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**AL HAJAWI HADITH'S LOCAL WISDOM THOUGHTS
(Study of the Sekar Cempako Poetry Manuscript)**

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ABSTRACT

One form of the local wisdom of the archipelago's ulamas in grounding the noble values of Islamic religious teachings, is the dissemination of the concepts and content of the hadiths of the Prophet Muhammad ﷺ in Javanese language, modified with Arabic style and written in beautiful poetic strokes. The combination of these concepts is considered cooler, more interesting, and more familiar to the ears and souls of those who receive it from the Javanese community. This study aims to explore the concept of hadith thought of Abu Muhammad Al Hajawi and to determine the quality of the hadiths that are expressed in the form of Sekar Cempako poems. The data analysis technique in this research is content analysis, in which researchers study and analyze the concept of Al Hajawi's hadith thinking. The results of this study show that Al Hajawi conveys the noble values of the prophet's traditions not with the original text but by translating them into the language of the local community and then making them more attractive by decorating them with literary art in the form of poems. As for the typology of the quality of the traditions that are highlighted in his verses in this

manuscript, not all of them are categorized as sahih and hasan, there are some weak and even false hadith that he implies in some of his verses.

Keywords: Local Wisdom; Islamic poetry; Hadith Thought.

ABSTRAK

Salah satu bentuk kearifan lokal ulama nusantara dalam membumikan nilai-nilai luhur ajaran agama Islam, adalah penyebaran konsep-konsep dan kandungan hadis-hadis Nabi Muhammad ﷺ dengan bahasa Jawa yang dimodifikasi dengan gaya dan tulisan Arab dalam goresan-goresan syair indah. Perpaduan konsep tersebut dirasa lebih sejuk, lebih menarik, dan lebih familiar di telinga dan jiwa orang yang menerimanya dari kalangan masyarakat Jawa. Penelitian ini bertujuan untuk menggali konsep pemikiran hadis Abu Muhammad Al Hajawi dan mengetahui kualitas hadis-hadis yang dituangkan dalam bentuk Syair Sekar Cempoko. Teknik analisis data dalam penelitian ini adalah analisis isi, yaitu peneliti mempelajari dan menganalisis konsep pemikiran hadis Al Hajawi. Hasil dari penelitian ini menunjukkan bahwa Al Hajawi menyampaikan nilai-nilai luhur hadis-hadis nabi tidak dengan teks aslinya tetapi menuangkannya dengan bahasa masyarakat setempat dan kemudian menjadikannya lebih menarik dengan mendekorasikan hadis-hadis tersebut dalam bentuk seni sastra yang berupa syair-syair. Adapun tipologi kualitas hadis-hadis yang ditungkan dalam syair-syairnya pada naskah ini, tidak semuanya digolongkan dalam katagori hadis-hadis yang shahih dan hasan, ada sebagian hadis lemah bahkan palsu yang ia siratkan dalam sebagian syair-syirnya.

Kata Kunci: Kearifan Lokal; Syair Islam; Pemikiran Hadis.

A. INTRODUCTION

The Muslim community's belief in the doctrine that Prophet Muhammad ﷺ is the last of the prophets for Muslims is a fact and reality. Therefore, Muslims also believe that the Prophet Muhammad ﷺ is a prophet who was sent to all humans in this universe. The belief in the inevitability of the foregoing is not something that floats without the pillars of religious texts. Muslims have read and believed in the meaning of Allah's words:

وما أرسلناك إلا كافة للناس بشيرا ونذيرا ولكن أكثر الناس لا يعلمون

“We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.”³⁰³

³⁰³ QS. Saba (34): 28.

The statement that pure Islam is Islam with Arabic nuances, or Islam with nuances in the deserts of the Arabian Peninsula is not correct. All Muslims have the same responsibility towards Islam to explain and clarify the substance of Islamic teachings throughout this universe.

If the Prophet ever said that he would feel proud before Allah and other prophets because the Prophet Muhammad ﷺ was the record-breaker for the best and most widely spread people on the Day of Resurrection, of course, more or less indirectly, the Prophet Muhammad ﷺ were proud of Muslims in Indonesia, which by consensus is ranked first internationally in terms of quantity or number of adherents. Of course, this fact has not escaped the seriousness of local archipelago clerics in instilling Islamic teachings in various corners of the country for various cultural and ethnic groups in this archipelago.

One form of the local wisdom of the archipelago's ulamas in grounding the noble values of Islamic religious teachings is the dissemination of the concepts and content of the hadiths of the Prophet Muhammad ﷺ in Javanese, modified with Arabic style and writing, in beautiful poetic strokes by Abu Muhammad Al Hajawi, a Javanese ulama from the city of Kudus, so the combination of these concepts feels cooler, more interesting, and more familiar to the ears and souls of those who receive them from the Javanese community.

