



Identifying the Form of *Puji-pujian* Ahead of Congregational Prayers Prayer on the North Coast of Central Java

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Abstract. Praise activities before congregational prayers, which used to be a habit of the Muslim community, are now beginning to erode in line with the development of the times. To save this tradition in the midst of the threat of modernization that can erode local cultural values, it is necessary to collect data and identify forms of praise before congregational prayers at mosques/prayer rooms on the north coast of Central Java. This study aims to inventory and identify these forms of tradition. The research was conducted in selected mosques/prayer rooms in Rembang Regency. The research method used is qualitative descriptive. Data was obtained from direct observation in the field and interviews with resource persons mixed with document studies. The data were analyzed using Milles and Huberman based on Milman Perry-Lord's theory of oral literature. The results of the study show that the people of the northern coast of Java still preserve the tradition of praise before prayer as an effort to educate and da'wah. The forms of praise are in the form of prayers, singiran, prayers and dhikr. Introduction

Keywords: Identification, form, praise before prayer, North Coast of Central Java

1 Introduction

The people in the northern coastal region of Central Java have unique characteristics, with acculturation between Javanese and Islamic cultures [1][2][3]. This is reflected in various religious traditions such as praise before congregational prayers. This praise is an important part of the religious rituals of the local community and has a deep meaning and function for mosque/musholla worshippers.

This study aims to collect and identify the forms of praise that are carried out before congregational prayers in mosques/prayer rooms on the north coast of Central Java. This study uses the theory of oral tradition developed by Millman Parry-Lord When about the creation of oral literature [4]. This research is expected to identify and classify forms of praise ahead of congregational prayers and provide a more comprehensive understanding of traditions in the religious context of coastal communities, as well as enrich the treasures of cultural and religious acculturation research in Indonesia.

Several previous studies have examined the tradition of praise in mosques/prayer rooms, such as research on the attitude of mosque worshippers towards the tradition of praise [5], the role of dhikr and prayer assemblies in fostering students' motivation for

love for prayer [6], as well as ideology and hegemony in the practice of prayer [7]. However, research that specifically identifies forms of praise and analyzes their meanings on the northern coast of Central Java is still limited.

2 Methods

This study uses a qualitative approach with ethnographic methods. Data were collected through participatory observations, in-depth interviews, and documentation studies. Data analysis was carried out using the Miles and Huberman model, which included data collection, data reduction, data presentation, and conclusion drawing [8]. Data were taken in mosques/prayer rooms in Rembang Regency and part of Jepara Regency as a representation of the northern coast of Central Java, from the collected data was simplified, organized, and focused on relevant data by applying Milmann Perry's formula theory[4]. Furthermore, the data is presented in the form of a table and then conclusions are drawn by interpreting the data that has been presented to answer identifying the form of praise.

3 Result and Discussion

Praise or prayer in the Islamic tradition is an expression of respect, prayer and praise to the Prophet Muhammad PBUH. This practice has a strong foundation from the Qur'an and Hadith, and is an integral part of the religious rituals of Muslims. In the Qur'an, there are several verses that emphasize the importance of praying to the Prophet, such as in Surah Al-Ahzab verse 56 which commands Muslims to pray to the Prophet. In addition, there are many hadiths of the Prophet that encourage the people to always pray between the time of the call to prayer and iqamat [9]. Praise in the Islamic tradition can be in the form of prayer readings, verses, qasidah, or other forms that aim to praise and honor the Prophet Muhammad PBUH [10] [11]. The practice of praise before congregational prayers in mosques or prayer rooms is a tradition that has developed in various regions in Indonesia, including on the north coast of Central Java. This tradition is an important part of the religious rituals of the local community and has various meanings and functions for pilgrims [5].

