

**AQIDAH VALUES IN *SY'IRAN* OF “JAMAAH
SHALAWAT NARIYAH WALISONGO” IN MONCEK
TIMUR VILLAGE LENTENG SUMENEP**



THESIS

**Submitted to Ushuluddin Faculty in Partial Fulfillment of the
requirements for the Degree of S-1 of Islamic Theology on
Theology and Philosophy Department**

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2015

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 24 Juni 2015

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ADVISOR APPROVAL

Dear Sir,

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Assalāmu 'alaikum Wr. Wb.

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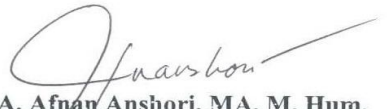
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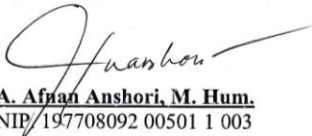
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DEDICATION

Highest Dedication goes to:

My Mother Rusmani (alm.) and My Father Su'ied

My big Family and who has teache me even a letter. God Allah
bless You!

MOTTO

“Most good man are those that can be useful to others (Hadith).”

“Life is only once. Once live, live meaningful. Do not die and do not die despite themselves have been embedded in the bowels of the earth”

TRANSLITERATION

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	q
د	D		ك	k
ذ	Dh		ل	l
ر	R		م	m
ز	Z		ن	n
س	S		ه	h
ش	Sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
َ	A		َ، َ، َ	an
ُ	U		ُ	un
ِ	I		ِ	in
َ، ُ، َ، َ	Ā		َ	aw
ُ	Ū		ِ	ay
ِ	Ī		ُ	uww, ū (in final position)
			ِ	iyy, ī (in final position)

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ABSTRACT

Syi'iran is a part of famous culture in the Islamic society and also in Moncek Timur society that join to “Jamaah Shalawat Nariyah Walisongo”. Not only as a meaning to deliver any good idea and good suggestion, *Syi'iran* as meaning to deliver any Islamic doctrines also. *Syi'iran* has ever had a great era as Religion protelytizing when Wali Songo come to Java island. And now, that tradition is still continued by *kyai* or Islamic teacher in Islamic dormitory especially for society that has an *Ahlûssunnâh Wâljâmââh* concept religion. *Syi'iran* has been around in muslim life and kept by them to be daily life, is like they always do *Syi'iran* before praying together di any mosques. “Jamaah Shalawat Nariyah Walisongo” is the religion community in Moncek Timur Lenteng Sumenep that has a purpose of their gathering that is reading the *syi'ir* which has any values of Islamic teaching.

“Jamaah Shalawat Nariyah Walisongo” has uniqueness thing on that community. That is, this community is found by ex-Thief in Moncek Timur village he got instruction from KH. Hasan, who still near with K. HR. As'ad Syamsul Arifin Situbondo. And the members of this community majority, is Thieves that has low in awareness religion. With joining this community, they hope can less their bad activity. On reading *syi'ir* and *shalawat* in this community is followed by music rhythm and we know that music can waken the emotion in heart of mankind and can bring human to do with morality too.

This focus research is the belief values in Shalawat Nariyah Walisongo which has 41 verses on *Syi'iran*. Researcher uses description analytic method for viewing the belief values one by one of that *Syi'iran*. The belief values of *syi'ir*, is discussed and combined with any references that related with point Islamic belief. Beside that, *Syi'iran* is researching from literature aspect

also. The research use poem theory that including researchs a verse, row, rhyme and word choice.

The outcome of this research shows that some *Syi'iran* in “Jamaah Shalawat Nariyah Walisongo” has great belief contents that not only based on Al Quran and Hadis, but based on human logic also. Belief aspect of this *Syi'iran* including believe in Allah, the books, the messangers and the Judgement Day or here after. The aspect on this *Syi'iran* including ethics, *dhikir*, praying, suggestion and nation.

The form of *Syi'iran* in “Jamaah Shalawat Nariyah Walisongo” is : a). Verse an Row. *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” has 41 verses that some *syi'ir* number in uneven and some are exactly. b). Rhyme. It's including ending rhyme, deep rhyme, form rhyme and perfect rhyme. While the word choice that used denotation and connotation symbol.

Keyword: *Syi'iran*, form, value, *aqidah*, and *jamaah*.

CHAPTER I

INTRODUCTION

A. Background

Islam is a religion of God revealed to the Prophet Muhammad so that he can related to the whole mankind and so that people can trust the revelation that and practiced all the teachings and rules.¹ Islam as a religion of unity always teaches the belief in the existence of God, also teaches humans to perfection of belief and moral formation. A person required to pay attention to human values. Any action must be based on ethical rules with the introspective and clever bringing themselves in their surroundings.²

Islam and unity are two inseparable entities. None of the commands of Islam that could have released the value of the God head. The belief in a religion, the human obligation to worship him, follow his orders and avoid the restriction will be crushed if unity is breached.³ Unity is the basis for the religion, especially Islam. Unity is the basis for the religion, especially Islam. Violates the unity means to doubt that God is the only Lord who is believed to exist-means a form to another, other than God, as the Lord.⁴

To provide the confidence that God's presence will be intact, the Qur'an was revealed, as a guide for mankind to unity and conditioned Islam and implanting into people in everyday life. According to Nasruddin Razak, the Qur'an As the main base shows that Islam could not find its way into the hearts and minds without the acceptance of the two main branches, namely faith and Sharia. And the first one

¹. Kennet W. Morgan, *Islam Jalan Lurus*, trans. Abu Salamah and Chaidir Anwar, Pustaka Jaya, Jakarta, 1963, page 98 in Daryanti thesis, *Jamaah Pengajian Selapan Dusun Ngoloyo Trimulyo, Kendal (Tinjauan Akidah)*, 2009, page 1.

² Daryanti, *Jama'ah Pengajian Selapan Dusun Ngoloyo Trimulyo, Kendal (Tinjauan Akidah)*, 2009, page 1.

³ Ismail Raji Al Faruqi, *Tauhid*, translate Rahmani Astuti, Penerbit Pustaka, Bandung 1988, page 17

⁴ *Ibid*, page 17

required by Islam is a belief in God without doubt full and doubt in man.⁵ A form of trust it then applied in the form of a patron saint to God by way of running the commands and prohibitions of God away from

Allah says:

وما خلقت الجن والانس الا ليعبدون.

The Meaning: "I did not create the Jinn and mankind except for who worship me"

It is obvious that the text formed the basis of the purpose of human created not else to worship. Worship in the sense of running commands and go restrictions away. This is the essence of the whole treatise of Prophet Muhammad which can hardly was revealed by the Prophet except in the words of God himself. That is the unity of God, the highest and most important is evidenced by the fact of God's promises for all sins except forgive violation of unity.⁶ This is the true Islamic faith.

Sayyid Sabiq says, the goal is to give the ' belief of correction is good in a way of life with purify the soul and drive to reach the top of the properties that are high and sublime as well as more mainstream pursuit in order to arrive at a higher level of *ma'rifat*.⁷

From the above exposure can be drawn a conclusion that faith is the Foundation of the religion of Islam that should be owned by adherents. Belief in the existence of God is then applied in everyday life in the form of good deeds according to the norms of Islam, social norms and legal norms in force. Not quite, the belief of the existence of God without any positive reaction to being shown outwardly in your everyday life.

Islam is a religion that teaches the unity of the faith in Allah as the main thing. However, the creed of Islam have staple that includes teaching the faith to God, his

⁵ Cited by Daryanti on *Jamaah Pengajian Selapan Dusun Ngoloyo Trimulyo.... Ibid*, page 1

⁶ Ismail Raji Al Faruqi, *op. cit.*, page 17

⁷ Sayyid Sabiq, *Aqidah Islam*, CV Diponegoro, Bandung, 1992, page 19

angels, his books, his messengers, the last day and *Qadha'- Qadar*,⁸ became known with the tenets of the faith.

One of manifestation of *aqidah* or belief in society is traditions there was grow hereditary. Usually the tradition come from religion doctrine that embraced by around society and applied in local tradition. For example in the Muncek Timur village of Eastern District of Lenteng, Sumenep Madura, East Java province, there is a blessings pilgrims named "Jamaah Shalawat Nariyah Walisongo". Worshipers aim to instill religious values, especially belief values to the *jamaah*.

The tradition has some uniqueness: *firstly*, the majority of participants performing is a group of thieves village such as cows, goats, chickens, plants and others. How to survive their many retrieved from stealing although actually they got land livelihood to meet the necessities of life.

Second, participants have a religious pragmatism *jamaah* is low. In everyday life they do not implement a mandatory worship commanded by religion like prayer and fasting in Ramadhan month.

Third, the bevy of "Jamaah Shalawat Nariyah Walisongo" only teach peace and praise be to God. Most of the worshipers were read *Shalawat Nariyah* and *Syi'iran* which has a very high religious content that is accompanied by the rhythm of the traditional music. As it known that *shalawat* is most easily performed worship and have some wisdom and virtue. Likewise, many Hadith that gives warnings or even censure for those less attention to *shalawat*.⁹ One of the virtues of *shalawat* is the stuff of anyone who reads it though no session now ' or ' attitude is accompanied by *riya'*, *ujub*, *takabbur*, then readings of *shalawat* will still be accepted.¹⁰

⁸ Yunahar Ilyas, *Kuliah Aqidah Islam*, LPPI, Yogyakarta, 1993, page 9

⁹ Sokhi Huda, *Tasawuf Kultural, Fenomena Shalawat Wahidiyah*, LKis, Yogyakarta, 2008, page 125.

¹⁰ *Ibid*, page 131.

Blessings or *syi'ir* who accompanied by particular rhythms would cause religious emotions. As stated by philosopher Henri Bergson, France music can arouse emotions in the human heart and deliver human beings to act morally.¹¹

Cultivation of religious values through the “Jamaah Shalawat Nariyah Walisongo” in the village of Moncek Timur of the perpetrators can be quite effective with the following reasons:

1. Not too troublesome in practice the teachings of the religion.
2. Encourage the presence of religious emotional.
3. These activities are easily accepted by members of the Congregation and have a psychological impact for those who in fact have limited religious schools. It is intended effort as a social ethic forming gradually to the perpetrators community of crime.

In fact, *dakwah* in Islam should pay attention to social circumstances. In historical perspective, the Islamic *dakwah* tussle with socio-cultural reality will find two possibilities as stated by Safrodin Halimi.¹² First, the Islamic *dakwah* is able to give results on the environment in the sense of giving a basic philosophy, direction, encouragement and guidelines for changes to society until the formation of a new social reality. Secondly, the Islamic propagation is influenced by changes in society in the sense of existence, pattern and directions. This means that the timeliness of *dakwah* is determined by the socio-cultural system.

Cultivation of religious values using *Syi'iran* as applied in the "Jamaah Shalawat Nariyah Walisongo”, has been Performing blessings on many done by the scholars and *kyai* especially who have themselves *Ahl as-Sunnah Waljamā'âh*. As in the Java community for example, *Syi'iran* is a means of socialization and transmission of highly effective teaching. As part of the arts, he was much favored by

¹¹ Djuretna A. Imam Muhni, *Moral dan Religi*, Kanisius, Yogyakarta, 1994, page 95

¹² Safrodin Halimi, *Etika Dakwah Dalam Perspektif Al Qur'an, Antara Realititas Qur'ani dan Realitas Sosial*, Walisongo Press, Semarang, 2008, page 99.

the public. This is evidenced by their use extensively in various areas that housed a mosque or *mushalla* and came up in various religious social events.¹³

According to Muhsin Jamil, other than as a means to facilitate the propagation of *kyai* and their care to deliver it, *Syi'iran* has many functions in accordance with the type and manifold. But mostly, *Syi'iran* intentionally designed by the author to encourage a love of community life of the transcendental. Muhsin then concludes that the main mission of the scholars and *kyai Syi'iran* none other to make for the community to foster a love of God and also foster a sense of fear in him. When that fear was ingrained in the hearts of the community then they will be more open with other Islamic teachings.¹⁴

From the explanation above can Muhsin we understand also that *Syi'iran* can be a first step to open one's heart to fear, and love to God. In harmony with the measures and objectives to be achieved in the Pilgrims “Jamaah Shalawat Nariyah Walisongo” who made *Syi'iran* Blessings as a medium to bring members of the *jamaah* to become better. Whether in relationship with God, as well as in human relations in this local community.

Departing from such phenomena this very interesting research done. Researchers want to find out more about the planting of creed values to members of the *jamaah*. In this case the researchers wanted to study the *syi'iran-syi'iran* which is read regularly by *jamaah* about creed values contained therein. In addition, researchers want to find out from the forms on the *syi'ir* as a piece of art that contains literary values are very high.

¹³ Muhsin Jamil, *Syi'iran Transmisi Ajaran Islam di Jawa*, Walisongo Press, Semarang, 2010, page 4

¹⁴ *Ibid*, 267-268

B. Reasearch Question

From the problem above it can be research questions as below:

1. How is the form of *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur?
2. What is the *aqidah* values of *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur?

C. Objectives and Benefits of Research

1. Objectives of Research

The objectives and benefits research in this thesis is:

- 1) To know the forms of *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo”
- 2) To know the *aqidah* values in *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo”

2. Benefits of Research

The benefits research in this thesis is:

- 1) For Writer

Providing insight into how the process or adding belief values for society specially to bad society character.
- 2) For Society

Giving a description how Muslims can find a method to form religious in ways that are elegant and easily accepted.
- 3) This research is useful to add to the literature, particularly in the science of State Islamic University of Walisongo Semarang.

D. Prior of Research

As a substance support and to anticipate the same discussion has discussed by last research, researcher has checked some books. The books also will become reference and evidence about the originally the research, as below:

1. Daryati thesis, *Jama'ah Pengajian Selapanan Dusun Ngloyo Trimulyo, Sukurejo, Kendal (Akidah discussion)*. In the Research, Daryati endeavors how the religious contents deliver in *pengajian akidah* society of Dusun Ngloyo and also practice of doing god deeds in *jamaah*. Explained, that religious in Islam is fundamental think in Islam doctrine. Religious is basic concept for all of Islam doctrine, until, all of Muslim doing depend on religious it self. The principals of religious in Islam are belief to Allah, angels, books, prphet, doomsday and *Qadha'* and *Qadar* of Allah.
2. Fadlillah, *Dimensi Spiritualitas Samman di Desa Errabu*. That thesis especially discus about belief (*akidah*) dimension in *syair* of *Samman* ritual in Errabu Village. There said, belief is (*mengesakan Allah*) necessity for all creature especially human. *Tauhīd* is a motive why the human called Muslim by reciting *shahādat*.

E. Research Methodology

There is some method used in this thesis below:

1. Type of Research

Type of this research is field research, it was conducted in actual reality. Namely, the data collected by research in the occurrence of symptoms studied. This study is a method to find the reality in particular that have occurred in society.¹⁵

2. Date Collecting Method

a. Observation

Observation is an observation on target research to gain an understanding of the research objectives.¹⁶

¹⁵ Kartini Kartono, *Pengantar Metodologi Riset Sosial*, Mandar Maju, Bandung, page 32

¹⁶ Koentjaraningrat, *Metode-metode Penelitian Masyarakat*, Gramedia, Jakarta, 1997, page 147

b. Interview

This method used to acquire the knowledge about "Jamaah Shalawat Nariyah Walisongo" and the *Syi'iran* read.

The interview is a process of interaction between the interviewer and respondent to obtain information face to face, by using the data called interview guide.¹⁷

This method use to get more information about Moncek Timur Village, "Jamaah Shalawat Nariyah Walisongo" and explanation about belief values in *Syi'iran* of *jamaah*.

3. Source of Date

a. Primary Source

Are sources that provide data directly.¹⁸ Primary data was obtained from the village head, head of *jamaah* and member of *jamaah* that has experience more about *jamaah*.

b. Secondary Source

Secondary Source is obtained or cite sources from books related to the thesis title.¹⁹

4. Data Analysis Method

In analysis of data have been obtained from the library or the results of the field study, author using the following analytical methods below:

a. Qualitative research: Qualitative research method is a procedure that produces descriptive data in the form of words written or spoken from the

¹⁷ Dadang Kahmad, *Metode Penelitian Agama*, Pustaka Setia, Bandung, 2000, page 93

¹⁸ Winarno Surahmad, *Pengantar Penelitian Ilmiah (Dasar Metode Teknik)*, Tarsito, Bandung, 1980, page 134

¹⁹ *Ibid*, page 135

people and observed behavior.²⁰ This method used to know and understand something social reality character to “Jamaah Shalawat Nariyah Walisongo”

- b. Descriptive Analysis Method: descriptive analysis method is research method that used to get knowledge very far about research object in certain time. According to Punaji Setyosari, descriptive research is a research that has purpose to explain or give description a condition, incident, object or human, or everything that has correlation with variables, can be explained by numerals or words.

In the research of *Syi'iran* "Jamaah Shalawat Nariyah Walisongo" in Moncek Timur village, researchers collected all *Syi'iran* were read by members of the *jamaah*, later described by descriptive for the purposes of this research. Namely, research the forms of *syi'ir* and *aq̄dah* values contained in the *syi'ir*. In the form of *syi'ir*, researchers used the *syair* (poetry) theory as a tool analysis. While on the values of faith, researchers use the main points of *aq̄dah* in Islam theory, as has been widely discussed in the *aq̄dah* books.

F. Systematic of Writing

Totally, systematic of this thesis divided in to five chapter. Every chapter explains one explanation whole suitable with step and series as a research. Dividing in to chapters so need to important writing, also reading that will give analyzing so that easy to give identifies research problem. Also, help researcher in research step.

To get principal describing research, researcher will explain systematic writing as below:

The first chapter is an introductory chapter that contains: background issues, subject matter, purpose and benefits of thesis writing. In this case, the issues raised

²⁰ Moleorg J. Lexy, *Metode Penelitian Kualitatif dan Kuantitatif*, Remaja Rosdakarya, Bandung, 2000, page 3

about the belief values in *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Village.

In this chapter also mentioned literature review, with the aim to provide information on the studies that have been conducted by previous researchers, and thus, this study is not the only one and the first time, also mentioned on the research methodology, and systematic writing thesis.

The second chapter is discussion about that include: Meaning of *Syi'iran*, short history of *Syi'iran*, forms of *Syi'iran*, Function of and *Syi'iran* tradition in Madura Island.

The third chapter is discussion about “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Village. This chapter consists of two chapter discussion. First is about Moncek Timur Village include: History and Geography, Economic System, Education of Society and Social and Religion Condition. Second is about “Jamaah Shalawat Nariyah Walisongo” includes: History of *jamaah*, mumber of *jamaah*, Deeds, Realization, Music and *Syi'iran* Text.

The Fourth Chapter is discussion and analysis research. This chapter discuss about forms of *Syi'iran* and belief values in *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo”. In this chapter, author has finished hunting of data and observation directly.

The fifth chapter is a concluding chapter. In this chapter the authors present the final results of the previous chapters in the conclusion. The author also complement this fifth chapter with a variety of suggestions, to provide recommendations on the researchers afterwards, of course based on the experience that the authors did get on the field for data mining and direct contact with the object of research. Thus, the expected results of this study bring benefits, both to the world of research in universities, as well as Indonesian society at large.

CHAPTER II

SYI'IRAN

A. The Meaning of *Syi'iran*

To make easy a discussion, need explanation first about definition. Definition is the most important part to get specific meaning. Especially in this discussion about *Syi'iran*. There are many expert have different meaning about *Syi'iran*. The next will discuss about *Syi'iran*.

According to Mohammad Muzakka, *Syi'iran* is from *syi'ir* and suffix *-an*. *Syi'ir* from Arabic language in Indonesia is poetry, and *-an* is suffix that show Javanese identity.¹

Whereas, Rustandi as cited by Mariam Faiqotun Ni'mah when researches *Syi'iran* bait 12 in *Masyarakat Jawa* said, *Syi'iran* is one of *genre* that consist of song that spreading verbally between java local communities that center in villages.² Rustandi's definition strengthened by M. Muhsin Jamil, he said, *Syi'iran* is locality. *Syi'iran* is using local dialect where *Syi'iran* is there.³

Muhsin also said that, *Syi'iran* from word "syi'ir" and *-an*, in Arabic language is *syair*, and suffix *an* showing javanization in *Syi'iran* tradition. From this definition, Muhsin conclude that *Syi'iran* is poetry with Javanese language and intoned in reading off.⁴ His explanation is from his research of Javanese *syi'ir*.

¹ Muhammad Muzakka Mussaif, *Memfaatkan Tradisi Lisan*, 2008, page 7.

² Aton Rustandi, *Belajar dari Syi'iran: Art and Multicultural*, Recent Media-Yayasan Akar Rumput, Semarang, 2007. See research by Mariam Faiqotun Ni'mah, *Syi'iran bait 12 dalam Masyarakat Jawa Di pesantren "nahdhatul arifin" Desa Sumberejo Ambulu Jember*, 2010, page 12.

³ M. Muhsin Jamil, *Syi'iran dan Transmisi Ajaran Islam di Jawa*, Walisongopress, Semarang, 2010, page 24

⁴ *Ibid*, page 24

Look at from physical matter, *Syi'iran* including the sentence that arranged well and have rhyme that can be made by control of 'arudh science. *Syi'iran* also include definition of *nadham*, are like *not* of song to sing a certain *syair*.⁵

In language field, *syi'ir* from word *sha'ara* or *sha'ura*, it means know or feel. Some expert of Arabic language has definition etymologically, are:

1. According to Dr. Ali Badri, *Syi'ir* is a sentence that arranged by rhythm or Arabic *wazan*.⁶
2. According to Luis Ma'luf in Mudjid dictionary, *syi'ir* is sentence that given rhythm and rhyme or *qafiyah*.⁷
3. According to Az-Zayyat, *Syi'ir* is sentence has rhythm and rhyme showed about the beautiful fantasy and also describe about phenomenon.⁸

Multiple diverse of definition of *syair* above, made reference to book "*Tārikhul 'Adābil 'Arab*", so can concluded that in *syi'ir* must consist: language/sentence, rhythm/*wazan*, rhyme/*qafiyah*, deliberateness of write poetry and imagination from people who make *syi'ir*.⁹

From definitions above, Muhsin had given characteristic of *syi'ir*:

1. Pronunciations text
2. Have balance of tapping sound in every *bait*.
3. Have similarity (sound) characters in end of each *bait* or called by *qafiyah*.
4. Have aesthetic power, imaginative and emotive intense.

⁵ *Ibid*, page 24

⁶ Ali Badri, *Muhāzaratun fī 'ilmi al-'arudh Wal Qāfiyah*, Al Jāmi'ah Al Azhār, Cairo, 1984, page 4. Cited from Ridwan Nurkholis thesis, *Nilai-Nilai Karakter dalam Syi'ir Tanpo Waton* UIN Yogyakarta, page 25

⁷ Luis Ma'luuf, *Al Munjid*, Daarul Masyriq, Beirut, 1997, page 391.

⁸ *Tārikhul 'Adābil 'Araby*, Dārun Nahdhah, Cairo, page 28. See on Ridwan Norkholis thesis, page 25.

⁹ *Ibid*, page 26.

5. Contain feeling, idea, and secret of human spiritual, and
6. Can made in awareness condition and invention or intuitive and not invention
7. Pronunciations that show something indirectly.¹⁰

In Java literature, *syi'ir* firstly known by *singir*. This statement said by Sudaryanto in Javanese dictionary.¹¹ *Syi'ir* have means *Kidung Nyanyian Saemper Dhikir* (*Kidung/song of hymn with remember to God*). Hutomo and Catur has opinion, *Syi'ir* is traditional java language. It is from Islamic boarding school environment. *Syi'ir* like with Malayan poetry from Arabic literary. Usually is describe about stories that be related to history of Islam, Hadith, Koran or religion doctrine, philosophy, or related to religion life. *Syi'ir* always has regularly rhymed in every row that has constant syllable.¹²

From some definitions above, *syi'iran* can looked at from: first, definition of *syi'ir* based on the meaning of rhyme, poetry. Second, definition of *syi'ir* based on sentence structure. Third, definition of *syi'ir* consists of expression and imagination of author that make based on the certain rules.

From there, the meaning of *syi'ir* related to this research is *Syi'iran* as poetry or one *genre* that consist of aesthetic words and regularly that contains of meaning and certain values. And the characteristic of *syi'ir* is like explained by Muhsin Jamil. From that definition, researcher want to see *Syi'iran* based on shape in literary field and meaning that contains in *Syi'iran*. Locality in *syi'iran* is only in conveying using certain language, which is appropriate with place of author live.

¹⁰ M. Muhsin Jamil, *Syi'iran dan Transmisi Ajaran Islam di Jawa....*, page 261.

¹¹ Sudaryanto dkk, *Kamus Bapak Bahasa Jawa*, Badan Pekerja Kongres Bahasa Jawa, Yogyakarta, 2001, page 692.

¹² Ridwan Norkholis, *Nilai-Nilai Karakter dalam Syi'ir Tanpo Waton*, page 26.

B. Short History of *Syi'iran*

Talk about *Syi'iran* tradition, can not be far from discussion of Arab literary, especially in Islam era. *Sya'ir* tradition in Arab, is stronger than out of Arab since *jahiliyah* era. *Syair* of arab is first phase of poetries appearing in out of Arab include Malayan poetries then spread to Indonesia through scholars last century ago.

Seen from *Syi'iran's* word as poetry or *syair* have important histories in development of Islam. As far we know Koran also descend in social condition of Arab society which has high literary tradition. And from this condition also Koran contains high literary to be comparable with poetries there. Therefore, we will know what is the position of *Syi'iran* as one of Indonesia literary genre, *Syi'iran* or poetry in Arab tradition also will discuss in this part.

Ahmad Hasan As-Zayyat said, word of *syi'ir* in Arab have special meaning, is word series or beautiful sentence which have *wazan* and *qafiyah*.¹³ Arab, like Ibnu Khaldun said, *Syi'ir* as expression that has high values. Because it, they argue that *syair* as anthologies science and their history. Several explanation that their argue is right or wrong and base principles references to most of science and Arab wisdom found in *syi'ir*.¹⁴

In field of Arab literary, *syair* is part of creative literature (*adab al-inshā'i*) except prose. This is see from definition of *adab*, Arab people have meaning in two part, are descriptive literature, non-imaginative or non-fiction they are called by *al-adab al-washfī* and creative literature or fiction called by *adab al-inshā'i*. This is then become basic of word *Syi'iran* in Indonesia literature especially Java.¹⁵

¹³ Titin N. Ma'mun, "Pola Rima Syi;iran dalam Naskah di Tatar Sunda dan Hubungannya dengan Pola Rima Syair Arab", *Jurnal Manassa (Masyarakat Pernaskahan Nusantara)*, Volume 1, Nomor 1, (2011), page 149.

¹⁴ *Ibid*, page 150

¹⁵ M. Muhsin Jamil, *Syi'iran dan Transmisi Ajaran.....*, page 21.