B. METHOD

In terms of its type, this research is of a literary, included in the type of library research. According to Mestika (2004), library research is a series of activities related to methods of collecting library data, reading and recording and processing library collection materials without the need for field research.³⁰⁴ According to Sholeh (2005), library research is research that uses methods to obtain information data by placing existing facilities in the library, such as books, magazines, documents, and records of historical stories. This research

³⁰⁴ Zed Mestika, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Bogor Indonesia, 2004), hlm. 3.

was carried out by reading, studying and researching the poems written by Abu Muhammad Al Hajawi and other references relevant to the subject of the research.³⁰⁵

The data analysis technique in this research is content analysis, in which the researcher studies and analyzes the concept of the thought of the hadith of Abu Muhammad Al Hajawi through his work, *Syair Sekar Cempoko*. Researchers will also explore and carefully conserve the noble values of Islamic teachings which are described in the explicit and implicit hadiths of the Prophet Muhammad in Al Hajawi's work.

C. RESULT AND DISCUSSION

Biography of Abu Muhammad Saleh Al-Hajawi

The name of the author of the *Sekar Cempoko* poem is not well known in the list of names of Javanese scholars, such as the kiai Soleh Darat, Hasyim As'ari, Mahfud Termas, Nawawi Bantani, and a number of other Javanese clerics whose names are familiar to scholars of manuscripts. It can even be said that his complete biography is still shrouded in mist for the writer.

In the book *Syair Sekar Melati*, it is stated that Abu Muhammad Shaleh Al-Hajawi wrote the verse in the month of Rajab on the 19th Friday at nine o'clock in the evening, which coincided in 1940 (1358 H) in August under Mount Pati Ayam, Kudus Regency. The book that the author has written in 1383 H by a second author named Abdul Majid Zakhwan was then printed in 1376 H. From this, it can be concluded that Al-Hajawi started writing poetry with Arab Pegon in 1940.

According to the author, when writing about his messages in his works, Al-Hajawi has sufistic characteristics that emphasize the purification of the soul without abandoning the values of local Javanese wisdom. The use of modified Arabic letters in Javanese, also known as Arabic Pegon, is a unique feature of Islam in Indonesia.

³⁰⁵ Abdul Rahman Sholeh, *Pendidikan Agama dan Pengembangan untuk Bangsa*, (Jakarta: PT. Raja Grafindo Persada, 2005), hlm. 6.

A western scholar named Mark Woodward once appreciated the uniqueness of Islam in Java by being involved in appreciating works that are also Islamic guides, especially works of Javanese Sufism and mysticism, such as babad and fiber. Here is the conclusion:

Javanis Islam in unique, not because it retains aspects of pre-Muslim culture and religion but because of the degree to which Sufi concepts of sainthood, the mystical path, and the perfection of man are employed in the formulation of in a imperial cult. The state religionis, in turn, a model for traditional javanese conceptions of sosial order, ritual and even such aspects of social life as notions of pershonhood, helth and illnes.

A number of manuscripts (manuscripts) from Java since around 1600 were brought to Europe, besides that they generally contain the teachings of monotheism, tasawuf and morals. Martin Van Bruinessen then provides an overview and list of fiqh and usul fiqh books taught in Islamic boarding schools in several provinces in Indonesia in tabular form, with the names of the pesantren and their books.

According to the author's analysis, Al-Hajawi, when writing his work in the Arabic Pegon script, was heavily influenced by the methods of Central Javanese scholars, especially those from Kudus, where they also wrote Islamic works in the Arabic Pegon script. For example, in the book Fahsalatan, by Sheikh Muhammad al-Asnawi, he also begins and closes his book with poems that encourage religious enthusiasm.

Description and analysis of the contents of the book

The Sekar Cempoko Poetry book consists of several elements of discussion, as follows:

1. Book preface

Sekar Cempoko's poem was written in Javanese Arabic, also known as Pegon Arabic, to explain things about hell and the inhabitants of hell who are disobedient to Allah ﷻ and His commands. This preamble consists of 29 stanzas.

In this section, Al-Hajawi explains the reasons that prompted him to write this book and his purpose in compiling the verses of Sekar Cempoko Poetry. Al-Hajawi begins his poem by writing *basmalah*, then he includes praises to Allah ﷻ, and he sends blessings and

greetings to the presence of the prophet Muhammad ﷺ. Al-Hajawi then explained the reasons that prompted him to write the verses of the poem, namely his concern for the Muslims around him who had started to turn away from Allah ﷻ who had given them all kinds of pleasures, be it clothing or food; instead of them being grateful for the blessings given to them by Allah, instead they denied it by committing grave sins in various places openly, be it in rural or urban areas. Al-Hajawi then tries to remind his brothers and sisters in faith to remember Allah ﷻ and His blessings on His servants.

