



Pantun as the Context of Da'wah in Islam

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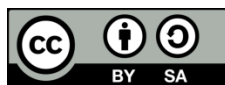
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ABSTRACT

Pantun is a form of Malay poetry used to express complex ideas and emotions. Pantun has appeared in this area for at least 500 years. Pantun has a clear a-ba-b rhyme scheme. Pantun can be channeled in the form of music, songs and writing. The aim of this research is to look at the delivery of da'wah using pantun media and the meaning contained therein. This research is a type of qualitative descriptive research that focuses analysis on content. This research uses reading and note-taking techniques as the data to be found is based on the research object. The data obtained is in the form of Islamic education in Pantun Melayu. The results of the research can be seen from the use of pantun as a medium for da'wah, the content of the pantun is one theme in al-Azhar's interpretation of 'the beauty of the sea' (wa ayatun lahum anna hammalna dzurriyatahum fi al-fulq al-masyhun). Hamka explained the beauty of the ark in rhyme verses. Anak tiung on rambutan, singing with a beak, stunned the ship in the sea, came the wind sailing far away. Ships that sail in the middle of the ocean are proof of the greatness and power of Allah SWT, which can transport people and their necessary goods from one place to another. From this pantun, according to Hamka, the message of da'wah that can be taken is the advice to see the greatness, breadth and depth of the ocean as Almighty, Most Vast and Most Glorious, Allah SWT. The vast oceans seen by the eye are actually very small compared to the vastness of space. provisions, Bring two or three strings, If it's an inch long, Don't let the sea be guessed. Apart from that, da'wah that includes rhymes will have a new atmosphere, namely a relaxed, comfortable atmosphere, not tense, not monotonous and boring. The congregation will receive the da'wah message with a feeling of comfort. This will certainly strengthen da'wah activities in the general public.

Keywords: Pantun, Context, Islamic Da'wah.

ABSTRAK

Pantun adalah salah satu bentuk puisi Melayu yang digunakan untuk mengungkapkan gagasan dan emosi yang rumit. Pantun telah muncul di kawasan ini paling tidak selama 500 tahun. Pantun mempunyai skema rima a-ba-b yang jelas. Pantun dapat disalurkan dalam bentuk musik, lagu, dan tulisan. Tujuan dari penelitian ini untuk melihat dalam penyampaian dakwah menggunakan media pantun serta makna yang terkandung didalamnya. Penelitian ini merupakan jenis penelitian deskriptif kualitatif yang memusatkan perhatian analisis pada isi. Penelitian ini menggunakan teknik baca dan catat sebagaimana data yang hendak ditemukan berdasarkan objek penelitian. Data yang diperoleh berupa pendidikan Islam dalam Pantun Melayu. Hasil dari penelitian dapat dilihat dari penggunaan pantun sebagai media dakwah yang isi dari pantun tersebut yaitu dalam satu tema pada tafsir al-Azhar tentang 'keindahan laut' (wa ayatun lahum anna hammalna dzurriyatum fi al-fulq al-masyhuni). Penjelasan tentang keindahan bahtera, dituangkan Hamka dalam bait pantun. Anak tiung atas rambutan, bernyanyi bertongkat paruh, tertegun kapal di lautan, datang angin berlayar jauh. Kapal yang berlayar di tengah lautan sebagai bukti kebesaran dan kekuasaan Allah Swt, yang dapat mengangkat manusia dan barang-barang keperluannya dari suatu tempat ke tempat yang lain. Dari pantun ini, menurut Hamka, pesan dakwah yang dapat diambil adalah nasehat untuk melihat kebesaran, keluasan dan kedalaman samudra seperti Maha Kuasa, Maha Luas dan Maha Agung Allah Swt. Lautan samudra yang luas dipandang oleh mata sesungguhnya adalah sangat kecil jika dibandingkan dengan luas lebarnya ruang angkasa. bekal, Bawa seraut dua tiga, Kalau kali panjang sejengkal, Janganlah laut hendak diduga. Selain itu dakwah yang memiliki sisipan pantun akan memiliki suasana baru, yakni suasana yang santai, nyaman, tidak tegang, tidak monoton dan menjenuhkan. Jamaah akan menerima pesan dakwah dengan perasaan terhibur. Hal ini tentu akan menguatkan aktivitas dakwah di masyarakat umum.

