



Ideologic Code in *Asma' Artho* Text at Islamic Boarding School

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Abstract. *Asma' Artho* text contains ideology in its use which is believed by the user community. The presence of a diversified community allows for a wide range of assessments. There is an ideological misuse in this judgment. Misuse of this concept leads to things that deviate from Islamic law, such as *pesugihan* and mystical things of obtaining riches. This is distinct from the activity's core, which is set against the backdrop of the prophet Muhammad's birth anniversary. This study aims to describe the sorts of ideological codes found in the text of *asma' artho*. A descriptive qualitative research method was applied. Data source was AA text with a genre and intertextuality as code. Documentation and interviews were conducted. The analysis technique employed the matching, *agih*, reading in-depth technique, identifying and classifying. The findings indicated that the code in the AA text were poetic and imaginative, capable of describing ideology in the text through praise and flattery, as well as hope for God and the Prophet Muhammad and intertextuality in the text in the form of ideas and history contained. Thus, the text contains the ideology that includes hopes and prayers to grant the congregation's wishes and commemorate the prophet Muhammad's birthday.

Keywords: Text · Code · Ideology

1 Introduction

Daily life is closely related to signs for communication. Signs are part of the study of linguistics, namely semiotics. Semiotic studies allude to exposure [1] that can be applied verbatim to text through layers or levels of meaning, namely signs, codes, mythologies, and ideologies. The highest level of meaning-finding in the text is ideology. This is in accordance with the opinion [2] that every text contains the ideology conveyed by the author.

A text in semiotic studies on verbal texts can be found, interpreted, and represented through the semiotic level. With finding signs, codes, mythologies, and ideologies can help one understand semiotics in verbal texts. The purpose of this study is to describe the textual code that demonstrates ideology concerning genre and intertextuality. literary genres, including poetry, fiction, short stories, and prose. According to [1], the intent behind the creation of a text is tied to the genre in the text to allow the informants in the

interview process to express themselves freely. Salihov et al. explained that the language genre used as a medium for conducting interviews in their research was said to be more comfortable employing the gentle language genre [3]. Based on this opinion, genre is the type of language contained in the text in the form of poetry, prose, pantun, poetry, non-formal and formal language. In addition to genre, intertextuality is part of the code to find ideology in the text.

Aspects of intertextuality include those that cannot be retrieved from history, such as ideas about problems and beliefs, as well as intertexts that can be retrieved, including sound, satire, and parody, as well as intertexts that can be characterized as generic styles, registers, and genres [1]. Who claim that intertextuality is a relationship between texts in which each text impacts the other to form the function of the text, support this opinion [4]. Thus, intertext is a link between one text and another that has a historical relationship, idea, style, and content of the text.

The AA activity is a commemoration of the prophet Muhammad's birthday that Muslims participate in together with other asma' artho (giving and receiving of gifts) and money-related events. The two kitab, Kitab al Aufaq and Inanatuttholibin, are the clear sources of this activity, but the public is not generally aware of this source. The existence of a multicultural society as a feature of Indonesian society lends support to this as well. This led to a range of reactions to this AA activity. The common response is that AA is a practice that reeks of pesugihan and contains aspects that deviate from accepted practices when it comes to making money. The text in *Asma' Artho* (AA) corresponds to the text of the mantra that has been studied by Widyastuti . In the text of the mantra there is a clear form of text, where the text is used for treatment, the text for the intention of bathing, and the text to add aura to someone who reads it [5]. In aa text that has been researched by [6]. In the results of the study, various types of texts were found in AA but there was no explanation of the use of each text in the form of prayers, such as surah Al-Ikhlâs, An-Nâs, and various wirid. Thus, this study aims to find the code in the text through the genre and intertextuality of each text in AA so that the ideology of each text can be found through the text code.

2 Methods

The approach was qualitative, and the method was descriptive. Descriptive because the study presents the information without the researcher's input [7]. In research on ideology in culture Peng uses linguistic anthropology methods to find ideology in the early history of Mandarin in Shen's literary works [8]. Sources of data are texts read in the implementation of AA and texts from interviews with informants as qualitative characteristics [9]. The data is in the form of words and sentences containing genre and contextuality. The data has been taken in September 2021. The methods of observation, which refers to Pellegrino in his research on symbolic constructions in Greek-Greek hellenism, namely by observing by meeting the users of the language [10]. Thus, in an observational study, the researcher conducted by following directly the activities of AA. Next technique documentation and informant interviews are employed to acquire data. Prayer passages used in AA activities are being documented. so that a record of every prayer spoken during AA events can be created. Interviews with research informants are the next approach

used to further explain the findings on the goal of reading the prayer. The analysis technique made use of translation techniques [11], including word-appropriate translation, free translation, and context-appropriate translation. It also involves carefully reading the text, classifying and identifying items following the research focus, analyzing the data, and describing the final results to conclude.

