika* (Bandung: CV. media sains indonesia, 2022).

¹⁸ M.Si. Drs. Alex Sobur, *Semiotics of Communication* (Bandung: PT. Remaja Rosdakarya, 2023).

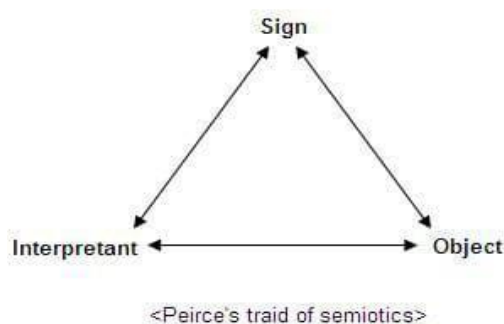
connects them all: lyrics are the primary vehicle for writers to communicate directly with their listeners.

Semiotic Analysis of Da'wah Messages in the Lyrics of the Song "Don't Give Up"

From the primary data in the form of the entire lyrics of the song "don't give up", the author elaborates the lyrics into seven stanzas as concrete data to be analyzed.

*Makna kehidupan adalah perjalanan
Yang kadang kala lapang dan terjal
Meski ketakutan bagai kegelapan
Yakinlah kita raih benderang
Menepis ombak setegar batu karang
Menyulut bara semangat yang takkan padam
Saling mendekap juga saling menggenggam
Untuk menebar keniscayaan
Dan padanya tercurah segala
Gema suara puji semesta
Kepadanya satu-satunya
Puncak segala beribu pasrah
Janganlah kita berputus asa
Dari rahmat Allah yang telah diberikan
Terus melangkah terus berjuang
Untuk mendapatkan ridhonya*

Before we discuss the analysis of song lyrics using Charles Sanders Peirce's theory, we need to first know the framework of thought that we will discuss:



NO	Lyrics	Bait	Symbols or signs	Objek
1	The meaning of life is a journey that is sometimes airy and steep	1	Human life is a journey from one step to another that continues to advance until the time comes to the final stop, which is death	Humans tend to only want to accept a good destiny and question a destiny that is not according to their wishes

In the lyrics of the song, it emphasizes that we as humans must realize that life is a complete package that must be lived, good and bad, bitter and sweet, happy and sad, likes and disappointments, easy or complicated are the parts that actually make the world created by Allah so complete. How can we know what is good without anything false, and how man will learn to improve himself without making mistakes. For example: If a smooth road often makes motorists on the highway complacent to the point of recklessness, then there is nothing wrong if there must be a sleeping police officer who seems disturbing but can have the effect of reducing the speed of the driver and being more careful. Nevertheless, with a life that is uncertain when it will end. We must be prepared for all unforeseen possibilities. That Allah has destined everything absolutely without sharing it with anyone. If we want to reflect on it even more, the peak of faith is tested when we encounter hardships and disasters. Are we still grateful or even turn away from Him?

Allah SWT says in the Qur'an Surah Al-mu'minun (23); 115

فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

So should you think that we are just making you a joke and that you will not be returned to us?" The Prophet PBUH also said: what does this world mean to me?! What is my business with the world?! Indeed, my parable and the parable of this world are like a rider who takes shelter under a tree, he rests (for a moment) and then leaves him. From this narration, the lyricist of the song clearly invites listeners to better understand the essence of the purpose of life's journey. Moreover, it reminds the listener that the ups and downs of life are natural and have been outlined by Allah SWT to anyone without exception.

NO	Lyrics	Bait	Symbols or signs	Objek
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2	Even though fear is like darkness, rest assured that we will achieve it brightly	2	Darkness is often interpreted as something gripping and frightening	human beings who have excessive fear of life and the future
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The second verse of the song lyrics above emphasizes the listener to always be patient in the face of disaster or storm (darkness). Sometimes He gives tests in the form of happiness and at other times He also gives tests in the form of hardships, such as fear and hunger. Allah SWT said in the Qur'an Surah Al-Baqarah verses 155-157 as follows: (155) We will surely test you with a little fear and hunger, lack of possessions, souls, and fruits. Deliver good news to the patient, (156) those who, when calamity strikes, they say: "*Innā lillāhi wa innā ilaihi rāji'ūn*" (indeed we belong to Allah and indeed only to Him will we return). (157) They are the ones who receive forgiveness and mercy from their Lord, and they are the ones who receive guidance."

