

THE CONSTRUCTION OF SPIRITUAL VALUES IN SUNAN BONANG'S SONG LYRICS *TOMBO ATI* (FERDINAND DE SAUSSURE'S SEMIOTICS ANALYSIS)

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Abstract. Apart from Sunan Kalijaga, there is another Sunan who is also famous for using art as a medium for his preaching, namely Sunan Bonang. Of all the works of art left by Sunan Bonang, I think the serenity of the spirit of Tombo ati is the one that is still very popular. This is due to the fact that in this modern era there are still several musicians such as Opick and Emha Ainun Najib who perform it in recitation and Islamic performances. Researchers' anxiety about the current condition of Islamic education, which lacks innovation, is the reason for researchers studying Tombo Ati's song. The hope is that music media will become one of the acceptance of Islamic values. This research will use the library study method and use Ferdinand de Saussure's semiotic theory as an analytical knife. The results found that, although Suluk Tombo Ati is hundreds of years old, it is still very relevant as a means of Islamic Education.

Keywords: music, islamic, sunan bonang

INTRODUCTION

The struggle between Islam and the archipelago has been going on for centuries. Many theories explain who brought Islam to the archipelago, from the Gujarati, Chinese and Arab theories. In all these theories, it is agreed that the influence of trade is a very important factor in the existence of Islam in the archipelago (Warsini, 2022, p.3). It can be concluded that Islam was accepted by the natives without any element of violence. Unlike in the Arabian Peninsula, which demanded war as the last option after the payment of taxes was not agreed upon by those who had lost.

From the facts above, it can be concluded that Islam entered the archipelago not only through one particular period. Given that there are so many theories that say from which nation Islam entered the archipelago, as well as the evidence. However, the theory that the author is more convinced of, and the most influential in the development of Islam in the archipelago is that the arrival of Sufis on a large scale in the 13th century was caused by the destruction of the Abbasid dynasty. The Mongol attack on this Islamic center had an impact on the massive movement of scholars from Arabia to newer places. One of them was the archipelago

The Sufis at that time were well aware of the state of the archipelago, which still adhered to the Hindu faith under the leadership of Majapahit. Therefore, one of the leaders of the Sufis who migrated from Arabia, Sheikh Jumaidil Kubro, took a softer approach to Islam. That is, using the acculturation method. The way this method works is by marrying Islamic values with some of the traditions of the community that still existed at that time. It turned out that this method proved to be effective and successful.

This was later imitated by other Nusantara scholars. One of them was Sunan Bonang. Raden Makdum Ibrahim or commonly known as Sunan Bonang was born in Tuban in 1465 AD. He was the fourth son of Sunan Ampel from his wife named Nyai Ageng Manila. The nickname Sunan

Bonang itself is said to have been obtained because of the way he preached using gamelan art, especially the bonang instrument. His area of proselytizing included Kediri to Demak Bintoro.

Of the various songs created by Sunan Bonang, Tombo ati is the most famous until now. This is because this song is still often sung in various Islamic boarding schools in Indonesia. In addition, some famous musicians such as Emha Ainun Nadjib and Opick made the song Tombo Ati as a means of their da'wah. Therefore, it can be concluded that Tombo Ati has a magical power that is still felt today even though it is more than hundreds of years old. Why is this so? What are the values contained in this song, so that many Muslim communities continue to make it sustainable.

This is what the author will reveal in this paper. The philosophical values contained in the Tombo Ati song. Considering that the method of Islamic da'wah is not only with the lecture model, the presence of songs will also add innovation in internalizing previous Islamic values. Moreover, coupled with many disruptions in this modern era, the innovation of a da'wah method is very much needed and fought for.

