

SHOLAWAT MUSAWAH: THE CONCEPT OF EQUALITY BETWEEN A GOOD LIFE (HAYATAN THAYYIBAH) AND A FAIR LIFE (HAYATAN 'ADILAH)

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Abstract

Shalawat Musawah, known as gender sholawat, is a prayer often sung by the Nahdhatul Ulama fatayat. The lyrics of *sholawat Musawah* are by the spirit brought by the Fatayat Nahdhatul Ulama community (NU), rising from oppression to build the independence of the people. This study used descriptive qualitative with the sociology of literature approach. Data analysis was carried out using analytic techniques. This study aims to explain (1) the text and meaning of *sholawat Musawah*. (2) the intrinsic factor of *sholawat Musawah*, and (3) the correlation between the author and *Shalawat Musawah*. The result found that the text and meaning of *Shalawat Musawah* are related to the theme and perspective of the author, equality theory under Islamic law. *Sholawat Musawah* consists of 5 intrinsic elements: theme, diction, tone, rhyme, and message. Meanwhile, the relationship between the author and literary works is correlated to the time, place, and author's standpoint. The lyrics and meanings of *Shalawat* reflect the author's thoughts who try to instill the concept of equality to have a good life (*hayatan thayyibah*) and a fair life (*hayatan adilah*) through a song (*Shalawat*).

Keywords: *Shalawat Musawah*, Author, Literature Works

Introduction

Literary work is a work of art conveyed by an author through the medium of language. Beauty in academic work is strongly influenced by language and other aspects. Therefore, Wellek & Warren described academic work as an imaginative work in the medium of language whose aesthetic purpose is dominant¹. In connotative meanings, literary language is not only referential but also contains many additional meanings. As a result of human creation, literary works provide

¹Rene Wellek dan Austin Warren, *Teori Kesusasteraan* (Jakarta: Gramedia, 1993), h. 14



entertainment full of values, both the value of beauty and the importance of life. Through literary works, people can know the values of life and the composition of customs, beliefs, and views of life of other people or society. Literary works are not born in a cultural vacuum.² Literary works are carried in a nation's historical and socio-cultural context where the author is a member of his nation's society. Hence, authors are inseparable from previous literary conventions and cannot be separated from the socio-cultural background of their society. Literary works usually raise the phenomenon of life, including social, cultural, political, economic, religious, humanitarian, moral, and gender.

The author writes literary works to offer the desired life model. Suggests that literature is a product of society³. The position of literature is in the midst of society since literature is formed by culture based on emotional or rational pressures from the community. Literature can be studied based on social science disciplines and the sociology of literature. An approach to literature that considers social aspects is called the sociology of literature. Damono reveals that sociology is an objective and scientific study of humans in society, the study of institutions, and the study of social processes.⁴

Literary works, whether poetry, prose, drama, or songs, reflect the author's feelings, experiences, and thoughts about life. Likewise, the academic work "*Sholawat Musawah*" demonstrates the author's feelings, experiences, and beliefs concerning people's lives. Following Umar Kayam (1988 in Rachmat Djoko Pradopo, 1995) opinion, writing fiction is an interpretation of life. Through literary works obtained conditions, snippets of people's lives as experienced, observed, captured, and guessed by the author.⁵

Sholawat Musawah, known as gender sholawat, is a prayer that the Fatayat NU often sings. The lyrics of *Sholawat Musawah* are by the spirit brought by the Fatayat Nahdhatul Ulama community, rising from oppression to build the independence of the people.

In the life of Muslims, especially adherents of Nahdlatul Ulama, sholawat, or prayer for the blessing and salvation of the Prophet, is a ritual in an aesthetic and artistic nuance. It is even believed that prayers preceded by sholawat will be easy to be granted. The Prophet is entitled to praise, appreciation and prayer because of his noble qualities and great merits for humankind. Musawah, or gender equality, is one of the missions carried out by women in the world. So, women can rise and be empowered in facing life.

² Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, (Yogyakarta: Gajah Mada University Press, 2003), h. 107.

³ H. Sumardjo, *Chromite Deposit – Latao*, (PT. Inco Internal Memorandum, 1972), h. 12.

⁴ S.D. Damono, *Mantra Orang Jawa*. (Jakarta: Editum, 2009), h. 9.

⁵ Rachmat Djoko Pradopo, *Beberapa teori Sastra, metode kritik dan penerapannya*, (Gadjah Mada University Press, 1995).

