



Salawat Nabi: Praise in Tanjungsari Village as a Means of Dakwah in the Digital Era

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Abstract. Praise to the prophet can be one of the means of easy da'wah that can increase the faith of his listeners. In this digital era, almost every human being has a gadget in his hand every day. This can be one of the new da'wah strategies that can expand the area of da'wah by making digital recordings of praises so that they can be heard anytime and anywhere from their respective gadgets. This study will answer which of the two problem formulations are 1. What are the religious moral values contained in the prayer. 2. How to spread the praise of “*Salawat Nabi*” to the public. And this da'wah method has been carried out by the residents of the Tanjungsari village. The method used in this study used the interview method with one of the residents of the Tanjungsari village. The results of the research from the praises of the “*Salawat Nabi*” found that the praises of the “*Salawat Nabi*” have three meanings of moral value, namely: Reminding the Prophet Muhammad, inviting people to always pray in congregation, and doing good things until the Day of Judgment. Then in its distribution so that it is known to the general public, namely by forming a *Sholawat* team group and then uploading it on digital media. With a fairly broad scope of da'wah and ease of dissemination, it is necessary to conduct in-depth research on this new da'wah strategy and also to introduce it more broadly about this da'wah strategy.

Keywords: Praise · Da'wah · Digital

1 Introduction

The millennial era is marked by technological advances that make it easy to access information on various digital platforms, such as YouTube, Spotify, Facebook, and other digital media. Many daily activities are no longer manual, but there are electronic devices that make work easier, such as washing, cooking, and cleaning the house [7]. Therefore, the work becomes more concise and can be done quickly. Today's advanced digital technology brings great changes in the world, and various types of increasingly sophisticated digital technologies are born [15]. Technological advances in digital media offer a platform for disseminating various information as well as oral literature. Some oral literature such as praise, short stories, poetry, drama, poetry, songs and others have entered the digital era in spreading their culture.

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The convenience offered by the digital world is the reason for the congregation of *Sholawat Hadrah al- Banjary* and the coordinator of the *Maulid Shintudduror Waru* area to continue to innovate in the spread of *sholawat* so that it can be relevant to the times. One of the *sholawat* that was innovated was the *sholawat* entitled “*Salawat Nabi*”. *Sholawat* is commonly used by the people of Tanjungsari village to sing praises after the call to prayer is echoed in every mosque. To convey information and related da’wah, Gathering of *Hadra Al Banjari Shorawat* and *Maurid Simtuduro* of Waru Sub- district using the digital media platform Instagram [1]. Various variations and innovations of *sholawat*, especially *sholawat* entitled “*Salawat Nabi*” are offered by modifying the lyrics. This makes its own charm so that it arouses the enthusiasm of the public to listen.

The *sholawat* entitled “*Salawat Nabi*” is used as the main object in this journal study based on a social phenomenon where the global community, especially youth, are more interested in listening to music from various digital media platforms than listening to the Prophet’s *sholawat* in assemblies of knowledge. Based on this, this research was conducted with the aim of knowing the meaning contained along with the moral message of each verse of the Prophet’s *sholawat* and being able to socialize it to the general public.

2 Literature Review

2.1 Oral Folklore

Oral literature is one of the literary works whose circulation is dominated by oral use [11]. Oral literature is also known as folklore [10]. Folklore is a branch of science that reviews and discusses culture. Folklore is one form of culture that still survives so far [9]. Folklore comes from two words, namely folk and lore. Dundes explains [2] folk is a group of people with the same physical, cultural and social characteristics so that they can be recognized from other groups. The physical recognition characteristics mentioned can be in the form of language, occupation, skin colour, language or accent, and beliefs. Dundes [2] states that folk songs or folk songs are part of folklore in addition to “myth”, “folklore”, “folk proverbs/riddles”, “folk games”., and traditional dances etc. Sudikan [12] states in his journal that folklore is the main screen for the study of oral literature.

