

THE INFLUENCE OF ISLAM IN THE TRADITIONAL ART OF JAVANESE *SHOLAWATAN* IN WONOSOBO, CENTRAL JAVA

Ahmad Karim Maulana¹, Kundharu Saddhono², Muhammad Rohmadi³

^{1,2,3}Universitas Sebelas Maret University, Surakarta, Indonesia

Email: ¹karymmaulana@gmail.com, ²kundharu_s@staff.uns.ac.id, ³mamad_r76@staff.uns.ac.id

ABSTRACT

This study aims to explain the influence of Islam in the Javanese *Sholawatan* tradition and the meaning contained in the Javanese *Sholawatan* verses. It also aims to narrate the change of society in the Javanese *Sholawatan* tradition. This study is a qualitative study with listening and note taking techniques. The data were obtained through field and literature studies from various sources examining *Sholawatan*, music, lyrics and culture. The data were then analyzed using the descriptive-qualitative method. This study presents the findings that the art of Javanese *Sholawatan* contains: (1) verses of praises addressed to the prophet Muhammad, (2) verses in the arts with the values of Islamic education, (3) politeness in the community, (4) the teachings of life that direct the behavior of a person or society more to be based on Islamic values, (5) a means of *dhikr*, and (6) a medium of religious entertainment for the community. This study can give benefits for better community behaviors based on Islamic teachings. The novelty in this study is that it examines the art of Javanese *Sholawatan*.

Keywords:

Wonosobo Culture, Javanese *Sholawat*, Traditional Art, Music, Islam, Social Change

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INTRODUCTION

Most of Wonosobo communities are Muslims. This large number of the Muslims resulted in the growing number of Islamic cultures in the community. The spread of Islam in the Javanese community resulted in the creation of Islamic acculturation and traditions. Islamic acculturation in the Javanese community is a continuous process of giving and receiving, so the acculturation process makes the Javanese culture rich in meaning (Sunaryadi, 2013).

The art of Javanese *Sholawatan* is one of the traditional arts of music that is well known by the people of Wonosobo Regency, Central Java among. Old people and teenagers are very enthusiastic about participating in this activity. The art of *Sholawatan* commonly found in the community still uses Arabic and its contents are usually based on Islamic ethics and teachings that describe and praise the life of the Prophet Muhammad (Mashino, 2017). Islam was spread using music, namely through praises by memorizing the Names of the Prophet, the family of the Prophet, the pillars of the faith and the pillars of Islam, all of which were done by singing

(Masduki, 2009). *Da'wah* (missionary endeavor) that is spread through music can be well received by the Javanese who like to sing every day.

The focus of this study is to examine the form of *Sholawatan* arts whose verses have been composed into Javanese. Javanese is chosen in the art of Javanese *Sholawatan* because it is the mother tongue of the Wonosobo people. It is hoped that the community will be more enthusiastic in participating in Javanese *Sholawatan* activities, which can guide to religious life and provide enlightenment to increase faith and piety to God Almighty.

The phenomenon of praise cultures in the verses of the art of Javanese *Sholawat* performed by the people of Wonosobo, Central Java, is very interesting to study, in terms of its performance and the meaning contained. Therefore, this study examines the Islamic values contained in the art of Javanese *Sholawatan* verses in Wonosobo, Central Java.

LITERATURE REVIEW

Islamic cultures are an interesting focus to study. The art of *Sholawatan* has become an

archipelago art as a result of cultural relevance to the era that began with the acculturation of Islamic and Javanese cultures (Wijaya, 2019). This art is performed with *rebana* musical instruments, in Javanese known as *Terbang* (Ulfa, 2019). In addition, there are also *gamelans* (Javanese musical instrument) as the accompaniment of the Javanese *Sholawatan* art. The combination of the two kinds of instruments is an innovative work that can stimulate new interest in musical traditions and can help preserve traditions (Ciantar, 2003). This kind of music is most commonly found in connection with the existence of Islamic boarding schools and *madrasah* (Uwe, 2011).

The analysis of *Sholawatan* conducted by (Munip, 2018) explains that *Sholawatan* is a series of rituals that begin with reading the Surah Al-Fatiha and singing the *Sholawat* (prayer) for the Prophet Muhammad, usually accompanied by *rebana* music. Other opinions also suggest that *Sholawat* is about belief and wholehearted faith that every praise verse intended for the Prophet Muhammad can reach Him and we expect His intercession in the hereafter (Zakaria, 2018).

