

## **SUPHISTIC PERCEPTION OF SONG LYRICS 'SUCTIVE IN DUST' THROUGH NORMAL STRATE ANALYSIS**

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**Abstract:** This article aims to provide a perception of the Sufistic values contained in the lyrics of the song 'Suci Dalam Debu' by S. Amin Shahab, popularized by the music group Climate. The research was carried out by studying the strata of poetry norms using the content analysis method. The normative strata of poetry is a study that analyzes the content of poetry with several layers of norms, including the sound layer, the meaning layer, the object layer, the character layer, the background layer, the author's world, the world layer, and the metaphysical layer. The results obtained from this study indicate that there is another meaning to the lyrics of the song 'Suci Dalam Debu', that munajat or meditation has occurred by the character Aku Lirik as a human being to Allah swt. In this part, the character Aku realizes that he is just a human who is full of sin and needs help and guidance in living life in this world so that he can be safe in the afterlife.

**Keywords:** Perception, Sufi, Suci Dalam Debu, Strata Norma

### **INTRODUCTION**

As science and human creativity develop, so does the imagination of a literary creator. Suprpto (1991:46) explains that literary works contain personal outpourings, are subjective, based on affection, longing for revenge, likes and hate, certainty and doubt, joy, sadness, and so on.

A work of literature is any type of writing, including history and philosophy, and it is possible to look at changing times and things that are happening in a certain society at a certain time and assume that they happened. With literary works, we can learn many things about the past or the past (Carter, 2006:17). From this opinion, we can conclude that literary activities do not only talk about prose fiction, drama and poetry. But more than that, literary works in all their beauty penetrated into other works such as sung poetry. The poetry that is sung develops into two, the first is the musicalization of the poem, the second is a song with lyric media which is

of course a development of the form of poetry. In this global era, the presence of music has accompanied the daily life of modern society.

Song lyrics are works that use written language in the form of a series of words with beautiful choices and also use a style of language such as poetry (Rahman and Anto, 2015). Furthermore, Semi (1993:106) specifies that lyrics are also defined as poems that are sung, therefore they are arranged in a simple and expressive manner something simple too.

As in literature, song lyrics also of course have an author as a creator who composes a series of words so that they become a complete work. Ratna (2011: 199) explains that the author is the person who composes, the person who

compose, assemble, arrange. The material that is composed, arranged, and composed is language. Calling the author means writing fiction, not scientific work. In Indonesian, the author is also known as a poet.

In the creative process, the literary writer of song lyrics then determines the theme of the work according to his wishes. The themes that are usually chosen by the author include love, friendship, life, and about religion or religion. One of the themes that attracts listeners in Indonesia is the theme of religion-Islam. However, in its definition, (Salam, 2004:2) argues that religion is considered too broad, even at this level it is considered to discuss all the rules regarding a particular religion, not specific. Therefore, in giving terms to religion so that it is in accordance with Islam, a Sufi or Sufistic diction is chosen. The term Sufi literature is intended as a category of esoteric dimensions in Islamic teachings (Salam, 2004:4).

The question is, can Literature really be relevant with the term Sufi? Madjid (1989) reveals that there are many expressions of Sufi thoughts and creations of Sufism in the form of literature. Literature is indeed a subtle expression from within human beings, and literature is the most appropriate medium for embodying Sufi concepts. Figures such as Hamzah Fansuri, Nuruddin ar-Raniri, and Raja Ali Haji also expressed their Sufi thoughts in literary form. So, the branches of knowledge in Islam that use a lot of literary idioms to express themselves are indeed Sufis. Literature can be used to express subtle feelings and is an appropriate medium for Sufis.

The space for sufistic literature has been opened as wide as possible for the growth of sufistic literature. Because the essence of literary creation is self-discovery and self-realization, each author is free to choose his own aesthetic and creative insights as well as his own pronunciation. So that the tendency of Islamic-breathing literature must be responded to fairly as part of efforts to creative freedom and search and self-pronunciation (Wargadinata, 2011). This shows that in its development, Sufi literary works also penetrated into several fields, one of which is poetry and songs.

