Educational Messages in Shalawat Gus Dur

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Abstract—Shalawat Gus Duris “Sya’ir Tanpo Waton” which is also known as “Sya’ir Gus Dur”. The sya’ir (poem) is popular and sought after by society because of its moral message. This study is a literature study (library research) and the results are normative-descriptive and qualitative with content analysis. This sya’ir consists of thirteen verses and contains eleven educational messages. This Sya’ir is a teaching material for the Muslims because it contains the message that every individual becomes socially and religiously piously.

Keywords—shalawat Gus Dur, Syi’ir Tanpo Waton, and educational messages

I. INTRODUCTION

The life dynamics in today's society show the shifting character of the nation. The once populist-socialist Indonesian society changed into a materialist-individualist, even anarchist human. No more gotong royong (mutual cooperation), life all measured with material, and the social gap widened. Peace and harmony change into conflicts that lead to brawl and clash between groups [1].

Gus Dur is the Man of the Year 1990 in Indonesia [2]. He is known as a multi-talent figure. He smartly compose his sya’ir containing wisdom in traditionality and modernity, between spirituality and reality, between reason and divine revelation. One of important themes in his writing is his deep love of traditional Islamic culture [3].

His works include various forms. One of them is the “Syl’ir Tanpo Waton” which is sometimes known as “Shalawat Gus Dur”. Through this Sya’ir Shalawat, Gus Dur invites people to understand religion as a spiritual appreciation with cultural values. Therefore, religion and culture must give and receive each other. With culture, religion will be lived with feelings and emotions that allow a person truly believe in the truth, and with intellectual one can act rationally [4].

Gus Dur's shalawat is gaining in popularity a few months after Gus Dur passed away. Gusdurian people really feel the joy of religious life with this shalawat, as if they still live with the author, Gus Dur. Shalawat is read in religious eventsthusa tahlilan, tasyakkuran, Lailatul Iftima’, even in organizational meetings and gatherings of women social gathering. Many people have memorized it out of the head, although this sya’ir is rather long.

Lately, Shalawat Gus Dur was sung together with Abu Nawas prayer that Gus Dur chanted in several activities organized for Gus Dur, as well as a talkshow with Gus Dur in one of the private television channels, and the funeral procession of GusDur. Furthermore, some mosques even play Gus Dur's shalawat ahead of the call to prayer (adhan) instead of reading (tarihim) or Qur’anic recitation that have been commonly played before calls for prayers[5]. Its popularity is due to its melodic chant and heartrending by the composer that amazes his followers. More than that, this sya'ir have deep educational messages.

The question is: what are educational messages contained in this shalawat?*

II. RESEARCH METHOD

This is a library research because all the data taken is written sources, either in the form of books, notes, or previous research reports [6]. Therefore the results are normative-descriptive.

This study implemented a qualitative research method particularly content analysis. The steps were the determination of the topic, the collection of sources related to the text of sya’ir, verification, and interpretation [7]. Then the conclusion was drawn based on the analysis of the contents.

III. RESULTS AND DISCUSSION

A. Gus Dur’s Brief Biography

The full name of the writer of Syi’ir Tanpoe is K.H. Abdurrrahman Wahid. He was born from the spouse of Wahid Hasyim and Solichah in Denanyar, Jombang, East Java [2]. His childhood name is Abdurrahman Addakhil which means "The Conqueror" [2]. The word "Addakhil" was not well known so it was replaced by the name "Wahid" and he was then well known as Gus Dur¹.

Her family is very respectable among the East Java Muslim community. Her father, K.H. Wahid Hasyim, was involved in the Nationalist Movement and became Minister of Religion in 1949 and his mother named Ny. Hj. Sholehah the daughter of KH. Bisri Syansuri [8]. The grandfather of the father line named KH. Hasyim Asyari, the founder of Nahdatul Ulama [9] while the grandfather from the mother line named KH. Bisri Syansuri.² Gus Dur married

¹“Gus” is a respectful full call name for the sons of kiai or Muslim scholar which means “Mas”; another call for older people.
²K.H. Abdul Wahid Hasyim's bornnamewas Muhammad Asy'ari (derived from hisgrandfather's name) whichwasthenchangedto Abdul Wahid (derived from his datuk). He passed away in 39 years old.
³He passed away in 93 years old. He is an ulama and a leading person of Nahdatul Ulama, the founder of Pondok Pesantren Denanyar, Jombang, well-known as an expert of Islamic jurisprudence.
Sinta Nuriyah [2] who gave birth four daughters (Alissa Qotrunnada, Zannuba Arifiah Chafsoh, Anita Hayatunnufus, and Inayah Wulanidari). Gus Dur passed away in Jakarta on Wednesday December 30th 2009 when he was 69 years old.

