Dakwah Messages in the Lyrics of the Song "Sandaran Hati" by Letto (Charles Sanders Peirce's Semiotic Analysis)

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Abstract: The problem studied in this study is the da'wa message in the lyrics of the song Sandaran Hati by the band Letto, the aim of knowing the da'wa message contained in the lyrics of the song. This study uses a descriptive qualitative approach, with Charles Sanders Pierce's semiotic analysis technique, and uses the Da'wa Message theory by Moh. Ali Aziz. The results of this study found that the meaning contained in the lyrics of Letto's song "Sandaran Hati" is about a servant who is losing his way and is in a downturn in his life but he still believes that Allah is the place to ask for help and the best place to lean on. The manifestation of the sacred promise that is bound between the servant and his Lord is to carry out His commands in the form of prayer. How a servant must be fully aware that prayer is only for a moment but must be done wholeheartedly (khusyuk) because it can give peace of mind both physically and mentally.
Keywords: Da'wa Message, Song Lyrics, Charles Sanders Pierce's Semiotics.

*Abstrak: Permasalahan yang dikaji dalam penelitian ini adalah pesan da'wa dalam lirik lagu Sandaran Hati karya grup band Letto, dengan tujuan untuk mengetahui pesan da'wa yang terdapat pada lirik lagu tersebut. Penelitian ini menggunakan pendekatan kualitatif deskriptif, dengan teknik analisis semiotik Charles Sanders Pierce dan menggunakan teori Pesan Da'wa oleh Moh. Ali Aziz. Hasil dari penelitian ini ditemukan bahwa pemaknaan yang terdapat di dalam lirik lagu "Sandaran Hati" karya Letto adalah Pesan Akidah yaitu tawakkal (berserah diri) depada Allah dibuktikan dengan janji suci yang telah terikat antara Allah dan hambanya yaitu syahadat dimana janji tersebut mempunyai konsekuensi bahwa sebagai hamba kita harus mengarahkan segala bentuk pengabdian hanya kepada Allah dalam keadaan apapun. Pesan Syari'at yaitu istiqomah dalam beribadah yang dibuktikan dengan wujud dari syahadat yang paling dekat adalah melaksanakan shalat. Setiap hamba harus melaksanakan shalat dengan sepenuh hati (khusyu') agar mendapatkan ketenangan, ketentraman dan kebahagiaan di dalam hidupnya.
Kata Kunci: Pesan Da'wa, Lirik Lagu, Semiotik Charles Sanders Pierce.*

A. Introduction

In the modern era, many teenagers in Indonesia are drawn to Western cultural trends. Quite a few of them also adopt Western culture as a role model in their lives because they view it as an art form. This influence is evident in various aspects, including personal style, music, architecture, etc. Some of them engage in these pursuits solely for their personal enjoyment.

Art is greatly appreciated by various groups, especially in the form of music. Therefore, religious propagation (da'wa) can be presented as something that has an appeal to its listeners. This aligns with the perspective of Adjie Esa Poetra, who mentions that music and da'wa are inherent instincts in humans since birth. Hence, those who can combine these two elements in adulthood are considered fortunate. From birth, Allah SWT has equipped humans with two hemispheres of the brain. The left brain is associated with analytical thinking, while the right brain is linked to intuition and creativity [1].

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[1] Adjie Esa Poetra, *Revolusi Nasyid* (Bandung: MQS Publishing, 2004).

The delivery of religious propagation da'wa must be disseminated using the appropriate methods to capture the interest of the audience (mad'u) and encourage them to listen to the da'wa message being conveyed. The da'wa message should be easily understood and accepted by the audience (mad'u), enabling them to practice it in their daily lives, addressing personal, family, and societal issues. The ultimate goal is to attain happiness in both this world and the hereafter. Various forms of da'wa media can be chosen by a preacher (*da'i*) to support the success of da'wa activities, including audio, visual, and audio-visual formats. The careful selection of the appropriate da'wa media by the *da'i* can also facilitate the effective communication of da'wa content [2].

