

THE OPTIMIZATION OF PUJI-PUJIAN TRADITION BEFORE PRAYING IN CONGREGATION IN MOSQUES AND MUSHALLA AS A MEDIUM OF DA'WAH AND PREVENTION OF CORRUPTION

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ABSTRACT

The tradition of puji-pujian (praise) before praying in congregation conducted by the Muslim community in Indonesia is a unique tradition that is not carried out by Muslim communities abroad. This tradition has been going on since the Walisongo era until now. In its development, the tradition has undergone many changes. Lately, this puji-pujian (praise) tradition that was recited in many regional language poems has been replaced by modern sholawat. In fact, the praise tradition was initially a medium of da'wah to invite, to advise, and to teach religious values to the public. This means that its function becomes reduced. Associated with the existence of a large enemy, called corruption, which has damaged the order of life of the nation and state, the author tries to analyze the possibility to optimize the praise tradition before praying in congregation as a medium of da'wah and prevention of corruption. In this study, the author uses direct observation method to the practice of the implementation of the Muslim praise traditions in the areas of Cilacap, Central Java, and Sukabumi-Cianjur, West Java.

A. Introduction

KH. Afifuddin Muhajir, an educator of Salafiyah Syafi'iyah Islamic Boarding School, Situbondo and a former deputy of Katib Amm PBNU for the period 2010-2015 in an interview published in Aula magazine said, "corruptors are the nation's traitors.¹ They are indeed worthy of being called traitors to the nation because their acts of corruption have greatly harmed the nation and hampered development."

According to KH Afifuddin Muhajir, actually there is a difference between corruptors and thieves. Thieves

¹ Magazine Nahdlatul Ulama AULA, Lawan Pengkhianat Negeri (Surabaya: PT. Aula Media Nahdlatul Ulama, 2017), Edition Agust 2017, 24.

are not always corruptors, but corruptors must be thieves. For example, someone who steals a neighbor's chicken, he is only called a thief, not a corruptor. Even if the stolen money is the State's money, he is not called a corruptor. But those carrying out the public mandate and then they take public money that is not their rights, they are called corruptors. Therefore, ordinary people cannot possibly be corruptors. For this reason, KH Afifuddin Muhajir said that corruptors had accumulated treachery, namely betrayal to public trust and detrimental to public finances.

Kofi A. Annan, former Secretary General of the United Nations, even described the impact of corruption as follows (*UN, 2004*): *"corruption is like an infectious disease that spreads slowly but deadly, creating extensive damage in society. Corruption destroys democracy and the rule of law, encourages violations of human rights, distorts the economy, reduces the quality of life, and allows criminal organizations, terrorism and various threats to security to develop."*²

Corruption has created many bad impacts in the midst of national and state life. In the Law of the Republic of Indonesia Number 30 of 2002, it is stated that corruption has harmed the state's finances and the country's economy and hampered the national development. The impact of corruption on the life of the nation and state is so massive and rampant that several development programs, either short-term, medium-term, or long-term, that have been well planned by the central and regional governments are disrupted.

Many government programs, both central and regional, have become victims of corruption, such as the cessation of the development of the sports arena, fast-damaged highways, and embezzlement of BI bailouts which drained a lot of the State treasury.

Moreover, the social impact of corruption has become the burden for not only the current generation, but also the generations to come.

The enormous impact of corruption and the spread of corrupt behavior can someday threaten the integrity of the Republic of Indonesia. In Indonesia, therefore, corruption must be handled specifically and thoroughly by an independent institution, called Corruption Eradication Commission (Indonesian: Komisi Pemberantasan Korupsi / **KPK**).

Corruption Eradication Commission (KPK) was established based on Law Number 30 of 2002 concerning the Corruption Eradication Commission. The Corruption Eradication Commission (KPK) was given the mandate to eradicate corruption professionally, intensively, and sustainably. KPK is an independent state institution. In carrying out its duties and authorities, KPK is free from various political and power interventions.³

The establishment of the Corruption Eradication Commission (KPK) is a realization of the Law of the Republic of Indonesia Number 30 of 2002 concerning the Corruption Eradication Commission. There are at least two reasons related to the importance of the establishment of KPK as stated in the Law of the Republic of Indonesia Number 30 of 2002:

1. To create a just and prosperous society based on Pancasila and the 1945 Constitution of the Republic of Indonesia. The corruption eradication program has not been implemented optimally. Therefore, efforts to eradicate corruption need to be increased professionally, intensively and continuously because corruption has harmed the state's finances and the country's economy and hampered national development;

² <http://cegahkorupsi.wg.ugm.ac.id/index.php/fakta-korupsi>, accessed on September 10, 2017 at 10:00 Western Indonesian Time.