Kata Kunci: *Dzikir, Tasawuf, Manfaat.*

1. INTRODUCTION

Pantun is a form of Malay poetry used to express complex ideas and emotions. Pantun is the most widespread spoken form in Southeast Asia. Pantun has appeared in this area for at least 500 years. Pantun has a clear a-ba-b rhyme scheme. The four-line variation is the most common form of pantun. Pantun can be channeled in the form of music, songs and writing. Pantun is usually used to express love for a partner, family members, certain groups and the natural environment. Pantun are read at rituals, weddings, traditional events and other official ceremonies. Pantun is a social way to express oneself politely but indirectly.

Pantun is also used as an instrument in moral guidance. The content of pantun often contains religious and cultural values such as self-control, respect, kindness and humility. Pantun is also used for diplomacy, conflict resolution, and is also used to gently raise important issues or things. Pantun as a teaching material for Islamic

education was recognized by the early Malay community. Noble values of religion, culture and social norms need to be instilled from an early age. Religion and culture are actually two sides that can be distinguished but cannot be separated. Because religion has absolute value, it does not change due to changes in time, circumstances and place.

However, culture, even if based on religion, will change in line with changes that occur in society. Along with its important function, religion can also act as a creative factor, namely a source of inspiration that can give birth to culture. These cultural results can be seen in at least two areas, namely physical and non-physical. The results of physical culture are polite and beautiful dressing, architectural style and so on. Meanwhile, non-physical cultural products include arts and culture, literary works that are religious in nature and religious life that is far from shirk.

The Koran occupies the first position as a source of Islamic teachings in all aspects of life. As a source of teaching, interpretation of the Koran will continue to develop in line with the development of science and civilization. In this way, human interpretation of the holy book will continue to develop with various approaches as a basic principle that someone uses in interpreting the Koran. Because interpretation is an attempt to explain in understanding, thinking about, and issuing laws contained in the Koran so that they can be applied as a basis for determining laws (Kusnadi, 2016: 155).

2. RESEARCH METHODE

This research is a type of qualitative descriptive research that focuses on content analysis. The qualitative approach aims to understand naturally the phenomena experienced by the object of research thoroughly in a specific way, such as behavior, perceptions, motivations, actions, and others, and to describe them using words and language in a natural language context (Moleong, 2018). The method applied in this research is content analysis (content analysis) which is used to apply procedures to make valid inferences from a text (Weber in Ahmad, 2018). Content analysis focuses on three aspects, namely the context aspect, the process aspect, and the emerging aspect (Hasanadi, 2018). In a content analysis research, it is necessary to pay attention to the requirements of objectivity, systematic, and comprehensive (Muhajir, 2000).

This research uses reading and recording techniques as the data to be found based on the object of research. The data obtained in the form of Islamic education in Malay Pantun will be analyzed in the following order. (1) The data is organized according to the needs related to the da'wah message. (2) Data is grouped/classified according to the category of Islamic religious education. (3) The data is analyzed and interpreted in relation to the identified elements. Furthermore, triangulation is carried out for data validity. (4) The last stage is the conclusion of the analysis results.

3. RESULT AND ANALYSIS

Da'wah is essentially Islamic behavior that combines several elements including (1) da'i; (2) message; (3) media; (4) method; (5) mad'u, and (6) response. Da'wah with literary works is one way of preaching (Nurhayati et al, 2019) literary works in the context of this study are pantun. Pantun is an old literary work that is a type of poetry and uses a parable language style. In its development, pantun is the oldest old poem. In form, pantun generally consists of 4 lines with short sentences, each line contains 8-12 syllables. In addition, pantun as a work whose author is unknown has a distinctive language style in conveying messages and containing important values in society (Wulandari, 2021)..

Definition of Pantun

Pantun is a genre that is highly favored by the Malay community. According to Teuku Iskandar, the original manuscript of Perhimpunan Pantun Melaju was published in 1877 by W. Bruining in Batavia. Braginsky gave the term pantun with a four-string poem or cross-rhymed kuatren. Pantun has a text structure like other rhymes. It is characterized by the final rhyme at the end of the paired lines.

