



PRESERVING LOCAL WISDOM OF HADROH ART TRAINING FOR MUSLIM WOMEN AS A MANIFESTATION OF NU CULTURE

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Abstract:

Preserving local wisdom is a challenge amidst the ever-growing flow of modernization. One of the cultural traditions that has spiritual and social value within the Nahdlatul Ulama (NU) is the art of hadrah. This research aims to implement hadrah art training for Muslim mothers as a manifestation of NU culture using an Asset-Based Community Development (ABCD) approach. This method focuses on strengthening the potential and assets possessed by the community in developing and preserving the hadrah tradition. The research results show that by exploring local resources, such as the existence of existing hadrah groups and support from community leaders, this training was successful in improving the skills of Muslim women in playing hadrah, strengthening social solidarity, and strengthening Islamic cultural values in society. The ABCD approach has proven effective in optimizing community assets, so that the hadrah arts training program can be sustainable and effective in preserving NU culture.

Apart from that, this training also provides space for participants to discuss the religious and cultural values that form their identity. Discussion forums and joint training sessions strengthen relationships between generations and encourage creativity in processing the art of hadrah. The positive impact of this program can be seen from the increased sense of self-confidence, solidarity and spirit of mutual cooperation among Muslim mothers

Keywords: Hadroh art, local wisdom, Muslimat women, Nahdlatul Ulama culture.

INTRODUCTION

Nowadays, the role of women, particularly mothers, in religious activities is increasingly developing within Indonesian society. However, there are still obstacles in optimizing their participation in meaningful spiritual activities. One interesting phenomenon is the lack of creative platforms that can integrate spiritual elements with Islamic cultural arts.

In Indonesia, the development of music is quite rapid, making it interesting for music enthusiasts to follow. Music education is a process of teaching and learning in the field of music aimed at appreciating a musical work, thereby fostering an appreciative attitude towards one type of music, which is notably hadroh music. Hadroh art has become one of the flagship programs for Islamic missionaries in Indonesia. Hadrah includes a general medium, and hadrah can also be conveyed through oral means in the form of advice that is implied within the poems presented.

Hadroh is a traditional art from Garut that combines drumming, solawatan (a form of devotional song), and dance. Specifically, hadroh refers to a musical instrument consisting of four terbang (rebana) and one drum. The performance resembles the recitation of wawacan accompanied by rebana and beduk. This art form developed in the pesantren hamlet, Pajarakan Kulon village, Pajarakan district. When viewed from the style and songs, hadroh is heavily influenced by Persian and

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Arab cultures, blended with Sundanese art. The Arab influence is evident in the solawatan poetry that serves as song lyrics, while the Sundanese elements are prominently reflected in the rhythms of the songs sung by the performers and the types of percussion used. The instruments used include rebana, tilingtit, kempring, kompeang, bangsing, trumpet, and bajidor. Dewi Tika Lestari (2021).

The recitation of shalawat is closely linked to the notion of the Prophet's role as an intermediary for his followers. The idea that the Prophet serves as a giver of intercession and mediation has been developing since the early days of prophecy. Observing the phenomenon in Indonesia, the tradition of reciting shalawat is not new, especially among Nahdliyyin (NU). The recitation of shalawat is commonly performed during the celebration of the Prophet Muhammad's birthday (maulud). However, in subsequent developments, this tradition has also been practiced during thanksgiving events and other occasions. Especially in pesantren (Islamic boarding schools), reciting shalawat has become a routine activity held either weekly or monthly. Reza Bakhtiar Ramadhan (2018).

Maintaining the substance of art in the face of the global era is something important. Considering that the "soul" of art comes from local cultural traditions, such as hadroh art, tahlilan, and rukun kifayah. From these traditional sources, various artistic expressions can be developed into other forms that are creative or modern in nature. The development of forms from conventional to creative is actually part of the effort to preserve in a new form or format. Azizah Aisyah (2022).

Hadroh art as a means of communication and a way to protect oneself from deviant teachings, serves as a medium for spreading messages through poetry by performing hadroh, preaching through the lyrics of sholawat and Islamic songs, and strengthening the da'wah and unity of the ummah. Irma Nur Hidayati (2020).

