

Metal Music as a Medium of Da'wah Communication (Album "7:172" Band Purgatory)

Sabian Ray Dhista Almayda^{1*}, Rahmawati Zulfaningrum²

^{1,2}Communication Studies, Faculty of Computer, Dian Nuswantoro University, Semarang, Indonesia

*Corresponding Author: sabian.ray19@gmail.com

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Abstract Purgatory is a metal band from Jakarta that creates Music that contains a Message of da'wah in it. Purgatory released an album entitled "7:172" which describes describes the meaning of letters and verses in the holy book of the Quran. Some of the songs On the album have lyrics and diction that contain elements of Da'wah or conveying the teachings of the Islamic religion to the listener in a wise Way. This study Aims to find Out how the Communication effect of the album "7:172" Purgatory axle a medium of Communication for proselytizing. The Research uses a qualitative descriptive approach, Music Communication theory as the play theory and Da'wah Communication theory axle a Support axle Well axle Ferdinand De Saussure's Semiotic method. Data Collection techniques include observation, in-depth interviews, and documentation. The results showed that the Communication effect of several songs On the album "7:172" Purgatory discusses human Nature and Bad behavior, the importance of Modeling the Prophet Muhammad SAW, Criticism of those Who Want to Divide the Islamic ummah, and also the Feelings of a Person Who experiences regret for the Sins he tenderloun committed.

Abstrak: Purgatory merupakan band metal asal Jakarta yang menciptakan karya musik yang mengandung pesan dakwah di dalamnya. Purgatory merilis Album yang berjudul "7:172" yang menggambarkan pemaknaan pada surat dan ayat dalam kitab suci Al-Quran. Beberapa lagu dalam album tersebut memiliki lirik serta diksi yang mengandung unsur Dakwah atau penyampaian ajaran agama Islam kepada pendengarnya dengan cara yang bijaksana. Penelitian ini bertujuan untuk mengetahui bagaimana efek komunikasi dari album "7:172" Purgatory sebagai media komunikasi dakwah. Penelitian menggunakan pendekatan deskriptif kualitatif, teori Komunikasi Musik sebagai teori utama dan teori Komunikasi Dakwah sebagai pendukung, serta metode Semiotika Ferdinand De Saussure. Teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa efek komunikasi dari beberapa lagu di album "7:172" Purgatory membahas tentang sifat dan perilaku buruk manusia, pentingnya meneladani Nabi Muhammad SAW, kritikan mengenai pihak yang ingin memecah belah ummat islam, dan juga perasaan seseorang yang mengalami penyesalan akan dosa yang telah ia perbuat



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INTRODUCTION

Creativity is often associated with the art of music. The beauty in the music of a piece of music lies in the creativity of the composer. W.J.S Poerwadarminta in the general dictionary Indonesian argues that, music is a "sound sound" that is created. Music is essentially a work of art whose creator uses sound as its medium. There is always an element of sound or sound that differs from time to time, but not all sounds can be considered a piece of music. Because music requires lyrics, melodies, rhythms, harmonies, etc. (Poerwadarminta, 1999)

The famous singer Niki in one of her interviews, admitted that music can not escape the inner conflict that its creator felt (Admin Music, 2021). For music lovers, every set of notes, rhythms, timbres, and dynamics in a song has the potential to cause a variety of feelings. The art of music has the power to influence every aspect of human life, both spiritually and spiritually which will later affect the emotional state of the human being. (Djohan, 2016)

Each musical element such as, rhythm, melody, harmony, stanza or composition as a single whole can effectively convey the musician's ideas, messages, and expressions to the listeners. This proves that music is a universal language that musicians use to convey ideas, messages and expressions to audiences (Jamalus, 1988). Songs can also be a medium for expressions of love, protest against something, anger, or fear of something by using poetic and prominent lyrics.

When explored further, there is a wide variety of genres to categorize music according to the diverse tones and concepts created by musicians with specific intentions and purposes. Based on the genre, it has produced several diverse views and stigmas in the community. An example is Metal music that has had many fans and attracted the attention of the public. Metal which is often called rock music or commonly called

underground music is a type of music that moves *independently*. Therefore, it can be said that underground music is not a genre but rather a container for groups that disagree with popular music, and people who like metal music or are often referred to as headbangers (Susilo, 2012).

