

Implementation of Akidah Values in *Syair Aqaid Saeket* in Daily Life

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Abstract

The development of preaching methods is growing along with the progress of the times. In the past, Sunan Kalijaga preached Islam through the media of wayang. Many old literary works or so-called manuscripts also contain Islamic teachings whose teachings can be applied in everyday life. In addition to literary works, the introduction of Islamic teachings can also be conveyed through songs and poems, one of which is *Syair Aqaid Saeket* written by KHR. Syamsul Arifin and KHR. As'ad Syamsul Arifin. The use of art media is considered effective enough in spreading Islamic values so that it is easily accepted by the community. The reason for choosing this poem as the object of research is because the *Syair Aqaid Saeket* contains complex teachings of faith. The value of this belief can be implemented in daily life as a media in character and religious education. This research uses qualitative methods, namely data reduction, data presentation, verification, and drawing conclusions. The results of this research show that the value of belief in the Aqaid Saeket poem can be implemented by always worshiping Allah Swt. In addition, another implementation is to do good and avoid God's prohibitions because everything done in the world will be held accountable.

Keywords: creed value, Saeket Aqaid Poetry, Islam

Abstrak

Perkembangan metode dakwah semakin berkembang seiring kemajuan zaman. Dahulu, Sunan Kalijaga menyebarkan agama Islam melalui media wayang. Banyak karya sastra lama atau yang disebut manuskrip juga berisi ajaran-ajaran Islam yang pengajarannya dapat diterapkan dalam kehidupan sehari-hari. Selain karya sastra, pengenalan ajaran-ajaran Islam juga dapat disampaikan melalui lagu maupun syair, salah satunya *Syair Aqaid Saeket* yang ditulis oleh KHR. Syamsul Arifin dan KHR. As'ad Syamsul Arifin. Penggunaan media seni dinilai cukup efektif dalam menyebarkan nilai-nilai keislaman sehingga mudah diterima oleh masyarakat. Alasan pemilihan syair ini sebagai objek penelitian karena *Syair Aqaid Saeket* mengandung ajaran-ajaran akidah yang kompleks. Nilai akidah ini dapat diimplementasikan dalam kehidupan sehari-hari sebagai media dalam pendidikan karakter dan agama. Penelitian ini menggunakan metode kualitatif, yakni reduksi data, penyajian data, verifikasi, dan penarikan simpulan. Hasil penelitian ini menunjukkan bahwa nilai akidah dalam *Syair Aqaid Saeket* dapat diimplementasikan dengan senantiasa beribadah kepada Allah Swt. Selain itu, implementasi lainnya yaitu dengan berbuat baik dan menjauhi larangan Allah karena semua yang diperbuat di dunia akan dimintai pertanggungjawaban.

Kata kunci: nilai akidah; *Syair Aqaid Saeket*; Islam

Introduction

Faith is one of the important aspects for the foundation of human life. Akidah is the main point of human faith in the Creator, namely Allah SWT. Yunahar (1992) argues that faith must be embedded in one's heart in order to get peace in life. Without a strong faith, humans can get lost and lose direction in their belief in Allah SWT. The wavering of faith can also cause a person to fall into things that are misguided or prohibited by religion. Religion as a way of life regulates various matters regarding faith. One of them

is in the pillars of faith. The pillars of faith are the foundation of a person in believing in the oneness of Allah Swt. There are six pillars of faith, namely faith in Allah, faith in angels, faith in books, faith in apostles, faith in qadha and qadar, and faith in the Last Day. Therefore, it is important for humans to hold on to the faith so they don't go astray. The stronger a person's faith, the closer he is to his Lord.