Da'wa has become increasingly accessible in the modern era, taking advantage of the currents of globalization. It is not limited to conventional methods employed by religious scholars or clerics but can be carried out by any technologically savvy individuals who leverage the developments in globalization to conduct da'wa activities. The delivery of da'wa through creative works, be it literature, novels, or song lyrics, serves as an alternative medium for conveying the values of Islamic teachings. According to various thinkers such as Jalaluddin Rumi, Imam Ghazali, Plato, and Aristotle, music has the power to influence a person's inner life. If music contains virtuous content, it can have a positive impact on the individual's inner state, and conversely, if it contains negative elements, it may have adverse effects [3].

Since the time of the Prophet Muhammad, music has been one of the mediums used for da'wa activities to spread the message of Islam. An example of this is when the Prophet assigned one of the leaders of the Islamic army to play music with the aim of boosting the spirits of the warriors in preparation for jihad [4]. Similarly, the prominent figures among the Walisongo, such as Sunan Bonang who used gamelan, and Sunan Giri who employed the "syi'ir Ilir-ilir," utilized music and poetry as media for spreading Islamic da'wa in the land of Java [5].

Songs are a form of art with specific values, and within them, the composer conveys messages to the listeners. Songs represent a harmonious combination of literary works found in their lyrics with beautiful music compositions that align with the song's theme. Their entertaining nature makes them well-received by listeners who don't tire of listening repeatedly. Every human appreciates beauty, and within songs, there is beauty that can be utilized as a medium for da'wa [6]. Islam, as a beautiful religion, allows for forms of entertainment and art that promote goodness. From an Islamic perspective, songs that align with Islamic principles can be used as a means to educate and entertain, serving as a vehicle for Islamic values and guidance [7].

One of the essential elements that breathe life into a song is the presence of lyrics, serving as a means of communication to portray social realities and phenomena that occur in the surrounding society. Lyrics are a dominant factor in conveying the message within a song, whether it is explicit or implicit in nature. Aesthetic expressions in song lyrics that contain nuances of love and affection provide an appropriate way to deliver da'wa messages embedded within the song's lyrics. The beauty of a song becomes more vibrant and holds the power to touch the souls of its listeners if the lyrics and verses can resonate with them.

Many music bands in Indonesia use songs as a medium for their da'wa efforts. One of these bands is the legendary group Letto, known for the uniqueness of their work and the profound messages expressed in their lyrics. Letto, which was formed in 2004 and hails from the Special Region of Yogyakarta, has made significant contributions in this regard. The band, composed of

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[2] Andri Hendrawan, *Pemanfaatan Digitalisasi Dakwah (Studi Penelitian Media Dai Persatuan Islam* (Sumatera: CV Azka Pustaka, 2021).

[3] Tanty Sri Wulandari, Mukhlis Aliyudin, and Ratna Dewi, "Musik Sebagai Media Dakwah," *Tabligh: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 4 (2019): 448–466.

[4] Febri Yulika, *Jejak Seni Dalam Sejarah Islam* (Sumatera Barat: Institut Seni Indonesia Padang Panjang, 2016).

[5] Restiawan Permana, "Strategi Komunikasi Dakwah Band Wali Dalam Lagu Cari Berkah," *Jurnal Komunikasi Islam* 03 (2013): 125.

[6] Yusuf Al-Qardhawi, *Islam Dan Seni* (Bandung: Pustaka Hidayah, 2000).

[7] Yulika, *Jejak Seni Dalam Sejarah Islam*.

Noe, Patub, Arian, and Dedot, is a group of friends who are alumni of SMU 7 Yogyakarta. In 2007, Letto's popularity extended to neighboring countries, such as Malaysia. Through their song "Sandaran Hati," Letto successfully topped the charts on several radio stations in Malaysia and received an award as the best music group at the Planet Muzik event on June 8, 2007, in Singapore.

Music, as a form of expressive communication, can convey da'wa messages that touch emotions and feelings [8]. This method of da'wa has been chosen by the band Letto as a way to convey religious teachings to the youth. Noe, as the vocalist and leader of the group, has mentioned that several of Letto's songs contain Islamic values and concepts. He explains that Letto's songs are not solely focused on young love stories but also incorporate elements of "tazkiyah al-nafs" (purification of the soul). Through self-purification, individuals can act and behave in accordance with the guidance provided in the Quran and Hadith. This is what makes the concept presented by the band Letto at the core of da'wa in Islam, aim to transform individuals from a less desirable state to a better one. Furthermore, the meaning and values contained in Letto's lyrics, which encompass the teachings of the Quran and Hadith, position them as one of the da'wa music groups in Indonesia.