Pantun is a traditional Malay oral treasure that consists of four independent lines with an abab rhyme scheme. The first two lines are the shadow or cover, while the next two lines contain the content. Usually the imagery is of natural elements, while the content refers to the human world which includes human feelings, thoughts, and actions. In addition to the four-line form, pantun can also consist of two lines, six lines, eight lines, and a hooked form known as pantun berkait.⁴ But there are also those who think that Malay pantun is simply the result of the creativity of Malay people in playing with words.

The word pantun means as, like, likened, umpama, or laksana. For example, we often hear the words "Sepantun labah-labah, meramu dalam badan sendiri". The word sepantun in the sentence above means the same as everything expressed earlier.

From the description above, it is clear that as a discourse, pantun is built by two discourses, namely oral discourse (cover) and written discourse (content). It is truly a literary work that demands high creativity while still taking into account the conventions that apply, and at the same time also shows expertise in language.

Thus, the simple pantun is rich in meaning. It is like a symbolization of human life that cannot separate itself from these two discourses. One of the characteristics that mark pantun is the presence of the first two arrays called sampiran or imagery and the second two arrays called content. As an example of a pantun put forward by Maman:

A golden banana is taken on a cruise
Cook a seed on a crate
Gold debts can be paid
Indebtedness is carried to death

The relationship between the cover and the body, semantically, often seems unrelated. Just consider, is there a connection between golden bananas being taken on a cruise and gold debts being paid? Likewise, how do we explain the relationship between cooking a seed on a crate and indebtedness brought to death? As an exhortation to emphasize that gold debts can be paid/indebtedness can be taken to death, one might think that the relationship between the cover and the body is more of a psychological factor. People will be more receptive to a piece of advice or satire if it is preceded by a foreshadowing (cover). That is one of the reasons that there is no real connection between the cover and the body (Andriani, 2012: 196-198).

Types of Pantun

Pantun as a result of Malay literature can be sorted into five types, namely traditional pantun, old pantun, young pantun, happy pantun, and sad pantun. Traditional pantun according to its content can be divided into pantun related to governance, leadership system, and law, while pantun suka contains mockery and riddles.

The Editorial Book of Balai Pustaka explains that the division of pantun can be divided as follows:

1. Children's pantun:
 - a) Pantun of joy
 - b) Funeral rhymes

2. Youth rhymes
 - a) Trade rhymes or rhymes of fate
 - b) Youth rhyme
 - c) Witty rhymes
 - d) Introductory rhymes
 - e) Love rhymes
 - f) Divorce rhyme
 - g) Compassionate rhymes.

3. Parent rhymes
 - a) Advice rhymes
 - b) Traditional rhymes
 - c) Religious rhymes

Examples of traditional rhymes are:

The custom of educating the beehive
If it's full, it doesn't come
Full custom is not overflowing
If it is full, it is not lacking

Solid copper should not be poured
If poured, the finger blisters
Institutional customs should not be discarded
If discarded, the country will perish

Thick wood should not be cut down
Already fruitful and then leafy
Malay customs should not be discarded
It has been passed down from generation to generation

An example of an old pantun that contains advice:
Patah lancang kita sadaikan
So that the canoe does not cross
Petuah orang kita sampaikan
So that the body does not go into debt

Pigeons eat saga
The red saga has a big trunk
Harmony and peace in the household
Worship is the pillar

Encik Mamat splits the bamboo
Bamboo intertwined with saga rattan
Be kind to your mother
In order to be guaranteed to enter heaven

Example of pantun for young people:
If there is basil dulang
We hitchhike to Java only
The baby of someone's lover
We'll take a ride to laugh

Where has the kartika star gone?
Not visible in the clouds anymore
Where has the sister gone?
Not seen walking anymore

Bananas as low as green
Waiting to wither does not want to wither
High and low eye review
Waited for then did not want then

Example of children's rhymes:

Eagle bird pigeon

Fly to the grave looking for food

It's no wonder the heart is happy

Seeing mom come home from the week

Straight road to Payakumbuh

Leaded teak wood road

Where the heart is not troubled

Mother dies father walks.

From some of the pantun above, it can be concluded that the symbols used in it, both as cover and content, are the names of objects or creatures that exist around the Malay community. The objects used are plants, animals, means of transportation, household appliances, and other tools that are very useful for people's lives.

Malay rhymes are full of symbols. Ignorance of the meaning of the anthropological symbols expressed in the pantun will mislead the withdrawal of the essence it contains, because the symbols that are expressed always contain implied meanings, sometimes even hidden or hidden. Common people, experts, and wise people will interpret the figurative meaning of a pantun differently (Andriani, 2012: 198-202).