³ <https://www.kpk.go.id/id/tentang-kpk/sekilas-kpk>, accessed on September 10, 2017 at 10:00 Western Indonesian Time

2. The government institutions that handle corruption cases have not functioned effectively and efficiently in combating corruption;

The main function of KPK is to increase the effectiveness of the efforts to eradicate corruption.⁴ The eradication of corruption in question is a series of actions to prevent and eradicate corruption through efforts to coordinate, supervise, monitor, examine, investigate, prosecute, and bring to trial in court, with community participation based on the prevailing laws and regulations.⁵

KPK was established not to take over the task of eradicating corruption conducted by previous institutions. As stated in the law, the role of the KPK is as a trigger mechanism, which means encouraging or stimulating the efforts to eradicate corruption done by pre-existing institutions to become more effective and efficient.⁶

As stated in the Law of the Republic of Indonesia Number 30 of 2002 concerning the Corruption Eradication Commission (KPK), the function of the KPK is not only to eradicate corruption, but also to prevent possible corruption. Thus, the KPK was also commissioned by the law to take preventive actions against corruption.⁷

In carrying out preventive duties as referred to in Article 6 letter d, the Corruption Eradication Commission (KPK) is authorized to carry out the following preventive measures:⁸

⁴ Pasal 4 Undang-undang Republik Indonesia Nomor 30 Tahun 2002 Tentang Komisi Pemberantasan Tindak Pidana Korupsi

⁵ Ketentuan umum dalam Undang-undang Republik Indonesia Nomor 30 Tahun 2002 Tentang Komisi Pemberantasan Tindak Pidana Korupsi

⁶ <https://www.kpk.go.id/id/tentang-kpk/sekilas-kpk>, accessed on September 10, 2017 at 10:00 Western Indonesian Time

⁷ Pasal 6 huruf d Undang-undang Republik Indonesia Nomor 30 Tahun 2002 Tentang Komisi Pemberantasan Tindak Pidana Korupsi

⁸ pasal 13 Undang-undang Republik Indonesia Nomor 30

1. Registering and inspecting the assets of state administrators;
2. Receiving reports and determining gratification status;
3. Organizing anti-corruption education programs at every level of education;
4. Designing and encouraging the implementation of socialization programs to eradicate corruption;
5. Conducting anti-corruption campaigns to the general public;
6. Conducting bilateral or multilateral cooperation in eradicating corruption.

In connection with article 13, points 4, 5, and 6 of the Law of the Republic of Indonesia Number 30 of 2002 concerning the Corruption Eradication Commission, KH. Afifuddin Muhajir says that in the social life, particularly Muslims, there are actually three factors that can prevent someone from committing corruption:⁹

1. Instinctive control. Someone does not want to commit corruption because he sees that the action is disgusting.
2. Religious control. Someone does not want to commit corruption not because of fear of prison, but because of fear of Allah SWT.
3. Power control. Someone leaves negative actions not because of fear of Allah SWT but because of fear of prison.

Based on article 13, points 4, 5, and 6 of the Law of the Republic of Indonesia Number 30 of 2002, on the Corruption Eradication Commission, and the opinion of KH Afifuddin Muhajir, about the three factors that can prevent the occurrence of corruption, the author intends to participate in the eradication and prevention of corruption in this beloved country by conducting scientific study as outlined in a simple paper with the title: **The Optimization**

Tahun 2002 Tentang Komisi Pemberantasan Tindak Pidana Korupsi

⁹ Magazine Nahdlatul Ulama AULA, Lawan Pengkhianat Negeri (Surabaya: PT. Aula Media Nahdlatul Ulama, 2017), Edition August 2017, 24.

of *Puji-pujian* Tradition before Praying in Congregation in Mosques And Mushalla as a Medium of Da'wah and Prevention of Corruption