Today, a lot of songs with a religious background are created and enjoyed by the public, not only during certain moments such as the holy month of Ramadan, but also on ordinary days. It's just that, in their creation, not all authors of religious songs put their verses into song lyrics denotatively – it is implied that what they create is a religious song. In addition to religious songs which expressly contain words, terms, expressions which contain elements of divinity, there are also religious songs which are implicit. Not many people realize that there are several songs that were previously considered romantic songs, but are actually religious songs, especially in an Islamic context.

One example of a song that most people consider to be a love song is 'Suci Dalam Debu' (1995) which was composed by S. Amin Shahab, and sung by the band Iklim (1991- Present). Iklim is a music group from Malaysia which was formed in 1991. This music group sings Malay songs in the slow rock genre. The lyrics of the song 'Suci Dalam Debu' can be seen as follows.

*Engkau bagai air yang jernih - Di dalam bekas yang berdebu - Zahirnya kotoran itu terlihat - Kesucian terlindung jua.*

*Cinta bukan hanya di mata - Cinta hadir di dalam jiwa - Biarlah salah di mata mereka - Biar perbezaan terlihat antara kita.*

*Kuharapkan kau kan terima - Walau dipandang hina - Namun hakikat cinta kita - Kita yang rasa.*

*Suatu hari nanti - Pastikan bercahaya - Pintu akan terbuka - Kita langkah bersama.*

*Di situ kita lihat - Bersinarlah hakikat - Debu jadi permata - Hina jadi mulia.*

*Bukan khayalan yang aku berikan - Tapi keyakinan yang nyata - Kerana cinta lautan berapi - Pasti akan kurenang jua.*

(Source: <https://lirik.kapanlagi.com/artis/iklim/suci-dalam-debu/>)

Regarding the lyrics of the song, the general public will judge that the lyrics contain a theme about someone's romance with the opposite sex.

Of course, this is not wrong, because denotatively speaking, the ideas presented by the songwriter will lead the listener to the theme of love. Moreover, in some of his poems the word 'love' is mentioned.

However, in this paper, the author expresses the author's own view or perception that the song implicitly has another meaning. According to Slameto (2010: 102) perception is a process that involves the entry of messages or information into the human brain, through human perception continuously making contact with their environment. In this case, the writer considers the lyrics of the song 'Suci Dalam Debu' to have a meaning that is more than just human love for one another. But more than that, the lyrics of the song tell about human love for God.

Apparently, this perception is in accordance with what was expressed by the composer himself, S. Amin Shahab in an interview. He revealed that "Suci Dalam Debu has a deep meaning in which it also has a divine element. In Indonesia, enthusiasts give another title to the song as the song *tayamum*.

([http://ww1.utusan.com.my/utusan/info.asp?y=2011&dt=0514&pub=Utusan\\_Malaysia&sec=Hiburan&pg=hi\\_07.htm#ixzz54tgPsOas](http://ww1.utusan.com.my/utusan/info.asp?y=2011&dt=0514&pub=Utusan_Malaysia&sec=Hiburan&pg=hi_07.htm#ixzz54tgPsOas))

In the review process, this study uses a strata norm analysis approach to poetry. Wellek put forward an analysis of the strata of poetry norms according to Roman Ingarden, among others: (1) The first layer, the sound layer (sound stratum). Sound as an agreement in language, a poem is arranged in such a way as to generate meaning. Sounds in poetry are not just meaningless sounds. (2) The second layer, the meaning layer (unit of meaning), namely the arrangement of letters, syllables, words, phrases, and sentences. These structures then give rise to meaning. (3) The third layer, is the layer in the form of setting, actors, objects presented, and the author's world in the form of stories or paintings. (4) The fourth layer, the "world" layer is seen from a certain point of view that does not need to be stated but implied or implied. (5) The fifth layer, the metaphysical layer, is in the form of metaphysical properties sublime, tragic, horrific or frightening, and sacred. Through these characteristics, a poem can provide

reflection or contemplation to the reader (moral message/mandate) (Pradopo, 2002: 17-22).

