



Traising Pesantren Poetry as a Cirebon Teaching Material, Study of Nadoman Poetry Text Structure in The Aurodan Tradition of Asy-Syahadatain Cirebon

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Abstract. Oral tradition is a legacy passed down from ancestors to later generations through speech media. Nadoman in the Aurodan tradition of the Asy-Syahadatain Congregation in Cirebon is part of an oral tradition in the form of an oral poem in the Cirebon language that is used for the media of the preaching of the chaplain which is usually sung in the form of singing during the rituals of dhikr together. Aurod is a book in which nadoman poetry is read together in an Aurodan tradition developed as the tradition of the Munjul Islamic Boarding School in Cirebon. Aurodan and Nadoman are very thick with the Cirebon Islamic culture which is flexible, gentle, open, tolerant, as a product of acculturation of several cultures, namely Javanese Islam, Sundanese, Arabic, and even other cultures in Cirebon, even though it was born from ulama leaders who are identical and closed. This study aims to examine the structure of the nadoman poetry text in the oral tradition of the Aurodan Praise of the Prayer of the Noble Congregation of the Asy-Syahadatain Congregation of Cirebon. This research is a qualitative research. Qualitative methods are used to examine objects in natural conditions, to find meaning and generalization, where the researcher as a key instrument. This study was designed to describe, analyze, reveal, and explain the structure of Nadoman poetry texts in the Aurodan tradition of the Asy-Syahadatain Cirebon Cirebon. This study uses basic data which includes (1) the structure of the nadoman poetry text in the oral traditions of the Aurodan Congregation of the As-Syahadatain Cirebon Cirebon which were sung as praises of prayer before prayer; (2) efforts to use it in learning Cirebon Literature at school. Tenik Data collection is done by observation, interviews, document studies. The results of this study found some very beautiful niroman Cirebon poems and conditions for value and worth to be raised in as one of Cirebon's cultural heritage, and Nusantara's cultural heritage in general by incorporating it into the school curriculum as teaching material.

Keywords: Oral Tradition, Poetry, Text, Aurodan, Structure, Asy-Syahadatain

INTRODUCTION ~ Verbal traditions can still be found in traditional societies or communities, although their numbers continue to decrease with the influence of modernization and cultural globalization. Oral tradition has long been used as a medium to teach the values of past traditions from one generation to the next. Oral tradition is a tradition that carries a lot of values that we can use in strengthening the character and identity of young people who are strong, creative, resilient, diligent in working, religious and have personalities according to the characteristics of their ancestors. Tradition

According to Sibarani (2012: 2-3) that values and norms of cultural traditions and oral traditions can also be used to educate children to strengthen their identity and character in facing the future as the next generation of the nation. Due to the lack of inheritance of oral traditions and shifts in lifestyle with modern culture, so that the existence of oral traditions received less attention from the next generation, at the same time the teachings and values contained in the traditions also disappeared. Whereas the education of values and local wisdom contained in the oral tradition can be



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used as values that can be useful in the social fabric and provide many benefits to the character education of young people in the community. The next factor is the inheritance media which cannot be well received by the next generation, so that this tradition is unable to survive because it is not in accordance with the development of increasingly modern society.

Nadoman in Sundanese language is often called Pupujian, a traditional form of community on the island of Java, especially Javanese and Sundanese, in the form of advice poetry in the pesantren culture that speaks regionally that contains praise, prayer, and advice. Nadoman is an Islamic religious propaganda media on the island of Java, with the aim of inviting to do good, worship, and keep away bad things to the worshipers around. Nadoman which is used as a study in this study is nadoman that is sung before the midday prayer performed by the Asy-Syahadatain Jamaah in Cirebon. Nadoman's reading is derived from the book of Aurod so that it is referred to as part of the aurodan tradition performed by the Asy-Syahadatain Congregation of Cirebon. Nadoman Poetry of the Cirebon Asy-Syahadatain Congregation is a Cirebon language poem composed by a cleric in Cirebon to spread the teachings of Islam during the colonial period (Dutch and Japanese) and after the beginning of independence. Nadoman is not just an ordinary poem, but has the value of life that we normally take to learn and use in relationships with others

in the community. Nadoman has a very wise value related to the rules of life so that we become humble, strong, patient, and not easily give up in evaluating ourselves. Jauhari (2018, p. 33) explains that the nadoman known to the Sundanese as worship is usually played in mosques while waiting for worshipers or imams to come to pray in congregation, before or after learning to read the Koran or before recitation begins. Nadoman is mostly carried out in Islamic boarding schools or traditional mosques.

