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Research Article

Syi'iran Tradition in Bantul: Merging Islam and Local Tradition

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Abstract: Islam and local tradition cannot be separated when delivering da'wah. It is crucial to understand and respect local traditions while promoting Islamic values to achieve effective and meaningful delivery of the message of Islam. While the advancement of technology offers a variety of media in Islamic teaching, a few communities still take advantage of the local tradition to deliver da'wah. This research focuses on Syi'iran Tradition in Bintaran Wetan, Srimulyo, Piyungan, Bantul where the community in that area deliver da'wah through syi'ir. This study employs qualitative analysis, where the primary data is collected through documentation and in-depth interviews with the leaders and activists of syi'ir. This paper argues that the syi'iran tradition proves that local tradition and Islam can be merged to convey Islamic teaching harmoniously and preserve the local tradition simultaneously.

Keywords: Islam; local tradition; syi'iran; da'wah

Abstrak: Islam dan tradisi lokal tidak dapat dipisahkan ketika menyampaikan dakwah. Sangat penting untuk memahami dan menghormati tradisi lokal sambil mempromosikan nilai-nilai Islam untuk mencapai penyampaian pesan Islam yang efektif dan bermakna. Sementara kemajuan teknologi menawarkan berbagai media dalam pengajaran Islam, beberapa komunitas masih memanfaatkan tradisi lokal untuk menyampaikan dakwah. Penelitian ini berfokus pada Tradisi Syi'iran di Bintaran Wetan, Srimulyo, Piyungan, Bantul, dimana masyarakat di daerah tersebut menyampaikan dakwah melalui syi'ir. Kajian ini menggunakan analisis kualitatif, dimana data primer dikumpulkan melalui dokumentasi dan wawancara mendalam dengan para tokoh dan penggiat syi'ir. Tulisan ini berpendapat bahwa tradisi syi'iran membuktikan bahwa tradisi lokal dan Islam dapat dilebur untuk menyampaikan ajaran Islam secara harmonis dan melestarikan tradisi lokal secara bersamaan.

Kata kunci: Islam; tradisi lokal; syi'iran; dakwah

Introduction

In Islamic teachings, da'wah refers to inviting people to the way of Allah and guiding them towards the path of righteousness. Da'wah is not only a personal obligation for every Muslim but also a communal obligation to promote the message of Islam. When it comes to delivering da'wah, it is essential to consider the community's local traditions and customs. Islam recognises the diversity of cultures and traditions and encourages Muslims to respect and understand local customs while promoting Islamic values. Local traditions play a significant role in shaping the cultural identity of communities. These traditions are often deeply ingrained and hold a special place in people's hearts. Therefore, to deliver da'wah effectively, it is essential to consider these traditions and find ways to integrate Islamic teachings with local customs.

The definition of da'wah can be seen in etymological and terminology studies. From an etymological perspective, da'wah means encouragement, appeal, and invitation. In terms of language, the word 'da'wah' can be understood from various perspectives. Hamzah Ya'qub explained that the da'wah of Islam is to invite people both verbally and in writing with wisdom to follow the instructions of Allah and His Messenger.¹ Meanwhile, according to Thoha Jahya Omar, da'wah invites people in a wise way to the right path according to God's commands for benefit and happiness in this world and the hereafter.² Meanwhile, Syamsuri Siddiq defines da'wah as all deliberate and planned efforts and activities in the form of attitudes, words, and actions that contain direct or indirect invitations and appeals aimed at individuals, communities, and groups so that their souls are awakened, their hearts are called to God. Islamic teachings further study, appreciate, and practice them in everyday life.³

From some of the explanations about da'wah above, the framework of da'wah has become very broad. What becomes more important is the matter of packaging da'wah that is carried out in the community. The existence of preachers equipped with facilities and infrastructure makes da'wah more dynamic and flexible. In addition, da'wah activities can also be carried out in various ways, along with community dynamics. With the meaning of da'wah above, da'wah allows preachers to become more creative and flexible in delivering messages of Islam.