Gus Dur obtained many achievements. He received many awards, some of them are:
1) Ramon Magsaysay Award, a prestigious rewards of Community Leadership category (1993) [10];
2) Babak Tionghoa (The Father of Chinese) by Tionghoa elders of Semarang in Tay KakSie Pagoda, Gang Lombok, which is well-known as Pecinan (Chinese) area. (March 10th 2004) [11];
3) Lifetime Achievement Award by Liputan 6 Awards 2010 (July 21th 2010, after he passed away) [12]

Gus Dur received ten honorary doctorate from various educational institutions, namely:
1) Honorary doctorate in the field of law philosophy from Thammasat University, Bangkok, Thailand (2000);
2) Honorary doctorate from Asian Institute of Technology, Bangkok, Thailand (2000);
3) Honorary doctorate in the field of Economics, Management, and Humanity, from Pantheon University Sorbonne, Paris, Franch (2000);
4) Honorary doctorate from Chulalongkorn University, Bangkok, Thailand (2000);
5) Honorary doctorate from Twente University, the Netherlands (2000);
6) Honorary doctorate from Jawaharlal Nehru University, India (2000);
7) Honorary doctorate from SokaGakkai University, Tokyo, Japan (2002);
8) Honorary Doctorate in Humanity from Netanya University, Israel (2003);
9) Honorary Doctorate in Law from Konkuk University, Seoul, South Korea (2003);
10) Honorary Doctorate from Sun Moon University, Seoul, South Korea (2003) [13]

At least, there are nine basic thought and nationalism principles and Gus Dur's tolerant religiosity. These nine points of thought include the areas of the oneness of God (tauhid), humanity, justice, equality, liberation, simplicity, chivalry, brotherhood, and local wisdom [14]. According to Gusdurian Coordinator, Alissa Wahid, whatever the context, Gus Dur never abandoned these principles. Hence, Abdurrahman stood firmly with both minorities and oppressed people [15].

B. Syi’ir Tanpo Waton: Shalawat of Gus Dur

This very popular Sya’ir is known as “Syi’ir Tanpo Waton” which means "Untitled Sya’ir" because it has no title. Another name is "Shalawat Gus Dur" because this syair is attributed to the author, KH Abdurrahman Wahid (Gus Dur). Nevertheless, other information says that the syair is not Gus Dur’s work. It belongs toal-Mukarrom K. H. M. Nidthomas-Shofa (the owner of Ahlus-Shafawal-Wafa Islamic boarding school, Sidoarjo)and so does the controversy of the voice that sings Syi’irTanpo Waton. Even Gus Dur’s eldest daughter, Alissa hesitated that the singer of this shalawat is his own father. Because this TanpoWatonSyi’ir has never been introduced by Gus Dur to his daughters, in contrast to the poem of Abu Nawas, syi’ir of Rab'iahAdawiyah, or ShalawatBadar. According to her, the voice of the singer of Sh’irTanpoWaton is sometimes like the voice of Gus Dur but soon afterwards like other than him. According to her, there are some parts that sound like Gus Dur’s voice but some other parts are not [16].

Religious society are fond of this sy’ir, especially in Java because this syi’ir is filled with the values of education and spiritual nuance of a sufi [17], Kyai Nyentrik [18]. It is arranged in good, neat, and solid systematics; started by the words of istighfar and shalawat, followed by thirteen verses of the poem in Javanese, and closed with the words of shalawat.