Pantun as a Da'wah Media

Pantun is the original literary work of the Indonesian people. Through rhymes, feelings of joy, sadness, disappointment, advice, and even to entertain the heart can be expressed. The word media comes from Latin, median, which is the plural form of medium. Etymologically, it means an intermediary tool. Wilbur Schramn defines media as information technology that can be used in teaching. More specifically, what is meant by media are physical tools that explain the content of messages or teaching, such as books, films, video tapes, slides, and so on.

What is meant by media (wasilah) da'wah is a tool used to convey da'wah material (Islamic teachings) to mad "u. while A. Hasjmy equates da'wah media with da'wah facilities and da'wah fields. Meanwhile, Asmuni Syukir states that da'wah media is everything that can be used as a tool to achieve predetermined da'wah goals. Furthermore, according to Wardi Bachtiar, da'wah media is equipment used to convey da'wah material.

Wasilah (media) da'wah in terms of its nature can be divided into two groups. First, traditional media, namely various kinds of performing arts that are traditionally staged in public mainly as a means of entertainment that has communicative properties, such as ludruk, wayang, drama, lenong and so on. Second, modern media, which is also termed "electronic media", namely media born from technology, including television, radio, press and so on.

Seeing the fact that Indonesian culture has a variety of traditional media, it can be understood why the wali songo used this media as a medium of da'wah and it turned out that the choice of media succeeded in bringing the Muslim community to become the majority community in Indonesia. Although previously there was a debate between them about the existence of elements that contradict the Islamic aqidah. However, the guardians made various adjustments to the teachings of Islam by changing the shape of the puppet, which originally resembled a human, into a new form. The face is slanted, the neck is made elongated, the arms extend to the feet and the material is made of buffalo skin.

In North Sumatra, pantun is also known as a medium in delivering da'wah messages to the community. The popularity of pantun in the people of North Sumatra is because the literary work is the form that is most in accordance with the nature of the mind or personal characteristics of the community, as a means of expressing the way of thought, attitude, and culture, as well as a reflection of the way of thinking and the desire of the community to instill norms in the community, such as customs, culture and religion. This popularity provides an opportunity to be utilized as one of the effective da'wah media in an effort to disseminate the teachings of Islam, among these rhymes are:

If paddy say paddy
Don't winnow us
If so say so
Don't wait for us

The above pantun reflects a satire on the attitude of leaders in society who seduce the public for the benefit of the leader himself. Apparently, this matter of promises is a common occurrence in the development of society, and the Malays are no exception. During the Pilkada (Regional Head Election) campaign, many leaders make and sell grandiose promises to persuade citizens to support them. The issue of promises or agreements often causes problems and turns into disputes. Betrayed parties often report violations of promises to the authorities.

In one theme in the interpretation of al-Azhar about 'the beauty of the sea' (wa ayatun lahum anna hammalna dzurriyatahum fi al-fulq al-masyhun). The explanation of the beauty of the ark, Hamka poured in rhyming couplets. Anak tiung atas rambutan, singing with a beak stick, stunned by the ship in the ocean, the wind comes sailing away. Ships sailing in the middle of the ocean are proof of the greatness and power of Allah Swt, which can transport people and their needs from one place to another. The use of sea transportation equipment as one of the transportation used by humans to move and transport goods. This has been used since long ago, even known since the time of Prophet Nuh as.

From this rhyme, according to Hamka, the da'wah message that can be taken is advice to see the greatness, breadth and depth of the ocean as the Almighty, the Most Extensive and the Most Great Allah SWT. The vast ocean seen by the eye is actually very small when compared to the vastness of space. The vast ocean is only

on the earth and the earth is only one among the stars. Humans are nothing, very small creatures when contemplating the greatness, the power of Allah SWT. Related to this, Hamka presents the following fragment of rhyme; Visit the island of provisions, Bring two or three sails, If the river is an inch long, Let not the sea be suspected.