METHODOLOGY

This study is a qualitative study. It discusses (1) the role of Islam in the Javanese culture, (2) the art of Javanese *Sholawatan*, (3) interpretation of the art of Javanese *Sholawatan* verses in Islamic Perspectives, and (4) preservation of the art of Javanese *Sholawatan*. The data were collected using listening and note taking methods. Listening method was applied to obtain the data directly from the naturalistic environment. Direct observations were done to the community or the observation was done by observing a phenomenon that occurs in the field (Vredenberg, 1979). The note taking method was used to obtain the data from ongoing activities which were then written in detail by the researcher. The data obtained were then analyzed using the qualitative-descriptive method.

DISCUSSION/ANALYSIS

The Role of Islam in the Javanese Culture

Islam spread in Javanese society very politely and slowly entered the local culture. The resulting synergy between Islam and the local culture has a harmonious relationship. These two cultures are mutually influencing and accepting each other. In Islam, music is forbidden, and some people think it is allowed if it does not damage the moral (Laith, 2013; Saddhono, 2012). In addition, music is also allowed if it is in line with Islamic values and behaviors in accordance with the teachings of Islam (Birgit,). An art is to instill the ultimate goal to be achieved, namely the hereafter and all kinds of entertainment in this world are only temporary. Any activity including arts must lead and get us closer to God (Yulika, 2017). Islam entered without having to eliminate the local culture that had been rooted in the community. It came by instilling its knowledge from the ground, giving deep conviction into one's heart first, so Islam is not easily shaken by the times. This is as contained in the Al-Qur'an that reads "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." (QS. Al-Fath, verse 29, 2009).

Islam has a very important role in maintaining local traditions, as seen from Islam in the Javanese community that is not just a replica of Middle Eastern Islam, but a picture of a dynamic and creative spiritual tradition for cultural lovers to get to know Islamic teachings (Saddhono et al, 2015; Sunaryadi, 2013). Islam spread in the Javanese community is the amazing work of predecessors, so Islam was created together with the art works of the area of its spread. Islam that spreads in the Wonosobo area tends to be musical. Like

Sholawat in the Javanese community as an activity to sing Javanese verses which contain prayers for ancestral spirits, *Sholawat* in Islamic culture is to read the praises addressed to the prophet Muhammad in Arabic sentences. Nowadays, after the acculturation, *Sholawatan* becomes an activity of singing songs whose essence are praises the Prophet Muhammad accompanied by the *rebana* musical instruments (Shofiyuddin, 2016). With the art of Javanese *Sholawatan*, Islam can be well preserved. An art is an appropriate tool as a medium for the delivery of Islamic *da'wah* (Indrawan, 2016). Islamic *da'wah* is compulsory, not determined by the social structure or position, but for humans who claim to be Muslims (Yusuf, 2018). Someone who understands the art will spread the teachings of Islam through it. Arts with Islamic nuances are not just for entertainment purposes, but to invite people to goodness and avoid badness (Ediwar, 2010). Thus, the local culture of the Wonosobo community will not fade away due to the influence of the development of the era.

The Art of Javanese *Sholawatan*

Traditional arts are a form of arts that has long been developing in society. Arts that develop in the Wonosobo community, Central Java are the results of the influence of Islamic cultures such as: (1) *Rebana*, (2) *Gambus*, (3) *Tanjidor*, (4) *Kasidah* and others. The art of *rebana* is a group of players who perform Islamic songs by playing *terbang* musical instruments (Shyahrul, 2018). The art of *Sholawatan* is part of *rebana* arts because it uses musical instruments almost like those used in the art of *rebana*. The art of *Sholawatan* is a type of arts that has Islamic nuances, but the nature of this art is universal because it is basically in the form of praises sung to glorify the Prophet Muhammad (Esti, 2006). Meanwhile, *rebana* music is Islamic music that contains praises to Allah and the Prophet Muhammad (Hidayat, 2016) [Done]. This art usually refers to the book of *Mawlid*. The Book of *Mawlid* means the time or time of birth. This term came to be known as the birthday or anniversary of the Prophet Muhammad (Kaptain, 1993). The

story in the Book of *Mawlid* is composed and packaged in a concise form using diction and style of language that has aesthetic values so that the book has a high literary value that makes it easy to understand and memorize.

