

# Internalization of Sufism-Based Character Education through Musicalization of *Qasida Burdah*

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## Abstract

This study aims to internalize Sufism-based character education through the musicalization of *Qasida Burdah*. This research uses a social action method, self-reflection research conducted by researchers together with participants in social situations to improve, solve problems, empower, develop, or advocate for certain social communities. This research was conducted at Darussalam Islamic Boarding School in Ciamis-Indonesia for five months, starting from October 2019 to February 2020. The internalization of Sufism-based character education through *Qasida Burdah* was carried out through three stages of action. The first stage is 'deepening words' as a basic understanding to animate every poem text *Qasida Burdah*. The second stage is the 'deepening of meaning' as a step to instill substantial value from the poetry of *Qasida Burdah*. The final stage is to appreciate music as a preliminary reflection-praxis to the depth of the word and meaning of the poetry of *Qasida Burdah*. Through *Qasida Burdah's* musicalization, students (santri) become more religious, more disciplined, more respectful of others, more respectful of differences, more tolerant, not rude, arrogant, pretentious, and ignorant of others. This shows that Sufism-based character development can be done using a variety of media, including musical media.

## Abstrak

Penelitian ini bertujuan untuk menginternalisasi pendidikan karakter berbasis sufisme melalui musikalisasi Qashidah Burdah. Penelitian ini menggunakan metode tindakan sosial, yaitu penelitian refleksi diri yang dilakukan oleh peneliti bersama-sama dengan para partisipan dalam situasi-situasi sosial untuk memperbaiki, memecahkan masalah, memberdayakan, mengembangkan, atau mengadvokasi komunitas sosial tertentu. Penelitian ini dilakukan di Pondok Pesantren Darussalam Ciamis-Indonesia selama lima bulan, mulai dari bulan Oktober 2019 sampai Februari 2020. Internalisasi pendidikan karakter berbasis sufisme melalui *Qashidah Burdah* dilakukan melalui tiga tahap tindakan. Tahap pertama adalah 'pendalaman kata' sebagai pemahaman dasar untuk menjiwai setiap teks puisi *Qashidah Burdah*. Tahap kedua adalah 'pendalaman makna' sebagai langkah penanaman nilai substansial dari puisi *Qashidah Burdah*. Tahap

terakhir adalah mengapresiasi musik sebagai refleksi-praxis pengantar pada kedalaman kata dan makna puisi *Qashidah Burdah*. Melalui musikalisasi Qasida Burdah, siswa (santri) menjadi lebih religius, lebih disiplin, lebih menghormati orang lain, lebih menghargai perbedaan, lebih toleran, tidak kasar, sombong, sok suci, dan abai pada orang lain. Ini menunjukkan bahwa pengembangan karakter berbasis sufisme dapat dilakukan dengan menggunakan berbagai media, termasuk media musikal.

### Keywords

Sufism-based character education, musicalization, *Qasida Burdah*

### Introduction

One of the forms of intelligence, according to Gardner, is musical intelligence (Gardner, 1993, 2008). Musical intelligence is the ability to handle musical forms, by perceiving and appreciating (for example, as a connoisseur of music), differentiating (for instance, as a music critic), composing (for example, as a composer), and expressing (for example, as a singer). This intelligence includes sensitivity to rhythm, pitch or melody patterns, and the tone or tone of a sound of a song. The essence of musical intelligence is the center of hearing, the ear because it is from the ear that every sound is responded to appropriately and then enters the brain. From there, it will channel it to the entire neural network so that musical intelligence will rise and awaken every energy contained in the self someone. Positive effects will be felt when all neural networks flow through musical movements through the sounds or sounds. In humans, there is what is called an auditory area, namely the acoustic center, where nerve vibrations emanate from two ears. So, hearing is the central stimulus in a person's musical intelligence (Roxas, Richards, Bilgin, & Hanna, 2018). With this hearing instrument, a person can respond to every musical sound that can foster one's personality. In other words, the impulsive process through the ear will make an impression of 'ringing.' From there, a method of personality formation through musical vibrations absorbed by the listener earlier (Korsakova-Kreyn, 2019).