Justice in Islam is applied both in theory and practice. Islamic justice is by the paradigm of restorative justice.⁶

Sholawat juxtaposed directly with *musawa* is a unique phenomenon in a literary work where the academic work contains important underlying ideas. Herder, a poet in the period of classical literature from Germany, states that every literary work is rooted in a particular social and geographical environment. The social and geographical environmental factors related to literary works are climate, landscape, race, customs, and political conditions. Furthermore, Stael stated that the nation's character also has a critical role in the development of literature. The nation's nature is determined by the complex interrelationships between various social institutions such as religion, law, and politics.⁷

In literary theory, a concept of thinking that links the author with his work, known as the sociology of literature, is a mindset that believes in an inseparable relationship between the author, the social context, and his literary career. Sociology of literature is an effort to appreciate an academic work by paying attention to the social conditions of the author in detail. The sociology of literature is not only limited to examining the author's outer side but also the author's inner world, which includes ideology, mindset, and nature of belief. The most important thing is the process of publishing a work that is closely related to classifying and nurturing an author.

Researchers have conducted several studies on shalawat: 1) MH Bunganegara in 2018. The meaning of shalawat is the view of the Haqqul Yaqin Dhikr Assembly. 2) MK Abdul The Role of Majlis Dhikr and Shalawat in the Formation of Youth Morals. 3) M Kholil in 2019, The Role of the Shalawat and Ta'lim Council "Jalsatul Ithnaini" in Improving the Religiosity of the Jama'at at the NU Sultan Agung Ponorogo Mosque. 4) R Agustina, S. choiriyah in 2020, Implementation of Shalawat Wahidiyah as Moral Education for the Community of the Shalawat Wahidist Community at the Leadership Council of the Shalawat Broadcaster Branch. Some of these previous studies examined the shalawat from its meaning and the prayer congregation's role and implementation of the shalawat reading. However, there has been no research on prayer and prayer. Therefore, this research aims to know the text and meaning of sholawat musawah, the text and purpose of sholawat musawah, and the relationship between the author and literary works. So this research can provide knowledge to the public about the substance contained in the text and the intrinsic and extrinsic elements.

⁶ Fallon, A. Restoration as the spirit of Islamic Justice. Contemporary Justice Review, 23 (4). 2020. Hal. 430-443.

⁷ Sapardi Djoko Damono, Sosiologi Sebuah Pengantar, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa. Departemen Pendidikan dan Kebudayaan, 1979), h. 19-20.

Method

This study used descriptive qualitative with the sociology of literature approach. The research object is the text on *Sholawat Musawah*, a mandatory song Fatayat Nahdlatul Ulama always read. The data sources used primary data sources and secondary data sources. The purposive sampling technique was used for data collection. Data collection was obtained from interviews, observations, and documentation. Data analysis was carried out using analytic methods.⁸

Result And Discussion

1. The Text and Meaning of The *Sholawat Musawah*

Song lyrics are verbal symbols created by humans. Humans are creatures who know how to act, not only in their physical environment but also in the characters they make themselves.⁹ Determining the language used in creating song lyrics can depend on the individual who created the song lyrics. There is no language provision in making a song lyric, but the song's contents can be accounted for. In contrast, each lyric the song author makes must have its meaning to be conveyed to the listener. So, the song lyrics are the author's ideas and a series of verbal messages written systematically to get a confident impression and response from the environment.

Shalawat Musawah is a famous prayer among NU, especially Fatayat NU. This prayer was written and composed by Dr. Faqihuddin Abdul Qadir, born in Cirebon on December 31, 1971. Dr. Faqihuddin Abdul Qadir studied and became a student at the Darut Tauhid Islamic boarding school, Cirebon. Dr. Faqihuddin Abdul Qadir Completed his undergraduate studies in Syria, master's studies in Malaysia, and doctorate degrees in Yogyakarta. Dr. Faqihuddin Abdul Qadir concentrates on the issue of feminism.¹⁰

Sholawat Musawah was created in Jember at the Nurul Islam Islamic Boarding School in 2010. This sholawat is not only read in Jember but has been sung at the National level. And the fame of this Shalawat succeeded because of the contribution and support of Rahmia's organization. Its mission is rational and under Islamic principal.

The beginning of the socialization form of *Shalawat Musawah* was in 2014 when KH Muhyiddin Abdusshomah, Caregiver of the Nurul Islam Islamic Boarding School Antirogo Jember, filled in aswaja training for Fatayat NU and *Sholawat Musawah* was already memorized by the community. This story proves that the public readily accepts *Sholawat Musawah* because of the familiar song. Sholawat Nahdiah, created in Pondok Nurul Jadid through a long phase socialized by

⁸ H.B. Sutopo, *Metodelogi Penelitian Kualitatif*, (Surakarta: Sebelas Maret University Press, 2006)

⁹ William L Rivers, *(Mass Media and Modern Society*. Prenada Media, 2003), h. 28.