RESEARCH METHOD

This research method will be qualitative. Which data will be non-verbal and displayed descriptively. In qualitative research methods, the aspect of researcher observation is very important. Because the researcher is the instrument of the research being conducted. If the researcher is a very good person in analyzing, then his research will be more valuable and comprehensive. If not, then the results will be the opposite. The resulting conclusions will be weak from scientific standards. The reason for choosing the type of qualitative research is because it matches the characteristics of the phenomenon to be studied. The phenomenon is characterized by a dynamic reality.

The data collection technique that researchers will use in this research is literature study. In literature study research, researchers collect data from books and journals related to the analysis of Sunan Bonang's Tombo Ati song. In addition, the author will also use Ferdinand de Saussure's semiotic theory as an analysis knife in this research. Ferdinand de Saussure's theory is taken because of the ability of this theory to reveal various kinds of sign phenomena that exist around human life. Ferdinand de Saussure's semiotic theory divides signs into two categories of signifier and signified. In signifier, the sign is described as a fixed and unchanging or pure figure. However, in the signified, the sign is described as full of implied and explicit meanings that can be interpreted by the researcher based on the reality that accompanies the sign. Broadly speaking, Ferdinand de Saussure's semiotic theory analyzes the meaning of a sign event based on the reality that accompanies it. This is similar to the researcher's expectations, which will analyze the elements of signs and meanings in Sunan Bonang's Tombo Ati.

The data analysis technique that researchers will use in this research uses the Miles & Huberman model. In Miles Huberman's data analysis, there are several stages that will generally be carried out first before a conclusion is drawn. These stages are data collection, data reduction, data presentation and finally conclusions (Rohita, 2020, p.5). In data collection, data is collected in various ways and will be of various types. In this research, data is obtained through observations on related literature, then collected based on the criteria needed by researchers. In data reduction, various kinds of data that have been collected previously are systematically reduced and selected. The function is so that the necessary data is not mixed with less important data. Furthermore, data presentation, at this stage the data that has been collected and reduced begins to be presented in various forms. However, the form that the author will present in this research is in the form of descriptions. Due to the type of qualitative research that researchers have chosen earlier. Finally at the conclusion stage, in this phase, the data presented previously are analyzed and concluded. The answer to the problem formulation will be answered at this last stage. Then written by the researcher.

However, a fundamental conclusion can be drawn, that the Miles and Huberman data collection technique does not stop at the stages of analysis that have been carried out. Various stages of analysis can continue to be repeated and repeated in order to obtain better data. This

process is like a circle that is interrelated between all stages of data analysis techniques. There is no hierarchy in a data analysis technique. That is more or less the essence of data analysis from Miles and Huberman.

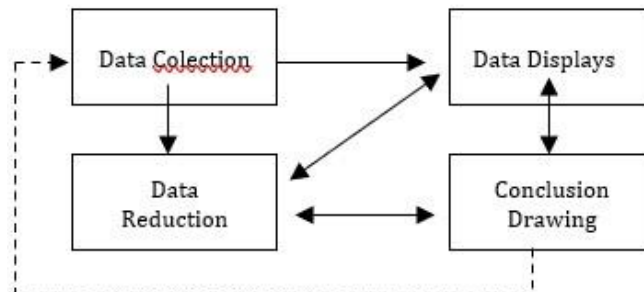


Fig.1. Analysis Technique Miles and Huberman

RESULT AND ANALYSIS

It is recognized that Islam did come from Arabia, precisely brought by the Prophet Muhammad SAW. However, the message of Islam is very general, and Islam is a mercy for all people in the world. Therefore, the Islam brought by the wali sanga has a slight difference in methods with those in the Arabian peninsula at that time. The difference is not too far and affects the pure values in Islam. But only the approach is improvised (Kasdi, 2018, p.11). In the archipelago, cultural arts were a very powerful medium to Islamize the Javanese people at that time. The use of this cultural art is very gentle and far from being angry in accordance with the words of Allah.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Meaning: "And call people to the way of your Lord with Wisdom and good advice.