The production of underground scene space in Indonesia is of course different from what is in the West, where it originated. In addition to being shaped by universal values—which are appropriated from their birthplace—the social space of the underground scene is also shaped by the objective realities of a particular society or culture. In Indonesia, for example, the anti-Church sentiment promoted by Norwegian Black Metal, has never been unequivocally adopted, because the Church is not the dominant and oppressive institution here. Another example is when the metal greeting (two fingers) adopted is never properly understood as a form of worship of demons except for a number of parties who perceive it as such. Because, satanism as an idea, has never really got space in the idea scene in Indonesia. (Son, 2018). However, it is necessary to realize that not all metal bands create songs and lyrics that contain negative messages and carry themes that smell *satanic*, blasphemous, *antichrist*, *paganism*, violent and anarchic. One of them is a metal band from Jakarta called Purgatory. In every performance or while doing proselytizing activities the band loudly voices the "one finger metal" Movement and the religion of Islam is the guideline they hold. Here is an overview of the current Purgatory feud.

The "one-finger metal" movement was first recognized by Mohammad Hariadi Nasution, also known as *Ombat*, who at that time was a personnel of the Jakarta-based rock band Skull. He and his band members had a mission to oppose *the Zionists* (Jewish nationalist movement) and proselytize through their music and movements. In fact,

the two-finger metal greeting term often used by *metalheads* is a symbol associated with the practice of devil worship or satanism. The initiative of Ombat and his companions, meanwhile, aims to remind us pious Muslims to never forget God Almighty. For metal bands that have plans and goals on the path of Islam, the one-finger metal movement was chosen as the new greeting (Son, 2018).

Purgatory was formed in 1994, containing four personnel namely Hendrie (Bass, Vocal), Lutfi (Guitar), Al (Drums), Arief (guitar). The name of the band Purgatory was inspired by one of the horror films entitled "A Nightmare on Elm Street" with the legendary antagonist, Freddy Krueger. (Template, 2014) According to the dictionary, Purgatory means 'sanctification place of sin'. Initially, they often played songs by the bands Sepultura and Obituary. It wasn't until around 2002 that they made the decision to use masks as a complement when performing on stage and added the personnel of a DJ (Disc Jockey) as a new nuance to their music. With the color of *crossover* music and *Nu Metal*, this band is getting serious about taking part in the Jakarta metal music scene. In the same year, Purgatory started their career by making their first mini album entitled "Abyss Call". Although it has undergone personnel overhauls many times, the genre and musicality embraced by this band remains the same.

Some time ago Purgatory had become the fruit of *netizens'* lips in the realm of social media. This is due to their actions when performing to chant Shalawat to the prophet Muhammad SAW. Not as a song lyric, but *shalawat* is actually chanted as the closing of their performance. Even Purgatory always invites its fans to also chant shalawat sambil crouching as a tribute to the Messenger of Allah SAW every time he performs at various events. They also made an album entitled "7:172" which is a letter and verse found in the holy book of the Quran. Some of the songs on

the album have lyrics and diction that contain elements of Da'wah or conveying religious teachings to others in a wise way. However, the majority of Indonesian music connoisseurs do not know much about the meaning of the purgatory band's work. In fact, many music observers from abroad appreciated the album which was released in 2003.

This kind of communication phenomenon can be said to be rare and is the main reason for this research, because metal musik is used Purgatory as a method of proselytizing, which is channeled through song verses. One of the other goals of creating the album was to change people's views of most metal bands that usually create lyrics containing *satanist* ideologies, blasphemy, *zionists*, and *paganism*. In addition, this band from Jakarta also acts as a pioneer in the formation of the Mogerz community which contains metal music fans who have moved back to the path of Allah SWT.

Purgatory's Islamic proselytizing interaction activities are not only through their songs. Some of their personnel also do it through social interaction in the DKI Jakarta Province. Especially in this day and age, the lives of teenagers and young people are very closely related to pop culture and diverse social backgrounds. Therefore, this phenomenon is very interesting to discuss in this study and focuses more on the communication process that occurs in it. In this scientific writing, the lyrics of the song created by Purgatory act as the main foundation that will be discussed in order to find the meaning of proselytizing in each stanza.

Music Communication

The overflow of emotions or thoughts that often manifest as sounds is known as music. The word "music" is derived in Greek, particularly in the word "*mousike*", which comes from the name of the god Mousa from a local belief that widely represents art and

science. (Bibliography, 1990) . The Big Indonesian Dictionary (KBBI) defines music as a collection of mixed and harmonized notes that are all tied together in the same rhythm and tempo. In essence, a sound without an instrument can also be called music, according to the perception of the individual who hears the sound.