The verses in the Book of *Mawlid* are usually written in Arabic letters which have a literary value. The Book of *Mawlid* which has been composed by the scholars and the people of Wonosobo has been changed back into Arabic-Javanese. It is a manifestation of the love of Muslims for his Prophet Muhammad. The art of *Sholawatan* conveys a message of peace by describing the figure of the Prophet Muhammad. It gives an understanding of the daily life that has spiritual wealth and Islamic ethics in interacting with others who are known to be polite and kind (Tariq, 2007). In addition, by reciting *sholawat* to the Prophet, we can get His intercession as the helper in the world and the hereafter (Bukhari, 2017).

The art of *Sholawat* which is based on the Book of *Mawlid* which contains praise verses can be recited and accompanied by musical instruments that are believed to add the beauty and strong will in glorifying of the Prophet Muhammad. What makes the art of *Sholawatan* unique and worthy of attention lies in the lyrics and musical instruments. Please note that the lyrics contained in this *Sholawatan* art use Arabic-Javanese, which means that in the lyrics use Arabic that has been translated into Javanese to facilitate the user community in performing the art of Javanese *Sholawatan*. It is the same as the musical instruments that accompany, *rebana* musical instruments. The source of *rebana* sound is from the membrane or the stretched skin played by being hit (Frihady, 2013). This art also presents the *gamelan* musical instrument that is believed by the Javanese as a very sacred instrument and typical to the Javanese. *Gamelan* has become an icon for Javanese people both in imagination and scientific and has an object of attraction for western musicians, composers, and ethnomusicologists (David, 2011). Songs intended for the Prophet Muhammad by using *rebana* and

gamelan have existed since a long time. These songs were initially accompanied by *rebana*, but because they were played in Javanese, musicians changed their instruments so that *gamelan* instruments could be fused with *rebana*. (Sumarsam, 2011).

The musical instruments used in the art of Javanese *Sholawatan* can be specified as follows:

1. 2 *Terbang Ageng* (Big *Terbang*)
A big-sized frame drum (*terbang*) instrument.
2. 2 *Terbang Tanggung* (Medium *Terbang*)
A medium-sized frame drum (*terbang*) instrument.
3. 1 *Terbang Alit Tanggung* (Medium Small *Terbang*)
A frame drum (*terbang*) instrument with a slightly smaller size than *terbang tanggung*.
4. 1 *Terbang Alit* (Small *Terbang*)
A small-sized frame drum (*terbang*) instrument.
5. 1 *Kenong* (one of *gamelan* musical instruments)
One of the *gamelan* musical instruments made of bronze, big, arranged on a *pangkon* made of wood covered with ropes. This tool is played using a wooden beater wrapped with fabric.
6. 1 *Tipung*
A musical instrument that looks like a drum with a smaller size. This instrument is made of wood that is turned and given a hole of 20-40 cm in the middle.

The Javanese *Sholawatan* event has 4 rounds, each of which is conducted coherently.

First round: *Tahlil*

Tahlil is originated from the word *Hallala-yuhallilu-tahlilan* which means reading the sentence *La-ilaha-illallah* which means "There is no god but Allah" (Sirait, 2016). *Tahlil* sentence is the main *dhikr* sentence (Madchan, 2009). *Tahlil* that is understood by public in general is the reading of *surah* contained in the Al-Qur'an, selected verses that serve as *dhikr*. The implementation of *tahlil* begins with reading the *Surah Al-Fatihah* dedicated to the spirits as

intended by the host and ends with prayers according to Islam.

Prayers recited in *tahlilan* has a meaning of begging to God to give the merits of the recitation of *dhikr* and prayers to the spirits specified. In addition to being sent to the spirits, the prayers are also intended for the Muslim believers or those who have faith in Allah. Besides conveying the merits of the recited prayers, the essence of prayers is a means to ask forgiveness from God, for all the sins.

Second Round: *Barzanji*

Berzanji is a practice to welcome the birthday of the Prophet Muhammad who is often known by the public as *Maulid Nabi*. People were taught by previous Islamic scholars to commemorate birthdays by reading the Book of *Mawlid* like the Book of *Barzanji*. *Barzanji* is a good activity that does not contain *shirk* (Arief, 2018).

The purpose of *barzanji* is to give an example and practice the teachings of the Prophet Muhammad as a role model for Muslims (Ahmad, 2012). As Muslims, imitating all the behaviors of the Prophet is a positive activity and gives a lot of reward. Therefore, Muslims carry out the practice of *barzanji* for the Prophet Muhammad hoping for the blessing of Allah to get His intercession in the hereafter.