In literature of Arabic language called *adab* with plural is *adāb*. *Adab* is also good manners, system, philology, humanism, culture, and humanities. But, this word occur development meaning. Example, if we look at to the pre Islamic, *Adab* not only have meaning that was mention above. But also have meaning invite to eat. On first era, *khulafaurrasyidin*'s era, word *adab* have means language education and ethic. Whereas, in Umayyah era, *adab* is poetry, oration, and history of Arab. In Abbasiyah era, *adab* is work out spreading of meaning become poetry, oration, history of Arab. Word of *Adab* in that time, also has meaning oral education, advice almost same with definition of humanities now.¹⁶ And this word has definition literary on third century Hijriah (around 10 or 11 M). In this term so *adab* has aesthetics, shape, and contain, in oral or script. Until now, except *adab* has meaning good manner, *adab* is also has mean Humanities generally. Whereas specifically is literary.¹⁷ From explanation above, *syi'ir* is only part of literary kind in Arab, that is creative literary.

Syi'ir as part of literary not appears firsts. Many researcher said that the occurred of *syi'ir* more late than prose. It because of prose not has rules like *syi'ir*. Occurring of Arabic *syi'ir* firstly from requirement of Arab people to song, examples, about kind character, remember of life memories. From that, occurs *wazan-wazan* so that song will be well-regulated.¹⁸ And when *wazan-wazan* complete they called by *syair*. People that argued firstly create *syair* is Muhallil bin Rabi'ah Al-Taghlibi Al Ruba'i from Taghlib ethnic that many her *syair* spread to us.¹⁹

Some researcher explains about cause of occurring of Arab's *syair*.²⁰ *First*, opinion that shapes of *syair* is from rhythm that hear from sound of camel when jolt their legs to the ground, and that sounds followed then occur *wazan-wazan* of *syair*. *Second*, opinion that shaped of Arab's *syair saj'un*, then work out become *rajaz*, then

¹⁶ *Ibid.* page 20

¹⁷ *Ibid.* page 20-21

¹⁸ Ahmad Muzakki, *Kesusastraan Arab, Pengantar Teori dan Terapan*, Ar-Ruzz Media, Jogjakarta, 2006, page 14.

¹⁹ *Ibid.* page 14

²⁰ *Ibid.* page 14

becomes *bahar* or other shape. *Third*, opinion that shape of *syair* occur based on songs that often in desert. From piece songs then work out be structured *syair*.

Ibnu Rasyiq said that in the earlier period, phrases of *syair* are prose (free-phrase), but then Arab people use *wazan* in that phrase. Therefore they called by *syair* after that *wazan* completed.²¹

Whereas in Java people, *Syi'iran* is becomes socialization media of Islamic teaching that most effective because through art many people like it. Top of *Syi'iran* glories in Java is the developing of some Islamic art in *Wali Songo* era. Until now *Syi'iran* is still developed by scholars in the village that have religious sect of *Ahlussunnah Waljamāh*.²²

History and source of *Syi'iran* tradition in Indonesia especially java can traceable until the history of Malayan literature. Probably Islamic Malayan literature and Indonesia start appear on 14th and 15th century. Process of writing is homeliest and around beginning in Samudra Pasai, Malaka, and some littoral Sumatera like Barus and Perlak. Samudera Pasai and Malaka at the time are the important of center of language development and Islamic Malayan cultural. Through that port city Islam spread to the Indonesian archipelago.²³

Syi'ir in Malayan literature does not same with *Syi'ir* in Arab. *Syi'ir* has change and modification so *syi'ir* made suitable with condition and situation that happened. *Syi'ir-Syi'ir* has change and modification so become Malayan characteristic. Poet who capitalize in make Malayan characteristic is Hamzah Fansuri with his work, are: *Syair Perahu*, *Syair Burung Pingai*, *Syair Dagang*, and *Syair Sidang Fakir*. Word *syi'ir* (*syair*) from Arabic language Arab *syû'ûr* is feeling. Word *syû'ûr* then work out become *syî'rû* is poetry in generally. *syi'ir* or *syair* in Malayan

²¹ To know more detail discussion about history of Arab *syair* and expert of *syair* at the time, see Ahmad Muzakki, *Kesusastraan Arab, Pengantar Teori dan Terapan.....*, page13-23

²² M. Muhsin Jamil, *Syi'iran dan Transmisi Ajaran Islam.....*, page 24-25

²³ *Ibid*, page 24

literature made reference to definition of poetry generally. Basic thing of Malayan *syi'ir* come from Persia (now is Iran) that brought to Nusantara with the coming of Islam.²⁴

In Indonesia literature, *syi'ir* is one of folk poem that have unique characteristic and not free. Rhyme and poem are folk literature usually is from row sentence, any based on musical measure, based on sort and long syllable, weak of vocal stressing, or only based on rhythm. This cased could be seen in *pantun* (traditional poetry), *gurindam* (aphorism in two lines) and *Syi'ran*.²⁵

That means by folk literary or folk poem is literary that life in citizenry, explained by mother to his child. Story teller also delivers to inhabitant who can not read although story teller can read also. This story conveyed by mouth from one generation to younger generation.²⁶

Oral literature is earlier than write literature. But, by write literature born not become write literature died. Oral literature and write literature are life together, especially in remote villages. Whereas write literature life in king's palace.²⁷ But there is opinion said that, in Malayan literature, limit between oral literatures with write literature does not clear. This is because of there are historical record mentioned that command by king, oral literature collected become writing then interpreted by king's command. The other way, there is palace's work then become oral literature like *burung ajaib* story that become the basic story of *Hikayat Ahmad and Muhammad*.²⁸

²⁴ Wikipedia.org, Syair. Retrived on Monday 01 Januari 2014 from <http://id.wikipedia.org/wiki/Syair>

²⁵ Research by Mariam Faiqotun Ni'mah to *Syi'iran bait 12....*, page 12

²⁶ Liaw Yock Fang, *Sejarah Kesusastraan Melayu Klasik*, Yayasan Pustaka Obor Indonesia, Jakarta, 2011, page 1.

²⁷ *Ibid.* page 1.

²⁸ *Ibid.* page 1.

Syi'iran is part of oral literature that ever grow in several place in Indonesia. One of them is Madura as object of researcher. Historical fact showed that long time ago Madura's society how few inherited sciences tradition in writing by predecessor, include literature, because before 20 century generally Madura's people writing and reading literature that use Java language, it is *tembang*. Even Islamic books teaching in Islamic boarding school use Java language translations. Only *Murat* or their explanation is using Madura's language. Until now in several boarding school in Madura, that use Java language translations is like Karang Anyar boarding school, Kamal sub district, Bangkalan regency. Except it, also in Lambicabbi boarding school, Gapura sub district, and Pacenan boarding school, Batangbatang Daya village, Batangbatang sub district, Sumenep regency.²⁹

But, now *syi'ir* tradition not only inherited by oral. Position of Wali Songo in Java given influence toward *syi'ir* developed as media of Islam missionaries. There many scholars to spread Islamic values was write some *syi'ir* book under the certain theme. For example, book's Nailu al Muna fi Ma'ani Nadhmi al Asmai al Husna: book's Asmaul Husna by KH. Asnawi Umar Pangen and *Syi'iran Shalawat Nabi*: book of *Dhikir Shalat* and *Ibadah* by Kyai Asnawi Umar Purworejo.³⁰

C. Function of *Syi'iran*

Syi'iran is tradition that very famous in society. As media to convey idea that consist of allurements and advice, *Syi'iran* also is a media to convey to Islamic religion.

Syi'iran is socialization tools of Islamic teaching that most effective because through art easier to accepted by Java society. Top of *Syi'iran* glories in Java is the

²⁹ Lontarmadura.com, "Syiir Madura". Retrived on Munday 2014 from <http://www.lontarmadura.com/syiir-madura/>

³⁰ To know more deeply about some *syi'ir* books by scholars as process of spread the Islamic teaching, read more research by M. Muhsin Jamil, *Syi'iran dan Transmisi Ajaran....*, page 35-215.

developing of Islamic art in Wali Songo era.³¹ History proofed that how many literature at the time, include *Syi'iran* can change of society. And until now, *Syi'iran* still many continued and developed by scholars in the village that have religious sect of *Ahlussunnah Waljamāh*. Example, that very famous is *Syi'iran* by KH. Mustofa Bisri from Rembang city. He was change many *syi'ir*, to prayers of adoration, book teaching, or messages that easy to memorized and remembered.³²

Syi'iran for Java people is one of cultured acculturation and pada masyarakat jawa merupakan satu bentuk akulturasi budaya dan blended that each influence between one culture and other culture, it is blended between Islamic teaching with java culture. As there is in other literature, *Syi'iran* has acculturation and deepest meaning, willfully made by scholars to express the values and life view in scope of Javanese and Islamic culture. Java literatures include *Syi'iran*, very related to process of Java Islamization and to show religion that very dominant.³³

There are many Java *syi'ir* especially in cloistered villages have value and high morality as a value offering that educative. Research by Muhsin Jamil toward *syi'ir* Negarigung, for example, is not only as a symbolic literature and dogmatic. More than it, it is contain education and offering life values to society. Ethical aspect and aesthetic in *syi'ir* is very prominent. This aspect then given frame to human attitude and behavior as make relation with human, nature and God. Muhsin has conclusion, that meaning of *syi'ir* not only to song or symbol, but also means an arrangement and guidance for society.

From explanation above, the function of *syi'ir*, as Koran said, is be guidance and instruction to society in attitude and act in society life. Skill of scholars packed Islamic teaching that based on Koran be a *syi'ir* that locality, as part of culture and literature, become the important point that must get positive response from society.

³¹ Muhsin Jamil, *Syi'iran dan Transmisi Ajaran.....*, page 25.

³² *Ibid.* page 25.

³³ *Ibid.*, page 234-235.

Especially to spread the Islamic teaching, so cultural aspect cannot be leave in order to missionary of Islam easy to accept by large society.

If seen as oral literature, many research was mentioned, function of *Syi'iran* is as part of oral literature not far different with oral literature generally. As said by William R. Bascom the functions of oral are:

1. As a entertainment
2. As ratification tools of regulation or cultural institutions
3. As education tool for child, and
4. As force majeure tool and controller in order to society norms will always obedient by collective member.

Fathorrasi when doing research *Syi'iran* in *Tari Samman* at Errabu village Bluto sub district Sumenep regency Madura explains function of *syi'ir*, as the function of oral literature that explained by William.³⁴ It is same with Faiqotun Nikmah in research to *Syi'ir-Syi'ir Bait 12* at Islamic boarding school Nahdlatul Arifin Ambulu Jember.

Meanwhile, Branginsky (1994) as cited by Muzakka Musaif said *Syi'iran* three functions, namely the function of beauty, function faidah or benefits, and the function of spiritual perfection or kamal. Beauty function is useful to provide entertainment effect, faidah function is useful to strengthen and enhance the human intellect, and function kamal useful to purify the spiritual heart in penghayataannya against God.³⁵

As with the Branginsky, Muzakka which also departs from thinking Branginsky *syi'ir* find three main functions, namely the function of entertainment, educational and

³⁴ Fathorrasi, *Pertunjukan Samman di Desa Errabu, Kajian Nilai dan Fungsi*, Sekolah Tinggi Ilmu Keguruan dan Pendidikan PGRI Sumenep, 2006.

³⁵ Moh Muzakka Mussaif, "*Singir* Sebagai Media Pendidikan dan Dakwah". Retrived on 20 June 2015 from <http://ki-demang.com/kbj5/index.php/makalah-pengombyong/1201-19-singir-sebagai-media-pendidikan-dan-dakwah>

teaching functions, and spiritual functions.³⁶ Entertainment functions arise because of the presence syi'ir the good treasure of literature is always sung with the accompaniment of a certain music or not. Education and teaching functions arose because in addition to syi'ir express the values *dedaktis*, namely education moral values of Islam and Islamic knowledge complex, syi'ir also be used as teaching materials and teaching media in the community of students. The spiritual function arises because most syi'ir imposed its use solely as a self servitude (worship) to God which is to strengthen the sense of faith and piety. Muzakka explained that these three functions are so closely linked that it is difficult to be separated from one another. For supporters, syi'ir giving spirit of worship and provide science with a very pleasant way.³⁷

However, Muzakka underlined syi'ir most prominent function is as a medium of education and teaching in particular schools. Almost all schools, and community centers in the recitation of traditional students take advantage of the good literary form for the education of religious values as well as teaching other sciences. It can be seen from the charge material is closely related to the planting of faith, Islam, and Islamic morality. While *singir* as a medium of learning looks at the use of a number of *singir* as textbook/ textbook in the educational process of the students and the large variety of materials science writing schools, especially faith, morality, jurisprudence, story/ history of Islam, *tasawwuf*, recitation/ *qiroat* (phonology Arabic) , and the Arabic language in the form of syi'ir.³⁸

³⁶ *Ibid*

³⁷ *Ibid*

³⁸ *Ibid*

D. Forms of *Syi'iran*

According to Luxemburg, *Syi'iran* is a structure, the arrangement of the elements that applying. Among its elements, there is relationship of reciprocal mutually determine. *Syi'ir* unity that exists is in a linked and interdependent or contain. Among the group of symptoms (elements) that one with another group of symptoms related each other in structure.³⁹

Therefore, the elements that contained in *syi'ir* can be assessed using a particular method in the literatures. The assessment can be through by any aspects such as, sound, array or line, bait and others.

Aminuddin said that the building of structure which is in *syi'ir* (poetry) is *syi'ir* forming elements that can be observed visually. Because, in *syi'ir* also contained elements that could only be observed through the inner sensitivity and critical power reader's mind. The elements that can be observed visually there are five things, namely, (1) sound, (2) words, (3) lines or rows, (4) temple, and (5) typefaces. And the element is hidden behind these form structure called with layers of meaning.⁴⁰

Contrast with Aminuddin, Waluyo in the Theory of Literature Appreciation (Erlangga, 1995), divided the structure of the poem into two parts, namely, the outer structure and inner structure. Outer structure includes, (a) diction, (b) imagination, (c) concrete word, (d) figurative language, (e) diversification, and (f) face structure. The inner structure or commonly known as the essence of poetry include (a) theme, (b) feelings, (c) the tone and atmosphere, (d) the mandate or message.⁴¹

Based on that theory, it can be seen that the assessment of the forms in *Syi'iran* can be viewed from various aspects. Many of these aspects can not be allowed to be

³⁹ Jan Van Luxemburg, *Pengantar Ilmu Sastra*, translate Dick Hartoko, PT Gramedia, Jakarta 1984, page 34.

⁴⁰ Aminuddin, *Pengantar Apresiasi Karya Sastra.....*, page 136.

⁴¹ Mariam Faiqotun Ni'mah, *Syi'iran bait 12 dalam Masyarakat Jawa.....*, page 14.

done overall in this research. In a research of *Syi'iran* in “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Lenteng Sumenep, researchers will focus only in three things, namely, verse and row, rhyme and diction.

1. Verse and Row

Visually, *Syi'iran* is a collection of verses that make a temple. A collection of rows in *Syi'iran* make *Syi'iran* for about one theme or idea that to be conveyed by the poet. Verse and *syi'iran* row is not the same in prose that must start with a capital word and be end with a point. *Syi'iran* sometimes went away from the rule in a prose.

The rows in *Syi'iran* often deletion, that is the removal of one or several forms to achieve the effectiveness of language. Sentence structure is in *Syi'iran* as a row, not always in accordance with the structure of the sentence in prose. Similarity row with the sentence can only be linked in relation with the meaning united that contain. Rows in generality, is a unit that is larger than the word as a group of words which supports one particular meaning. Rows in the poem, is basically place, unifying, and the development of ideas through the poet who begins by word. According with the presence of the row in the poem, then the arrangement of row also takes issue rhyme and poetry.⁴²

Verse on *Syi'iran* as stated by Aminuddin, is a unity of rows that are in one group in order to support the fundamental unity of mind apart from the other rows group. With the verse of a text is divided into short chapters. This division supports thematic arrangement that would like to be described or spoken by the poet.⁴³

2. Diction

Diction is the right choice of words and harmony in its use to express the idea in order to obtain a certain effect as expected. According to Barfield, when the words

⁴² *Ibid*, page 17.

⁴³ Aminuddin, *op. cit.*, page 146.

chosen and arranged in such a way as a cause or means intended to make such aesthetic imagination, then the result is called a poetic diction.⁴⁴

The words in the poem (syair) can be different in three kinds :⁴⁵

- a. A symbol or word denotative, is when these words contain meaning is like the meaning in the dictionary (*leksikan*) so that the reference does not refer to its meaning in a variety of other possibilities.
- b. *Ulterance* and *Indice*, is the words that contain with meaning according to where in the context of usage.
- c. Symbol or connotative word, that is, if the words contain double meanings so as to understand it, someone must interpret the meaning of words with seeing how the relationship with the other meaning of the word at the same time trying to find a systematic feature through rules and projections, restore word lines or shapes into shape more simply through approach *parafrastis*.

According to Herman J. Waluyo in Syukron Kamil, outer structure of diction must have a good choice as the main vehicle for expression that gave an aesthetic effect of language and meaning. Therefore, further Waluyo, in Indonesian or modern Arabic literature, poetry generally makes use of words connotative and symbolic.⁴⁶

According Thobroni, the choice of words in a *syi'ir* (poetry) is a consideration of suggestion for a poet who is considered to represent accurately the feeling of the poet. Accuracy in word selection and placement, making the word as is able to emit a magical power to give effect to the reader.⁴⁷

⁴⁴ Rachmat Djoko Pradopo, *Pengkajian Puisi*, Gajah Mada University Press, Yogyakarta 1987, page 54.

⁴⁵ Aminuddin, *op. cit.*, page 140.

⁴⁶ Syukron Kamil, *Teori Kritik Sastra Arab Klasik dan Modern*, PT. Grafindo Persada, Jakarta, 2012), page 11-12

⁴⁷ M. Thobroni, *Indahnya Puisi*, Pustakan Insan Madani, Yogyakarta, 2013, page 53-54.

3. Rhyme

Structure form is one element that can be observed visually in a *syi'ir* or poetry. One element that can be seen in *syi'ir* is associated with a sound that can be heard in beautiful *syi'ir*. In this case, this theme is about some things that must be understood, one of them is rhyme. Rhyme is the sound intermittent or recurring, either in lines or at the end of the array-lines in a *syi'ir* or a poem.⁴⁸

Syi'ir is part of a distinctive literature. The typical can be seen from the structure which consistent. Each array in *syi'ir* can be cut into two until four segments to make beautiful pattern of *syi'ir*. While on the part rhyme will adjust the final two syllables on adjacent verse. The beauty of this rhyme has contain with *qafiah* pattern on Arabic poetry.⁴⁹

Several kinds of rhyme in literary works including *syi'ir*: (1) *asonasi*, namely looping sound on vowels in a row, (2) alliteration, looping sound on consonants. Looping sound in a line called also with the rhyme, (3) the final rhyme, the sound looping contained at the end of a few lines of poetry causing vocal prosody pattern. (4) identical rhyme, that is the repetition of words in verses, (5) a perfect rhyme, which contained repetition looping sound on vowels and consonants, (6) in such a rhyme, that is the repetition of sounds only seen in writing will sound but the pronunciation is not the same.⁵⁰

If we clarify, rhyme in the poem will be:⁵¹

- 1) Deep or In Rhyme: is a rhyme contained in the array or line of poetry. Rhyme "In" includes assonance and alliteration. Assonance is the same vowel sound looping on array or line of poetry. Alliteration is consonant sounds is the same equation in the array or line of poetry.

⁴⁸ Aminuddin, *Pengantar Apresiasi Karya Sastra...* page 137.

⁴⁹ Titin N. Ma'mun, "Pengkajian Pola Rima dalam Naskah.....", page 149-150.

⁵⁰ Aminuddin, *op. cit.*, page 138.

⁵¹ See Mariam Faiqotun Nikmah Thesis, *Syiraan Bait 12.....*, page 13.

- 2) *End Rhyme*: same sound that repeated and be found at the end or line of poetry.
- 3) *Identical Rhyme*: is the same sound that found in the Verse.
- 4) Perfect Rhyme: is is a form of rhyme that includes both a looping sound looping and looping vocal consonant.
- 5) Fine Rhyme: is a rhyme that looked at the writing of a sound while the pronunciation is not the same.

According to Waluyo, looping sounds in poetry form musicality and beauty. With looping sounds, poetry becomes melodic and interesting to enjoy. For looping sounds, sounds that used to be considered the epitome of that sounds supports the feeling and atmosphere.⁵²

E. *Syi'iran* Tradition in Madura Island

Talking about *syi'ir* for Madura society is a necessity to offend in advance of oral literature. Not a few Madura *syi'ir* on classical period which is still preserved by the people of Madura people. Either through the praise is in small mosque or in the mosque, as well as through the arts and traditions in society. For example: *syi'ir-syi'ir* in *Samman* art.⁵³ Majority of *syi'ir-syi'ir* of Madura to the people and passed down orally from generation to generation.

As mentioned earlier, it saw historically inherited public Madura little scientific tradition in written form by his predecessors. Therefore, oral traditions on the island of Madura had thrive to be a part of people's lives. The oral literature becomes necessary thing for Madura People, because the questions and problems of life can

⁵² H. J. Waluyo, *Teori dan Apresiasi Puisi*, Erlangga, Jakarta, 1995, page 90.

⁵³ *Samman* is *tarekat* doctrine formed by Muhammad Abdul Karim As-Sammani (1718-1775). This *tarekat* come in to Sumatra from Abdul Samad bin Abdullah (w.1800) from aceh. In it develop after *tarekat Sammaniyah* changes become art rakyat that mention *meusaman* or *sedati* (Enseklopedi Islam, 2003: 245). *Samman* spread in Madura as Fathorrasi said (2007), by using Islamic boarding school (pesantren)

not be answered with silence. The voice of conscience, heart rate, blood rustle, bitterness, suffering and joy will appear uttering a sound, the sound of the deepest humanity. Art in the oral tradition is a statement of the souls of Madura in the midst of life.⁵⁴

Syi'iran is part of the oral literature of Madura people. As we know, it can be said oral literature if a *syi'ir* is containing assonance, alliteration, metaphor, and others, which the local community is regarded as a thing of beauty. *Syi'iran* Madura as traditional art by some of the arguments meet the criteria to be considered oral literature.⁵⁵

At first, many developing of *Syi'iran* Madura is at the Islamic boarding school, written by the classic students in the outside times of learning. When no Islamic formal school, then student that live in the compound *kyai*, it has a lot of spare time to compose *Syi'iran*.

Nevertheless many *kyai* also wrote *Syi'iran*.⁵⁶ *Syi'iran* was sung with a melodious voice and that at a later time the fans outside the boarding. *Syi'iran* that read as the songs are manifold. Each of these schools there has their own variations. Form of *syi'ir* is usually the same as the poems in Malay literature, which consists of four verses with rhyme pattern a-a-a-a. However, the characteristics common *Syi'iran* Madura is the equation rhyme in the first row and the second and the third and fourth lines. The syllables were used in each line are manifold. The Fill of *syi'iran* overall is display about religious matters, either about faith, morals, advice, history of the prophets, and the here after matter.⁵⁷

⁵⁴ lontarmadura.com, "Syiiir Madura".....

⁵⁵ Lontarmadura.com, "Syi'ir: Sastra Lisan Madura Tumbuh di Pesantren", Retrived on Monday Januari 2014 from <http://www.lontarmadura.com/syiiir-sastra-lisan-madura-tumbuh-pesantren/>

⁵⁶ Lontarmadura.com, "Syiiir Madura", *op. cit*

⁵⁷ *Ibid.*

Some kyai who has ever create *Syi'iran* are Kyai Haji Abdul Gani, Bangil that has ever his works published in 1343 Hijjriyah or approximately 1924 BC by Publisher Ahmad bin Said bin Nahban wa Auladuh Surabaya, K. Abd. Madjid Tamrin with create his book that is *syi'ir* prophet Yusuf, KH Abd. Mukmin Chanafi and K.H. Abunawas Bakri, K.H. Syarbini and K. Djazuli from Ganding Sumenep.⁵⁸

M. Faizi give an explanation, the closeness *syi'ir* in students community (*pesantren*) in Indonesia is more dominant than the other literary genres. This fact, if we traced, fully rooted in Arab tradition. *Syi'ir* is very familiar with the people who developed with has identical in Arabism which also always synonymous with Islam studies.⁵⁹ Likewise, the *syi'ir* tradition is in Madura also.

Syi'ir tradition in Madura quite firmly embedded deep in people's lives, even beyond in outer schools though. According Faizi, this trend fully understandable by knowing Arabic-language and for public schools almost resembles be a "second language". In fact, in some communities in boarding schools in Madura, it is not difficult to find people who fluency in Arabic better than when they used Indonesian language.

However, many previous Madura *Syi'iran* has unknown author because it did not get published using print media. Usually, fans of *syi'ir* at that time just quote by using handwriting.

As part of the arts in people's lives, *syi'ir* Madura survive by gathering patterns. All members are required to attend a social gathering (*Arisan*) which drawn every responsiveness. Members can also be a raffle *arisan* mean next responders.⁶⁰ This Culture is still valid today, not only in the tradition of just singing the *syi'ir*, but also

⁵⁸ lontarmadura.com, *op. cit.*

⁵⁹ M. Faizi, "Silsilah Intelektualisme Sastra di Pesantren" *'anil Islām I* Instika Annuqayah, (2008)

⁶⁰ *Ibid*

in used by the other thing or culture. For example: *Jam'iyah tahlilan*, *Jam'iyah yasinan*, monthly *Jam'iyah*, weekly *Jam'iyah* and others.

CHAPTER III
"JAMA'AH SHALAWAT NARIYAH WALISONGO" IN MONCEK TIMUR
VILLAGE AND ITS *SYI'IRAN*

A. Moncek Timur Village

1. History and Geography

Everyday local communities and other rural villages mention this village with Moncek Timur. This is because the village is located at the east of two Moncek villages namely Moncek Tengah and Moncek Barat.

Moncek Timur Village is one of few villages located in Lenteng district, Sumenep regency which has an area of 3x5 km². The village is adjacent to the south of Kapedi village, the east of Errabu village and the north of Banaresep Timur. While in the western, part of the village is bordered by Tengah Moncek. Moncek Timur village is divided into three hamlets: *Wa Tuwa'* Hamlet, Tengah Hamlet and Cangkreg Hamlet. Currently, inhabited by 2115 residents, 1019 female population and 1096 of the male population¹.

Moncek Timur village located at the southern tip of the sub-district. The distance to capital of Lenteng district is about 6 miles to the distance 20 minutes. While the distance from the capital city of Sumenep, is about 22 miles to the distance 45 minutes.

2. Economic System

Like most areas in Madura, especially in Sumenep, livelihood to meet the economic needs of Moncek Timur community with the farming. This geography because this village is located in mountainous or hilly areas. In general, there are two types of agriculture. If the dry season most of the community farming tobacco. While the rainy season most people grow corn for food staple. In the first maize cropping

¹Hendriyanto, *Studi Analisis Dampak Budaya Asing Terhadap Perkembangan Intelektual Pelajar Pedesaan di Desa Moncek Timur Lenteng Sumenep*, 2014.

season (between the months of December to February) the whole land is planted with corn. The second maize season (between March to May) the majority of land is planted with corn and others planted with soybeans, peanuts, beans, chili and greenpeal.

Moncek people's culture, yields of corn are stored in the barn which is above the kitchen (*Jhurung*) to meet basic food needs for one year. While the harvest of tobacco and nuts are directly sold to middlemen. The money from their farming is, in addition to meet the daily needs, commonly used for the long-term nature of such repair houses for rudimentary construction of house, buying livestock or buying gold. Partly for savings, buying fertilizer preparation for the rainy season.