From the perspective of *place* theory, pitch pattern occurs through some physiological evidence and shows where stimulation occurs in the inner ear (Chen, Leith, Aarø, Manger, & Gold, 2016). Extraction from separate pitches is not demonstrated by sorting different frequencies at different places in the cochlea, which is another place in the nervous system. Sound waves vary in speed in air pressure, pushing the eardrum outward and inward. The vibrations from the eardrum are transmitted to the inner ear by several bone levers, the ossicles from the middle ear.

The cochlea is a kind of spiral pear filled with lymph glands and divided by a structured basilar membrane. It's the cochlea in which sound waves are converted into nerve impulses. Once inside the cochlea, sound waves travel along with separate partitions to the middle ear. Sound waves travel from the oval window into the basilar membrane to the helicotrema, where the sound waves are absorbed. After walking down,

the sound waves vibrate the basilar membrane, where the vibrations stimulate the sensitive fibers. The pattern of the rise of hair cells will be translated by an increase of nerves as a basic form of human sensation of sound.

The incoming sound waves and separating sine wave components to different stimulation sites on the basilar membrane, depending on their frequency, the membrane consists of a series of fibers that function as a series of strings on a piano (Li, Cheng, & Tsai, 2019). Long fibers near the helicotrema resonate with low notes, and shorter fibers resonate with high notes. Vibration on the basilar membrane is close to what is called critical humidity. Meaning, the vibrations will get louder after the stimulation stops. But this humidity causes problems for the pitch perception mechanism like the analogy to the mass-spring according to the analogy of physics. Thus, as stated by Chambers (2013), “humans are mysterious creatures.” With all his mystery, he has various intelligence, one of which is musical intelligence. It is essential to be studied and examined.

Music is considered as human behavior, as well as complex and universal social behavior. Every community has what is called music, and every member of the community is musical. If it is true, in Western culture, there are sharp differences between who “produces” music and who in the majority consumes it. But in reality, almost all majority groups can “consume” music, listen, dance, and develop it (Li et al., 2019). So there is an impression that even the silent majority is a musical society in which the capacity to understand music. Nerve fibers in every human body contain an immune system, which provides biological communication between the last end nerve and the immune system. Also mentioned is the relationship between one’s thoughts and attitudes, perceptions, emotions, and health of the immune system. So we can be proactive to the health of the body and mind. Music is a pulse of energy as a series of things passing through vibration (Swijghuisen Reigersberg, 2017).

With the power of this subtle music, I try to study it to be applied to others, which is a musical therapy for the mind and mind (Foubert, Sebreghs, Sutton, & De Backer, 2020). In addition to the music that developed at this time, Sufistic music can be a balancing medium amid music dissonance that is entertainment.

*Qasida Burdah* (Al-Bushiri, 1957) is seen as a literary work that is loaded with the values of character education summarized in the form of Arabic poetry (poetry) and sung with melancholic-cyclical musicality rhythm (Stetkevych, 2006). This musicalization is one of the education and personality development of the client to more quickly understand and practice what is contained in the content of religious messages in it, so that the client feels directed, especially in terms of changes in his soul, especially in appreciating his artistic soul.

The next strategy in developing Sufism-based characters through *Qasida Burdah* is to train religious personalities through music mentally. It’s an effort to instill mentality education to provide an understanding of religious attitudes and development and growth of a person besides the nature of the prevention of bad traits. *Qasida Burdah* can

also be healing. Soul healing techniques that are troubled, restless, and depressed, the author tries to practice the musical poetry of religious poetry from the classic Islamic book called *Qasida al-Burdah* (*Qasida Burdah*) by Imam al-Bushiry.