Based on the description above, this paper discusses the author's perception of the Sufistic meanings contained in the song 'Suci Dalam Debu' which was popularized by the music group Climate. The choice of this song is the reason that most of the listeners of the song consider 'Suci Dalam Debu' to be a love song. The author in this paper will present a kind of discourse so that it becomes an interesting discussion and can be developed in the future.

## **METHOD**

The method used in this study is a qualitative method of content analysis. Moleong (2013, 220) explains that content review is any technique used to draw conclusions by trying to find the characteristics of the message, and is done objectively and systematically. That is, in this study, the lyrics of the song 'Suci Dalam Debu' which have been obtained, are then observed and analyzed carefully, objectively, structured, and descriptively, through a study of the strata of poetry norms so as to produce a message that is in accordance with the research objective, namely to seek meaning - Sufistic meaning in the lyrics of the song belonging to the Climate music group.

## **DISCUSSION**

### **First Layer**

In the norm strata analysis, the first layer is the sound or sound layer. These layers in poetry or poetry are all sound systems based on certain language conventions. Layers of sound in poetry aim to give a poetic and aesthetic impression in poetry so that it has artistic value. In poetry, the sound generated by each line and stanza has a function as expressive energy and raises the tone. In other words, sound can be used by poets to deepen speech, evoke feelings, give emotions, and so on.

In the lyrics of the song 'Suci Dalam Debu', the identified sound layers can be seen in the following analysis.

- In the first stanza, the full lyrics of the song read *Engkau bagai air yang jernih - Di dalam bekas yang berdebu - Zahirnya kotoran itu terlihat*
  - *Kesucian terlindung jua*, there is assonance (repetition of vowels) *a, i, u, dan e*. Vocal *a* and *i* seen in words *bagai, air, jernih, dalam, zahirnya, dan, jua*. The repetition of these vowels creates efony or sounds that are pleasant and musical in nature. In addition, the assonance of the vowel *e* is also seen in the word *bekas, berdebu, terlihat, terlindung*. Also in the first stanza, alliteration (consonant repetition) *k* appears as in the word *engkau, bekas, kotoran, kesucian*. Usually, the repetition of consonants gives the impression of an unpleasant cacaphony or guttural sound. The unpleasant sound of the kakafoni is also represented by the diction chosen, such as the words used and dirt.
- In the second stanza that reads *Cinta bukan hanya di mata - Cinta hadir di dalam jiwa - Biarlah salah di mata mereka - Biar perbezaan terlihat antara kita*, very visible dominance of vocal assonance *a*. In this stanza, almost all of the diction uses the vowel *a* except for the preposition *di*. However, when read as a whole, one can also feel that there is a consonant alliteration *b* in the words *biarlah*, and *biar*. The repetition of these consonants is more visible as word repetition. The vocal repetitions in this verse give rise to an efony. In this stanza, there is the word '*perbezaan*' which is a vocabulary from the Malay language which means '*perbedaan*'. The use of the word is of course motivated by the music group Climate from that country.
- In the third stanza that reads *Kuharapkan kau kan terima - Walau dipandang hina - Namun hakikat cinta kita - Kita yang rasa*, not much different from what is in the stanza

secondly, there is vocal assonance *a*. But in this third stanza, the alliteration that stands out is the letter *k*, which is in the word *kuharapkan, kau, kan, hakikat*, and *kita*. The combination of repetition of the sounds *a* and *k* in this stanza creates a beautiful and aesthetic impression in the lyrics of the song.

- In the fourth stanza that reads *Suatu hari nanti - Pastikan - bercahaya - Pintu akan terbuka - Kita langkah bersama*. The stanza with the repetition of the vowel *a* clearly makes a pleasant sound or efony. In fact, almost every syllable, phrase, and line uses the vowel *a* so that it gives off a pleasant rhythm when it is heard or read by the reader.