The origin of Nadoman's poetry was created for the benefit of Islamic da'wah in areas that generally work as agricultural laborers, fishermen, illiterate small traders, who certainly could not understand Arabic writing, as the language of the Koran, so this nadoman was created to be used as a techniques to understand, memorize religious teachings through Cirebon language songs. With this nadoman, people who cannot read, cannot speak Arabic, can easily be taught religion, even taught to compete as a level is very difficult to teach to people who have difficulty reading Arabic characters. Al-Habib Abah Umar Bin Ismail Bin Yahya (Born June 22, 1888 AD - died August 20, 1973 AD) as the founder of the Asy-Syahadatain Congregation created several nadoman poems and introduced aurodan traditions adapted to the situation of the Cirebon people who could not read script. He also opened a recitation to continue the teachings of the Wali Songo after the Dutch colonialism,



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which at that time the Dutch Government did not like the teachings and influence of Wali Songo's teachings which opposed Dutch policy at that time. How to study religion by using the poetry method or Nadom which at that time was more fun, easy to understand and carried out in everyday life so that it was easily accepted by the people of Cirebon at that time, even spread to other regions throughout the archipelago that did not understand Cirebon.

Nadom's poetry is read in between traditions of dhikr and prayer together at the time after prayer and certain times they call Aurodan. Aurodan comes from the name of the book which contains a complete prayer guide with Nadom poetry. Auradan is the reading of poetry nadom (nadoman) in wirid prayer rituals or dzikir prayers which are performed together at the time after prayer and certain times (tawasul and marhabanan), as well as being praise to god (praise) in the mosque. The Asy-Syahadatain Jamaat group performed this aurodan ritual together, recited nadom poems, prayers, dhikr, and prayed like rhythmic and dynamic, loud voices, and ways and movements full of appreciation. This tradition has some ritual and movement material that is full of symbols that have philosophical significance. They are all dressed in white, a turban (headband), rida (neck scarf fabric), long robes, prayer mats, and sarongs all made of white cloth. Aurodan is the Sufistic culture of the Wali Songo in Cirebon (Sunan Gunung Jati), in

the form of the da'wah method through reading nadom poetry (suluk) in Cirebon and praying in Arabic as a result of acculturation between Islamic religion with Javanese and Sundanese culture in Cirebon.

METHOD

The research method used is descriptive qualitative method. Data analysis was carried out with an objective approach which looked at literary works consisting of several elements that developed each other. The research design used in this study refers to an ethnographic research model that conducts observations and interviews that consider the community and cultural systems at the study site (Mc. Millan and Schumacher, 199, p.55).

Ethnography provides guidelines for researchers in describing culture (and society) based on what exists and occurs where the culture is located (field) (Heriyawati, 2016, p. 76). Through ethnography, researchers try to find and collect data about the culture and record it honestly and objectively, so as to produce a credible description and what it is as found by researchers in the field. Observations are made with direct involvement, this is done by researchers to obtain and collect research data that is more authentic and close to the object, so that researchers can describe their traditions and people as a whole and be able to feel and record the emotional symptoms of the culprit. Heriyawati (2016,



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p. 76) added, ethnography was used to obtain data and facts based on direct observation. Because ethnography requires direct involvement (participant observer) of researchers on the object to be studied or described.

RESULTS

Nadoman if written has several stanzas consisting of two lines, each stanza always

has a rhyme at the end of the array. But the rhyme in each verse is always changing, so that makes this poem more delicious and not monotonous in the recitation of the rhyme. Next is the nadoman poem of the Cirebon Asy-Syahadatain Congregation of the Congregation which was made the object of study by researchers.