RESEARCH METHODS

This research was conducted in the Pesantren hamlet with the aim of analyzing the implementation of sholawatan activities and character development was conducted through the ABCD Pes (an Asset-Based Community with the Development) aim of method. analyzing In the this case, implementation of shol the assetsawatan activities or potentials and character possessed by building through the community the ABC are quiteD diverse (Asset-Based ranging from Community Development human assets) method such as. In this case members of, the Muslimat assets or who potentials possessed have adequate religious knowledge, by the to social assets such as the community are very diverse, ranging strong bonds among from residents human assets such that encourage the formation as members of Muslim of gotat who have adequateong roy religious knowledgeong (mut,uual to assistance) social assets activities. such as Additionally, strong bonds there are physical assets in the among residents form of that encourage the formation residents' houses of that got serve asong roy regular meetingong (places formutual these activities cooperation) activities,. as well as In addition cultural, assets there that include are also shol physical assetsawat traditions in the and the form values of of residents' akhlakul houses kar that serve asimah (n regular meeting places foroble character these activities) that, as underpin these well as activities cultural. assets that include These potentials the tradition open various of

sholawat opportunities for and the further development values of, such as enhancing religious knowledge through training and more in-depth that form studies, the foundation social and of these economic empowerment activities, and These potentials improving cooperation open various among residents opportunities for in building further development, such as enhancing. However religious knowledge, amidst through training these various and in opportunities, -depth studies, social there are also several and economic challenges faced empowerment, by the as well community, as improving cooperation among such as residents in limited resources building together to support activities, However, as well amid these as participation various opportunities gaps among, there community members are also. Nevertheless several challenges faced by, by the community, such leveraging existing as limited assets and addressing emerging challenges, resources to these activities support activities can continue and gaps to grow in participation and provide among community greater benefits members. for the Nevertheless, communities in by utilizing Pesantren ham existing assets and addressinglet.

emerging challenges, these activities can continue to develop and provide greater benefits for the Pesantren Hamlet community.

RESULTS AND DISCUSSION

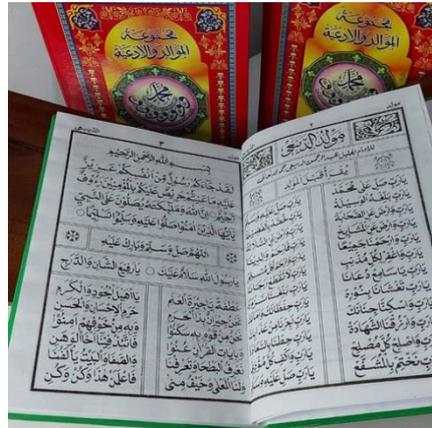
In exploring and seeking accurate information about the existence of Hadrah Art in the pesantren village, the researcher encountered several Muslim women who were competent in providing information about Hadrah Art. The researcher first met with the informant, Mrs. Nur Azzah, at her home in the Pesantren Village. Hadrah, as she explained, is used as a medium for preaching. In conveying messages to the community regarding religion. Nur Salamah (2023).

From the data collection activities, it was then analyzed. Hadrah is very closely related to the Islamic religion. Therefore, Hadrah art has become an art form that is imbued with Islam. This is because Hadrah art originates from Hadramaut in the Arabian Peninsula, Southern Yemen. The history of the arrival of Hadrah in the Pesantren village coincides with the establishment of the pesantren (Islamic boarding school) located around the Pesantren village area. Regaria Tindarika (2021).

Hadrah art is not only a mere entertainment for the hadrah group but also for the community of the pesantren village of Pajakan Kulon and its surroundings, but it is also for the satisfaction of the local Muslim mothers. Agus Setyo Wardoyo (2021).

One of his da'wah strategies in promoting Islam is through the art of Dhikr that contains poetry, Qasidah that praises the greatness of Allah and glorifies the Prophet Muhammad (peace be upon him). The poetry is taken from the Maulud Book. The popular Maulud Books often read in the pesantren village are:

1. Barzanji Book written by Sayyid Ja'far Al-Barzanji,
2. Maulud Dhiba' Book written by Abu Ahmad Najieh



Gambar 1. Dibaiyah barzanji

The practice of "dibaiyah" by the Muslimah mothers in Dusun Pesantren is a meaningful spiritual step. "Dibaiyah" here refers to the pledge or promise made to adhere to the teachings of Islam consistently, as a form of loyalty to Allah and His Messenger. The Muslimah mothers who have participated in the "dibaiyah" at the Pesantren demonstrate their commitment to emulate the teachings found in the pesantren, striving to always uphold good character and worship practices, as well as to be good examples in society. Through "dibaiyah," they affirm their intention to improve themselves and advocate for goodness, both for their families, their surroundings, and the community at large.



Gambar.2. pelatihan hadroh bersama ibu-ibu muslimat dusun pesantren

Before starting the practice, the Muslimah mothers in the pesantren village were introduced to each instrument found in hadrah music, namely the terbang, darbuka, bass, tam, and keprak. The instructor will determine which instruments the Muslimah mothers in the pesantren village will hold according to their abilities and character.