As a byproduct of livelihood, many people who raise Moncek's livestock. The most widely reared cattle are cows, goats and chickens. So it is not rare in the lands they are trees that can be eaten by goats and cows like the leaves of *Marongghi*, *Berruh* and *Palembheng* leaves and others.

A little bit community of entrepreneurship of Moncek Timur to meet the economic needs. Some small shops to meet the needs of society through the village Moncek. However, they do not necessarily leave agriculture as a producer of basic needs.

3. Education

Like the other villages, Moncek Timur village has education institutions in order to facilitate the public to learn science, both formal and non-formal educational institutions. Currently is not less than 10 educational institutions of all levels. There Elementary School (SD) Moncek Timur State Elementary School (MI) Al-Huda, Raudlatul Adhfal (RA), Education Qur'an Institution (TPA), Kindergarten (TK), MTs (MTs), Madrasah Aliyah (MA) is newly built. In addition there are three informal schools spread across the three hamlets, namely, Madrasah Dininiyah Al Islamiyah in

Cangkreg hamlet, Madrasah Diniyah Miftahul Ulum in Tengah hamlet and Madrasah Al Huda Wa Tuwa' village. In the study mentioned, Hendriyanto, aged 9-20 years of Moncek Timur society still in education².

Unfortunately, the current state of education is considered insufficient advocate for the community needs. So, many people of Moncek studying at side village as Errabu and Moncek Tengah³.

4. Social and Religion

Moncek Timur's social conditions are not much different from the conditions of the surrounding community as Errabu, Kapedi, Moncek Central and East Banaresep. They put forward clanish discussion for solution⁴. Socialiteis still a central role in each decide the issue. It can be seen from the number of associations (Madura: *kompolan*) in the village of Moncek Timur. Currently no less than 5 associations including: *Kompolan Tahlilan* every Friday night and Tuesday night, *Kompolan Sarwa'an* held every month, *Kompolan Kawafatan* held every month, *Kompolan Khataman* held every month, *Kompolan Shalawatan* held every half month, *Kompolan diba'an* held every half month and others.⁵

These activities are usually carried out in mosques, mosques or in homes with alternating way of each member. Aims to establish *silaturrahmi* between members and strengthen religious values in the village of Moncek Timur. This is the power of social activities carried out and passed down through the generations as *tanean*

²Aged 5-9 yearsaverage have joined PAUD, Aged 10-14 years have joined Elementary School (SD) andAged 15-19 years are still continuing studying Senior High School (SMA/MA). Look. Hendriyanto *Studi Analisis Danpak Budaya Asing.....*, page 57.

³*Ibid*, page 58

⁴*Ibid*, page 58

⁵This data was taken from observation result which was done on August 27, 2014.

*lanjheng*⁶ tradition which has been the symbol of the power of religion, the symbol of social harmony and social cohesion.⁷

In a society kinship system Moncek using kinship system based on bilateral or parental lines, namely kinship systems that draw the lineage of his father and mother, so that the ego (I) has two grandfathers and two grandmothers from father and mother. Kinship system is generally equal the same as the existing kinship in Madura as seen in the study Helene Bouvier.⁸

Here is the kinship system Moncek Timur Village and designations to call or say hello.⁹

No	Designation to call	Designation to say	Information
1	Eppa'	Pa'	Father of <i>ego</i> (I)
2	Emma', Embu'	Ma', Bu'	Mother of <i>ego</i>
3	Nyaih	Keh	Mother of parent of <i>ego</i> , also his cousin's, brother's, and sister's
4	Kaeh	Nyih	Father of parent of <i>ego</i> , also his cousin's, brother's, and sister's
5	Juju'	Ju'	Kakek atau nenek terus ke atas

⁶*Tanean Lanjheng* or long yard which is Madura traditional settlement. *Tanean Lanjheng* is a group of settlement that consists family relation. The location is very close with farming soil, water source, or river. Between the settlement and farming soil just bordered with live plantor heighten land that mentioned *tabun*. So every person can be separated from the soil. Every group of house consists 2-10 hoses which are occupied by ten familiest hose are internal families; parent, children, grandmother, great-grandchild, etc. So, blood relation is special characteristics of this group.

⁷Hendriyanto, *op. cit.*, page 58.

⁸Fathorrasi, *Pertunjukan Samman di Desa Errabu, Kajian Nilai dan Fungsi*, Sekolah Tinggi Ilmu Keguruan dan Pendidikan PGRI Sumenep, 2006, page 40.

⁹This data is take from research result of Fathorrasi in Errabu village which is located in the east of Moncek village Culturally, Moncek Timur is not different with Errabu people in kinship. Thus, the data that is written by writer is valid. This matter is strengthen with observation result which was done by writer on August 27, 2014.

			dari orang tua ego juga saudara atau sepupunya
6	Paman, anom	Man, Nom	Saudara laki-laki yang lebih muda dari orang tua ego, juga sepupunya
7	Obe'	Be'	Saudara laki-laki atau perempuan yang lebih tua dari orang tua ego
8	Bibbhi'	Bhi'	Saudara perempuan yang lebih muda dari orang tua ego, atau juga sepupunya
9	Kakak, Mamak	Ka', Mak	Saudara laki-laki yang lebih tua dari ego
10	Embuk	Buk	Saudara perempuan yang lebih muda dari ego
11	Ale'	Le'	Saudara laki-laki atau perempuan yang lebih muda dari ego
12	Kacong	Cong	Anak laki-laki dari saudara ego juga anak laki-laki dari ego terus ke bawah
13	Cebbhing	Bhing	Anak perempuan dari saudara ego juga anak perempuan dari anak ego terus ke bawah

Kinship is very familiar and intimate. Modesty is always maintained between relatives. The young respecting the old and the old respect the young . According

Fathorrazi, feeling kinship (Tribe) is the core of this kinship. However, the value of Moncek decency public is not only to the people themselves. But also to all people, especially to the village elders, religious scholars, teachers, or to those who are older. The same statement is also written by Fathorrazi.

Moncek Timur religious condition of society is homogeneous, is Islam. None of the Moncek Timur people non-Islamic religion. Like most Madura community, they adopt *âhlûssûnnâh waljâmââh* that are displayed through the largest social organization in Indonesia, *Nâhdhâtûl Ulâmâ' (NU)*.

B. Jamaah Shalawat Nariyah Walisongo

1. History of *Jamaah*

The origin of the establishment of "Jamaah Shalawat Nariyah Walisongo" in the village of Moncek Timur can not be separated from the origin of the "Jamaah Shâlâwât Nârîyâh Walisongo" in the village Errabu Bluto Sumenep. It could also be said, that the *jamaah* who stood in Moncek Timur is a branch or the front man of the group that was there in Errabu. Thus, the age group that was there in the Moncek Timur is younger than the group that was there in Moncek. Nevertheless, the two *jamaah* have different backgrounds.

The background of the establishment of "Jamaah Shalawat Nariyah Walisongo" in Errabu village Bluto Sumenep originated from the arrival K. HR As'ad Syamsul Arifin at Mashlahatul Hidayah boarding school in Errabu village to fill the public recitation. He along with his entourage arrived at the invitation of the boarding school in 2003. People really comprehend fully K. Kholil's lecture at that time. This is evident from some of the teachings of K. Kholil have result in some communities to become routine in many occasions of religious activities.

One of his teachings are still impressed hearts of *jamaah* after he returned to his residence in *Pondok Pesantren Walisongo Mimbaan Situbondo* is the practice of blessings of Nariyah, poem and traditional music that accompanies the poem. Not long after his arrival, one of the village leaders of Errabu began to practice the blessings *Shalawat Nariyah* in various religious events in the community. The positive response came from the community, *Shâlâwât Nârîyâh* when it started to become routine practice in every religious event.

Because of they see the positive response from the community, K. Nor Kholis as community leaders held a consultation with several other community leaders to establish a special *jamaah* to read blessings of *Shâlâwât Nârîyâh*. At the same time “Jamaah Shâlâwât Nârîyâh Walisongo” formed with a membership of no more than 15 people. Unlike the activity of religious associations that have lasted long in the village of Errabu, “Jamaah Shâlâwât Nârîyâh Walisongo” add musical instruments and also read poems as done by K. Kholil when filling religious teaching in the Errabu village. Hence, it was not until a year *jamaah* stood, *jamaah* participants experiencing rapid growth. At first members of the *jamaah* numbered only 15 people, but over time the participants continues to grow and now has reached 101 people. The rapid development of members can’t be separated from the influence poem sung by using music¹⁰

.Public response of “Jamaah Shalawat Nariyah Walisongo” is not only by society of Errabu and Moncek Timur Village. Some communities in the Sumenep area is very enthusiastic with this *jamaah* also. Evidently, there are at least 19 “Jamaah Shalawat Nariyah Walisongo” are scattered in various areas in Sumenep; like Village of Lobuk, Sumenep City, Village of Gaddu, Village of Kalianget and

¹⁰The result of interview with Mr. Wardi as secretary of “Jamaah Shalawat Nariyah Walisongo” in Errabu on 22 March 2015.

others. As worshipers in the village of Errabu, they also use music to accompany poem.¹¹

“Jamaah Shalawat Nariyah Walisongo” in Moncek Village was established on December 27, 2005 by Maskur. Maskur is a former of *bejingan*¹² in the village of Moncek Timur. After languishing diving 5 years in prison for stealing a cow of citizens, he finally turned back and leave the profession as a thief. Establishment of “Jamaah Shalawat Nariyah Walisongo” begins on instruction KH Hasan as the right hand of caregivers of Islamic Boarding School of Walisongo K.HR. Khalil As'ad Syamsul Arifin in Mimbaan Situbondo.¹³

Began, when K. Hasan accompanies K. Khalil to follow *sema'an* Qur'an at home of one community leader of a village not far from the Moncek village. Maskur-aids which also aids in the event suddenly summoned by K. Hasan and ordered to establish “Jamaah Shalawat Nariyah Walisongo” *Leng cellengngah*¹⁴. Initially, Maskur was surprised when called by Kyai Hasan. Besides, he felt inappropriate, they did not know each other. At that time, Maskur was together with his friend Ahmad

¹¹Interview with Mr. Wardi 22 of March, 2015. In addition to be Secretary of “Jamaah Shalawat Nariyah Walisongo” in Errabu village, Mr. Wardi is also included in coordination team of *Jamaah Shalawat* in regency Sumenep.

¹²*Bejingan* or *Bejing* is nick name for criminal or thief that used to be in Moncek and around it.

¹³KH. R. As'ad Syamsul Arifin or famous with Ra Kholil is nurse of Islamic Boarding School Walisongo in Mimbaan Situbondo. This building built 1993. Though includes new, the progress of this boarding counted growing fast In its early age, this Walisongo Mimbaan Islamic Boarding school has 2.600 of men students dan 3.100 women students with 10. 000 graduated students more. The progress can't be separated from the character of KH. R Kholil As'ad Syamsul Arifin as a charismatic kyai and well thought of many people. To recognize more information of Walisongo Islamic Boarding School in Mimbaan Situbondo, See Majalah Nahdlatul Ulama, AULA, XXXVI Desember 2014 edition, p. 26-27

¹⁴*Leng-cellengah* is taken from Madura language that means “black”. This mentioning is meant to strengthen that a *jamaah* in Moncek Timur constitutes *jamaah* which is special for people who are criminal or used to do badness. The first person who mentions this is K. H. Hasan when reign over Maskur to establish *jamaah*. Yet, due to afraid of insult the member of *jamaah*, this mention is disappeared and substitute with “Jamaah Shalawat Nariyah Walisongo”

Jauzi, a teacher of the Qur'an in small mosque in the village of Moncek Timur. He complained his calling from K. Hasan, to Jauzi. Jauzi ask him to meet him.¹⁵

After a few days receiving the mandate of K. Hasan, along Jauzi, Maskur held a consultation with collecting some people from various parties, ranging from ordinary people, community leaders, *kyai* until the *bejingan* in Moncek Timur who are used to be their comrades when he was not yet aware.

Deliberation conducted at home of Maskur with the formation agreement of establishment of *jamaah*. The *jamaah* was inaugurated on January 15, 2006 at the residence of Ahmad Jauzi. Earlier, on January 10, 2006 meeting results presented in KH K. Hasan to be submitted to the HR. As'ad Syamsul Arifin. According to KH Hasan, K. HR Kholil is very happy to show the face beaming. On January 8, using private money, Maskur buys musical instruments to Surabaya and Pasuruan to get complement the needs of *jamaah*.

Establishment of “Jamaah Shalawat Nariyah Walisongo” aims to change softly negative behavior of whom was thieves. Namely through reading *shalawat* together with accompanied by traditional music. According to Ahmad Jauzi, people who become thieves or people who disobey God should not be banned. Moreover, ordinary people who do not have any strength. And he could not have complied with the ban when it culminated in the demand to take responsibility for their economic needs. Because basically they steal because the economy needs are not met.

Therefore, by embracing and believe the words of K. Khalil that he had heard, that when the thieves had already wanted to have done *shalawat*, then *shalawat* that which in itself will change the behavior that is done. Indonesian struggle against the

¹⁵Interview with Ahmad Jauzi on 3 of March, 2015. Ahmad Jauzi is a witness when Maskur is called by K. H. Hasan to establish *jamaah*. He is included one of founding fathers of establishment of the *jamaah* that accompanies Maskur in socialization process of candidate of member that will be gathered to follow *jamaah*. *Syi'ir* in “Jamaah Shalawat Nariyah Walisongo” that assembled by researcher, one of the resource from his note.

invaders, according Jauzi also because thanks to the scholars who supposedly never stopped reading *shalawat* upon the prophet. *Shâlâwât Nârîyâh* that later became a major practice in “Jamaah Shalawat Nariyah Walisongo”. *Shalawat Nariyah* are routinely practiced as much as 4444 (four thousand four hundred and forty-four).

At first members of *jamaah* are 25 people with the agreement that is held every two weeks on Monday night after *îsyâ'*. However, over time on going, growing *jamaah* members, including those who are not of the class of thieves also join with the *jamaah*. Over time also some people stopped for some reason. Currently, members of the *jamaah* numbered 67 people, 40 percent of the ordinary people and 60 percent of those thieves.

There is an assumption, joining of some ordinary community members into the *jamaah* as excited to songs of *shalawat*. In addition, they consider themselves to have a lot of sinning in everyday life. They joined the *jamaah* in order to want to get enlightenment and the coolness of the *shalawat* readings.¹⁶

In the process, “Jamaah Shalawat Nariyah Walisongo” go well. Have never found a problem either externally or internally from a specific member of *jamaah*. *Jâmââh Shâlâwât* accomplished in accordance with the existing culture in Moncek Timur. That is almost similar to other *jamaah* such *Jamaah Tahlil* with the response pattern alternately of every member.

Since the establishment of “Jamaah Shalawat Nariyah Walisongo”, many members of the *jamaah*, especially from the class of thieves began to realize. Moncek Timur as known as the village of origin thief slowly transformed into a village nuanced with *shalawat* and reading the Koran.¹⁷

¹⁶Interview with mr. Abdullah, one of member of Jamaah from regular group, on March 07, 2015.

¹⁷Interview with Mr. Ahmad Jauzi on March 03, 2015

Still attached in memory of Ahmad Jauzi, that Moncek Timur, first, is very popular with the village of den of thieves. Example, thieves, cow, goat, chicken, chili herbs, chili, water pump and others. Many other villagers who lost always come to Moncek Timur village to find the goods. As a result, because agility of thief, the stolen goods were never found by their owners unless they had a relative with the thieves.

Jauzi admit, now he really felt that Moncek Timur has experienced change very fast. Jauzi believe it is a part of the positive effects of the establishment of “Jamaah Shalawat Nariyah Walisongo”.

However, on the establishment of *jamaah* initially received a mixed response from the community. First, those who give respond positively. They believe that the scholars know better and not be possible to engage in a bad way. It is based on an knowledge that the “Jamaah Shalawat Nariyah Walisongo” stand on instructions from KH Hasan and have received permission from K. HR. Khalil As'ad Syamsul Arifin. Second, those who give respond negatively. The presence of members of the *jamaah* are ordinary people who participated in the *jamaah* plunged into a thief because they do *shalawat* with the thieves. Thirdly, there is the suspicion that the establishment of “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur village only to rival *jamaah* in Errabu.

But the passage of time lapse supposition that there is not proven. Both of these *jamaah* walk along. Even some members of the *jamaah* joined in the village of Errabu also follow *jamaah* in the village of Moncek Timur. It is also due, guiding figure goes “Jamaah Shalawat Nariyah Walisongo” Moncek Village is K. Nur Kholis who is chairman of the “Jamaah Shalawat Nariyah Walisongo” in the village of Errabu.

If it is traced based on sociological and geographical facts, establishment of “Jamaah Shalawat Nariyah Walisongo” *Leng Cellengngah* in Moncek Timur can't be

separated from the “Jamaah Shalawat Nariyah Walisongo” in Errabu Village. Sociologically, many villagers in Moncek were studied in the Errabu village, add social closeness relationship between Errabu society with Moncek society. Thus the arrival of K. HR. R. As'ad Syamsul Arifin to one of the boarding school in the village of Errabu a few years ago before the establishment, became the forerunner of a meeting between Maskur with KH Hasan. Geographically, the Moncek Timur Village and the Village of Errabu coexist. Social relations are only limited by the small hill called hill Katapan.

2. Membership and Stewardship

As has been little mentioned in the beginning “Jamaah Shalawat Nariyah Walisongo” for *bejingan* and those who participated in *jamaah* deliberations. One attempt was made by the founder of the *jamaah* so that they may repent and leave the bad things often do. But over time, not only from the class membership of *bejingan*. Rather, a lot of ordinary people who participated in the *jamaah*.

Model acceptance of membership in accordance with the prevailing culture in the village of Moncek Timur. Similarly, a model of *jamaah* else that exists in society Madura Public and Community Moncek specifically. That is more informal and simple.

For anyone who wants to join in and become a member, then simply present at the time of execution and inform to the chairman or member in charge of data collection section then automatically he accepted as a member. Typically, the head of the *Jamaah* or the officer in the collection notify other members of the *jamaah* that there is a new addition. And when the time comes, the new members had a turn to host or responders implementation of the *jamaah*.

Currently, members of “Jamaah Shalawat Nariyah Walisongo” are not only of the Moncek village, but also from other villages like Errabu village.

While with the management *Non formal* and simple. There is only the chairman, members and *kyai* in charge of guiding the course of worshipers. Data collection system's members, during this handle over on one of the members of the *jamaah* who are considered capable.

3. Deeds

“Jamaah Shalawat Nariyah Walisongo” in practice as much as 4444 (four thousand four hundred and forty-four) each execution are read together.

This *jamaah* believes that *Shâlawât Nârîyâh* have multifunction primarily concerned with things that are more specialized repair and improvement of heart from a variety of diseases. When examined in meaning, *Shâlawât Nârîyâh* load the entire life of the Prophet Muhammad, from birth until his death.

Ahmad Jauzi explains ‘*uqadu*’ word in the sentence *tanhallu bihil'uqadu* which means "Line", that four online can be separated because the Prophet Muhammad, namely: Line of faith, country and nation, arrangement, politic, economy, and statecraft. All of the lines can get off thanks to the advent of the Prophet Muhammad. Liberated here in a sense, the four problems above can be solved thanks to the birth of the Prophet Muhammad which is also contained in *Shalawat Nariyah*.

In addition, many scholars who choose *Shalawat Nariyah* especially if associated with a damaged state. *Shalawat Nariyah* is believed to eliminate disaster of heart. At least four reasons why this *jamaah* chose *Shalawat Nariyah* as main practice: (1) Eliminate the unfortunate heart, (2) Contains the history of the prophet from birth until died, (3) Widely used the scholars and saints, (4) Do not be misled.

In addition to *Shalawat Nariyah*, “Jamaah Shalawat Nariyah Walisongo” practice is *thawassul* and share certain prayer guided by *kyai*. Poems bouquet of K. HR. As'ad Syamsul Arifin is lacks the rhythm of the music can't be separated from the “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Village.

4. Music

Music is like a flavoring of each series of events in various places including the “Jamaah Shalawat Nariyah Walisongo”. Without music, certain activities will taste bland. Whatever the activity, it seemed different types of songs, musical instruments are already prepared specifically.

In the implementation, “Jamaah Shalawat Nariyah Walisongo” is using some traditional musical instruments to accompany poems of K. HR. As'ad Syamsul Arifin. There are 9 instruments currently used by this *jamaah* ie, *Tombu* ', *Hadrah*, *Kalti*, *Tamburin*, *Jidur / drum*, *Tong Tong*, *Katapak*, *Comenning* and *Tam Tam / ketipung*.

The whole of the existing instruments have philosophical meaning can't be separated from religious values. Meaning and religious values was contained in one of the *syi'iran* namely "teghessen".

Music in the “Jamaah Shalawat Nariyah Walisongo” likened salt, seasoning or flavor enhancer. This is specialized for those who still do not taste the pleasure of *shalawat*. So with the music, readings *shalawat* will taste good. Another with certain people without music can already feel the pleasure of *shalawat*, the music only as a supplement that is not so influential.

So the purpose of using music in this *jamaah* is to provide enjoyment for members to read poem and *shalawat* especially for members of the *jamaah* who are mostly religious awareness is very low. It is one of models that does not release the Islamic missionary cultures that exist in society. Thus, the teachings of Islam becomes well received because the delivery is very elegant. As well as Islamic propaganda conducted by the *Wali Songo* in Java.

5. Realization

Implementation of the activities in the "Jamaah Shalawat Nariyah Walisongo" packaged simply as mostly associations in the village and of adjacent Moncek Timur.

Which is slightly differentiate with other associations are, “Jamaah Shalawat Nariyah Walisongo” using loudspeakers in the form of several units sound system. It is intended that sholawat readings and poems can be enjoyed by the public, not just members of the *jamaah*.¹⁸With speakers are expected, people gradually examine the values contained in poem to then become a matter of life and make the village of Moncek Timur more viscous with religious nuances.

The realization of “Jamaah Shalawat Nariyah Walisongo” can be divided into seven phases: first, the opening. *Shalawat* worshipers opened with a special opening and reading Poem accompanied by music. Responders of *jamaah*, known as the host stand at the door or yard to welcome other members of the *jamaah*. Members of the *jamaah* who came occupy places that have been provided by the host.

Second, the reading of the *suruh âl-Fatihah* and special *tawashul* that led by *Kyai*. *Tawashul* here in the form of *fâtihah* recitation which is awarded to the Prophet Muhammad, scholars, saints and elders who had already died. The *tawashul* are read by "Jamaah Shalawat Nariyah Walisongo" guided directly by clerics as follows:

١. نبي محمد صلى الله عليه و سلم واله وصحبه
٢. نبي حضر عليه السلام
٣. نبي الياس عليه السلام
٤. شيخ امام الغزالي
٥. شيخ امام جنيد ي البغد ادي
٦. شيخ عبد القا در الجيلاني
٧. شيخ امام جاليل عبد الر حمن الد با عى
٨. شيخ امام القرطبي
٩. شيخ محمد امين القطبي
١٠. سيد سليمان بن عبد الر حمن (مو جو اكوع)
١١. كيا هي حاجي محمد خليل بن عبد الطيف (بعكلان)

¹⁸According to observation result at implementation of “Jamaah Shâlâwât Nârîyâh Walisongo” in Mr. Abdullah house in Moncek Timur on 01 of March, 2015

- ١٢ . کیا ہی حاجی زین العارفين کیا ہی حاجی طلب الدين (سمنب)
 ١٣ . کیا ہی حاجی جفري (فلا عن جعكر ستوبوندو)
 ١٤ . شيخ اسما عل اليمانى
 ١٥ . حبيب عبد الله بالفقيه (ملاع)
 ١٦ . سيد محمد المالکى (مکه)
 ١٧ . حبيب زین بن ابراهيم بن سمیط (مدینه)
 ١٨ . حبيب عمر بن محمد بن سالم اليمانى
 ١٩ . کیا ہی حاجی اسعد بن شمس العارفين (سوکورجو)
 ٢٠ . ثم الفاتحة على نية القبول وتمام كل سول ونيل كل ماء مول ودفع كل بلايا ومصا
 ثب ومراض وفتن وشروور وعلى نية ازدياد محبة فى الله والرسول صلى الله عليه
 وسلم. ببركة الفاتحة.....

This was followed by seal *Shalawat Nariyhh*, as many as 4444 (four thousand four hundred and forty-four) times by using seed saga as calculators were distributed to all members of the *jamaah*. At this stage of the *jamaah* members are guided directly by *kyai* looks very humility 'read *shalawat*. Than, reading *shalawat julûs* first part.¹⁹

Shalawat Nariyah was read by members of the *jamaah* as follows:

اللَّهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًا عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي نُنْحَلُ بِهِ الْعُقْدُ وَتَنْفَرُجُ بِهِ
 الْكُرْبُ وَتُقْضَى بِهِ الْحَوَائِجُ وَتُنَالُ بِهِ الرَّغَائِبُ وَحُسْنُ الْخَوَاتِيمِ وَيُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ الْكَرِيمِ
 وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ كُلِّ مَعْلُومٍ لَكَ.

Third, *Shalawat Qiyâm*.²⁰ On this occasion, all members of the *jamaah* stood up to read *shalawat* to the Prophet Muhammad and followed by the reading of poem. The procession stands as a tribute to prophet Muhammad. As we know, according to opinion of some scholars, that the Prophet Muhammad attend the group who read

¹⁹*Shalawat Julus* is shalawat which is done by sitting with the legs crossed as companion for *Shawalat Qiyam*. at this step also reciting *syi'ir* sof K. HR. As'ad Syamsul Arifin 2-3 temple.

²⁰*Qiyam* derived from the Arabic language that has meaning standing.

shalawat for him. It is also believed by the people of Moncek Timur particularly “Jamaah Shalawat Nariyah Walisongo”.²¹

Fourth, reading of a special prayer led by *kyai*. After praying completed, a short break and then proceed to the next stage. Free to do anything with the record not breaking applicable courtesy.²²

The prayer that is read is as follows:

دعاء سيد الفقيه العدم: اللهم انا نسئلك بجاه نبينا المصطفى ورسولك المرتضى لسيدنا محمد صلى الله عليه وسلم وعلى اله وصحبه وسلم وبحق هذه الصلوة عليه ان تتفلنا والمسلمين والمسلمات من السقاوة الى السعادة ومن النار الى الجنة ومن العذاب الى الرحمة ومن الذنوب الى المغفرة ومن الانساءت الى الاحسان ومن الخوف الى الاحيان ومن الفقر الى الغنى ومن الذل الى العز ومن الالهانة الى الكرامة ومن الضيق الى السعة ومن الشر الى الخير ومن العسر الى اليسر ومن الادبار الى الاقبال ومن السقم الى الصحة ومن السخة الى الرضى ومن الغفلة الى العبادة ومن الفترة الى الاجهاد ومن الحدلان الى التوفيق ومن البدعة الى السنة ومن الجور الى العدل اللهم اعنا على ديننا الدنيا وعلى الدنيا بالتقوى وعلى التقوى بالتوفيق وعلى جميع ذلك بلطفك المفضى الى رضاك المهى الى جنبتك المصحوب ذلك بالنظر الى وجهك الكريم يا الله. ياربنا. يا عوتاه. يا اكرم الاكرمين يارحمن يارحيم يا ذاالجلال والاکرام يا ذاالمواهب العظام فاستغفرالله العظيم الذي لاله الا هو الحي القيوم واتوب اليه اللهم انانسئلك التوفيق لمحاسبك من الاعمال وصدق التوكل عليك وحسن الظن بك والعنية عن سواك الهى يالطيف يارزق ياودود ياقوي يامتين نسئلك تاء لهابك واستعراتا فيك ولطفا شاملا من لدك رزقا واسعا هنياء مرياء طويلا وعملا صالحا فى الايمان واليقين ملا زمة فى الحق والدين وعزا وشرفا يبقى وبتاء بد لايشوبه تكبر ولاعنو ولافساد دانك سميع قريب وصلى الله على سيدنا محمد واله وصحبه وسلم والحمد لله رب العالمين ربنا تقبل منا ببركة الفاتحة.....