In the current era, Da'wah faces new challenges, where traditional-based conventional activities carried out from generation to generation must meet technological advances. As the world becomes increasingly digitalised, Da'wah practitioners must adapt and embrace technology to effectively reach new audiences and spread their message. This means leveraging social media platforms, creating engaging digital content, and utilising online communication tools to connect with people from all walks of life. However, at the same time, there is a need to balance modern methods with da'wah's local traditions and values. It's essential to maintain the authenticity and integrity of the message while still making it accessible to modern audiences. This requires a deep understanding of

¹ Hamzah Ya'qub, *Publistik Islam* (Bandung: Diponegoro, 1981), 52.

² Toha Yahya Omar, *Ilmu Da'wah* (Jakarta, 1971), 1.

³ Siddiq Syamsuri, *Da'wah Dan Tehnik Berkhotbah* (Bandung: Al-Ma'arif, 1993), 8.

traditional teachings and contemporary issues and the ability to communicate effectively across various mediums. The reality of conventional da'wah becomes interesting when we realise that there are still social institutions in Bintaran Wetan, Srimulyo, Piyungan, Bantul, which still prefer the method of conventional da'wah wrapped with local tradition. Bintaran Wetan community wrap the form of da'wah activities through syi'ir, which is read when people do *tahlilan* activities.

Syi'ir (also spelled shi'ir or shair) is a form of poetry commonly used in Muslim societies to convey religious messages and promote Islamic values. Syi'ir can be used to deliver da'wah because it effectively communicates with people through art and literature. Syi'ir is often composed in the local language, making it easier for people to understand and relate to. Poetry and rhyming also make syi'ir easier to remember, making it an effective tool for conveying important messages to the masses. Syi'ir is often used in religious ceremonies and gatherings, such as weddings and funerals, and is a popular form of expression in many Muslim societies. In these settings, syi'ir can encourage people to live virtuous lives, promote unity and brotherhood among Muslims, and remind people of the importance of their faith. People in Bantul refer to the term of *Syi'iran* when it comes to performing syi'ir in da'wah activities.

The public acceptance of conventional da'wah activities wrapped in tradition amid modern media da'wah activities. This activity is increasingly showing its uniqueness and is interesting to study. Saefuddin said that research on sya'ir texts from the perspective of da'wah messages is still minimal, so there is a need for similar research so that the cultural heritage of our ancestors in the past, which was recorded in the form of poetry, can be used as information on the cultural features depicted in language as a means of delivering religious messages by the community.⁴

Saifuddin's research on the Category of Religious Values in the Banjar People's Advice Poems which discusses religious values in poems, can be seen as necessary in various aspects of life because in the text of advice, and many da'wah messages can be accepted, the goal is of course as means of propaganda activities. Andriyani even considered the importance of studying syi'ir as a traditional da'wah activity, especially since this da'wah is still closely guarded by the community to be preserved. The syi'ir text from the side of religious advice in Tuti Andriyani's research on the Revitalization of Poetry Text: A Solution in Developing Student Creativity to Love Local Culture, that poetry is a reflection of values in the past, which has authentic power as a reflection of thoughts in the past.⁵ Still researching the text of da'wah messages, Umi Halwati found an exciting side with the study of Foucault Analysis in Dissecting Discourse of Da'wah Texts in Mass Media, found that the mass media had an active role as a distributor of information and

⁴ Saefuddin, "Syair Nasihat Sebagai Sarana Da'wah Keagamaan (Advisory Poem as a Tool of Religion Mission)," *Jurnal Undas* 16, no. 2 (Desember 2020): 268.

⁵ Tuti Andriyani, "Revitalisasi Naskah Syair: Sebuah Solusi Dalam Pengembangan Kreatifitas Mahasiswa Untuk Mencintai Budaya Lokal," *Jurnal Sosial Budaya* 11, no. 1 (n.d.): 92.

intervened in da'wah texts. Therefore, the role of the media as a means of delivering da'wah texts must be optimized. Mass media is still an effective medium of da'wah.⁶

In the context of poetry research, Saefuddin said that poetry contains much advice and has a function, one of which is as a means of religious da'wah. In addition, poetry is used as entertainment material when read and recited, both for the singer and the listener. As a form of the relic of the past ancestors, at that time, chanting advice poems was a form of performance that was very popular, not only as a means of entertainment but reading poetry brings a religious spiritual experience for readers and listeners. The contents can advise the reader to do good. Poems of advice can be seen as necessary in various aspects of life because, in the text, much advice is inserted that touches the heart.⁷