The song "Sandaran Hati" by Letto, originally released in 2005, has experienced a resurgence in popularity on the social media platform TikTok. This platform is predominantly used by teenagers. Many content creators have been using this song as a soundtrack for their content, particularly for religious-themed content. On a podcast titled "Sabrang: Semua Orang Pasti PERNAH TERSESAT dalam Hidupnya" on the YouTube channel "Cahaya Untuk Indonesia," organized by Habib Ja'far, Sabrang eloquently explained the meaning within the song "Sandaran Hati." The podcast has garnered 1.7 million views, with numerous positive comments, and long-time fans have also shared their thoughts on the podcast.

After repeatedly listening to and contemplating the lyrics of the song "Sandaran Hati" by the band Letto, the researcher has perceived an underlying da'wa message within it. Although at first glance, the song "Sandaran Hati" may appear to be a love song between two lovers, when viewed from a da'wa perspective, it contains elements of religious law (syari'at) and faith (akidah). Therefore, due to the uniqueness of the song, the researcher became interested in examining the da'wa message within "Sandaran Hati," as performed by the band Letto.

B. Theoretical Review

1. Da'wa Message

A da'wah message refers to the content or material that a *da'i* will deliver to the mad'u during da'wah activities. Its composition is based on the background or objective conditions of the mad'u, which can be obtained through interviews or observations [9]. Da'wah messages have a central theme or main topic that serves as a guide for the *da'i's* efforts to change the attitudes and behavior of the mad'u. These da'wah messages can also be referred to as the materials of da'wah, which can take the form of words, pictures, paintings, audio, or anything that imparts understanding to the mad'u. If a da'wah message is conveyed orally, then what is spoken becomes the da'wah message. If it is conveyed in writing, then the text itself becomes the da'wah message. And if a da'wah message is conveyed through behavior or actions, then that behavior is considered the da'wah message.

Messages in any form can be used as da'wah messages as long as they do not contradict the primary sources of Islam, namely the Quran and Hadith. Ali Aziz, in his book titled "Ilmu Da'wa," explains that the sources of da'wah messages can be divided into two categories: primary sources (the Quran and Hadith) and supporting sources (the opinions of the Prophet's companions, the

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[8] Deddy Mulyana, *Ilmu Komunikasi: Suatu Pengantar*, ed. Muchlis, Cetakan 8. (Bandung: Remaja Rosdakarya, 2005).

[9] Iftitah Jafar and Mudzhira Nur Amrullah, "Bentuk-Bentuk Pesan Dakwah Dalam Kajian Al-Qur'an," *Jurnal Komunikasi Islam* 8, no. 1 (2018): 41–66.

opinions of scholars, exemplary stories, news and events, the results of scientific research, literary works, and works of art) [10]. The purpose of da'wah messages is none other than to invite people to the right path that is pleasing to Allah, for the benefit of both this world and the hereafter, through wise and prudent means [11].

The Quran and Hadith are believed to be all-encompassing guides for every aspect of human life. Therefore, any statement or message that originates from the Quran and Hadith is referred to as a da'wah message [12].

Since everything that constitutes a da'wah message must be proven to be true and must not be false, the Quran is considered the source of truth (al-haq), as stated by Allah in the Quran, Surah Al-Fatir, verse 31:

$$ وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ $$

"(31) And that which We have revealed to you, [O Muḥammad], of the Book is the truth, confirming what was before it. Indeed Allāh, of His servants, is Aware and Seeing."

It has been explained that the primary sources of da'wah messages are the Quran and Hadith. Therefore, a *da'i* must have a deep understanding of both these sources to avoid errors and deviations. Based on its themes, da'wah messages are not different from the core teachings of Islam. Many scholars have proposed classifications to map Islam. Ali Aziz, in his book "Ilmu Da'wa," divides the fundamental teachings of Islam as follows [13]:

a) Akidah

Akidah encompasses everything that compels the heart to acknowledge it, brings tranquility and calm to the soul, and forms a belief or faith that is free from doubt and hesitation [14]. Hence, everything that must be believed by Muslims in their daily lives constitutes Akidah. According to Muhammad Shalthut in his book "Islam Akidah dan Syari'at," Akidah is a perspective that demands belief from the beginning and accepts that belief without any doubt or hesitation, not even the slightest [15]. Scholars have also developed theological concepts within Islam, including the term Akidah alongside the concept of Tauhidullah (the Oneness of Allah). Akidah is closely related to the Rukun Iman (Pillars of Faith), as the Pillars of Faith serve as the primary foundation for an individual's belief. Although there are differences of opinion among theological schools within Ahlussunnah, such as the Maturidi and Ash'ari schools, regarding what constitutes the Pillars of Faith, they all unanimously agree that belief in Allah is the foremost Pillar of Faith.