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|-----|--|---|
| 1. | <i>Mangka tetkala ingsun ningali</i> | <i>wong iki mangsa akeh da lali</i> |
| 2. | <i>Ing Pangerane ingkang maringi</i> | <i>sandang lan pangan rina lan wengi</i> |
| 3. | <i>Lan paring ni'mat laya-liyane</i> | <i>dak nana weruh wewilangane</i> |
| 4. | <i>Pangeran paring neng iki mangsa</i> | <i>ni'mat kang agung marang manusa</i> |
| 5. | <i>Asale budak dadi merdeka</i> | <i>dak gelem syukur malah durhaka</i> |
| 6. | <i>Tandane akeh ketingalane</i> | <i>wong kang ngelakoni dosa gedhine</i> |
| 7. | <i>Terang-terangan semata-mata</i> | <i>ora neng desa ora neng kutha</i> |
| 8. | <i>Mangka akehe wong padha ngerti</i> | <i>larang-larangan kang saking Ghusti</i> |
| 9. | <i>Mulane ingsun gawe pwngiling</i> | <i>ning awak ingsun kang lagi beling</i> |
| 10. | <i>Kelawan syair supaya demen</i> | <i>maca kelawan khatam gak bosen</i> |
| 11. | <i>Bok menawane dadi dalane</i> | <i>eling Pangeran lebar macane</i> |

2. Book preamble

In this section, Al-Hajawi wrote 26 stanzas of poetry. In his preamble, Al-Hajawi invites his brothers and sisters in the faith, both male and female, to always remember death

as a controller of human attitudes and behaviors toward things that cause sin. Death does not consider age, old or young, nor does death consider men or women because death is a mystery about which humans have no idea when it will strike them.

Al-Hajawi implores his brothers and sisters to tame their lust by keeping death in mind; if one has death in mind, one's behavior will be upheld, ensuring that when one dies, one will receive heaven as a reward from Allah ﷻ. Al-Hajawi also made note of the fact that the way to hell is greatly embellished with items that appeal to and tempt human lust, and that Allah's Heaven is blocked by items that are harmful to lust, thus, life requires patience.

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|-----|--|---------------------------------------|
| 1. | <i>He sedulurku lanang wadone</i> | <i>elinga pati rina wengine</i> |
| 2. | <i>Sebab manusa lamun dak eling</i> | <i>marang patine kapraha beling</i> |
| 3. | <i>Ngibadah tobat den semayani</i> | <i>besok rambute yen metuwane</i> |
| 4. | <i>Becik weruha pati tekane</i> | <i>iku dak nganggo wates mangsane</i> |
| 5. | <i>Tuwa lan anom pantes karone</i> | <i>manusa kabeh mesti matine</i> |
| 6. | <i>Senajan delik neng endi gone</i> | <i>tamtu konangan marang patine</i> |
| 7. | <i>Ing hale pati yen wus nekani</i> | <i>iku dak kena den sumayani</i> |
| 8. | <i>Senajan sugeh jaduk tur gagah</i> | <i>iku dak bakal pati kok wegah</i> |
| 9. | <i>Mulane sira becik dang luru</i> | <i>sangune pati aja keliru</i> |
| 10. | <i>Sangune pati iku dak nana</i> | <i>liyane ngamal bagus sampurna</i> |
| 11. | <i>Sahabat Umar dawuh mengkene</i> | <i>neng buri iki mungguh rupane</i> |
| 12. | <i>Becik ngakehna sira ing taat</i> | <i>marang Pangeran aja maksiat</i> |
| 13. | <i>Pupung sih anom kanggo sanguine</i> | <i>besok yen tuwa apes badane</i> |

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|-----|---|--|
| 14. | <i>Pupung sih waras lah badan ira</i> | <i>kanggo simpenan nalika lara</i> |
| 15. | <i>Ngakehna sadaqah nalika sugih</i> | <i>kanggo jagane yen lebar kabeh</i> |
| 16. | <i>Nalika legang kabot nandange</i> | <i>ngakehna ngamal kanggo cadange</i> |
| 17. | <i>Mangsane repot golek ingane</i> | <i>anak lan bojo sarta liyane</i> |
| 18. | <i>Para sedulur becik betahna</i> | <i>sarana sabar sarta kuwatna</i> |
| 19. | <i>Sira netepi ing agamane</i> | <i>Alloh Ta'ala kang sak temene</i> |
| 20. | <i>Neng iki jaman pancen padhane</i> | <i>wong gegem mawa panas rasane</i> |
| 21. | <i>Rumangsa buntu angel dalane</i> | <i>sebab dak cocok hawanapsune</i> |
| 22. | <i>Yen barang ala banget gampangane</i> | <i>hawanapsune tamtu senenge</i> |
| 23. | <i>Jalaran cocok pekarepane</i> | <i>mula ya akeh wong kang ngelakoni</i> |
| 24. | <i>Sebab suwarga iku dalane</i> | <i>den kepung-kepung ing gethingane</i> |
| 25. | <i>Neraka iku kabeh dalane</i> | <i>den kepung marang kesenengane</i> |
| 26. | <i>Mula kangelan ulae nyegati</i> | <i>wpong ingkang karep demen ngeliwati</i> |