Third Round: Banquet to Members of the Art of Javanese *Sholawatan*

The activities in the third round are information sharing among members and discussions about preserving Javanese *Sholawatan* activities. In addition, in this round, the members will enjoy the banquet provided by the host consisting of market snacks, black coffee and special food for the Javanese *Sholawatan* event, which is *wuduk* rice, commonly known as *Sega Gurih* (Savory Rice) with crackers. This food is sacred in the Javanese *Sholawatan* program. This food is intended as a *Tolak Bala* (Misfortune Ward Off), so the art of Javanese *Sholawatan* can still exist following the times and for their members to avoid any danger.

Fourth Round: Javanese *Sholawatan*

Javanese *Sholawatan* is carried out at the end of a series of events which is the core of the activity. It is performed by beating *rebana* like *Terbang Ageng, Terbang Tanggung, Terbang Alit Tanggung, Terbang Alit, Kenong, Tipung* accompanied by *Sholawatan* using Javanese lyrics.

This activity lasts quite a long time even until the morning before dawn prayer. The people are used to doing it and they are very happy to be able to recite *Sholawat* lyrics intended for the Prophet Muhammad. This is in line with the word of God in the (QS. *Al-Ahzab* 33:56) which means "Indeed, Allah showers His blessings (*sholawat*) upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him and salute him with worthy greetings of peace."

From the translation of the word of God about *sholawat*, "Allah showers His blessings upon the Prophet" means Allah gives His grace to him. "His angels pray (*sholawat*) for him" means they ask Allah's forgiveness for the Prophet. "O believers! Invoke Allah's blessings (*sholawat*) upon him" means if we recite *sholawatan* for the Prophet, we pray that Allah gives him His great grace. Based on the words, we, Muslims, are obliged to perform prayers to the Prophet Muhammad. The *sholawatan* activity to the Prophet Muhammad is a *Taqarrub* practice to Allah, which is done every time especially if we hear the Prophet Muhammad mentioned.

The Javanese art has a function as a thickening of the Islamic religion as well as a means of entertainment and to increasingly connect ties with family among the members of the art of Javanese *Sholawatan* and the surrounding community who also attend the series of events. The art of Javanese *Sholawatan* is held routinely every Friday at every house of the members of the Art of Javanese *Sholawatan* in turn, so all the members are entitled to be the host.

In addition, the art of Javanese *Sholawatan* receives very good enthusiasm from the surrounding community. Many of them invite this art to perform to enliven their events such as in

the *bersih desa* event, Islamic big events to the Anniversary of the Regency. The art of Javanese *Sholawatan* is believed to be the distinctive feature of Sudungdewo Village, Wonosobo District, which is packaged into the Tourism Village program.

It is hoped that the introduction of the art of Javanese *Sholawatan* through tourism villages will make it known by many local people who know that art was established in 1921 and still exists until now. The art of Javanese *Sholawatan* has gone through several generations but has never lost its distinctive features. The musical instruments have not been reduced or added like the organ or guitar. This art is still consistent in the use of musical instruments. In terms of lyrics, they are still the same without any changes. We can say that this art is not influenced by the change of times. It still exists until now.

Interpretation of the Art of Javanese *Sholawatan* Verses in Islamic Perspectives

The lyrics in the art of *Sholawatan* are written by predecessors, which doesn't experience any changes in the lyrics to date. The authenticity of the lyrics of the art of Javanese *Sholawatan* is still well preserved even though it has been passed down through generations to the next.

Javanese *Sholawatan* Lyrics

"O'' ya muliya ora mula wa maule'' ya muliya ora mula ya maule Muhammad ya rosul luwoh"
 "A''lallahu masali wasalim'' Allah ya Muhammad saehul lilah wanggala alihi washobihi wasalam abu bono lola saidono sahumilah"

"Allah ya robana robana pangeran kula sudah hari manuk mabur mbukak jendela bub or tambur manuk mabur sumyar-sumyar"

"Waelun soma waelun ho ho ho ho'' malama dalku shomat shoko ngadeni nabi Muhammad"

"Ngidama sadhul mahami Allah ya hu'' Allah sekar bibi salam ngalaika hu Allah ho ho ho he'' ya rosul salam ngalaika ya Allah he'' ya nabi salam ngaleka hu ya Allah ya rosul salam ngalaika hu Allah"

"Yola ela"" ha il lowoh yo lailla hail lowoh il lo lowoh ho ho ho"" Muhammadarosul lu woh he ho he ho"" muhammadur rosul luwoh sae hu lilah"