²¹Interview with Mr. Ahmad Jauzi on 03 of March, 2015

²²In this Jamaah is not forbidden to smoke. For smokers, the break time is to smoke and enjoy the served food from the host. Whereas for who doesn't smoke usually stay in sitting and enjoy the meal. The served meal is simple like tea, coffee, or snack. This is meant in order that the host doesn't take much money out. Because, the essence of this *jamaah* is how to be able to recite *shalawat* together. This declaration is told by K. Nor Kholis Ishaq in Nurul Anwar's house in Errabu village at 08 of March, 2015.

Fifth, the second *shalawat julûs*²³ (the last *shalawat julûs*). This stage is the final stage before closing the procession of “Jamaah Shâlâwat Nârîyâh Walisongo” implementation. Here also the peak readings poem K. HR. As'ad Syamsul Arifin echoed by members of the *jamaah* to keep the rhythm accompanied by traditional music. With humility and carefully members of the *jamaah* read *shalawat* and *Syi'iran*, alternating with *kyai* or certain persons who usually accompanies him. Some poem recited until the late evening. Members of the *jamaah* seemed to enjoy poem-containing poem of religious values of these. After reading poem completed, the procession was held with a prayer led by *kyai*.

Sixth, cover. The procession of “Jamaah Shalawat Nariyah Walisongo” implementation closed also with *shalawat* readings and special poem of thanks to the host. Poem is read regularly every time implementation. In this session member of *jamaah* are getting ready to return to their homes.

6. *Syi'iran* Texts

A total of 41 *Syi'ran* is read regularly by members of "Jamaah Shalawat Nariyah Walisongo". The 41 *Syi'ran* is not read at once at the time of execution. This is because of the limited time given whereas *Syi'iran* not less. However, the board has determined *jamaah* reading process of existing poem in order to poem can be read in its entirety.

Based on the interview with the head of the *jamaah*, the reading system of poems is not shared regularly. However, in accordance with the conditions of members of the *jamaah*, which, when some poem was still very interest to them, then poem is repeated several times until the meeting. After several meetings it had moved

²³ *Julus* derived from Arabic which means sitting. *Shalawat Julus* means readings and prayers and *syi'ir* done by sitting. In this sitting procession, “Jamaah Shalawat Nariyah Walisongo” do it by sitting cross-legged.

on other poems. Poem determination will be read by a sense by members of the *jamaah*.²⁴

However, there are some must read *syi'ir* every meeting. That is, certain poem usually as opening or closing remarks meaning for members of the *jamaah* or perceive host *jamaah*. Typically, poem was read before the procession of *jamaah* started that *jamaah* always feel welcomed with joy. Likewise with end-implementation, there are certain routine of *syi'ir* read.²⁵ On one occasion, sometimes *kyai* dissect a specific contents of *syi'ir* in order to member of *jamaah* understand deeply.

The *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Village is a collection of essays poem of K. HR. Khalil As'ad Syamsul Arifin's in Mimbaan Situbondo. No special book about the proficiency collection of *syi'ir*. According to Ahmad Jauzi, *Syi'iran* share up to the *jamaah* through the usual notes or recordings obtained from the one that has a relation with a team that writes *syi'ir* of HR K. Khalil's, where he created *syi'ir*.²⁶ K. HR. Khalil As'ad Syamsul Arifin is arguably productive scholars in creating *Syi'iran*. About Hundred *Syi'iran*'s is already created, that includes a variety of themes such as monotheism, mysticism, prophetic, ethics, state, teaching and others. However, from the over all *Syi'iran* no printed in the official publication for then made *Syi'iran* book. But just use regular notes and recordings.²⁷ Likewise with *Syi'iran* that up to “Jamaah Shalawat Nariyah Walisongo” in the village of Moncek Timur only partially, which up through the

²⁴Interview with Mr. Maskur on Sunday, 08 of March, 2015

²⁵*Ibid*

²⁶Interview with Mr. Ahamad Jauzi on 03 of March, 2015. In addition to be the founder in establishment of Selain Jamaah Shalawat Walisongo, he is also the one who records *syi'ir* that were given by someone who has relation with jotters of *Poem*. The information was given from the one who is as secretary of “Jamaah Shalawat Nariyah Walisongo” in Errabu village and also Coordination team of *jamaah* in Sumenep regency, one of documentation team of *syi'ir* of K. Kholil, namely Mr. Edi from Lobuk, Sumenep. Mr. Wardi as secretary of “Jamaah Shalawat Nariyah Walisongo” tells what Mr. Jauzi says on interview in his house on March 2015.

²⁷ Interview with Mr. Wardi Firdaus on Sunday March 08, 2015.

notes and recordings which are then memorized until companions to the members of the *jamaah*.

All of the *Syi'iran* used by “Jamaah Shalawat Nariyah Walisongo” as below:

1. *Sholawat ka Rosulullah*

Sholawat ka Rosulullah sambungan abe' ka Allah
Sholawat ka Rosulullah makoko abe' ka Allah
Sholawat ka Rosulullah masekken abe' ka Allah
Sholawat ka rosulullah mabhegus abe' ka Allah

Mughe abe' e akoh ben e akoh ben e akoh
Pula abe' sapa taoh 'olle bejreh dari Allah
Muge abe' kabbi estoh bukteh ongghu jek estoh
Mughe abe' e pamiloh abe' 'epon ben na' potoh

Ziaroh ka Rosulullah imamah abe' ka Allah
Ziaroh ka Rosulullah walina abe' ka Allah
Sholawat ka Rosulullah masemma' abe' ka Allah
Sholawat ka Rosulullah mabeghus abe' ka Allah

Ziaroh abe' ka Allah campona abe' ka Allah
Ziaroh ka Rosulullah panutan abe' ka Allah

Translation:

Read sholawat to Rosulullah be a connection to God
 Read sholawat to Rosulullah can strengthen ourselves to God
 Read sholawat to Rosulullah can strengthen the (online) to Allah
 Read sholawat to Rosulullah can make themselves better by God

Hopefully, this self can be recognized and gained recognition with the actual recognition

This might just be yourself and do not know ourselves only hope that gets happiness from God

May we all really in love with the evidence of love

Hopefully we got it and flowing happiness to the children and grandchildren

Doing *ziarah* to Muhammad is the priest towards God

Doing *ziarah* to Muhammad is his guardian to God

Doing *ziarah* to Rosulullah will bring us closer to God
 Doing *ziarah* to Rosulullah make good self to God

Ziarah ourselves to God became evident connected to God
 Doing *ziarah* to Muhammad as a role model to God

2. *Tera' Mancorong*

Tera' mancorong ennurah guste Nabi
Bileh e tengghu neng e abe' kabbhi
Abe' tetesan en-nur-ah Nabi
Daddi bejrenah reng se ngistoaghi

Bede se umum 'olle tetesan Nabi
Bedeh se khusus olle tetesan Nabi
Bede se mewa olle tetesan Nabi
Muge abe' atambe ngistoaghi

Bhungkana nabi umat ranca'na kabbhi
Ranca' panikah je' sampe' pegghe' kabbhi
Para malaikat se la 'e deddiyagi
Pade atasbih ngireng en-Nur-ah Nabi

Abe' epon, abe' na' potoh kabbhi
Mughe maso'ah deddi rombongan Nabi

Translation:

Bright shining light of Prophet
 Once seen there in us all
 This self is light droplets Prophet
 Will be happy that everyone loves to truly love

There are those of a general nature gets droplet (light) of the Prophet
 There are people that are specifically got droplet (light) of the Prophet
 There are people who are privileged gets droplet (light) of the Prophet
 Hopefully, this self will grow love with love truth in love

Prophet is like a tree and his people just (like) branches for the tree
 Twigs should not be disconnected from the tree
 The angels were created
 Also read the rosary accompany light of Prophet

This self and all the children and grandchildren
 We wish to be a part and (future) joined the group of prophet

3. *Jama'ah Ampon Rabu*

*Jama'ah ampon rabu e atoranna longghu
 Sadheje para rabu mughe bhunga'a ongghu*

*Tua roma se nangghe' daddi bunga ungghu
 Kaso'on para rabu estona se pon rabu*

*Muge 'olleyah restu, Allah apareng restu
 Sebbebheh para guru, sebbebhe abe' epon*

*Ate se pon menyatu Allah se 'e tojju
 Kita akompol anggghu, karena Allah ongghu*

*Bhersena ate tamenan bhegus tombu
 Ka Allah tade' ragu, ka Nabi tade' ragu*

Translation:

Jamaat has come, welcome the one to sit
 Hopefully get happiness for attendees who come

The host will perceive really happy
 Thanks to the audience in attendance

May the blessing of God the giver of the blessing
 Due to the kindness of the teachers and the good of ourselves

Hearts are already united to God as a destination
 We get together, really because hope and the blessings of God

Net heart like plants that grow well
 There is no doubt in God and there is no doubt for the Prophet

4. *Kebanggaan*

Kebanggaan oreng mu' minin kabbhi
Syafaatah 'earep umat kabbhi
Mahkota-mahkota para Nabi
Mahkota-mahkota para wali

Akhlakka sangat agung terpoji
Contona oreng ngabule ngabdi
Bahagia-bahagia pecinta Nabi
Ontonga-ontonga pecinta Nabi

Samoge abe' e kompolaghi
Abe' epon ben na' poto kabbhi
Rahmatan de' alam kabbhi
Rahmatan de' alam kabbhi

Permata-permata para Nabi
Permata-permata para Wali
Jimatta-jimattah para Nabi
Jimatta-jimatta para Wali

Mutiara-mutiara para Nabi
Mutiara-mutiara para wali
Cahaya-cahaya para Nabi
Cahaya-cahaya para Wali

Translation:

The pride of all believers
 Intercession is expected that all the people
 Crowns Prophets
 Crowns the trustees

Morals of the Prophet very noble and commendable
 An example for all who desire to serve
 Happy-happy lovers of the Prophet
 Lucky-lucky lovers of the Prophet

May we collected
 This self-grandchildren and all children
 Being *Rahmat* for Natural Universe
 Being *Rahmat* for Natural Universe

Gems Prophets
 Gems of the Guardians
 Talismans Prophets
 Talismans of the Guardians

Pearls Prophets
 Pearls saints
 Lights Prophets
 The lights of the Guardians

5. *Duh Gusteh Nabi*

Reng ashalat paddheng ka guste Nabi
Reng ashalat cinta ka guste Nabi
Se tak apesa ben kanjeng nabi
Duh guste kanjeng Nabi

Reng asholawat kerrong ka guste Nabi
Reng a sholawat ngarep bherkatta Nabi
Se ta' pegghe'e ben kanjeng Nabi
Dud guste kanjeng Nabi

Serah se ta' terro apolonga ben kanjeng Nabi
Para shohabat pade akorben kabbhi
Salamat ontong panjenengan Nabi
Duh guste kanjeng Nabi

Translation:

People who read sholawat will be bright against the Prophet
 People who read sholawat a proof of love to the Prophet
 Who never parted with the Prophet
 Duh, the Prophet

People who read sholawat be missed evidence to the Prophet
 People who read sholawat expect a blessing from the Prophet
 Uninterruptible by the Prophet
 Duh, the Prophet

Who does not want to get together with the Prophet
 The companions all sacrifice for the Prophet
 Happy and lucky you, O Prophet
 Duh, the Prophet

6. *Se Nyiptaaghi*

Se nyiptaaghi langi' ben bumi
Se nyiptaagi alam kabbhi

Se nyiptagi en-Nur-rah Nabi
Se nyiptaagi en-Nur-rah para Nabi

Se nyiptaagi en-Nur-rah para wali
Se Nyiptaagi abe' ka Kabbhi

Saporaaghi jek leppasaghi
Salamettaaghi nyu'un ampuni

Pasemmaaghi ben kanjeng Nabi
Pasemmaagi ben para weli

Translation:

Who creat the sky and earth
 Who creat the world

Who creat the "Nur" Muhammad
 Who creat "Nur" of all prophet

Who creat "Nur" of all religous leaders
 Who creat all of humans

Forgive and don't go of us
 Rescue and pardon us

Bring nearer us with all of prophet
 Bring nearer us with religius leaders

7. *Sokkor*

*Kita bhunga e pasamporna
Apolonga sadejena
Ce' kaso'ona ka toan roma
De' ka hadiran se pon mabhunga*

*Sakalangkonga deri sayyidina
Olle bherkattah deri sayyidina
Kita bhunga e pasamporna
Apolonga sadhejena*

*Sampornah deri tuan ruma
Kakoranganna dari toan roma
Mughe tatemmoa neng e ka' dimma
neng e tempat se mabhunga*

*Muhge asambungnga tambe sambungnga
De' ka Muhammad Sayyidina
Bherkattah du'a deri sadejena
Bherkattah sholawat de' sadhejena*

*Dunnya akhirat muge e pabhunga
Dunnya akherat e pasennengnga
Dunnya akherat mughe e pabhunga
Dunnya akherat e pasennengnga*

Translation:

We are blessed by the needs enough
all gathered here
Thanks to the homeowner
Given the presence of happiness

Thanks to our master Muhmammad
We got the blessing of our master Muhammad
We are happy because it needs sufficient
all gathered here

Apology from homeowners
 For all the shortcomings
 Hopefully, wherever we meet
 To be sure, in place encouraging

May we remain connected, totally connected
 With our master Muhammad
 because the prayer of all
 because the blessings of all

Next world may we be happy
 Hopefully next world we are given pleasure
 Next world may we be happy
 Hopefully next world we are given pleasure

8. ***Abe' Ngampong***

Abe' nika ngampong de' guste Allah
Abe' nika neng e bumina Allah
Abe' nika ngampong de' guste Allah
Abe' e naunganna langi'na Allah

Abe' ngakan nginum deri bumina Allah
Abe' nyergu' aing andi'na Allah
Abe' nika bede e pabede Allah
Abe' nikah odi' e paodi' Allah

Abe' e paterang en-Nur bulena Allah
Abe' e paterang deri alamma Allah

Translation:

This self passengers only to God
 This self is in the Earth God

This self passengers only to God
 This self is in the shade of the sky God

This self eating and drinking in the Earth God
 This self drinking water belongs to God

This self there because it was created by God
 This self alive because God turned

This self moonlight God
 This self illuminated by God's nature

9. *Muge ta' Cangkolangnga*

*Mughe ta' cangkolangnga abe' ka guste Allah
 Mughe ta' cangkolangnga abe' ka rosulullah*

*Mughe deddi reng estoh abe' ka guste Allah
 Mughe deddi reng estoh abe' ka rosulullah*

*Mughe tak cangkolangnga abe' de' ulama Allah
 Mughe ta' cangkolangnga abe' de' walina Allah*

*Mughe deddi reng esto abe' de' ulama Allah
 Mughe deddi reng reng estoh abe' de' walina Allah*

*Mughe ta' cangkolangnga abe' ka ebu aba
 Mughe ta' cangkolangnga abe' ka oreng towa*

*Moghe deddi reng estoh abe' de' ebu aba
 Mughe deddi reng estoh abe' ka oreng towa*

*Mughe ta' cangkolangnga abe' ka guru tercinta
 Mughe ta' cangkolangnga abe' ka se andi' jesatta*

*Mughe deddi reng estoh abe' ka guru tercinta
 Mughe deddi reng estoh abe' ka se andi' jesatta*

Translation:

Hopefully we are not *su'ul adab* to Allah

Hopefully we are not *su'ul adab* to Rosulullah

May be people who truly love God
 May be people who really love to Rosulullah

Hopefully we are not su'ul adab to scholars' Allah
 Hopefully we are not su'ul manners to the Wali Allah

We wish ourselves to be people who really love to scholars God
 We wish ourselves to be people who really love the guardians of God

Hopefully we are not su'ul manners to the mother and father
 Hopefully we are not su'ul adab to both parents

We wish ourselves to be people who really love to the mother and father
 We wish ourselves to be people who really love to both parents

Hopefully we are not *su'ul adab* beloved teacher
 Hopefully we are not *su'ul adab* to have his remains

We wish ourselves to be people who really love to the beloved teacher
 We wish ourselves to be people who really love to Essence owner's body

10. *Kanjeng Nabi Luar Biasa*

*Paleng begusse akhlakka de' ka manussa
 Kanjeng nabi Muhammad luar biasa*

*Sampornana manussa sampornana hamba
 Kanjeng Nabi Muhammad Lakar Istimewa*

*Kadang-kadang se langsung karassa
 Olle giliyen Muhammad luar biasa*

Translation:

Most good human morals

Prophet Muhammad of the most remarkable

The most perfect human and imperfect servant

The Prophet Muhammad is special

Sometimes there is a direct can feel
Got stream privilege in Prophet Muhammad

11. Syari'at

Syariat nika paraona
Tarekat panika lautanna
Hakikat panika mutiarana
Ma'rifat panika oning se sanyatana

Haramma Masjid tengghi
Haramma masjid sholawat

Sera se terro oningnga
Panika kodu bede guruna
Orengnga Allah nika guruna
Orengnga nabi nika guruna

Iman panika parcaje ongghu atena
Lingkaran nika wajib samporna
Kan seakan nguladi pangiranna
Kan seakan e uladi pangiranna

Translation:

Syariat is like a boat
Toriqot like oceans
Hakikat like pearls
Ma'rifat is to know the truth

Haramma high mosque
Haramma mosque Shalawat

Who wants to know
Must have teachers
The teacher is the person who is close to God
The teacher is the person who is close to the Prophet

Iman is actually believed from the heart
 Compulsory perfect circle
 Like really see god
 As actually seen by god

12. Tegghessen

Hadrah hadrah ateh mahadireh

Tong tong ka Allah panyittong

Tam tam qur'ana pa hatam

Eggung papaddheng ka se agung

Jidur ka Allah pabhender

Ghube ongghu panyembe

Tombu' atenah palembu'

Soleng pa luman ka oreng

Kennong pabhejeng arennung

Sek sek sek sek hadirah pa asek

Ning ning ka Allah pa oneng

Jidur jidur odi' pa jujur

Terompet odi' je' pa lecek

Kopa', ka Allah pateppa'

Katapak pakon pakon pakompak

Syi'iran pa bhender ka pangiran

Kosida pabejeng ebede

Kopi pakoko kabbhi

Ette paberse ate

Translation:

Tambourine, present heart

Tong tong, to God must focus

Tam tam, Reading Qur'an to completion

Eggung, strive to be seen by the supreme

Jidur, do right by God

Ghube, conscientious in worship

Tombu ', softened hearts

Soleng, generous to people

Kennong, multiply brood

Sek sek, attended with joy

Ning ning, know God

Jidur, life must be honest

Trompet, life do not lie

Kopa', to God must be true

Katapak, must be compact

Syi'iran, to god to be true

Kosida, multiply worship

Kopi, sturdy all

Ette, purify the heart

13. *Merah Putih*

*Indonesia merah putih
Aman makmur berkat Shalawat Nariyah*

*Bangsa yang sejatera karena tuhan
Berbakti rakyat yang sejahtera karena tuhan*

*Hiduplah kita bergetar
Suburlah kita bergetar
Setialah karena bergetar
Tulus luluslah kita bergetar*

*Moghe moge Allah eparengagi
Masok rombonganna kanjeng Nabi
Moghe moghe Allah eparengagi
Masok rombongan para wali*

*Moghe moghe hubungan begus bi' kanjeng Nabi
Sampe akherat ta' jeu bi' Nabi*

Translation:

Indonesia with red and white flag
Safe prosperous because of Shalawat Nariyah
Prosperous nation because god
Filial prosperous people because god

Live we vibrate
Subur we vibrate
Be faithful because vibrating
We sincerely vibrate

May Allah will give
Make us join the group of the Prophet
May Allah will give
We join the group makes the trustees

Hopefully a good relationship with the Prophet
Until the hereafter does away with the Prophet

14. Shalawat Cinta

*Bede se pas deddi kaule cinta
Se pertama jet ajunan patot e cinta*

*Se kedua jhet lakar abdinah cinta
Kauleh sibuk kalaben dzikir cinta*

*Tak kalaenna Allah kaule cinta
Kauleh tak andi' ka laenah cinta*

*Coma e bukka' ka Allah ta'ala
Ta' ka selaen coma Allah-Allah se e cinta*

*Ikut kanjeng Nabi sopaje kekal kinta
Nyo'on tambe iman ben tambe cinta
Bile semma' senneng bile jeu kerrong sara*

*Kaule ta' bisa odik tanpa cinta
Kaule ta' bisa mate tanpa cinta*

*Cinta ka Allah se ta' bisa loppa
Cinta ka Allah se ta' bisa e pesa*

Translation:

There is made me fall in love
The first is you deserve to be loved

Second because I did fall in love
I was busy with remembrance of love

Not to other than Allah I fell in love
Nothing else which I love

Only open to God

Not to others only God the beloved

Join the Prophet Muhammad that love can be eternal
 Additional invoke additional faith and love
 If it's near there happy, that much was longing

I can not live without love
 I can not die without love

Love to God can not forget
 Love to God is inseparable

15. Shalat

Socce soccena bheten
Socce socce be'abe'en
Perseapan be'abe'en
Ngistoanah sambuthen

Loros loros bherisen
Eapet eapet bherisen
Niat niat ongghuen
Mantep mantep tojjhuen

Tuma'nina be'abe'en
Manjeng ngadhep be'abe'en
Longghu sopan penghormatan
Salam salam se due'en

Petto' tempat sojuten
Petto belles ruku'en
Imam ma'mum sajelen
Pon jelles e mi'roten

Lema' bekto ta' pegge'en
Moghe olle sambuten
Buwe buwe kabhejre'en
Pender pender ongghuen

Translation:

Holy-holy body

Holy-holy self

preparation self

Love greeting

Straight, straighten the line

Meeting, close the ranks

Intentions, niatlah premises earnest

Mantab, make sure the destination

Do *Tuma'nina* self

Standing, self overlooks

Seated, polite is a tribute

Greetings, greetings twice

Seven times prostrated

Seventeen times bowing

Priest and congregation should be equal-line

It was clear in the event of mi'roj Prophet Muhammad

Five times did not falter

Hopefully received

The fruit is happiness

Really! this is true

16. Allah Adeddiaghi

Allah makaloar de' abe' panika

Deri tabu'na ibu tercinta

Lahir ta' oneng sesuatu napa

Ta' andi' deye ta' bisa napa

Allah adeddiyegi pangiding nika

Allah adeddiyegi pangabes nika

Allah adetthieghi ate panika

Mughe-mughe abe' asokkora

*Allah apessen de' ka manussa
Sokkor ka Allah ben de' ka reng towa
Kanjeng rosul messen ka ummata
Ummuka ummuka ummuka abuka*

Translation:

God issued this self
From the beloved mother's abdomen
Born in the state do not know anything
No strength and could not do anything

God makes this hearing
God that makes this vision
God made this heart
Hopefully this self be grateful person

God sends to man
Grateful to God and give thanks to your parents
Muhammad advised his followers
Ummuka ummuka ummuka abuka

17. Kauleh Anyakse'e

*Kaule anyakse'e je' saongghuna tade' tuhan laennah Allah
Kaule anyakse'en je' saongghuna Muhammad utusan Allah
Wujud bede Allah qidam dahulu Allah Baqo' kekal Allah
Mukholafatuhu lilhawadis bidhe Allah kaben se anyar*

*En-Nur-rah soarghe Sayyida soarghe
En-Nur-rah tang dede malegghe ka dede
Demarra tang dede lampuna tang dede*

Translation:

I bear witness that in fact there is no god except Allah
I bear witness that Muhammad the Messenger of Allah
A manifestation of God exists, *qidam* is God first, *baqo* is 'eternal God
Mukholafatuhu lilhawadis God is different with the new

The light of heaven, master of heaven
 Light in the chest, vacate the chest
 Being a torch for the chest

18. *Nyebut Asmana Kanjeng Nabi*

*Nyebut asmana kanjeng Nabi
 sampe paddeng de' kanjeng nabi
 Ate pas asyik ka kanjeng nabi,
 Duh kanjeng nabi*

*Tangisa burrak ka kanjeng nabi
 Tangissa kaju ka kanjeng nabi
 Cintana uhud ka kanjeng nabi,
 Duh kanjeng Nabi*

*Cintana abu bakar ka kanjeng Nabi
 Cintana umar ka kanjeng Nabi
 Cintana bilal ka kanjeng nabi,
 Duh kanjeng Nabi*

*Cintana usman ka kanjeng Nabi
 cintana Ali ka kanjeng Nabi
 Cinta Affan ka kanjeng Nabi,
 duh kanjeng Nabi*

*Muhammad ongghu se e poji
 Ahli bumi se pade muji
 Ahli langngi' se pade muji
 Duh, kanjeng nabi*

*Sabellun alam e deddiagi
 Nur Muhammad ampon atasbi
 Malaikat pas ngireng kabbhi,
 duh kanjeng nabi*

Mata are ben bulen kabbi

Translation:

Mention the Prophet
 Up if it were a prophet looks
 Until this heart felt elated to the Prophet
 Duh, O Prophet

Buroq cries to the Prophet
 Cries of wood to the Prophet
 Bilal love for the Prophet
 Duh, O Prophet

Usman love for the Prophet
 Love for Ali to the Prophet
 Affan love for the Prophet
 Duh, O Prophet

Indeed Muhammad is praised
 The whole earth experts praised
 Expert sky also praised the Prophet
 Duh, O Prophet

Before nature made
Nur Muhammad had glorify God
 All the angels accompany
 Also the sun and moon
 Duh, O Prophet

19. *Sholawat Karna Allah*

*Mughe abe' asholawat karena Allah
 Karena nyambung papakona guste Allah
 Muge abe' atambe begus de' ka Allah
 Muge abe' tambe begus munggu Allah*

*Olle ghiliyen Muhammad Nabi Allah
 Olle gheliyen Muhammad Rosulullah*

*Kita kabbbhi abe' ebhu ben na'potoh
Maso'a ka rombonganna Rosulullah
Kita epon abe' ebhu ben na'potoh
Abherengnga para walina Allah*

*Mughe rohanina abe' tambe kokoh
Asholawat tor majelen dzikir Allah
Mughe ronaninah abe' tambe istiqomah
Atuhan ben apangiran ka Allah*

*Mughe kita alongpolongah karna Allah
Areng bereng asholawat ka Rosulullah
Tambe'e bhunga ben tambe estoh
Olle sambutan bhegus dari Allah*

