

THE VALUES OF SUFISM IN QASIDAH OF NASIDA RIA

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Abstract

In the teachings of Sufism, training that must be taken by a person, namely takhalli, tahalli, and tajalli. When viewed in term of it is content, many of Qasidah' Nasida Ria's poems that contain the subject of monotheism, the greatness of Allah swt, about the histories of world peace, salawat to the Prophet, honesty, about halal and haram,repentance, etcetera. As to formulation of the problem in this research is, How are the values of Sufism that is contained in the poems of Qasidah' Nasida Ria? The purpose is to know the values of Sufism contained in the poem of Qasidah' Nasida Ria.The method is used a qualitative approach. This type is Library Research. The data collection technique is documentation. The descriptive analysis that used is content analysis. The result of research is that the values of Sufism in the Qasidah' Nasida Ria poems are Takhalli, such as enmity, murder, indulgence in lust, eating unlawful food, always living in sin. Tahalli values, such as repenting, sincerely seeking knowledge, steadfast, patient, resignation, honest, heartfelt in trials, imitate the moral of the Prophet, use and eat what Allah has made lawful for. The value of Tajalli such as a true happiness, willing with Allah's provisions, keeping and maintaining the Shari'a, easy to get Allah's knowledge.

Keywords: Tasauf, Qasidah' Nasida Ria

Abstrak

Dalam ajaran tasawuf, latihan yang harus ditempuh seseorang, yaitu takhalli, tahalli, dan tajalli. Jika dilihat dari isinya, banyak syair Qasidah' Nasida Ria yang berisi tentang tauhid, kebesaran Allah swt, tentang sejarah perdamaian dunia, shalawat kepada Nabi, kejujuran, tentang halal dan haram, taubat, dan sebagainya. Adapun rumusan masalah dalam penelitian ini adalah, Bagaimana nilai-nilai tasawuf yang terkandung dalam puisi-puisi Qasidah' Nasida Ria? Tujuannya untuk mengetahui nilai-nilai tasawuf yang terkandung dalam puisi Qasidah' Nasida Ria. Metode yang digunakan adalah pendekatan kualitatif. Jenis penelitian ini adalah Library Research. Teknik pengumpulan datanya adalah dokumentasi. Analisis deskriptif yang digunakan adalah analisis isi. Hasil penelitian adalah bahwa nilai-nilai tasawuf dalam puisi Qasidah' Nasida Ria adalah Takhalli, seperti permusuhan, pembunuhan, pemanjaan nafsu, makan makanan haram, selalu hidup dalam dosa. Nilai-nilai tahalli, seperti taubat, ikhlas mencari ilmu, tabah, sabar, pasrah, jujur, ikhlas dalam cobaan, meneladani akhlak Nabi, menggunakan dan memakan apa yang dihalalkan Allah. Nilai Tajalli seperti kebahagiaan yang hakiki, rela dengan ketentuan Allah, menjaga dan memelihara syariat, mudah mendapatkan ilmu Allah.

Kata kunci: Tasauf, Qasidah' Nasida Ria

A. Introduction

It was known that *Tasawuf* (Sufism) is a science that studies how to purify the soul, to clarify *akhlak* (morals), to develop someone physically and mentally and to obtain eternal happiness. But in the Islamic world, if we talk about music (*qasidah*), then we will admit that until today there are still debates and differences of opinion about the music.

Ulama (Islamic scholars) tend to view that music is *halal* (lawful). The legal basis is referring to Surah Al-Maidah, 87: "O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors." Based on the above verse, the Sufism scholars mean that music is not forbidden by Allah and the Prophet (pbuh) textually, there are several hadiths that tell the Prophet (pbuh) allowed music playing, if music is forbidden, then all things that are worldly are also *haram* (unlawful) (al- Qadhawy, 2001: 72).