This sya’ir is very popular throughout the Nusantara, especially among the NU-based community (Nahdliyyun). Until the day of Sunday, July 1st, 2012/11Syaban 1433 H. the researcher recorded 25 comments addressed to the syi’ir by Gus Dur. The 16 of twenty five comments as follows:
1) newgombel: “it is so deep. This syi’ir can only be composed by a person who has experienced for what is contained in it” (April 6th 2011 18:28);
2) RafisTECH: “the context of the sya’ir is indeed made by somebody... thanks for sharing...” [19];
3) kamagunta@39:s blog: “Subhanallah... May it can be the guidance of our activity. Amin...” [20];
4) fina: “the syi’ir is easy listening...” (June 1st 2011 19:18);
5) BukuLamongan: “it has a very deep meaning, amazing, the cure for sick hearts” (June 25th 2011 04:31);
6) catatanipeh: “waaah ..., unfortunately I do not know many of the words” (July 23rd 2011 07:09);
7) adiebaharoerreecza: “A little correction, to the readers, syi’ir tanpawaton is not Gus Dur’s work, but it belongs to al-mukarrom KHM Nidhom As-Sofa, the owner of ahlus-sofa walwafa Islamic boarding school which is located in Ji. Darmo no.1 SimoketawangWonoayuSidoarjo. However, the more important thing to know is the substance of the meaning contained in this syi’ir which is so deep” (July 28th 2011, 17:06);
8) cengkir: “Subhanallah, ... a very great work...” (August 7th 2011 08:48);
9) Shompel: “Subhanallah, a very great advice” (August 11th 2011 12:33);
10) AndrieHusein: “Can not talk and comment much when hearing and reading this poem ... really beautiful and heart-wrenching...” (August 26th 2011 14:49:24);
11) Andrea: “great! It has very deep meaning” [21];
C. Educational Values in the Syi’ir

Although who the author is remains controversy, but the content and substance of the meaning contained in this syi’ir. His messages provide education to religious communities in this global era. This Syi’ir is one of the reminiscences of Gus Dur’s Islamic thought for for all Muslims in particular.

Interpreting religious teachings in the Gus Dur’perspective,can not be separated from the side of humanity. To be a good believer, in addition to believing the truth of his religious teachings, someone must also respect humanity [23]. In this syi’ir, Gus Durshared knowledge, criticized fellow Muslims, and many things that are written in a few lines of his poem (syyi’ir). He invited human to not only literally read the text of the Qur'an, but also should learn to understand the contents. Gus Dur criticized people who (often) call others heathen but they forget to evaluate themselves that might be heathen as well.

The syi’ir contains containing twelve educational messages in thirteen stanzas, namely:

1) Holistic study of sciences: shari’at and tasawuf values (stanza 2): Duh bolo koncopriyowanito, OjomungngajiSyare ‘atbloko, Gupinterndongeng, nulis, lanmoco, Tembemburinebakalsengsoro;

2) Synchronization of religious attitude (stanza 3): Akehkangapal Qur’an haditse, Senengngafirkemarangliyane, Kafiredewagadigaditakene, Yen isihkotoratiakale;

3) Zuhud Behavior (stanza 4): Gampangkahuyukafusuangkoro, Ingpepeasegbeyardenduyo, Irilanmerisugihetonggo, Muloatinepetenglannisto;

4) Strengthening Faith (stanza 5): Ayo sedulurjonglaleake, Wajibengajisakpranatane, Nggongandalekeimantauhid, Bagusesangumulyomatine;

5) Tolerance (stanza 6): Kang aransolehbagusatine, Keronomapansaringelumne, Lakauthirofina’almarifate, Ugahakikotmanjangrasingasane;

6) Firmly hold the Qur’an (stanza 7-8): Al-Qur’an Qodimwahyuminuluyo, Tanpoditulibusodiwoco, Ikwejangan guru waskito, Den tancepakeingnjerodhodho, Kumanthilatepanpikiran, Mrasukungbadakabehjeroan, Mu’jizatRosuladipedoman, Minongkodalanmanjingeieman;

7) Approaching Allah (stanza 9): Kelawan Allah kangmohoSouci, Kudu rangkulanrinolanwengi, Ditirakatidiriyadho, Dzikirlansulukjjangantitili;