B. Tradition of *puji-pujian* before praying in congregation.

1. Definition of tradition of *puji-pujian* before doing obligatory prayer

When viewed from the structure, *puji-pujian* comes from the word *puji* which is repeated once and given the suffix *-an*. In Javanese grammar, repetition of the word by adding the suffix *-an* has several meanings, including:

- a. Not real / just toys, like *mobil-mobilan*, *rumah-rumahan*, or *dokter-docteran*, which means not a real car, not a real house, or not a real doctor (children's game where there is a child who acts as a doctor and there is a role to play as a patient). Example in the sentence: "*mobil-mobilan keponakan saya terlindas mobil*", which means that my nephew's toy car is run over by a real car.
- b. Each other, like *pisuh-pisuhan* (to curse each other), *antem-anteman* (to hit each other), *sengit-sengitan* (to hate each other), and *surat-suratan* (to send letters to each other). Example in the sentence: "*sebagai saudara, kita tidak boleh sengit-sengitan*", which means that as brothers, we should not hate each other.
- c. Rather / almost, like *awan-awanan* (almost noon), *sore-sorean* (almost afternoon) or *wengi-wengian* (almost night). Example in the sentence: "*Insyallah nanti saya akan ke rumahmu sore-sorean*", which means that God willing, I will go to your house almost afternoon".

- d. Activity/work that is done unseriously, relaxly, or only to fill spare time, like *bal-balan* (playing football to fill spare time), *pit-pitan* (cycling for entertainment only), or *nyanyi-nyanyian* (singing not seriously). Example in the sentence: "*bapak membawa anak-anak pit-pitan ke balai desa sambil ngabuburit*" "Daddy is leisurely cycling with the children to the village hall in the afternoon.

The difference in the meaning of repetition of words by adding the suffix *-an* is not absolutely the same as the one exemplified by the author above. One word sometimes has more than one meaning based on the sentence context. Like *pit-pitan* which can mean toy bikes or leisurely cycling to fill spare time.

However, *puji-pujian* before Fardh prayer in this paper can be interpreted as the activity of praising Allah SWT which is done casually and to fill leisure time (between the call to prayer and Iqamah) before the Fardh prayer is established in congregation in the mosque or mushalla.

This tradition of *puji-pujian* (praise) is mostly carried out by Muslim communities in Central Java, East Java, Madura, and West Java. The author has not received information about the tradition of praise outside the areas that the author has mentioned. Do Muslim communities outside these areas also have tradition of *puji-pujian* (praise)?

2. History of *puji-pujian* (praise) before prayer in Indonesia

In the book of al-Risalah al-Muhammadiyah written by Shaykh Abd al-Harits al Tsa'alaby, it is said that during the Caliph of Muawiya bin Abi Sufyan RA, there was a companion of the Prophet (SAW) named Maslamah bin Makhlad RA.

He was the one appointed by Muawiyah to be governor of Egypt. One day the governor was doing i'tikaf at night in Jami 'Amr bin al-'Ash Mosque in Egypt. Then he heard the sounds the bells of the Coptic churches that were very loud. He complained to Syurahbil bin Amir, the head of the muadzin in the mosque. Then Maslamah ordered the muadzin to sing the prayer of tasbih at midnight (nishfuallail) in places of adzan, until the time of shubuh. Then the traditions of tasbih reading took place in various Islamic lands. No scholar at that time considered it as heresy or haram.¹⁰

The reading of shalawat to the Prophet SAW after adzan before the prayer of the maktubah (fardh prayer) took place since the time of Sultan Shalahuddin al-Ayyubi. He did this because before Caliph al-Hakim bin al-Aziz, the ruler of the Fathimi dynasty in Egypt (the follower of Syiah Ismailiyah), was killed, his sister named Sittul Malik ordered the muadzin to greet the son of al-Hakim, Caliph al Zhahir by uttering al Salam 'ala al Imam al-Zhahir (peace be upon Imam Al-Zhahir).

The greetings to the Caliph al Dzahir continued to be done to the later Caliph Fathimi from generation to generation, until finally Sultan Shalahuddin al-Ayyubi canceled it, and replaced it with reading shalawat to the Prophet shallallaahu 'alaihi wasallam.¹¹

In the meantime, the author has not found any historical record that discusses the beginning of the practice of the tradition of *puji-pujian* in Indonesia. The tradition of praise in Indonesia is likely to follow the tradition that was carried out by the sultan al Ayyubi. Perhaps, the inspiration was from there, but it has been modified by the da'is

who spread Islam in Indonesia.