Whereas in the Sufis' view, music has become an essential medium in the context of *taqarrub* (get closer to Allah swt). For example, if we look at the figure of Al-Farabi, an expert philosopher who has succeeded in developing music into a large part of science, he is known as a Muslim musician with his work entitled *Al-Musiq al-Kubra*; As well as Al-Kindi, Suhwardi, and many others. Likewise the development of a means of *da'wah* that conducted by the *Wali*, especially *Walisongo* in the 15th century. The art path was chosen to broadcast Islamic values and *Shari'a*, by utilizing local cultures. Even the Indonesian Music Encyclopedia mentions Sunan Kalijaga as a perfect artist, because of his approach in preaching (*mubaligh*) with *wayang* art (*wayang* expert), musical expert, and a music composer. One of the musical art poems in Indonesia which was later used as one of "Tembang Ilir-Ilir and Dandanggula" is proof of his expertise in composing poems about Islamic teachings in Java (Nur Amin Fatah, 2009: 26).

From the opinion above, we can understand that in the art of *qasidah*, there are many Islamic values, including the science of Sufism. In the past, the

Sufis made this *qasidah* art a medium for the spread of Islam. In this study the authors tried to more deeply study the value of Sufism and at the same time wanted to see what Sufism values are contained in *Qasidah Nasida Ria's* poems.

B. Definition of *Qasidah*

Qasidah is originally an Arabic word "*qasidah*", which means "song or chant". But the meaning of *qasidah* then refers to song and music with its own characteristics, namely songs with Islamic-themed poems or Islamic *da'wah* (peaching). *Qasidah* also showed art groups with the most basic musical instruments being the *rebana*, *kecrek*, *kerincing*, tambourine, *gendang* (drum), and others. A *qasidah* art group consists of five to twelve people playing *rebana* in various sizes, from the smallest to the largest *rebana*, added with a *kecrek* instrument. In further developments, the art of *qasidah* can be played with other art tools according to the skills of the artist himself.

The function of *qasidah* music performance according to Merriam in his book "*The Anthropology of Music*", she reveals that there are at least 10 functions of music that can be found; the function of emotional expression, aesthetic appreciation, entertainment, communication, symbolism (symbolic representation), physical reaction (kinesthetic stimulus power), physical response, function related to social norms, function of teaching media, identity of a culture, social integration, and cultural continuity (Merriam, Alan P, 1964: 219-226).

From the opinion above, we can understand that in a good music must meet some important elements and values of the music itself. Then the music can function properly, both for the music creators and the music listeners. However, if viewed from the point of view of *qasidah* music, these functions, of course, are quite instrumental. If it is lived and contemplated carefully, it will bring various feelings that touch our hearts towards God and His creations.

As we know that *qasidah* is an Islamic art that has undergone many developments. The art that was originally only known as music was used in Islamic boarding schools and mainly functioned as a medium to praise Allah

swatand Prophet Muhammad (pbuh). It has been transformed into a modern show and serves as an entertainment.

C. History and Development of *Qasidah*

Qasidah art was born at the same time as the birth of Islam. For the first time, the *qasidah* was performed by the *Anshar* (the helpers of the Prophet Muhammad and his companions from the Muhajirin on the migration journey (*hijrah*) from their homeland (Mecca) to Yathrib (Medinah). At that time some of the *Anshar* welcomed the arrival of the Prophet and they sang songs and hymns are accompanied by *rebana* music, as an example of these hymns:

Asyhadu anlaa ila haillah

Wa asyhaduanna Muhammadarrasulullah

Tiada tuhan selain Allah (There is no God but Allah)

Nabi Muhammad utusan Allah (Prophet Muhammad is the messenger of Allah)

Alhamdulillah, pujian bagi Allah (*Alhamdulillah*, praise be to Allah)

Subhanallah, Maha Suci Allah (*Subhanallah*, Glory to Allah)

Allahuakbar, Allah Maha Besar (*Allahuakbar*, Allah is Great)

Segala puji hanya bagi Allah (All praise is for Allah)

Bila dipuji kejayaan kita (When our success is praised)

Sebenarnya bukan milik kita (Actually it is not ours)

Oleh itu sedari senantiasa (Therefore always)

Semuanya dari Allah (Everything from Allah)

Lihatlah alam terbentang luas (Look at the vast expanse of nature)

Langit cerah memayungi bumi (The sky is clear over the earth)

Hati terasa kebesaran-Nya (The heart feels His greatness)

