



Da'wah Versus Patriarchy Messages: Semiotical Analysis of Lyrics "Nanti Kita Seperti Ini"

Avicena Ismail NoorEsa¹, Burhanudin Al Ghoni², Izza Muhammad Abdilah³, Salsabila Qotrunnada⁴, Kholifatul Fauziah⁵, Ikhwan Ansori⁶.

¹IPICOM, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta, Bantul, Indonesia, 55183.
ismail.nooresa.fai22@mail.umy.ac.id

²IPICOM, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta, Bantul, Indonesia, 55183.
burhanudin.al.fai22@mail.umy.ac.id

³IPICOM, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta, Bantul, Indonesia, 55183.
izza.muhammad.fai22@mail.umy.ac.id

⁴IPICOM, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta, Bantul, Indonesia, 55183.
s.qotrunnada.fai22@mail.umy.ac.id

⁵IPICOM, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta, Bantul, Indonesia, 55183.
kholifatul.fauziah@umy.ac.id

⁶Quranic Science and Tafseer, Postgraduate, Universitas PTIQ Jakarta, Tangerang Selatan, Indonesia, 15412.
ikhwan.ansori95@gmail.com

ABSTRACT

Da'wah is an invitation to people (mad'u) to believe and obey what Allah and His Messenger command. In the Qur'an, there are three methods of da'wah, namely wisdom, good example, and arguing in a good way. In its implementation, songs can be one of the means of da'wah. Songwriters can include da'wah messages in their song lyrics. The author finds indications of da'wah messages, one of which is in the lyrics of a viral song on social media entitled "Later we will be like this". The purpose of this study is to find a da'wah message in the lyrics of the song. This research is an analysis of da'wah messages using a qualitative approach to the type of library research. The data collection technique used in this research is to use documentation techniques. In analyzing the lyrics of this song, the author uses the semiotic analysis theory of Charles Sanders Peirce model. The results of the analysis method, the author found a contradiction in the song lyrics between da'wah messages and patriarchal messages. There are three categories of da'wah messages contained in the lyrics of this song, namely aqidah, Syariah, and akhlaq.

Keywords: Da'wah, Patriarchy, Lyrics, Semiotic, Charles Sanders Pierce

INTRODUCTION

Bands and music can effectively spread values through their medium. They speak to listeners everywhere, overcoming linguistic obstacles. Bands have the ability to convey a wide range of ideals, including love, peace, harmony, and even revolt, through their lyrics and melodies. Their music has the power to uplift audiences from different backgrounds, encourage empathy, and advance understanding. Essentially, bands and music are more than just forms of pleasure; they are a worldwide language that carries the weight of social, cultural, and personal values, strengthening our bonds with one another. Batas Senja is an indie band originating from Bandar Lampung, which was founded by Masitong in 2015 (Permatasari, 2023). The band consists of seven personnel, namely Masitong on guitar vocals, Bella on vocals, Anjas on bass, Juli as choke, Sarah on acoustic guitar, and Elzino on drums. This band went viral after their second album was widely used as a backsound on social media such as TikTok and Instagram reels. The band has more than 18 million viewers on YouTube with 71.1 thousand subscribers (*Batas Senja Official*, n.d.). The album songs owned by this band have also been played by more than 110 million listeners on Spotify with 5 million monthly listeners (*Batas Senja*, n.d.).

"Nanti Kita Seperti Ini" is the second album by the band Batas Senja. This song is interesting because it

contains several controversial statements. On the one hand, this song contains a pretty good meaning because the author gives a picture of a happy married life. This song is also because it contains elements of da'wah messages in the lyrics of the song, namely in the lyrics in the last stanza which reads "*Percaya Dia Maha Segalanya*" and the lyrics "*Pejamkan mata, pada-Nya kita berserah*". However, apart from the beautiful lyrics above, it turns out that this song also has controversial lyrics, namely in the sentence "*Lalu datang pagi, kau memasak, ku bekerja*". This sentence is preceded by lyrics that indicate the classification of the type of sextivity, namely in the sentence "*Kau dipanggil ibu, sementara aku ayah*". Even though, according to what was stated above, this song is popular among students and perhaps represents the views of most young people in Indonesia regarding the relationship between women and men, especially in family life. Then there is the major question How is the analysis of the da'wah message in the lyrics of the song "Nanti Kita seperti ini" This article aims to describe and analyze the da'wah messages in the lyrics of the song "*Nanti Kita Seperti Ini*". It is hoped that this article can add insight into the body of knowledge in classifying gender and da'wah elements in songs for students and is expected to help provide information and understanding about the relationship between women and men, especially in family life.

Some previous studies have the same pattern and



point of intersection this study is research entitled *Nawal El-Saadawi: Membongkar Budaya Patriarki Melalui Sastra*, tells and describes the story of Nawal el-Saadawi, an Egyptian feminist, who dismantled patriarchal culture in Egypt, through her controversial novel "Woman at Point Zero" a phenomenal work because it made the Egyptian government block all literary works. In the end, el-Saadawi chose to live in America because his life was not safe in his own country. This novel literary work is the true story of a woman named Firdaus. Firdaus was sentenced to be hanged for killing a pimp. This novel tells the twists and turns of life. From her childhood in the village, until she became a high-class prostitute in Cairo City. He welcomed the hanging. He firmly refused to pardon the president proposed by the prison doctor. According to Firdaus, this decision is the only way to the true truth. This phenomenal literary work carries the term patriarchal system which is very strong in the City of Egypt. Although there is more to el Saadawi's work, which gives the rebellious feel of feminist Nawal el Saadawi, as the plaintiff, she is imprisoned, chased, and watched closely by herds of armed security guards (Kulsum, 2017). The research entitled, *Analisis Wacana Kritis Terhadap Konten Media Sosial "Bekal Buat Suami" Dalam Perspektif Gender*, where the "Bekal Buat Suami" content is examined using Teun A. Van Dijk's critical discourse analysis with a gender approach. The research method chosen is descriptive qualitative. This study aims to describe the analysis of the macrostructure (thematic), superstructure (schematic), and microstructure of the research object. The results of the study found patriarchal discourse forms produced by the choice of language in the content. The post "Bekal Buat Suami" legitimizes the existence of a gender-based division of labor. However, the inaccuracy of how to respond and the limitations of online/virtual communication patterns raises new problems including misconceptions, denial, justification, and even has the potential to give birth to misogynistic groups on the Twitter platform." (Sari & Yusriansya, 2020)