In the fifth stanza, the lyrics read, *Di situ kita lihat - Bersinarlah hakikat - Debu jadi permata - Hina jadi mulia*. In this stanza, the first two lines end with the alliteration sound of the letter *t*, namely in the words *lihat* and *hakikat*. However, the sound effect that appears is the sound of beauty or efony because the word *hakikat* is accompanied by the word *bersinilah* which has a pleasant connotation. In the last two lines, namely the *Debu jadi permata - Hina jadi mulia*, it has repetition of words in two lines so that it gives the impression of an anaphoric sound or repetition of sounds in sentences sequentially. Overall, this stanza features a vowel assonance sound *a*.

- In the last stanza, *Bukan khayalan yang aku berikan - Tapi keyakinan yang nyata - Kerana cinta lautan berapi - Pasti akan kurenang jua*, still seen the dominance of vocal assonance *a*. However, in the line that reads *Karena cinta lautan berapi*, a cacophony or unpleasant sound appears, according to the meaning contained in the diction, namely sea and fire which represent fear.

Overall, sound layer on the lyrics of the song 'Suci Dalam Debu' are dominated by a vocal assonance. Nevertheless, the author of the

songs are not completely fixated on rhymes that only play sound similarities, but also use several letters that do not sound the same (only a few). In addition, even in the lyrics of the song, the author is very concerned about the comfort of the song lyrics when played to the listeners. This can be seen from how the songwriter pays attention to diction so that the sound effects produced are pleasant sounds when heard (efony).

As the expression of Itaristanti (2014), that the sound of efony can describe intimate feelings, affection, love, and other joyful things. In contrast to efony, cacophony can reinforce an unpleasant atmosphere.

## Second Layer

The second layer in the stratum norm analysis is the meaning layer (units of meaning). The layer of meaning is the meaning contained in each particle of the poem, starting from the sound of letters, words, sentences, lines, to stanzas. Layers of meaning are used to find the meaning of a poem in more detail by telling the contents of the poem as in prose. This activity of telling stories in poetry is known as paraphrasing. Poetry paraphrasing is proposing poetry. It should be noted that paraphrasing is an activity of proposing poetry as an effort to understand poetry (Fidiawati, 2015). The layers of meaning in the lyrics of the song 'Suci Dalam Debu' are only able to describe the meaning explicitly. The explicit meaning is a meaning whose meaning can be seen only by reading and interpreting it grammatically. Layers of meaning do not explain the implicit meaning of the poem. In other words, this layer only describes the denotative meaning, not the connotative meaning.

- The first stanza of the lyrics of the song tells about the praise to the character who is likened to clear, clean, beautiful, and spotless water. Without this stain can be interpreted as having no flaws in it. The character in the first stanza is described as being in a dusty container, or in a bad environment. But even though the dirt is physically visible, the character is still considered sacred and

protected.

- In the second stanza, it explains that love does not only appear in the eyes, but must also enter the heart and soul. It means don't just love physically. I Praise You Lyrics are considered wrong in the eyes of other people, they do not care about that. This is clearly seen in the expressions in the array that read *biarlah salah di mata mereka, biar perbezaan terlihat antara kita*. The words *biar* and *biarlah* express indifference to the slanted speech of others.
- In the third stanza, it hopes that he can be accepted by the character even though I feel that he looks contemptible in the eyes of other people. However, the essence of their love is only they who feel and understand it.
- In the fourth stanza, I wish that someday their days would be cheerful, joyful and radiant. There will be an open gate of life and we can walk together together. The word *pintu* in the lyrics describes the new life that will be lived.
- In the fifth stanza, as a continuation of the disclosure of Aku's character, he reveals that it is in that place that they will see the true essence. The scattered dust will become jewels, the humiliation that was previously seen by others will become glorious in that new place. There are several paradoxical statements in the lyrics of this fifth stanza, namely dust with a dirty connotation turns into gems, and lowly with a negative connotation turns into glory. This indicates a life transition.