Ucapkanlah Allaahuakbar (Say *Allahuakbar*)

Furthermore, in terms of the content of the lyrics of the *qasidah* art song, the *ulama* (Islamic scholars) made a limitation that the *qasidah* song must contain the following messages:

1. Encouraging faith in Allah and the Last Day
2. Encouraging people to worship and obey Allah and His Messenger

3. Encouraging people to do good things and stay away from immorality
4. Encouraging people to act *amar ma'ruf* and *nahyi munkar*
5. Encouraging people to have a high work ethic and have a patriotic spirit
6. Encouraging people to stay away from luxury lifestyles and not to do *riya*(proud)
7. Do not display pornography or porn-action and arouse lust
8. Do not display poetry that seems to make other people disappointed, desperate and lazy

The art of *qasidah* is also commonly used at *Marhaban* events; that is events to welcome the birth of a baby as well as at the celebration of a baby who is 40 days old, and on other Islamic holidays. In contrast to the types of music and songs that grow in Indonesian culture, *qasidah* is an art that is appreciated by The *ulama* and Islamic boarding schools (*pesantren*).

Thus the art of modern *qasidah* came and went. However, the art of *qasidah*, whether it maintains its original art form or modernized *qasidah* art, can survive with their respective fans.

A study from Tatu Siti Rohbiah (2015) "*Kasidah* Music and Its Role in *Da'wah Nusantara*", explained that *kasidah* music is one of the Islamic arts that is used as a form of pleasure for *Anshor* companions in Medina in welcoming the Prophet. Before the arrival of Islam, this art has become the art of the Arabs for generations because of their penchant for Arabic poetry. From the Arabian Peninsula, to Persia, then to Turkey and finally to Indonesia brought by merchants, traders and scholars (2015: 29).

The subsequent development of this art was used as media of *da'wah* in the Kingdom of Demak by the *Walisono*, and until now it is still used as an entertainment art for the Indonesian people. Cultural contact between nations makes this art experience acculturation of art. Besides, the times have made this art more developed and innovated, starting from the packaging, appearance, musical instruments, to the lyrics of the song. However, there are also *qasidah* that have not changed from their basic form, through this *qasidah* art, the

Muslim artists are creative with the aim of providing musical entertainment in enlivening an event but still carrying elements of Islamic *da'wah*.

The *qasidah* is divided into two forms, the first is the traditional *qasidah* and the second is the modern *qasidah*. The characteristics of traditional *qasidah* include:

1. Its poems are still in Arabic
2. Its poems are taken from the stories of the Prophets and His Companions
3. Usually contains praises (to Allah and the Prophets)
4. Its poems usually rhyme *ab-ab* or *aa-aa*
5. It is presented together with the *rebana*

Qasidah arts that are classified as traditional include *shalawatan, berzanji, kentrung, zapin betawi, zapin pesisir, gambus, hadrah, samroh* and others. Meanwhile, modern *qasidah* performances are equipped with modern musical instruments such as guitar, violin, flute, bass and others.

D. Nasida Ria's Qasidah Group

Nasida Ria's qasidah group was formed in 1975, so it is now 46 years old. It has been regenerated 3 times, which is now the fourth generation. This group was founded by the late Mr. Choliq Zain. *Nasida Ria's* modern *qasidah* group emerged by carrying music that was packaged in such a way that included *da'wah* messages as well as media of expression. The persistence of *Nasida Ria Semarang's qasidah* group until today cannot be separated from the creativity in the content of its poems as well as its musicality that does not wear out with time, so it is still loved by the listeners. These poems touch the heart, and also imply a meaning about *Ilahiyah* (Divine), between the servant and Allah swt.

One of the songwriters of *Nasida Ria* is Drs. KH. Ahmad Bukhori, a 70 years old man, he is from Purwodadi. His last education was a bachelor's degree from IAIN Walisongo Semarang (now Walisongo University Semarang). His daily work is as a *da'i* or a preacher. As one of the songwriters for the *Nasida Ria* group, he has also served as the former chairman of the Wilayatul

Nahdatul Ulama (PWNU) Management from 1985 to 1995. As a *da'i* or preacher, he also has a simple cognitive style and personality, charisma and courtesy to everyone. Then it is undeniable, his songs are full of meaning and the spirit of *da'wah* to advise each other in goodness.