"Jaman ndonya manungso akeh dosane"" yola opo tetambane sholu ngalaeka wahu e"" se sholawat jahar waliyuloh"

"Marhaban he"" ya marhaban he"" marhaban marhabane"" he la e"" he marhaban yo la jadal husaeni hee"" marhaban"" marhabane lae"" he ho he he"" yo lae"" nurul ngaeni"

"Allah – Allah – Allah kalurijal wa ik lahu ho ho ho ho"" Allah – Allah kalurijal waikulahu"

"Nyongket ala nyongket biso nyulam ora biso nyunghe"" dasar ayu anom"" dasar ayu anom sasa bheya mudun sholat nukel gelung nukut cating"

"Allah ya Rahman nabi Muhammad ahire"" nyaman"" maulud nabi malam ing senen robiul awal"

"Oo ho"" la huan Allah-Allah hee"" robuna roya ha e"" ho ho ho ho"" la huan Allah – Allah he robuna roya hae"

"Marhaban he marhaban ho ho ho ho sudah ribawa dadap saking Madinah ho ho ho ingkang room he ee"" suma lilir dina baroya ingkang putro marhaban he marhaban"

"O"" wi an nurun sami ho ho ho ho"" wee yaemo hamad ya rosul luwoh Pulo rawan nunggang unto nyabrang segoro he he he he ee"" ojo siro ndrengki drengki mumpung urip ning alam ndunyo biso mati yo la ho ho ho ho Allah"

"E e"" a a"" asala mingala rosul Allah tuan sari – sari ya sho damijo oooo"" ho hoo"" he asala mingala rosul"

"E"" kayune imane"" kayune imane"" uyude shloko mubyar e"" godonge sutro ijo, godonge sutro ijo eeee"" pupuse sutro kuning, Pupuse sutro kuning e"" kembang pari anom luwih apik pating gumebyar"

"Salalaho ngala hadi ya Muhammad Allah – Allah shofi ngilham kifi nyaumil wal kiyamah Allah – Allah wal kiyamah salalahooo"

"Asalo tonga ngala nabe mingala rosul ho ho ho"" he"" e"" a sala mingala rosul"

"Rangko – rangko umah gedhe tawon boni saka guru dadap paksi lawang kori kali malang mujur ngetan"

"Ho ho ho ho e"" sholawat"" sholu ngale"" he he he he Allah hoiri baroya muhammadun sahluk Allah huma wal maula he karimu ho ho ho ho abu bone he"" ya Allah"

Translation of Javanese Sholawatan Lyrics

"The noblest and most noble is the Prophet Muhammad and he is the messenger of Allah"

"Allah showers His grace and greetings to the Prophet Muhammad and he is the teacher for everyone"

"Allah is my Prince or my God who has provided a door of fortune for everyone to look for"

"Whoever violates the teachings of the Prophet Muhammad will get suffering"

"Allah binds all mankind, O Allah, Allah gives his Salutation to the Prophet Muhammad"

"There is no prince who must be worshiped except only Allah"

"Living in the world, you must recite sholawat and remember the saints"

"Welcome Welcome to the Prophet's grandchildren, Hasan and Husen, who radiate the light through their eyes"

"Allah Allah Allah has commanded our footsteps"

"There is no hard work as long as we do our best While we are still young, roll up your sleeves and tighten your hands and don't be shy or lazy"

"Allah the Merciful the Prophet Muhammad is the most end-time Prophet who was born on the Monday night of the early Rabiul month called Your Highness Prophet Muhammad"

"Allah is our God who rules over the universe"

"Welcome Welcome to the entourage of the Prophet Muhammad in the city of Medina and welcomed by the people of Medina with a welcome Welcome Welcome"

"It is impossible to reach our dreams if we live in a world with a heart full of envy for anyone we will die quickly and must always remember God."

"We must always say or read salutations to the prophets and apostles"

"The Prophet Muhammad is purer or clearer than everyone"

"Allah has given His grace to the Prophet Muhammad so that he will give his intercession or help to his people on the Day of Judgment"

"All prayers (*sholawat*) are conveyed to the prophets and apostles"

"If we have high hopes, we must be consistent and must do good to all, it will definitely be realized"

"O Allah, O Allah, reading prayers (*sholawat*) to the Prophet and Allah as treasurer and Allah has the noble nature that has created the universe"

The verses above contain praises intended for the Prophet Muhammad. They contain values in accordance with the teachings of Islamic education about politeness in social life. The verses of the Art of Javanese *Sholawatan* always remind about the teachings of life that direct the behavior of a person and society towards a more focused life based on Islamic values, inviting Muslims to always do *dhikr*.