¹⁰ Shomad, M. A. (2019, 7 2). Pengarang Sholawat Musawah. (D. S. Windariyah, Interviewer)

Pondok Nurul Islam to PBNU, only became famous in 2019 for using a new song (KH Muhyiddin Abdusshamad regarding Song Approach). The text of Shalawat Musawah is.¹¹

والأهل والأصحاب من قد وحد	#	صل وسلم دائما على أحمد
وبث منهما رجالا ونساء	#	هو خلقهما من نفس واحدة
إلا بجهدنا رجالا ونساء	#	إنه لن نشهد حياة طيبة
إلا بعدلنا رجالا ونساء	#	إنه لن نعيش حياة عادلة

The meaning of *Sholawat Musawah*:

Give welfare and salvation to the Prophet Ahmad (Muhammad), the entire family of the Prophet, his companions, and those who declare the One God.

He (Allah) has created them both (male and female) from a single soul # and He who has multiplied many males and females from them.

Indeed, we will never witness a prosperous life, but rather with the hard work of all of us, male and female.

We can never feel justice in life, but rather with the persistence of all of us, male and female.

2. Intrinsic elements of *Sholawat Musawah*

The intrinsic elements contained in Shalawat Musawah are the same as those in other songs or poems, covering five aspects: theme, diction, tone, rhyme, and message. The following is an analysis of the intrinsic elements of *Shalawat Musawah*:

a. Theme

As the theory has explained, the theme is an essential thing from the whole content of the song. So, the music in *Shalawat Musawah* is the spirit of equality between men and women. The theory is also reinforced by the title of *Shalawat*, Musawah, which means equality. The theme and title directly contradict the author's idea of *Shalawat Musawah*. The author creates *Sholawat Musawah* with the thought that Islamic principles are the basis of Islamic thought in educating equality between men and women. The author studies the verses of the Qur'an comprehensively, giving rise to the idea that Islam does not distinguish between men and women. An example is a prayer, prayers performed in the congregation will get 27 rewards, and men and women can obtain 27 rewards. Likewise, if the person who reads Shalawat to the Prophet (peace and blessings be upon him) gets ten tips, there is no difference in getting the reward between men and women.

The title of this prayer is *Shalawat Musawah*. The word "*Musawah*" means equality. Meanwhile, according to the term, *al Musawah* is equality and togetherness, and respect for fellow humans as creatures of God. The equality (*Al-Musawah*) view explains that all human beings are equal in value and dignity regardless of gender, race, or ethnicity. [2] The high and low degrees of humans

¹¹ ibid

are only based on their piety, [3] which only God knows. The concept of *Musawah* in Islam was created from the Qur'an, including Q.S Al Hujurat: 13 and the hadith of the Prophet Muhammad (peace and blessings be upon him) narrated by Ahmad and Bukhari.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware." (Q.S. al Hujurat:13)

Prophet's Hadith

عَنْ أَبِي نَضْرَةَ، حَدَّثَنِي مَنْ سَمِعَ حُطْبَةَ رَسُولِ اللَّهِ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ، فَقَالَ: " يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ آبَاءَكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَىٰ عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَىٰ أَسْوَدَ، وَلَا أَسْوَدَ عَلَىٰ أَحْمَرَ، إِلَّا بِالتَّقْوَىٰ... (رواه احمد)

"From Abi Nadhrab, it has been narrated to me that a person who heard the sermon of the Messenger of Allah at midday tasyriq, he said: O mankind, indeed your father is one, there is no advantage for an Arab over a non-Arab, nor for a non-Arab more honorable than a non-Arab. Arabs are not nobler than the red ones over the black ones, except with their piety..." (al-Sahih al-Musnad karyya al-Wadi'I)

عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِائَةِ لَا تَكَادُ بَحْدُ فِيهَا رَاحِلَةٌ ".

"From Zurbri, Salim bin Abdullah told me that Abdullah bin Omar –may God be pleased with them both, said: I heard Prophet Muhammad SAW say: like 100 camels that have no mother..." (H.R. Bukhari).

Shalawat Musawah, with the theme of equality, is also under the principle of *musawa* in Islam, as stated by Muhammad Ali al Hasyim in his book "*manhaj al Islam fi al 'adalah wa al Musawah*," which mentions several things related to the principle of *al Musawah* in Islamic teachings, including:

- 1) Equality is the result of justice in Islam, meaning that equality based on faiths is more guaranteed to be implemented, permanent, and eternal in real life in Muslim communities that carry out the law.
- 2) Everyone is equal, and there is no privilege between one over the other. All members of society are responsible for their actions; no one has immunity from the law that frees them from responsibility or protects them from the consequences of their efforts in the presence of the truth. In Muslim society, no particular person or group must be obeyed absolutely without limits; absolute and unlimited obedience is only to Allah, the creator of the heavens and the earth, the universe, life, and human.