*Duh nyo'una untuk umat umat
E pa salamet dunnya akherat
Duh nyu'una untuk umat umat
E pa bahagia dunnya akherat*

Translation:

May we read sholawat because God
Due to follow God's command
Hopefully we get the goodness of God
May we grow in God's goodness

Got the flow of the Prophet of Allah
Gets a stream of Rosulullah

We all, this self, mother and children and grandchildren
Follow with the entourage Rosulullah
We, ourselves, the mothers and their children and grandchildren
Be with wali Allah

Hopefully our spiritual sturdy added
Read sholawat and and dhikr to God
Hopefully we grow spiritually istiqomah

Together with the guardians of God

May we gather because God
 Together read sholawat to Rosulullah
 Increased happiness and love
 Well received from God

I begged for the *Ummah* of Muhammad
 Hopefully, given the salvation of the world and the hereafter
 I begged for the *Ummah* of Muhammad
 In order given happiness in this world and the hereafter

20. *Syariat panika Hakikat*

*Syariat panika jughen hakikat
 Hakikat panikah jughen syariat
 Syariat jughen adalah hakikat
 Hakikat jughen adalah syariat*

*Syariat sampornana hakikat
 Hakikat sampornanah syariat
 Kanjeng nabi se ngajeri syariat
 Kanjeng nabi se ngajeri tarekat
 Kanjeng nabi se ngjери hakikat*

*Kanjeng Nabi se ngajeri ma'rifat
 Se deri Nabi mun ajher syariat
 Se deri Nabi mun ajer toriqot
 Se deri Nabi mun ajher hakikat
 Se deri Nabi mun ajher ma'rifat*

Translation:

*Syariat also hakikat
 Toriqot also syariat
 Syariat also hakikat
 Hakikat also syariat*

Syariat is imperfect hakikat

Imperfect is nature of *Syariat*
 Prophet Mohammad who taught *syariat*
 Prophet Muhammad taught *tarikah*
 Prophet Mohammed who taught *hakikat*

Prophet Muhammad taught *ma'rifat*
 If you want to study *syariat*, learn *syariat* of the Prophet
 If you want to learn *toriqot*, learn *toriqot* that of the Prophet
 If you want to learn *hakikat*, learn the *hakikat* of the Prophet
 If you want to learn *ma'rifat*, learn *ma'rifat* that of the Prophet

21. *Sholawat ka Rosulullah*

Sera terro asholawat se deri guste Allah
Pabennya asholawat ka angguy Rosulullah
Sera se terro bhegus e pabeghus guste Allah
Pabennya asholawat ka angguy Rosulullah

Sera se terro ongghe'e dari derejet 'endallah
Pabennya asholawat ka angguy Rosulullah
Sera se terro jembherre e pajember bi' Allah
Pabennya' asholawat ka Rosulullah

Sera se terro semma'a semma' bi' Rosulullah
Pabennya' asholawat ka angguy Rosulullah

Translation:

Who wants to read *shalawat* that from Allah
 Multiply! the *shalawat* for the Prophet
 Who wants either because of the goodness of Allah
 Multiply! *shalawat* to Muhammad

Who wants to elevated rank in the sight of Allah
 Multiply blessings to Muhammad
 Who wants to be happy because happiness given by Allah
 Multiply! blessings to Muhammad

Who would want to be close to the *Rasulullah*

Multiply! blessings to Muhammad

22. Renungan

*Keindahannah alam genika gemberenna
Keindahannah makhluk genika gemberenna
Renungagi, resepagi*

*Kindahannya manussa gemberenna
Keindahan muhammad genika gemberenna
Renungagi resepagi*

*Alam kabbi becaan se samporna
Makhluk kabbi becaan se samporna
Renungaghi, resepaghi*

*Al Qur'an becaan se paleng samporna
Muhammad becaan se paleng samporna
Renungaghi resepaghi*

*Manussa kabbi becaan se samporna
Abe' kita becaan se samporna
Renungaghi resepaghi*

*Paserah se nyiptaaghi sampornana
Paserah se mabede ka sampornaanna
Renungaghi resepaghi*

*Pasera se magenna' ka sampornaanna
Pasera se malengkap kasampornaanna
Renungaghi resepaghi*

Translation:

Beatiful of World as a imagine
Beatiful of creature as a imagine
Contemplate!understanding more

Beatiful oh humans as a imagine

Beautiful of Muhammad as a imagine
Contemplate!understanding more

All of the world is a perfect understanding
All of creature is a perfect understanding
Contemplate!understanding more

Al Qur'an is a perfect reciting
Muhammad is a perfect understanding
Contemplate!understanding more

All of humans is a perfect understanding
Our self is a perfect understanding
Contemplate!understanding more

Who creats a perfectness
Who is there perfect
Contemplate!understanding more

Who complete perfectness
Who complete perfectness
Contemplate!understanding more

23. *Siap-siap bershawat*

Siap-siap bersawat

Kompak-kompak bershawat

Areng sareng bershawat

Sama-sama bershawat

Adu adu bershawat

Sadhejeh pade bershawat

Tangis tangis se paleng nikmat

Senyambung shawat

Bhunga-bhunga bershawat

Asik asik bershawat

Translation:

Get ready to read *shalawat*

Compact-compact read *shalawat*

Together read *shalawat*

together reading *shalawat*

Aduh-aduh read *shalawat*

All let's read *shalawat*

Cry the most delicious

Which are connected with *shalawat*

Merry read *shalawat*

Asik-asik reading *shalawat*

24. *Para Pecinta*

Ya badrotiminhazakullaka maalii

Madzayuabbir'an ulaaka maqoolii

Ya habiballah ya nabiyallah

ya rosulullah Allahu Muhammad

Wahai para pecinta, wahai para pecinta Muhammad

Moghe ollea berkattah para pecinta Muhammad

Ya habiballah ya nabiyallah

Wahai ara pecinta, wahai para pecinta Muhammad

Moghe ollea para pecinta Muhammad

Ya Nabiyallah ya Rosulullah

Wahai para pecinta, wahai para pecinta Muhammah

Moghe ollea para pecinta Muhammad

Ya rosulullah ya habiballah

Moghe ollea berkattah para pengikut Muhammad

Wahai para pecinta, wahai para pecinta Muhammad

Kaule Asohud de' ka Allah tuhan nah guste Muhammad

Ya Robbi ya Ilahi Kauleh Asojud de' ka Allah

Tuhan nah Guste Muhammad

Translation:

O lovers, connoisseurs O Muhammad
 May the blessed connoisseurs Muhammad
 O beloved of Allah, O prophet of Allah

O lovers, connoisseurs O Muhammad
 Hopefully really got the lovers of Muhammad
 O beloved of Allah, O prophet of Allah

Hopefully, blessed the followers of Muhammad
 O lovers, connoisseurs O Muhammad
 I prostrate to Allah, the god of the Prophet Muhammad

Oh my god, I prostrate to Allah
 God of Prophet Muhammad

25. *Nur Muhammad*

Bumi Muhammad Langngi' Muhammad
Arsy Muhammad Nur Muhammad
Gunung Muhammad Tase' Muhammad
Guwe Muhammad Asser Muhammad

Olle giliyan Muhammad Nabi Allah
Olle giliyan Muhammad Rosulullah

Socce Muhammad Isro' Muhammad
Mi'raj Muhammad alam Muhammad

Kita kabbi abe' ebu ben na' poto
Maso' ah ka rombungannah Rosulullah

Lahir disah Muhammad
Hijrah Muhammad kawannah Muhammad

Moge rohanina abe' tambe kokoh

*Asholawat ben apangeran de' ka Allah
Moghe abe' tambe begus de' ka Allah
Muge abe' tanbe begus mungghu Allah*

Translation:

Earth Muhammad, sky Muhammad
Throne Muhammad, *Nur* Muhammad
Mountain Muhammad, sea Muhammad
Caves Muhammad, *Asser* Muhammad

Got a droplet of the Prophet Muhammad
Got droplets Messenger

We all, this self, mother and children and grandchildren
Join the group of Prophet Muhammad

Muhammad was born there
Muhammad migrated along the companions

Hopefully spiritual sturdy increases
Read *shalawat* and godless to Allah
May we add good to Allah
May we add good according to Allah

26. *Abecco*

*Bismillah wasyukurillah
Bismillah Alhamdulillah
Allah Allah lailaha illallah*

*Ngormat se apareng guste Allah
Sabelun ngakan senga' abecco
Sabelun ngakan adu'a ka Allah
Anyo'on bherkate de' guste Allah
Se apareng panika Allah
Se narema hambana Allah
Ngormat Allah*

*Kalaben bismillah mator ka Allah
 Apangaporah dek guste Allah
 Apabila makan Rosulullah
 Sebagaimana makan hambana Allah
 Se apareng panika Allah
 se narema hambana Allah
 Ngormat Allah*

*Delema anikmate rizkina Allah
 paggun tak lepas enga' ka Allah
 Lastare ngakan moji ka Allah
 Alhamdulillah sokkor ka Allah
 Se apareng panika Allah
 se narema hambana Allah
 Ngormat Allah*

Translation:

Honoring God who gives
 Wash hands before meals
 Before eating praying to God
 Invoke the blessing of God
 God gives
 Servant of God who receive
 honoring God

By delivering *basmalah*
 Ask forgiveness to God
 When the Prophet eating
 As eating servant of God
 God gives
 Servant of God who receive
 honoring God

In enjoying God *Rizki*
 Must remain always remember God
 Thankful after the meal
 Thank God, thank God

God gives
 Servant of God who receive
 honoring God

27. *Habibi*

*Kumelihat sifat-sifatmu
 Kumembaca kehidupanmu
 Kupelajari tuntunan-tuntunanmu
 Kuperhatikan jejak langkahmu*

*Kutersenyum karena menyayangimu
 Kumenangis karena mencintaimu
 Kuperjuang karena mengejarmu
 Kugembira karena kegembiraanmu*

*Kuterpaku akan kesetiaanmu
 Kepada tuhan untuk umatmu
 Kuterpaku atas kesetiaanmu
 Kepada ummat untuk tuhanmu*

*Semoga kutak jauh darimu
 Tetap berada di sunnah sunnahmu
 Semoga ku tak jauh darimu
 berada di dalam golonganmu*

*Tuhanku adalah tuhanmu
 Kudermakan hidupku untuk cita citamu
 Untuk mengharap ridho tuhanmu
 Bimbing aku tuk mengabdikan pada tuhanmu*

*Ya Allah panjangkan umurku untukmu
 Penuh kebaikan yang diridhoimu
 Kuberharap keberkatanmu
 Dan semua umat nabimu*

Translation:

I see your temper properties
 I read your life
 I learned guidance of you
 I noticed trace your steps

I smiled because love
 I cried because of love
 I struggled because chase
 Me happy because joy

I will be glued loyalty
 To god for your people
 I glued on loyalty
 To the people for god

Hopefully I did not stay away from you
 Remain in the your *Sunnah*
 Hopefully I did not stay away from you
 are in your group

My God is a god
 I gave my life to fulfill your dreams
 For hope and the blessings god
 I guided tuk serve your god

Ya Allah extend the life of me for you
 Ye blessed benevolent
 I hope blessing from you
 And all the people of your prophet

28. *Mahabbatul Qu'ran*

*Al Qur'an punya banyak nama-nama
 Karena sangat angungunya penuh banyak hikmah
 Nama paling dikenal Al Qur'an namanya
 Karena bacaanya yang sangat sempurna*

*Dinamai al Qur'an guna menjelaskannya
 Antara sifat jamal dan sifat jalalnya
 Dan juga ada yang mengatakannya
 Tentang haq dan batil nyata penjelasannya*

*Dinamai nur karena cahayanya
 Memberi penerang kepada pembacanya
 Kepada pembacanya kepada pengamalnya
 Dan mampu menerangkan kepada yang lainnya*

*Dinamai hudan karena petunjuknya
 Petunjuk kepada jalan tuhannya
 Oetunjuk kepada ridho tuhannya
 Dan petunjuk kepada tuhannya*

*Al Qur'an dinamai syifa' namanya
 Karena menjadi obat mu'min semuanya
 Dan apa yang berada di dadanya
 Obat jiwa dari tuhannya*

*Al Qur'an dinamai dzikrun namanya
 Mengingatnkan kepada ajaran-ajarannya
 Mengingatnkan kepada perintah-perintahnya
 Dan mengingatnkan kepada tuhannya*

*Al Qur'an dinamai rohmat namanya
 Karena penyalur rohmat tuhannya
 Menumbuhkan kasih sayang kepada sesamanya
 Menumbuhkan ketenangan untuk membacanya*

*Ya Allah rohmati kami semua
 Dengan Al Qur'an engkaulah pemberinya
 Jadikanlah Al' Qur'an imam kami
 Nur hudan untuk kami semuanya*

Translation:

Qur'an has many names
 Because so great is full of a lot of wisdom
 The most well known is the Al Qur'an name
 It because reading is so perfect

The reason the name of the Qur'an is to explain
 Between nature of "jâlâl" and "jâmâl" of Allah
 there are also those who say
 About "hâq" and "batil" very real explanation

The Qur'an is named "nûr" because the light
 Giving a torch to its readers,
 To readers and those who practice
 And the Koran is also able to illuminate the others

Koran Named "*hûdân*" because it can give instructions,
 Instructions to the gods
 instructions to "*ridhâ*" of god
 And instructions to god alone

Qur'an named "*syîfâ*"
 Because it can be a cure for all the faithful
 And what is in the chests of the believers
 It means is medicinal soul of god

The Qur'an also named "*dzîkrûn*"
 to remind the teachings of God
 to remind the commands of Allah
 And to remind the god

The Qur'an also named "*Râhmât*"
 to become a dealer of "*Râhmât*" of the god
 for cultivating compassion for fellow human beings
 and so find rest for readers

29. *Duh ulama'*

Duh ulama', ulama'na guste Allah
Se narema warisannah Rosulullah
Ajunan gurunah abdinah de' ka Allah
Se lebet neng bimbinganna Rosulullah

*Abdina tetep aberenga de' ka Allah
 Abereng e pangireng Rosulullah
 Abdina buta tontonagi de' ka Allah
 Lebet e jelen ajerenna Rosulullah*

*Du' tang guru, guru ateh de' ka Allah
 Guru tengka'na ateh de' ka Allah
 Ekareng towa ben e kaguru nuju Allah
 Esisi Allah moge abereng Rosulullah*

*Duh auliya, auliya'na guste Allah
 Abdina cinta tor senneng e delem Allah
 Gibeagi abe' de' ka Rosulullah
 Sopaje maso' de' rodhona Allah*

Nurullah nur muhammad nurullah

*Kauleh tetep terro se nyareh rodhollah
 Muge tambe ate tanyeng de' ka Allah*

*Muge moge e saporu sareng Allah
 ben e pamasok ka rohmatah guste Allah
 Ride'na Allah cintana Allah*

Translation:

Duh! scholars, scholars of Allah
 Who received the inheritance Messenger
 You are the teacher headed to the path of Allah
 Through the Prophet bimbingan

I will remain together in the way of Allah
 Together accompany the Prophet
 I'm blind, lead towards the path of Allah
 Being in the teachings of the Prophet

Duh! teacher, teacher heart toward Allah

Teacher behavior heart, towards Allah
 I make parents and teachers towards Allah
 The Messenger of Allah may together

Duh! the trustees, guardians of Allah
 I love and happy in the way of Allah
 Please, take yourself to the Prophet
 In order to enter in the entourage of Allah

Nur Muhammad Nurullah Nurullah

I want to always seek the pleasure of Allah
 Hopefully heart grew convinced of Allah

May be forgiven by Allah
 And entered in his grace Allah
 Her pleasure of God, love of Allah

30. *Santre*

Maulaya sollimdaiman abadaa
Paleng bheguse santre elmo ongghu esare
Paleng bheguse santre onggungu berkah esare
Sabben malem sabben are moge eparenge olle
Manfaat amanfaate amin amin duh guste

Paleng beguse santre se ta' boros ka pesse
Reng towana se nyare reng towa kaniserre
Ka ketabbe pangarte ben Qur'ana pa pase
Benni ngakan, ngakan pole, benni tedung tedung pole

Pasambung ka kyae se asambung ka guste
Je' nyambung ka kyae se tak esto ka guste
Edunnya pa tengate padena oreng nite
Pa onggungu alate ma' tak keker bile mole

Jege panika ate ma'le ta' sampe' mate
Sabe' panika ate ma' tak kasta bile mole

*Allah se belles ase gentongan odi' mate
Moge abe'na olle hidayah deri guste*

*Para cakanca santre bini je' duli nyareh
Je' lajju ale tole mon pon depa' e taoreh
Para cakanca santre jek rukaburu alakeh
Bile depa' wektona moge olle se soleh*

Translation:

The best students are those who really seek knowledge
Most good students are those who truly seek blessing
Every day, every night hopefully get results
useful and utilize, O God amin amin

Most good students is not wasteful
have mercy on his parents who make a living
Learn to understand the book and reading al-Quran good
Not just eat and eat. not just a bed to sleep again

Sit down together with the clerics are close to God
Do not share clerics who do not really love God
Be careful at the top of the world as people who are pursuing
Indeed mean that the practice is not stiff when return

Keep careful not to death
Treat careful not to regret when return
God is merciful depend life and death
Hopefully we get guidance from Allah gusti

Friends-students do not quickly looking for wife
Do not turn until it was time
Friends-students do not quickly get married
When it was time to hopefully get a pious husband

31. *Cem-macem Seni*

*Cem macem seni e alam dunnya
Jugen cem macem nyinyanyianna
Bede beguse bede jube'na
Ben jugen ca'na orenga*

*Hadrah hadrah teggesse ateh mahadireh
Ghube ghube onngo panyembe*

*Bede adorong hawa nafsuna
Bede adorong ka pangiranna
Bede adorong ka laranganna
Bede adorong ka papakonna*

*Syi'iran syi'iran teggesseh paraddu ka pangiran
Eggung eggung teggesse papaddeng ka se agung*

*Bede ahibur deddi dusana
Bede ahibur deddi genjerenna
Bede se lebur ka tabbuwenna
Bede se lebur kasholawatanna*

*Tong tong teggesse ka Allah panyittong
Bunang bunang teggesse debuna pa tenang*

*Bede se lebur gun ka hadrana
Tak sampe de' ka sholawattanna
Bede se lebur kasholawatanna
Hadra panika coma bujena*

Translation:

Various kinds of art in the world
The assortment also songs
There is good and there are bad
depending on the person

Hadrah, as confirmation that the hearts will always be present

Ghube, as an affirmation that truly worship

There are encouraging lust
 There is a encouraging in God
 There is a encouraging on the ban
 There is a encouraging in command

Syi'iran, as an affirmation that as expected by God

Egghung, as an assertion in order to be noticed by the great

There are entertaining to be sin
 There are entertaining into reward
 No one likes the song
 Some like the shalawat

Tong tong, as affirmation, be faithful! on the one

Bunang, as an affirmation, speak! quietly

There are delighted at the tambourine
 Not to happy at shalawat
 There are delighted at shalawat
 Hadrah only as a salt or flavoring

32. *Bulen Romadhon*

Mangken bulen romadhon
mangken bulen Al Qur'an

Oreng tak apasa karena enteng ben sengka
Allah panika bendu Allah panika dhuka

Nyalamettagi oreng deri adzab ben seksah
Niat karena Allah laksanaagi poasah

Mabennya asadeka sekattah senga' loppah
Neng bazah neng akherat ma'le abe' tak kastah

Tengate mon acaca tengate mon abenta

Ma'le tak sampe ngosot ka genjerenna poasa

*Abuka je' nyang kenyang ma' rampong tarawiyen
Ajege ate teros begusse ka pangiran*

*Potra atau potrena elateyah poasa
Bile depa' bektona ma' begus apoasa*

*Moge abe' ollea rohmat sareng barokah
Moge abe' ollea ridho ben pangaporah*

*Mangken bulen romadhon
Mangken bulen Al Qur'an*

Now the month of Ramadan
Now the month of Al-Quran

People who do not fast because of neglect and shy
will be scolded by God

Saving people from *adzab* and torment
for God in fasting

Expand alms and do not forget to pay *zakat*
In order not to regret when in the Hereafter

Be careful if you talk
In order to reward his fast is not reduced or deleted

If breaking the not too full, so that could be perfect *Taraweh*
Keep careful to keep it straight in the way of god

For those who have children to fast train
So that when it came time to fast to be perfect

Hopefully this self obtain mercy and blessings
Hopefully this self get the blessing and forgiveness

Now the month of Ramadan
 Now the month of Al-Quran

33. Berteman Karena Allah

*Berteman karna Allah
 bersahabat karna Allah*

*Bersaudara karna Allah
 Mencintai karena Allah*

*Saling sambung karena Allah
 saling tolong karena Allah*

*Berkumpul karena Allah
 menyayangi karena Allah*

Karena Allah karena Allah

Translation:

Looking for a friend because of Allah
 Looking for a friend because of Allah

Looking for a brother because of Allah
 Love for God

Connect with each other due to Allah
 Help one another because of Allah

Gathered for Allah
 Compassion for Allah

Because God because God

34. *Abedi Abe'*

Senneng ka se abhedi abe'
Senneng ka se nyipta abe'

Senneng ka se ngator abe'
Senneng ka se maguli abe'

Senneng ka se nyabe' abe'
senneng ka se masenneng abe'

Se maha soghi se maha lambhe'
Tanpa epenta abhedi abe'

Se maha belles se maha lambhe'
e paodi' e ladini abe'

Bennya' ka so'on ka se lambhe'
Nika jet kawajibenna abe'

Bennya asokko r de' ka se lambe'
Nika jet kawajibennaa abe'

Bennye moji de' ka se lambe'
Nika jet kawajibenna abe'

Moge koattah imanna abe'
Moge atambe kokona abe'

Moge pajeuwe panika abe'
dunnya akherat de' ka se lambhe'

Rassana Allah lakar jet lambhe'
Beremma se ta' sennengnga abe'

Reng paparenga de' ka abe'
setiap saat ta' pegge'
De' remma se ta' nyo'ona abe'

rahmat loassa tor maha lambhe'

De' remma se lamisa abe'
Nikmatta bennya' tor maha lambhe'

Translation:

Happy! on who makes himself
 Happy! on that creates self

Happy! on which arrange themselves
 Happy! on that drive themselves

Happy! on the putting themselves
 Happy! the pleasant self

Rich almighty and merciful
 Without being asked he created himself

Compassionate and merciful
 We turned on and treated

Multiply thanks to the merciful
 It is an obligation for this self

Expand praise on the merciful
 It is an obligation for self

May we be strong faith
 May we add solid

May we recognized
 By the generous in the world and the hereafter

God is merciful
 How can we not be happy?

God's gift to yourself this

Never drop out at any time
 How can we not invoke
 Broad and merciful grace

35. *Lakar Terro*

*Kaule jet lakar terro, terro along polonga
 Benni gun neng e dunnya, akherat salanjengnga*

*Kaule jhet lakar bhunga karena Allah bhunga
 Bunga karena Allah, karena Allah bhunga*

*Akompola kaule moge e ridhoanna
 Akompola kaule moge e sambungnga*

*Terro se abetambe, kita sadejena
 Iman se saongghuna cinta se saongghuna*

*Mata are se sanget, tera' nira'e dunnya
 Bile e wakto sore depa' compet arena*

*Mon arena Muhammad ta' compet alanjengnga
 Mon bulena Muhammad ta' compet sa lanjengnga*

*Mon e soarge senneng jet tade' bendinganna
 Hakikatta soarge Muhammad Sayyidina*

*Bedena soarge min nuuri sayyidina
 Hakikatta soarge Muhammad sayyidina*

*De' remma koh bhungana de' remma koh sennengnga
 Akompola bi' sayyidina bede e soarghena*

*De' remma koh ontongnga lamon e tarema
 Bede e ajunanna ngireng sayyidina*

Translation:

I did so want, want together

Not only in the world, but in the hereafter for ever

I am happy because God happy
Happy because of God, because God happy

I want to get together, hopefully approves
I wanted to gather, may be connected

We all want to continue to grow
Faith and true love

Shining sun shining on the world
In the evening he will be immersed

Muhammad sun, will never be immersed
Muhammad month, never goes down

Pleasure in heaven is unrivaled
The essence of heaven is Muhammad

The existence of heaven from Nur Muhammad
The essence of heaven is Prophet Muhammad

How happy, how happy
Gathered by the Prophet Muhammad

How lucky if accepted
There in the presence of God accompany the Prophet Muhammad

36. *Amimpe Kanjeng Nabi*

*Reng se amimpe Muhammad panika jerajena rahmat
Reng se amimpe Muhammad panika jerajena nikmat*

*Setan sampe are keamat tak bisa nyaropae Muhammad
Bile oreng amimpe Muhammad nika lakar Muhammad*

Translation

People who dream of the Prophet Muhammad was true he was Muhammad
 People who dream of Prophet Muhammad least amount of favors

Sampau doomsday devil can not resemble Muhammad
 If the dream of the Prophet Mohammed, it is true Muhammad

37. *Penyayang*

*Yang yang sifat penyayang
 yang yang sifat peyayang
 Yang yang sifat penyayang
 Jadi penerang*

*Yang yang hati tak sayang
 Yang yang tulus berjuang
 Yang yang hati tak goyang
 Yang yang tulus berjuang*

*Ting ting yang paling penting
 Bing bing cari pembimbing
 Ling long tidak berpaling
 Bing bing dari pembimbing*

*Tung tung orang beruntung
 Gung gung berakhlak agung
 Gung gung amanatnya agung
 Jung jung sifatnya terjunjung
 berakhlak agung*

*Teng teng tidak enteng
 Weng weng tidak nyeleweng
 Teng teng tidaklah enteng,
 tidak nyeleweng*

*Deng deng bila bergandeng
 Peng peng tidak bertopeng
 Deng deng bila bergandeng,
 tidak bertopeng*

Translation:

Yang yang, nature lover

Yang yang, nature lover

Yang yang, nature lover

into a torch

Yang yang, the heart was love

Yang-yang, sincerely striving

Yang yang, careful not shake

Yang yang, sincerely striving

Ting ting, the most important

Bing bing, find mentors

Ling ling, do not turn away

Bing bing, from supervisor

Tung tung, the lucky

Gung gung, have a grand

Gung gung, noble mandate

Jung jung, character high

the great moral

Teng teng, not lightly

Weng weng, do not deviate

Teng teng, not lightly

do not deviate

Deng deng, when hand in

Peng peng, not masked

Deng deng, when hand in,

not masked

38. *Ngamponga*

Duh kanjeng nabi abe' abdina

De' ka ajunan onggung ngamponga

Ngamponga onggung paradduna

Dunnya akherat moge ngirenga

*Duh para wali de' ka ajunan onggung ngamponga
 Ngamponga onggung paradduna
 Dunya akherat onggung ngirenga*

*Jugen nak potona abdina
 Ben para santré kanca abdina
 Tade' se ceccer kasadejena
 Dunnya akherat mughe ontongnga*

*Abdina butuh buduh ben lemmah
 Mon ta' ajunan serah, serah nontonah
 Ya hayyu ya qoyyum pa odi' aghi ate abdinah*

Translation:

Duh! The noble Prophet, I
 To you indeed! I want to come with you
 Together you are suitable according to God
 World hereafter may I accompany you