Music performance orientation, in general, is often carried out free values (values free), i.e., music performances that tend to display things that are purely entertainment (entertainment) or, more precisely, tend to be in musical performances rah-rah (pell-mell music). As a counterweight to the internalization of Sufistic values through *Qasida Burdah*, it is deemed necessary to be introduced into the area of Sufism-based character development patterns.

## Method

This research is social action research or participatory action research. Social action research is self-reflection research conducted by researchers together with participants in social situations to improve, solve problems, empower, develop, or advocate for certain social communities. This social action research aims to build character education based on Sufism through the musicalization of *Qasida Burdah*. Social action research is a process that gives confidence in the development of the power of reflective thinking, discussion, appreciation, decision making, and action by researchers together with participants.

This research was conducted at Darussalam Islamic Boarding School Ciamis-Indonesia for five months, starting from October 2019 to February 2020. This study involved 40 participants, who were students (*santri*) at Islamic Boarding School in Darussalam. Data obtained through observation and in-depth interviews. These data are then analyzed, presented, and explained qualitatively.

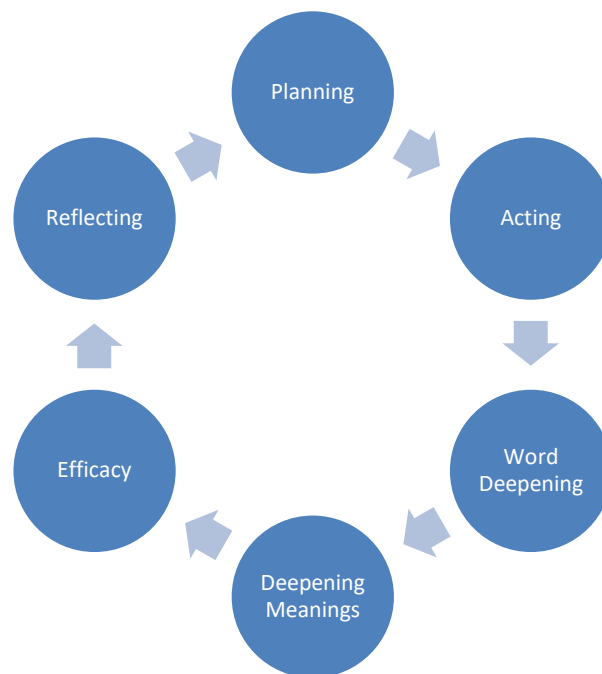
## Results and Discussion

The results showed that the collection of poetry *Qasida Burdah* by Imam al-Bushiry could increase the appreciation and awareness of students about the importance of character education based on Sufism. The process that students go through to that stage is through the 'word deepening' stage as a basic understanding to animate every poem text of *Qasida Burdah*, then the 'deepening of meaning' stage as a step to instill substantial value from the poetry of *Qasida Burdah*. The final stage is to appreciate music as a preliminary reflection-praxis to the depth of the word and meaning of the poetry of *Qasida Burdah*.

The word deepening phase is the initial stage of deepening, animating the words contained in the poetry of *Qasida Burdah*, the beauty of word expressions becomes an exoteric medium to strengthen the beauty of the *Qasida Burdah* poetry values. The deepening stage of meaning means revealing the value contained in the meaning of the poem so that there is a deeper understanding of the content of the verses of the poetry of *Qasida Burdah*, and this second stage is called the esoteric media of a poem. Thus, this method will strengthen the process of internalizing Sufism-based character

education and avoiding the complexity of its understanding. These stages culminate in the method of efficacy that influences the process of internalizing the characterism of Sufism-based education. Schematically, the stages of developing the character of Sufism-based through the musicalization of *Qasida Burdah* can be described in the following cycle.

Figure: Cycle of Sufism-Based Character Development through *Qasida Burdah* Musicalization



As is the case with action research, the Sufism-based character development cycle through *Qasida Burdah's* musicalization begins with planning, action, and reflection. Between actions and reflections contain word deepening, deepening meanings, and efficacy activities.