2.2 Praise

Praise is one of the folk literatures commonly known as folksong where folksong is a form of folklore consisting of words and songs that have been spread in certain communities orally and in traditional forms. (Elia et al., n.d.). Praise is often known as *sholawat* in the community. *Sholawat* invites Muslims around the world to read the prayer of salvation addressed to the Prophet Muhammad SAW in this regard. Also, a form of our love for the Prophet Muhammad which is revealed by flattering him [1]. Hymns are usually sung before the congregational prayer after the call to prayer is heard. Worship is the reading of prayers, *dzikru* and verses before praying in congregation. The muezzin usually sings hymns with the congregation while waiting for the arrival of the *Imam* or other worshippers. These hymns offer a glimpse of their religious value [4].

2.3 The Meaning of Dakwah in the Digital Age

Da'wah is a means to convey teachings to the community. Etymologically, the word *da'wah* is the Masdar form of *yad'u* (*fi'il mudhari'*) and *da'a* (*fi'il maqli*), which means "call" to invite. According to M. Quraysh Shihab, *da'wah* is a call, persuasion, or effort to change a situation for the better and more complete, both for individuals and for society [5]. The function of *da'wah* itself is to remind the good and then justify what is wrong to the surrounding community and the general public. *Da'wah* is an engagement in the form of an invitation to humans. Believing and obeying Allah's commands is meaningless in terms of improving society, building it, and forbidding evil [13] One of the media used to preach is with praise.

In *da'wah*, praise can be used as the object of *da'wah* about Islam in this digital era by using social platforms. One of the accounts that is currently popular in the digital era is the Tiktok social account. This application provides unique and attractive special effects that users can easily use to create short videos. This short video social app supports multiple music so users can dance shows and freestyle [5]. One of the users of the Tiktok application who uploads praiseworthy content is the account of Putra Dwi Wahyu (@putradwihayu).

This research is followed by previous studies that related to the topic of this study as follows. The first research by Imam Safi'I entitled "*Shalawat* Groups as a Media for *Da'wah* for People in the Millennial Era (Case Study on *Jam'iyah Shalawat* Benning Situbondo)" (2019) which aims to bring *Jam'iyah Shalawat* Benning together to treat spiritual dryness and bring peace to the millennial community when they are no longer separated by distance and time, when they live individually. The results of this study are the *Jamiyah* Benning prayer group is one of the media that can be said to be effective for the millennial generation to become an alternative medicine way to cure the disease that afflicts them (millennial generation) as a basic need due to the existence of the tendency to live is greedy, greedy, materialistic and hedonistic.

The second research by Muhajir Sulthonul Aziz entitled "Social Media as a Source of Information and *Da'wah* for the Albanjari Sholawat Assembly Coordinator of Waru District" (2019) which aims to determine the influence of the use of media for the dissemination of information and *da'wah* in the Hadrah al-Banjary and Maulid Sholawat Assembly Shimtudduror Waru District Coordinator. The results of this study are the dissemination of information through the Instagram account @majelis_korcamwaru, there are many pilgrims who attend because they know the information through Instagram.

The third research [7] entitled "Oral Literature in the Development of Media Technology; The Study of the *Salawat Dulang* Tradition in Minangkabau which aims to explain the condition of oral literature when dealing with the development of media technology. In addition, it also explains the use of technological and media developments in this digital era by oral literature actors in their creative process for the sustainability of the tradition. The results of this study are *Salawat Dulang* is one of the oral literature that is able to survive because of its ability to adapt to the environment. technological development. The texts that are spoken are always updated according to the tastes of the people obtained by speakers through media such as television, radio, or social media. Social media is also used by speakers as a means of promotion and publication of their activities in the arts.