Next, the research *Analisis Semiotika Misogini Pada Film Brimstone*, in which researchers analyze elements of misogyny in Brimstone films using descriptive qualitative methods this research uses Charles Sanders Peirce's semiotic analysis approach and the triangle of meaning theory which consists of three elements namely sign (sign), object (reference sign), and interpretant (use of sign) which analyzes elements of Misogyny from the Brimstone Film. Based on the results of the research analysis, the elements of misogyny in the Brimstone film here are in the form of acts of physical violence, intimidation, and sexual harassment committed against women and also the portrayal of the role of female characters who are portrayed negatively, namely as prostitutes. (Eksanti et al., 2023) Lastly, a research entitled *Pesan Dakwah Dalam Lirik Lagu "Kebaikan Tanpa Sekat". Anida (Aktualisasi Nuansa Ilmu Dakwah)*, using Ferdinand de Saussure's semiotic analysis, this article finds that the song has 10 lyrical verses with three main lyrical verses and is sung by 10 female musical personnel. The song has a missionary message to always do good,

regardless of differences in religion, ethnicity, and race, which refers to the concept of multiculturalism, Islam Rahmatan Lil Alamin which refers to the dimensions of the Ukhuwah Basyariyah (Wartono & Farisi, 2020).

Representation is a concept that can be used in the social process of meaning through the available marking systems, such as dialogue, writing, video, film, and the like. The concept of mutable representation still has new meanings for existing representations. Items are marked in written language such as words, clauses, sentences, photos, descriptions, graphics, and the like (Eriyanto, 2001)

Hall (1999) defines representation as an attempt to form meaning through sign and language. Someone will give a meaning depending on how he presents it. This meaning then forms a culture that prevails in society and cannot be genetically inherited or inherited (Hall, 1997). On the semiotic side, representation is also referred to as the process of recording ideas, knowledge, or physical messages. More precisely described as the use of signs (images, sounds, and so on) to reproduce something seen, digested, and imagined in physical form (Waskita, 2011).

The reason why we need representation for review is because it allows us to gain and reveal insights into the nature of objects. This is the reason for the existence of several forms of representation such as art, history, and politics (Luthfianiza and Pratiwi, 2020) Therefore, the process of representation is different for each individual who has his meaning in presenting something. This difference in presentation is influenced by a person's perception and background in various ways and perception arises because of a person's stimulation process that is captured by the senses (Rochmawati, 2018).

Semiotics in Greek is *semion* which means sign. That means semiotics is a branch of science that studies signs, whereas semiotics is a branch of science to studies structure, typology, types, and signs in their use in society (Sardila, 2016). Because of that, we take the representation of semiotic analysis because this relates to the analysis that we are currently undergoing. Semiotic analysis is important in communication studies. The theory of semiotics includes the main theory regarding the signs of objects, situations, ideas, feelings, and everything that is outside oneself. However, the study of semiotics is better known as semiology or semiotics (Fikri, 2019).

Charles Sanders Peirce argued that signs are what are used to make signs work. Peirce said that there are consequences in three relationships, namely representation, object, and interpretation (Sobur, 2016). Meanwhile, in Danesi, Charles Sanders Peirce said that signs are representations and concepts, objects, ideas, and so on that are recognized as objects. The meaning (emotions, impressions, and so on) that the researcher gets from the name of the interpretant (interpretation), these three dimensions are always present with significance (Danesi, 2010). According to Charles Sanders Peirce, a sign is something that can represent something that belongs to someone else in some way or capacity. Something that is called the interpretant of the first sign that refers to the object (Nur'aini, 2020). Charles Sander Peirce divides signs into several forms based on their objects, namely, icons,



indexes, and symbols needed to make it easier to identify signs. Then the icon is used as an explanation of the relationship related to signs and objects such as; portraits and maps.

In this study, the representation of da'wah messages is divided into three, namely Aqidah, Sharia, and Akhlaq. Aqidah is a belief that has an agreement, is binding, and is deeply held in the heart. If aqidah were a building, it would be the foundation in the teachings of Islam. It holds a very significant place in these teachings. The Qur'an and the sunnah are the sources of Islamic aqidah (Hasibuan, 2021). Syariah, According to Nafis Alam, is Islamic religious law that emphasizes moral, social, ethical, and religious factors to promote equality and justice in society (Alam, Gupta, & Shanmugam, 2017). Most people believe that Sharia is simply a list of do's and don'ts or a set of legal regulations that stipulate how certain offenses should be punished. While it addresses both of these, its scope is deeper and much broader, taking into account the entirety of human existence. Since Sharia is the cornerstone of the Islamic financial system, it is imperative to understand it and its roots. Akhlaq is a foundation that protects person's morals; it has a moderate internalization of the Prophet and the Qur'an and a high internalization of Allah. As a barrier that protects a person's beliefs, values, faith, and culture, akhlaq is essential. This will enable one to live out his beliefs in all facets of his life and become knowledgeable about them as well. (Ismail & Razak, 2013, pp. 9, 133-141). Aqidah forms the basis of belief, Sharia provides the legal and ethical framework, and Akhlaq guides daily behavior and interaction. Together they help create a just, ethical and harmonious society.