Efforts to introduce the values of faith to the community can be done through literary media, namely poetry. This poetry media can be used as a representation of the realities of the author's life so that it is not just metaphors that are closely related to the element of beauty. Poetry can be packaged for da'wah media by inserting religious teachings in each lyric or stanza. One of the poems used as a medium of da'wah is *Syair Akaed Saeket*. This poem contains aqaid fifty or aqaid khomsin which comes from the plural form of 'aqidah'. The author of *Syair Akaed Saeket* is K.H.R. Syamsul Arifin. This poem was written at the Salafiyah Syafi'iyah Islamic Boarding School in Sukorejo using the Madurese language so that it is easily understood and accepted by the local community, the majority of whom use the Madurese language in daily communication. There are improvements made by the son of K.H.R. Syamsul Arifin, namely K.H.R. As'ad Syamsul Arifin. *Syair Akaed Saeket* is often read as praise in prayer rooms and mosques in Situbondo and Madura Island before performing congregational prayers (Hasan 2005). In addition, this poem is also used as a medium in studying the attributes of Allah and the Messenger in the subject of Islamic Religious Education (Nadrotin Mawaddah, Aulia Rahmah, and Masyhuri 2021).

The values of aqidah in *Syair Akaed Saeket* can be explored more deeply to be implemented in everyday life. Through this implementation, it is expected to increase people's faith in Allah SWT. A strong foundation of faith can certainly keep away all actions that are prohibited by Allah SWT so that life can run in harmony according to Islamic teachings.

Methods

This study used a qualitative descriptive method. Researchers will interpret the existence of social phenomena which are then described through language or text. This method will describe the results of reports sourced from interview transcripts, notes, photos, memos and other documents (Lexy J. Moleong 2019). This is because knowledge comes from social settings and understanding social knowledge itself is a legitimate scientific process (Emzir 2012). This qualitative descriptive approach aims to explore the implementations that can be realized from *Syair Akaed Saeket* in everyday life. Data collection was carried out by studying literature on *Syair Akaed Saeket*. In the analysis technique, this research uses a combined technique of content analysis and data reduction. The researcher tries to analyze in depth a text and interpret it. Meanwhile, data reduction is a process of summarizing and summarizing the data that has been collected so that it can focus on the problem to be studied (Faisal 2005).

Results

The values of faith contained in the *Syair Akaed Saeket* are divided into three parts, namely opening, content, additional stanzas, and closing. In the opening stanza, the author does not open the poem with the basmalah sentence, but opens it with the creed of monotheism and the creed of the apostle. This shows that the author wants to open this poem by emphasizing a belief, that there is no God but Allah and the Prophet Muhammad is His messenger. The following is the opening stanza of Akaed Saeket's verse.

"Kaule anyakse'e sobung Pangiran anging Allah ngaraton de' alam sadheje. Dzat Settong sefat ben af'al. Kaule anyakse'e Nabi Muhammad Utusan Allaah katurunan Qur'an Hadits lerres ongghu wajib e toro'." *Syair Akaed Saeket*

The meaning of the opening sentence is "I testify that there is no god but Allah who rules the universe. His substance, nature, and actions are singular. I testify that Prophet Muhammad SAW is the Messenger of Allah who received revelations in the form of the Qur'an and Hadith, the undeniable truth and must be followed." The opening of the verse indicates that everything in this universe belongs to Allah Swt so that humans must believe and fear the Creator (Allah).

Then, in the content section, *Syair Akaed Saeket* contains the mandatory, muhal, and jaiz properties possessed by Allah SWT and Allah's Apostles. In this stanza, the message contained in understanding the creed is from the obligatory and muhal qualities of Allah and the Apostles. This shows the greatness of Allah and the Messengers through His attributes. Mandatory nature itself is a trait that only Allah and the Apostles have. While the nature of muhal is the authority to do or leave something.

Furthermore, the additional stanza is a stanza as a complement to the Akaed Saeket verse. This additional stanza was written by the son of K.H.R. Syamsul Arifin, namely K.H.R. As'ad Syamsul Arifin. The additional stanzas contain the pillars of faith and the pillars of Islam. This section also describes the 25 Apostles of Allah, the four holy books revealed by Allah, and the 10 angels and their duties. Through this stanza, people can get to know Allah's Apostles, 10 angels, and the book of Allah using an easy-to-understand way, namely poetry. In addition, through this additional section, it can also be used as a forum to strengthen the values of faith in humans.

The last part is closing, K.H.R. As'ad Syamsul Arifin closes this verse with a piece of advice or a message. The advice contains that humans throughout life must obey God and believe in the last day (sixth pillar of faith). The first and sixth pillars of faith are included in the closing as a sign that all of nature and its contents are the power of Allah SWT and all deeds done during life will be accounted for at the end of the day.

