

# Tracing The Existence of Praise After the Adhan in Coastal Areas A Study of Shi'ir *Kisah Sang Rasul* Reviewed from the Aspect of Education

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**Abstract:** The existence of praise or prayer after the call to prayer in the northern coastal area of Central Java is still attached to this day. Praise or prayer after the adhan has become a hereditary habit, so it is categorized as an oral tradition. In coastal areas, hymns are often chanted using the regional language, these hymns are commonly known as shi'ir. The praise that is chanted every day is different in each prayer room or mosque, one of the many praise titles is the shi'ir The Story of the *Rasulullah* or *Rochatil*. This research will examine the meaning contained in the shi'ir The Story of the *Rasulullah* from an educational aspect. The analysis of this study was carried out with the aim of providing information that the existence of shi'ir The Story of the *Rasulullah* which was chanted before prayer in coastal areas still exists until now and the application of the meaning of shi'ir is applied by people who live around prayer rooms or mosques. The research location is located in the northern coastal area of Central Java which is in Rembang and Jepara Regencies. The research method applied is a descriptive qualitative approach. Data was collected through direct observation in the field, interviews with informants, and analysis of related documents. The data was analyzed using the Miles and Huberman model based on the educational theory of empiricism according to John Locke. The results of the study show that the existence of Shi'ir The Story of the *Rasulullah* is still a frequent and widely used choice, and the meaning contained in it can provide educational value to the local community.

**Keywords:** Existence, Oral Tradition, Shi'ir *Kisah Sang Rasul*

## 1 Introduction

Culture and tradition are a reflection of the times, values, and mindsets that underlie the soul of the community at a certain time. The expression of the community then manifests itself in the form of culture and traditions that are characteristic of the community. The characteristics of the community cannot be separated from the uniqueness and labels attached to the community. Social groups create deviations by setting basic norms, applying them to specific individuals, and labeling them as marginalized or different (1). These labels can be seen from the traditions that

develop in a society, such as labels in coastal communities that have many written and oral traditions that contain religious values.

The existence of praise after the call to prayer in the northern coastal area of Central Java is still very strong to this day. The praises read by the community vary in the use of language, some use pure Arabic, Javanese, and some combine Arabic and Javanese (2). Hymns are one of the oral traditions passed on by *Walisanga* through the relationship between culture and religion (3). Based on the content of the readings in the praise which includes dhikr, prayer, and Islamic da'wah values, then carrying out praise before congregational prayer is *mubah*, even *sunnah*. This is because praising Allah is an encouragement that should be done at all times (4). Sholawat is a prayer offered to the *Rasulullah* as a form of asking for blessings to Allah (5). Shi'ir is a poem in Arabic that is delivered in a simpler style compared to poetry in general (6). Shi'ir was originally a pesantren tradition that had more value because of its role as a means of teaching, giving advice, and entertainment. Over time, this Shi'ir tradition became widely known by the community, especially among the Javanese people until it became a characteristic in the coastal areas of the north coast of Java. Various titles of praise that are usually chanted after the adhan at prayer rooms or mosques in Rembang and Jepara Regencies such as *Tombo Ati*, *Sayyidul Istighfar*, *Taubatan Nasuha*, *The Story of the Apostle*, *Doa Nabi Adam*, *Sholawat Nariyah*, *Turi Putih*, and *Saben Malam Junat*. The praise that is chanted and often chosen is the shi'ir of the Story of the *Rasulullah* which will hereinafter be called KSR. KSR is a shi'ir that tells the story of the life of the *Rasulullah*. Lyrics in shi'ir have a rich meaning of educational values, so they can be used as guidelines or examples in life.