Lyrics	Object	Interpretation	Representation
Ini gambaran kita suatu hari nanti	"Gambaran" signifies the ideal relationship that is by the Shari'ah, namely marriage	Q.S Ar-Rum (30):21 Imam at-Tabari interpreted the verse as a verse that contains the power of Allah and evidence of Allah's greatness, namely, as a god who created a partner for your father (Adam) from himself, so that Adam felt at ease and comfortable. The partner is Eve who was created from one of Adam's ribs. (Ni'ami, 2022)	Syariah

Lyrics	Object	Interpretation	Representation
	"kita" marks the relationship between a man and a woman in a bond.	Q.S Az-Zariyat (51): 49 This verse explains that indeed every creature is a creation of Allah, and indeed Allah also created your mates who are different from each other in terms of form and purpose. both are a match for each other. (Rahayu, 2021)	Aqidah
	"Suatu hari nanti" indicates that the ideal relationship has not been realized	Q.S Ath-Thalaq (65): 2-3 According to Hamka, this verse is a true leader or guide in married life. Regardless of the circumstances he experienced in his household, whether divorced, or whether he reconciled peacefully and continued to live together, to be sure, Hamka said that maintaining kinship is an art of life that is not easy. (Baihaqi, 2022)	Syariah
Set'lah sekian lama kita jalani	"setelah sekian lama" marks a process of interaction that results in a decision in the relationship.	Q.S An-Nur: 32 Marriage is an order and becomes mandatory for people who have the ability. In addition, God also gave a promise that marriage would bring a blessing to the family's sustenance to be abundant. (Hartanti, 2021: 33)	Syariah
	"kita jalani" marks couple interactions in the past	Q.S Al-Hujurat: 10 Based on the interpretation of Surah Al-Hujurat verse 10, namely establishing brotherhood between fellow believers so that life is peaceful, peaceful, and remains in the way of Allah. be fair in carrying out good deeds to yourself, society, and your family to become a human being who is trusted by others. (Fauziah. M Tsauri, 2021: 49)	Akhlaq



Lyrics	Object	Interpretation	Representation
Lewati masa-masa yang berarti 7	signaling that the couple has gone through a phase of interaction that resulted in memories, albeit outside of marriage,	Q.S Maryam (19): 96) True faith is faith that can move new awareness to an action, attitude, and behavior that brings Allah's pleasure. Love will grow from trust (faith) as the seed of love. When love for Allah has settled in the heart, love for His creatures will automatically arise. (Sa'diyah & Muthoifin, 2022)	Syariah
Kini, ku sudah yakin pada satu hati	Marking the subject "aku" (the singer) who has confirmed her love for someone to marry	Q.S Ath-Thalaq (65): 2-3 According to Hamka, this verse is a true leader or guide in married life. Regardless of the circumstances he experienced in his household, whether divorced, or whether he reconciled peacefully and continued to live together, to be sure, Hamka said that maintaining kinship is an art of life that is not easy. (Baihaqi, 2022)	Syariah
Yang kurasa tepat untuk temani	Marking the belief that her loved one will always accompany her in marriage	Q.S Az-Zariyat (51): 49 This verse explains that indeed every creature is a creation of Allah, and indeed Allah also created your mates who are different from each other in terms of form and purpose. both are a match for each other. (Rahayu, 2021)	Aqidah
Sekarang hingga aku tua nanti	Marking the hope of "aku" that the person she loves will always accompany her from this moment until old age in the bond of marriage	Al-Baqarah (2): 187 The bond of marriage is very sacred. Therefore, marriage does not stop because something stops it. Carrying each other's mandate together and working together is the goal of marriage. The interests of husband and wife in marriage must perform their duties in building a family. Each other gets mutual satisfaction. Marriage binds the shortcomings of each, with the aim of the welfare of the family (Hasri, 2021)	Syariah
Ingin punya rumah tempat bermesra	"ingin punya rumah" marks the desire to have a home, both physically and mentally, within the bonds of marriage	Q.S Ar-Rum (30):21 Imam at-Tabari interpreted the verse as a verse containing the power of Allah and evidence of Allah's greatness, namely, as a god who created a partner for your father (Adam) from himself, so that Adam felt at ease and comfortable. This comfort and tranquility is discussed with Sakinah Mawaddah Warahmah. The partner is	Syariah

Lyrics	Object	Interpretation	Representation
		Eve who was created from one of Adam's ribs. (Ni'ami, 2022)	
	"tempat bermesra" marks that the ideal household is one in which there is harmony and intimacy.	Q.S An-Najm (53): 45 Allah intends for human beings to live in pairs. Men and women were created in pairs by Allah, as stated in Q.S. al-Najm [53]: 45. Both have a natural longing for each other, especially during the stage of sexual maturity. Based on these verses, families should nurture this instinct of needing each other as it is very natural and will help them create a Shariah-compliant household. (Zulfikar, 2022)	Syariah
Kau dipanggil ibu, sementara aku ayah	Marking the desire to have a child so that both are called Mother and Father and become a parent	Q.S Ar-Rum (30):21 The meaning of family in Islam begins with following the teachings of the Prophet's sunnah, namely marriage. Marriage in Islamic law, marriage is a very strong contract, which is obedience to the commandments of Allah, and its implementation is a form of obedience to Allah and His Messenger. The purpose of marriage is to realize a family life that is sakinah, mawaddah, and rahmah. Marriage is valid if it is carried out according to Islamic law, this is explained in Article 2 Paragraph 1 UUP. 1 of 1974. Meanwhile, the UUP is explained in Article 1: marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty (Mahmudah & Saepullah, 2022).	Syariah