Discussion

1. *Syair Akaed Saeket*

Syair Akaed Saeket is a poem written by K.H.R. Syamsul Arifin and perfected by his son, K.H.R. As'ad Syamsul Arifin (Nadrotin Mawaddah, Aulia Rahmah, and Masyhuri 2021). These Madurese and Arabic-language poems are often used as hymns before congregational prayers in mosques and prayer rooms in the Situbondo and Madura areas. This poem contains the teachings of monotheism and faith for Muslims. This verse contains 20 obligatory attributes for Allah, 20 muhal attributes for Allah, 1 jaiz attribute for Allah, 4 obligatory attributes for the Apostles, 4 muhal attributes for the Apostles, and 1 jaiz attribute for the Apostles.

The creed that is formed from these verses is an obligation that must be owned by a Muslim because it is fardu. Al-Syeikh Nawawi explained that in matters that are fardu in nature, a person will be rewarded in the form of a reward for doing the deed and will be rewarded with a prayer by Allah's will for those who do not do it (Tihami, 1998). K.H.R. Syamsul Arifin opened this poem with the creed of monotheism and the creed of the apostle in Madurese and closed with advice by K.H.R. As'ad Syamsul Arifin. *Syair Akaed Saeket* is also known as aqid khomsin or aqid 50 which comes from the plural form of 'aqidah'. Aqid 50 has also been described in full in the Akidatul Layman book. The following is the sound of *Syair Akaed Saeket*.

Kaule anyakse'e sobung Pangiran anging Allaah ngaratoni de' alam sadheje.Dzat Settong sefat ben af'al. Kaule anyakse'e Nabi Muhammad Utusan Allaah katurunan Qur'an Hadits lerres ongghu wajib e toro'	Opening
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<p>Wujud, Qidam, Baqo', Mukholafatuhu lilhawaditsi, Qiyamuhu bii nafsihi, Wahdaniyat, Qudrot, Irodat, Ilmu, Hayat, Sama', Bashor, Kalam, Qodiiron, Muridan, 'Aaliman, ayyan, Sami'an, Bashiiron, Mutakalliman.</p>	20 sifat wajib bagi Allah Swt
<p>Adam, Huduts, Fana', Mumatsalatuhu lilhawaditsi, Ihtiyajuhu bi mujidin, Murokkabun, 'Ajzun, Karohun, Jahlun, Mautun, Shomamun, 'Amaa, Harosun, Ajizun, Karihun, Jaahilun, Mayyitun, Ashomun, A'maa, Abkam. Wajib ben Muhal</p>	20 sifat muhal bagi Allah Swt
<p>Settong sefat Jaiz abhedhi mungkin adhingghel mungkin deliluhe musyahadah Wajib Iman oreng Mukallaf.</p>	Sifat jaiz bagi Allah Swt
<p>Siddiq, Amanat, Tabligh, Fatonatun wajib e akal sengaghungi Nabi Utusan ka teptepan deri Allaah.</p>	4 sifat wajib bagi para Rasul
<p>Kidzib, Khiyanat, Kitman, Baladatun muhal e akal.</p>	4 Sifat Muhal Bagi Para Rasul
<p>Jawazuhu a'rodl khofifah.</p>	Sifat Jaiz bagi para Rasul
<p>Ampon ghenha' saeket Aqoid.</p>	
<p>Kaule wajib Iman Nabi Utusan saghemi' bennya'na kitab empa' ampon ka sebbhut delemQur'an bilenganna.</p>	Bait pertama yang dilanjutkan oleh K.H.R. As'ad Syamsul Arifin
<p>Adam, Idris, Nuhun, Huudun, Shaalihun, Ibrohim, Lutun, Ismail, Ishaq, Ya'qub, Yusuf, Ayyub, Syuib, Harun, Musa, Yasa', Dzulkifli, Daud, Sulaiman, Ilyas, Yunus, Zakariya, Yahya, Isa, Nabi toha di budinna.</p>	25 Rasul Allah
<p>Taurot ka Nabi Musa. Zabur se toron ka Nabi Daud. Kitab Injil ka Nabi Isa. Nabi Ahmad kaparengan Qur'an.</p>	Kitab Allah
<p>Jibril se ngibe Wahyu. Mikail muwakkal adhu'umArzaq pade milo sadheje Makhluq raje keni' sobung se ceccerAzroil ngala'an arwah.Isrofil muwakkal billauhil mahfudh Mungkar Nakir mantre kobhuren tako' ongghu bile mareksa. Rokib, Atit malakan kanan kacer pade e jege, jhube' becce' pade e toles siang malem ghente ghente.Naraka jege'en Malik,seddhi bhei tak mangghi bhunga se dereka capbhur ka delem,oreng kafir neng be bebe.Suarghe jege'en Ridlwan bhunga bhei tak mangghi sossa Islam Mukmin. Pade masok bidedderi jhudhuwenna Wildan se ngaladhini ka bhungan sobung bhendhingan nikmat raje nangale Allaah e suarghe salanjhengnga.</p>	10 Malaikat beserta tugasnya
<p>Rukunna Islamlema' Syahedet due' estoaghi Dhohir Batin pade pa kokoh siang malem ImanaghiSholat se lema bekto syarat rukun wajib pa ghenha' Ikhlas Khusyu' e delem ate Mughe Mughe e maqbuleZakat harta ben bhedhen parengaghi de' Faqir Miskin bellu' macem olle narema jhube' ongghu oreng se cerre'Puasa e bulen Romadlon poma poma jhe' entengaghi</p>	Rukun Islam