The tradition of praise in mosques/prayer rooms has strong historical roots in the Islamic tradition in Indonesia. This can be traced from the role of wali songo in spreading Islam in Java, which uses local art and cultural media, such as gamelan, tembang, praise, as a means of da'wah [12][13]. The tradition of praise in mosques/prayer rooms on the north coast of Central Java is also inseparable from the richness of pesantren literature, especially in the form of poetry or verses. Some types of pesantren literature that are relevant to this study include poetry, kasidah, maulid,

and other forms of pesantren poetry [14][15]. This tradition has an important meaning and function for society, both in the context of worship and social interaction [16]. However, there are also ideological and hegemonic dimensions that need to be studied further.

3.1 Singiran

The word *singiran* is derived from the Arabic words '*syi'run*' and suffix -an, which is the Javanization of Islam [17]. *Singiran* is one of the vocal music arts in the form of poetry in the form of poetry sung through a song in Arabic or Javanese is very widely known among traditional Javanese Islam [18]. *Singiran* is a sentence that is arranged in an orderly manner and rhymes through the mastery of arrudh's knowledge. *Singiran* is often also called nadzam or a type of song tone. This *singiran* is used by the Javanese people to socialize Islamic teachings which are quite effective on the north coast of Central Java. Singiran has distinctive characteristics, such as the use of the Javanese language, the structure of the poem consisting of verses, and regular rhymes. In terms of shape, this singir consists of four lines in one stanza that rhymes a-a-a-a. *Singiran* is accompanied by the recitation of prayers sung with a certain rhythm. This is a fusion of Malay and Persian poetry forms. Singiran plays an important role in the transmission and spread of Islamic teachings in Central Java, as well as for teaching in Islamic boarding school educational institutions, especially in coastal areas.

Based on the results of the research, it was found that the *singiran* on the north coast of Central Java generally contains prayers in Arabic followed by Javanese words that contain religious messages. The themes that appear in the message are religious teachings such as the pillars of Islam, the nature of Allah's obligation, spiritual advice, and the exemplary stories of the Prophet Muhammad and his guardians, reminding of the coming of death, an invitation to worship a lot, immediate repentance, seeking religious knowledge, praying for parents and ancestors who have died, being careful to respond to the world and his life, criticizing human hedonism, etc.

3.2 Forms of Praise Ahead of Congregational Prayers on the North Coast of Central Java Subsection

The tradition of praise before prayer on the north coast of Central Java, which is found in Rembang Regency and Jepara Regency, has a diversity of forms. Research in the area found as many as 78 compliments. From this number, it was reduced to 39 types of praise. The habit of people on the north coast of Central Java to wait for the arrival of imams and other worshippers to establish congregational prayers, they perform sunnah prayers in mosques, read the Qur'an, dhikr and hum by chanting prayers and

verses known as praises in Arabic and Javanese, with a simple structure and easy to memorize.

Of the 39 existing praises, they are classified based on formula, genre and form, which turns out to have four forms, namely: (1) *Solawatan* = 9, (2) *Du'a/prayer* = 9, (3) *Singiran* = 17 and (4) *dhikr* = 4, as seen in the following table.

Table 1. Classification of Types of *Puji-pujian* Before Congregational Prayers in Rembang and Jepara Regencies

No	<i>Solawat</i>	Doa	Singiran	Dzikir
1	Solawat Badar	<i>Sayyidul Istighfar</i>	<i>Aja Bungah-bungah Urip ning dunya</i>	<i>Tasbih, tahmid, tahlil, takbir</i>
2	Solawat Nariyah	Prayer for parents	<i>Kisah Sang Rasul</i>	<i>Takbiran</i>
3	Solawat Asyghil	Adam' s Parayer	<i>Walisongo</i>	<i>Istighfar</i>
4	Solawat Tibbil Qulub	<i>Hizib Autad Allahul Kafi</i>	<i>Gusti Allah Kula Nyuwun Ngapura</i>	<i>Ilaahi lastu lilfirdausi</i>
5	Solawat Jibril	<i>Taubatan nasuha</i>	<i>Alamate Anak Soleh</i>	
6	Solawat Burdah	Prayer for rain	<i>Rukun Islam</i>	
7	Solawat Asnawiyah	Prayer for salvation	<i>Zaman wus akhir bumine goyang</i>	
8	Solawat Busyra	<i>Prayer sapujagad</i>	<i>Tombo Ati</i>	
9	Sohibus Syafaat	<i>Rajab Month Prayer</i>	<i>Sejarah Nabi Muhammad</i>	
10			<i>Rahasiane Solat Jumat</i>	
11			<i>Fadhilah Silaturrahmi</i>	
12			<i>Singir tanpa waton</i>	
13			<i>Eman-Eman</i>	
14			<i>Eling2 sira manungsa</i>	
15			<i>Saben Malem Jumat</i>	
16			<i>Sifat Wajib Allah</i>	
17			<i>Turi-turi putih</i>	