Lyrics	Object	Interpretation	Representation
Bertukar cerita di ruang k'luarga	Marking the family room as a place to chat or communicate/needed to tell stories or communicate as something very important	Q.S Ar-Rum (30):21 The spiritual management component is seen from the aspects of emotional management, stress management, and conflict management. The component of acculturation of knowledge is also seen from the aspects of the type of knowledge, selection of teachers, selection of places of study, selection of reading materials, and library facilities at home. The worship acculturation component is seen from the aspects of the type of worship, the quality of worship, the place of worship, and the example of worship. The communication component is also seen from aspects of speech, body language, and mediation while the environment component is also seen from aspects of relatives, friends, religious institutions, teachers, community leaders, guests, and neighbors. (Wan Chik et al., 2017)	Akhlaq
Bercengkeram dan menimang buah hati kita	Marking that pleasant communication is important in the household. And the obligation to educate and supervise children is a shared obligation	Q.S An-Nisa (4):34 Hovland, Janis, and Kelley stated that "Communication is the process by which an individual transmits stimulation (usually verbal) to modify the behavior of other individuals." This has a direct impact on children's education. The matter of children's education is also regulated in Islam. As we know education is human nature that must be obtained. So Islam strongly encourages a child to study. (Aziz, 2017)	Akhlaq
Sederhana	Marks a picture of a life of simplicity and moderation	Q.S Al-A'raf (7):31 Islam strictly prohibits excessive actions (israf), including waste and excess (luxurious), namely wasting wealth and squandering it irrationally, without benefit and benefit, and only indulging in lust. Consumption behavior is regulated in Islam in such a way, from the existing literature that opinions are sourced from the divine word. In carrying out consumption activities, Islam pays	Syariah

Lyrics	Object	Interpretation	Representation
		attention to ethical values, broadly speaking, consuming according to needs, using rationality, not being wasteful, and limiting desires that are not useful. (Rohayedi & Maulina, 2020, 45)	
Bahagia ini langkah sudah	Marking happiness and blessings are in a harmonious and happy household	Q.S An-Najm (53): 45 Allah intends for human beings to live in pairs. Men and women were created in pairs by Allah, as stated in Q.S. al-Najm [53]: 45. Both have a natural longing for each other, especially during the stage of sexual maturity. Based on these verses, families should nurture this instinct of needing each other as it is very natural and will help them create a Shariah-compliant household. (Zulfikar, 2022)	Syariah
Sama-Sama	Marks the desire to live a simple life together until death.	Q.S Al-Baqarah (2): 216 Family harmony is closely related to happiness and harmony. The Quran is the guidance of Muslims. It is fitting that all disputes should be returned to the Quran. Maintaining a harmonious family life is indeed quite heavy. Especially when faced with the individual problems of family members that come and go, one after another. Therefore, qana'ah (feeling enough) for all that has been achieved by family members is the best manifestation of gratitude. by family members is the best manifestation of gratitude. In addition to increasing positive thinking in looking at household problems, it is also balanced with a calm and peaceful mental atmosphere. (Andriani & MZ, 2019)	Akhlaq
Hingga nanti kita tutup mata	This sentence indicates that the ideal household lasts until death do us part, and is not separated by divorce.	QS. An-Nisā'[4]:35 In navigating the ark of the household, certain things cause problems to arise in marriage. In responding to household cracks, there are several efforts to overcome them so that the cracks that occur between husband and wife do not lead to divorce. The breakup of marriage is a halal matter but hated by	Syariah



Lyrics	Object	Interpretation	Representation
		Allah! so that the breakup of marriage ties is still justified in Islamic rules but as an emergency / last resort after peace is unable to overcome it. In certain conditions, family problems cannot be resolved with various efforts, and require separation between husband and wife as the best way because if the marriage is maintained then the harm will occur. (Zubaidah, 2020)	
Bertukar cerita hingga lelap mata	"Bertukar cerita" marks that in a household, good communication is one of the keys to maintaining harmony.	Q.S An-Nisa (4):19 In the context of the family, Islamic communication plays a very important role in creating harmony and love between family members. Husband and wife are ordered to communicate gently and listen to each other. Such communication will build a strong parent-child bond, where parents give gentle advice and children accept it with full respect. Communication in the family is the rope that connects every family member. Husband and wife should understand each other, support each other, and resolve differences wisely. When family members communicate honestly, conflicts can be resolved better and the feeling of trust between them can be strengthened. (Mughtar et al., 2023)	Akhlaq
	"hingga lelap mata" marking that household interactions will always run day and night	Q.S An-Najm (53): 45 Allah intends for human beings to live in pairs. Men and women were created in pairs by Allah, as stated in Q.S. al-Najm [53]: 45. Both have a natural longing for each other, especially during the stage of sexual maturity. Based on these verses, families should nurture this instinct of needing each other as it is very natural and will help them create a Shariah-compliant household. (Zulfikar, 2022)	Syariah
Lalu datang pagi, kau memasak, ku bekerja	This sentence marks the importance of division of labor in the family	Q.S Al-Hujurat(49): 13 The Qur'an has placed both men and women on an equal footing in assuming great responsibility for advancing	Syariah

Lyrics	Object	Interpretation	Representation
		the social life of the community by the norms outlined in Islam. society by the norms established in Islam. The role roles and responsibilities include cooperation between the two in inviting good preventing all forms of goodness and preventing all forms of evil. This is very much related to the social relationship between the two, the basis of which is very clearly illustrated in the Quran (Uce, 2020)	
	"cooking" is addressed to "kau" (wife) marking the wife's duty in the gender perspective as cooking (taking care of the household).	About gender roles, it is worth recalling the term reproductive used in gender analysis, especially the Moser and Harvard Models. Reproductive activities are activities that are closely related to maintenance and development and ensuring the continuity of human resources and are carried out within the family. These activities do not directly generate money and are usually carried out in conjunction with domestic responsibilities or some references are called social reproduction. Examples of reproductive roles are childcare, home maintenance, domestic tasks, and reproduction of current and future labor (e.g. cooking, cleaning). (Puspitawati, 2012)	Syariah
	"Work" addressed to "ku"(husband) marks the husband's duty from a gender perspective as earning a living.	About gender roles, it is worth recalling the terms productive used in gender analysis, especially the Moser and Harvard Models. Productive activities are activities carried out by community members to earn a living. This activity is also called economic activity because this activity produces money directly or goods that can be valued at the equivalent of money. Example This activity is working as a laborer, farmer, craftsman, and so on. (Puspitawati, 2012)	Syariah