In the midst of overlapping calamities in life, of course Allah has prepared a better replacement in the future. Just as the rainbow after a rainstorm, the bright will take over the darkness with its joy. It can be in the form of abundant mercy and merit. In this limitation of reaching something unknowable, we must hold fast to confidence according to the guidelines of the Quran and Hadith. As narrated by Muslim, the Prophet PBUH said: *No servant gets calamity and he says, 'Indeed, we belong to Allah and to Him we return. O Allah, reward me for this calamity and replace him with something better than him,' but Allah rewarded him for his calamity and replaced him with something better than him.*

So it is very clear in this 2nd stanza, the lyricist wants to say that patience is the key when we are experiencing hardship. In addition, as a spur of enthusiasm so that we always have a good opinion of Allah SWT, that there must be a better secret that Allah has prepared for His servants.

NO	Lirik Lagu	Bait	Simbol Atau Tanda	Objek
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3	Menepis ombak setegar batu karang Menyuluh bara semangat yang tak kan padam	3	jiwa manusia harus tegar seperti batu karang yang tahan ombak, semangat dalam menjalankan hidup sebagaimana kobaran api	kehilangan semangat dan gairah hidup akibat duka mendalam dan jiwa tergoncang
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We often hear the shock of the soul when someone or relative experiences a grief disaster. As much as possible as brothers, we give them support in the form of encouragement. Because it is not impossible that one day we will experience something similar. Moreover, it is our obligation to fellow Muslims to help each other, in addition to increasing harmony, of course also for charity fields and strengthening religious ukhuwah ropes. From Abu Hurairah (may Allah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said: Whoever removes the hardships of a Muslim from the various hardships of his world, Allah will surely make it easier for him in this world and in the hereafter. Whoever covers up a Muslim in the world, Allah will surely cover his disgrace in this world and in the hereafter. Allah will help His servant as long as he wants to help his brother" (HR.Al Tirmidhi. No. 1853, Abu Daud. No. 4295 and Ibn Majah. No. 221).¹⁹

This spirit must continue to be encouraged as the times continue to progress, enthusiasm means broadness, the spirit of learning, the spirit of change to become a better human being, as well as the spirit in terms of religiosity as a servant. Strengthen your heart with a solid fortress of patience. Allah SWT said in the verse of the Qur'an Surah Al-Baqarah verse 153 which reads: O you who believe, make patience and prayer your helper, indeed Allah and those who are patient.

NO	Lyrics	Bait	Symbols or signs	Objek
4	Hugging each other and grasping each other to spread necessity	4	The essence of holding and holding as a symbol of warmth produced by more than 1 human being who is together and gathered for Allah	A group of people who are together for God's sake

¹⁹ M.HI. Muh. Yunan Putra, Lc., *100 Hadist Pilihan (Materi Hafalan Kultum Dan Ceramah Agama)* (Indramayu: CV. Adnan Abimata, 2023).

It takes more than one human being to hold and grasp each other. What is meant here is the implied meaning that results from these activities. That is warmth (brotherhood or friendship) or human beings who gather in goodness for the sake of Allah alone. In the world of literature, we know M. Aan Mansyur who wrote a poem that reads "Your arms are indeed too short for your body / But of course it is long enough for my body". The piece of poem is quite relativistic with the 4th stanza of the song lyrics that we discussed, although it seems very romantic because it should be a literary writing style but the reader can grasp the meaning, namely by knowing, hugging, embracing and being together will definitely provide comfort and cause a sense of affection. Like social beings, it is the obligation of humans to connect the bonds of brotherhood. In the Qur'an, surah Al-Hujarat verse 13 Allah SWT says "O man, indeed We have created you from a man and a woman. Then We made you nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowing, All-Knowing. Meanwhile, in another verse of Surah Al-Hujarat verse-10 Allah SWT says thus: Those who believe are indeed brothers. Therefore make peace between your two brothers and fear Allah, so that you may have mercy.

It is clear from the two verses above that humans will be able to understand, respect and love each other when they already know each other with the same goal. From there, the inevitability of Allah SWT's mercy will be felt for us and peace will be seen from any part of the world.

NO	Lirik Lagu	Bait	Simbol Atau Tanda	Objek
5	And in it poured out all the echoes of the universal praise	5	The universe is always blessed with praise for the greatness of Allah SWT	If the universe gives praise to Allah, then religious people should also praise Allah

The position as a creature held by humans like other creatures in this world is a gift from Allah the Almighty. Therefore, all creation should be grateful and praise its Almighty. Praising and realizing the greatness and power of Allah can be done by contemplating the surroundings. In the book "The World of Sufi Experts" by Ustadz. Hj. Hussien Bin Abdul Latiff said, "Sometimes by witnessing the arrangement of all the trees whose leaves are above and their roots are below, or the arrangement of the human body with its head above and its feet below, or the fish that live in the water and the fish that fly in the sky, it can also surprise a person to the existence or greatness or oneness of Allah SWT and then cry after witnessing this truth".²⁰ Not to mention the sky and its