b) Syari'at

Syari'ah is a set of rules or a legal system designed to govern human life in terms of their relationship with God, with other humans, and with the environment. On a global scale, Syari'ah is aimed at achieving jalbi al-masholih wa dar'u al-mafasid (realizing benefits and preventing harm). In a broad sense, Syari'ah encompasses all aspects of human life, including daily worldly activities. The scope of Syari'ah covers ibadah (worship, including aspects of prayer, fasting, almsgiving, pilgrimage, and other recommended acts of worship), mu'amalah (economic transactions such as buying and selling, lending, pawning, and more), munakahat (matters related to marriage, divorce, dowry, reconciliation, and more), mawaris (inheritance laws), siyasah (political laws and governance), and jinayah (criminal laws) [16]. These acts of

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[10] M. Ali Aziz, *Ilmu Dakwah Edisi Revisi, (Jakarta : Kencana,* (Jakarta: PT. Prenada Media Group, 2009).

[11] Wahidin Saputra, *Pengantar Ilmu Dakwah* (Jakarta: PT. Raja Grafindo Persada, 2012).

[12] Toto Tasmara, *Komunikasi Dakwah* (Jakarta: Gaya Media Pratama, 1997).

[13] Ali Aziz, *Ilmu Dakwah Edisi Revisi, (Jakarta : Kencana,*.

[14] Suyatno Prodjodikoro, *Akidah Islamiyyah Dan Perkembangannya* (Yogyakarta: Sumbangsih Offset, 1991).

[15] Zurifah Nurdin, "Jurnal Islami Syi'ar," 2008.

[16] Kamaluddin Kamaluddin, "PESAN DAKWAH" 02, no. June (2016): 37–58, http://jurnal.iain-padangsidimpuan.ac.id/index.php/F/article/view/475.

ibadah play a significant role in shaping a constructive societal order and establishing an ideal system for achieving justice and prosperity in life.

c) Akhlak

   In terms of language, "akhlak" is a collective form of the word "khuluqun," which is interpreted as character and behavior, customs (al-'adaat), good civilization (muru'ah), and it also signifies religion (ad-diin) [17]. Meanwhile, in technical terms, akhlak is defined as the inherent qualities within a person that manifest in actions or behavior spontaneously, without any external compulsion [18]. If the behavior is reprehensible or bad, it is called "akhlakul madzmumah." On the other hand, if the actions that arise are praiseworthy or good, they are referred to as "akhlakul mahmudah" [19]. Akhlak represents actions or behaviors that are visible to the naked eye, both in words and actions, motivated by the desire to please Allah. Therefore, it can be said that akhlak is an openly manifested deed, serving as an indicator of the goodness or badness of a person's Islamic faith and belief.

2. Da'wa Media

   In Arabic, "media" is equated with the term "washilah," which means an intermediary. Media da'wa is a tool used to facilitate a *da'i* (one who propagates religious teachings) in packaging and conveying the da'wa message to the target audience, making the process of da'wa delivery more effective when using media da'wa. Although da'wa activities can take place without media, media da'wa is considered an additional means in da'wa activities. Hamzah Ya'qub classifies media da'wa into three categories:

a) Spoken words: This is da'wa media in the form of spoken or oral communication that can be received by the sense of hearing, such as lectures, discussions, sermons, seminars, consultations, advice, songs, and more.
b) Printed writing: This refers to da'wa media in the form of images or drawings that can be seen, including posters, pamphlets, magazines, newspapers, books, bulletins, and more.
c) Audio-visual: This includes da'wa media in the form of moving images that can be both seen and heard, such as videos, films, advertisements, and others [20].