Duh! The trustees, to thee I also want to ride
 Together you are suitable according to God
 World hereafter may I accompany you

Also grandchildren
 And the students-my friends
 Not left behind all of
 World-afterlife good luck

I'm blind, dumb and weak
 If not you, who want to lead?
 Ya hayyu ya qoyyum, revive my heart

39. Hei Tang abe'

*Hei tang abe' mara be'na
De' kanjeng nabi abhung-sambunga
De' ka Allah abherenga
Ben kanjeng nabi ayu' asarenga*

*Hei tang abe' apala be'na
Tao ka hakikatta abe'na
Ben hakikatta atena be'na
Se saongghuna ben sanyatana*

*Hei tang abe' apala be'na
Tao ka hakikat Nabina
Ben hakikat abung-sambunga
Se saongguna tor sanyatana*

*Kaule ben tang taretan neng dunnya
Je' sampe lopo olo odi'na
Olona tengka ka pangirana
Olona tengka noro' nabina*

*Nyemma'a ngeddem ngaladinna
De' ka ulama ben kyaena
Mompong kacapo' omor odi'na
Ma'le ta' kasta bile atemmo*

*Duh kanjeng Nabi nyo'on je' dina
Sanajjen abe' sanget jube'na
Sanajjen jube' abe' abdina
Ajunan mander gi' ka sokana*

*Ta' andi' sango ebede sunnah
De' ka akherat se palemahanah
Jugen se wajib belun sampornah
Ya Allah nyo'on pangaporanah*

Makseat beih abe', abe' neng dunnya

*Ngerjani ngarang bennyak salana
Bennyta ta' ngireng lampan ben sunnah
Ya Allah nyo'on pangapora*

Translation:

O me
Be continued to the Prophet
Together towards Allah
Together the noble Prophet

O me
Do you know of the essence yourselves?
And essence your heart
The real and actual

O me, do you
Do you know of the essence your Prophet?
And essence togetherness with him
The real and actual

I and my brothers in the world
Do not get the wrong way of life
How to live in acknowledging god
How to live in recognizing the Prophet

Come closer!
To scholars and clerics
While still alive
In order not to regret when dead

O Prophet, please do not leave
Even if we are very bad
Even worse self
May you still love

I do not have the reward of worship of *Sunah*
For lunch return to the afterlife

Which shall also still not perfect
O Allah, forgive us

I just do immoral in the world
works much wrong
many do not follow the guidance of the Prophet and his *Sunah*
O Allah, forgive me

40. *Pancasila*

*Pancasila dasar negara
Semoga rakyat makmur sentosa
Bertuhanlah pada yang Esa
Allah Tuhan Yang Maha Esa*

*Berkat rahmat Allah Yang Esa
Indonesia dapat Merdeka
Para tokoh dan pemerintah
Pada rakyat sayang dan cinta*

*Allah pencipta Indoensia
Allah pemilik Indonesia*

*Rakyat bersyukur sabar dan tabah
Sama menghargai sama cinta
Ada yang miskin ada yang kaya
Ujian dari yang maha Esa*

*Penduduknya baik pula
Ada jawa ada Madura
Dan banyak pula di luar jawa
Yang masuk daerah Indonesia*

*Kalimantan Sumatra papua
Sulawesi Jawa Bali Madura
Pulau-pulau di Indonesia
Enam belas ribu sembilan puluh delapan*

Translation:

Pancasila state ideology

Hopefully the people prosperous prosperous

Believe in god in the One

Lord Allah Almighty

The grace of Allah the One

Indonesia may Freedom

Leaders and government

To the people affection and love

Allah the creator of Indonesia

Allah owners of Indonesia

People's grateful patient and steadfast

Some appreciate at love

Some are poor, some are wealthy

Examination from the mighty One

Well anyway population

There are Java, there are Madura

And many outside Java

Who entered area of Indonesia

Borneo, Sumatra, Papua

Sulawesi, Java, Bali, Madura

The islands in Indonesia

Sixteen thousand ninety-eight

41. Perjuangan

Pa engguen nega' aghi keadilan

ben abela kabendereren

Te atena lalakonna ben tojjuen

Pabegus patepa' paongguen

Bile mole ka Akherat ma' ngaolle begiyen

Deri Allah sambutan kabhegusen

*Haqqun panika bede tello begiyen
Se alako se elakoni ben tojjhuen*

*Perjuangan ben abe' panika je' sampe' ejhuel
Tale'e tabu' je' deddi reng bunggen
Kanjeng nabi ta' ambu neng perjuangan
Sahabattah tak nyingghe neng perjuangan*

*Se e lakoni panika noro' Al Qur'an
Abereng ben ulama' se kenal ka Al Qur'an
Kanjeng Nabi ampon bhubher
Je' sampe kita tertinggal*

*Tor jhegeh je' lako dung tedungan
Nabina maserret sabbhu' tak ambu perjuangan
Tor patenggi kalimat-kalimat Allah
Toreh pa odi' sunnah-sunnah Rosulullah*

*Sabe' attas agemana guste Allah
Ben pa tegak aghemana guste Allah
Nagere panika teteoanna guste Allah
Bhengersah panika ummattah Rosulullah*

*Parapet ben pa loros gibe ka Allah
Pa masok ka tontonan Rosulullah
Senga' je' ghibe ka laenna Allah
Je' ghibe ka laenna Rosulullah*

Truly! In justice
And defend the truth
Liver, actions and goals

If you've returned to the afterlife
Good reception from Allah
There are three kinds Haqqun
Who do, is done and the goal

The struggle and the self not to sell
Tie stomach, do not be a fool
The Prophet never stop fighting
Companions of the Prophet was not treasonous in the struggle

Working follow the guidance of the Qur'an
Together with scholars who know the Qur'an
The Prophet Muhammad was dead
Lest we fall behind

Wake up! Do not often sleep
Prophet binding stomach, do not stop the fight
Elevate the sentences god
Come, turn on the teachings of the Prophet

Glorify Allah religion
Enforce the religion of Allah
The country is on loan from Allah
This nation is the people of the Prophet

Squeeze and straightens, bring it into the presence of Allah
Include with the guidance of the Prophet
Do not take on besides Allah
Do not take it in besides the Messenger

CHAPTER IV

FORM AND AQIDAH VALUES IN *SYI'IRAN*

This section will discuss the results of an analysis the form and *aqidah* values contained on the creed of *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo”. The form of *Syi'iran* structures that form itself. As discussed in the beginning, that as part of the literature, *Syi'iran* is a form of poetry that contains beauty and can be seen visually. Aminuddin said, sound, words, lines, verse, and typography are *syi'ir* forming elements (poetry) which can be observed visually. In this section, *Syi'iran* in the “Jamaah Shalawat Nariyah Walisongo” only be able seen on part of verse, and line, rhyme, and diction at the *syi'iran*.

The values in *Syi'iran* “Jamaah Shalawat Nariyah Walisongo” are contained in the *Syi'iran*, *aqidah* values in the central tenet of Islam that must be believed by all Muslims. Those tenet include the belief in Allah, belief in angel of Allah, belief in the Book of Allah, belief in Prophets of Allah, belief in the Judgement Day and belief to *Qadha'* dan *Qadar* Allah.¹

Syi'iran in “Jamaah Shalawat Nariyah Walisongo” is an essay *syi'ir* K. HR. As'ad Syamsul Arifin, caretaker cottage of Walisongo Boarding School aside from being a caretaker, he also the founder of the cottage that since its established in 1993 already had thousands of students, both male or female students. He is known to be close with *kanuragan* science (the science of magic). So do not be surprised if his students many of the delinquents.² Moreover, K. Kholil respected builder of street children in surprised in the village of Moncek Timur which is an association of thieves including special

¹ Yunahar Ilyas, *Kuliah Aqidah Islam*, LPPI, Yogyakarta, 1993, page 9.

² *Majalah Nahdlatul Ulama Aula XXXVI*, (Desember 2014), page 27.

guided *jamaah* who have received the blessing from K. HR. As'ad Syamsul Arifin.³

A. Form of *Syi'iran* in “Jamaah Shalawat Nariyah Walisongo”

Syi'iran shape is the building of *Syi'iran* forming elements that can be observed visually. *Syi'iran* elements are analyzed in *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” in the village of Moncek Timur includes lines and verse, rhyme, diction and meaning.

1. Verse and Line

Visually, *Syi'iran* is a collection of lines divided into verses. The line is composed by words option *syi'ir* maker that can not be altered or replaced including the placement. Placement of the word is appropriate with poets choice to make a *syi'ir* has aesthetic value. While verse, as it is said by Aminuddin, is the unity of lines that are in one group in order to support the fundamental unity of mind apart from the other line group. With the verse of a text divided into short chapters. This division supports thematic arrangement that would like to be described or spoken by the poet.

Likewise, with *Syi'iran* in “Jamaah Shalawat Nariyah Walisongo” at the verse analysis and line, the researcher has conducted calculation with the following results:

No	Title Verse	Number of Lines
01	Shalawat Ka Rosulullah	14 Lines
02	Terak' Mancorong	14 Lines
03	Jamaah Ampon Rabu	10 Lines
04	Kebanggaan	20 Lines

³ Interview with Mr. Jauzi on 03 March 2015

05	Guh Gusteh Nabi	12 Lines
06	Se Nyiptaaghi	10 Lines
07	Sokkor	20 Lines
08	Abe' Ngampong	12 Lines
09	Moghe Ta' Cangkolangnga	16 Lines
10	Kanjeng Nabi Luar Biasa	6 Lines
11	Syariat	14 Lines
12	Tegghessen	19 Lines
13	Merah Putih	14 Lines
14	Shalawat Cinta	15 Lines
15	Shalat	20 Lines
16	Allah Adeddiyeghi	12 Lines
17	Kauleh Anyakse'e	7 Lines
18	Nyebut Asmana Kanjeng Nabi	25 Lines
19	Shalawat Karna Allah	22 Lines
20	Syariat Panika Hakikat	14 Lines
21	Shalawat ka Rosulullah	10 Lines
22	Renungan	21 Lines
23	Siap-siap Besholawat	10 Lines
24	Para Pecinta	18 Lines
25	Nur Muhammad	16 Lines
26	Abecco	24 Lines
27	Habibi	24 Lines
28	Mahabbatul Qur'an	30 Lines
29	Duh Ulama'	22 Lines
30	Santre	21 Lines
31	Cem Macem Seni	22 Lines

32	Bulen Romadhon	18 Lines
33	Berteman Karena Allah	9 Lines
34	Abhedi Abe'	28 Lines
35	Lakar Terro	20 Lines
36	Amimpe Kanjeng Nabi	4 Lines
37	Penyayang	25 Lines
38	Ngamponga	14 Lines
39	Hei Tang Abe'	32 Lines
40	Pancasila	22 Lines
41	Perjuangan	28 Lines

Based on the above table it can be seen that the number of *Syi'iran* in "Jamaah Shalawat Nariyah Walisongo" there are 41 pieces. Each *syi'ir* has a title and a different line. This is related to the meaning of each *syi'ir*. There is a number of odd lines, there is also an even number of lines. Most numerous in *syi'ir* 39 th: *Hei Tang Abe'*, which amounted to 32 lines. And there are at least *syi'ir* 36th: *Amimpeh Kanjeng Nabi*, which is only 4 lines.

To find out about one by one general review *Syi'iran* above, the authors have described in the following sections:

1. *Sholawat ka Rosulullah*

Syi'ir Sholawat ka Rosulullah amounted to 14 lines. *Sholawat ka Rosulullah* derived from Madura, which means reading *sholawat* for Rosulullah. As its title *Sholawat ka Rosulullah* contains the essence reading *sholawat* for Rosulullah, one of which is that Muhammad is the medium of the arrival of a servant to Allah. In addition *shâlâwat* is a testament to the love of his people to Rosulullah who will shape the human be a good person.

2. *Tera' Mancorong*

Tera' Mancorong derived from Madura, which means "very bright light". This *syi'ir* amounted to 14 lines. As *syi'ir* meaning above is intended for Rosulullah as a messenger of Allah. *Syi'ir* is about the light of the Prophet Muhammad and in fact the light is within all mankind, especially the people of the Prophet Muhammad. Humans are the droplets of the prophet Muhammad. However, among men with each other are not the same as getting the droplet. There are obtaining special and privileged, and there is also a general nature as most ordinary people.

3. *Jamaah Ampon Rabu*

This *Syi'ir* amounted to 10 lines. *Jamaah Ampon Rabu* came from Madura language meaning "jamaah was coming". *Syi'ir* is about welcome to the members of the congregation and the congregation responders. In this case the "Jamaah Shalawat Nariyah Walisongo". The existence of *jamaah* is expected to provide happiness and provide information to members about the nature and purpose of the congregation.

4. *Kebanggaan*

This *Syi'ir* consists of 20 lines. Unlike the previous *syi'ir*, this *syi'ir* uses title with Indonesian though it uses the language of Madura. As its title suggests, *kebanggaan*, this *Syi'ir* contains an expression of pride to the Prophet Muhammad as a role model. Because of the pride that then he deserves to be an example for every believer, ranging from the mundane to the person who has status as guardians of Allah. One of his exemplary with regard to morals Rosulullah very great and commendable.

5. *Duh Gusteh Nabi*

Syi'ir Duh Gusteh Nabi totaling 12 lines. *Gusteh Nabi* means gusti Prophet Muhammad. The word “*duh*” in the title as a call for expressions of pride and humility to see the glory of the Prophet Muhammad. The *Syi'ir* tell people that anyone who follows the guidance of Prophet Muhammad then will be seen by him. And those who want to gather together Rosulullah later it must be a lot of "sacrifice" for the sake of Muhammad as the companions of Muhammad who fought alongside Muhammad.

6. *Se Nyiptaaghi*

This *syi'ir* amounted to 10 lines. *Se Nyiptaaghi* comes from Madura, which means "that creates". The word addressed to Allah as the creator. The *syi'ir* tells us that everything that exists in this universe is Allah's creation. As a consequence of it all then what happens in nature can not be separated from Allah's intervention. The *syi'ir* also contains a request that was not removed by Allah to be a survivor.

7. *Sokkor*

The *syi'ir* is totaling 20 lines. *Sokkor* also comes from Madura, which means "thanks giving". The phrase was addressed to Allah for the joy that has been given on the gathering of Jemaah in a place. From Jemaah is expected that the happiness continues up to the afterlife. The *syi'ir* associated with “Jamaah Shalawat Nariyah Walisongo”.

8. *Abe' Ngampong*

This *syi'ir* amounted to 10 lines. *Abe' Ngampong* comes from Madura, which means "self passengers". The words shown to people who basically just ride on earth Allah's creation. What is inherent in none

other is Allah. Including food and beverages are belongs to Allah and humans do not have dominion over it all.

9. *Muge ta' Cangkolangnga*

This *syi'ir* amounted 16 lines. *Moghe Ta' Cangkolangnga* derived from the Madura language means "may not *su'ûl adâb*". As its title, the *syi'ir* contains about ethical teachings. Ethics is shown to Allah, Rosulullah, Allah clerics, guardians of God, the father, mother, and teacher. The *syi'ir* contains an expectation from a poet so that we do not leave ethics that have been determined to what has been mentioned above.

10. *Kanjeng Nabi Luar Biasa*

The *syi'ir* amounted to 6 lines. As its title *Kanjeng Nabi Luar Biasa*, contains about admiration to the Prophet Muhammad. The admiration is based on his character that can not be unmatched. So in the *syi'ir* the Prophet Muhammad is considered the most perfect compared to other human beings.

11. *Syari'at*

This *syi'ir* amounted to 14 lines. Contains about a *i'tîbâr* about the level of science, the science of the *syariat* is likened to a boat, *toriqot* which is likened to the ocean, *hakikat* is likened with pearls and *ma'rifat* science as the highest peak is the most real knowledge, to achieve all it should not be not needed a teacher. It also contains the essence of the Islamic faith and charity.

12. *Tegghessen*

This *syi'ir* amounted to 19 lines. *Tegghessen* derived from Madura language which means "affirmation". *Syi'ir Tegghessen* contains

philosophical values of *jamaah* musical instruments. As well as the completeness of the others as "tea" and "coffee" has a philosophical values described in *syi'ir Tegghessen*.

13. Merah Putih

Syi'ir "Merah Putih" consists of 10 lines. This *syi'ir* is *syi'ir* nationality, no other prosperous nation is a prosporeous nation by god. And one of the events that can be safe and prosperous nation is by reciting *Shalawat Nariyah*. In the *syi'ir* also alluded to the problem of loyalty to the Indonesian state.

14. Shalawat Cinta

Syi'ir Shalawat Cinta consists of 15 lines. This *syi'ir* is about the nature of love to Allah. One common teachings from the Sufis. Two reasons why a servant of the love to Allah: because Allah deserves to be loved and because of love itself. From there, a servant when it is loved, then in daily life will always be busy with remembrance of love. And love is only for Allah.

15. Shalat

This *syi'ir* consists of 20 lines. As the title, this *syi'ir* prayer contains guidance to perform their prayers five times a day, starting the requisite and pillar. Requisite relating to the work before prayer, while the pillar relating to the implementation of the prayer itself.

16. Allah Adeddiaghi

This *syi'ir* amounted to 12 lines. *Allah Adeddiyeghi* comes from Madura, which means "Allah who made". In this case, Allah made man and any contained in humans ranging from the womb are born without knowing anything. Allah who created the ear so he could

hear and also Allah who created the human eye to see. Above all, humans is expected to be grateful for the favors of Allah and respect our mother as a person who gave birth as anything that related by Rosulullah.

17. *Kauleh Anyakse'e*

This *syi'ir* amounted to 7 lines. *Kauleh Anyakse'e* derived from Madura language which means "my watch". This *syi'ir* contains the values of the Aqedah which the most fundamental, which is a testimony of the divinity of God and Muhammad is the messenger of Allah. Allah has separated properties of human nature as immutable and distinct with new ones. While Rasulullah was given a torch light for the human heart.

18. *Nyebut Asmana Kanjeng Nabi*

This *syi'ir* amounted to 21 lines. *Nyebut Asmana Kanjeng Nabi* comes from Madura, which means "mention name of the Prophet Muhammad". This *syi'ir* recommends that people of Prophet Muhammad always mention his name until he felt incredible pleasure. Because, basically, not only human beings and the friends who already revere the Prophet Muhammad. But also other creatures, including mountain trees give praise to the Prophet Muhammad. Therefore, long before the nature and contents were created by Allah, the light of the Prophet called "Nur Muhammad" has been created in advance.

19. *Sholawat Karna Allah*

This *syi'ir* amounted to 22 lines. This *Syi'ir* explains the reason why humans should reading *shalawat* to Rosulullah. Reading *shalawat* for Rosulullah is nothing but a command from Allah. With reading

shalawat expected to give goodness of human attitudes, especially to Allah. This *syi'ir* also contains a hope to the people to always strengthen dhikr to Allah *istiqomah* way to make Allah the creator god universe.

20. *Syariat Panika Hakikat*

This *syi'ir* amounted to 14 lines. *Syariat Panika Hakikat* derived from Madura, which means "the *syariat* is the essence". As its title, this *syi'ir* explained, the true science of the *syariat* dan *hakikat* of the study Sufism there is no difference. *Syariat* is *hakikat* that the law itself. *Hakikat* Perfection is the essence of perfection *syariat* and vice versa. It is also stressed that the Prophet Muhammad is a man who knows the science of it, including the next level of science is the science *tariqat* and *ma'rifat*. Thus, the human was he could learn.

21. *Sholawat ka Rosulullah*

This *syi'ir* amounted to 10 lines. This *syi'ir* explains that Muhammad is the key to everything when humans want something from Allah. The key form of reciting is *shalawat* to him. *Shalawat* benefits will provide safety, got kindness, add degrees, gets happiness and will bring close to Rosulllah.

22. *Renungan*

This *syi'ir* amounted to 21 lines. As its title, this *syi'ir* contains an invitation to reflect on the event or events that exist in the universe. With the contemplation that is expected until the highest peak behind the incident or that event there must be control, namely Allah as the creator of the entire Nature.

23. *Siap-siap bersholawat*

This *syi'ir* amounted to 10 lines. *Siap-siap bersholawat* is one *syi'ir* using mixed Indonesian Madurese language. This *syi'ir* contains the call for reading *sholawat* together based on happiness. Not only together this *syi'ir* teach the importance of cohesion in the reciting *shalawat* itself.

24. *Para Pecinta*

This *syi'ir* is totaling 11 lines. *Syi'ir* contains an appeal to the people of the Prophet Muhammad and prayer to Allah to bless it, especially for those who frequently recite *shalawat*. This is observed *syi'ir* most different from the others. The difference was seen in the sentences of *syi'ir* where much repetition. Apparently, the author *syi'ir* want to reinforce the importance of the contents of this *syi'ir*. To convey the author *syi'ir* not explain any reason, but only repeated the phrase several times.

25. *Nur Muhammad*

This *syi'ir* amounted to 18 lines. The contains information that all that exists on this earth is a "trickle" or light of Prophet Muhammad including humans. Therefore in this *syi'ir* also contained a human appeal that goes into "entourage" of the Prophet Muhammad. "Entourage" means the group. People who follow the "entourage" Muhammad means those who follow the teachings of Allah taught by the Prophet Muhammad. *Syi'ir* also contains prayers that our hearts remain firmly stand on religion Allah, characterized by good deeds is always increasing.

26. *Abecco*

This *syi'ir* is totaling 24 lines. *Abecco* derived from Madura language which means "to wash". In the language of Madura, this word is used when people want to cleanse the hands or feet. Or small items that can be held by hand. "Wash" as intended by the above *syi'ir* is hand washing. This *syi'ir* is about ethics when someone wants to eat a meal. As the main requirements that must be met before, a meal is the need to wash their hands first. It is a form of respect and a sense of gratitude to God for the good luck that has been given. In general, this *syi'ir* contains about ethical people eat.

27. *Habibi*

This *syi'ir* is totaling 24 lines. *Habibi* is derived from Arabic which means "beloved". As its title, this *syi'ir* contains a state that was hit by the love of his girlfriend. In this regard the Prophet Muhammad. Someone who was hit in love with a lover it can not be denied he wants to be the same as the one he loves it. As a consequence, that person would like to know more about his girlfriend. This is a general overview of this *syi'ir*.

28. *Mahabbatul Qu'ran*

This *syi'ir* amounted to 32 lines. *Mahabbatul Qur'an* from Arabic which means "love of the Qur'an". As Muslims love the Qur'an is a must. The Qur'an is the instructions for Muslims to reach the truth. In particular, this *syi'ir* contains the names of the Qur'an and the reason God gave the name of it. The names of the Qur'an As its contained in this *syi'ir* is Al-Qur'an, *An-Nûr*, *As-Shifâ'*, *ad-Dhikîr*, and *Ar-Rahmat*.

29. *Duh Ulama'*

This *syi'ir* amounted to 21 lines. The word "*Duh*" in the title of this *syi'ir* implies respect or pride call. The word was addressed to the next sentence that *Ulama'*. This *Syi'ir* contains an explanation of the status of the theologian for Muslims. In Big Indonesian Dictionary (KBBI), theologian interpreted by people who are experts in Islamic religious knowledge. The theology-an are the inheritors of the Prophet which he rested for Muslims to learn the religion of Islam after the Prophet Muhammad died.

30. *Santre*

This *syi'ir* amounted to 21 lines. *Santre* derived from Madura language meaning "student" (for boarding school). In the Dictionary of Indonesia, students have two meanings: first, student is those who study Islamic religion. Second, students are those who worship in earnest or a pious person. *Syi'ir* contains advice to the students on the first sense that is, those who studied religion (in schools). The Pupils who either are those who seek knowledge, blessing, not wasteful in spending, to understand the books (*Turâts* books) and fluent in reading the Qur'an. Instead students should not be much sleeping and eating. In addition, the students must always be closer to God and *kyai*, be careful in life, continuous training in preparation for return and always keep the heart. This advice applies to all students both boys and girls.

31. *Cem- Macem Seni*

This *syi'ir* amounted to 22 lines. *Cem-Macem Seni* derived from Madura, which means "all sorts of art". This *Syi'iran* is about the impact of art for a person or society. There are two impacts: positive and negative art. The impact of art to someone depends on the person

in view of art. Because, basically, it was a great art as "flavoring" for a person's life journey.

32. *Bulen Romadhon*

This *syi'ir* amounted to 18 lines. *Bulen Romadhon* means "Ramadhan Month". This *syi'ir* contains advice when it comes "Ramadhan month". Counsels that such form of encouragement to many charity, be careful in talking as it can reduce the reward of fasting, and the suggestion that not breaking too much because it will lead to laziness when worship. Also called, Month is the month of Ramadan Al Qur'an. Many caption explaining that the month Ramadan is the month of decline in the Qur'an

33. *Berteman Karena Allah*

This *syi'ir* amounted to 9 lines. This *syi'ir* is about the teachings that everything we do should be based on the intention for Allah. Friendship because of Allah means friendship a person with others, not because of wealth or the other. With the intention for God then one would not discriminate between friends with each other because they are also part of Allah's creatures. *Syi'ir* teaches equality among humans.

34. *Abhedhi Abe'*

This *syi'ir* is totaling 28 lines. *Abhedhi Abe'* is derived from the language of Madura, which means "Creating self (Man)". The word addressed to Allah who has a generous nature. Human recommended was pleased with Allah. Because Allah created man, Allah is also a set of men, giving pleasure, giving grace and Merciful. Human obligation always gives thanks and praise to Allah. To Allah, man and all creatures depend.

35. *Lakar Terro*

This *syi'ir* is totaling 20 lines. *Lakar Terro* derived from Madura language meaning "indeed want". This word was shown to Muhammad, that how people want to gather with the Prophet, both globally and in the hereafter. There is no happier than meeting with a meeting with the Prophet Muhammad. Meeting with none other than Prophet Muhammad to receive blessings and can be recognized as people.

36. *Amimpe Kanjeng Nabi*

This *syi'ir* consists of 4 lines. *Amimpe Kanjeng Nabi* came from Madura language meaning "dream of the Prophet". This *syi'ir* contains information that Muhammad could not be equated by with anything, including demons. Dreaming of Prophet Muhammad including huge favor because in essence that comes in a dream that's Prophet Muhammad.

37. *Penyayang*

This *syi'ir* totaling 20 lines. This *syi'ir* contains teachings that compassionate nature will be a torch for humans. The key to it all is sincerity. In addition *syi'ir* also contains about ethics, either to Allah or man for someone to be the lucky by not distorted and hypocritical in association with others. Does not mitigate human tasks are also emphasized in this *syi'ir*.

38. *Ngamponga*

This *syi'ir* amounted to 14 lines. *Ngamponga* derived from Madura language meaning "want to ride". This *syi'ir* contains a request to Allah through the Prophet Muhammad and the mayor to be the right person in the presence of Allah. Because it can not be denied that the

Prophet Muhammad and the trustees of Allah has been guaranteed by Allah. *Syi'ir* contains a servant of hope that could come with the Prophet Muhammad and the Guardian, later becoming part of their group not only for your-self, but also for posterity. This petition was delivered due to the recognition of a foolish servant, who has no more knowledge than the Prophet and saints of Allah.