Lyrics	Object	Interpretation	Representation
Hingga nanti ajal kita tiba	Menandai keinginan tiap pasangan untuk bisa menjalani sebuah hubungan sampai akhir hayat (tidak ada perceraian)	Q.S Al-A'raf : 34 Dalam ayat ini Allah SWT menjelaskan bahwa tiap-tiap umat atau bangsa itu ada ketentuan ajalnya yaitu mempunyai batas-batas waktu yang tertentu untuk maju dan mundurnya, untuk kaya atau hancurnya. Yang menentukan ialah Allah SWT. Sesuai dengan sunah-Nya dan kehendak-Nya. (RI, 2015.)	Syariah
S'moga saja	Menandai harapan dan keinginan pada akhirnya hanya bisa dipanjatkan melalui doa, manusia tidak memiliki kuasa penuh untuk mewujudkannya	Q.S Al-Baqarah: 186 Ash-Syanqithi in Adhwa' al-Bayan "Allah mentions in this verse that He is near and answers the supplication of the supplicant, and He explains in another verse the dependence on His will." (Ngatiran, 2017)	Syariah
Niat baik 'kan terwujud seg'ra	"niat baik" marking the intention should be the foundation of everything	HR. Bukhari, no. 1 and Muslim, no. 190 This Hadith of intention is one of the core Hadiths of Islam. Imam An-Nawawi (may Allah have mercy on him) said that The Muslims have reached a consensus on the greatness of this Hadith, its many principles, and its validity. and its many principles and validity. Imam Ahmad (may Allah be pleased with him) and Imam Shafi'i (may Allah be pleased with him) said that the Hadith about the intention includes one-third of knowledge. Intention covers one-third of knowledge. This is because a person's actions consist of the actions of the heart, tongue, and limbs, while the intention is one of the three. is one of the three. It was narrated from Imam Shafi'i that he said: "This hadith covers seventy chapters in fiqh." Some scholars have even argued that this hadith constitutes one-third of Islam. Islam. (Rosidi, 2017)	Syariah

Lyrics	Object	Interpretation	Representation
	"kan terwujud segera" marks the belief that good intentions will be granted by Allah	HR. Bukhari, no. 1 and Muslim, no. 190 And indeed every will be rewarded according to what he intends' ' implies that whoever intends a certain thing will be rewarded according to what he intends. the consequence that whoever intends a certain thing will undoubtedly get whatever he intends. He will get what he intends and whatever he does not intend, he will not get it. does not intend it means that he does not get it. Therefore, this Hadith is the benchmark for the deeds of the heart or mind. (Rosidi, 2017)	Syariah
Asal kita Percaya Dia Mahas Segalanya	The word "percaya" marks Dia Mahaservant's helplessness over the fate that will befall him.	Q.S Al-Ra'd (13) : 39 First, that destiny is something that Allah has predestined from the beginning to apply to all His creatures. This includes what will and cannot be changed in the form of good, evil, reward, and punishment. Secondly, the understanding of destiny leads more to the existence of human efforts to carry out an act that makes it the cause of the effect of destiny. (Admizal, 2021)	Aqidah
	The words "Dia yang Maha segalanya" signify God's dominion over human destiny.	Al-Hasyr: 23 Allah has willed by tying all causes to their causes and favoring man over other creatures, by giving man a will that encourages progress, or retreat that is suggested by the intellect that can distinguish between good and bad. If man knew what Allah knows, what he will face, whether good or bad, happiness or accident, then he would not think of something that could benefit him, or that would prevent harm, and certainly the cause and effect, then the function of reason is lost, iradat and the method of causation is broken. If we knew when we died or we died in the test, then all the time we would be worried about these problems. This is why it is necessary to synchronize destiny with prayer, and tawakkal (trust). (Admizal, 2021)	Aqidah



Lyrics	Object	Interpretation	Representation
Jangan dulu lelah yakin semua indah	This sentence marks an appeal not to feel tired because in everything there must be a beautiful lesson	Al-Insyirah (94): 1-6 Ibn Kathir interpreted the above verses as Allah's promise that every human difficulty must have a way out. Therefore, humans do not need to worry in the face of difficulties, but instead must always be patient in such circumstances. (Abdullah et al., 2022)	Aqidah
"jangan dulu lelah"	"jangan dulu lelah" marks that tiredness is an attitude that often arises when one is about to give up hope	Q.S Yusuf: 87 To put it another way, the phrase "walā tay'asū min rawḥi Allāh" (and do not give up hope from Allah's kindness) means to hold onto hope for the chance that God has given you. A believer never stops looking to God for a way out of every problem they face. On the other hand, disbelievers are more likely to give up when things get tough. This argument shows that despair is included in severe sin since the Word of Innahu lā yay asū min rawḥi Allāh illā al-kāfirūna (verily no one despairs of God's mercy, except the people the disbelievers). (Wahidin et al., 2022)	Akhlaq
"yakin semua indah"	"yakin semua indah" marks the belief that in everything there must be something to be grateful for	Al-Insyirah (94): 1-6 Ibn Kathir interpreted the above verses as Allah's promise that every human difficulty must have a way out. Therefore, humans do not need to worry in the face of difficulties, but instead must always be patient in such circumstances. (Abdullah et al., 2022)	Aqidah
Pejamkanlah mata, pada-Nya kita berserah	"Pejamkanlah mata" signifies resignation and willingness to do what has been attempted.	Q.S Al-Ikhlās: 2 Belief is a person's recognition or belief in something. It is recognizing and believing the truth correctly and believing a mistake correctly. (Lestari, 2020).	Aqidah

Lyrics	Object	Interpretation	Representation
	"pada-Nya kita berserah" Marking faith and submission to "Dzat Yang Maha Segalanya" is the last effort that can be made	Q.S Al-Ikhlās: 2 Belief is a person's recognition or belief in something. It is recognizing and believing the truth correctly and believing a mistake correctly. (Lestari, 2020).	Aqidah

METHOD

This research focuses on the da'wah messages in the lyrics of the song "Nanti Kita Seperti Ini". This research uses a qualitative approach to the type of library research, where this research collects materials for research data obtained from books, journals, articles, and social media accounts related to the discussion of this research (Oei, I., 2005: 38). Then added several interpretations for the completeness of the data because this research is reviewed from the point of view of Islamic da'wah communication, so several interpretations must be included to strengthen the data. Furthermore, data triangulation was carried out in this study, and after that, the data was presented descriptively.