In the sixth stanza, My character gives Your character a promise that is not a fantasy and wishful thinking. I thought that out of love,

the sea of fire will be swim and crossed too. The phrase I will definitely swim anyway shows my determination in crossing the challenges faced to reach his love.

### Third Layer

The third layer in the new norm strata can be described after analyzing the sound layer and the meaning layer. In the third layer, unlike in the first and second layers, there is only one discussion. The third layer has several points of analysis of a poem including object, setting, actors, and the author's world.

- First, the objects put forward in the lyrics of the song 'Suci Dalam Debu' include: *air, debu, zahir, kotoran, suci, cinta, mata, jiwa, hinda, cahaya, pintu, sinar, permata, khayalan, lautan, and api.*
- Second, the actors or figures that appear are *Aku dan Engkau.*
- Third, the time setting, implicitly or explicitly stated by the author.
- Fourth, the setting of the song lyrics can be seen from the results of the analysis that there are two possible places described in the song lyrics:  
(1) I lyrics are alone in a place and imagining the figure of You being talked about, and (2) I lyrics being in front of Engkau figure.

Fifth, the world of the author. It is which likened to clear water that is in a place that is dusty on the outside. The clear water is protected by its clarity because the dusty area is only dirty on the outside or outside. Your figure remains holy even though it is in a dirty place. I praise and seduce Your figure that love does not only appear from the eyes, but also from the heart and soul. Even though my love is considered wrong by others, I still ignore this assumption and allow the difference between my figure and yours, which other people think is so different. I hope that your figure can accept even with acceptance of me, figure.

You will be seen as ugly and contemptible. Because, in my opinion, the essence of their love is only they who feel it, while other people do not feel it and only see the outside. I am sure that one day they will be happy and go through everything together. Those who used to insult them will see that at that time what they considered contemptible and filthy was as noble and precious as a jewel. At the end, I seduces Your figure by promising a belief that for the sake of love, he is willing to sail the fiery sea.

### Fourth Layer

The fourth layer is the layer that forms meaning in poetry. According to Pradopo (2002:18-19), the fourth layer is the world layer. This layer of the world is the layer that describes the meaning that is not contained explicitly, but can be felt implicitly. In other words, this layer of the world means a layer that explains the other meanings contained in a poem. The following is an explanation of the other meanings in the lyrics of the song 'Suci Dalam Debu' which are analyzed per line.

- *Engkau Bagai Air yang Jernih*, explains about ourselves (humans) who actually started from a clear, holy, and sinless figure (spirit). This sanctity is metaphorized by the expression clear water.
- *Di Dalam Bekas yang Berdebu*, explains the origin of the human body that was created from the ground (dust). The phrase clear water or if it is interpreted as a spirit, is in a dusty container, meaning the holy spirit and is in a body made of earth. In another interpretation, this line can also be interpreted to refer to a human figure who was previously holy, because of his life in the world, eventually that holy figure becomes tarnished (dusty).
- *Zahirnya Kotoran Itu Terlihat*, explains the nature of humans who only see the bad parts of other humans, without seeing the good. This line reminds us that human nature often

