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 Duris 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 “Syi’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. Gus Dur is a famous modern poet who composed the song "Gus Dur". The shalawat of Gus Dur has become a popular material among Muslims because it contains the message of religion and culture. This study aims to analyze the educational messages contained in the shalawat of Gus Dur.

II. RESEARCH METHOD

This is a library research because all the data taken is written sources, either in the form of books, notes, or research reports. 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. 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 Tanpo Waton is K.H. Abdurrahman 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 Dur.

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 Nahdlatul Ulama, the funder of Pondok Pesantren Denanyar, Jombang, well-known as an expert of Islamic jurisprudence.

1“Gus” is a respectful full name for the sons of kiai or Muslim scholar which means “Mas”, another call for older people.
2 KH. Abdul Wahid Hasyim's bornname was Muhammad Asy'ari (derived from his grandfathers 'name) which was changed to Abdul Wahid (derived from his datuk). He passed away in 39 years old.
3 He passed away in 93 years old. He was an ulama and a leading person of Nahdatul Ulama, the funder of Pondok Pesantren Denanyar, Jombang, well-known as an expert of Islamic jurisprudence.
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) Bapak 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 10th2004) [11];
3) Lifetime Achievement Award by Liputan 6 Awards 2010 (July 21th2010, 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 sya’ir 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. Nidromas-Shofa (the owner of Ahlus-Shafawal-Wafa Islamic boarding school, Sidoarjo) and so does the controversy of the voice that sings Syi’ir Tanpo 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 Rabi’ahAdawiyah, or ShalawatBadar. According to her, the voice of the singer of Sha’irTanpoWatons 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 syi’ir, especially in Java because this syi’ir is filled with the values of education and spiritual nuance of a sul [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 1 th, 2012/11Syi’ban 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 6 th2011 18:28);
2) RafisTECH: “the content of the sya’ir is indeed sodeep... 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 1 th2011 19:18);
5) BukuLamongan: “it has a very deep meaning, amazing, the cure for sick hearts” (June 25 th2011 04:31);
6) catatanipeh: “waah ..., unfortunately I do not know many of the words” (July 23 th2011 07:09);
7) adiebfahroerreezha: “A little correction, to the readers, syi’ir tanpowaton 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 Jl. Darmo no.1 Simoketawang Wonoayu Sidoarjo. However, the more important thing to know is the substance of the meaning contained in this syi’ir which is so deep” (July 28 th2011, 17:06);
8) cengkir: “Subhanallah, ... a very great work...” (August 7 th2011 08:48);
9) Shompel: “Subhanallah, a very great advice” (August 11 th2011 12:33);
10) AndreiHusein: “Can not talk and comment much when hearing and reading this poem ... really beautiful and heart-wrenching...” (August 26 th2011 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's perspective, can not be separated from the side of humanity. To be a believer, in addition to believing the truth of his religious teachings, someone must also respect humanity [23]. In this syi'ir, Gus Dur shared knowledge, criticized fellow Muslims, and many things that are written in a few lines of his poem (sya'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 koncopiaiyovanito, Ojouminggajisya'are'atbloko, Guripringdengong, nulis, lanmoco, Tembemburinebakalsenggoro;

2) Synchronization of religious attitude (stanza 3): Akehkanagal Qur'an haditse, Senenggafirikemarangliyane, Kafiredewagadigaktekete, Tekn isthiktoratikakale;

3) Zuhud Behavior (stanza 4): Gampangkahuyojuakafuakongo, Ingpepeasegebyarendunyo, Irlanmerisugihatonggo, Muloatinepentengliamniso;

4) Strengthening Faith (stanza 5): Ayo sedulurjonglaleake, Wajibengajisakpramatan, Nggongandalakeimantauhide, Baguseseangumulyomatine;

5) Tolerance (stanza 6): Kang aransolehbagusatine, Keronomapansaringelmune, Lukatherioguflamnarifate, Ugoakikotmanjingrasane;

6) Firmly hold the Qur’an (stanza 7-8): Al-Qur’an Qodimwahyuniminuyo, Tanpoditulishbisoiwoco, Ikwejangan guru waskito, Den tancepeakingngjerodhodo, Kumanhilatilanipikiran, Mrasuwingbadakabejeroan, Mu'jizatRusuldadipedoman, Minongkodalmanjingeiaim;