In his research, Suyitno (1984) found that old literature is a product of imaginative reflexive thinking that contains social, religious, moral, and philosophical values, religious issues, and culture because it departs from the re-disclosure of the reality that exists in a complex society. Thus, the old literature contains many lessons that can be used as guidance and role models for human life. Research on da'wah and cultural expression is coherently and interestingly described by M. Jadul Maula, later published in the book "*Ngesuhi Deso Sak Kukuban*," where the name Kotagede has a lot of cultural potential and traditions inherited from the past. The socio-cultural setting of Kotagede is well understood, and its expression has given birth to the Kotagede Festival. Even though, in practice, there is a conflict between Muhammadiyah and the Kejawen Kotagede community. Data specifically points to the direction of Muhammadiyah's internal conflict, namely the old and young groups within Muhammadiyah Kota Gede.⁸

Indah Kurniasih, in her study on "The Function of the *Takhyīrah Mukhtaṣar* Text for the Paesan Village Community: A Reception Study," that most of the Paesan Village community knew the function of the *Takhyīrah Mukhtaṣar*. The *Takhyīrah Mukhtaṣar* text is a *tarajumah* book of the Rifa'iyah community which contains the science of ushuluddin, namely the creed, faith, the legal requirements of a teacher, repentance, and *khobar waliyullāh* so that until now *Takhyīrah Mukhtaṣar* is still being studied by the Paesan village community. They know that the text can be used as a guide, reference, and media for da'wah and help in the learning process, considering that now there are many deviant sects that have emerged, so we must be careful in choosing a spiritual teacher. Most of the Rifa'iyah community in Paesan Village believe that the book of *Tarajumah* by Kyai Rifa'i is one of the guidebooks for the community. With the *tarajumah* book, the community can learn how to get along and the conditions for doing worship correctly. In addition, the

⁶ Ummi Halwati, "Analisis Foucault Dalam Membedah Wacana Teks Da'wah Di Media Massa At-Tabayir," *Jurnal Komunikasi Penyiaran Islam* 1, no. 1 (June 2013): 57.

⁷ Saefuddin, "Syair Nasihat Sebagai Sarana Da'wah Keagamaan (Advisory Poem as a Tool of Religion Mission)," 278–279.

⁸ M. Jadul Maula, *Ngesuhi Deso Sak Kukuban: Lokalitas, Pluralisme, Modal Sosial Demokrasi* (Yogyakarta: LKiS, 2002), 19.

tarajumah book is inherited from generation to generation as the primary reading source for the Rifa'iyah community. Thus, the contents contained in the TM book are still preserved.⁹

The results of previous research that the author has described above, da'wah activities through syi'ir in *tahlil* in Bintaran, Wetan, become very relevant, especially because this da'wah activity has been practised for generations. There is a limited study that researched this da'wah activity. Although there have been many other studies of tradition-based da'wah in the form of sya'ir or syi'ir, the study of Syi'iran as a da'wah media in Bintaran Wetan Srimulyo Piyungan Bantul is never researched. Its existence will enrich and sharpen the study of the acculturation of local tradition and Islamic values. Therefore, this research will answer the following questions: first, what is tradition-based da'wah?; Second, how syi'ir is used as da'wah media?; and third, how syi'ir is practiced as a media to deliver da'wah messages in Bintaran Wetan Srimulyo Piyungan Bantul?

The study of da'wah messages contained in syi'ir texts in *tahlil* in the Bintaran Wetan Srimulyo Piyungan Bantul requires qualitative analysis to obtain important information on the meaning contained in syi'ir text messages in *tahlil*, to produce data that can be described with words. The data collection uses the method of documentation and in-depth interviews with the actors and activists of syi'ir. In order to interpret the existing data, a descriptive analysis is carried out to describe the categories found and emerged from the research data.¹⁰ Thus, the results of the analysis can lead to new descriptions that can explain the existence of traditional-based da'wah in the syi'ir text in the community of Bintaran Wetan Srimulyo Piyungan Bantul which is carried out in the syi'iran and *tahlil* traditions.