The data collection technique used in this study was the documentation technique, namely by collecting notes on the lyrics of the song "Nanti Kita Seperti Ini", which were then analyzed using the semiotic analysis method of Charles Sanders Peirce's model, to determine objects so that signs could be represented in da'wah messages..

RESULT AND DISCUSSION

Dakwah Message about "Niah"

The song "Nanti Kita Seperti Ini" on Lyric "Niat baik 'kan terwujud segera" hints at several things that are the pillars of creating a Sakinah family, by relying on the sacred intention to have a family and making God the goal that is manifested in the implementation of all family activities. One of the functions of the Sakinah family is a religious function. This function comes in the form of fostering family life that is faithful, pious, and worships and has morals to foster a Sakinah family as an ideal family standard (Suara Muhammadiyah, 2016, 50). It is mentioned in the hadith of Rasulullah SAW:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ أَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَبْتَازُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

"Abdullah bin Maslamah has told us, he has told us, Malik, from Yahya bin Sa'id from Muhammad bin Ibrahim from Alqamah bin Waqash from Umar, that the Prophet Sallallahu 'alaihi wasallam said: "All actions depend on intentions, and (reply) for each person

(depending on) what is intended; whoever intends to emigrate for the sake of Allah and His Messenger, then his migration is for Allah and His Messenger. Whoever intends to emigrate because of the world he wants to reach or because of a woman he wants to marry, then his migration is to what he intended (Dar as-Salam, cet-I, 1999, 23).

Furthermore, the Qur'an discusses matchmaking, where humans are created in pairs in QS. Adz-Dzariyat/51:49 and QS. Yaasin/36:36:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And everything We have created in pairs so that you may remember (the greatness of Allah). (QS. Adz-Dzariyat/51:49)

سُبْحٰنَ الَّذِي خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ
Glory be to (Allah) who created everything in pairs, both from what the earth grows and from themselves, as well as from what they do not know. (QS. Yaasin/36:36.) (Tim Pimpinan Pusat 'Aisyiyah, 2016. 50)

Dakwah message about "Maut"

More clearly regarding the eschatological message in the form of death is contained in the lyrics "*Bahagia ini lengkap sudah Sama-sama Hingga nanti kita tutup mata*" dan "*Bahagia ini lengkap sudah Sama-sama Hingga nanti ajal kita tiba*". These two verses exoterically describe that all creatures that have been created have a specified age limit or what is commonly known as death, Mawt/Maut (Death). The Qur'an emphatically gives a unique position that death is something natural-biological. (Toshihiko Izutsu, 2003, 137). In the Qur'an, the word al-mawt is mentioned fifty (50) times in the mufrad form, and six (6) times in the plural form (al-amwat). ('Abd al-Baqi, 1982, 679). Several verses talk about death including QS. Ali 'Imran/3:185, QS. Qaf/50:19, QS. al-Jumu'ah/62:8, An-Nisa/4:78, QS Al-Munafikun/63:11 and QS. Al-A'raf/7:34. (Umar Latif, 2016, 31). In simple terms, the Qur'an shows that every living creature (spirit) must die, even the natural world will end with death (apocalypse) (Muhammad 'Abduh, 1963, 375).

Dakwah Message About "Tauhid"

As for the message of relying on God's majesty and greatness, it is contained in the lyrics "*Asal kita Percaya Dia Maha Segalanya, Jangan dulu lelah, yakin semua indah, Pejamkanlah mata, pada-Nya kita berserah*". In this stanza, the author inserts a big meaning related to the concept of monotheism in the family. Where the family can be called the basic unit as well as a fundamental element in society because with the family the forces that are structured in the social community are designed in it. Therefore monotheism is very important because with monotheism all behavior both worship and muamalah are constructed properly and regularly (Yasin Nur Falah, 2014, 382-392). Tawhid is a fundamental foundation in life. Humans should believe that Allah SWT is the only substance that creates, provides sustenance, and regulates the universe, as stated in QS Az-Zumar/39:62. (Wahid Al Faizin, 2018, 24). Therefore belief in Allah as the only god is absolute. In doing something, especially in preaching, the foundation of tauhid should be the main pillar. Allah SWT says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (QS. Fushshilat / 41:33).

In this verse, Allah SWT mentions the word وَعَمِلَ صَالِحًا (good deeds) after the word يَمَّنُّ دَعَا إِلَى اللَّهِ (one who calls or preaches to Him). According to Ibnu Katsir, (Ibnu Katsir, 1999, 179), this shows that before someone preaches to others, he must first do good deeds and carry out worship properly solely for worship, and good deeds are only done to hope for the pleasure of Allah SWT. Thus, he is not classified as someone who orders goodness, but he abandons it, or the value of monotheism is damaged in him "This verse according to the author, that believers may design means of preaching monotheism with various da'wah instruments including "sound art". In Islam, this also means preaching to Allah SWT. The logical consequence of this demand is that in preaching one must know the procedures for worship properly and live a good life.