- Prefer to see the bad things from other people, even if it's a little, but the good things that appear are not noticed even though there are a lot of them.
- *Kesucian Terlindung Jua*, explained that even though other people look bad, because Allah is All-Knowing, the purity and goodness that he does is still counted as a practice. So, even though people look bad, it's not necessarily that that person is bad in God's eyes. The good and bad of a person is determined by the cleanliness of the heart and the deeds he does, not seen from his physical appearance.
  - *Cinta Bukan Hanya di Mata*, explaining about true love for Allah is not merely wanting to be seen (riya). For example, someone who wants to be seen as pious, he performs worship only when seen by other people. Eye Diction is chosen as a connotation from the views of other people, or it can also be connoted as something that is only visible physically, not mentally.
  - *Cinta Hadir di Dalam Jiwa*, explained that the form of love for Allah swt. Should be done on the basis of sincerity (in the soul). This is because Allah swt. know which one is worshiping sincerely, and which one is worshiping in plain view, but their soul is not pure and clean. Even though someone worships regularly and in large quantities, if his heart is not sincere, then Allah swt. know that. Conversely, even though his worship is not as much as other people, only carrying out what is obligatory and some that are sunnah, but because that person does it sincerely, Allah swt. even know this.
  - *Biarlah Salah di Mata Mereka*, explains about a servant who doesn't care about other people's words and words as long as they stay become a faithful Servant of God. Apart from that, those who truly istiqomah and become obedient Servants of Allah, will sometimes be tested with insults and ridicule from society.
  - *Biar Perbezaan Terlihat antara Kita*, explaining the differences (differences) between people who become Servants of God will look different from people who become Servants of the World. explaining the differences (differences) between people who become Servants of God will look different from people who become Servants of the World. Between the servant of Allah and the servant of the world, the difference will be clearly seen in life.
  - *Kuharap Kau Kan Terima*, reveals about the prayer of a servant to his Lord, Allah swt. to be accepted and accepted.
  - *Walau Dipandang Hina*, reveals that the person admits that he is not a servant who is too obedient, has many sins and iniquities. But at least, the person knows who to go back and ask. This line is still affiliated with the previous line about a servant's prayer.
  - *Namun Hakikat Cinta Kita, Kita yang Rasa*, implicitly explaining the essence of feelings (actually/absolutely) between a servant and his Creator cannot be expressed in words. Only his servant knows how it feels when he is very close to his Lord, namely Allah swt.
  - *Suatu Hari Nanti, Pasti Kan Bercahaya*, describes the day after, namely the day hereafter. The diction will definitely shine, symbolizing that in the afterlife, all human doubts about the last day will be seen clearly, brightly, and proven before their own eyes.

- *Pintu Akan Terbuka, Kita Langkah Bersama*, still describes the atmosphere in the afterlife. The door diction symbolizes the gates of heaven that have been promised by Allah SWT. for those who obey and believe while living in the world. When the gates of heaven open, pious people step foot and enter heaven together.
- *Di Situ Kita Lihat, Bersinarlah Hakikat*, expresses how it was when we stepped foot into heaven together. Religious people finally really realize that that is actually the main essence of their lives. Diction Shines, the essence shows the faces of those who enter heaven in a radiant condition.
- *Debu Jadi Permata, Hina Jadi Mulia*, back to the previous lyrics about dust and humiliation while in the world. People who are pious, who while living in the world are considered despicable, dust, dirty, and trash, but when they arrive in the afterlife, they become gems and glorious because of their obedience to their Lord, Allah swt.
- *Bukan Khayalah yang Aku Berikan*, symbolizes the holy book of the Koran, which while in the world, many people doubt its validity as a holy book that does not have the slightest error. Where, in this day and age when many people are doing research about the truth of the Koran, besides that, many people also doubt the news that the book brings.
- *Tapi Keyakinan yang Nyata*, still affiliated with the previous line about the holy book of the Koran. That a servant of Allah must believe that the Koran is the true book, gives confidence, truth, and the news it brings is true news. There can't be the slightest doubt about it.

Interpretation of the other meaning of the lyrics of the song, if elaborated, it will tell about a servant who is muhasabah (thinking). Interpretation of the other meaning of the lyrics of the song, if elaborated, will tell about a servant who is muhasabah (thinking). Apart from that, the worst human trait is also described as someone who always sees other people's shortcomings even though the ugliness is only a little bit, but never pays attention to and remembers the kindness of others even though the kindness is done repeatedly. However, humans do not need to be afraid of being looked down upon by other humans, as long as they are not looked down upon by Allah SWT. If we are looked down upon by humans but seen as noble by Allah, then the bad views of other humans will be useless, because all that is needed is the blessing of Allah SWT. just.

Furthermore, in matters of worship, humans must worship sincerely from the heart. No matter how much a person worships and does good deeds, if he only wants to be seen as pious by others, then all his deeds will only be in vain. Allah SWT. knowing which of His servants are worshiping sincerely, and which are His servants who are worshiping only to be seen by the eyes of others.