   These three forms of media da'wa can be combined and used simultaneously, and a *da'i* should choose the appropriate media da'wa based on the conditions and needs of the target audience. The utilization of media da'wa depends on the specific requirements at hand [21].

3. Song Lyrics

   Song lyrics are one of the symbolic forms or signs created by humans to express what they have felt, seen, or experienced. A song reflects the life of its creator; therefore, it's not uncommon for song lyrics to represent life experiences they have been through. In expressing themselves, songwriters use words and language to create a dance of meaning and a distinctive character for the lyrics they write. A song lyric that is created and then shared with the general audience carries a significant responsibility in conveying beliefs, values, and even certain biases.

   Song lyrics can be considered a form of art that resembles poetry, and vice versa, even though they may have the lowest literary value. The language used in song lyrics is condensed, abbreviated, and then packaged with musical rhythm, aided by imaginative figurative language choices. Jan Van Luxembrung argues that song lyrics are texts that not only contain literature but also serve as expressions of proverbs, advertising messages, slogans, the verses of pop songs, and

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[17] Subahri Subahri, "Aktualisasi Akhlak Dalam Pendidikan," *Islamuna: Jurnal Studi Islam* 2, no. 2 (2015): 167.

[18] Kasmali Kasmali, "MENURUT HAMKA Kasmali," *Jurnal Theologia* 26 (2015): 269–283, https://journal.walisongo.ac.id/index.php/teologia/article/view/433.

[19] Syarifah Habibah, "Akhlak Dan Etika Dalam Islam," *Jurnal Pesona Dasar* Vol.1 (4), no. 4 (2015): 73–87, http://e-repository.unsyiah.ac.id/PEAR/article/view/7527/6195.

[20] Moh Ardani, *Memahami Permasalahan Fikih Dakwah* (Jakarta: Mitra Cahaya Utama, 2006).

[21] Abdul Basit, *Filsafat Dakwah* (Depok: Rajawali Pers, 2017).

even prayers. Each element within a song's lyrics is interconnected with one another, creating a distinct meaning that represents the message of its creator.

a) Songs as a Medium of Da'wa

Engaging in da'wa (the act of spreading religious teachings) through music or songs is not a new practice in Indonesia. Even during the time of Walisongo (Islamic missionaries in Indonesia), various media for da'wa, such as poetry (syi'ir), traditional songs (tembang), and gamelan music, were used, making it easier for the community to receive the da'wa message. However, there is ongoing debate among scholars regarding the permissibility of music.

One of Indonesia's prominent scholars, Abuya Quraish Shihab, has expressed the view that there is no prohibition against using music for da'wa with the purpose of promoting goodness and encouraging the practice of virtue while discouraging vice. In the past, when the Prophet Muhammad arrived in the city of Madinah Al-Munawwaroh, his arrival was welcomed with poetry (syi'ir) and songs. The Prophet Muhammad also allowed singing to mark joyful occasions like weddings. What is prohibited, however, is when someone utters words, phrases, or songs that go against the teachings of Islam [22].

Songs are a readily accessible medium enjoyed by the public, as people from all walks of life can appreciate them without incurring significant costs. Within songs, there are implicit meanings that the songwriters intend to convey to their audience. However, not everyone can receive and comprehend the messages within the lyrics of a song. The effectiveness of using songs as a medium for da'wa is an appropriate method today because human instinct tends to gravitate towards things that are beautiful and pleasing. Moreover, song lyrics accompanied by musical instruments can create pleasant melodies that resonate in the ears, eventually penetrating the human soul and conscience, often leading to unconscious acts of goodness.

Numerous social media platforms can be utilized for da'wa through music or songs, including TikTok and YouTube. Both platforms serve as spaces for creating audio-visual content that various audiences, especially among teenagers can access. Many content creators on TikTok and YouTube upload Islamic content accompanied by songs and a combination of edited video footage that can be watched and appreciated by millions of viewers. Positive responses found in the comment sections can demonstrate that da'wa through songs can touch people's hearts and souls, leading to positive impacts on their daily lives.

b) Semiotic Analysis of Charles Sanders Pierce

Charles Sanders Peirce introduced the concept of the triadic relationship, consisting of three basic elements within a sign:

1) Representament (Sign)

This refers to anything that the human senses can perceive. Signs are divided into three categories:

(a) Qualisign

A sign based on its qualities. For example, words that are rough, melodious, weak, loud, or soft.