- 3) Protecting the rights of non-Muslims
- 4) Equality of men and women in religious and other obligations
- 5) Differences between humans in society, such as between men and women, rich and poor, in the face of the truth, human rights and dignity are all the same. And what distinguishes the position before God is his holiness, as stated in the QS. Al Hujuraat: 13.
- 6) Equality before the law
- 7) Equality in public office
- 8) Equality is based on the unity of origin for humans.¹²

b. Diction

Diction is the choice of the right or harmonious words used to express ideas to get the expected effect. Choosing the proper diction in a song or poem can bring the lyrics and music to life. Good diction also makes the theme easy to understand and can be enjoyed by the audience. *Sholawat Musawab* consists of 4 lines. The diction used in *Sholawat Musawab* 50% uses the vocabulary of the Qur'an, including taken from the Qur'an Surah An Nisa:1 رجالا ونساء and من نفس واحدة.

The first line of *Sholawat Musawab* is

صل وسلم دائما على أحمد # والأل والأصحاب من قد وحد

The lyrics or text are familiar because they are often used. Even the majority of Muslims memorize the lyrics of this verse.

The choice of diction and language style used by the author in this prayer is a familiar, popular, and straightforward style of language diction. So that it goes deeper into the soul, is easy to remember, and makes it easy for readers to understand. The introduction to diction in stanza line 1 is a familiar diction among Muslims, *Shalli Wa Sallim Daiman 'Ala Ahmada wal Ali wal ashabi man qad Wabhada*, which also accelerates the socialization process because the diction is easy to hear and remember.

The second line of diction is

هو خلقهما من نفس واحدة # وبث منهما رجالا ونساء

This 2nd line diction is iqtibas from the Qur'an Surah An Nisa verse 1, which means

He (Allah) has created them both (male and female) from a single soul # and He who has multiplied many males and females from them.

¹² Muhammad Ali Al Hasyimy, *Manhaj al Islam Fi al 'Adalah wa al Musawah; Min Kitab al Mujtama' al Muslim kama Yubnih al Islam fi al Kitab Wa al Sunnah* (tp: Islamhouse.com, 2008), h. 21.

The stanza in this line is expressed by the author using Badi 'Iqtibas written in verse as هو

خلقهما من نفس واحدة. The stanza became the beginning of a reflection of the point of view and content. The Shalawat, written by the author, raised the theme of equality following the principle of equality, or Musawah, from an Islamic perspective.

The third line of diction readsإلا بجهدنا رجالا ونساء # إنه لن نشهد حياة طيبة. In this

third line, the author emphasizes the message and the basic concept of musawa that men and women alike can achieve a good, comfortable, happy, and prosperous life. In the third line of the stanza concluded, the term Hayatan Thayyibah which is etymologically Thayyibah, is good. While in terms of terminology, as expressed by Ibn Kathir in Tafsir Al Qurtuby, it means a good life in the world and in the hereafter, obtained by humans who do righteous deeds accompanied by faith. Ibn Kathir asserts that the life of Thayyibah is a term that appears in the holy verse of the Qur'an in Surah An-Nahl verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ (٩٧)

In that verse, Allah says that those who do righteous deeds in a state of faith will be given a good life in return. From Ibn Kathir's interpretation detailing how a good life, a life that includes all the things mentioned in the hadith of the Prophet Muhammad SAW including lawful sustenance, the nature of qana'ah or a sense of sufficiency, Taufik from Allah, the blessings of heaven in the hereafter and also happiness and serenity of life.¹³

The fourth line diction isإلا بعدلنا رجالا ونساء # إنه لن نعيش حياة عادلة. This line is the last stanza of the Musawah prayer. In the fourth line, the author conveys the message and concept of equality with the keyword "fair," which means equal. Etymologically fair is the opposite of wrongdoing. In terms of terminology, fair is putting something in its place, as appropriate in the interpretation of Surah Al Maidah verse 8:

قال تعالى: (يا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ) [المائدة: ٨]

O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly; that is nearer to your duty. Observe your responsibility to Allah. Lo! Allah is Informed of what ye do.

¹³ Muhammad Ibrahim Al Hifnawy, dkk, Tafsir al Qurtuby Al Jami' LI ahkami al Qur'an (Pustaka Azzam,1997)

This verse, as in Al Muyassar's interpretation, explains that justice is the fulfillment of rights and obligations and being fair to oneself and others. With justice, humans will be close to piety, and Allah Knows what the worshipers do.