The learning process is carried out by first providing an example of the beat, which is then followed by the Muslimah mothers in the pesantren village. The patterns taught must be practiced and memorized thoroughly before learning other patterns. The trainer also provides musical notation on paper to help the mothers in the pesantren village remember the patterns that have been taught. However, this notation is only a supportive tool, so the Muslimah mothers in the pesantren village

must continue to listen to the examples to understand the correct rhythmic sound. Luqman Satria (2021).

Nama ibu-ibu anggota hadroh	Alat
Murtafiah	Vocal
Aini	Vocal
Dina	Vocal
Iin	Terbang A
Hida	Terbang B
Nurul	Terbang A
Evi	Terbang B
Samina	Terbang B
Hasanah	Bass
Maryam	Tum
Salama	Koplo
Hasanah	Tamborin
Devi	Calti

In each of these meetings, the hadroh instrument is introduced. Meanwhile, what is taught is only the rebana, on the grounds that the rebana is the key in the Al-Habsyi hadroh art. Other hadroh instruments only follow the beats of the rebana. With this coaching program, they can change the positive impact quite well at their age so that they gain experience, which is beneficial for the willingness to regenerate, and they want to have a deeper curiosity about what the art of hadroh is. Not only that, but this program can also build and instill a deep sense of religiousness in the women of the pesantren village in today's era. Rizky Ramadhani,(2021).

With the existence of hadroh art in their pesantren village, the Muslimat mothers are very enthusiastic about continuing to conduct training so that hadroh art in the pesantren village does not fall behind in the latest variations of hadroh art.

Tabel 1. Deskripsi Tabel

Value	Predicate
Training 1	45%
Training 2	55%
Training 3	70%
Training 4	80%
Training 5	90%

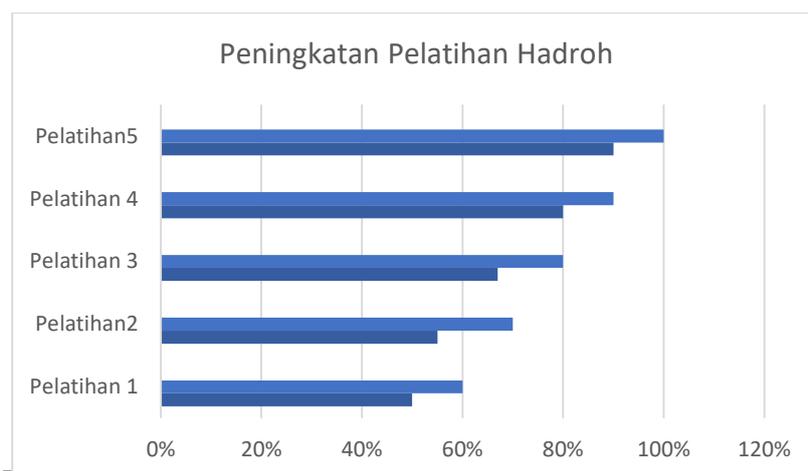


Figure 3. Grafik Peningkatan Latihan

During five training sessions, the development of hadroh in Dusun Pesantren has shown remarkable results. The training outcome graph illustrates that nearly 90% of the community has started to actively participate in this activity, with a diverse range of participants from various ages. In the first session, participation was still limited, but over time, the enthusiasm of the residents has increased. These five training sessions not only focused on the techniques of playing hadroh but also on fostering a sense of togetherness and the preservation of local culture, which has increasingly captured the interest of the community.

In addition to the increase in participant numbers, the graph also shows significant progress in the quality of hadroh performances in each training session. From the first to the fifth training, participants' skills in playing hadroh instruments have sharpened, creating a more vibrant and harmonious atmosphere in each performance. The active involvement of the community in this activity has proven that the art of hadroh is becoming more cherished in their hearts, even becoming part of a tradition that continues to evolve in Dusun Pesantren.

CONCLUSION

The hadrah training was conducted five times successfully and maximally. The training for the members of the women's group in the pesantren village showed enthusiasm, which can be seen from the relatively large number of participants, namely 13 people, and the mothers quickly mastered the materials provided in the training.

This hadrah training activity originated from the potential possessed by the community of mothers in the pesantren village of Pajarakan Kulon, which can be managed optimally. In the future, it is hoped that this hadrah group in the pesantren village will continue to exist within the community. The mothers of the pesantren village will continue to practice consistently to sharpen their skills and be able to perform in various activities held by the pesantren village community.

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