3 Results and Discussion

The AA activity is divided into four phases: the mujahadah phase (getting closer), the phase of reading sholawat with all students, the phase of reading a prayer specifically led by the Kyai who organizes the AA activity, followed by forty people who have been chosen to read the prayer together, and the last phase of reading a special prayer that is only done by Kyai AH himself.

3.1 The Code in the Form of a Genre in the AA Text at the Fathul Ulum Islamic Boarding School Kwagean Kediri

Data 1: *Allahumma sholli 'ala muhammad wa 'ala ali Muhammad*. Meaning: "O Allah, send Your grace, honor, and mercy upon Muhammad and the family of Muhammad".

The second phase includes the reading of the prophet's sholawat. It attempts to glorify Allah and express the desire that He will grant mercy, prosperity, and assistance to his servants who are skilled in prayer based on the meaning of the numerous prayers. The third part, which involves forty selected individuals, is conducted once the sholawat reading is finished. It is a literary work just like poetry and prose because the genre is presented in the form of poetry. This is found in the word *sholli 'ala muhammad wa 'ala ali Muhammad*. This result is following the genre of mantra in the text about mantras and Spirit in Java, which shows the genre of mantra which is poetic with a clear structure, there is an opening phrase usually in the form of the intention of the invocation of the mantra, creating tension and fluctuating [12].

Data 2: Tasbih *subhanallah* means that Allah is most holy. A hadith narrated by Ibn Assunni and Ahmad mentions that the virtue of reading tasbih is to avoid sadness, leprosy, common illnesses, paralysis due to brain hemorrhage, or stroke. The text of the tasbih is in the form of praise to Allah who is holiness above all, the genre in reading the tasbih is in the form of praise in the form of a literary work. After reading the tasbih followed by reading sholawat nariyah.

Data 3:

بِهِ نُنْحَلُ الَّذِي مُحَمَّدٍ سَيِّدِنَا عَلَى تَامًا سَلَامًا وَسَلِّمْ كَامِلَةً صَلَاةً صَلَّ لِلَّهِمُ
الْحَوَائِجُ بِهِ وَتُقْضَى الْكُرْبُ بِهِ وَتَنْفَرُجُ الْعُقْدُ

وَعَلَى الْكَرِيمِ بَوَجْهِهِ الْعَمَامُ وَيُسْتَسْقَى الْحَوَائِجُ وَحُسْنُ الرَّغَائِبِ بِهِ وَتُنَالُ
لَكَ وَمَعْلُ كُلِّ عَدَدٍ وَصَحْبِهِ إِلَيْهِ

Allahumma shali shalaatan kaamilatan wasallim salaaman taamman 'alaa sayyid-ina muhammadinil ladzii tanhallu bihil 'uqodu wa tanfariju bihil kurabu wa tuqdd-aha bihil hawaa-iju. Wa tunaalu bihir-raghaa-ibu wa husnul khowaatimi wa yustasqal ghamaamu bi wajihil kariimi wa 'alaa aalihii wa shohbihi fii kulli lamhatin wa nafasin bi 'adadi kulli ma'luumin laka.

“O Allah, bestow perfect blessings and bestow blessings upon our lord Prophet Muhammad, through whom all difficulties can be solved, all difficulties can be eliminated, all needs can be fulfilled, and all that is desired and husnul khatimah can be achieved. and thanks to his majesty the rain fell, and may it be upon his family and companions, in every second and exhalation as many as the number of all that you know.”

Sholawat nariyah as the data above is a form of poetry. This is indicated by the words of *صَلَامًا وَسَلَامًا كَامِلَةً صَلَاةً صَالَةً*, perfect mercy, and greetings, then on the word *الْحَوَائِمِ وَحُسْنُ الرَّغَائِبِ بِهِ وَتُنَالُ الْحَوَائِجُ بِهِ فَضَى وَدُ الْكُرْبِ بِهِ وَتُنْفَرَجُ الْعُقَدُ بِهِ تُنْحَلُ* ‘released from all troubles, fulfill all kinds of desires, and achieved all kinds of desires and husnul khotimah’. By looking at the word sholawat nariyah is a literary genre. These results are consistent with the results of research on the form of icons, indexes, and symbols in Islamic healing spells in Java, which is in the form of icons in the text of the mantra following the holy verses of Al-Quran [5]. Thus, the text of the Qur’an based on the results of this study has a function following the intent of the verse.