39. *Hei Tang Abe'*

This *syi'ir* amounted to 33 lines. *Hey Tang Abe'* is derived from the language of Madura, which means "hey my self!". This *syi'ir* contains a call to yourself to follow the dictates of the Prophet Muhammad in towards Allah. The call is also about the nature of human beings and the exact nature of the Prophet Muhammad and the human relationship with him. Humans do not get one in life that is, in the godless and the prophet ordinances. One thing to do is to not lose touch with the theologians and *kyai*. *Syi'ir* also contains about recognition of a servant who does not quite have that many charities for the provision in the hereafter. Then nothing else to expects other than the forgiveness of Allah.

40. *Pancasila*

This *syi'ir* amounted to 22 lines. Contains the idea of God as the nationality with the main shaft. Because the grace of the Lord, Indonesia can be independent. Allah the creator and owner of the country. Thus, the government and the leaders should affection and love to the people. And people have to be patient and steadfast against the exam, there are no poor nor rich, it comes from Allah. Indonesia populated by good people who spread in the islands as well as Java, Madura, Kalimantan, Sumatra, Papua, Sulawesi, Bali and others.

41. Perjuangan

This *syi'ir* is totaling 28 lines. Contains advice, if they want to uphold justice and defend the truth then it must be serious. Intention to be precise, the procedure must be precise and objective should also be appropriate. Thus, then that person will not only obtain part of the goodness in the world. But also hereafter, will be well received from Allah. Reflecting on the Prophet Muhammad and his companions, never retreat and never sell struggle itself. Sell in a sense, can be deceived by possessions that are not really fighting. Imam in the fight is the Qur'an and the theologian who know a lot about the Qur'an. Death of Muhammad not to make these people left behind because they laziness. It should be remembered also that hunger is not an obstacle for the Prophet Muhammad to stop the fight elevate the word of Allah. The religion of Allah must be lifted and enforced. Likewise with the Indonesian state, is nothing but a surrogate of God and the people of this nation is Muhammad. Then, they should always be in the religion of Allah and stay abreast guidance Rasulullah guidance.

2. Rhyme

Rhyme in *syi'ir* is *syi'ir* structures building that can sound beautiful. Rhyme beauty will entice the reader to like the *syi'ir*. Rhyme is the sound intermittent or recurring, either in lines or at the end of the arrays on a *syi'ir*. The kind of rhyme as said by Aminuddin include: within rhyme, end rhyme, rhyme identical, and rhymes in such a perfect rhyme. Rhyme contained on *Syi'iran* of "Jamaah Shalawat Nariyah Walisongo" in Moncek Timur Village as follows:

a. Deep Rhyme

Within rhyme is Rhyme that contained in the array or line of poetry. Within rhyme includes assonance and alliteration. Assonance is the same vowel sound looping on array or line of poetry. Alliteration is the same equation consonant sounds in the array or line of poetry.

At *syi'ir* of “Jamaah Shalawat Nariyah Walisongo” can be found on a fragment *syi'ir Within Rhyme* the 40th, *Pancasila* as follows:

Rakyat bersyukur sabar dan tabah
Sama menghargai sama cinta
Ada yang miskin ada yang kaya
Ujian dari yang maha Esa

(Fragment *Syi'ir* 40th, *Pancasila*)

At *syi'ir* there are looping vowel sound ‘a’ like on the words of the people, patient, steadfast, equal, respect, love and vowel ‘a’ also in the word of exist, rich, exams, almighty and *Esa*. Repetition of these letters will effect a pleasant and beautiful to hear. *Syi'ir* contains an appeal to all the people of Indonesia always patient and steadfast love each other and respect each other despite being overwritten disaster. There are no restrictions between the rich and the poor. Because basically coming disaster is a test from Allah Almighty.

Another example can be found in the fragment *syi'ir* 41st, *Perjuangan* as follows:

Bile mole ka Akherat ma' ngaolle begiyen
Deri Allah sambuthen kabhegusen
Haqqun panika bedde tello begiyen
Se alako se elakoni ben tojjhuen

(Fragment *Syi'ir* 41st, *Perjuangan*)

Translation:

*When you get in the hereafter in order to get a share
 Greeting goodness of Allah*

*Truth is, there are three parts
that working whom done and which destination*

In the above fragment *syi'ir* a repetition vowel 'e' said that makes *syi'ir* can sound beautiful and fun. *Syi'ir* reveals anyone wishing to acclaim the goodness from Allah in the hereafter it must clarify three things in truth, namely who does what job and what is its purpose. Who do indicate the status of self-actors should not be out of the provisions, in which case they should be Islam. Working means views from the job must not violate the teachings that have been determined by religion while the goal should be really for the good in running a command or law. Not for other purposes such as *riya* ', *ujub*, or *takabbur*. If you do not pay attention to that three things, it will be impossible to get a good reception from Allah in the Hereafter.

The *deep rhyme* which consists of alliteration can be found on the fragment *syi'ir* 37th, *Penyayang*, the following:

Ting ting yang paling penting
Bing bing cari pembimbing
Ling ling tidak berpaling
Bing bing dari pembimbing

(Fragment of *syi'ir* 37th, *Penyayang*)

Translation:

The most important thing in life that we do not get lost
Is to look for mentors / teachers
And do not turn away after we got the supervisor / teacher

In the above fragment *syi'ir* there is a repetition of words 'ng' consonants. Repetition of words 'ng' the above effects *syi'ir* beautiful and fun found on the inside of the line *syi'ir*, so called *deep rhyme* because repetition in the form of a consonant then called alliteration. *Syi'ir* revealed the importance of mentors in order to get closer so that we can be accepted by Allah as a servant who

deserves to be loved and get to heaven, after receiving the supervisor should not be turned away. The purpose of supervising it is so that we do not stray to achieve the blessings Allah later Hereafter.

b. Ending Rhyme

Ending Rhyme is repeated at the end of the line of *Syi'iran*. In *syi'iran* of “Jamaah Shalawat Nariyah Walisongo” ending rhyme encountered. As in the fragment *syi'ir* 16th: *Allah Adeddiyaghi* following:

Allah makaloar de' abe' panika
Deri tabu'na ibu tercinta
Lahir ta' oneng sesuatu napa
Ta' andi' deye ta' bisa napa

(Fragment *syi'ir* 16th *Allah Adeddiyaghi*)

Translation:

God issued this self
From the belly of a beloved mother
Who was born in a state of not knowing anything
No power at all and could not do anything

Syi'ir fragment above shows the ending rhyme, which contained a vowel in the word *panika*, *beloved*, *napa* and *napa*. *Syi'ir* vowel ‘a’ on the above raises unpleasant effects that can be beautiful *syi'ir* heard. Ending rhyme is mostly found in the *syi'iran* of “Jamaah Shalawat Nariyah Walisongo”. Seems to rhyme the end of the most basic things that can sound beautiful *syi'ir* that is widely used by the authors *syi'ir*. *Syi'ir* snippets above said, is that it is Allah who issued each person (as an infant) from the belly of a mother who would be loved without limit. Man is born into the world in a state of not knowing anything. He also did not have any strength so that he can not do anything. A gesture that shows that humans should is not be arrogant on our fellow human

beings, especially a mother. Because of them (through the guidance of Allah) who teach them until he can find out a lot of things when fully grown.

Ending rhyme in *syi'iran* of “Jamaah Shalawat Nariyah Walisongo” also be found in fragments *syi'ir* 2, *Tera' Mancorong* following:

Tera' mancorong ennurah guste Nabi
Bileh e tengghu neng e abe' kabbi
Abe' tetesan en-nur-ah Nabi
Daddi bejrenah reng se ngistoaghi

(*Syi'ir Tera' Mancorong* temple to-1)

Translation:

Light Prophet (Nur Muhammad) is very bright and shining
He is inside every human being
We all are droplets of light Prophet
It will be a happy person who loves the prophet with truly love

In the above fragment *syi'ir* are vowels ‘i’ at the end of a sentence that will provide fun and beautiful heard effect. The same as the first example, hurif ‘i’ in the word *prophet, kabbi, and ngistoaghi* an ending rhyme pattern AAAA. *Syi'ir* revealed about the existence of the Prophet Muhammad as a man who has a choice of a very bright light and illuminates the entire universe. The prophet light in every human because humans are basically a droplet of the Prophet Muhammad. So to achieve a happiness, both in this world and in the hereafter should not have to love the Prophet Muhammad.

Ending rhyme in *syi'ir* can also consist of consonants. As the following example:

Mughe rohanina abe' tambe koko
Asholawat tor majelen dzikir Allah
Mughe ronaninah abe' tambe istiqomah
Atuhan ben apangiran ka Allah

(*fragment syi'ir Sholawat Karna Allah*)

Translations:

*Hopefully we grow spiritually solid
Doing shalawat and dhikir to Allah
Hopefully we grow spiritually istiqâmah
Sincerely believe in god to Allah*

Syi'ir fragment above is *syi'ir* using *ending rhyme*. Namely in the form of consonants 'h' on sentence of *kokoh, Allah, and istiqâmah*. Vowels can provide fun effects that can *syi'ir* sounded beautifully. *Syi'ir* revealed on a request to Allah to spiritual/ soul/ spirit grew stronger with always reading *shalawat* and *dhikir* to Allah. May also recognition of the divinity of Allah has walked with *istiqâmah*.

c. Perfect Rhyme

Perfect rhyme is in the form of looping sounds, both vocal looping and looping perfectly consonant. At *syi'iran* of "Jamaah Shâlâwat Nârîyâh Walisongo" can be found on a fragment *syi'ir* 6th *Perfect Rhyme, Senyiptaaghi* following:

Se nyiptaaghi *langi' ben bumi*
Se nyiptaaghi *alam kabbhi*
Se nyiptaaghi *en-Nur-rah Nabi*
Se nyiptaaghi *en-Nur-rah para Nabi*
Se nyiptaaghi *en-Nur-rah para wali*
Se Nyiptaaghi *abe' ka Kabbhi*

(fragment *syi'ir* se *Nyiptaaghi* verse ke-1)

Translations:

*Who created the heavens and the earth
Who created the entire universe
Which creates Nur Muhammad
Which creates Nur Prophets
Which creates Nur Wali
Who created the whole human*

In the above fragment *syi'ir* are perfect repetition of the word *se Nyiptaaghi*, both on vowels and consonants. Repetition was contained in the letters s, e, n, y, i, p, t, a, g, h, and i. He would give the effect of its own for a *syi'ir* to sound beautiful and fun while providing an emphasis on the meaning given. *Se Nyiptaaghi* said: Who created the fragment *syi'ir* above confirms that only Allah creator of the universe, the heavens and the earth along with its contents including *Nur Muhammad*, *Nur Prophets* and saints of Allah. In this case the creator *syi'ir* explicitly rejects on besides Allah ability to create. Thus *syi'ir* above implies a very deep monotheism which is expected to be understood by the reader.

Perfect rhyme also contained in *syi'ir* 20th, *Syariat Panika Hakikat* following:

Se deri Nabi mun ajher *syariat*
Se deri Nabi mun ajher *toriqot*
Se deri Nabi mun ajher *hakikat*
Se deri Nabi mun ajher *ma'rifat*

(Fragment *syi'ir* *Syariat Panika Hakikat* verse to 4)

Translation:

Of the Prophet learn syariat
Of the Prophet learn toriqot
Learn the essence of the Prophet
Of the Prophet learn ma'rifat

In the above fragment *syi'ir* there is also has repetition, both vowels and consonants, on the words of *Se deri Nabi ajher*, namely repetition letters s, d, e, r, i, n, b, m, u, a, j and h. Therefore, the above *syi'ir* called perfect rhyme that will give effect to the fun for the reader at the same time will provide confirmation to the meaning issued by the *syi'ir*. *Syi'ir* snippets above asserts that the Prophet Muhammad as a messenger of Allah is the center and the teacher of all sciences. Prophet affirmed not only as an expert in *syariat* serious

human figure, but also experts in *toriqot*, *nature* and *ma'rifat* that can be used as a reference by Muslims.

d. Visual Rhyme

Visual Rhyme is rhyme that looked at the writing of a sound. According to Aminuddin, visual rhyme is the rhyme that shown in the writing of a sound while the pronunciation is not the same. At *syi'iran* “Jamaah Shalawat Nariyah Walisongo” can be found in such a rhyme on *syi'ir* 14th, *Shalawat cinta* following:

Kauleh sibuk kalaben dzikir cinta
Tak kalaeнна Allah kauleh cinta
Kauleh tak andi' ka laenah cinta
Coma e bukka' ka Allah ta'ala

(Fragment syi'ir Shalawat Cinta, verse 3rd)

Translation:

I am busy with remembrance of love
Not to other than Allah I fell in love
Not to the others I fall in love
My love is only for Allah

Syi'ir underlined letter on the above is contained in the visual rhyme *syi'ir* in *Shalawat Cinta*. ‘E’ vowels in words visual *kalaenna* rhyming vowel ‘e’ in the word of *kauleh*. Visual rhyme is caused by writing the same, but the pronunciation is different. *Syi'ir* fragment contains about disclosure feelings of love of a servant to Allah as a god. Love it can not be divided to something other than Allah. Only to Allah the love was offered. Visual rhyme is also available on *syi'ir* to-1, *Shalawat ka Rosulullah* following:

Pola abe' sapa taoh olle bejreh deri Allah
Muge abe' kabbi estoh Abhukte ongghu je' estoh

(Fragment syi'ir Shalawat ka Muhammad, verse 3rd)

Translation:

*Maybe I got the pleasure of Allah
May we all really love earnest loves*

Syi'ir underlined letter on the above is contained in the visual rhyme *syi'ir Shalawat ka Rosulullah*. 'E' vowels in words *olle* visual rhyming vowel 'e' in the word *bhejreh* and vowel 'e' in the word *moghe* visual rhyming vowel 'e' in the word *estoh* and *abhukte*. Visual rhyme is caused by writing the same, but the pronunciation is different. The *syi'ir* fragment contains a hope of coming happiness with many reading *shalawat* for the love of Rosulullah. On the second line it must be emphasized that love actually with a proof.

3. Diction

Diction is the right choice of words and harmony in its use to express the idea in order to obtain a certain effect as expected. Barfield said, when the words chosen and arranged in such a way as to cause an aesthetic imagination, the result is called a poetic diction. According to Thobroni, the choice of words in a *syi'ir* (poetry) is a consideration of suggestion for a poet who is considered to represent accurately the feeling of the poet. Accuracy in word selection and placement is making it as the word which is able to emit a magical power to give effect to the reader.

As described earlier, the words of the poem can be divided into three parts, namely, a symbol or word "denotative", "ulterance" and "indice" and a symbol or word "konotatif". Here are the three kinds of diction that will be used as a tool to analyze the words contained in the *Syi'iran* of "Jamaah Shalawat Nariyah Walisongo".

a. Symbols (words denotative)

Symbol in this case is if these words contain meaning as the meaning in the dictionary so that reference its meaning does not refer to a wide range of possibilities (denotative). In this case the poet using simple words that can

easily be understood by the reader. At *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” can be seen in the following example:

*Kita bhunga e pasamporna
Apolonga sadejena
Ce' kaso'ona ka toan roma
De' ka hadiran se pon mabhunga*

(fragment syi'ir sokkor verse to-1)

Translation:

*We are happy because it has been made convenient
gathered all
Thank you very much we wish good luck to host
Who has given us the happiness of our presence*

Syi'ir fragment above is an example *syi'ir* by using the word in accordance with the true sense. A reader does not need to wonder about the purpose *syi'ir* above. Clearly it is understood that a fragment of the above implies *syi'ir* thanks delivered by *the audience* (in this case members of “Jamaah Shâlâwat Nârîyâh Walisongo”) to host that *jamaah* who have given perceive happiness. Happiness may manifest a decent and comfortable or good welcome from the owner of the house. Another example can be seen in the following *syi'iran*:

*Allah **makaloar** de' abe' panika
Deri **tabu**'na ibu tercinta
Lahir ta' oneng sesuatu napa
Ta' andi' **deye** ta' bisa napa*

(fragment syi'ir 16th, Allah adeddiyaghi)

Translation:

*God issued humans
From the belly of a mother who loves
He was born in a state of not knowing anything
Do not have power and can do anything*

Syi'ir fragment above is an example *syi'ir* by using the word in accordance with the true sense. A reader does not need to wonder about the purpose *syi'ir* above. The *syi'ir* plainly tells us that it is God who issued the man from his mother's womb. When he does not know anything. He also did not have any strength so it can not do anything.

Denotative symbols or words are often found on Jemaah *Syi'iran* Shalawat Walisongo. This *syi'ir* author seems want to package their ideas through this *syi'ir* very simple to be easily understood by the reader. The majority, *syi'iran* in Jemaah Shalawat Walisongo using words denotative. Only a few fragments of *syi'ir* to 42 *syi'ir* that use connotative words, words that require new meanings fit the context of the use of which will be discussed in the next section.

b. Symbols (words connotative)

Symbol is when the words were double meaning (connotative) so, to understand it one must interpret the meaning of words to see how the relation with the meaning of other words. At *Syi'iran* “Jemaah Shalawat Nariyah Walisongo” visible example of the use of the word in *syi'iran* following:

Bhungkana *Nabi umat ranca'na kabbhi*
Ranca' *panikah je' sampe' pegghe' kabbhi*
Para malaikat se la 'e deddiyagi
Pade atasbih ngireng en-Nur-ah Nabi

(fragment syi'ir 2nd, Slag Mancorong verse 3rd)

Translations:

Prophet is a tree while people are twigs
Should not be broken twigs of the tree
Angels that God had created
All light accompany the Prophet

In the above fragment *syi'ir* there is one symbol that is said *bhungka* and *ranca'* as denotative words. Denotative meaning is denotation, which according

to KBBI interpreted as meaning a word or group of words that is based on a straightforward appointment in something beyond language or that are based on certain conventions and objection. The word of *Bhungka* means tree trunk while the *ranca'* means twigs. The word "tree" in *syi'ir* interprets to the Prophet Muhammad while the word "branch" propped to mankind. If the above *syi'ir* lexical interpreted the Prophet Muhammad and mankind is no different with large trees and branches that have grown in the fields or in the woods. At *syi'ir* above, the word "tree" and "twig" just an allusion. Prophet Muhammad as "tree" and juxtaposed with the word "branch" as followers of the Prophet Muhammad shows that the larger, greater, and more noble than the people. While mankind is just a twig, part of the tree itself. The People of the Prophet Muhammad as "twigs", if they wish to be considered as part of the "tree", then it should not be disconnected from the Prophet Muhammad. That is, the above *syi'ir* taught as the people of the Prophet Muhammad human beings must always follow what has been taught by the Prophet Muhammad.

Other examples are on the fragments *syi'ir-31, Cem Macem Seni*, as follows:

Bede se lebur gun ka hadrana
Tak sampe de' ka sholawattanna
Bede se lebur kasholawatanna
*Hadra panika coma **bujena***

(fragment syi'ir-31, Cem macem seni)

Translation:

There were only happy on the hadrah
Not until the shalawat
There are delighted at the sholawat
The hadrah was just salt

In the above fragment *syi'ir* there is one symbol that is word of *Buje* as *denotative* word. *Buje* means salt. If interpreted as the text above, it will not be

found because the intended meaning between the *hadrah* and "salt" has no relations. Because based on the Dictionary of premises (KBBI), the salt is NaCl which is a crystalline compound and sodium chloride, water-soluble, and it tasted salty. While the tambourine is a musical instrument made from animal skins such as drums. The meaning of "Salt" in *syi'ir* above is a flavor enhancer that will give pleasure to a meal. If fully understood *syi'ir* fragment above it will be found that salt meaning intended by the author *syi'ir*. *Syi'ir* was told about the state of the members of the congregation, where they have a different pleasure to the congregation. Some are just happy to music is symbolized by a *hadrah*, others happy to *shalawat* with the music. In the next sentence *syi'ir* authors emphasize that the core of the congregation is *shalawat*, while the music that accompanies simply as "salt" that would be a flavoring and give pleasure in reciting *shalawat*.

Connotative words in *Syi'iran* of "Jamaah Shalawat Nariyah Walisongo" also found in *syi'ir* 35th, *Lakar Terro* following:

Mon arena Muhammad ta' compet salanjengnga
Mon bulena Muhammad ta' compet sa lanjengnga

(Fragment *syi'ir Lakar Terro* verse 6th)

Translation:

If the sun of Muhammad will not be buried forever
If the moon of Muhammad will not sink forever

Word of *arena* and *bulena* on *syi'ir* fragment above is connotative word. *Arena* means "sun", while *bulena* means "moon". If interpreted explicitly *syi'ir* above means that the sun and moon would never sink forever. Though not so. The sun will set when night time comes. Likewise the moon will sink when it comes time day. What is meant by the word "sun" and "moon" in the above *syi'ir* is light. The point of the above is that *syi'ir* light of Prophet Muhammad would never disappear forever. He will continue to shine and illuminate the

people who love and adore him. Light can also be interpreted by the services, charitable or teaching. That is thanks to the service, charity, or the teachings of the Prophet Muhammad, people can know what is good to do and what is bad to be abandoned. Thus, Obviously the word "moon" and "sun" including connotative words.

B. *Aqidah* Values in *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo”

Before outlining the *aqidah* values contained in “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Village Lenteng Sumenep the researcher will discuss about the understanding of values and faith in Islam. This discussion will clarify purpose and focus of this study in order to be understood properly and there is no confusion about what is the researcher meant. The results of the study are also expected to be a reference for everyone who have interested in doing a similar study because the researcher is the first people who study about “Jamaah Shalawat Nariyah Walisongo”.

Etymologically, the value is the price, while naturally it is the important thing for humanity. Judging is estimate or determines its value, worth is to have value, the assessor is a person who gives value and the valuation is the process and how to act judge. Meanwhile, terminologically, the value is the concept of a high award given by the citizens to some of the holy life principal that serve as a guideline for religious behavior to concerned citizens.⁴

In Etymology, the understanding of faith is derived from the word '*aqd*' which means cordage. Faith is what is believed by someone.⁵ If it is said that a person has the correct creed, means that he has a belief ('*aqd*') which free from

⁴ Lukman Ali *et al*, *Kamus Besar Bahasa Indonesia*, Balai Pustaka, Jakarta, 1994), page 615

⁵ Dr. Shalih bin Fauzan bin Abdullah Al Fauzan, *Kitab Tauhid I*, translate *At-Tauhid Lis{affil Awwal Al- 'Aly*, Universitas Islam Indonesia Fakultas Ilmu Agama Islam Pusat Dakwah dan Pelayanan Masyarakat, Yogyakarta, 2001, page 3.

doubt. While the terminologically or *shara'*, creed means faith in God, faith in angels, faith in Books of God, faith in Prophet, faith in the Last Day and Faith in God *Qadar* both good and bad. This definition was stated by Dr. Shalih bin Fauzan in his book, *At-Tauhid Liṣaffil Awwal Al-‘Aly*.⁶

The definition strengthen by Prof. Sayyid Sabiq in his book, *Al ‘Aqîdah Al-Islâmiyah*. He said, *aqidah* consist of six things⁷, that is the unity that can't change because the time and place commutation, and also it can't be change because differences of society or community.⁸ *Iman* is belief. Sayyid Sabiq does not differentiate between *aqidah* and *iman*. Therefore, *aqidah* and *iman* are similar those are belief within in human heart towards Allah and six thing as mention before. A broader devinition of *aqidah* presented by Dr. Nasir bin Abdul Karim. According to him, *Aqidah Islam* is the firm faith and are sure to Allah with all the implementation of obligations, *tauhid* and obey Him, believe in His angels, His Messengers, His Books, the Last, good and bad destiny and believe the entire anything that has been authentically about the principles of religion, cases that unseen, faith in the *ijma'* of *Salaf As-Shalih*, and all news starch (*qat'i*), both scientifically and *‘amaliyah* are predetermined according to the Qur'an and the authentic *sunnah* and *ijma'* of *Salaf As-Shalih*.⁹

⁶ *Ibid*, page 3

⁷ Those six of it's are: (1) *Ma'rifat* towards Allah, (2) *Ma'rifat* towards behind the nature (metaphisic thing) like angel of Allah, (3) *Ma'rifat* to Books of Allah, (4) *Ma'rifat* towards prophets or Messenger of Allah, (5) *Ma'rifat* towards judgement Day, and (6) *Ma'rifat* towards destiny or *Qadha* and *Qadar* Allah

⁸ Mohammad Abdai Rathomi, *Aqidah Islam, Pola Hidup Manusia Beriman*, translate *Ashayid Sabiq, Al-Aqîdah Al-Islâmiyah*, Ikatan Penerbit Indonesia (IKPI), Bandung, 1982, page 17.

⁹ Dr. Nashir bin ‘Abdul Karim al-‘Aql, *Buhûth fî ‘Aqîdah Ahlus Sunnah wal Jamaah*, cet. II, (Dârul ‘Ashimah, 1419 H), page 11-12.

Based on the definition background above, it can be concluded that the *aqidah* values contained in the *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” are Islam fundamental holder contained in the *Syi'iran* which can include Faith in God, faith in angels, faith in the Books of Allah , faith in the Prophet, faith in the Last Day and faith in God *Qadar* both good and bad. here will be presented any Islamic values contained in “Jamaah Shalawat Nariyah Walisongo”.

First, is belief in God. Belief in God is to believe that God is the true god, only God is worthy of worship, believe that God is the creator and ruler over everything. Faith in God has consequences not to consider as an ally to God with others and surrender everything to God. Faith in God is to acknowledge the divinity of God and believe that God is the creator of Nature. The belief that God is the creator is on *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” on sixthy *syi'ir*, *Se Nyiptaaghi* as follows:

Se nyiptaaghi langi' ben bumi
Se nyiptaagi alam kabbhi

Se nyiptagi en-Nur-rah Nabi
Se nyiptaagi en-Nur-rah para Nabi

Se nyiptaagi en-Nur-rah para wali
Se Nyiptaagi abe' ka Kabbhi

Saporaaghi jek leppasaghi
Salamettaghi nyu'un ampuni

Pasemmaaghi ben kanjeng Nabi
Pasemmaagi ben para weli

(Syi'ir ke-6 Se Nyiptaaghi)

Translation:

Who creat the sky and earth
Who creat the world

Who creat the "Nur" Muhammad
 Who creat "Nur" of all prophet
 Who creat "Nur" of all religous leaders
 Who creat all of humans
 Forgive and don't go of us
 Rescue and pardon us
 Bring nearer us with all of prophet
 Bring nearer us with religius leaders

Se Nyiptaaghi derived from Madura language, which has been meant as "that creator". It is addressed to God as The creator. *Syi'ir* above contains the teachings of monotheism in the form of recognition of the divinity of God who created all things, God is the creator of the universe, the heavens and the earth, the prophets, the saints and all of mankind. For those who believe, humans are commanded to worship Allah. In a letter Az-Zûmâr Allah said:

الله خالق كل شئ وهو على كل شئ وكيل.

Translation: "Allah creats all of somethings and take care of it" (Az-Zumar: 62)

Allah Said in Az-Zârîyât verse 56:

وما خلقت الجن والانس الا ليعبدون.