3.3 Sholawatan

Sholawatan is a tradition of reciting prayers or praise to the Prophet Muhammad PBUH that has developed among the Javanese people. This prayer is usually combined with prayers and verse lyrics that contain religious messages as praise before the formation of congregational prayer. *Sovisit* is a form of praise and a way for Muslims to love the Prophet Muhammad SAW. *Solawat* is an expression of love and longing for the Prophet Muhammad. The essence of prayer is a form of prayer and respect for the Prophet Muhammad PBUH and his family and friends. The prayer structure begins with praying for the Prophet Muhammad and his family and companions to get salvation and respect from Allah. It usually begins with the expression *Allahumma sholli, Sholli wasallim,*

Shollallahu ala Muhammad, or Maula ya solli wasallim. Next contains the requested prayer of hope.

The worshippers are happy to recite this prayer because they are driven by the belief in the virtue of reciting the prayer as instructed in the Quran and Hadith. This recitation of prayer is dominant as a refrain in every praise.

3.4 *Du'a/Prayer*

These praises in the form of prayer are motivated by the command of the Prophet Muhammad PBUH to use the time between the adhan and iqamat as a very good time to pray [8]. In the Islamic view, prayer is the weapon of Muslims and the essence of worship.

Prayers expressed in Arabic usually begin with the word *Allahumma* or *Rabbana*. Praise in the form of this prayer usually contains asking for forgiveness for sins, praying for parents, asking for certain help such as asking for rain, gaining useful knowledge, obtaining salvation and goodness in the hereafter, etc. The selection of praise in the form of pure prayer from the desire of the muadzin/bilal who leads. It is usually adjusted to conditions such as during the month of Rajab before Ramadan which is often chanted with prayers for the month of Rajab, during the hunger/dry season chanted rain prayers, and when Covid-19 hits, *hizb autad* is recited.

3.5 *Dhikr*

Dhikr means remembering Allah through the recitation of good sentences. The virtue can calm the heart and also an effort to ask for God's help. In Islam, *dhikr* is one of the worships that is recommended and emphasized to be carried out regularly. The purpose of *dhikr* is to get closer to Allah SWT, increase self-awareness and faith, and strengthen the heart and mind. *Dhikr* can be done with various kinds of prayers or certain sentences that contain praise or prayer to Allah SWT

Praises in the form of *dhikr* readings carried out by mosque/*musholla* worshippers on the north coast of Central Java are in the form of *istighfar, tasbih, tahmid, tahlil, takbir* and *hauqolah*. The congregation hopes that with the reading they can find calmness, peace and happiness in life, help control their passions, increase patience in facing the trials and trials in life.

4 Conclusion

Based on the description above, it can be concluded that the tradition of praise before the implementation of congregational prayers still exists by mosque/*musholla* worshippers on the North coast of Central Java. Based on the formula, the tradition of praise is classified in the form of solawatan, dhikr, do'a, and singiran. Hymns have an important meaning and function for worshippers, namely to increase love for the Prophet Muhammad SAW, prepare spiritually before prayer, strengthen togetherness and solidarity between congregations, as well as a means to preserve religious traditions in the community. This finding is expected to enrich the research treasures of religious traditions in coastal communities of Central Java.

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