Controversial Lyric about "Dating"

The lyrics "*Setelah sekian lama kita jalani, Lewati masa-masa yang berarti*" contain information that the songwriter has been in a relationship for some time and has gone through the hustle and bustle, ups and downs in that relationship. This lyric becomes a paradox about how a premarital relationship, commonly known as "dating" should be lived. Dating is making love, making love. Dating is dating, making him a girlfriend. A boyfriend is a lover or friend of the opposite sex who is permanent and has an inner relationship based on love (Frista Artmanda W, 2008, 863). Dating is an important point to examine in this regard, because in these lyrics listeners can understand the concept of "having a relationship" with a different understanding. Especially if the relationship you are in is conditioned by non-mahram physical contact, kissing, necking, petting, and intercourse (Syah, L., & Sastrawati, N, 2020, 437) And the activity is prohibited by religious law because it becomes a ware against adultery. Allah swt said in Q.S. Al-Isra /17: 32: وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا
Do not go near adultery. It is truly a shameful deed and an evil way.

In the tafsir of Kalamul Mannan, Abdurrahman Nashir As-Sa'di (Abdurrahman bin Nashir as-Sa'di, 2002, 531) explained that the prohibition on approaching adultery is stricter than his actions because Allah forbids all the factors that lead to and lead to adultery. In interpreting "fahisyah," Abdurrahman Nashir As-Sa'di argued that Al-Fahisyah is something that is considered very bad and vile by the Shari'a, common sense, and human nature, because it contains a violation of Allah's rights, women's rights, the rights family or of the right their husband, (Abdurrahman bin Nashir as-Sa'di, 2002, 531) and Asy-Syaukani explained this verse in explaining this verse, that if something that is forbidden is prohibited, then the path to that which is forbidden is also prohibited (Ahmad, A., & Arfan, A. 2019,9)

One of today's cultures that breaks the boundaries



above is dating. Dating is an outlet for love accompanied by lust that is carried out outside of marriage. This was done under the pretext of an exploration to find an ideal and compatible partner for each party. However, in reality, this exploratory period was not used more as a mere indulgence in lust, it was not aimed at getting married as soon as possible (Abu Syahidah, 2008, 45) It is clear that courtship is included in a case that is close to adultery based on the violation of the limitations specified above. (Ahmad, A., & Arfan, A. 2019,3)

Rasulullah SAW said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمِخْطَبٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ

Meaning: "The Messenger of Allah said, actually if someone's head is stabbed with a needle made of iron it is better for him than touching a woman who is not lawful for him. (Sulaiman Bin Ahmad ath-Thabrani, 1994, no.486, 20/211.)" It was also narrated by Ibn Abid Dunya from Malik at-Tha'i, that the Rasulullah SAW said:

مَا مِنْ ذَنْبٍ بَعْدَ الشِّرْكِ أَكْبَرُ عِنْدَ اللَّهِ مِنْ لُطْفَةِ وَصَعَهَا رَجُلٌ فِي رَجْمٍ لَا يَحِلُّ لَهُ

Meaning: "There is no greater sin after shirk before Allah than the act of a man who inserts semen into the womb which is not lawful for him (Salim dahreisy, 2011, 41). The hadith contained in Sahih Bukhari in "Kitab al-Nikah" no. hadith: 4832, Sahih Muslim in "Kitab Al-Hajji" no. hadith: 424, and Sunan Tirmidhi in "Kitab al-Fitan" no. hadith: 2165 (J. Wensinck,1943) also reveals that Rasulullah SAW said (Alawi Abas al-Maliki, 1969,469):

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ

"Never be alone with a man alone with a woman, unless he is with his mahram."

Therefore, Islam has closed all doors and facilities that invite adultery. Namely by obliging the hijab, lowering the gaze, also by prohibiting khalwat (to be alone in a quiet place) with the opposite sex who is not a mahram, and so on. The efforts that can be made are; lowering the gaze and fasting for those who are not married, as contained in QS. An-Nur/24:31 and in the hadith of Rasulullah SAW:

عَنْ عَلْقَمَةَ قَالَتْ كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُمَانُ بِمَتَى فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي لِي بِالْبَيْتِ حَاجَةٌ فَخَلُّوا فَقَالَ عُمَانُ هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ تُرَوِّجَ بَكْرًا تُذَكِّرُكَ مَا كُنْتُ تَعْبُدُ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَ لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَيَّ فَقَالَ يَا عَلْقَمَةُ فَإِنَّتَهَيْتِ إِلَيْهِ وَهُوَ يَقُولُ أَمَا لَيْتَ لِنِئْنِ فُلْتِ ذَلِكَ لَقَدْ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

From Al Qomah he said: I was with Abdullah and they met Usman in Mina then he said: yes Aba Abdul Rahman, actually I have a need for you", then the two of them talked privately, then Usman said: do you want us to marry a girl who will remind you what you are doing" when he saw that Abdur Rahman was not in the mood for that, he also made a sign to me saying: "ya Al qomah", then he headed towards him and he said: "if you say like that the Prophet saw. said to us, O young people, whoever can afford to get married, get married immediately, for those who cannot afford to fast, because fasting can reduce the turmoil of lust (Al-Bukhori, 4677).

Controversial Lyric about "Patriarchy System"

The lyrics " *Lalu datang pagi, kau memasak, ku bekerja, sederhana Bahagia ini lengkap sudah*" can be read

as an activity that emphasizes the discourse of the division of labor which places the wife's position in the domestic space, which ultimately inhibits the space for the wife to move.