Tradition Based Da'wah

Basically, da'wah recognizes more than just a single medium in delivering messages. Da'wah media refers to the means preachers use to carry out da'wah activities. In determining the media of da'wah, for example, preachers must choose the correct media based on the community's needs. In general, da'wah media can be institutionalised in the form of formal educational institutions, family circles, Islamic holidays, mass media (TV, radio, newspapers, magazines), and Islamic organisations.¹¹

In the study of the development of da'wah media, syi'ir is an art of speech. It is widely developed by poets and *Kiai* (a person considered an ulama) to add creativity to preaching. Muhammad Burhanuddin called syi'ir a form of classical Javanese poetry, a form of the author's imaginative experience conveyed through concise, dense, and expressive language. The experience is physical or reality and expresses inner or spiritual experience. Syi'ir often describes a particular era and becomes a reflection of a specific period as well. In addition, syi'ir also usually contains spiritual content, such as describing the nature of death and the Islamic faith.¹²

⁹ Indah Kurniasih, "Fungsi Teks Takhyīrah Mukhtaṣar Bagi Masyarakat Desa Paesan: Sebuah Kajian Resepsi," *Jurusan Sastra Indonesia Fakultas Ilmu Budaya Universitas Diponegoro* (2018): 9, <http://eprints.undip.ac.id/61217/1/jurnal.pdf>.

¹⁰ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 1998), 198.

¹¹ Asmuni Syukir, *Dasar-Dasar Strategi Da'wah* (Surabaya: Al-Ihlas, 1983), 201.

¹² Muhammad Burhanuddin, "Nilai Humanisme Religius Syiir Pesantren," *Jurnal Sastra Indonesia* 6, no. 1 (2017): 37.

Adhering to the concept of adaptation and acculturation of Islam, where people have a variety of cultures, becomes an opportunity for Islamic da'wah to be conveyed in harmony and avoid the behaviour of preachers who impose their will on the community. Furthermore, this approach of da'wah also makes the local culture likely to be maintained, and the new culture offered will be an alternative for the community. Harmonising Islamic teachings with the local community's culture is often found in people's lives. The attitude of community acceptance of traditions that are not alienated from Islamic teachings is a form of contribution to da'wah. This condition will lead to the adaptation of tradition to Islamic values.

Syi'ir as Da'wah Media

Da'wah is a socio-religious activity that can reach many aspects of human life. The media used can be diverse, ranging from traditional to modern media. The discussion of this da'wah media in this research is more focused on conventional da'wah media and still exists in the community. One of the traditional da'wah media is syi'ir in *tahlilan* activities, run by the community in the Bintrawan Wetan Srimulyo Piyungan Bantul. The word "*tahlil*" comes from the Arabic word that means "to say the phrase *Lā Ilāha Ilallah*" (there is no god but Allah). In this practice, *tahlilan* usually consists of a group of people usually gather together to recite the shahada (declaration of faith), which is *Lā Ilāha Ilallah, Muhammadur Rasūlullah* (There is no god but Allah, and Muhammad is His messenger). They may also recite other verses from the Quran and offer prayers for the deceased. *Tahlil* is often performed after someone has passed away. It is believed to be a way to seek blessings and forgiveness for the deceased and to comfort their family members and friends.

Meanwhile, the choice of the word syi'ir has more sociological closeness in the communication process, which in literary studies is commonly used with the word poetry (poetry). However, people prefer the word syi'ir, which is still interpreted as an imaginative literary work using implied and explicit language with a whole meaning. Tuti Andriani, in the Revitalization of Poetry Manuscripts, said that there was a condensation of substance, and it was the result of the work of the Indonesian people in the past, which was passed down from person to person verbally. Some were in the form of handwriting.¹³ Understanding the text of syi'ir can be directly from the sound of the text and can be through understanding its figurative meaning. Regarding syi'ir as a medium for conveying da'wah messages, the emphasis on the importance of the text (verbal) becomes more critical than the symbolic meaning so that the da'wah message does not occur multiple interpretations, which will confuse the public. Therefore, Jalaluddin Rakhmat sees the need to speak carefully, match words with actual situations, and, more importantly, eliminate the habit of using ambiguous language and misunderstandings.¹⁴

In da'wah messages, clarity of words and their meanings is essential. Al-Quran has given directions, as contained in the letter Al-Isra verse 36 "And do not follow what you do not know of. Verily, hearing, sight and heart, all of which will be held accountable." while

¹³ Andriani, "Revitalisasi Naskah Syair: Sebuah Solusi Dalam Pengembangan Kreatifitas Mahasiswa Untuk Mencintai Budaya Lokal," 92.