Although there are some Islamic clerics and preachers who say that the tradition of praise in Indonesia has been going on for centuries, but until now no one has been able to show authentic evidence of the time of praise before the congregational prayers in mosques and mushalla. This is a tradition that is still being implemented in several regions in Indonesia.

KH Agus Sunyoto, Chair of the Indonesian Muslim Arts and Culture Institute (LESBUMI) PBNU (Nahdlatul Ulama Executive Board) and the writer of the book entitled Atlas Walisongo in his lecture uploaded on youtube states that the tradition of puji-pujian (praise) which is widely practiced by the Indonesian Muslim community is a legacy of Walisongo.¹² The statement of KH Agus Sunyoto is in line with the statement of Clifford Geertz, as quoted by Ija Suntana that the religion of Islam that entered Indonesia was an Islamic religion which was heavily influenced by the mystical elements of Persia and India.

In the early 1950s, Geertz conducted a study of the style of Islam in Indonesia and Morocco. He found that Islam in Indonesia was more mixed with other cultures in the sense of being more syncretic. He revealed that in the 16th century, the wali began the process of teaching in an ancient way, which then converted into a pesantren community. The pattern of education at that time still provided convenience to residents who were accustomed to concepts and mystical thoughts. Therefore, the pattern of education was by entering mystical verses. An example is the shalawatan that the santri always sing, which proves that Islam in Indonesia has a lot of mysticism.¹³

10 .140. (بيروت: دار ابنكثير, 1938).

11 .196-195. (دار الريان للتراث).

¹² <https://www.youtube.com/watch?v=Pbj3PhfOB1o&t=203s>, akses 10 September 2017 pukul 14:00 WIB.

¹³ Ija Suntana, Politik Hukum Islam (Bandung: Pustaka Setia,

Based on the research conducted Clifford Geertz, it can be taken a temporary conclusion that at first praise is a part of the method of da'wah of the Walisongo to convey the teachings of Islam through the composition of verses. Then, the verses composed by Walisongo were sung in mosques and mushalla as an attraction for people around the mosques and mushalla who did not know the teachings of Islam and to invite prayers.

With the singing of Islamic verses that contain dhikr, sholawat, and invitations to kindness to the community, it was expected that gradually or little by little some of them wanted to come to pray in congregation in the mosque.

3. Practical implementation of *puji-pujian*(praises) before prayer in congregation in Indonesia

In its development, *puji-pujian* which is the legacy of the Walisongo's method of da'wah is practiced in different ways in several regions. In Central Java and East Java, *puji-pujian* (praises) are usually done at intervals between the call to prayer and iqamah by the muezzin together with worshipers who are already in the mosque or mushalla while waiting for the arrival of *imam* and other worshipers who have not arrived.

The *puji-pujian* (praises) done between the call to prayer and iqamah is more practiced in mosques and mushalla in Central and East Java, which still use the regular prayer schedule that does not change every day, such as the call to prayer schedule for Morning prayer in congregation at 4:30 a.m., Dhuhr prayer at 12:30 a.m., Ashar prayer at 4:30 p.m., evening prayer at 6:00 p.m., and Ishaah prayer at 7 p.m. Not following the prayer time schedule that uses

the right astronomical calculation method.

The time schedule for prayer in congregation using the fixed time method is still widely practiced, especially by people in rural areas in Central Java, East Java, parts of Madura and West Java. The reason for using the fixed time method is based on the pattern of daily life in these areas, such as the call to prayer for Dhuhr prayer is sounded at 12:30 a.m. with consideration that usually people just come back from the fields, gardens or other jobs at 12:00 so that there is a 30 minute lag to clean the body and walk to the mosque or mushalla. The call to prayer for ashar is sounded at 2:30 p.m. due to the same consideration. The villagers usually continue work at 1:00 p.m. to 4:00 p.m. so that there is a 30-minute lag to clean the body and walk to the mosque or mushalla.