As the meaning of justice and the concept of fairness in Islam, the author wants equality if men and women get justice in all aspects of life on the condition that they are not contrary to Islam and carry out Islam correctly and according to their place.¹⁴

This refers to the opinion that analysis of the linguistic aspects of the lyrics of Shalawat Musawah contains repetition. Repetition is the repetition of lexical units in the form of sounds, syllables, words, or parts of sentences that are considered essential to apply pressure in an appropriate context.¹⁵ In language studies, repetition is used for several purposes, including affirmation and reinforcement, and in Arabic, it is called *taukid*. The repetition of the lyrics of Shalawat Musawah, "*rijalan wa nisa*," means male and female as much as 3 times. And this is by the message and purpose of the author, the equality of men and women.

c. Tone

The tone of the song and the lyrics determine the mood of the music. For example, if a piece has the theme of happiness, the style of the song will also be cheerful and happy.

The tone in the Shalawat Musawa uses one stave per line. The rhythm used is the tone contained in the lyrical Shalawat shalli wa Sallim daiman ala Ahmad, a fragment of *maktho* ', two beats of words, and the tone used is a medium tone with cheerful but calm expressions. However, in the half line of the stanza, the technique used is slightly raised. Therefore, the *sholawat Musawah* tone uses uplifting but calm techniques with two beats per word.

d. Rhyme

Rhyme is a building element in a song or verse. The patterned rhyme of interrelated sounds and rhythmic elements will beautify the piece. A rhyme is the same ending sound at every point of a rhyme or song. Rhyme is the repetition of sound to form a musical or orchestration so that the song or poem becomes interesting. The rhyme in this song is A A, indicated by the end of each verse consisting of A vocals. Shalawat, which consists of 4 lines of this stanza, rhymes AA. The rhyme in the song is the *iqtibas* of the Qur'an from the letter An-Nisa verse 1, *rijalan wa nis*, happened three times, on lines 2, 3, and 4.

e. Message

The message is the most crucial thing in a song or verse. Songs or poems with religious themes usually contain statements about religion. Songs or poems about love typically have a

¹⁴ Hikmat Baasyir. Tafsir al Muyassar. (Semanggi: An-Naba', 2017)

¹⁵¹⁵ Kundharu Saddhono, Mengenal Adat Istiadat Hukum Adat di Indonesia, (LPP dan UNS Press, 2009), h. 43.

message about romance. The music or verse will be uninteresting if a song or rhyme does not contain a letter. Delivering the message in poetry and melody is an exciting thing. If the message is conveyed in the usual way, the effects will be ordinary. On the other hand, if the message is delivered uniquely and full of surprises, it will also have a tremendous impact on the reader, especially in lessons from songs or poetry.¹⁶ *Sholawat Musawah* has two messages. The first message is written in the third line of the Sholawat stanza:

إنه لن نشهد حياة طيبة # إلا بجهدنا رجالا ونساء

That Allah SWT will provide equality in life in terms of comfort, peace, and happiness (hayatan Thayyibah) if His servants (male and female) are eager to strive for a comfortable, peaceful, and happy life instead of depending on or even feeling that they have abilities below men because it is the effort and maximum effort that determine the equality of the results of a happy life.

Second, as in the Sholawat stanza on the 4th line:

إنه لن نعيش حياة عادلة # إلا بعدلنا رجالا ونساء

Like is a life where men and women have equality (get justice) as the concept of 'fair equality in Islam.' Muhammad Ali al Hasyimy, in his book, "manhaj al Islam fi al 'is wa al Musawah,"¹⁷ explains the principle of Musawaha taught in Islam. These principles include (1) Equality is the result of justice in Islam, meaning equality stands. Based on faith, it is guaranteed to be implemented, permanent and eternal in real life in Muslim communities who carry out the law revealed by Allah, far from lust. (2) Equality in the burden of implementation and legal sanctions means that everyone is equal; there is no privilege for one over the other. All community is responsible for his actions, and no one has immunity that relieves him of responsibility or protects him from the consequences of his actions before the truth. In Muslim society, no particular person or group must be obeyed absolutely without limits; absolute and infinite obedience is only to Allah, the creator of the heavens, the earth, universe, life, and people. (3) Protecting the rights of non-Muslims. (4) Equality of men and women in religious and other obligations. (5) Differences between humans in society, such as between men and women, rich and poor, in the face of the truth, human rights and dignity are all the same. And what distinguishes the position before God is his holiness. (6) Equality before the law. (7) Equality in public office. (8) Equality is based on the unity of origin for humans:

¹⁶ Nyoman Kutha Ratna, Teori, Metode dan Teknik Penelitian Sastra, (Yogyakarta: Pustaka Pelajar, 2004), h. 329.