²⁰ Ustadz. Hj. Hussien Bin Abdul Latiff, *Dunia Ahli Sufi* (Pati Jawa Tengah: Yamas Indonesia, 2022).

contents, managing the solar system, the arrangement of objects, the languages that exist in the world, the sustenance that humans get, the sustenance that animals can get, closer to ourselves how the arrangement of atoms synergizes to build our bodies, organs and each of their functions. Isn't all of this so bright and thrilling to the bottom of the soul to spontaneously praise or give praise to Him? Isn't it not worthy of being to acknowledge and realize the Almighty? Allah SWT said in Surah Al-Isra' Verse 44: And there is nothing but prayer prayer by praising Him, but you do not understand their prayer beads.

NO	Lirik Lagu	Bait	Simbol Atau Tanda	Objek
6	To him is the only Peak of all thousands of resignations	6	Rely only on Allah swt	Humans often depend and hope for their fellow creatures, not Allah SWT

Islam is to surrender completely to Allah SWT and the Destiny that He has set. So people should be istiqomah in Islam and even die by carrying Islam. Only He is the only place to surrender, so leave everything to Allah SWT, because He takes care and maintains everything from the realm of nature. Sheikh Abdul Qadir Al-Jailani said. a person who is truly a servant of Allah SWT believes in Allah SWT and surrenders all his things to Allah SWT; believing in the gift of sustenance from Allah SWT and believing that whatever Allah SWT has assigned to him he will definitely get and what Allah SWT avoids from him will definitely not get".²¹ In Surah Luqman (31):22 Allah SWT said, Whoever surrenders himself to Allah while he is doing good, then he has indeed held on to a solid rope, only to Allah in all matters. While in Surah Al-Hajj (22:34) Allah SWT says that your Lord is the One God. So, surrender yourselves to Him. Deliver the good news to those who are humble and obedient. Resignment and surrender are the main points in the lyrics of this 6th verse song. Surrender because human knowledge is limited and Allah is Omniscient and Omniscimmable. Surrender to Him who has appointed the Most Wise.

²¹ Syeikh Abdul Qadir Al-Jailani, *Kitab Futuh Ghaib Pembuka Rahasia Hidup Yang Melapauai Hati Dan Fikiran* (jakarta: Tuross Pustaka, 2022).

NO	Lirik Lagu	Bait	Simbol Atau Tanda	Objek
7	Let us not give up hope From the grace of Allah that has been given, keep going, keep striving to get his pleasure	7	The spirit to move forward and achieve the Pleasure of Allah SWT	Humans who are lazy to move forward and become a better person

The mercy or mercy of Allah SWT covers all of His creation. Therefore, as human beings, we should be grateful for this. The way to be grateful can be through words or actions, through words by saying hamdalah and praising the greatness of Allah SWT, through actions by trying to be a better human being than the previous day, better in the eyes of others and in matters of devotion to Allah SWT in order to obtain His pleasure. The pleasure of Allah SWT is a target that must be aimed at by all servants. Because only with His Pleasure can man survive the fire of hell. There are many paths that we can take to achieve the Pleasure of Allah SW, devotion of children to parents, our behavior towards creatures, and so on. Even the Prophets and Messengers and their companions also sacrificed their lives, treasures, energy and others to seek the pleasure of Allah SWT in Surah Al-Baqarah (2):207 And among humans there are people who sacrifice themselves in search of the pleasure of Allah and Allah Almighty. The culmination is the affirmation through the following words of the Prophet PBUH, not a person enters paradise by his deeds, but with the pleasure of Allah SWT, as well as myself.²²

CONCLUSION

From the results of the above writing, the author concludes that the outline of the da'wah message contained in the song Don't Give Up Asa Syubbanul Muslimin invites its listeners to live a life full of gratitude and acceptance. Reminding people not to despair and remain enthusiastic in uniting steps together to achieve the pleasure of Allah SWT. No matter how bad the behavior that has been done in the past is not something that should be regretted. This song seems to pat the soul of the listener so that they are more firm in living life as a Muslim ummah and better in the future. The author quotes two verses of the Qur'an from Surah Al-fajr and Az-Zumar as a concluding sentence O calm souls, return to your Lord with a satisfied heart and be satisfied. So enter into the congregation of My servants and enter into My Paradise" Al-Fajr (89:27-30)

²² Imam Bukhori, *Al Jami'us Shahih Jilid 4* (jakarta: Darul minhaj, 1994).

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