## 2 Methods

This study applies a quantitative approach with ethnographic methods. Data collection is carried out through field observations, interviews, and documentation studies. Data analysis uses the Miles and Huberman model, which consists of data collection, data reduction, data presentation, and conclusion drawing (7). Data were collected at mosques or prayer rooms in the coastal area of the North Coast of Central Java, especially in Rembang and Jepara Regencies. The collected data was then analyzed using educational theories from the empiricism school according to John Locke (8). The data is presented in the form of a table and analyzed by referring to educational theories related to the moral aspect in the KSR shi'ir.

## 3 Result and Discussion

The tradition of praise is especially prominent after and before the call to prayer and is often integrated with local cultural elements, such as the Javanese singir. This

synthesis of local religion and culture represents a harmonious dialogue between Islam and Javanese tradition (9). Praise is one of the oral traditions that *walisongo* continues through the relationship between culture and religion (10). Praise in the form of prayer and *shi'ir* which is chanted every day in each prayer room or mosque uses different titles and the choice of the title depends on the *muadzin*. Each praise sung aims to be a self-reminder for both the singer and the listener, besides that it is also used as a form of advice and insight to educate according to the lyrics or meaning of the praise sung. The educational values contained in the KSR *shi'ir* have been implicitly conveyed in the lyrics. *Shi'ir* KSR will be studied based on educational theory. Educational theory serves as the main basis in designing educational practices, while the empiricism school affirms that the process of formation and development of individuals in obtaining information and education is greatly influenced by the surrounding environment (11). This theory was developed by John Locke (1632-1704), stating that all knowledge exists in the mind as a result of sensory experience, not from innate reason and that one's development is influenced by environmental factors (12).

Lyrics of KSR

*Roohatil Athyaru Tasyadu,*

*Fi Layaalil Maulidi 2x*

*Wa tariiqun Nuriyabduu,*

*Min Ma'aani Ahmadi 2x*

*Fi Layaalil Maulidi 2x*

*Abdullah nama ayahnya, Aminah  
ibundanya, Abdul Mutholib kakeknya,  
Abu Tholib pamannya, Khadijah istri  
setia, Fatimah putri tercinta  
Semua bernasab mulia, Dari Quraisy  
ternama*