8) Qana ‘ahattitude(stanza 10): Uripeayemrumongoaman, Dunungerosotondho yen iman, Sabarnarinajanan pas-pasan, Kabehinakdirsakinggengeran;

9) Harmonious Life (stanza 11): Kelawankoncodurlantongggo, kangpodhorukonjogosongo, IkusunnaheRosulkangmulyo, Nabi Muhammad panutankito;

10) Resignation or Tawakkal (stanza 12): Ayo nglakoniskakabehane, Allah kangbakalngangkaterajate, Senajanshortotodhohire, Anangimgulyomagondrataje;

11) Hoping for Allah’s willingness(ridla) to end well(stanza 13): Lamanpalastrinungungungnasane, Orakesarasrohlanusbnke, Den gadhang Allah swargomanggone, Utuhmayiteugoulese.

IV. CONCLUSION

ShalawatGusDurorsya ‘ir TanpoWatonis systematized in thirteen stanzasand containseleven educational messagesthat are useful for people in the globalera. Syya’ir Gus Dur has a tremendous social impact on religious and community life in an integral-interconnected way. The syi’ir iseligible to become a teaching materials(curriculum)forEducation because of its high moral message. This Sya’ircontributes in characterbuildingsothateachindividualpossessescharacteropiousexamining together as religion or the servant of God and social as the Khalifah of Allah or the representation of Allah on earth.

REFERENCES


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[22] koko.mx135@gmail.com/mtsmaarif03sojokerto.blogspot.com (Accessed on August 20th 2011 06:07).


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theText of Gus Dur Shalawat

أَسْتَغْفِرُ اللهُ رَبَّ الْبَرَايَا

أَسْتَغْفِرُ اللهُ مِنَ الْخَطَايَا

رَبِّ زِدْنِي عِلْمًا نَافِعَا

صَالِحَاوَوَقْنِي عَمَلاً

ْ سَلاَمٌ عَلَيْكْ

ياَ رَسُولَ الله

عَ الشَّانِ وَ الدَّرَجِ

يَا رَفِي عَطْفَةً يَّاجِي ْرَةَ الْعَالَمِ

يَا أُهَيْلَ الْجُودِ وَالْكَرَمِ

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Ngawitiingsunglarassyi’iran,
KelawanmujimarangPangeran
Kang paring rahmatlankenikmatan,
Rinowenginetanpopitungan

Duh bolo koncopriyowanito, Ojomongngajisyare’atbloko
Gurpinterndongeng, mulislanmoco,
Tembahurinebakalsengsoro

Akekhkangapal Qur’an haditse, Senengngafrinkemangaliyane
Kafiredhewegakdigaktekke, Yen isikhotoratiakale

Gampangkahujuknafuangkoro, Ingpaeasegehyarendunyo
Irlanmerisugihetonggo, Muloatinpetenglannisto

Ayo sedulurjonglaleake, Wajibengajisakpranatane
Nggongandelakeimantauhide, Bagusesangumulyomatine

Kang aransolehbagusatine, Keronomapanseringelmune
Lakathoriqotlanman’rifate, Ugohakikotmanjingrasane

Al-Qur’an Qodimwahyuminulyo, Tanpoditulisbisodiwoco
Ika wejangan guru waskito, Den tancepakeingnerodhodho

Kumanthilatilanpirikan, Mrasukingbadankabehjeroan
Mu’jizat Rosuluddadipedoman, Minongkodalanmanjingeiman

Kelawan Allah kangmohosuci, Kudu
rangkulanrinolanwengi
Ditirakatidiriadhohi, Dzikirlansuljongantilali

Uripeayemrumongoam, Dunungerosotondho yen iman
Sabarnarimonajana pas pasan,
Kabehtinakdirisakingpengeran

Kelawankoncodulurtonggo, kangpodorukanojongasio
Ikusannahe Rosulkangmulyo, Nabi Muhammad panutankito

Ayo nglakonisakabehane, Allah kangbakalnangkaterajate
Senajunashortotohdhohire, Anangingmulyomagomdrajate

Lamunpalastroingpungkasane, Orakesasarohlanusukmane
Den gadang Allah swargomanggone, Utuhmaytiesengouese