(b) Sinsign

A sign is based on the appearance or form in reality. For example, the sound of a scream can be interpreted as a sign of pleasure, pain, or surprise.

(c) Legisign

A sign that contains norms. Examples include traffic signs that indicate what is allowed and not allowed.

2) Object

This represents anything referred to by the sign or everything that exists. Objects are divided into three categories:

(a) Icon

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[22] M Quraish Shihab, *Fatwa Fatwa Seputar Ajaran Islam* (Bandung: Mizan, 1999).

A sign that resembles or has a similarity to the object it represents. A common example is the signs on public restrooms, with symbols for men and women at the entrance.

(b) Index

A sign that has a cause-and-effect relationship with what it represents or is considered evidence. For example, footprints left behind as evidence of someone walking through a place.

(c) Symbol

A sign is created based on rules, agreements, or conventions that have been established and agreed upon collectively. Examples include the Garuda Pancasila, which is the emblem of Indonesia, or a red rose, symbolizing love.

3) Interpretant

This is another sign that is identical to the sign but exists in someone's mind (the interpreter). Interpretants are divided into three categories:

(a) Rheme

A simple sign that can be interpreted with varying meanings. For example, someone with red eyes could be interpreted as being sleepy, having irritated eyes, having just cried, being intoxicated, or having just woken up from sleep.

(b) Decisign

A sign based on facts or actual existence. For instance, road signs or warnings like "Caution: Accident-Prone Area" are placed on roads where accidents frequently occur.

(c) Argument

A sign that contains reasons about a particular matter and provides evidence for a truth to be conveyed. For example, "No Smoking" signs at gas stations because gas stations are highly flammable places.
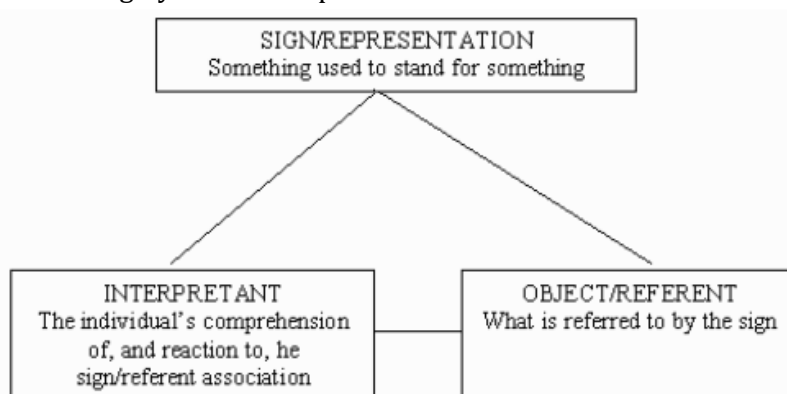
Figure 1. Triadic Theory Model
(Source: Jurnal Lensa Budaya, Vol. 13, No.2, 2018.)

C. Methods

In this study, the researcher employed a qualitative descriptive research design with a media text analysis approach. Media text analysis is a method used to assess, critique, and delve into a text. In this research, the researcher used Charles Sanders Pierce's semiotic analysis model to further explore the lyrics of the song "Sandaran Hati" by Letto.

The reason for using Charles Sanders Pierce's semiotic analysis model in this research is that Pierce was an American scientist who excelled in philosophy, logic, and mathematics [23]. According to Pierce, semiotics is based on logic, as logic is a fundamental part of how a person reasons, and he believed that reasoning can be carried out through a sign or symbol.

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[23] Panuti and Van Zoest Sudjiman, *Serba-Serbi Semiotika* (Jakarta: PT Gramedia Pustaka Utama, 1996).