*Inilah kisah sang Rasul, yang penuh  
suka duka 2x*

*Yang penuh suka duka 2x*

*Dua bulan dikandung, wafat*

*Ayahandanya*

*Tahun Gajah dilahirkan, Yatim  
dengan kakeknya*

*Sesuai adat yang ada, Disusui*

*Halimah*

*Enam tahun usianya, wafat ibu  
tercinta*

*Inilah kisah sang Rasul, yang penuh*

*suka duka 2x*

*Yang penuh suka duka 2x*

*Delapan tahun usia, kakek  
meninggalkannya*

*Abu Tholibpun menjaga, Paman*

*paling membela*

*Saat kecil mengembala, Dagang saat  
remaja*

*Umur dua puluh lima, Memperistri*

*Khadijah*

*Inilah kisah sang Rasul, yang penuh*

*suka duka 2x*

*Yang penuh suka duka 2x*

*Di umur ketiga puluh, mempersatukan  
bangsa*

*Saat peletakan batu, Hajar Aswad  
mulia*

*Genap empat puluh tahun,*

*Mendapatkan Isyarah*

*Ia pun menjadi Rasul, Akhir para  
Anbiya*

*Inilah kisah sang Rasul, yang penuh  
suka duka 2x*

*Yang penuh suka duka*

Shi'ir KSR is a praise that describes the life of the *Rasulullah* which is often sung in taklim assemblies, mosques or prayer rooms, especially in Java. KSR aims to introduce the *Rasulullah* as a moral and spiritual example, as well as to foster the love of the people for him. Created as a means of da'wah, this shi'ir conveys Islamic teachings and moral values with easy-to-understand language and simple rhythm. The content includes the life story of the *Rasulullah* from birth to death and is considered to carry a deep moral education message. KSR is popular in the coastal areas of Java, where the tradition of shi'ir and praise plays an important role. This shi'ir is also seen as part of Javanese Islamic culture, which combines local values with Islamic teachings, becoming an effective medium to teach history and love for the *Rasulullah*. "The Story of the Messenger" is a prayer that tells the journey and struggle of the *Rasulullah* Muhammad in spreading Islam, detailing his genealogy and mission. Shi'ir KSR was created by Habib Muhammad Rizieq Shihab and introduced to the general public by Habib Syech bin Abdul Qodir Assegaf (13). Its widespread popularity, especially in rural communities, is evident when people of all ages sing it, often in modern versions of qasidah. This prayer respects the efforts of the *Rasulullah* and encourages Muslims to strengthen their faith and devotion to Allah SWT. KSR is a shi'ir that is usually chanted after the call to prayer resounds. This Shi'ir has lyrics that are easy to memorize and there is a repetition of the last letter in each line and in the stanza. This shi'ir is not solely to be sung, but in the lyrics contains a life story of a great *Rasulullah*, namely the *Rasulullah*. Told straightforwardly through Shi'ir Rochatil, that Muhammad is a boy who has experienced many joys and sorrows since childhood. Starting from being left behind by his beloved father and mother, as well as his grandfather, then marrying Khadijah, to finally becoming a messenger of Allah SWT to become an apostle and unite all the people.

Based on the content of the lyrics of the KSR shi'ir, there is an important educational value that needs to be taught to the community. The value of education is to foster a sense of love for the *Rasulullah*, namely by telling the story of the *Rasulullah* to the people in this day and age (14). Shi'ir KSR in this study is a medium to tell the story of the *Rasulullah* which contains the value of moral education and an implicit message to have a sense of love for the *Rasulullah*. The moral education contained in this shi'ir is like patience which is described by losing the people closest to him, responsibility for his life, honesty when trading, high tolerance for the peace of the people, and always grateful for his destiny (15). When love has grown, there will be a tendency to follow or imitate what has been heard and taught from the story of the *Rasulullah* (16). It has been explained in the Qur'an surah Al-Ahzab: 21, Allah said: "Indeed, in the *Rasulullah* there is a good role

model”. Ibn Kathir interpreted the verse, if we need to emulate the *Rasulullah* both in his words, behavior, and deeds.

This study was conducted in 30 mushola or mosques in the Rembang and Jepara districts to understand the educational values sought by congregants, presented in percentage form.

<b>Category</b>	<b>Total</b>	<b>Percentage (%)</b>
Using KSR	23	77%
Not using KSR	7	23%

Mosques or prayer rooms that do not use KSR as a form of praise usually choose other praises such as *Turi Putih, Sholawat Nariyah, Sayyidul Istighfar, Saben Malam Jumat, Sholawat Badar, and Tombo Ati*. Based on the percentage, it can be concluded that KSR has a strong presence in coastal areas. The popularity of KSR is supported by the moral educational values it conveys, indicating that many congregants favor this shi’ir. Interviews with 15 congregants at research locations where KSR was chosen revealed that they liked KSR because its lyrics are easy to understand and memorize, pleasant to hear, and contain moral education messages. The community’s expectations regarding KSR’s message center on moral educational values.

<b>Category</b>	<b>Total</b>	<b>Percentage (%)</b>
Introducing the biography of the Rasulullah as a form of historical education	15	100%
Encouraging emulation of the Rasulullah 's patience and honesty	11	73,33%
Fostering love for the Rasulullah	14	93,33%
Promoting responsibility as exemplified by the Rasulullah	7	46,67%
Encouraging gratitude for both blessings and hardships	15	100%
Prioritizing worship as exemplified by the Rasulullah	13	86,67%