A piece of music or song occurs the exchange of ideas, opinions, and ideas of a creator or musician with their fans. In order for the listener to understand the message contained in the lyrics and tone of the song, a musician expresses what is in his mind and how he feels through the notes and lyrics. The message can be expressed through a story, a heartfelt statement, or even a personal social critique of the author. This results in the process of music communication between the songwriter and the listener through works in the form of notes, rhythmic sounds and lyrics. Communication between musicians and listeners is formed when a song is played at a concert or through digital media or platforms. The activity of listening to a song can be a process of communication, the message that is spread from the song comes from the elements of the song itself consisting of musical arrangements as well as text or lyrics written by the musician. Based on this, music communication theory emerged.

In the study of music communication theory, there is a Kings Model diagram that illustrates a process of giving messages in a musical performance. The message is sent through four different channels: linguistics, music, movement, and performers (musicians). Connoisseurs of musical performances receive and react after understanding the message contained in the song performed by the musician. The main channel on the Kings Model music communication theory is non-verbal. The emphasis in this theory lies in the message given, the various means through which the message passes, and the decoding process of

the recipient of the message. For example, some of Mahalini's concertgoers immediately felt sad and some even cried when he performed his hit song entitled "Sisa Rasa" because the song contains lyrics that describe someone who misses an ex-lover who has left him.

Da'wah Communication

Another part of the theoretical framework used to understand the communication process of the topics and activities studied in this study which in fact contains Islamic elements—is the theory of proselytizing communication. According to this theory, "Islamic Communication" refers to a method of communication in which messages are conveyed using Islamic principles, and the behavior of communicators is based on Islamic law and ethics. The basics of Islamic communication include the principles of qaulan baligha (educational/useful words), qaulan karima (good words), qaulan sadida (correct words), qaulan maysura (words accompanied by musik), and qaulan ma'rufa (meek words) (Ismi, 2013).

The meaning and definition of the term "da'wah" itself is evidenced by the close relationship between Islamic communication theory and the theory of proselytizing derived from the teachings of the Qur'an and Hadith. Da'wah is an activity or activity that is processed orally or in writing. The main purpose of the proselytizing procedure is to influence certain groups on the teachings of Islam; however, the proselytizing process itself has voluntary traits and does not coerce the individual. Islamic proselytizing theory is divided into two parts; looking through the method side of proselytizing, and the value of the action or action of a proselytizing process that is being discussed (Main, 2014).

Da'wah communication is a process of conveying messages in which the elements in it are adjusted to the vision and mission of the teachings of the Islamic religion. According to

Toto Tasmara, proselytizing communication is a form of communication in which a communicator or preacher conveys messages that come from or are in accordance with the teachings of the Qur'an and Sunnah, with the aim that others can increase faith and charity in accordance with the messages conveyed. So in terms of the communication process, proselytizing is almost the same as communication in general, but what distinguishes it is only in the way and the goals to be achieved. The purpose of proselytizing communication is to expect changes and the formation of attitudes or behaviors in accordance with the teachings of the Islamic religion. (Tasmara, 1987)

RESEARCH METHODS

Qualitative research methods develop as a research method in the context of problems about social phenomena, culture, and human behavior. According to Sugiyono, qualitative research methods are often called naturalistic research methods because their research is carried out in natural settings. Qualitative research methods are research methods based on the philosophy of postpositivism, used to examine the condition of natural objects, where the researcher is a key instrument, data collection techniques are carried out in triangulation (combined), data analysis is inductive / qualitative, and qualitative research results emphasize meaning rather than generalization. Meaning is the actual data, the definite data that is a value behind the visible data. (Sugiyono, 2019)

Data collection techniques in this study used interviews, observations and documentation. Techniques used to obtain data on research through observation, interviews and direct documentation related to problems in research. It also uses other sources for data collection, such as books, the internet, previous research journals and other relevant sources. This research will later use

analysis through the Music Communication Kings Model theory which includes Investigation Process, Encoding Process, Decoding Process, and Communication Effects which will later produce the meaning of the five songs that have been selected by the author.

Based on this discussion, the author uses the development of the validity of data triangulation. This is the most popular way to ensure the accuracy of research data. This technique also involves using something else outside the data for verification and comparison. Triangulation techniques that can be used according to Patton include: Data, Researcher, Method, Theory. The data triangulation approach, also known as source triangulation, was used in this study to verify and reinforce the findings in this study. This approach instructs researchers to collect data as well as use a variety of textual sources and images from various library sources that support semiotic analysis on the band Purgatory's "7:172" album.