Preservation of the Art of Javanese *Sholawatan*

An art is rooted in the society as a result of human work which will not be easily shaken by the change of times because the art is an inherent culture and has become a social agreement that should not be violated by the members of the group. The culture then becomes a ritual tradition that is sacred and lived by everyone, to create a belief in the culture itself. The tradition that has been passed down for generations means that it has values that are adhered to by its believers. The developing tradition is believed to be true and will be passed down and maintained.

The more rapid development of the times affects the culture in society to be also more advanced. The culture will never be eroded and contaminated by the euphoria of the times because it will continue to develop along with the progress of the times (Saddhono, 2018; Shidqiyah, 2018). This context focuses on the culture as a reflection of the common good and benefit. The culture that has the common good and benefit is a very important aspect in the eyes of the community because it has become the highest legitimacy and authority. Therefore, the community will feel happy and proud to have a culture.

The culture will continue to be maintained and preserved because the community considers the art of music as an entertainment in certain big events. This art has been passed down over generations that results in the establishment of social courtesy, respecting one another. This can directly strengthen relations of kinship among people (Samad, 2017). In every day's life, people are known to often practice praises as a form of love for the prophet. Doing *Sholawat* is the right way to practice love for the Prophet Muhammad.

As the era develops so rapidly, an art, a culture that is open to the change of times, need to be revitalized in order not to be extinct by holding arts festivals (Saddhon & Pramestuti, 2018; Tindaon, 2012). Such activities must be fully supported by the local government to make a harmonious community and, of course, to create a good religious tourism village.

CONCLUSION

Based on the results of the in-depth analysis, we can sum up that the art of Javanese *Sholawatan* is an Islamic cultural art that has become part of the Javanese. Historically, this art has developed since 1921 until now through several successive generations. This art is performed by the old as its members as well as players and passed down to the next generation.

The art of Javanese *Sholawatan* is aimed directly at the Prophet Muhammad a form of love and affection from the community to him as an end-time prophet who is believed by the community to be a guiding and helping prophet in the world and the hereafter. As a form of love, Javanese *Sholawatan* activities are carried out regularly on every Friday night which is believed to bring abundant blessings.

Javanese *Sholawatan* is taken from the Book of *Mawlid*. The story in the Book of *Mawlid* is composed and packaged in a concise form. The verses in the Book of *Mawlid* are usually written in Arabic letters which have a literary value. The Book of *Mawlid* has been composed by the Islamic scholars and changed back into Arabic-

Javanese to be more easily understood by the public.

This art performance is very unique and interesting because the song is sung in Arabic-Javanese. As we know, Javanese language is known as the daily language of the local community while the musical instruments also have their own characteristics, namely *rebana* and *kenong*. *Kenong* is one component of Javanese musical instruments or often called *gamelan*. We can say that this art is very proud of its Javanese characteristics.

One of the most important things in this art performances is it serves as a means for the propagation of Islam, thickening the Islamic religion. The art of Javanese *Sholawatan* contains verses of praises addressed to the Prophet Muhammad SAW. Verses in this art contain appropriate educational values based on the guidance of the teachings of Islam, the social politeness in the community that becomes more harmonious because individuals and groups respect each other and as life teachings that direct the behavior of a person and society to a more directed life based on Islamic values. In addition to a means of *dhikr*, the art of Javanese *Sholawatan* functions as a medium of religious entertainment for the community.

In this way, Islam and Java can have a strong synergy with each other. Islam exists and integrates with local wisdom as its approach. This strategy is considered very good because Islam with local wisdom can appreciate and respect each other, so it is easily accepted and implemented by the Javanese people. Islamic symbols will attract more people because they do not feel pressured and will even feel very happy with religious entertainment.

LIMITATION AND STUDY FORWARD

The limitations in this research is focused to study the meaning and function of Javanese *Sholawatan*. The writer wishes there will another research continues with different methods and more specific aspect, so that Javanese *Sholawatan* arts will be preserved.

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AUTHORS CONTRIBUTION

Ahmad Karim Maulana and Kundharu Saddhono conceived of and designed the study. Ahmad Karim Maulana And Muhammad Rohmadi analyzed and interpreted the data. Kundharu Saddhono and Muhammad Rohmadi critically revised it for important intellectual content.

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