Table 1. Tables of Nadhoman Poetry in The Auro dan Tradition of Praise Jamaah Asy-Syahadatain Cirebon

Nadoman Poetry (Cirebon Language)	Indonesian	English
Turunane Ibu Hawa Bapa Adam	Keturunannya ibu hawa ayah adam	His descendants are women, Adam's father
Gelem netepi pengaturan Iman Islam	Mau mengikuti pengaturan iman islam	Want to follow the Islamic faith arrangements
Gage wudhu tandang sholat rong roka'at	Cepatlah berwudhu pergi sholat dua rokaat	Hurry and perform ablution to pray two rokaat
Gawe gedong ning surga nikmat rohat	Membangun Istana di Surga nikmat kasih sayang	Building a Palace in Heaven favors affection
Gedong surga bata emas perak selaka	Istana surga berbatu bata emas perak	The palace of heaven is bricked in gold and silver
Mambu kasturi ja'faron kangge dika	Bau (minyak) kasturi jafaron untuk anda	Bau (oil) kafuri jafaron for you
Sapa wonge pengen sugih dunya akhirat	Siapa orang yang ingin kaya dunia akhirat	Who is the person who wants to be rich in the afterlife
Awan kerja bengi munajat aja keliwat	siang kerja malam berdoa jangan terlewat	day and night work pray not to be missed



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Ayu sholat kula kabeh berjamaah	ayo sholat kita semua berjamaah	let's pray we all congregate
Gagian kumpul berjamaah olih hikmah	Cepat berkumpul berjamaah mendapat hikmah	Quickly gather in congregation to get wisdom
Ya hikmahe wongkang solat berjamaah	Ya hikmahnya orang yang sholat berjamaah	Yes the wisdom of those who pray in congregation
Drajat pitu likur seneng nemu bungah	Derajat dua puluh tujuh temukan suka cita	Twenty-seven degrees find joy
Senajana ora khusyu ning atine	Walaupun kenyataan tidak khusyu di hatinya	Although reality is not solemn in his heart
Sebab nyata imam lan makmum pada bodone	Sebab fakta imam dan makmum Sama bodohnya	Because of the fact the priest and the congregation Just as stupid
Ya ditrima sholate banget rageme	Ya diterima sholatnya banyak ragamnya	Yes many different kinds of prayer received
Niyat ngurip-ngurip Agama Islame	Niat menghidup-hidupi agama Islamnya	The intention of living his Islamic religion
Bhatuk niba sikil madal sujud syukur	Dahi dijatuhkan kaki mendorong sujud syukur	Forehead dropped leg pushing prostration of gratitude
Dedongane mugl slamet subur makmur	Berdoa semoga selamat kesuburan yang makmur	Pray that you prosper prosperity
Allah Allah ya Allah Gusti Pengeran	Allah-Allah ya Allah Gusti Pangeran	Allah, Allah is the Prince of God
Nuhun kiyat ibadah kula lagi blajaran	Terimakasih mohon ampun hamba sedang belajar	Thank you, I'm sorry, I'm studying



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<p>Mlarat ning dunya olih mangan olih ngingum Mlarat akherat mangane ya mung Ri Zakum</p>	<p>Miskin di dunia boleh makan boleh minum Miskin akherat makannya hanya buah Ri Zakum</p>	<p>Poor in the world can eat, can drink Poor akherat eating only Ri Zakum fruit</p>
<p>Ora manjing ora metu ning gorokan Dadi nutupi maring dalane ambekan</p>	<p>Tidak masuk tidak bisa keluar dari tenggorokan Malah menjadi penutup jalannya nafas</p>	<p>Do not enter can not come out of the throat Instead, it closes the breath</p>
<p>Wong ning neraka jerat jerit jaluk ngingum Nggo ngilangaken serete mangan ri zakum</p>	<p>Manusia di neraka menjerit- jerit minta minum Untuk menghilangkan seretnya makan (buah) Ri zakum</p>	<p>The people in hell are screaming for a drink To eliminate the drag of eating (fruit) Ri zakum</p>
<p>Den inumi godogan timah banget panase Usus ambrol daging ambrol pada rantase</p>	<p>Ya diminumkan rebusan timah Sangat panasnya Usus rontok daging rontok Sama-sama mau putusnya</p>	<p>Yes drink tin stew Very hot Intestines fall out You're welcome to break up</p>
<p>Aduh gusti awak kula ya kepripan Balik sing dunia mlebu kubur dadi getun</p>	<p>Aduh Gusti (Allah) badan Saya ya bagaimana Balik dari dunia masuk kubur Jadi menyesal</p>	<p>Ouch Gusti (Allah), my body? Return from the world into the grave So sorry</p>
<p>Aduh awak kagila-gila bodone Tiwas pegel ibadah kula langka kanggone</p>	<p>Aduh badan lebih-lebih bodohnya Tidak ada guna ibadah saya tidak ada manfaatnya</p>	<p>Ouch, the body is even more stupid There is no use for my worship is of no use</p>
<p>Ayu donga muja muji awak kula</p>	<p>Ayo berdoa puja puji</p>	<p>Come on, pray, praise my body</p>