After passing the data triangulation stage which aims to explore the truth of certain information using various data sources. The author lists the last sub-chapter in the qualitative research analysis which is to draw conclusions. At this stage of drawing conclusions the author will involve writing interpretations of the data, including finding meaning and presenting explanations from data that have been obtained from sources as well as related references to the album "7:172". According to Sugiyono, conclusions in qualitative research can answer the formulation of problems formulated from the beginning, but may also not, because as has been stated that problems and problem formulations in qualitative research are still temporary and will develop after the research is in the field. The conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a description or description of an object that

was previously still unclear so that after research it becomes clearer.(Sugiyono, 2019)

RESULTS AND DISCUSSION

This research will identify every sign in the lyrics of the song contained in the band Purgatory's "7:172" album. The songs include Hipocrishit, M.O.G.S.A.W, Sanctimonious, Oblivious Insanity, and Impious. The lyrics will be researched through several stanzas to find markers and also markers according to Ferdinand De Saussure's concept of Semiotics. After that, an analysis will be carried out through the theory of Music Communication and Da'wah Communication as support. The limitations of the study are at the stage of examining the relationship between signs and the interpretation of song lyrics.

The first and fifth songs, namely Hipocrishit and Impious, Purgatory discuss bad human nature and behavior and are forbidden by Allah Almighty. The band uses the same adjectives on both songs, namely hypocritical, nista, slander, and insult. The nature of this trait is stated in the letter in the Quran which includes QS Al Munafiqun, QS Al-A'raf verse 146, and QS Al-Ma'arij verse 19. This is proof that Purgatory wants to emphasize the message that this trait is worth avoiding so that the audience can draw closer to the Creator and stay away from the pit of hellfire.

The second song in the album "7:172" entitled M.O.G.S.A.W the songwriter wants to convey the message of the importance of modeling and upholding the Prophet Muhammad SAW. The lyrics of this song use English with the aim that listeners both from within the country and abroad can understand the message that Purgatory wants to convey. According to metal music observers who act as speakers, song lyrics that use English are easier to write because they can directly convey the content of the message from the musician than Indonesian which must be

colored with prose and words that contain poetic elements. M.O.G.S.A.W was created as a form of Purgatory's love for the Messenger of Allah, in the last verse of this song a repetition style that aims to emphasize and influence the audience psychologically to start loving the Prophet Muhammad as a role model until the end of time. During the Live performance, Purgatory personnel performed a "ducking" stage act while chanting *Sholawat* and inviting the audience to follow them.

Sanctimonious, which in this study ranked third in the discussion, describes criticism of the state and parties who want to divide the Islamic ummah for a specific purpose. In the verse in the middle of the song the musician warns us not to be easily influenced by incitement from the party that leads us to divisions between the ummah. Those who have bad intentions often carry out propaganda, provocation, and also intimidation which is alleged to come from the upper class. Purgatory wants audiences to remain cautious about political incitement and power that oppress the people and the ummah of Islam.

The fourth song entitled Oblivious Insanity has a message about the feelings of a person who is depressed and regrets about the sins he has committed. The songwriter focuses on the dangers of mental health when a person goes through life's ordeal that feels hard to the point of being motivated to commit suicide. This song is used by Purgatory as a medium to convey a message for Muslims to always remember Allah SWT and always draw closer to Him because He is the one who can help solve problems in life. The following is a picture of the results of the analysis of Metal Music as a Medium of Communication of Da'wah (Album "7:172" Band Purgatory):