However, some Madurese and the majority of the people of West Java who have used the modern time schedule for prayer in congregation practice *puji-pujian* (praise) in different ways. They usually make *puji-pujian* (praises) around 15 minutes or 10 minutes before entering prayer time. After entering prayer time (based on astronomical calculations), the call to prayer is immediately announced. After completing the call to prayer, a number of mosques and mushalla make a momentary break to perform sunnahqabliyah prayers then continue with praise again for about 10 minutes while waiting for the imam or other worshipers who have not arrived.

There are also some mosques and mushalla that do not do the praise again between adzan and iqamah. They fill it with dzikir alone or read the Qur'an. Usually, the pause of praise between adzan and iqamah lasts only about 10 minutes. Even some managers of mosques in the West Java area attach writing above the mihrab which says:

“The time lag between adzan and iqamah ± 10 minutes”.

4. Some examples of praise verses before prayer in congregation in Indonesia

a. *Puji-pujian* (praises) in Javanese Language

In the author’s birthplace, in the Cilacap area, Central Java, there were very popular praises, especially before the 2000s. These praises were usually done by a muezzin after the call to prayer before the midday prayer or ashar prayer. Almost all children before the 2000s memorized these praises. Here are the verses:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، يَا رَبِّ صَلِّ عَلَيْهِ وَسَلَّمَ

*He sedulursauwise ono azdan
ojo podo katungkul omong-omongan,
enggal enggal podo wudu terus dandan,
mlebu mesjid lakonono kesunatan,*

*solat sunat ojo nganti ketinggalan
nunggu imam sinambi puji-pujian,
imam teko dikomati terus sembayang,
ojo bubar yen durung rampung wiridan.*

(In free translation):

O brother, after the call to prayer are echoed

Don’t be busy chatting

Hurry up, take ablution and dress up

Go into the mosque and do sunnah prayer

Sunnah prayer should not be left behind

Wait for the imam while praising

Imam comes, iqamah is echoed, and pray together

Don’t disperse before you finish wirid (after prayer with the imam)

After the 2000s, the praise verses were already being abandoned by the muezzins, replaced by sholawat taken from tapes that were popular at that time. Some sholawat tapes that were popular at that time included: *Du’a al Tholabah* in the album of Sholawat Langitan, *Ya Imamarrusli* in the album of Sholawat by Al Muqtashida group, and *Ya Thoibah* which was sung by Hadad Alwi and Sulis, and *Birosulillahi wal Badawi* sung by the little singer Mayada.

After Gusdur died in 2010, lyric *Tanpo Waton* was popularly referred to al Marhum Gusdur. Perhaps, it was because of the lyric *Tanpo Waton* dan and its contents which contained a very deep meaning that made it widely used as praises before the Fardlu prayers in many mosques and musholla, especially in Central Java and East Java. In fact, the author also heard the lyric *Tanpo Waton* as a praising before the Fardlu prayers in Pamekasan, Madura.

b. *Puji-pujian* or praise in Sundanese Language

إلهي لستُ لِلْفِرْدَوْسِ أهلاً # وكما أقوى على نارِ الْحَجِيمِ
فَهَبْ لي تَوْبَةً وَأَغْفِرْ ذُنُوبَ # فَإِنَّكَ غَافِرُ ذُنُوبِ الْعَظِيمِ

*Eling-eling umat muslimin muslimat
Hayu urang berjamaah sholat Maghrib
Estu kawajiban urang keur di dunia
Pibeukeuleun urang mulih ka aherat*

*Ari di dunia teh kudu aribadah
Sujud ka Alloh anu maha suci
Sadinten saweungi aya lima waktu
Duhur asar magrib isya sareng subuh*

(in free translation):

Remember, O muslimin-muslimat
Let's pray Magrib together
It is our duty when we are in the world
For our provision later in the hereafter

If in the world should worship
Prostrate to the Almighty Allah
One day a night is time for
Dhuhr ashar magrib isya and subuh

The verses of these praises are still sung in mosques and tajug (mushalla), especially in the areas of Sukabumi and Cianjur regencies, West Java. In these two regencies, all Muslims of all ages must have memorized the verses of the praise.

As in Central Java and East Java, praises before praying together in West Java have also been replaced by modern sholawat. As a result, many Sundanese language praise verses are now becoming extinct, replaced by modern shalawat. In fact, many Indonesian-language nasyids which were produced by habaib from the local and capital city are used as praises before prayers in mosques and mushalla today.