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<p>Nuhun dirobah nasib kula ingkang ala</p>	<p>tubuhku Mohon dirubah nasib hamba yang buruk</p>	<p>Please change my bad fate</p>
<p>Gusti nuhun panjang umur jembar rezeki Mugi Allah nolak blai sa' puniki</p>	<p>Gusti mohon panjang umur Banyak rezeki Semoga Allah menolak musibah saat ini</p>	<p>Gusti beg for a long life Prosperous May Allah reject the current calamity</p>
<p>Amin Amin Ya Allah Robbul 'alamin Nuhun diqobul donga kula tiang miskin</p>	<p>Amin amin Ya Allah Tuhan Semesta Alam Minta dikabulkan doa hamba yang miskin</p>	<p>Amen amen O Allah the Lord of the Universe Ask for the prayers of the poor servant to be answered</p>
<p>Amin-amin Ya Allah Robul 'alamin</p>	<p>Amin-Amin Ya Allah Tuhan Semesta Alam</p>	<p>Amen-Amen O God of the Lord of Hosts</p>
<p>Mugi kula dadi golongan wong mu'min</p>	<p>Semoga Hamba menjadi golongannya orang-orang yang beriman</p>	<p>May the Servant become a class of believers</p>
<p>Amin Amin Ya Allah Robbul alamin Mugi slamet sedayane tiang mu'min</p>	<p>Amin-Amin Ya Allha Tuhan Semesta Alam Semoga Selamat semua umat yang beriman</p>	<p>Amen-Amen Ya Allha Lord of the Universe May all believers be congratulated</p>



Figure 1. Auro dan Tradition Picture

DISCUSSION

Most of the formation of the Asy-Syahadatain Congregation nadoman is based on certain formulas. The sound elements in this nadoman include rhyme, assonance and alliteration, which makes this nadoman sound beautiful to listen to. There is also a rhythmic formula that can be felt directly when spoken to nadoman verbally.

Nadoman Congregation Asy-Syahadatain Congregation has many alliterations that often appear such as / t /, / g /, / d /, / b /, / j /, / h /, / r /, / s /, / l /, / ng /, which alternates not on each stanza consisting of 2 arrays. However, alliteration that often appears is consonant / n / and / m / which has nasal voice. There is also no dominant asonance. Asonance is always present in each verse, but it changes asonance when it is sung next, but the asonance that is often heard is vocal / a / and / u /. Nadoman is done with clear articulation, although there are some pilgrims who have unclear articulation when singing it, it

is due to the process of inheritance which is still through oral media, even though the current generation has begun to recognize writing so that it can adjust the articulation with his writing, because nadoman is also inherited also with written media when in the boarding school environment.

Majas contained in the nadoman Congregation of the Asy-Syahadatain Congregation is the repetition and litotes. However, the most dominant majas is litotes. The use of majors litotes makes this nadoman poem depict the contents of poetry in the form of prayer and the hope of a servant of God who tries to humble himself to get rid of his pride. The use of the repetition and litotes is a sign of poetry from the Asad-Syahadatain Congregation. The theme of the nadoman congregation of the Asy-shahadatain congregation is about the invitation to worship together in the mosque, the importance of prayer in congregation, prayers of salvation and forgiveness, and the story of the sadness of



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a servant on the day of retribution later in the hereafter.

CONCLUSION

Nadoman Congregation Asy-Syahadatain Congregation is a regional-language folk poem (Cirebon) which contains prayers, advice, and invitations to worship God in Islam, which is in the form of a temple that contains two lines that always have rhymes at the end of the array. The elements forming the nadoman poem include: Sound formula (rhyme, asonance, and alliteration), rhythmic formula, form and theme, all of these elements are interconnected with each other in the form of nadoman poetry text composition.

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