Photo: Documentation in 2000

From 1975 to 2020, there are various poem titles of the Nasida Ria qasidah group, have produced 34 albums: *Alabaladi, Wayyak, Ya Robbi Sholi, Sholawat Nabi, Perdamaian, Lingkungan Hidup, Kemana Aku Lari, Pantun Gembira, Ingat Hari Depan, Dunia Dalam Berita, Merdeka Membangun, Tahun 2000, Wahastuni, Anakku, Siapa Bilang, Rayuan Judi, Manusia Seutuhnya, Keadilan, Masih Banyak Yang Halal, Syurga di Telapak Kaki Ibu, Cita-Cita Mulia, Usaha dan Doa Ucapan Hikmah, nabi Muhammad Mataharinya Dunia, Anugrah dan Karunia, Sesal Tiada Berilmu, Reformasi, Ham Ham ham, Tabah Nusantara Bersatu, Satu Juta Satu, Air Mata Doa, Cahaya Ilmu* dan and others.

E. The *Tasawuf* (Sufism) Values in the Poems of Qasidah Nasida Ria

1. Takhalli

Takhalli which is meant in Sufism according to Imam Ghazali is to empty oneself from sins/immoralities both to Allah and to oher human beings who have the potential to pollute the human heart (Abi Hamid Muhammad bin

Muhammad al-Ghazali, Imam T, th. IV: 70). The *Takhalli* values in Nasida Ria's qasidah, are the poems that invite people to always clean/empty the heart and soul from sins and immoralities, as the first level in Sufism, in the form of mental exercises that must be taken by a person in purifying his heart. As contained in the following poems:

Title : "*Begini Dosa Begitu Dosa*" (Such a sin, such a sin)

Begini dosa, begitu dosa (Such a sin, such a sin)

Dimana-mana orang berdosa (There are sinners everywhere)

Begini dosa, begitu dosa((Such a sin, such a sin)

Dimana-mana orang berdosa (There are sinners everywhere)

Sebaik-baik orang berdosa (The best of sinners)

Yang bertaubat pada Tuhannya (Those who repent to their Lord)

Menghapus dosanya(Erase their sins)

Dengan amal yang berguna(With useful charity)

Manusia biasa banyak bermaksiat(Ordinary people commit many sins)

Allah t'lah berjanji mengampuni yang bertaubat(Allah has promised to forgive those who repent)

Jangan berputus asa, kembalilah padaNya (Don't give up, come back to Him)

Hapuslah dosamu dengan amal yang berguna (Erase your sins with useful charity)

In the underlined poem above, we can see that the string of words in the poem means to give understanding to humans that sin can actually be committed by anyone. But the best of sinners are those who consciously invite people to repent to Allah swt. Because by repenting our sins, those will be forgiven by Allah; by always doing useful charity and other acts of worship. Allah reaffirms the prohibition of despairing of Allah's mercy. We are invited to return to Him. Immediately Allah removes sins and makes the heart and soul at peace.

2. *Tahalli*

The meaning of *Tahalli* in Sufism is the human phase of decorating themselves with good *akhlak* (morals), not only kind to humans, but also kind to Allah the Creator (Rina Rosia, 2018: 94). The values of *Tahalli* in Nasida Ria's qasidah are poems that invite humans to always fill/adorn the heart and soul of commendable qualities, as is the second level in Sufism, in the form of mental exercises that must be taken by someone in decorating his heart and soul. As contained in the following poems:

Title: "*Kuatkan Iman Hadapi Tantangan*" (Strengthen Faith and Face Challenges)

Mari berusaha serta berdoa (Let's try and pray)

Karena usaha wajib hukumnya (Because effort is obligatory)

Kuatkanlah iman, hadapi tantangan (Strengthen faith, face challenges)

Dengan kesabaran dan keikhlasan (With patience and sincerity)

Niatkan dalam hati hanya untuk mencari (Intend in your heart just to find...)

