

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, Sya’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 “*Sya’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'sshalawat is gaining in popularity a few months after Gus Dur passed away. Gusdurian people really feel the joy of religious life with this shalawat, as if they still live with the author, Gus Dur. Shalawat is read in religious eventssuch as *tahlilan, tasyakkuran, Lailatul Ijtima'*, even in organizational meetings and gatherings of women social gathering. Many people have memorized it out of the head, although this *sya’ir* is rather long.

Lately, Shalawat Gus Dur was sung together with Abu Nawas prayer that Gus Dur chanted in several activities organized for Gus Dur, as well as a talkshow with Gus Dur in one of the private television channels, and the funeral procession of Gus Dur. Furthermore, some mosques even

play Gus Dur'sshalawat ahead of the call to prayer (*adhan*) instead of reading (*tarhim*) or Qur’anic recitation that have been commonly played before calls for prayers[5]. Its popularity is due to its melodic chant and heartrending by the composer that amazes his followers. More than that, this *sya’ir* have deep educational messages.

The question is: what are educational messages contained in this *sya’ir*?

II. RESEARCH METHOD

This is a library research because all the data taken is written sources, either in the form of books, notes, or previous research reports [6]. 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 [7]. 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 *Sya’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 Dur¹.

Her family is very respectable among the East Java Muslim community. Her father, K.H. Wahid Hasyim², 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 (NU) [9] while the grandfather from the mother line named KH. Bisri Syansuri.³ Gus Dur married

¹“Gus” is a respectful call name for the sons of *kiai* or Muslim scholar which means “Mas”, another call for older people.

² KH. Abdul Wahid Hasyim’s born name was Muhammad Asy’ari (derived from his grandfather’s name) which was then changed to Abdul Wahid (derived from his *datuk*). He passed away in 39 years old.

³He passed away in 93 years old. He is an ulama and a leading person of Nahdlatul Ulama, the founder of Pondok Pesantren Denanyar, Jombang, well-known as an expert of Islamic jurisprudence.

SintaNuriyah [2] who gave birth four daughters (Alissa Qotrunnada, Zannuba Ariffah Chafsoh, Anita Hayatunnufus, and Inayah Wulandari). Gus Dur passed away in Jakarta on Wednesday December 30th2009 when he was 69 years old.

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

sya'ir is not Gus Dur's work. It belongs to al-Mukarrom K. H. M. Nidhomas-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'ah Adawiyah, or Shalawat Badar. According to her, the voice of the singer of Sha'ir TanpoWaton 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 sufi [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 1th, 2012/11 Sya'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) *wewgombel*: "it is so deep. This syi'ir can only be composed by a person who has experienced for what is contained in it" (April 6th2011 18:28);
- 2) *RafysTECH*: "the content of the sya'ir is indeed so deep,... thanks for sharing..." [19];
- 3) *kamagunta's blog*: "Subhanallah... May it can be the guidance of our activity. Amiin ..." [20];
- 4) *fin*: "the syi'ir is easy listening..." (June 1th2011 19:18);
- 5) *BukuLamongan*: "it has a very deep meaning, amazing, the cure for sick hearts" (Juni 25th 2011 04:31);
- 6) *catatanipeh*: "waaah ..., unfortunately I do not know many of the words" (July 23th2011 07:09);
- 7) *adiefahroerreezha*: "A little correction, to the readers, syi'irtanpowaton is not Gus Dur's work, but it belongs to al-mukarrom KHM Nidhom As-Sofa, the owner of ahlu-sofa walwafa Islamic boarding school which is located in Jl. Darmo no.1 SimoketawangWonoayuSidoarjo. However, the more important thing to know is the substance of the meaning contained in this syi'ir which is so deep" (July 28th2011, 17:06);
- 8) *cengkir*: "Subhanallah, ... a very great work..." (August 7th2011 08:48);
- 9) *Shompel*: "Subhanallah, a very great advice" (August 11th2011 12:33);
- 10) *AndrieHusein*: "Can not talk and comment much when hearing and reading this poem ... really beautiful and heart-wrenching..." (August 26th2011 14:49:24);
- 11) *Andra*: "great! It has very deep meaning" [21];

- 12) *MTs MA'ARIF 03 SOJOKERTO*: "it is totally deep... it touches my heart..." [22];
- 13) *Hamim Newspaper*: "Great... Gus Dur is the best..." (Oktober 27th 2011 01:50);
- 14) *KIPAS*: "Subhanallah... it is really suitable with today's era, in fact we do not know when this work was composed" (Desember 13th 2011 18:26);
- 15) *Anonim*: "al-hamdulillah ... Thank you, brother... May ALLAH SWT bless you for sharing this *Syi'ir TanpoWaton*" (Januari 5th 2012 01:23);
- 16) *Anonim*: "Subhanallah... Gus Dur is the world's ulema. In addition to his expert in philosophy, he also almost mastered the language of the world. A scholar is not only smart in Islamic sciences, but also political science and technology. Because the task of ulama is to inherit the legacy of prophetic science. What is inherited by the prophet is not treasures or titles, but science". (Januari 29th 2012 08:56).