5. Theorem of puji-pujian (praises) before prayer in congregation in Indonesia

The practice of praising before the congregational prayers from the legal side is still a matter of debate. Some allow it but some forbid it. However, most ulamas allow it as long as no intention of riya' and does not disturb people who are praying.

The religious leaders who allow it, base on the reason that the contents of the praise are in the form of dhikr and sholawat. In addition, its value contains a lot of Islamic

da'wah. So, practicing praises before praying together is mubah, or even sunnah, because praising Allah is a recommendation that must be done every time.

The permission to carry out praising tradition before congregational prayers as quoted from the official website of NU is based on the following arguments and reasons:¹⁴

1. Based on the hadith of the Prophet SAW

From Sa'id bin Musayyab, he said, "One day when Umar was walking, he met Hassan bin Tsabit who was singing a poem in the mosque. Umar rebuked Hassan, but Hassan replied, 'I am singing a poem in the mosque in which there is a more noble person than you.' Then he turned to Abu Hurairah. Hassan continued his words, 'Have you not heard the words of the Prophet Muhammad, please answer my question, O Allah, hopefully you strengthen him with the Spirit of al-Qudus.' Abu Hurairah then replied, 'O Allah, that is right (I have heard it).'"(Narrated by Abu Dawud [4360] an-Nasa'i [709] and Ahmad [20928]).

Commenting on this hadith, Shaykh Isma'il az-Zain explains the permission to sing verses containing praise, advice, etiquette and useful knowledge in the mosque. (*Irsyadul Mu'minin ila Fadha'ili Dzikri Rabbil 'Alamin*, p. 16).

2. From the point of view of the spread of religion and planting the faith of

¹⁴ <http://www.nu.or.id/post/read/11915/dzikir-dan-syair-sebelum-shalat-berjamaamp8217ah>, accessed on September 10, 2017 at 14:00 Western Indonesian Time.

the people, in addition to increasing the spread of religion, this amaliah is a very effective strategy to spread the teachings of Islam in the community, because it contains some praise to Allah SWT, dhikr and advice.

3. From the psychological aspect, the beautiful verses chants can increase enthusiasm and condition the atmosphere. In this case, the tradition that has been running in the community can be a kind of warming up (preparation) before entering the core goal, namely five daily prayers.
4. The aspect of other benefits, such as treating boredom while waiting for the congregational prayer to take place. In addition, *puji-pujian* or praising can make people not discuss things that are not necessary when waiting for the congregational prayers to be held.

With some of these reasons, practicing dhikr, advice, praising together before performing prayer together at the mosque or mushalla is a good practice and is recommended, but with one note that it may not disturb the person who is praying. Of course this is adjusted to the situation and condition of each mosque and mushalla.

Some religious leaders allow the tradition of puji-pujian (praises) before this farh prayer, but some forbid this activity. The reasons for forbidding this activity are:¹⁵

1. There is no strong argument from both Al-quran and hadith related to praise or solawat at the time before the congregational prayer.

Therefore, some scholars are careful in applying sunnah. They do not want to do something that has no recommendations or orders, because they are afraid that it will be used as part of the procedure of prayer.

2. The person who performs the sunnah prayer is very disturbed by the voices so that the prayers are not khusyu'.
3. Those who do praises sometimes just joke, in accordance with its name "*puji-pujian*" (indicating incompetence in praising God). In fact, the time between adzan and iqamah is a very efficacious time, as said by the Messenger of Allah (ﷺ): «Prayer that will not be denied: between adzan and iqamah.» (Narrated by Ahmad from Anas bin Malik).
4. This is exactly the same practice as Christians do in the form of church songs sung as worship (according to them). In fact, the Islamic law prohibits the Muslims to adhere to the act of infidel.
5. This practice is an innovation that has never been taught by the Prophet. The Prophet (ﷺ) said: «Whoever practices with something we have never taught, the practice is rejected.» (Narrated by Muslim).
6. Praise can disturb the people who are doing sunnah prayers. And the Prophet (ﷺ) had forbidden us not to raise one's voice in the mosque (with the recitation of the Qur'an, dzikir, much less with the joke or bid'ah practices which had not been recommended by the Prophet (ﷺ). He said: «Do not harden the voice of one another because each one is drawing closer with his Rabb.» (Narrated by