D. Results and Discussion

Table 1. Lyrics of the song "Sandaran Hati" by the band Letto

Verse of the song	Lyrics	Time
1	Yakinkah kuberdiri Di hampa tanpa tepi Bolehkah aku mendengarmu	0:14 - 0:29
2	Terkubur dalam emosi Tak bisa bisa bersembunyi Aku dan nafasku merindukanmu	0:32 - 0:47
3	Terpurukku di sini teraniaya sepi Dan ku tahu pasti Kau menemani dalam hidupku Kesendirianku	1:08 - 1:23
4	Teringat kuteringat Pada janjimu kuterikat Hanya sekejap ku berdiri Kulakukan sepenuh hati	1:35 - 1:46 (reff)
5	Peduli kupeduli Siang dan malam yang berganti Sedihku ini tak ada arti Jika kaulah sandaran hati Kaulah sandaran hati	1:47 - 2:03
6	Inikah yang kau mau Benarkah ini jalanmu Hanyalah engkau yang kutuju	2:09 - 2:22
7	Pegang erat tanganku Bimbing langkah kakiku Aku hilang arah tanpa hadirmu Dalam gelapnya malam hariku	2:27 - 2:41

Based on the data presentation mentioned above, it will be synchronized with Charles Sanders Peirce's semiotic analysis technique using the Triadic theory, which includes the elements of sign, object, and interpretant, as explained below:

Table 2. Analysis Using the Triadic Triangle Theory

First Verse		
Sign		*Yakinkah kuberdiri* *Di hampa tanpa tepi* *Bolehkah aku* *Mendengarmu*
Object	*Indeks*	The phrase "*di hampa tanpa tepi*" indicates the cause, while the effect can be observed in the following text, namely "*bolehkah aku mendengarmu*."
	Symbol	1. "Yakinkah" is an interrogative sentence expressing doubt and uncertainty. 2. "Hampa" symbolizes emptiness and loneliness. 3. The word "mu" refers to Allah SWT.

Interpretant		When someone is in emptiness in their life, with no one to share it with, they may feel extremely alone and lonely. At that moment, their last refuge is to turn to Allah SWT, the place where all humans confide and raise their prayers.
Second Verse		
Sign		*Terkubur dalam emosi* *Tak bisa bisa bersembunyi* *Aku dan nafasku* *Merindukanmu*
Object	Indeks	The word "merindukanmu" is an index of the presence of buried emotions that cannot be expressed.
	Symbol	1. "Tak bisa bersembunyi" means being open and straightforward. 2. The word "mu" refers to the yearning for Allah SWT.
Interpretant		Every human being born into this world is equipped with emotions (feelings), and it is impossible to hide or avoid them. In moments like these, every yearning surges towards Allah SWT, who always provides tranquility.
Third Verse		
Sign		*Terpurukku di sini* *Teraniaya sepi* *Dan ku tahu pasti* *Kau menemani* *Dalam hidupku* *Kesendirianku*
Object	Indeks	The phrase "terpuruk dan teraniaya sepi" provides an index where someone is at their lowest point in life.
	Symbol	1. "Ku tahu pasti" means someone is very sure or confident. 2. "Kau menemani" is a symbol of Allah SWT always being with His servants.
Interpretant		In moments when the soul's condition is increasingly in despair due to emptiness in determining the direction of life, we must believe wholeheartedly that Allah is the one who will provide tranquility and indeed the true place to lean on.
Fourth Verse		
Sign		*Teringat kuteringat* *Pada janjimu kuterikat* *Hanya sekejap ku berdiri* *Kulakukan sepenuh hati*
Object	Indeks	The phrase "pada janjimu kuterikat" serves as the cause, while "hanya sekejap kuberdiri kulakukan sepenuh hati" represents the effect.

	Symbol	1. "Janjimu Kuterikat" symbolizes a commitment or promise. 2. "Ku berdiri" symbolizes the act of performing prayers. 3. "Sepenuh hati" means wholeheartedly or sincerely. 4. The word "mu" refers to Allah SWT.
Interpretant		Humans are bound by a sacred covenant with their Lord, a covenant of monotheism made during the declaration of faith (shahadah). For a believer, fulfilling this covenant involves obeying His commandments, such as performing prayers. A person must realize fully that prayer is a manifestation of this covenant, one of which is carried out through the act of standing in prayer. A servant must be fully aware that although prayer is a brief moment, it should be done wholeheartedly with sincerity (khushu').