¹⁷ Muhammad Ali Al Hasyimy. *Manhaj al Islam Fi al 'Adalah wa al Musawah; Min Kitab al Mujtama' al Muslim kama Yubnih al Islam fi al Kitab Wa al Sunnah* (tt: Islamhouse.com, 2009)

Therefore, the mandate or message of this Shalawat is the key to achieving a good life (Hayatan Thayyibah) and getting a fair life (Hayatan 'Adilah). Islam explains the effort of equality because Allah created men and women from one origin and soul, so they have the same rights and obligations as directed by Allah SWT and His Messenger.

3. The Relationship Between The Author And The Literary Work

Sholawat Musawab for Fatayat NU members has an important position. The critical position is shown by the frequent use of *sholawat Musawab* in important commemorative moments among Fatayat NU. The chanting is accompanied by clenched fist movements in front of the head, showing extraordinary enthusiasm in reciting each stanza. *Sholawat Musawab* is the work of Dr. Faqihuddin Abdul Qadir, a person born on December 31, 1971, in Cirebon, West Java. Dr. Faqihuddin Abdul Qadir lives at Jalan Kigemu II No. 89, RT/RW 14/04, Klayan, Gunung Jati, Cirebon, West Java.¹⁸

The educational background Dr. Faqihuddin Abdul Qadir is a graduate student of Strata 1 Dawah Science at Abu Nur University, Syria (1990-1995) and Islamic Law at Damascus University, Syria (1990-1996). Then, Dr. Faqihuddin Abdul Qadir completed the Master of Islamic Law Education Program at the International Islamic University, Kuala Lumpur, Malaysia (1997-1999) and the Doctoral Program in Religious Studies, ICRS, Graduate School, Gadjah Mada University (UGM), Yogyakarta (2009-2015).

Faqihuddin is an author who observes gender equality. It is proven by several articles on google scholar that discuss gender, for example, women's fiqh; the kiai's reflection on religious and gender discourse, moving towards justice: the Prophet's defense of women, is proud to be a woman; discussion from the side of nature in Islam.

As a Muslim Feminist Counselor, the image of a Muslim feminist attached to Faqihuddin originated from his educational experience when he was in a boarding school. The boarding school education he received led to a love for Religious Science. Meanwhile, his interest in feminism began at that time. Several times he asked questions from his friends or teacher that made him "distressed." One of them is the issue of menstruation in women, which he considers strange. In addition, Faqihuddin observed incidents in his neighborhood. Some of his female friends were forced into marriage by their parents until they dropped out of school.

Typical learning in other Islamic Boarding schools is learning classical books. By studying books of religious knowledge, especially learning about *fiqh* material, his mindset began to form. He can understand various methods of religious thinking and how to conclude *Ushul Fiqh*. He was

¹⁸ "Faqihuddin Abdul Kodir, Tokoh Muda NU Penggerak Majelis Mubādalāh yang Mendunia", <https://www.bang-kitmedia.com/>, diakses pada 15 Oktober 2019, pukul 10.00 WIB.

taught by KH. Husein Muhammad invited him to think broadly and not be limited to the texts written in the books he studied.

KH. Husein Muhammad, born in Cirebon on May 9, 1953, is an alumnus of the Lirboyo Islamic Boarding School, Kediri; College of Qur'anic Sciences (PTIQ) Jakarta; Al Azhar, Cairo, Egypt. Founder of Rahima, Puan Amal Hayati, Fahmina Institute. Since 2007. KH. Husein Muhammad has been a Commissioner of the National Commission on Violence Against Women. KH. Husein Muhammad often becomes a correspondence in various meetings that discuss issues of justice, democracy, and women's empowerment. Not only domestically but also abroad, KH. Husein Muhammad was invited as a speaker at an international conference themed "Trends in Family Law Reforms in Muslim Countries" in Kuala Lumpur, Malaysia. Previously, he was invited to Dhaka, Bangladesh, for an international conference. He has also filled courses taught by Prof. Dr. Nasr Hamid Abu Zayd, even though Nasr Hamid was not present then. Nasr Hamid just wanted to see the caretaker of the Dar al Tauhid Islamic boarding school in Cirebon enlighten his students.¹⁹

K.H Husein Muhammad the only Indonesian feminist Kyai who never gets tired of defending women. He struggles to boost the well-established understanding of gender relations. His views differ significantly from mainstream religious views, especially when discussing women's fiqh.