¹⁴ Jalaluddin Rakhmat, *Metode Penelitian Komunikasi* (Bandung: PT. Remaja Rosdakarya, 1991), 281–282.

still using the principle of the correctness of the message does not cause confusion or confusion. Again, Allah reminds us how important it is to speak the truth, as stated in An-Nias verse 9 "And fear Allah those who leave weak children behind them, whom they worry about (their welfare). Therefore, let them fear Allah and let them speak the truth." Based on the principle of delivering the da'wah message, it is essential to analyse the syi'ir text in *tahlil* so that the sound of the syi'ir text in *tahlil* is well understood as a da'wah message.

From the study of da'wah media as a means of delivering da'wah messages, in the end, the media will show its functionalization when it comes to the content of the message, the composition of the message, and the process of delivering the message. All elements involved will equally play their roles and abilities to impact the community. The syi'ir text in *tahlil* as a medium of da'wah in the neighbourhood of Bintaran attracts its existence because the text has been arranged by considering the order of messages and the need of local community. Based on the data that has been collected, the syi'ir text not only fulfils the order of the message but from the implementation side, it also shows continuity and interesting delivery procedures.

Syi'ir as a Mean to Deliver Da'wah Message in Bintaran Wetan Srimulyo Piyungan Bantul

Da'wah messages in the syi'ir text that are implemented in *tahlilan* activities in the Bintaran Wetan Srimulyo Piyungan Bantul have been going for generations as a form of verbal da'wah. Verbal da'wah refers to the da'wah messages conveyed orally directly by the preacher. To facilitate the discussion of the messages of da'wah contained in the syi'ir text in this *tahlil*, each of which will be described in the subject of the study as follows:

Implementation of Syi'iran in *Tahlil*

The traditional *tahlilan* activities carried out by the community in the Bintaran Wetan Srimulyo Piyungan Bantul can be described into three models. First, the *tahlilan* activity is a form of community social solidarity for the family who has been left behind by one of their family members. Their presence participates in performing *tahlilan* and prayers for the corpse, aiming to help the bereaved family to pray that the corpse will receive forgiveness for all its sins and be accepted by Allah's good deeds. *Tahlilan* after the funeral procession is also a form of gratitude for the bereaved family after the death of a family member. Second, *tahlilan* activities are carried out to ask for safety, blessings, and prayers for their ancestors in *nyadran* or hamlet cleaning activities. Third, *tahlilan* activities are carried out before the month of Ramadan, "*ruwahan*," for ten days. The *tahlilan ruwahan* will be closed with *tahlilan* and salvation, where each community member brings alms to the community meeting building. This activity has become a community tradition in Baintaran Wetan Srimulyo Piyungan Bantul, which persists.

The practice of *tahlilan* is led by *the rois* (leaders), usually the elders appointed by the community. Starting from reciting *Al-Fatihah* for the prophet Muhammad, his friends, to all Muslims, and finally sending *Fatihah* to the late. The *tahlil* activity was then continued by reading some verses from the Quran and finishing with *du'a*.

The *tahlilan* activity in the Bintaran Wetan Srimulyo Piyungan Bantul did not appear to be any different from *tahlilan* in other places. This *tahlilan* only seems to have a difference when the *tahlilan* reaches the reading of the praise of pray (the congregation reads the sentence *Lā Ilāha Ilallah*), where amid this remembrance of praise, *the rois* begins to read the *syi'ir* text, which contains religious messages that are packaged in a distinctive rhythm. By reading the *syi'ir* text, not a few *tahlil* congregations dissolve in solemnity by adjusting the rhythm of their prayer. Many are happy with *syi'ir* messages, the invitation is subtle, and no one is offended. For example, the text reminds kindness and an invitation to pray, the *tahlil* congregation, who has not prayed, still feels happy to listen and is never offended.¹⁵

