

Barzanji Da'wa in Islamic Culture and Local Perspective:

A Text Analysis in Verse of *Barzanji*

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Abstract—*Barzanji* is a prayer, praise and storytelling of Prophet Muhammad SAW biography. It tells about his noble character and event to serve as good example for mankind. *Barzanji* usually used by Islamic society as a prayer at the birth ceremony of the baby or for the memorial birth of the Prophet Muhammad SAW. By the support of new media publication, *Barzanji* as *da'wah* in Indonesia showing the fusion of original Islamic culture style with the local culture delivery style to the public (showing that local Indonesia culture is expressive and distinctive in *da'wah*) so it can be sought and understood by the local masses and published on new media such as Youtube. The method used is field research by collecting data and conducted a research at the of *da'wah* rehearsal activity for six months before the main event was performed. The research specification used are qualitative descriptive, with interview as data collection techniques. The final performance for Islamic theater *da'wah* held in three cities (Cirebon, Tegal, Jakarta). Research result shows the uniqueness of *Barzanji da'wah*, the publication in new media and how effective the *da'wah* execution in terms of public desire and understanding. The implication are to point out that Islam is a beautiful way of living, Islam is not as rigid as other people perspective by proving that Islamic culture can be merged with the local culture to be understood and learned.

Keywords—*barzanji; da'wah; islamic culture; youtube*

I. INTRODUCTION

Islam is a proselytizing religion, the religion that invites and commanding his people to always propagate and spread Islam to all mankind. This is in accordance with what is stated directly from Al-Qur'an Surat Al-Ma'idah verse 67 which means "O Messenger, tell what is revealed to you from your Lord, and if you do (what was ordered, it means) you do not deliver His message" [1].

The concept of strategic propaganda, then we use the term *da'wah*, with professional management that is able to accommodate all the social problems, which Islam for clues that individual human being human good, civilized and qualified. So as to build a more advanced civilization with a livelihood fair, progressive, free from threats, violence, and a variety of concerns. In order to achieve these desired required what is called *da'wah*.

Art and culture can be a method or media *da'wah* itself. Art has a projection towards achieving awareness of the quality of the religion, which is someday able to shape attitudes and behaviors that do not cause social unrest.

Pre-study data retrieval by conducting interviews with caregivers college Bambang Sholahuddin as Angkaraba in Probolinggo East Java, said that the *barzanji* is a book containing poetry, the meaning of which there are beautiful words, when people hear it, then it is easy touched his heart. Fill the *barzanji* poem reflects the Prophet Muhammad who has a heart full of simplicity and nature, born in purity and exemplary that can serve as a mirror for the people. With this is causing a genuine taste for flattering.

One of the text used in the *barzanji* theatrical translation in English directly by Syu'bah Asa rearranged by WS. Renda.

Marhaban yes Marhaban

Marhaban welcome

Ya Nabi greetings to you

O Messenger greet you

Beloved greet you

God blessings on you

Full moon rises in our midst

Then silamlah all full

I stared step beauty

Alas, the face of joy

You are the sun, you are full

You are the light of the above light

Thou Iksir, musk engkaulahh

You are the light in each chest

How in Islamic law to boast of the apostle, is it okay or not? In Islamic law which actually okay because it also has the sense of love to the apostle, not to boast, but is said not to be

when there is a sense of fun and pride themselves therein. But this is the Prophet, then it is okay to appreciate Him.

This *barzanji* theater aims to provide an understanding of ma'nadan meanings contained in the *barzanji* for the listeners to read. So, with their echoes reading every Friday night and on certain other days.

The usefulness of reading *shalawat* prophet described in the Al-ahzabayat 56:

إِنَّا لِلَّهِ وَمَا لَنَا نَحْنُ نُهْضَلُونَ
عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning: "God and men and angels together to pray for mercy to the Prophet, O ye who believe read prayers and greetings to the Prophet, Mohammad" [2]

Barzanji is included into the symbols of cultural *da'wah*, by reciting poetry in it. As an example we see how preach the trustees with art, fine leather puppets, puppets, and so forth. How to preach passed media? It's okay, because the symbols that follow the tradition of the times, so easily accepted and well-known to many in the hope the message can be delivered. Because Islam is a religion that teaches beauty and peace and *rahmatan lil'alam* or grace for the whole of nature.

How syiar us to be accepted in society? One key is to enhance the character. Living in dunya not only enhance the character, the character main *jungjung*. *Innama bu'itstu liutammima makarimal* character (perfect manners). Who would have thought to hear their chant the praises of blessings as a moment of grace descend upon himself to get closer to the sense of love of religion.

So many Islamic cultures of the world, growing in Indonesia adopted by our culture. As one example of Arab culture in which Islam *bergamis*, in contextual not Islam anyway *bergamis* because it is their culture. Culture that has been done before. Similar in Indonesia with *berbatik* culture without distinction of race, ethnicity, and religion they also *berbatik*. This is another proof that a culture without seeing groups.