The fourth research [4] entitled “Religious Values in the Folksong of Praise at the Hamlet Kebonuluh Mosque, Bungur Village, Tulakan District” which aims to describe and understand the religious aspects contained in the chanting of praise -praise. The results of this study show the following: the dimensions of belief contained in the title of praise: “*pejah husnul khotimah, tombo ati, sholawat munjiyat, dan sholawat allahhul kafi*”. Then the dimensions of religious practice contained in the title: *tombo ati, eman-eman temen, pepeling ki ageng selo amberkahi, dan poro sederek elingono yen ono janji*. Furthermore, the dimensions of practice in the title of praise: *ojo pamrih, eman-eman temen, jaman wes tuo, malam jumat, dan pepeling ki ageng selo amberkahi*. In addition, the dimensions of religious knowledge are contained in the title of praise: *ojo pamrih, dino jumat, sifat wajib Allah, malam Jumat, poro sederek elengono yen ono janji*. Finally, consequences involving in: *tombo ati, dino Jumat, jaman wes tuo, malam Jumat, pepalin ki ageng selo amberkahi dan poro sederek elingono yen ono janji*.

Therefore, from previous studies that have been discussed previously, this research finally finds a new gap. The new gap that this study offers readers the translation of each verse of “*Salawat Nabi*” along with an explanation of the religious moral values contained in “*Salawat Nabi*”. In addition, this study also offers various ways that are considered effective in spreading *sholawat* entitled “*Salawat Nabi*” to the public.

3 Method

This study used qualitative research methods. [3] say that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods [8]. This study uses two stages in data collection, namely the interview stage and the analysis stage of the data obtained. The interview stage was carried out to one of the residents of Tanjungsari village about the praise of “*Salawat Nabi*” which is often done in the village. Interviews were conducted virtually, namely through WhatsApp chat media. After obtaining the data from the interviews, the authors conducted an analysis of the praise of “*Salawat Nabi*” obtained from the informant by recording the data and then interpreting each stanza of “*Salawat Nabi*” delivered by the resource person.

4 Findings and Discussion

4.1 Remembering Prophet Muhammad SAW

The first moral message is to make people who read the “*Salawat Nabi*” always remember the Prophet Muhammad SAW, who was the last Messenger of Allah SWT. In addition, the “*Salawat Nabi*” makes the people who say it always pray for the Prophet Muhammad then for the Prophet Muhammad’s family and friends and show our respect for them. Praise and prayer addressed to the Prophet Muhammad as a sign of respect, love and gratitude to the Prophet Muhammad [14].

“*Allahumma sholli’ alaa Muhammad Yaa Robbi solli’ alaihi wasallim*”

The translation of the meaning of the first stanza “Salawat Nabi” is as follows:

<i>Allahumma</i>	: O Allah
<i>Sholli</i>	: May grace
<i>‘alaa</i>	: always devoted to
<i>Muhammad</i>	: Prophet Muhammad
<i>Yaa</i>	: O
<i>Robbi</i>	: Lord
<i>Solli</i>	: May grace
<i>‘alai</i>	: always devoted to
<i>hi</i>	: Prophet Muhammad
<i>Wa</i>	: and
<i>Sallim</i>	: safety too

The meaning of the above stanza “*Allahumma Sholli’alaa Muhammad, Yaa Robbi Sholli ‘alaihi Wa Sallim*” is O Allah, peace be upon Muhammad, O Lord, peace be upon him and be safe. Thus, it can be understood that someone asks Allah that His mercy and salvation will always be bestowed on the Prophet Muhammad SAW from the praises in the form of the “Salawat Nabi”.

4.2 Inviting People to Always Pray Together

The second moral message of the following praise is to invite fellow Muslims to always pray together five times. The invitation promises to all Muslims who perform the five daily prayers in congregation, they will get a reward of twenty-seven rewards. In Islam, performing the prayer alone will only get a reward of one reward, while performing the prayer in congregation will get a greater reward, which is twenty-seven rewards. This congregational prayer is important for us in addition to the reward of twenty-seven prayers alone and protection from the torments of hell [6].