There is local wisdom and Islamic value in *syi'iran*. If *tahlil* does not use *syi'iran*, the *dua* is only read 100 times. However, the amount can be doubled for *tahlil* accompanied by *syi'iran* reading said Mr. Musiran, who was also appointed as one of the *syi'ir* masters. In the village of Bintaran Wetan, according to Mr. Musiran, there are four *syi'ir* performers, namely Mr. Sukemi, Mr. Surahman, Mr. Yulianto, and himself. Now, Yulianto's father has died, so now there are only three *syi'ir* leaders, and he is the one whom residents most often ask to become a *syi'ir* leader in every *tahlilan*.¹⁶

The origin and the current development of *Syi'iran* in Bintaran Wetan Srimulyo Piyungan Bantul

Answering questions about the *syi'ir* text and its origins, Sukemi and Musiran, as the third generation *syi'ir* readers, admitted that they did not know for sure. The *syi'ir* text was previously conveyed in oral tradition and entirely accepted and memorized. However, he believes that if the *syi'ir* text comes from ancestors, it is possible that it came from the guardians who conveyed Islamic teachings in Java. To prevent the *syi'ir* text from extinction and can be preserved, the *syi'ir* text in current generation has been written and documented. Of course, the hope is that this tradition will not become extinct; the *syi'ir* text will still exist and can be transferred to the next generation with the exact text.

The generation of *syi'ir* performers does go naturally. As long as the *syi'ir* leader is still healthy, usually, no one wants to take over this task. Most of the younger generation didn't want to learn how to read the text of *syi'ir*. However, if the *syi'ir* leader can no longer carry out their duties, a new learning process will begin among the youngers. Musiran admits that the regeneration process for *syi'ir* is prolonged.¹⁷

According to Musiran's records, the regeneration of the *syi'iran* leaders in Bintaran Wetan began with *syi'ir* training, was led directly by the elderly *syi'ir* leaders, Ms. Saheran. During the training, 12 people participated from the beginning until the end of the training. In fact, of the 12 trainees, only three graduated and qualified, including himself. Since Ms. Saheran has been unable to carry out her duties because she is aging, the task of *syi'ir* leader is now in the hands of Mr. Yulianto, Musiran, and Mr. Sukemi. After Yulianto's

¹⁵ Sukemi, August 22, 2022.

¹⁶ Musiran, September 5, 2022.

¹⁷ Ibid.

death, Sukemi and Musiran remained, although, in practice, it was Musiran who was often given the task of reciting syi'ir in *tahlilan*.

The message of da'wah in Syi'iran

In terms of syi'ir text messages in *tahlil*, the messages conveyed are generally related to the pillars of faith and Islam. The text contains prayers for the deceased and the families left behind to remain patient.

Syi'ir text in tahlil

I

*Sesarengan sedoyo sami memuji
Amemuji anyebut asmane Allāh
Mring yang sukmo kang paring murah ing ndunyo
Puji iku....kagungane kang kuasa*

II

*Allāhumma ṣalli wasalim ngala
Shayidin wamaulāna ya Muhammad
Lā Ilāha Ilallah, Muhammadar Rasūlullah
SetuhuneAllāh kang paring pitedah*

III

*Monggo sreng biantu lumantar pamuji
Asung dateng almarhum.....
Ingkang sampun tinimbalan mring Ilāhi
Wekdal niki sampun kleres.....*

IV

*Awit kalepatan naliko ing dunyo
Mugi-mugi pikantuo pangaksama
Amal sae rikolo ing toto projo
Antuk bagio ..mulyo langgeng ing surgo*

V

*Sedoyo keluarga ingkan sampun dipun tilar
Mugi guyup rukun taat maring pengeran
Kanti tabah tawakal iman lan Islam
Wujud keluarga...sakinah mawadah warahmah*

VI

*Dateng Allāh nindaaken wajipipun
Ṣalāt fardu kang dados ukuranipun
Shari'at agami minangka dadi panutan*

Sampun ngantos...ing akherat nembe getun

VII

*eling-eling siro kabeh kudu eling
Ngelingono gusti Allāh kang peparang
Mumpung durung siro tumeko ing lalis
Angudio...ngilmune agama suci*