¹⁵ <https://kebenarannya1.wordpress.com/2010/04/07/bid%E2%80%99ah-menabuh-beduk-dan-puji-pujian-sebelum-shalat/>, accessed on September 10, 2017 at 14:00 Western Indonesian Time

Ashhabus Sunan from Abu Sa'id Al Khudry)

D. Puji-pujian (praises) as a means of da'wah

For some religious adherents, praise is commonly used in rituals to praise the creator. In Christianity, there are praises given to the Lord Jesus. In Buddhism, there are praises given to the Buddha Gautama. Likewise in Hinduism, there are praises given to Sang Hyang Widi Wasa. Almost all religious adherents always do praises when they want to draw themselves closer to their Lord. Although they have different ways, rhythms, and songs, overall they praise their Lord with their own songs.

In Muslims, especially on the islands of Java, Madura, and Lombok, there is a tradition of praise which is usually done during the interval between the call to prayer and Iqamah to pray together. In the era of Walisongo, these praises were used as an effective medium of da'wah to invite people to know the teachings of Islam. The praises which are sung in an interesting tone become the main attraction for the public to listen to each word of the praises.

In its subsequent developments, the praise was composed by many scholars to be poems that contain advice, invitations, prayers, sholawat, and dhikr to God. In short, since the Walisongo era, this praise tradition has been an effective medium for propagation and propaganda of Islam, moreover, when this praise is performed not only before the congregational prayers in the mosque or mushalla, but also in various other events, like family gathering, community gatherings or other events.

In this paper the author does not include the praises in each religion. The author would like to give an overview of praise in Islam, especially Islam in rural

areas. Rural Islam is known as conservative Islam. Although in reality this term is not recognized by village Muslim leaders who always keep their people at the grassroots. Usually Islam in the countryside is still very much tied to the Javanese tradition. Javanese songs they usually listen to from the radio or from shows are so attached to their hearts.

E. Strategic steps so that moral messages in preventing corruption can reach the community

1. Cooperating with NU administrators or other Islamic organizations that have the same tradition

There are a number of Islamic mass organizations that have a tradition of praising before prayer such as: Nahdlatul Ulama, Nahdlatul Wathan, al Washliyah, and others. In addition to these mass organizations, there are also many communities in villages that do not have affiliation to any Islamic mass organizations but have the same cultural traditions as mentioned above, such as the tarekat Sufi followers, the habaibs of alawiyin and their followers.

In relation to the prevention of corruption, the Corruption Eradication Commission (KPK) can collaborate with NU administrators and other mass organizations to appeal to their constituents to enliven mosques and mushalla with praise before fardh prayers which contains:

- a. Advice to avoid sin
- b. Remembering to die
- c. The terrible punishment of hell
- d. Istighfar (beg for forgiveness from Allah)

By being often reminded through praise to avoid sinful acts, remembering death, the terrible punishment of hell, and many istighfar, it is expected to be able to prevent the public from committing corruption in their respective work institutions.

2. Conducting anti-corruption Islamic poetry competition

In order for the message to avoid corruption through praise before the fardh prayer is more directed towards the target, it is also good to hold an anti-corruption Islamic poetry competition. It is suggested that the anti-corruption Islamic poem refer to the popular shalawatan notes so as not to cause resistance in the community.

3. Enliven the anti-corruption praise in government agencies

With the existence of anti-corruption praise verses that have been produced from the poetry competition, it would be better if the poems are not only played as praises before the congregational prayers in mosques and mushalla, but also played at events held by government agencies, such as during *halal bi halal*, commemoration of Islamic holidays, and other events. With the hope that it can remind public stakeholders to stay away from corruption because can damage to the life of the nation and state.

F. Closing

Corruption is not only the enemy of the Corruption Eradication Commission (KPK), but also the big enemy of all people of Indonesia. To achieve maximum results, the eradication of corruption must be carried out jointly, involving all elements of the nation. No matter how small the contribution, it will

be very meaningful than no contribution at all.

This paper is the author's small contribution to the nation and the State, for the sake of the prosperity of Indonesia that is free from corruption. *Wallahu a'lam bi al shawab.*

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