Translation: "And I don't creat ganie and human except to worship for me" (Az-Zârîyât: 56)

According to Sheikh Abdul Aziz bin Baz, Faith in God also covering a belief in everything required by God to people covered by the pillars of Islam. *Lâ Ilâha Illâllah* in *syahâdat* means creed purification of worship directed to God only, and the rejection of another god.¹⁰

¹⁰ Syaikh Abdul Aziz bin Baaz, *Ibid*, hal. 10

Faith means believing with confidence. Faith in God is a priority and a prerequisite for the validity of faith to the others, such as belief in Muhammad, Book of Allah and Day of Resurrection. Al Hulaimi explained, there are 77 branches of the faith.¹¹ From that 77th branches of the belief in God, it is the most important branches.¹²

Syi'iran consisted about Allah admission as The Creator is also contained in the thirty fourth *syi'ir*, *Abhedhi abe'*. *Abhedhi abe'* which has meant "creating human self"

Because the entire universe, including human are God's creation, human standing on earth just ride to God. After all, God with His *qudrah* nature has power and there is no prohibition for him to do what He wants to do. While human is only weak and actually did not have any power. The power God and human weakness is reflected in eightth *syi'ir*, *Abe 'Ngampong* as follows:

Abe' nika ngampong de' guste Allah
Abe' nika neng e bumina Allah
Abe' nika ngampong de' guste Allah
Abe' e naunganna langi'na Allah

Abe' ngakan nginum deri bumina Allah
Abe' nyergu' aing andi'na Allah
Abe' nika bede e pabede Allah
Abe' nikah odi' e paodi' Allah

Abe' e paterang en-Nur bulena Allah
Abe' e paterang deri alamma Allah

(*Syi'ir ke-8, Abe' Ngampong*)

¹¹ Dr. Shalih bin Fauzan bin Abdullah Al Fauzan, *Kitab Tauhid II*, translate *At-Tauhi>d Lis{affil Awwal Al- 'Aly*, Universitas Islam Indonesia Fakultas Ilmu Agama Islam Pusat Dakwah dan Pelayanan Masyarakat, Yogyakarta, 2001, page 16.

¹² This explanation base on hadis of Rosulullah that narrated by Imam Muslim and Abu Hurairah that the Messenger SAW said: "Faith was over seventy branches or over sixty branches; most of all are words *laa ilaha illa Allah*, and the lowest is to remove obstacles from the middle of the street, while a shame it is also one of the branches from iman"

Translation:

*This self rides in Allah
 This self eksists in Allah World
 This self rides in Allah
 This self stays on oversiding of Allah Sky
 This self eats and dring in Allah World
 This self drinks water that Allah has
 This self exsists because of Allah creats
 This self lives because of Allah give us life*

*This self given light by Allah moon
 This self given light by Allah world*

The *syi'ir* above contains of the teachings of God's power, which includes everything, including the human self. So in this case the human is weak. What did human live, what did human eat and drink are belongs to God. Acknowledge the power of God is included as a part of faith in God.

The theology value has correlation with the belief in Allah which is included in the 22th *syi'ir*, *Renungan* as follows:

*Keindahannah alam genika gemberenna
 Keindahannah makhluk genika gemberenna
 Renungagi, reseppagi*

*Kindahannya manussa gemberenna
 Keindahan muhammad genika gemberenna
 Renungagi resepagi*

*Alam kabbi becaan se samporna
 Makhluk kabbi becaan se samporna
 Renungaghi, resepaghi*

*Al Qur'an becaan se paleng samporna
 Muhammad becaan se paleng samporna
 Renungaghi resepaghi*

*Manussa kabbi becaan se samporna
Abe' kita becaan se samporna
Renungaghi resepaghi*

*Paserah se nyiptaaghi sampornana
Paserah se mabede ka sampornaanna
Renungaghi resepaghi*

*Pasera se magenna' ka sampornaanna
Pasera se malengkap kasampornaanna
Renungaghi resepaghi*

(22th syi'iran, Renungan)

Translation:

*Beatiful of World as a imagine
Beatiful of creature as a imagine
Contemplate!understanding more*

*Beatiful oh humans as a imagine
Beatiful of Muhammad as a imagine
Contemplate!understanding more*

*All of the world is a perfect understanding
All of creature is a perfect understanding
Contemplate!understanding more*

*Al Qur'an is a perfect reciting
Muhammad is a perfect understanding
Contemplate!understanding more*

*All of humans is a perfect understanding
Our self is a perfect understanding
Contemplate!understanding more*

*Who creates a perfectness
Who is there perfect
Contemplate!understanding more*

*Who complete perfectness
Who complete perfectness*

Contemplate! understanding more

The *syi'ir* above contains of a reflection on a beautiful universe. The beauty of the universe, the beauty of the creatures, the beauty of human, and the beauty of Muhammad are a picture of their Creator. It is said that, the universe, human being, what is there in human, the Qur'an and the Prophet Muhammad are a perfect reading. Always there is who has made perfection behind the perfection, then send down it to the universe. And the conclusion is there is no creator for everything except God. There are many verses of the Qur'an which give guidance to people in order to think and gaze over the universe, such as; al-'Ankabut: 20 as follows:

قل سيروا في الارض كيف بدأالخلق ثم الله ينشئ النشأة الاخرة, ان الله على كل شئى قدير.

Translation: “say it, ‘Walk in the world, and pay attention how Allah creates (human) from the begining” (Qs. al-‘Ankabūt [29]: 20).

According to Sayyid Qutb, as quoted by the Quraish Shihab in Tafsir Al Misbah, the verse above is a direction to the human to research on the origin of life and then make it to be the evidence of the inevitability of hereafter life. While Quraish Shihab said, that many people rivet on their place and so does their mind, habits, and what is seen and experienced by them. In fact, Shihab continued on his said that, if leaving stuck place, mind will be opened, feeling will be honed so it will be discovered new things that can be delivered on the nature of this form and the fact that behind of every seen and heard thing is God Almighty.¹³

¹³ M. Quraish Shihab, *Tafsir Al Misbah*, Volume 10, (Jakarta: Lentera Hati, 2002), hal. 48-49

In other words, the verse above recommends to human to operate the entire senses that have been given by God, including eyes and mind in order to what is seen by humans and thought it so it eventually came to the conclusion about the existence of God.

Al Qur'an verse that has correlation with using mind can be look in al-Hajj in 46 verse and *Âl-Â'râf* verset 185 surah as follow:

افلم يسيروا فى الارض فتكون لهم قلوب بهم يعقلون بها او اذان يسمعون بها, فانها لا تعمل لابصار ولكن تعمى القلوب التى فى الصدور.

Translation: “*So if they do not walk on the earth, and they have a heart to understand or have ears to hear? For indeed not the eyes that are blind, but blind are the hearts which are in the chest.*”(Qs. al-Ḥajj [22]: 46).

Translation: “*And if they do not pay attention to the kingdom of the heavens and the earth and everything that is created Allah?*”(Qs. al-A'râf [7]: 185)

Syi'ir which contains the doctrine of monotheism or belief in God is also present in fourteenth *syi'ir*, *Shalawat Cinta* (16) *Allah Adheddiyaghi*, (17) *Kauleh Anyakse'e*, dan (33) *Berteman karena Allah*, dan (34) *Abhedhi Abe'*. It can be concluded that *Syi'iran* associated with belief in Allah consists of eight *syi'ir* with different titles. However, there are some similarities between *syi'ir* in content and intent of the *syi'ir*.

Second, Faith in Holy books of God. Allah commanded the believers to believe in Allah and what has been revealed by Allah. Allah revealed holy books as a revelation to the Prophet in order to become guidance for humankind. Faith in Allah's book means to recognize and believe that Allah

revealed the book to be used as guidance for humankind. Some verses of the Qur'an that describes the command of faith can be seen in al-Baqarah verse 36, al-Baqarah verse 285, an-Najm verses 36-37, al-A'lâ verses 18-19, Al Mâidâh verse 44 and An-Nisâ' verse 163. Some Qur'anic verse which describes about belief in the holy book is a general and the others are detailed. General verse means that verse has a whole of the books of God like the Qur'an, *Taurat*, the Psalms and the Gospel. While the specific verse, God only describes the holy book in that verse.

Faith in God's book is obligatory. It is belief that in the book of God has "*Nur*" and "*Hidayah*" which has been derived. Book of Allah invites to the approval of God in worship. All books that Allah sent down are same in terms of *ushûl* even different in terms of *Syariat*.¹⁴ As the people of Prophet Muhammad, faith in God's book specifically means believing in the Qur'an as a guide for Muslims revealed by Allah to the Prophet Muhammad. In *Syi'iran* of "Jamaah Shalawat Nariyah Walisongo" has said that faith in the Qur'an can be described in *syi'ir* of twenty-eighth, *Mahabbatul Qur'an* as follows:

*Al Qur'an punya banyak nama-nama
Karena sangat angungunya penuh banyak hikmah
Nama paling dikenal Al Qur'an namanya
Karena bacaanya yang sangat sempurna*

*Dinamai al Qur'an guna menjelaskannya
Antara sifat jamal dan sifat jalalnya
Dan juga ada yang mengatakannya
Tentang haq dan batil nyata penjelasannya*

*Dinamai nur karena cahayanya
Memberi penerang kepada pembacanya
Kepada pembacanya kepada pengamalannya
Dan mampu menerangkan kepada yang lainnya*

¹⁴ Tim Ahli Tauhid, *Kitab Tauhid II*, UII Fakultas Agama Islam Pusat Dakwah dan Pelayanan Masyarakat, Yogyakarta, 2001, page 66.

*Dinamai hudan karena petunjuknya
Petunjuk kepada jalan tuhannya
Oetunjuk kepada ridho tuhannya
Dan petunjuk kepada tuhannya*

*Al Qur'an dinamai syifa' namanya
Karena menjadi obat mu'min semuanya
Dan apa yang berada di dadanya
Obat jiwa dari tuhannya*

*Al Qur'an dinamai dzikrun namanya
Mengingatkan kepada ajaran-ajarannya
Mengingatkan kepada perintah-perintahnya
Dan mengingatkan kepada tuhannya*

*Al Qur'an dinamai rohmat namanya
Karena penyalur rohmat tuhannya
Menumbuhkan kasih sayang kepada sesamanya
Menumbuhkan ketenangan untuk membacanya*

*Ya Allah rohmati kami semua
Dengan Al Qur'an engkaulah pemberinya
Jadikanlah Al' Qur'an imam kami
Nur hudan untuk kami semuanya*

(Syi'ir ke-28, Mahabbatul Qur'an)

Translation:

*Qur'an has many names
Because so great is full of a lot of wisdom
The most well known is the Al Qur'an name
It because reading is so perfect*

*The reason the name of the Qur'an is to explain
Between nature of "jâlâl" and "jâmâl" of Allah
there are also those who say
About "hâq" and "batil" very real explanation*

*The Qur'an is named "nûr" because the light
Giving a torch to its readers,
To readers and those who practice*

And the Koran is also able to illuminate the others

*Koran Named “hûdân” because it can give instructions,
Instructions to the gods
instructions to “ridhâ” of god
And instructions to god alone*

*Qur'an named “syîfâ”
Because it can be a cure for all the faithful
And what is in the chests of the believers
It means is medicinal soul of god*

*The Qur'an also named “dzîkrûn”
to remind the teachings of God
to remind the commands of Allah
And to remind the god*

*The Qur'an also named “Râhmât”
to become a dealer of “Râhmât” of the god
for cultivating compassion for fellow human beings
and so find rest for readers*

The *syi'ir* above specifically contains the names of the Qur'an and the reasons why God gave the name of it. The number of the Qur'an name is because the majesty of the Qur'an itself and wisdom contained therein. Al-Sayuthi said, *fainna kasrat al-asma tadulla sharafî alâ al-musammâ*. It means, in fact a lot of the name suggests something called glory.¹⁵ The scholars have different opinion about the number of the names of the Qur'an. Some have said that the Qur'an has 55 kinds of names and some others said that the Qur'an has more than 99 names.¹⁶ Regardless from differences of opinion about how many

¹⁵ H. Muhammad Amin Suma, *Ulumul Qur'an*, Rajawali Press, Jakarta, 2013, page 32.

¹⁶ Scholars who say that the Quran has 55 names is Uzaizi Ibn 'Abd al-Mulk or more popularly Abu al Ma'ali Syaydzalah (d. 495 AH / 997 AD). While scholars who say the name of the Koran is more from 99 name was Abul Hasan al-Harali (d. 647 AH / 1249). See H. Muhammad Amin Suma, *Ulumul Qur'an*....., page 32.

names of the Qur'an, certainly all names or nicknames are related to the content and the function of the Qur'an.¹⁷

The Name of “Qur'an” is because it contains reading (perfect), significantly it explaining the difference between the right and falsehood. The Qur'an also describes the *jamâl* and *jalâl* characteristic of God. Muhammad Amin Suma argued the Qur'an which means reading is not only because of the Qur'an is read by many people, but also in more serious terms and even scientific inquiry.¹⁸

The Names of Al Qur'an that exists in *syi'ir* above is *An-Nur*, *Hudan*, *Al-Shifâ'*, *Adz-Dhikir* and *Al-Rahmah*. Name of Al Qur'an also *An-Nûr*, who can gives explanation for reciter, applyer and for everything. The meaning of “explanation”, here, can give guideline to way correct suitable with Allah instruction. The same also the reason of *hudan* as one of Al Qur'an name.

Some names of the Qur'an as the *syi'ir* above are *An-Nur*, *Hudan*, *Al-Shifâ'*, *Adz-Dhikir* and *Al-Rahmah*. The Qur'an is also named as *An-Nur* because it can provide lighting for the reader, who have implement it and to everything. Lights here can mean a guideline or a path that can lead people into the right direction, according to the way of Allah. Similarly, by reason of the Qur'an that is named as *Hudan*. It can be a clue to the way of God to achieve the blessings of God for human to Their God.

The Qur'an is also named *As-Shifâ'*, a medicine for all of believers, especially the medicine of diseases that exist in the human breast. The soul medicine is to become calm and peaceful. Qur'an is named as *Adz-Dzikir* as a tool to remind people to God's teachings brought by the Prophet Muhammad.

¹⁷ *Ibid*, page 33.

¹⁸ *Ibid*, page 33.

Qur'an will remind people to the commandments of God with His prohibition. One goal is to make human beings can come to God.

The Qur'an is also named as *ar-Rahmat* because humans can understand the grace of God with it. Because of this grace also grew compassion among humans. Harmony between human beings is because of the grace of God given to human through the teachings of the Qur'an. The Qur'an is the priest which would lead Muslims towards Allah.

Syi'iran related to the Book of Allah is only one *syi'ir* as mentioned above.

Third, is Faith in the Prophet. Faith to the Rasulullah means believing that Allah sent messengers to convey his religion. If there is someone who rejects the Prophet then he has been *kufir* to everything and it also means that *kufir* to God because who sent them is Allah.¹⁹

According to Syaikh Abdul Aziz, the Apostles who had been sent by God are an example of the truest preachers (*hakiki*). Prophet Muhammad is the messenger of Allah the most important among the other prophets since Muhammad is the final prophet.²⁰ God sent Prophet Muhammad and the Apostles to human mankind is to convey the good news and the threat as well as a torch light for the human race.²¹

The belief in Rasulullah pictured in *Syi'iran* "Jamaah Shalawat Nariyah Walisongo" contained in the forth *syi'ir*, *Kebanggaan* as follows:

Kebanggaan oreng mu'minin kabbhi
Syafaatah 'earep umat kabbhi
Mahkota-mahkota para Nabi

¹⁹ Tim Ahli Tauhid, *Kitab Tauhid II.....*, page 93.

²⁰ Syaikh Abdul Aziz bin Baaz, *Akidah Shahihah Versus Aqidah Bathilah.....*, page 22-23

²¹ Tim Ahli Tauhid, *op. cit.*, page 97.

Mahkota-mahkota para wali

*Akhlakka sangat agung terpoji
Contona oreng ngabule ngabdi
Bahagia-bahagia pecinta Nabi
Ontonga-ontonga pecinta Nabi*

(cut of syi'ir 4th, Kebanggaan, verse 1-2)

Translation:

*The Prophet Muhammad is the pride of all moslims
they expect her intercession
she is a "crown" for all the prophet
And she is a "crown" for the Guardian*

*He has a very great character and commendable,
He became a model for anyone who wants to serve the God
Blessed are those who love the prophet Muhammad
fortunately for those who love the Prophet Muhammad*

The *Syi'ir* above contains the recognition and pride of the believers (Muslims) to the Prophet Muhammad as a cover prophet of the final day. He became an example for all the believers who want to head back to god. The highest degree of prophet hood of the others Prophet is lean against the Prophet Muhammad. That's why he is called the "Crown". In Big Indonesian Dictionary (KBBI), crown means headdress or oversized skull cap for a king or queen. Crown here became a symbol of the Prophet Muhammad who is greater than the other prophets. The pride of the Prophet Muhammad is evidence that a person has faith in the Prophet Muhammad.

The word of "s" in the sentence "crowns of Prophets" shows a recognition or belief in the existence of the other Prophets of Muhammad. Prophets sent to the people of each other as log as what has been mentioned above to deliver the good news and the threat as well as a torch light for mankind. As Allah says in the Qur'an an-Nisa verse 165 which means:

"(Those We sent) apostles as the bearer of glad tidings and a warner, so there is no reason for humans to God after he sent them. And Allah is Mighty, Wise."

Prophet Muhammad as also described in the poem is a figure that has a great and commendable character. He is a role model for all the believers who want to serve God. There is no denying history has recorded about Muhammad moral grandeur. God has been also explained in the Qur'an that Muhammad's behavior is based on the Qur'an. The believer has obligatory to believe in Muhammad as a prophet, especially as the closing prophet of the final day. The majesty of the Prophet Muhammad is also depicted in tenth *Syi'iran, Kanjeng Nabi Luar Biasa* as follows:

*Paleng begusse akhlakka de' ka manussa
Kanjeng nabi Muhammad luar biasa*

*Sampornana manussa sampornana hamba
Kanjeng Nabi Muhammad Lakar Istimewa*

*Kadang-kadang se langsung karassa
Olle giliyen Muhammad luar biasa*

(Syi'ir ke-10, Kanjeng Nabi Luar Biasa)

Translation:

*Prophet most good morals to a Man
The Prophet Muhammad is extraordinary
The most perfect man and servant of God is the prophet Muhammad
The Prophet Muhammad is special
Most humans have felt
they get privileges flow Prophet Muhammad*

Faith in the Prophet means to love the Prophet. People who are loved, he will always remember on someone he loved. Manifestation of love can be done by always remembering and mentioning name or listen to what he says. Love to Muhammad can be realized by always naming him or follow the teachings of

Muhammad. Dr Salih bin Abdullah bin Fauzan Al-Fauzan explains some testimony conditions of Muhammad's prophet hood contained in *lafadz Ashhadu Anna Muhammadan Rasûlullâh*. Those are, to love and to exceed his love for self, possessions, children, parents and all mankind.²² There are at least 16 number of the *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo” related to love of the Prophet Muhammad as what already described in the beginning.²³

Fourth is Faith in the Last Day. Faithful to the End means believe in life after death. Faith in the Last Day includes the belief in the coming of death as *fitnah kubur*, His wrath or favor. Day is also associated with information about what will happen after *the Judgment Day* for example *syirat*, *mizan*, *hisab* and giving charity record. Belief in the existence of the End day is also associated with the belief that the believers will see God in the afterlife, the existence of heaven and hell.²⁴

In *syiiran* of “Jamaah Shalawat Nariyah Walisongo”, there is no special *Syi'iran* discuss on the confidence in **the final day**. Trust in the end is only found in the certain *syi'ir* fragments belonging to another *Syi'iran*. Here *syi'ir* fragment associated with the belief in **the final day**:

1. Cut of *syi'ir* 35 (*Lakar Terro*)

Kaule jet lakar terro, terro along polonga
Benni gun neng e dunnya, akherat salanjengnga

²² There are seven terms as contained in the book of monotheism I, Ibid, p. 66-67. (1) Recognizing his apostolic and menyakininya in the liver, (2) and pledged utter by the tongue, (3) followed with the teachings of truth that has been brought and left the falsehood that has been averted, (4) confirming what was rumored from things unseen , either already past and future, (5) love exceeds love to yourself, possessions, children, parents, and all mankind, and (6) Putting his saying on the opinions and the words of others and practice the *Sunnah*.

²³ Sixteen (16) *Syi'ran* it mean is (1) *Shalawat ka Rosulullah*, (2) *Tera' Mancorong*, (3) *Kebanggaan*, (4) *Duh Gusteh Nabi*, (5) *Sokkor*, (6) *Kanjeng Nabi Luar Biasa*, (7) *Nyebut Asmana Kanjeng Nabi*, (8) *Sholawat Karena Allah*, (9) *Sholawat Ka Rosulullah*, (10) *Siap-siap bersholawat*, (11) *Para Pecinta*, (12) *Nur Muhammad*, (13) *Habibi*, (14) *Lakar Terro*, (15) *Amimpe Kanjeng Nabi*, (16) *Ngamponga*

²⁴ Syaikh Abdul Aziz bin Abdullah bin Baaz, *Akidah Shahihah Versus Aqidah Bathilah*, page 24.

Translation:

*I did so want, gather together with Rosulullah
Not only in the world, but in the hereafter for ever*

2. Cut of syi'ir 38 (Abe' Ngampongnga)

*Duh kanjeng nabi abe' abdina
De' ka ajunan onggung ngamponga
Ngamponga onggung paradduna
Dunnya akherat moge ngirenga*

Translation:

*Oh Prophet Muhammad
To you we wanted to ride
Passenger suitability according to God
Hopefully in the world and the hereafter we gathered with you*

3. Cut of syi'ir 39 (Hei Tang Abe')

*Ta' andi' sango bede e dunnyah
De' ka akherat se palemahanah
Jugen se wajib belun sampornah
Ya Allah nyo'on pangaporanah*

Translation:

*no good deed in the world
To return to the afterlife
And who shall not yet perfect
O Allah, forgive us*

4. Cut of syi'ir 7 (Sokkor)

*Dunnya akherat mughe e pabhunga
Dunnya akherat e pasennengnga*

Translation:

*may we be given the happiness in the world and the hereafter
may we be given the pleasure in the world and the hereafter*

Syi'ir above is a form of faith in the coming of the end of the day. The first and the second syi'ir contain the person's desire to gather with Muhammad,

it is not only in the world but also in the hereafter. The promise of God is stated in a statement, that the believers will gather together with Muhammad soon in the hereafter.

The third *syi'ir* contains of the awareness of someone who does not have enough charity for back to hereafter as the man last "home". While the fourth *syi'ir* contains of a pray to get happiness in the world and the hereafter.

Four *syi'ir's* above may be evidence that the *syi'ir* author believe in life after death, the afterlife. Trusting the end is the fifth pillars of faith that must be adhere by Muslims.

CHAPTER V

CLOSING

A. Conclusion

This research is about form and values of belief in *Syi'iran* “Jamaah Shalawat Nariyah Walisongo” in Moncek Timur Lenteng Sumenep, from the date that explained on chapters before. So, the final from of this research can be concluded on two points here.

1. Form of *Syi'iran*

The limitation of this research includes verse, row, rhyme and word choice. *Syi'iran* in “Jamaah Shalawat Nariyah Walisongo” has 41 verses with a different row. While the Rhyme of that *syi'ir* includes deep rhyme, ending rhyme, perfect rhyme and form rhyme. The rhyme of that *Syi'iran* contain with poetic that nice in listening. About the word choice which used by author is including denotation and connotation symbol. The right choice of that word in *Syi'iran* will be beautiful and poetic listening.

2. The *aqidah* values in *Syi'iran* of “Jamaah Shalawat Nariyah Walisongo”

The *aqidah* values in *syi'iran* of “Jamaah Shalawat Walisongo” including: (1) believe in God on (8) verses of *Syi'iran*. Believe in Allah on *Syi'iran* “Jamaah Shâlâwat Nârîyâh Walisongo” is believe that Allah as creator of this universe. Then Human is just human being of Allah that live temporary with using his world facility. Belief in Allah here is not just depend on Al-Qur'an, but with in any case in this world also which can be perfect read by human till get their believing in God. And this last thing is a modern concept to believe in Allah as understood by some muslim filsuf like Ibnu Rusyd and others. (2) Believe in Allah books on (1) verse. Brlieve in Allah books on *Syi'iran* “Jamaah Shalawat Nariyah Walisongo” with including Al Qur'an in human life, that is a lesson about Al-Qur'an's names that shows Al-

Qur'an's benefit from any aspect, including Al Qur'an can be spiritual medicine for human whom get sick, be the way for human whom get lost, be a lightness for human whom in the darkness and unknown. (3) Believe in the messenger on (1) verse, believe in Muhammad especially on (16) verses. Believe in messenger is admit the messengers as Allah delegated to deliver Allah precept to human being in this world. And one of those messengers that very special is Prophet Muhammad, he is the closer of the messenger. Islam people must believe him, love him and following his lessons also. And (4) Believe in Judgement Day on (4) verses. Believe in Judgement day on *Syi'iran* "Jamaah Shâlâwat Nârîyâh Walisongo" is believing that will any life after people die. Right there, all human's do will get responsibility. As follower of prophet, muslim hope can gather with his prophet exactly, prophet Muhammad. *Syi'iran* "Jamaah Shâlâwat Nârîyâh Walisongo" which related with loving into Muhammad, that is as a way or as a hope, so that all muslim can gather with prophet Muhammad then.

B. Suggestion

About the final research for *Syi'iran* in "Jamaah Shalawat Nariyah Walisongo" we did, so we have a suggestion to:

1. For *Syi'iran* watch can make a benefit of this research, especially about any studying include the verse, row, rhyme, word choice and about the values belief that contained on *Syi'iran*.
2. For student of University, especially Theology and Philosophy department in Ushuluddin Faculty, we hope that this research can increase any knowledge, especially in *aqidah* or belief side.
3. Other Researcher who wants do same research can develop this research more.

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Biography

Miftahul Arifin, Born in the Moncek Moncek Timur Village, Lenteng, Sumenep, Madura, on August 20, 1992. Born of married couples Su'id and Rusmani (*alm.*) As the first child of God who is allowed to live in the world. Previously, some of his older brother died when he was a child.

Formal education ranging from Raudlatul Adfal (RA) to Madrasah Aliyah (MA) taken at the same school in Mashlahatul Hidayah Boarding School, Errabu Bluto Sumenep, graduated in 2010. He also study in learn in islamic boarding school (*pesantren*) for 5 years. In addition, he was also active in the organization of intra-school (OSIS), which is now known with ORISMA (Hidayah Mashlahatul Students Organization). Student Activities Institusions, (UKS) Sanggar Musafir and Scouts also not left behind become routine activities while still on the bench of *Madrasah Aliyah*.

After graduating in Mashlahatul Hidayah in 2010, he went on to study its S-1 in UIN Walisongo Semarang (first IAIN) and become part of a large family of Ushluddin Faculty of Special Programs (FUPK) with a major in Philosophy concentration *Aqidah* and Etic.

Miftahul Arifin also active in various organizations both extra and intra-campus. He had joined the extra-campus organization, *Pergerakan Mahasiswa Islam Islam (PMII) Rayon Ushuluddin* (2011/2012). He began to learn to write by joining LPM IDEA (2010) and one year later (2011) he joined SKM Amanat. The two institutions that he honed his ability to write. Some of his writings also had published several print media including IDEA Magazine and SKM Amanat Newspaper.

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Lampiran : Jamaah Shalawat Nariyah Walisongo's pictures