The reading that is read in the third phase is the Quran Surah Al. Quran. Q.S Al Baqoroh: 255 and Al Baqoroh verse 259 as in the data as follows:

Data 4:

وَمَا السَّمَوَاتُ فِي مَا لَهُ نَوْمٌ وَلَا سِنَّةٌ تَأْخُذُهُ لَا الْقِيَوْمَ الْخَيُّ هُوَ إِلَّا إِلَهُ لَا إِلَهَ إِلَّا اللَّهُ
خَلْقَهُمْ وَمَا آيَاتِهِمْ بَيْنَ مَا يَعْلَمُ بِإَدْنِهِ إِلَّا عِنْدَهُ يَشْفَعُ الذِّئِ ذَا مَنْ الْأَرْضِ فِي
السَّمَوَاتِ كُرْسِيُّهُ وَسِعَ َّ شَاءَ بِمَا إِلَّا لَمَعَهُ مَنْ شَيْءٍ يُحِيطُونَ وَلَا
الْعَظِيمِ الْعَلِيِّ هُوَ وَ حَقَّتْهُمَا يَوْمَهُ وَلَا وَالْأَرْضِ

“Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

The phrase that illustrates the power of God, who has control over the heavens and the earth, contains an ideological symbol in Surah Al Baqoroh. Allah is supreme and mighty. The purpose of this chair verse is to extol the might of Allah SWT. The words employed are an expression of adoration to Allah, who will grant all requests and petitions. Furthermore, in verse 259 of the letter Al-Baqoroh, Allah demonstrates his power over a city that is dead, then has its residents slaughtered, before being reawakened and shown to have been dormant for centuries. The ability to bring back to life a dead

donkey was then demonstrated. This verse demonstrates how God has absolute power. By reading this verse in the Asma 'artho activity, it is intended that Allah will show his power over money and goods that are being asthmatic (given prayer). Based on the meaning and the various vocabulary used, such as *وَالْأَرْضِ السَّمَوَاتِ كُرْسِيِّهِ وَسِعَ* 'the throne covers the heavens and the earth. The next verse to read is Surah Al. Baqoroh: 259. The following is Q.S Al Baqoroh: 259

Data 5:

اللَّهُ هَذِهِ يُحْيِي أَيْ قَالَ عُرُوشِهَا عَلَى خَاوِيَةٍ هِيَ وَ قَرِيَةٍ عَلَى مَرٍّ كَالَّذِينَ أَوْ
أَوْ يَوْمًا لَيْبُثُ قَالَ لَيْبُثُ كَمْ قَالَ بَعَثَهُ ثُمَّ عَامٍ مِائَةَ اللَّهُ فَأَمَاتَهُ مَوْتَهَا بَعْدَ
يَتَسَنَّنَهُ لَمْ وَشَرَابِكَ طَعَامِكَ إِلَى فَانظُرْ عَامٍ مِائَةَ لَيْبُثُ بَلْ قَالَ يَوْمٍ بَعْضَ
ثُمَّ نُتَشِرُهَا كَيْفَ الْعِظَامِ إِلَى وَانظُرْ لِلنَّاسِ آيَةً وَلَنَجْعَلَكَ جَمَارِكَ إِلَى وَانظُرْ
قَدِيرٌ شَيْءٍ كُلِّ عَلَى اللَّهِ أَنْ أَعْلَمَ قَالَ ۚ لَهُ تَبَيَّنَ فَلَمَّا لَحْمًا نَكَسُوهَا

Aw kallazii marra 'alaa qaryatinw wa hiya khaawiyatun 'alaa 'uruushihaa qoola annaa yuhyii haazihil laahu ba'da mawtihaa fa amaatahul laahu mi'ata 'aamin suumma ba'asahuu qoola kam labista qoola labistu yawman aw ba'da yawmin qoola bal labista mi'ata 'aam

Or [consider such an example] as the one who passed by a township that had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey, and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

The genre in the letter Al-Baqarah: 259 *اللَّهُ هَذِهِ يُحْيِي أَيْ قَالَ* 'he said, "how did Allah bring back this (country) after it was destroyed? *فَانظُرْ عَامٍ مِائَةَ لَيْبُثُ بَلْ قَالَ* *لِلنَّاسِ آيَةً لَنَجْعَلَكَ جَمَارِكَ إِلَى وَانظُرْ يَتَسَنَّنَهُ لَمْ وَشَرَابِكَ طَعَامِكَ إِلَى* *لَحْمًا نَكَسُوهَا ثُمَّ نُتَشِرُهَا كَيْفَ الْعِظَامِ إِلَى وَانظُرْ*." God said, no! You have lived a hundred years. Look at your food and drink which have not changed, but look at your donkey (which has become bones). And that we may make you a sign of our power for mankind. Look at the bones (of the donkey), how we put them back together, then we wrapped them with meat 'by looking at the data in the sentence, the letter Al. Baqoroh: 259 belongs to the genre of literary works.

Data 6: The next reading is Q.S Alhaj: 27-28.