Based on the pantun above, the da'wah message that can be taken from the pantun is not because of the limited knowledge that humans have, then cancel the verses of Allah and His unlimited knowledge. And each of us is commanded to reflect, thinking of the love of Allah Swt which is so great that the plan for the maintenance of human life takes precedence over the command of the seven heavens. Allah's arrangement of nature, whether the creation of the stars including this earth, or the occurrence of the heavens is using a regular time and period. This is outside of man's very limited calculation of time and years, only in the circulation of the earth around the sun and the moon around the earth. The investigation carried out is only to know that man does not know. And it is very odd if the results of human investigation of this natural event, which only grew later, are then used as an excuse to cancel the information of revelation. Whereas the purpose of the Qur'an is to warn mankind that the contents of the earth are provided for them all. With the advancement of human knowledge in investigating this nature from all fields, they will come closer to the conclusion of the oneness of Allah Swt and increase their submission to Him.

The selection of the right da'wah media will lead da'wah to effective and efficient results in accordance with the expectations of the da'wah actors. Islam also pays attention in this matter, just mention one of the words of Allah in surah Ibrahim verse four which reads:

"We did not send a messenger, but in the language of his people, so that he could explain clearly to them. So Allah misleads whom He wills, and guides whom He wills. And He is the Almighty, the Wise.

From the above explanation, it can be underlined that the similarity of language between the Apostles and their people is an important element in the communication process to convey messages, in the form of religious teachings to humans. Language is the primary medium that is most widely used in the communication process. Communication experts state that communicating is not synonymous with conveying information. Every communication contains two aspects, namely the content aspect and the content aspect. The content aspect classifies the content aspect so that in communication there is a social relationship between the messenger (communicator) and the recipient of the message (communicant) (Asti, 2019: 112-115).

Education Through Islamic Stories

Da'wah through literature (rhymes) will produce a transcendental soul, having a prophetic spirit to be involved in improving human morals. The Quran contains

various abundant stories that are full of wisdom. The Quran contains eighty-five stories of Prophets and Messengers, the story of Ashabul Kahfi, Ashabul Ukhdud, the story of Dzulqarnain, the story of Sodom and Gomorrah, the story of the Sabaeans, the story of life in the grave, the story of the inhabitants of heaven and hell, and so on. The Malay community recounts Islamic stories in a concise manner in pantun.

The literary works delivered always convey a message to their readers to behave well. This message is often referred to as "moral", which means that a quality literary work always invites its readers to respect moral norms. Therefore, literature is considered as a tool to shape moral education. This Malay Pantun anthology contains Islamic religious education through Islamic stories that intend to uphold moral norms. Islamic religious education through Islamic stories in Malay Pantun includes 1) the story of Allah as a place to ask for salvation, 2) about the glory of the prophet Muhammad PBUH, and 3) about the punishment of the grave. Education about Allah shows that Allah is the place to ask for salvation both in the world, in the Mahsyar field and in the hereafter. Education about the glory of the prophet shows that the Prophet Muhammad PBUH is the noblest of all messengers. Education about the torment of the grave includes 1) Angels Munkar and Nakir will ask the corpse in the grave, 2) The corpse in the grave can only take refuge in Allah, 3) The punishment of the grave will apply if Allah is angry with the corpse, 4) The punishment of the grave will crush the body of the corpse that Allah is angry with, 5) humans avoid the punishment of the grave must avoid the whispers of the devil.

According to the tradition of Malay parents, conversations that are not accompanied by pantun will be less memorable. The insertion of pantun in conversation opens up opportunities to convey da'wah and teaching. Pantun contains messages, instructions, advice, and mandates, which essentially contain elements of da'wah. The use of pantun as a medium for delivering da'wah and teaching instructions is considered very appropriate, because it is able to reach various levels of society.

Based on this explanation, da'wah that has pantun inserts will have a new atmosphere, namely an atmosphere that is relaxed, comfortable, not tense, not monotonous and saturating. The congregation will receive the da'wah message by feeling entertained. This will certainly strengthen da'wah activities in the general public (Purwanto and Yosi, 2023: 163-165).

4. CONCLUSION

From the above explanation of "Pantun as a context of da'wah in Islam" it can be concluded that the use of pantun as a da'wah tool in the Islamic context has significant potential. This research highlights the importance of understanding

and utilizing cultural heritage and traditional arts to convey religious messages to the public in an interesting and digestible way. By utilizing pantun, da'wah scholars can reach a wider audience and strengthen their understanding of Islamic values. It is hoped that this research can serve as a foundation for further efforts in exploring and developing the potential of da'wah through traditional arts such as pantun.

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