The question is, why can the musicalization of *Qasida Burdah* develop character education based on Sufism? The answer to that question can be obtained in the texts of *Qasida Burdah* by Imam Al-Bushiry and his expression through musicalization. Matan Arabic text *Qasida Burdah* is a poem 'adhering to the Prophet' which every temple ends with a meme, which, when readable, can have the effect of sound beauty. Likewise, in Islamic boarding schools in West Java, the text of the *Qasida Burdah* Sundanese translation, if read and sung, will sound a melodic and rhythmic sound. If the audience listens to the reading of the Sundanese translation text, then they do not feel that the

text is the result of the translation of the Arabic text. Especially if both are sung by individuals or together, the melodic and rhythmic sound of the sound is heard.

As Arabic poetry, *Qasida Burdah*, has beauty in diction or choice of words to cause strong sound effects (Al-Bushiri, 1957; Stetkevych, 2006). In an oral culture, sound, voice is the most important means of communication, namely the sound produced by the oral which is welcomed by the ear. In addition, sounds cannot be sounded without expressive power, and all sounds, especially in exclusion activities, emerge from an organism called 'dynamic.' So, 'dynamic' is an essential element in the sound of a poem. Based on the principle of sound theory, *Qasida Burdah*, a long poem, both the text of the hypnogram and the text of the transformation is considered suitable when utilizing the sound theory so that readers and listeners (listeners) can feel the beauty of the sound in each verse.

In poetry, sound, on the one hand, is aesthetic and is an essential element in gaining expressive beauty and energy, but on the other hand, sound also has meaning because there is no meaning that can come into being without sound to express it. This sound is closely related to the elements of music, for example, songs, melodies, and rhythms. Sound, in addition to decoration in poetry, also has a more critical task, which is to deepen speech, create a sense, create a clear shadow of imagination, and create a unique atmosphere. As a literary work in the form of the poetry of the Prophet, which has a strong sound potential, the text of *Qasida Burdah* is loaded with selected Arabic words so that it is deemed to have the ability to cause a unique atmosphere, create meaning, and produce poetic effects. However, the profile of musicians for Sufis has no business orientation due to differences in purpose. The first type relies more on the product (industry) of music rather than the process of how to play music as a way, media, or intermediary to foster the values of religious, established, and forceful personalities. Meanwhile, for the second type, wants to explain to all people that music is not just a mere entertainment media but broader than that can be forming positive behavior. In comparison, the first type is only able to give birth to entertainment music or music entertainment; the second type gives birth to music therapy, which is music therapy.

Judging from these different conceptions, the existence of musicians during today's global society could have become a music business producer who succeeded in raising the music scene in the country, whatever type or genre of music, the important thing is that the business objectives are in demand in the market. As for music therapy, and religion can still exist to cure a troubled community due to the increasingly uncertain situation in the country.

From the point of view of the benefits of music art, according to the psychology of art, the first time has a broad meaning, namely showing every appropriate way to express themselves, in the form of actions or attitudes that convey to a certain level of completeness and clarity from behind mental, ideas and emotions. Art helps identify "who we are" and "what our potential" is. The benefits of art are as a tool to manifest feelings and provide services without worrying about the rules. Someone who gets the

opportunity and stimulation from one branch of art has the opportunity to develop and enjoy life in his old age. Another benefit of learning art is that it helps in the formation of verbal and nonverbal communication so that it can achieve optimal learning endeavors because the arts provide opportunities for expression without words when they cannot be verbally expressed. Besides being useful in expressing feelings, he also became a creator to realize the whole self (self-actualization) as one of the basic needs of human life in Maslow's theory of needs.

The music itself has a creative dimension (*al-janib al-ibtikary*) and has an identical part to the learning process in general. For example, in music, there are analogies through perception, visual, auditory, anticipation, inductive-deductive thinking, memory, concentration, and logic. In music can also be distinguished and studied fast-slow, low-high, hard-soft, which is useful for training the sensitivity of environmental stimuli.