فَجِ كُلِّ مَنْ يَأْتِيَنَ ضَامِرٍ كُلِّ وَعَلَى رَجَالًا يَأْتُونَكَ بِالْحَجِّ النَّاسِ فِي وَأَدْنَى
عَمِيَقِي

Wa azzin fin naasi bil Hajji yaatuuka rijaalanw wa 'alaa kulli daamiriny yaatiina min kulli fajjin 'amiiq

مِنْ رَزَقَهُمْ مَا عَلَى مَعْلُومَتِ يَوْمِ آ فِيَ اللّٰهِ اسْمٌ وَيَذْكُرُوا لَهُمْ مَنَافِعَ لَيْسَتْ هُدُورًا
الْفَقِيرَ الْبَائِسَ وَأَطْعَمُوا مِنْهَا فُكُلُوا ۚ الْأَنْعَامَ بِهَيْمَةٍ

Li yashhaduu manaafi'a lahum wa yazkurus mal laahi fiii ayyaamimma'luumaatin 'alaa maa razaqahum mim bahiimatil an'aami fakuluu minhaa wa at'imul baaa'isal faqiir

Call 'all' people to the pilgrimage.¹ They will come to you on foot and on every lean camel from every distant path. (27) So they may obtain the benefits 'in store' for them,¹ and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor. (28)

Verse 27 and verse 28 of the Quran's Surah Al-Hajj demonstrate Allah's authority in directing the journey so that it is recognized that the gifts bestowed take the shape of animals, some of which can be consumed. It is under the umbrella of literary works because the language is poetic.

Data 7: The next reading is Surah Shad verse 54.

نَفَادٍ مِنْ لَهٗ مَا لَرَزُقْنَا هَذَا إِنَّ

Inna Haažaa larizqunaa maa lahu min nafaad (QS. Shad:54)

"Verily, this is indeed sustenance from Us which has no end." (Surat Shad: 54)

The reading of the Surah Shad in Asmaul Khusna aims to ask Allah to provide sustenance that continues to flow and is lawful to be enjoyed. This verse is one of the prayers that is useful for launching rizki, so it is used as a prayer in asma' artho activities. The genre in the text of QS asshad is a literary genre. This can be seen in the following words. نَفَادٍ مِنْ لَهٗ مَا لَرَزُقْنَا 'Our endless sustenance'. Various genres can be used to determine ideology in literary works [13]. Thus, various genres that appear in AA text can be used to find ideology in literary texts.

3.2 Intertextuality in the AA Text at the Fathul Ulum Islamic Boarding School, Kediri

The texts in the implementation of AA such as sholawat, prayer beads, and forms of Asmaul Husna are related, in terms of content, namely based on the meaning and purpose that shows the idea, namely in the form of praises to Allah and the Prophet Muhammad. This is because Muslims believe that sholawat and reading dhikr can prevent themselves from poverty. Following the research of Zamzami (2018), it was found that Asma 'Artho is based on two books, namely *Al-aufaq* by Abu Hamid Al Ghazali and the book *I'antutthalibin* by Muhammad Shata al-Dimyati. The two books explain that reading sholawat that is read in front of gold and dirhams then the owner will be far from poverty.

Al-Baqoroh verses 255 and 259 of the Quran are in line with the purpose for which they were revealed, which was to demonstrate the majesty of Allah and His Almighty's capacity to instantly alter the course of the universe. Thus, this verse is used to hope for God's power in making the treasures of the Jama'ah be blessed (informant: Mubin 43 years). In addition, the verse in the letter Shad verse 54 is believed to be able to launch rizki (informant: mubin 43 years). Therefore, the verse is read when AA takes place because of the idea in the text, namely to expect uninterrupted sustenance since every text has an idea. The intertextual in the AA text has similarities with the small text intertextual on the French film discourse, in that the text has a title, synopsis, and slogan relationship that aims to attract as many audiences as possible to watch the film (Anisimov, 2020). In the AA text there is a relationship between each prayer, salawat and dhikr with the aim of giving prayers for money and goods so that they have benefits according to the wishes of the congregation.

4 Conclusion

The genre in the AA text in this study is in the form of poetic and literary works, while intertextuality is that each text has historical links, ideas. The contents of the text have the same purpose, namely showing the greatness of God, as a form of humbling oneself so that the spoken prayer is accepted and sholawat which aims to show praise to the Prophet Muhammad. Based on the code, the ideology contained is a text that is read in the form of praise as a form of praise and supplication to Allah swt and a form of love for the Prophet Muhammad. This text is believed by the AA congregation to be able to provide more benefits for money and goods asma'kanso suggestions for additional research include using semiotic studies in the form of signs, myths to ideology, and ideology to find the language of ideology in general in the text. Because the documents from phases two and four are still unknown, the study's limitation is that the ideas discovered still have their origins in phases two and three.

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