Allah's message above was well understood by the Javanese saints, so they became very careful in conveying the Islamic message. One of the methods was by using cultural arts, considering that at that time the Javanese people were very fond of arts and culture as one of the entertainment at that time. This was realized by the guardians to compose various kinds of arts that already existed by modifying them to follow Islamic values. The arts that emerged in the era of Javanese Islamic glory included shadow puppet plays, grebeg maulud and Islamic songs. With one of the figures, Sunan Bonang, who created a song entitled *Tombo Ati*. Therefore, in this research, the author presents the lyrics of *Tombo Ati* and analyzes them using Ferdinand de Saussure's semiotic theory.

Javanese Lyric:

*He1di-de1da-da1da1di1de
Da-da1di1do-de1da-re1rei-ra*

*Tombo1ati1iku1limo1perkarane
Kaping1pisan, moco Qur'an1lan1maknane
Kaping1pindo, sholat1wengi1lakonono
Kaping1telu,1wong1kang1sholeh1kumpulono*

*Kaping papat, kudu weteng lingkang luwe
Kaping limo, dzikir wengi lingkang luwe
Salah sawijine sopo biso ingelakoni
Mugi-mugi Gusti Allah nyembadani*

*Tombo lati iku limo perkarane
Kaping pisan, moco Qur'an lan maknane
Kaping pindo, sholat wengi lakonono
Kaping telu, wong kang sholeh kumpulono*

*Kaping papat, kudu weteng lingkang luwe
Kaping limo, dzikir wengi ingkang luwe
Salah sawijine sopo biso ingelakoni
Mugi-mugi Gusti Allah nyembadani*

Table.1. Ferdinand de Saussure's Semiotic Theory on the song Tombo Ati

Tombo Ati Lyric	
Signifier	Signified
<i>Moco Qur'an lan maknane</i>	The Qur'an is a way of life for Muslims. In every dynamic of life faced during a long journey in the world. It is impossible if humans do not bring the right direction. For Muslims, the Qur'an is a map to keep people away from misguidance that might overshadow our lives in the world. For example, when the Muslim community is affected by a disaster, there is no need to go anywhere and be confused. Because actually all the instructions are in the Qur'an.
<i>Sholat wengi lakonono</i>	Establishing <i>Qiyamul lail</i> is a term for those who will and are performing night prayers. Night prayer itself has a very high degree in the side of Allah SWT. Even Allah SWT promises to raise the degrees of those who often perform night prayers. For those who adhere to Islam, they must also believe that increasing prayer and worshiping Allah SWT will eliminate anxiety, anxiety, sadness and binding worries.
<i>Wong kang sholeh kumpulono</i>	The connotation of gathering here is not like the gathering that young people generally do by spending a lot of time unnecessarily. The context of gathering with pious people is to help each other towards goodness. In addition, pious people are also useful for making life cooler. Because the truth is that a pious person is a good person, not a cheater and always helps friends who are in trouble.

Kudu weteng ingkang luwe

Fasting is to restrain the urge to do bad things. In Islam we are taught to fast a lot so that we get used to being patient and feeling the lives of people who are not well-off. As people are trained to restrain their desires, trials of any magnitude will be easier and lighter to face.

Dzikir wengi ingkang suwe

Dhikr is a medium that we can use to get closer to Allah SWT. Especially if we do it at night, when everyone is fast asleep. Nighttime is believed to be a very mustajab time to offer prayers to Allah SWT. In addition, dhikr will make our hearts calmer and more serene.

The history of the song *Tombo Ati* itself is not clear when it was created. People now only know the creator is Sunan Bonang. But when referring to the words of Sheikh Ibrahim Al-Khawash *radhiyallahu 'anhu* which is clearly stated in the book *At Tibyan fi Adabi Hamalatil Quran* by Shaykh Abi Zakariya Yahya bin Syarafuddin An Nawawi As Syafi'i. The book explains:

وقال السيد الجليل ذو المواهب والمعارف، إبراهيم الخواص رضي الله تعالى عنه: دواء القلب خمسة: قراءة القرآن بالتدبير، وخلاء البطن، وقيام الليل، والتضرع عند السحر، ومجالسة الصالحين.