This table highlights the main teachings that the congregation appreciated regarding the *Rasulullah* and his level of importance. 100% history education is all worshippers want to be taught about the life of the *Rasulullah*, showing a strong interest in understanding his history. Emphasizing patience and honesty 73,33% is most of the congregation emphasized the importance of learning the patience and honesty of the *Rasulullah* for personal character development. Cultivating love for the *Rasulullah* 93,33% is almost all worshippers see cultivating love for the *Rasulullah* as important, pointing to its central role in their spiritual lives. Promoting responsibility 46,67% is less than half of the congregation placed responsibility as a priority, perhaps due to differing views on personal obligation in his teachings. Encouraging 100% gratitude is the same emphasis on gratitude goes hand in hand with appreciation for favors and trials. Prioritizing worship 86,67% is most worshippers focused on following the example of the *Rasulullah* in worshipping for spiritual discipline. In short, the congregation prioritizes understanding the life of the *Rasulullah*, cultivating traits such as patience, love, and gratitude, and emulating his worship, which reflects their spiritual values.

When discussing moral education theory, it is necessary to explore the meaning of “shi’ir” and “*Rasul*.” In this context, shi’ir likely refers to a literary work used by the *Rasulullah* as a means to convey moral and ethical messages. In Islamic teachings, the *Rasulullah* is known as a guide for the people, delivering revelations and serving as an example of a noble life.

### 3.1 The Theory of Moral Education in the Lyrics of Shi’ir KSR.

- 3.1.1 Education through Example: The *Rasulullah*, as the primary moral figure, plays a significant role in moral education by setting an example through his actions and words, including values such as honesty, patience, work hard, compassion, peace, justice, and responsibility.
  - 3.1.1.1 So that people may know the biography of the *Rasulullah*, verse 2 line 4: “*Inilah kisah sang Rasul, ...*”
  - 3.1.1.2 So that they can be grateful for the ups and downs of fate, verse 2 line 4: “*..., yang penuh suka duka 2x*”
  - 3.1.1.3 So that they can learn patience and character when left by loved ones, verse 3 line 1: “*Dua bulan dikandung, wafat Ayahandanya*”. Verse 3 line 4: “*Enam tahun usianya, wafat ibu tercinta*”. Verse 4 line 1: “*Delapan tahun usia, kakek meninggalkannya*”.
  - 3.1.1.4 So that they may emulate responsibility for life and work hard, verse 5 line 1: “*Saat kecil mengembala, ...*”
  - 3.1.1.5 So that they act honestly in trade, verse 5 line 1: “*..., Dagang saat remaja*”
  - 3.1.1.6 So that they learn to see marriage as worship, even with a significant age difference, verse 4 line 4: “*Umur dua puluh lima, Memperistri Khadijah*”

- 3.1.1.7 So that they develop high tolerance for peace, peace, justice, care for others and their surroundings, verse 5 line 1: “*Di umur ketiga puluh, mempersatukan bangsa*”
- 3.1.1.8 So that they learn about the value of compassion, verse 2 line 2: “Abu Tholib pamannya, Khadijah istri setia, Fatimah putri tercinta”
- 3.1.2 Education in Cultural and Religious Context: Moral education in the shi’ir KSR can also be viewed from a cultural and religious perspective through the language used and the content of its lyrics

## 4 Conclusion

KSR is a shi’ir that can be said to be popular, many places use KSR as shi’ir which is chanted after the adhan, proving that KSR has a high existence. The existence of KSR is due to the value that is considered important in people’s lives, namely the value of moral education. The moral education obtained in this shi’ir is related to the love of the people for their leader, the *Rasulullah*. The *Rasulullah* is a leader who has a lot of exemplary values, as described in this KSR Shi’ir. The above discussion provides an overview of the values contained in the shi’ir of the Story of the Messenger. The existing values are religious education such as the *Rasulullah* who prioritizes worship, noble character or morals such as the *Rasulullah* who is honest and patient, caring for society like the *Rasulullah* who cares about others, moral development like the *Rasulullah* when providing solutions to overcome the moral crisis in society, and self-reflection and prayer in this shi’ir invite the listener to deliberate and pray to ask for forgiveness. Blessings, and guidance for life. Overall, this shi’ir combines aspects of education, religion, and good character building for a better moral life.

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