dhusa raje lamun e dhingghel Ghuste Allaah ce' DhukanaHajji
de' baitullaah lamon cokop ongkos jhelenna entar mule ben se
edhina,ate ate syarat rukunna.

Rukunna Iman ennem; Iman de' Allaah de' Malaikat Rosulillaah
Kitabillaah yaumil akhir dhina qiyamat rukun se kapeng ennem
pasti bheghus ben paste jhube' deri Allaah sadhejena lamun
mungker kafer ongghu.

Kaule anyu'una ongghu tore abhekte de' Ghuste Allaah taretan
kaule se ghi' odi' Alam dhunnya ampon Akhir.

Rukun iman

Penutup yang berisi
nasihat

2. Implementation of Akidah Values in *Syair Akaed Saeket*

The values of faith in *Syair Akaed Saeket* can be implemented through actions in everyday life. The following is a form of implementation that can be done based on this poem.

A. Worshiping

The values of faith contained in the *Syair Akaed Saeket* can be implemented through worship. Worship is an obligation for Muslims. However, Islam itself divides it into several characteristics, namely obligatory and sunnah worship. If you leave obligatory worship, you will be sinned and will be rewarded if you do it. Worship that is sunnah will get a reward if it is done, but it does not get a sin if it is abandoned (Siregar 2018). There are also various types of worship, such as five daily prayers, sunnah prayers, charity, pilgrimage, helping others, paying zakat, fasting, and many more. One of the obligatory acts of worship that must be performed by Muslims is the five daily prayers. The prayer is also regulated by Allah in the Qur'an surah Al-Baqarah verse 238. The following is the translation of the verse.

"Hafizu 'alas-salawati was-salatil-wusta wa qumu lillahi qanitini," (QS. Al-Baqarah [2]: 238).

Translation: "Keep all (your) prayers, and (maintain) wusthaa prayers (five daily prayers). Stand up for Allah (in your prayers) with humility," (Surah Al-Baqarah [2]: 238).

"Fa iza qadaitumus-salata fazkurullaha qiyamaq wa qu'udaw wa 'ala junubikum, fa izatma nantum fa aqimus-salah, innas-salata kanat 'alal-mu'minina kitabam mauquta," (QS. An-Nisa [4]: 103).

Translation: "So when you have completed (your) prayer, remember Allah while standing, sitting and lying down. Then when you feel safe, then establish the prayer (as usual). Verily, prayer is a prescribed time for those who believe," (Surah An-Nisa [4]: 103).

This is in line with the contents of the *Syair Akaed Saeket*, namely the second pillar of Islam, prayer. The following is a fragment of the poem that refers to the obligation to pray.