Along with continuing education, assumptions about the relationship of religion with reality continue to hang in his mind. While pursuing a bachelor's degree in Syria, his interest in studying Islamic religion continued. With good Arabic language skills, it is easier for him to learn the scholars' books, especially the Hanafi and Shafi'i madhhab fiqh, which are widely adopted by the local community. From a long learning process, he found that inspiration. He is increasingly aware that fiqh is ultimately a selection and sorting of various views based on considerations. An example is how this view can translate the benefit for humans at the level of reality. And the truth of religion, specific fiqh, is dynamic and negotiates with reality. In this Damascus phase, Faqihuddin admitted that he did not feel comfortable with feminist studies on issues that he believed to be the truth of Islam. He had read the writings of Wardah Hafiz, Riffat Hassan, and Budi Munawar Rahman. However, he tends to be resistant to their views. On the other hand, he sympathizes with the "allowing to be different" argument offered by Ratna Megawangi. One of his inspirations was *Tahrirul Mar'ah fi Asr ar Risalah*, by Abd al Halim Abu Shuqqah. After returning from his Master's studies in Malaysia, Faqihuddin returned to Cirebon and met with Kyai Husein

¹⁹ Hussein Muhammad, *Memilih Jomblo: Kisah Para Intelektual Muslim yang Berkarya Sampai Akhir Hayat*, (Yogyakarta: Zora Books, 2015), h. 157.

again. Intending to appreciate the student's knowledge, he invited them to join the women's activist community at the Yellow Book Study Forum (FK3) and Rahima in Jakarta. He also established and managed his institution in Cirebon, the Fahmina Foundation. Even though he already sympathizes with women's issues, he is still not comfortable with feminist and gender issues, which he considers fierce, radical, and willing to win on his own.

However, the teacher advised him to use his knowledge. From the scientific struggles he has gone through, Faqihuddin views Islam as a civilization centered on texts. It is not the text that creates civilization, but the dynamic relationship of humans with readers keeps moving to develop a distinctive human civilization called Islamic civilization. Muslims lived in the awareness of the limitations of the texts. It is available to them and their will to answer "all the questions that were infinite" by referring to the limited readers. And the theories of *istinbath al-ahkam* in *ushul fiqh*, such as *qiyas*, *istishab*, *istishlah*, and *istihsan*, later developed into the idea of *maqashid ash shari'ah*, are present to fulfill the will to associate a limited text with absolute reality. Regarding gender relations, Faqihuddin's thinking begins with the conclusion and awareness that religion and truth are dynamic and do not contradict diametrically. The contradictions that often arise are only at the level of ideas, not at the level of practice. Religious understanding is more shaped by the perspective of men, to the detriment of women. Therefore, involving women is necessary to encourage the birth of a comprehensive religious understanding for both sexes. However, it is not to replace but to compensate. Ultimately, it produces a justice perspective, not just a women's view.

Starting from this situation, *Shalawat Musawah*, written by Faqihuddin Abdul Qadir, was created in the Nurul Islam Islamic boarding school in Jember, East Java, Indonesia, in 2010.

KH founded the Nurul Islam Islamic Boarding School. Muhyiddin Abdusshomad in 1981, in the Antirogo village, Summersari district, Jember, East Java. This Islamic boarding school is then better known as Pondok Nuris. The establishment of the Islamic Boarding School was supported and approved by some influential scholars in the horseshoe area. Such as KH. As'ad Syamsul Arifin Sukorejo Situbondo, KH. Husnan Arak Bondowoso, KH. Ahmad Siddiq Jember and KH. Umar Sumberbringin is the teacher of KH. Muhyiddin himself.

Gender insight in Nuris began to grow in 1996 since the *Fiqh Nisa' P3M* halaqah was held at the Nuris Islamic Boarding School. Since then, the Nuris Islamic Boarding School has gradually tried to change itself by developing a gender-oriented education system.²⁰

KH. Muhyiddin Abdusshomad is the Rais of the Branch Manager of the Nahdlatul Ulama (PCNU) Jember East Java. Indirectly, *Shalawat Musawah* has been introduced by him in the events

²⁰ (<http://www.laduni.id/post/read/44457/pesantren-nurul-islam-nuris-jember>), 25-10-2019

of Nahdhatul Ulama Jember Branch. Shalawat Musawah is not only read in Jember but includes National. Some of the factors that popularized Shalawat Musawah to the national level:

1. The existence of a *fahmina* organization that disseminates *shalawat Musawah*.
2. The mission contained in the text of Shalawat Musawah is under Islam.
3. The song approach used by the author is a medium that is easy to remember (interview with KH. Ahmad Muhyiddin Abdussomad).