Fifth Verse

Sign		*Peduli kupeduli* *Siang dan malam yang berganti* *Sedihku ini tak ada arti* *Jika kaulah sandaran hati* *Kaulah sandaran hati*
Object	*Indeks*	"Sedihku" indicates the presence of a deeply sorrowful feeling in the heart.
	Symbol	1. "Siang dan malam yang berganti" is a symbol that life will continue to unfold. 2. "Kaulah sandaran hati" refers to Allah SWT as the refuge of the heart.
Interpretant		All the suffering we experience is not eternal; it constantly changes, much like night turning into day. Therefore, we don't need to dwell too long in sorrow because by accepting everything with sincerity and surrendering to Allah, all the suffering we feel becomes meaningless. The sadness that arises from any cause should serve as a reminder for self-reflection. Allah is still there as a place of refuge. Allah is the best place to confide in. To Him, everything depends, and from Him, assistance is sought.

Sixth Verse

Sign		*Inikah yang kau mau* *Benarkah ini jalanmu* *Hanyalah engkau yang kutuju*
Object	*Indeks*	The phrase "Yang kutuju" indicates an index of a specific goal or objective.
	Symbol	The words "kau," "mu," and "engkau" refer to Allah SWT.
Interpretant		Every problem and sorrow surely has a way out if one consistently returns to the right path and makes Allah the purpose of their life.

Seventh Verse		
Sign		*Pegang erat tanganku* *Bimbing langkah kakiku* *Aku hilang arah* *Tanpa hadirmu* *Dalam gelapnya* *Malam hariku*
Object	Indeks	The phrase "aku hilang arah" provides an index that indicates someone is lost or disoriented.
	Symbol	1. The word "mu" refers to Allah SWT. 2. The phrase "malam hari" is a symbol of darkness.
Interpretant		A servant must always pray to Him for strength and guidance towards the right path because humans are weak creatures and can be shattered by the emptiness of the heart and the problems in their lives. Therefore, only Allah is capable of providing strength.

Analysis of the Lyrics of the Song "Sandaran Hati" by Letto

(a) The da'wa message in the first verse of the song "Sandaran Hati" is a message of faith, depicting that in life, a person may feel confusion and doubt but ultimately seeks answers and tranquility in Allah SWT.

(b) The da'wa message in the second verse of the song "Sandaran Hati" is a message of faith that highlights how human emotions are often filled with happiness and sadness, emphasizing the importance of controlling emotions and drawing closer to Allah SWT in the context of Islamic da'wa.

(c) The da'wa message in the third verse of the song "Sandaran Hati" is a message of faith that emphasizes that in times of difficulty and despair, individuals should firmly hold onto the principles of their religion and make it a guiding light in facing life's challenges.

(d) The da'wa message in the fourth verse of the song "Sandaran Hati" is a message of faith that focuses on the importance of maintaining one's beliefs and drawing closer to Allah SWT when facing temptations and uncertainties in life.

(e) The da'wa message in the fifth verse of the song "Sandaran Hati" is a message of faith that reflects how humans tend to seek peace and guidance from Allah SWT in overcoming difficulties and feelings of loneliness.

(f) The da'wa message in the sixth verse of the song "Sandaran Hati" is a message of faith that emphasizes that in confusion and anxiety, individuals can find answers and comfort in the teachings of the religion and their relationship with Allah SWT.

(g) The da'wa message in the seventh verse of the song "Sandaran Hati" is a message of faith that portrays how, even though humans often feel alone and in despair in life, Allah SWT is the ultimate refuge and a source of tranquility in all struggles and trials.

Through this semiotic analysis, the song "Sandaran Hati" by Letto is seen as a medium for conveying messages of faith, resilience, and seeking solace in Allah in the face of life's challenges and emotional turmoil.

E. Conclusion

Based on the semiotic analysis of Charles Sanders Pierce's model using the triadic elements of the message of religious propagation contained in the lyrics of the song "Sandaran Hati" by

Letto, the author can conclude that the entire song conveys a message of faith (akidah) and religious law (syari'at) that can be instilled in ourselves to always stay on the path of Allah. The message of religious propagation contained in the lyrics of "Sandaran Hati" includes:

a) The message of faith (akidah) is tawakkal (surrender) to Allah, as evidenced by the sacred covenant between Allah and His servants, which is the testimony of faith (syahadat). This covenant implies that as servants, we must direct all forms of devotion solely to Allah in all circumstances.

b) The message of religious law (syari'at) is steadfastness (istiqomah) in worship, as evidenced by the tangible form of the closest testimony of faith, which is the performance of prayers. Every servant must perform their prayers with full devotion (khusyu') in order to find tranquility, serenity, and happiness in their lives.

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