"Sholat se lema bekto syarat rukun wajib pa ghenna' Ikhlas Khusyu' e delem ate Mughe Mughe e maqbule." (Syair Akaed Saeket)

Prayer is a pillar of religion that must be carried out and should not be abandoned because prayer is one of the foundations of Islam. There are many benefits of prayer, such as avoiding various kinds of satanic temptations and preventing oneself from vile and evil deeds (Hayati 2017). If a Muslim performs the prayers properly then a strong faith in Allah will also be embedded.

B. Keeping Oral and Honest

The implementation of the next verse in daily life is keeping word of mouth. Keeping the mouth can keep away from actions that can offend other people. This is in line with the word of Allah Swt in the Quran surah Al-Maidah verse 8. Allah emphasizes that someone should be honest without being based on certain elements or intentions to anyone, including to the enemy. Islam highly upholds the value of honesty in both deeds and words. The following is a translation of the 8th verse of the Quran surah Al-Maidah.

“O you who believe, let you be the ones who always uphold (the truth) because Allah is a fair witness. And never your hatred of a people, encourage you to behave unfairly. Be fair, because it closer to godfearing. And fear Allah, Allah knows best what you are doing.” (Quran translation of surah Al-Maidah: 8)

In this verse an example is being honest in giving testimony. In giving a testimony, it should not be based on any element because with a fair attitude it can avoid the wrath of Allah SWT. This is also in line with the contents of *Syair Akaed Saeket* regarding faith in angels because all actions carried out in the world will be recorded by angels. The following is a fragment of the *Syair Akaed Saeket*.

“Rokib, Atit malakan kanan kaccer pade e jege, jhube' becce' pade e toles siang malem ghente ghente.” Syair Akaed Saeket

In social life, one of the main assets to build a relationship is through communication. Through communication can also bring out a person's character and personality. In building relationships, it also requires a sense of trust from others, one of which is honesty. Sadardjoen stated that honesty is a personality that is in a person which is shown through actions and words.

In addition, in the Alquran surah Az-Zumar verses 33-35, Allah Swt also explains that an honest attitude is able to bring things that you want or make it easier for someone to achieve a goal that is blessed by Allah Swt. The following is the translation of the Alquransurah Az-Zumar verses 33-35.

And the honest people who bring the truth (Muhammad) and those who justify it, they are people who are righteous. They get what they want with their Lord. That is the reward for those who do good, so that Allah will erase the worst deeds they have ever done and reward them with better than what they have done. (Quran translation of surah Az-Zumar: 33-35)

In this verse, it explains that one of the people who belong to the class as a godly person is someone who is honest. In addition, Allah will also make it easier to realize the things that are desired. Allah Most High also promises to repay someone's honest deeds by erasing bad deeds that have been committed.

Several cases that recently occurred in Indonesia were cases of patients who were exposed to the Covid-19 virus and then did not admit that they were positive. This is of course detrimental to many parties because these patients interact with many people and can transmit the virus. This incident occurred in April 2020 in Grobogan, Central Java. He admitted that he did not travel from the red zone, but when he was examined he had symptoms similar to Covid-19. After a rapid test was carried out in April 2020, he was declared reactive to Covid-19. After Rapid was finished, he just admitted that he had just left Jakarta which was part of the red zone area. As a result of his actions, 20 employees at the Regional General Hospital (RSUD) Soedjati Soemodiardjo Purwodadi had to undergo two rapid tests due to direct interaction with the patient. If the patient has been examined since the beginning, he has said that he has just traveled from out of town, it will certainly make it easier for doctors and health workers to do tracing and immediately quarantine the patient. Apart from harming the hospital, this is also detrimental to the

surrounding community who interacts with patients. If people who have close contact with the patient are unconscious or have no symptoms but are exposed to the virus, it will potentially infect other people.

Conclusion

Poetry can be a medium of da'wah so that acceptance in society becomes easier. In addition, the language factor is also a factor in whether or not a teaching can be accepted. K.H.R. Syamsul Arifin tries to teach the values of faith in the *Syair Akaed Saeket* written in the Madurese language. *Syair Akaed Saeket* is a poem that has beauty and complex creed values. This poem, known as aqaid 50, teaches many things when examined more deeply. Some of the creed values of the poem that can be implemented in daily life are worship and keeping oral and honest. Through the implementation of these creed values, it is hoped that humans can become closer to Allah and not associate partners with Him.

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