In Fatayat NU, real life (daily/actual) and organizational life exist. This study describes the relationship between what happens in the organization (Fatayat NU) and real life. In the life of the Fatayat NU organization, it is normal for every organizational activity to be opened with a march, hymn, and song. The core of the discussion is Shalawat Musawah, or equality prayer. Dr. Faqihuddin's work is a mandatory song sung at every moment of Fatayat NU's organization. The music reflects the author's feelings, experiences, and thoughts about life. Likewise, the literary work "*Sholawat Musawah*" is explained as a reflection of the author's emotions, experiences, and views, an observer and gender activist about people's lives. Literary work follows the opinion of Umar Kayam,²¹ who states that writing fiction is an interpretation of life. Through literature (literary works), circumstances and snippets of people's lives will be obtained as experienced, observed, captured, and guessed by the author.

Shalawat Musawah consists of 4 lines with one stave per line. The lyrics are under the spirit brought by members of the Fatayat Nahdhatul Ulama community, rising from oppression and building the independence of the people. The songs are found in lines 2,3, and 4 of the lyrics or text of the prayer of Musawah. Meanwhile, musawa, or gender equality, is one of the missions carried out by women in the world so that women can rise and be empowered in facing life.

Some experts argue that emotions and expressions result from manifestations of humans' physiological and cognitive states and reflect the influence of culture and social systems.²² *Shalawat Musawah* strongly affects the mindset, spirit of awakening, and independence of *fatayat*. The influence is reflected in the daily life of the nature of living an independent life to get a good life (*hayatan Thayyibah*) as written in the *Shalawat Musawah*.

The relationship between *Shalawat Musawah* and Faqihuddin is like the relationship between the text and its context. The relationship between the author and literary works relates to space and time and the author's perspective. As contained in the text and the meaning reflects the thoughts of the author of Shalawat, who tries to instill the concept of equality to fight for equality between

²¹ Rachmat Djoko Pradopo, *Beberapa teori Sastra, metode kritik dan penerapannya*, (Gadjah Mada University Press,1995).

²² L.F Barret dan Fossum, T. *Mental representations of affect Knowledge*. Cognition and emotion, Vol 15, 2001., Hal 333-363.

men and women so that both of them get a good life (*hayatan thayyibah*) and just life (*hayatan Adilah*) through a song (*Shalawat*). The song's placement was appropriate because it was given to a group of female Nahdlatul Ulama religious organizations, *Fatayat*. At the organizational level, they were in adulthood to instill independence and the spirit to rise to be more empowered and get a good and fair life based on Islamic law. Through *Shalawat Musawah*, the author hopes to create a harmonious life according to Islamic law. Meaning is not only determined by the text but also by the author and the ever-changing social context. As the various definitions of *Shalawat Musawah* vary according to the space and time of its presence, the meaning will continue to evolve with the times. Readers' knowledge horizon varies due to differences in knowledge, experience, and background.

Conclusion

The text and meaning of the *sholawat Musawah* were written by Dr. Faqihuddin Abdul Qadir, an observer of feminism and gender. Sholawat Musawah was created at the Nurul Islam Islamic Boarding School Antirogo Jember in 2010.

The intrinsic elements of the *Sholawat Musawah* text include the theme, diction, tone, rhyme, and message. The piece of *sholawat Musawah* is equality. The terminology used in the Musawah prayer contains elements of *iqtibas*; Surah An-Nisa verse 1, Surah an-Naml verse 97, and Surah al Maidah verse 8. The tone of the *sholawat Musawah* is a medium tone with cheerful but calm expressions with two beats per word. The rhyme in *Shalawat Musawah* is A A, with the end of each stanza consisting of an A vowel. The rhyme in Shalawat Musawah is the *iqtibas* of the Koran from Surah An-Nisa verse 1, *rijalan wa nisa*, happened three times on lines 2.3 and 4. Lastly is the message element. The message of *Shalawat Musawah* is the key to success in achieving a good life (*hayatan Thayyibah*) and just life (fair life), as the teachings of Islam are to strive for equality because Allah created men and women from one origin and soul. Hence, both men and women have the same rights and obligations as directed by Allah SWT and His Messenger.

The relationship between the author and the literary work is that a text has its context. The context is always related to the ever-changing space and time. Context has a dominant contribution in building and changing the meaning of a text. The purpose is not only determined by the text but also by the author, and the social context is very harmonious and constantly evolving. As the various meanings of Shalawat Musawah vary according to the space and time of its presence, the purpose will continue to grow with the times. Readers' knowledge horizon varies due to differences in knowledge, experience, and background.

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