“Muslimin muslimat monggo berjamaah sholat Ganjarane pitu likur derajat”

<i>Muslimin</i>	: The plural ‘of the word muslim (male Muslim)
<i>Muslimat</i>	: the plural ‘of the word muslimatun (Muslim women)
<i>monggo</i>	: please
<i>berjamaah</i>	: working together
<i>sholat</i>	: Worship to Allah
<i>Ganjarane</i>	: The reward
<i>pitu likur</i>	: Twenty-seven
<i>derajat</i>	: Degrees

The invitation to pray in congregation is conveyed in the above praises. From there it can be understood that with praise can be a means of *da’wah* by inviting congregational prayers in order to get a reward of twenty-seven degrees which is more than praying alone, which is only getting one reward.

4.3 Doing Good Things Until the Judgment Day

The third moral message is to invite people to do good things (prayer in congregation) until judgment day. By performing the five daily prayers in congregation continuously until judgment day, it is promised to be safe both while still in the world and tomorrow when it is hereafter.

“Dipun lampahi ngantos dinten kiamat Supados kito selamat dunyo akhirot”

Dipun : for
lampahi : done
ngantos : until
dinten : day
kiamat : doomsday
Supados : so that
kito : we are
selamet : Safe
dunyo : world
akhirot : here after

The stanza above is a continuation of the stanza which contains an invitation to pray in congregation. This stanza warns that people are *istiqomah* to pray together in order to stay safe in this world and the hereafter. And this verse makes someone who reads it more remember the last day and their diminishing age which they still rarely pray in congregation so that the spirit of praying in congregation becomes more and more.

The difference between this study and previous research is that in previous studies no one has discussed the “*Salawat Nabi*” from Tanjungsari village. The advantages of this study are discussing the “*Salawat Nabi*” in Tanjungsari village in detail with the meaning of each word in each verse of the praise lyrics. In addition, this study also discusses the religious moral values contained in it.

Next are some ways that are considered effective to socialize the praises of “*Salawat Nabi*” to the public so that they are familiar to hear and always practiced by the community by the first way making a *sholawat* team, the second recording, and finally uploading it on digital media which available and frequently visited by the general public. The first method is to form a prayer team, which is useful for making prayers more interesting with the presence of vocals one, two, three, four and five, then there are those who hold *hadrah* as an accompaniment to the *sholawat* music. After the *sholawat* team is formed, it can be continued with a recording session so that the prayer can be edited or added with some supporting music effects so that the rhythm of the praise becomes more interesting. Furthermore, the final results of the recording can be directly transferred to digital media such as YouTube, Spotify and Facebook. Digital media YouTube, Spotify and Facebook are platforms that are often visited by the public and these media are still platforms which are always on people’s smartphones, especially YouTube. In this way, the oral tradition of the praise of the “*Salawat Nabi*” can spread widely to the public other than the people in Tanjungsari village.

5 Conclusion

From the research above, it could be concluded that the moral value contained in the praise of “*Salawat Nabi*” above has three aspects of moral value. The first is to invite people who sing it to always remember the Prophet Muhammad. The second is to invite to always perform the five daily prayers in congregation. The last is to remind to always do good until the last day (Judgement Day).

As for the way to spread the praises of the “*Salawat Nabi*” is to form a group of *sholawat* teams so that the chanting of the “*Salawat Nabi*” will be more interesting. Furthermore, by recording it and distributing it on several digital media so that the praise of “*Salawat Nabi*” can be spread widely in the public besides the people in Tanjungsari village.

The hope for this research is that people other than Tanjungsari village can get to know and be familiar with the praises of “*Salawat Nabi*”. By spreading the praises of the “*Salawat Nabi*” is one form of da’wah because in the praise of the “*Salawat Nabi*” there are several moral values in which people who chant the praises of “*Salawat Nabi*” in addition to saying prayers, the community can at the same time experience several morals the value contained in the praises of the “*Salawat Nabi*”. In addition, this study also hopes that further research can discuss the praises that are often echoed by people in villages where the praise is still untouched by the general public in Indonesia, because each praise in each region has a unique meaning and characteristic, different and interesting to research.

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