II. RESEARCH METHOD

This study uses a narrative paradigm by promoting the belief that man is the narrator and values, emotions and aesthetic considerations into basic, for belief and behavior. In other words, we will be more persuaded by a good story than with a good argument. Robert Rowland (1989) commented that the idea of man is essentially a storyteller has adopted from various disciplines, including history, biology, anthropology, sociology, philosophy, psychology and theology. The field of communication has been influenced by an interest in the narrative. Jhon Lucaites and Celeste Condit (1958) states, "the belief that growing that narrative represents the universal medium of human consciousness" [3], Theye Christian (2008) agrees, stating that "The narrative is essential in human communication as a way to explain the world" [4], In addition, some scholars (Burns, 2009) states that the stories do more than just explain the world, but they created the world [5], The method used for this research is descriptive analysis method,

which means gives an overview about the picture of the symptoms and realities [6],

Data collection techniques by observation of observations at the time of carrying out the exercise, which aims to get the data about a problem, in order to obtain an understanding or as a means of proving to the information or information obtained previous. The research specification used are qualitative descriptive, with interviews as a data collection techniques, in a theatrical performance by WS *barzanji* Renda in 2013, which are conducted in three cities: Cirebon, Jakarta and Tegal. Here are the whole context gains insight by collecting content and purpose of data and interviews directly to Mrs. Ken Zuraida as director of theater *barzanji*, the first to take advantage of the document (text), surveys and studies [7].

This study uses the narrative paradigm, in which can reveal the state of space and time, with a report on the ideas or events that have a spatio-temporal setting. Tells the local story about art in relation to a larger cultural meaning [8], Stories that produce meaning in which there are problems that need to be solved and the action to widen and narrow the existing problem [9], Dalah narrative analysis of the narrative, both narrative fiction such as novels, poems, fairy tales, movies, stories, music, etc. [10], So this research is done by analyzing the content of the text manuscript *barzanji* and determine the extent of moral change that occurs after understanding the *barzanji*.

III. RESULTS AND DISCUSSION

A. The Content of Text Manuscript *Barzanji*

This manuscript contains about Prophet Muhammad begins on the characteristics and nature, genealogical descendants, in the womb at birth, childhood, adolescence, adulthood and the period before his death. Everything look harmony in a string of prose and poetry in a high quality style. To find out more about the contents of the message text *Barzanji*, the division of kind of the content according to the analysis conducted, by categorizing the message, including the first, *aqidah* which is a category of faith in God, the angels of God, of Allah's book, the prophets of God and making up and *qadar*. Secondly, the moral is moral category *mahmudah* and *madzumumah* morals. Third, the Shariah which is a category of worship in his typical sense such as *shalat*, *thaharah*, fasting, *zakat* and *hajj*, and *muamalah* widely in the form of civil law (*al-qonun al-khas*) and public law (*al-qonun al-am*).

From the categorization of the message above, from the aspect of *aqidah*, although there are all types of *aqidah* messages (faith in God, angels, and *qadha qadar*, the analysis of the text dialogue message suggests that most of the *aqidah* messages invite us to faith in the apostle. of the most understandable message of the dialogue that the Prophet Muhammad is the last Prophet, as a messenger from God for all humanity and the nation of Jin, and as a Prophet who can be a good example for mankind.

Viewed from aspects of Morals, there is a message of Morals to beings and to the Creator. In this manuscript, most of them indicate that the Morals to the Beings are visible. Morals against the creature here is a form of behavior between human

beings in a relationship, or not with humans, this morality is divided into: (1) Moral to self, (2) Morals against parents, (3) Morals against family and close friends, (4) Morals against neighbors and Morals towards society in general. The analysis of the message indicates that noble character must be an awareness and with the intention of obtaining pleasure from Allah, and not to be a matter of praise among others, such as people who respect each other and appreciate each other in order to create good relationships among others.

From the aspect of Shariah message, a message of propaganda in this manuscript was extensive to all Muslims and it is bound. It is not owned by other people because as a matter of Islam in the world. Shariah message category dominant form of messaging Worship, followed by message *Muamalah*. Worship message here is something for everything favored and blessed God inwardly and outwardly, an act considered as worship if you have love and submission. While messages can *Muamalah* in the script that tells the prophet *sholawat* habit to read every day, and on important days such as the Birthday of Prophet Muhammad. This is done by status literary language of high poetry and beautiful. We are encouraged to do this on a regular basis to get intercession later.

B. Moral Messages

In making this show a change of morality is reflected in the attitude and behavior of life. *Innama bu'itsu liutammima makarimal* morality (actually I was sent only to perfect the glory of human morals). The meaning here is the teachings of Islam teaches will always do with good behavior.

IV. CONCLUSION

In the manufacture of these performances that reflected their character changes in attitudes and behavior of life.

Morals. *Innama bu'itsu liutammima makarimal* morality (in fact I was sent only to enhance human moral glory). The meaning here is the teaching of Islam teaches will always act to behave well.

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