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 good 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 (*syi'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 koncopriowanito, Ojomungngaji Syare'at bloko, Gulpinterndongeng, nulis, lanmoco, Tembemburinebakalsengsoro*;
- 2) Synchronization of religiousness attitude (stanza 3): *Akeh kangapal Qur'an haditse, Seneng gafir kemarangliyane, Kafire dewegak digatekke, Yen isih kotorati kale*;
- 3) *Zuhud* Behavior (stanza 4): *Gampang kabujuk nafsu angkoro, Ingpepaesegebyarendunyo, Iri lanmerisugihetonggo, Muloatinepetenglannisto*;
- 4) Strengthening Faith (stanza 5): *Ayo sedulurjonglaleake, Wajib engajisakpranatanane, Nggongandelakeimantauhide, Bagusesangumulyomatine*;

- 5) Tolerance (stanza 6); *Kang aransoleh bagusatine, Keronomapansaringelmune, Lakuthoriqotlanma'rifate, Ugohakikotmanjingrasane*;
- 6) Firmly hold the Qur'an (stanza 7-8): *Al-Qur'an Qodimwahyuminulyo, Tanpoditulisbisodiwoco, Ikuwejangan guru waskito, Den tancepakeingjerodhodho; Kumanthilatanpikiran, Mrasukingbadankabehjeroan, Mu'jizat Rosuldadipedoman, Minongkodalanmanjingeiman*;
- 7) Approaching Allah (stanza 9): *Kelawan Allah kangmoho Suci, Kudu rangkulanrinolanwengi, Ditirakatidiriyadhohi, Dzikirlansulukjongantilali*;
- 8) *Qana'ah* attitude (stanza 10): *Uripeayemrumongsoaman, Dunungerosotondho yen iman, Sabarnarimonajan pas-pasan, Kabehtinakdirsakingpengeran*;
- 9) Harmonious Life (stanza 11): *Kelawankoncodulurlantonggo, kangpodhorukunojongasio, Ikusunnahe Rosulkangmulyo, Nabi Muhammad panutankito*;
- 10) Resignation or *Tawakkal* (stanza 12): *Ayo nglakonisa kabehane, Allah kangbakalngangkatderajate, Senajanashortotodhohire, Anangingmulyomaqomdrajate*;
- 11) Hoping for Allah's willingness (*ridla*) to end well (stanza 13): *Lamun pala stroingpungkasane, Orakesasarroh lansukmane, Den gadhang Allah swargomanggone, Utuhmayiteugoulese*.

IV. CONCLUSION

Shalawat Gus Dur or Sya'ir Tanpo Wathonis systematized in thirteen stanzas and contains eleven educational messages that are useful for people in the global era. *Sya'ir* Gus Dur has a tremendous social impact on religious and community life in an integral-interconnected way. The *syi'ir* is eligible to become a teaching materials (curriculum) for Education because of its high moral message. This *Sya'ir* contributes in character building so that each individual possesses character of pious personality 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:

يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ * يَا رَفِيعَ الشَّانِ وَ الدَّرَجِ
عَطْفَةً يَا جِبْرَةَ الْعَالَمِ * يَا أَهْلَ الْخُودِ وَالْكَرَمِ
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theText of Gus DurShalawat

أَسْتَغْفِرُ اللَّهَ رَبَّ الْبَرِيَّانَا * أَسْتَغْفِرُ اللَّهَ مِنْ الْخَطَايَا
رَبِّ زِدْنِي عِلْمًا نَافِعًا * وَوَقِّفْنِي عَمَلًا صَالِحًا
يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ * يَا رَفِيعَ الشَّانِ وَ الدَّرَجِ
عَطْفَةً يَا جِبْرَةَ الْعَالَمِ * يَا أَهْلَ الْخُودِ وَالْكَرَمِ

-1-

Ngawitiingsunnglarassyi 'iran,
KelawanmujimarangPangeran
Kang paring rahmatlankenikmatan,
Rinowenginetanpopitungan

-2-

Duh bolo koncopriyowanito, Ojomongngajisyare'atbloko
Gurpinterndongeng, nulisanmoco,
Tembemburinebakalsengsoro

-3-

Ahehkangapal Qur'an haditse, Senengngafirkemarangliyane
Kafiredhewegakdigatekke, Yen isihkotoratiakale

-4-

Gampangkabujuknafsuanggoro, Ingpepaesegebyarendunyo
Irlanmerisugihetonggo, Muloatinepetenglannisto

-5-

Ayo sedulurjonglaleake, Wajibengajisakpranata
Nggongandelakeimantauhida, Bagusesangumulyomatine

-6-

Kang aransolehbagusatine, Keronomapanseringelmune
Lakuthoriqotlanma'rifate, Ugohakikotmanjingrasane

-7-

Al-Qur'an Qodimwahyuminulyo, Tanpoditulisbisodiwoco
Ikuwejangan guru waskito, Den tancepakeingjerodhodho

-8-

Kumanthilatilankikiran, Mrasukingbadankabehjeroan
Mu'jizatRosuldadipedoman, Minongkodalanmanjingeiman

-9-

Kelawan Allah kangmohosuci, Kudu
rangkulanrinolanwengi

Ditirakatidiriyadhohi, Dzikirlansulukjongantilali

-10-

Uripeayemrumongsoaman, Dunungerosotondho yen iman
Sabarnarimonajan pas pasan,
Kabehtinakdirsakingpengeran

-11-

Kelawankoncodulurlantonggo, kangpodorukunojongasio
IkusunnaheRosulkangmulyo, Nabi Muhammad panutankito

-12-

Ayo nglakonisasakabehane, Allah kangbakalngangkatderajate
Senajanashortotodhohire, Anangingmulyomaqomdrajate

-13-

Lamunpalastroingpungkasane, Orakesasarrohlan sukmane
Den gadang Allah swargomanggone, Utuhmayiteugoulese