Meaning: Ibrahim al-Khawash (may Allah be pleased with him) said: "The medicine of the heart is five: reciting the Quran and thinking about its food, emptying the stomach (fasting), keeping the night up (with worship), and remembering Dhikr. The medicine of the heart is fivefold: reading the Quran by contemplating its food, emptying the stomach (fasting), upholding the night (by worshipping), dhikr solemnly at dawn, and associating with the righteous.

From the above it can be explained that Sunan Bonang may have been inspired by the words of Shaykh Ibrahim Al-Khawash. Then Sunan Bonang conveyed the message in the form of a song. In the words of Sheikh Ibrahim Al-Khawash above, the order of deeds that Muslims must do is only slightly different from the *tombo ati* song created by Sunan Bonang. If in *Tombo ati* dhikr is placed at the end of Ibrahim Al-Khawash's words, dhikr is placed last before the charity of associating with pious people.

What Sunan Bonang thought was very different when compared to the thoughts of philosophers. When philosophers use their intellect in every step of life or theoretical concepts made by them. Sunan Bonang was very different, he was a philosopher who was also a Sufi. Therefore, reason is the second instrument after intuition. This is clearly seen in the application of this *Tombo Ati* song. He did not use his dominant intellect like us, who would doubt that a song could have a huge impact in changing the ideology of a nation. But he stuck with his intuition. The results can be seen now, the dominance of Islam in the archipelago is one of the causes of the method of *da'wah* with this song created by Sunan Bonang (Jauharotina, 2022, p.7)

The various methods that have been carried out by the *wali sanga* in preaching Islam in the archipelago are still relevant when applied to religious education today. Given the lack of creativity of religious teachers in internalizing the values of Islamic purity. In the researchers'

opinion, one of the causes is the failure of religious teachers to create interesting teaching media (Alwi, 2017, p.3). I don't know why. Does teaching media have to use sophisticated media and full of technology? Researchers don't think it needs to go that far. Look at Sunan Bonang and his song, in ancient times there was no technological media as sophisticated as now. However, Sunan Bonang was able to utilize the limitations to continue to contribute a lot to Islam through his songs. Even today, his songs are often sung in Islamic boarding schools, Islamic schools and at major Islamic events.

CONCLUSION

Tombo Ati is a very popular song in Indonesia, especially before Ramadan and during Ramadan. Tombo Ati is not just a song that we can hear. When contemplated, there are many sacred meanings in each of the lyrics. In accordance with the concept of Ferdinand de Saussure's semiotic theory, people always have a meaning for every sign they present in life. Especially if we reflect on Javanese culture which is very spiritual and sacred. Almost every practice of their life is a sign that has a deep and philosophical meaning.

Conveying Islamic art does not have to be about Islam, it does not have to be a direct advice, or a recommendation to do good, nor is it abstract about faith. Islamic art is art that can depict these forms using a beautiful 'language' that is in accordance with the spark of fitrah. The element of Sufism is very inherent in the characteristics of Sunan Bonang's tombo ati song. Where in it there is some advice that will keep us away from envy, spite, arrogance and pride. When associated with Islamic education in Indonesia, it is good that this Tombo Ati song can be a basic guideline as a good life practice. This philosophical song should be preserved and appreciated by this nation. The legacy of Sunan Bonang's Tombo Ati song is the musical identity of the Muslim community in Indonesia.

In addition, there is nothing wrong with all Islamic-based schools in Indonesia to continue to sing and live this song every day. The hope is that the process of internalizing Islamic values is not only through books or focusing on teachers. The hope is that the process of internalizing Islamic values is not only through books or focusing on the teacher, but also through a song that has a strong Islamic meaning. In this modern era, teaching methods must continue to adapt, just as Sunan Bonang and other saints adapted to the culture of Javanese society.

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