The lyrics also explain the difference between the Servant of Allah and the Servant of the world. What is meant by a servant of the world is a person who lives in the world solely seeking worldly pleasures and forgetting his obligations as a servant of God.

Besides that, even though we are full of sin, a Servant has the right to ask God for prayer. The problem of whether the prayer will be accepted or rejected, then that will be the umpteenth matter. Most importantly, it is also explained in the lyrics that the Servant who is praying and asking Allah must surrender and realize that he has many humiliations and shortcomings. When that happens, a servant will be closer to his Lord.

Then, if humans are already in the afterlife, all doubts about nature



it will open wide. Everyone's eyes will widen to witness that what they had so far doubted was actually happening. However, that day was the happiest day for those people who while living in the world were pious and obedient people. They entered heaven together. Those who while in the world were humiliated by society because of poverty and other bad views, it turns out that they get glory from Allah SWT.

All news reports that discuss life and the hereafter have actually been explained in a valid and detailed manner in the Quran. It's just that, there are still many people who doubt the truth. Even though the Koran is the source of truth, belief, and a carrier of light for all mankind. If you are sure of your faith, then you will be ready to face any ordeal and you are not afraid of the test that will be given because you believe that Allah's promises are true as written in the Al-Quran.

### **Fifth Layer**

The fifth layer in the analysis of stratum norms is the metaphysical layer. The metaphysical layer is the part where the poetry or poetry reader contemplates or does self-reflection. In this section, the reader gets a message either implicitly or explicitly from the poetry he has read.

In the lyrics of the song 'Suci Dalam Debu', the metaphysical layer that is obtained is in the form of a reflection that is being carried out by the I character in the lyrics. In his reflections, he realizes that humans are sinful creatures. Humans should see more of the good done by others than having to find fault with others.

In worship, in practice, it must prioritize willingness and sincerity rather than just wanting to be seen as pious by others. Let it look contemptible in front of other human beings, as long as it is not despised by Allah SWT.

In reality, no matter how great a human being is, he still has to return to Allah and surrender himself, and realize that humans are only weak creatures and can do nothing without help.

and gifts from Allah swt. In addition, humans should also prioritize the interests of their

worship, the hereafter, compared to the interests of the world. Because, this world is temporary, while the hereafter is a realm that is eternal and eternal.

All of God's promises both regarding the rules of life both in this world and in the hereafter, have been clearly written in the Al-Quran which has given absolute and true statements. If you already know the truth about the teachings of the Koran, then humans with all their hearts must seek the pleasure of Allah even though they have to cross the sea of fire.

### **CONCLUSION**

Based on an analysis of Sufistic values in the lyrics of the song 'Suci Dalam Debu' which was composed by S. Amin Shahab, and popularized by the music group Climate, it can be concluded that a poem, in this case the lyrics of a song can be analyzed using a poetry norm strata approach because songs are basically poems that are sung.

In the lyrics of the song, several layers of norms are found, including sound layer, meaning layer, object layer, character layer, background layer, author layer, world layer, and metaphysics layer. On the sound layer, the lyrics of the song 'Suci Dalam Debu' are a poem with ephonic sound variations (comfortable to listen to). At the character layer, the lyrics of this song have two interpretations, the first is between My Character and You as the human figure he loves, and the second interpretation is between My Character and You as God Allah. who is worshiped. In the background layer, the rhyme that has been analyzed is identified when the character Aku is contemplating thinking about the beauty of Your figure. At the author's layer, My Character tells about himself praising and seducing You as a holy and perfect figure. Apart from that, my character imagines the beauties they will find in the following days.

Next, on the world layer, another meaning is found in the lyrics of the song, that munajat or contemplation has occurred by the character I as a human being,

to Allah swt. In this part, the character Aku realizes that he is just a human who is full of sin and needs help and guidance in living life in this world, so that he can be safe in the afterlife. The message of the lyrics of this song is as an afterthought for the reader to always remember Allah, to prioritize the interests of worship rather than worldly interests.

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