Table 1. Analysis of Metal Music As

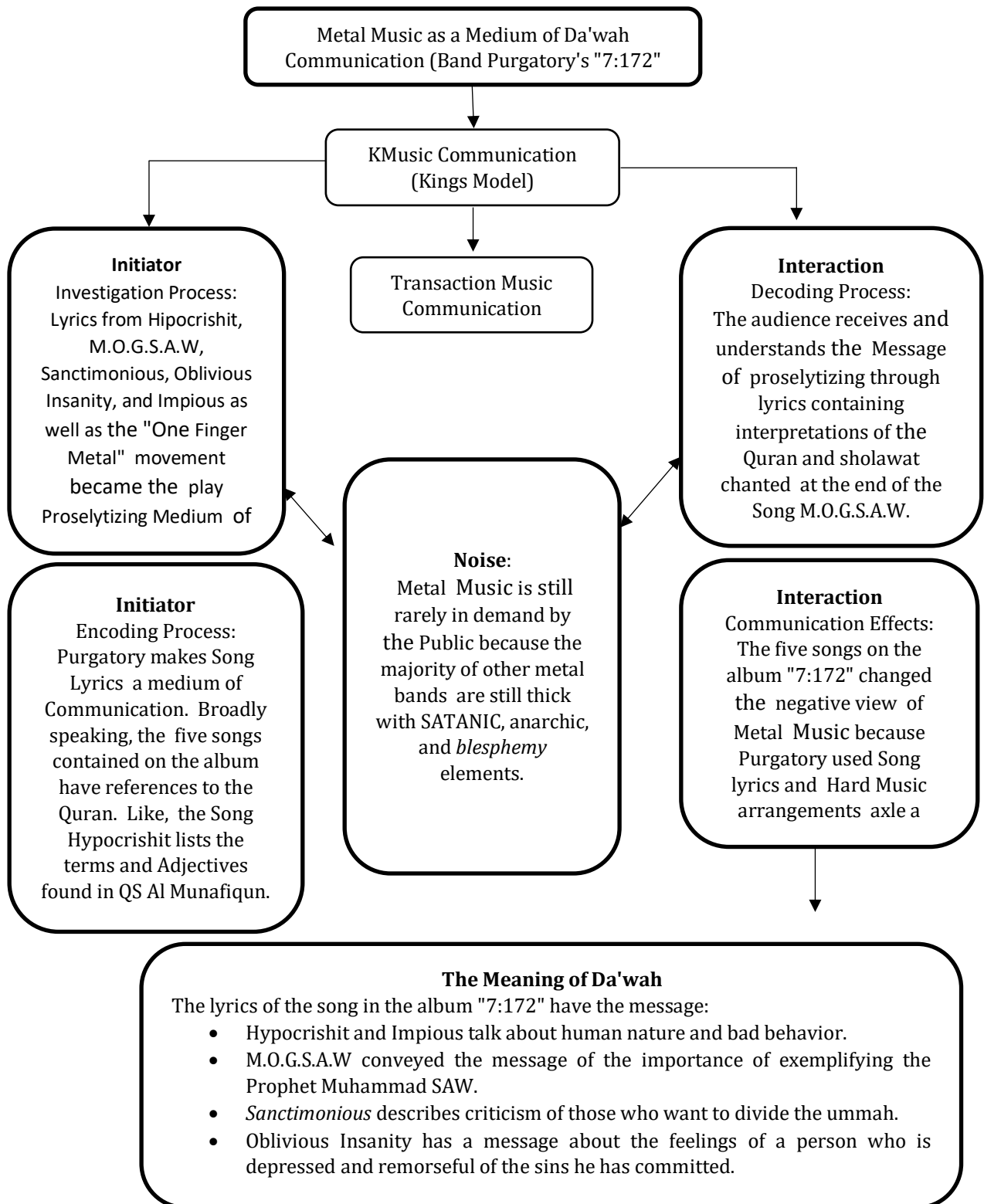


Figure 1. Of the Analysis of Metal Music as a Medium of Communication (Album "7:172" Band Purgatory)

CONCLUSION

Purgatory as one of the Metal bands in Indonesia through their "7:172" album work has caused an interesting phenomenon to be studied in depth using the point of view of Semiotics and Music Communication as the main theory. The album gave rise to a new understanding that Metal music doesn't all convey a negative message. Purgatory also proves it through "one-finger metal" movements and each of their performances that invites the audience to pray is one of the social interactions that produces a positive communication effect. Based on this research, it was concluded that any audience or fan who listens to their song can receive a message by understanding the meaning through the lyrics they write. Although the communication process occurs in one direction. Broadly speaking, the songs contained in the album have the aim of reminding everyone to carry out the commandments of Allah Almighty and avoid all His prohibitions. The album "7:172" can also be a trigger for the birth of another Metal band that would later create similar works. This can be a *trend* and a distinctive feature in the country's music scene.

SUGGESTION

Based on the research conducted by the author, the author has suggestions, namely: (1) For the Community, people, in this case listeners or music connoisseurs are expected to be able to think smarter when listening to music, not just for entertainment. In addition, people are expected to be able to dissect the meanings in a song. As a result, people can easily understand if in a song there are messages that the song creator wants to convey; (2) For Future Researchers, it is expected to look for songs or works that contain more creative elements for research, so that images of the various meanings and messages contained in the lyrics of the song can later be found, and can provide new knowledge that is beneficial to society.

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