According to Morgan, this kind of behavior of dividing work tasks started when humans left the hunting and gathering period. From this, it can be seen that the discourse on the division of labor based on gender is an issue that has been going on for quite a long time in the history of human civilization. More clearly, Lewis Henry Morgan in his evolutionary theory states that the oppression of women cannot be separated from the evolution or development of community life. This stage of community development is divided into three, namely: the stage of savagery (hunting and gathering period), the stage of barbarism (farming), and the stage of civilization. At the savagery stage, namely the hunting and gathering period, the position of women and men was still equal in the sense that there was no division of labor based on gender. Entering the farming era, people no longer lived nomadically and began to settle down. (Morgan in Engels, 1884: 13-16). At this stage, private ownership of land began and was guarded by a communal called "family". In this phase, the role of women began to be focused on caring for children, and men were tasked with working. Furthermore, in the perspective of Marxism, the role of taking care of children turns out to be one of them aimed at producing new workers. Therefore, the lyrics " *Lalu datang pagi, kau memasak, ku bekerja, sederhana Bahagia ini lengkap sudah*" with the words "simple" and "Happy" then seems to be something commonplace and enjoyed by the process, this certainly confirms Morgan's opinion.

Gender equality is an issue that is discussed by many people, because it is a discussion that is considered so important, especially by feminist thinkers. The important point of discussion is about equality and equality between men and women in various matters, including in domestic life. The crucial point of this discussion is about the relationship between men and women, namely whether men and women have an equal position according to the Qur'an in the household. (Mochamad Nadif Nasruloh, Taufiq Hidayat, 2022, 140). Many wives bear the burden of longer and unappreciated work, namely as domestic workers. Household chores that do not recognize the point are considered to be the wife's obligation. This is associated with generations of customs so that women themselves consider it a truth and enjoy it, even though they never get appreciation. In contrast, husbands are positioned as breadwinners, who do not deserve to do the time-consuming domestic work of the household. (Mochamad Nadif Nasruloh, Taufiq Hidayat, 2022, 142)

Islam is a religion that respects and values women and men before God absolutely. Islam erases the jahiliyah tradition that is so discriminatory against women, in Islam men and women are considered equal beings, free to act, even complement each other and need each other, (Hanapi in Aih Mitamimah, 2021, 39). The verses and hadiths about the equality of men and women and the primacy of women in Islam include QS. Ali Imran / 3: 36, QS. al-Nisa/4: 32, QS. al-Nisa/4: 124, QS. al-Nahl/16: 97, QS. Al-Baqarah/2:

228, and QS Al-Mumtahanah/60: 12. The Prophet's words عَنْ عَفِيَّةَ بِنْتِ عَامِرٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَّرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جَدْبَتِهِ كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ رواه ابن ماجه.

The Companion Ugbah bin Amir reported: I heard the Messenger of Allah (SAW) say: "Whoever has three daughters and is patient with them, feeding them, giving them water, and clothing them from his labor, they will be a barrier from Hell for their father" (Ibn Majah).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ . رواه البخاري ومسلم

Abu Hurairah r.a said: "A man came to the Messenger of Allah (SAW) and said, 'O Messenger of Allah, to whom should I be first devoted?' The Prophet (SAW) replied, 'Your mother!' And the person asked again, 'Then who else?' The Prophet SAW. answered, 'Your mother!' The person asked again, 'Then who else?' He replied, 'Your mother.' The person asked again, 'Then who else?' The Prophet replied, 'Then your father' (HR. Bukhari No. 5971 and Muslim No. 2448).

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ صَبَرَ عَلَى سُوءِ خَلْقِ امْرَأَتِهِ أَغْطَاهُ اللَّهُ مِنَ الْأَجْرِ مِثْلَ مَا أُغْطِيَ أَيُّوبُ عَلَى بَلَايِهِ وَمَنْ صَبَرَ عَلَى سُوءِ خَلْقِ زَوْجِهَا أَغْطَاهَا اللَّهُ مِثْلَ ثَوَابِ أَسِيَّةَ امْرَأَةَ فِرْعَوْنَ.

It was narrated from the Prophet (SAW) that he said: "The husband who is patient with his wife's bad manners, Allah will give him a reward like the great reward given to Prophet Job for his trial. The wife who is patient with her husband's bad manners, Allah will give her a reward like the reward of the patience of Asiah, the wife of Fir'aun" (Al-Hadith).

From the various verses and traditions above, it is clear that women have the same rights as men both in the family, society, and others. No nature makes women have to submit to men or vice versa. Men and women must submit to the truth and must equally uphold justice. (Aih Mitamimah, 2021, 42)

The results of the mapping of da'wah messages in the lyrics of the song "Later we will be like this" are shown below.

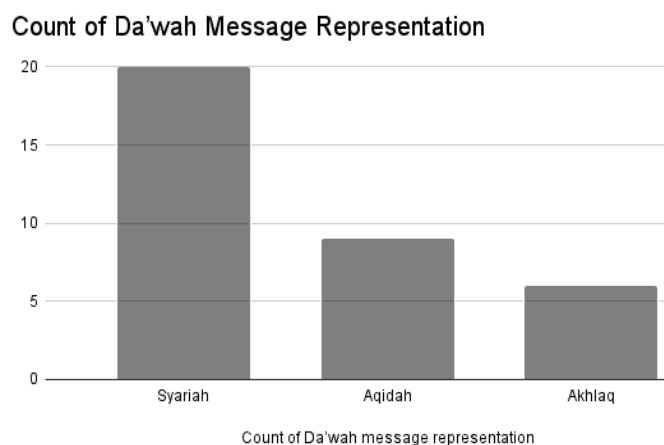


Figure 1. Graphic subject observation

CONCLUSION

In conclusion, the lyrics of the song "Nanti Kita Seperti Ini" can contain several meanings. One that is contained in the lyrics of the song is the message of da'wah. Da'wah messages themselves are divided into several types, namely aqidah da'wah messages, sharia da'wah messages, and moral da'wah messages. Almost every lyric of the song "Nanti Kita Seperti Ini" contains these da'wah messages. However, some lyrics become paradoxes in this song. Fragments of the lyrics of the song seem to be a paradox of da'wah messages contained in fragments of other lyrics. As for the lyric fragment, it supports patriarchy and sexism, which is contrary to the teachings of Islam itself. So, there are two sides that we can interpret from the lyrics of the song "Nanti Kita Seperti Ini" by Band Batas Senja.

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