Keridhaan Ilahi yang Maha Suci(...The Pleasure from The Most Holy God)

In the underlined poem above, we can see that the words of the poem have the meaning of giving understanding to humans to endeavor (*ikhtiar*) by praying to Allah swt. In Islam, trying to do effort is obligatory. Because Allah gives health and the ability to do good things, and that brings the pleasure of Allah swt. This poem also teaches people to continue to be enthusiastic, optimistic, motivated, and to have a high work ethic. Accompanied by a strong faith is the main key to success in facing the challenges of current times. Other commendable qualities that must be maintained by humans are the nature of patience and sincerity for whatever Allah has destined for us. In the next verse, it is emphasized by the words "Intend in your heart only to seek the pleasure of the Most Holy God". This string of verses implies to us that the science of *Tasawuf* teaches us to be kind to Allah, to think *tawadhu* and *wara'*, by means of a strong intention in our hearts to live in order to gain and pursue the pleasure of Allah alone. With these qualities, they eventually form themselves into "*insan kamil*" (perfect person).

3. *Tajalli*

Tajalli which is meant by Imam Al-Ghazali in *Tasawufis* the phase in which there is a state of *zuhud*. *Zuhud*, that is known here, is to leave the *mubah* (permissible) things that are wanted by *hawwa nafsu* (lust/carnal desire) (*tarku al-mubahat allati hiya has al-nafs*) (Rina Rosia, 2018: 95). The values of *Tajalli* in Nasida Ria's qasidah, are poems that describe humans to see the wisdom and light of Allah through the knowledge of Allah and *Nur* (Allah swt) in the Prophet Muhammad, as the third level in *Tasawuf*, in the form of the revealed *hijab*(barrier) between ourselves and God through the pure and clean heart from immoralitie/sins, then that it is easy for us to receive knowledge and wisdom from Allah. As contained in the following poem:

Title: "*Nabi Muhammad Mataharinya Dunia*"

("Prophet Muhammad is the Sun of the World")

Dilangit ada matahari bersinar menerangi bumi

(There is sun in the sky, shining on the earth)

Cahayanya yang tajam, menembus kegelapan menerangi seluruh alam

(Its sharp light, break through the darkness, shine the nature)

Nabi Muhammad Nabi akhir zaman

(Prophet Muhammad is the Prophet of the end times)

Rahmat bagi umat diseluruh alam

(Blessing for people all over the world)

Nabi Muhammad mataharinya dunia

(Prophet Muhammad is the sun of the world)

Yang bersinar abadi sepanjang zaman

(That shines eternally throughout the times)

The poem describes the greatness of Allah swt, by sending the Prophet Muhammad as the Prophet and His Messenger to Muslims. Prophet Muhammad has a good role model for us, to emulate by us. In some opinions it is said that the Prophet Muhammad is not only a messenger for Muslims, but also a manifestation of Allah's *Nur* (light)and he is dubbed the walking Qur'an.

The noble character of the Prophet reflects the light of Allah that shines the world. We should take wisdom from the presence of the Prophet in the midst of Muslims, and bring blessings to the world and the hereafter.

F. Conclusion

Art performing (collaborating Islamic art) is an art that emerges from a basic human nature. In history the prophet, he was also once comforted someone in entertainment that was meant to comfort him.

However, in Islam the *ulamam* made limitations in appreciating the art itself in several forms, including:

- Encouraging faith in Allah and the Last Day
- Encouraging people to worship and obey Allah and His Messenger
- Encouraging people to do good things and stay away from immorality
- Encouraging people to act *amar ma'ruf* and *nahyi munkar*
- Encouraging people to have a high work ethic and have a patriotic spirit
- Encouraging people to stay away from luxury lifestyles and not to do *riya* (proud)
- Do not display pornography or porn-action and arouse lust
- Do not display poetry that seems to make other people disappointed, desperate and lazy

In Nasida Ria's *qasidah*, there are many poems that contain *tasawuf* values that can be understood by us and to apply in everyday life. For example the value of Takhalli in the poem entitled "*Begini Dosa Begitu Dosa*". The value of Tahalli in the poem "*Kuatkan Iman Hadapi Tantangan*," and the value of Tajalli in the poem "*Nabi Muhammad Mataharinya Dunia*".

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