In addition, the benefits of music are influential as a tool to enhance and foster the development of personal and social abilities. Personal development includes aspects of cognitive abilities, reasoning, intelligence, creativity, reading, language, social, behavior, and social interaction. Cognitive skills can be improved through creative activities and music playing to help develop the creative experience. Music activities actually involve a lot of activities that encourage creativity.

In developed countries, music has been used in the public interest and not just in the parts of music. Banks, dentists, insurance agents, hospitals, and places where people are connected have used music for certain purposes. Naturally, an impoverished country like Indonesia has not been able to see the prospect of music in terms of benefits. Music is still functioned for mere entertainment, rah-rah, and it has become an ancient tradition, to say the primitive. But until now, only limited that use means the music becomes very narrow, and this is reflected in the people who wrestle it.

In Indonesia, the tradition of Sufistic music concerts is still rare, but music concerts that are more oriented towards materialistic entertainment values are more visible amid the glamor of the country's music industry. Music performances or concerts that prioritize the value of changing the character of the nation must be held as a counterbalance from the condition of the materialistic hedonic society leading to a society that still maintains the high religious and civilization values of this nation.

The philosophical purpose of the phenomena mentioned above is feared to damage the order of moral values of the younger generation, now causing unrest. Through this research, the author seeks to make *Qasida Burdah* as a medium to internalize the development of Sufistic values, and it is very urgent to be studied as a piece of alternative Sufistic music. Able to motivate someone's behavior (Husni, Setiawan, Azis, Tantowie, & Rizal, 2020; Manshur & Husni, 2020).

Thus, the performance in the world of Sufistic music is philosophically aimed at practicing and arousing the spirit of love for the Creator of the Lord of the Universe. Music concert performances are a means of affirming human existence so that they can

touch deep feelings rather than being empty meaningless (Drăgulin, 2013). *Qasida Burdah*, is a musical fusion model composed of poetry filled with harmonious moral values, arousing one's passion and inner fighting spirit, through a blend of stanza musicality touched by instruments that describe the combination of musical soft blues country with the strains of harmonics and excerpts. The guitar string and the accordion sound that displays diachronic esoteric illustrations add to the spirit of human religiosity.

The stages of the musical arrangement of *Qasida Burdah* are carried out by means of gradual contemplation starting from the most inexperienced or basic level to a high level so that it is expected that in the process of internalization it will be able to awaken the inherently between mind, heart movement, and values that are contained in the music. Through *Qasida Burdah's* musicalisation, students (santri) become more religious, more disciplined, more respectful to others, more respectful of differences (Bisri & Husni, 2020), more tolerant, not rude, arrogant, self-righteous, and ignorant of others. It shows that Sufism-based character development can be carried out using various media, including the musical medium of the works of Sufi figures.

## Conclusion

The internalization of Sufism-based character education through *Qasida Burdah* is done through three stages of action. The first stage is 'deepening words' as a basic understanding to animate every poem text of *Qasida Burdah*. The second stage is the 'deepening of meaning' as a step to instill substantial value from the poetry of *Qasida Burdah*. The final stage is to appreciate music as a preliminary reflection-praxis to the depth of the word and meaning of the poetry of *Qasida Burdah*. The word deepening phase is the initial stage of deepening, animating the words contained in the poetry of *Qasida Burdah*, the beauty of word expressions becomes an exoteric medium to strengthen the beauty of the *Qasida Burdah* poetry values. The deepening stage of meaning means revealing the value contained in the meaning of the poem so that there is a deeper understanding of the content of the verses of the poetry of *Qasida Burdah*. This second stage is called the esoteric media of a poem. Thus, this method will strengthen the process of internalizing Sufism-based character education and avoiding the complexity of its understanding. These stages culminate in the efficacy method, which influences the internalization process of character education based on Sufism.



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