VIII

*Mumpung gesang sing sregep sinau ilmu
Suwitoo maring ulama kang satuhu
Ojo seren yen durung cukup ing ilmu
Keno mulih yen wes rampung pangudimu*

IV

*Ilmu iku ayu koyo widodari
Katon moyo-moyo kadio ndok suawari
Yen nden roso brantane tan mari-mari
Yen den turut...neng suarga mbuka kori*

X

*Mung semanten atur kawulo prosami
Gung pra rawuh sampun ngantos klentu tampi
Gih kawulo sayekti mung kadang dermi
Lamun lepat kulo nyuwun pangaksami*

Based on the syi'ir text written above, it is found that da'wah messages that have relevance to goodness are classified with the following details: (1) The messages of da'wah that are packaged in syi'ir contain an invitation to goodness to fill the spiritual void of the community by pressing the message of monotheism and worship to Allah the Most Holy. Wise messages that invite goodness are influential in the verses of syi'ir in *tahlil*, which begin with *shalarwat* to the prophet Muhammad, as contained in verse: "*Allāhumma ṣalli wasalim ngala. Shayidin wamaulāna, O Muhammad. Lā Ilāha Ilallah, Muhammadar Rasūlullah. Setuhune..... Allāh kang parang pitedah*". When the syi'ir text and the sentence "*Lā Ilāha Ilallah*" are read together, many benefits can be obtained. For those still alive, it is clear that dhikr will bring peace and strengthen piety, dhikr can draw closer to Allah, and dhikr will be rewarded. (2) The message of da'wah that is packaged in the form of syi'ir in *tahlil* is related to building a social order that is religious, harmonious, and mutually helpful. This message seems very strongly reflected in the verses of syi'ir as an invitation to help and pray for each other's families. (3) The text contains an invitation to continue to seek knowledge from scholars as teachers of religious knowledge who are also the heirs of the prophets. (4) Awareness of death will surely come even though everyone does not know when it will happen. Given that death is the secret and power of Allah, the syi'ir text message invites all

to continue to do good deeds in the form of obligatory sunnah. (5) The syi'ir in *tahlil* reminds us about the importance of prayer for people who have died.

Overall, the syi'ir texts are a rich source of Islamic poetry and literature that conveys important religious and spiritual messages to the Muslim community. Syi'ir can contain notices of faith, such as the oneness of God (*tauhid*), the importance of prayer (*salat*), the value of good deeds, and the significance of repentance (*taubah*). Syi'ir can also address ethical and moral issues, such as honesty, justice, compassion, and humility. Therefore, Syi'ir can help create a sense of community and connection among believers, strengthening their faith and inspiring them to lead more virtuous lives. Syi'ir can also serve as a way of teaching Islamic values and history engagingly and memorably.

Conclusion

Syi'ir is a popular form of Islamic poetry in Bantul, a regency in the Yogyakarta Special Region, Indonesia. The people of Bintaran, Wetan, Srimulyo Piyungan Bantul have a rich tradition of composing and reciting syi'ir to deliver da'wah and promote Islamic values. Preserving the tradition of syi'ir activities in *tahlil* illustrates that the message of da'wah can be carried out in various ways and in various media that are very close to the community. The selection of da'wah steps to harmonise with tradition results in a harmonious society structure, and they receive the message of da'wah with full awareness, where the community, as the target of da'wah, can learn lessons, become more able to appreciate the traditions of the past. The order of public life, directly or indirectly, is correlated with the da'wah messages received by the community through syi'ir activities in *tahlil*. Considering these social facts, it can be recommended that the management of community tradition-based da'wah activities is critical to producing a dynamic and harmonious community life order in the midst of changing society.

Syi'ir in Bantul is a means of delivering da'wah and is an integral part of the local culture and heritage. It reflects the deep connection between Islamic spirituality and Javanese culture and demonstrates how Islam has been integrated into the local traditions of Bantul. Islam and local tradition cannot be separated when delivering da'wah. It is crucial to understand and respect local traditions while promoting Islamic values to achieve effective and meaningful delivery of the message of Islam.

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