7) Approaching Allah (stanza 9): Kelawan Allah kangmohosuici, Kudu rangkularinoalwanwengi, Diitirakatidiriaydhohi, Dizikirlansulujkongjantialali;

8) Qana 'ahattitude (stanza 10): Uripeyemrunmangoanmam, Dunungerosotondho yen iman, Sabarnarimajen pas-pasan, Kabehtinadiraksigangengeren;

9) Harmonious Life (stanza 11): Kelawankoncodurlantonggo, kangpodhorukonujojngas, IkusunnaheRosulkangmulyo, Nabi Muhammad panutankito;

10) Resignation or Tawakkal (stanza 12): Ayo nglagonisakabehane, Allah kangbakanbungakangkatdera, Senajawashototodohihire, Ananggingmulyomagondiagataji;

11) Hoping for Allah’s willingness ridla to end well (stanza 13): Lamanpalastraonngunngunane, Orakesasarrohlanusukane, Den gadhang Allah swargomanggon, Utuhmayiteugoalese.

IV. CONCLUSION

ShalawatGusDuroSyairTanpoWathon systematized in thirteen stanzas and contains eleven educational messages that are useful for people in the global era. Syair Gus Dur has a tremendous social impact on religious and community life in an integral-interconnected way. The syair is isligible to becomes a teaching materials (curriculum) for education because of its high moral message. This Syair contributes in characterbuildingsotheachindividualpossessecharacteropiousness in terms of religiosity as 'Abdullah (the servant of God) and social as the Khalifah of Allah or the representation of Allah on earth.

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Attachment:

theText of Gus Dur Shalawat

اللَّهُمَّ اغْفِرْ لِلَّهِ رَبِّ الْبَرَايَا
َغْفِرْ لِلَّهِ مِنَ الْخَطَايَا
َوَزِدْنِي عِلْمًا نَافِعَا
َخِرْجًا وَفَقْهًا صَالِحَا
ْ سَلاَمٌ عَلَيْكْ
ياَ رَسُولَ الله
ْعَ الشَّانِ وَ الدَّرَجِ
يَا رَفِي عَطْفَةً يَّاجِي ْرَةَ الْعَالَمِ
يَا أُهَيْلَ الْجُودِ وَالْكَرَمِ

1-
Ngawitiingsumnglarassyi’iran,
KelawanmujiimarangPangeran
Kang paring rahmatlankenikmatan,
Rinowenginetanpopitungan

2-
Duh bolo koncwpriyowanioto, Omomngngajisyare’atbloko
Gurpinterndongeng, mulislamocoo,
Tembmburinebakalsengsoro

3-
Akehkangapal Qur’an adhitse, Senengngafirkenmarangliyane
Kajiredhewegakdigatekke, Yen isihkotoratiakale

4-
Gampangkabujuknafsuangkoro, Ingpeaesegebayarendunyono
Irilanmerisugihetonggo, Mulotatinepetenglannisto

5-
Ayo sedulurjonglaeake, Wajibengajisakpranatane
Nggongandelakeimantaikide, Bagusesangumulyomatine

6-
Kang aransehebagusatine, Keronomapanseringelmu
Lakuthoriqotlanma’rifi, Ugohekikotmanjingeimasane

7-
Al-Qur’an Qodimwahyuminulyo, Tanpoditulisbisdowo
Ikuwejangan guru waskito, Den tancepakeingnerodho

8-
Kumanthilatilanpikiran, Mrasukingbadangkehjeroan
Mu’jizatRosuladiedpedama, Minongkodalamanjingeimasane

9-
Kelawan Allah kangmohosuci, Kudu
rangkulanrinolanwengi
Ditirakatidriyadhoi, Dzikirlansulikjongantilali

10-
Uripeayemrumingoanm, Denungerosotondho yen iman
Sabarnarimonaman pas pasan,
Kabhehinakidsakingpengeneran

11-
Kelawankoncodulartantonggo, kangpodorukanojongsiao
KusunanneHosulkangmulyo, Nabi Muhammad panutantiko

12-
Ayo nglakonisakabehane, Allah kangbakalangkatderajate
Senajunashortotodhohire, Anangingmulyoagomdmrajate

13-
Lamunpalastraingpungkasane, Orakesasarohlansukmane
Den gadang Allah swargomanggone, Utuhmayiteenergolese