From the several verses above, Al Hajawi tells *shahih* hadiths about the necessity for every Muslim to hold fast to the religion of Allah ﷻ at the end of time. Because people who stick to the religion of Allah ﷻ at the end of time are very heavy and troublesome, like someone holding hot coals. As stated in the 20th and 21st stanzas.

Sira netepi ing agamane

Alloh Ta'ala kang sak temene

Neng iki jaman pancen padhane

wong gegem mawa panas rasane

The expressions in these two stanzas come from the hadith of the Prophet narrated by Imam Tirmidhi, no. 2260, and this hadith is *hasan*.

Anas bin Malik narrated that the Messenger of Allah ﷺ said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ

"There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember."³⁰⁶

3. *An-Nar/Hell*

In the third part of this book, which consists of 59 stanzas, Al-Hajawi explains things about hell that are very frightening and terrible for its inhabitants, such as hell being heated with fire for a thousand years;

Damel neraka niku latune

den urubaken sewu tahune

In that hell, there are big snakes and giant scorpions ready to kill the inhabitants of hell.

1. *Jahannam iku akeh ulane*

lan kalajengking kelabang gedhine

2. *Padha lumayu ahli neraka*

sangking wedine nanging tumeka

3. *Neraka maneh panggungan siksa*

lamun kacekel ula rekasa

Al Hajawi, when reciting the verses of the poem above, is basing it on the hadith narrated by Imam Ahmad in his book Al Musnad, no. 17712.

قال رسول الله صلى الله عليه وسلم: " إن في النار حيات كأمثال أعناق البخت ، تلسع إحداهن اللسعة فيجد حموتها أربعين خريفا ، وإن في النار عقارب كأمثال البغال الموكفة ، تلسع إحداهن اللسعة، فيجد حموتها أربعين سنة"

The Messenger of Allah ﷺ said: "Verily, in Hell there are giant snakes like the necks of camels, and if one of them bites, the heat can be felt for forty years. Indeed, in Hell there are giant scorpions like *bighals*, if one of them bites, the heat can be felt for forty years."

³⁰⁶ Tirmidzi, Abu Isa, Sunan Tirmidzi, no.2260.

The status of the hadith above is weak because there is one narrator who is not credible, namely Abdullah bin Lahi'ah.

4. *Abwabunnar'* Hell's Doors

In this part, which consists of 46 stanzas, Al-Hajawi explains that there are seven gates to hell, then he explains the names of the hells one by one:

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| 1. | <i>Tinimbang lawang numer sijine</i> | <i>tikel terusan kantos pitune</i> |
| 2. | <i>Kang manggon lawang numer siji</i> | <i>undak neraka ngisar dewene</i> |
| 3. | <i>Wong kang munafik mungguh rupane</i> | <i>dzahire ora cocok batine</i> |
| 4. | <i>Lan wong kang kufur sarta kancane</i> | <i>wong cilaka fir'aun arane</i> |
| 5. | <i>Hawiyah iku mungguh arane</i> | <i>mahu neraka ngisor pisane</i> |
| 6. | <i>Kang manggon lawang undak pindone</i> | <i>iku wong musyrik mungguh arane</i> |
| 7. | <i>Yaiku wong ingkang duweni</i> | <i>tekad kang ana jero atine</i> |
| 8. | <i>Nyekuthoake ing Pengerane</i> | <i>dene neraka jahannam arane</i> |
| 9. | <i>Kang manggon lawang undak telune</i> | <i>kafir kitabe sarta bangsane</i> |
| 10. | <i>Neraka iku saqar arane</i> | <i>kang kapeng papat ladza namane</i> |
| 11. | <i>Dene kang manggon Iblis sartane</i> | <i>wong kang amanut kelakuane</i> |
| 12. | <i>Sarta majusi kafir kancane</i> | <i>ana ing kono mungguh manggone</i> |
| 13. | <i>Kang manggon lawang kaping limane</i> | <i>kafir yahudi sekabehane</i> |
| 14. | <i>Khutamah iku mungguh arane</i> | <i>peng nenem sangir ingkang duweni</i> |
| 15. | <i>Iku panggonan kafir nasroni</i> | <i>nuli Jibrail kendel ing kene</i> |
| 16. | <i>Uleh ngaturi pirsa gustine</i> | <i>para utusan sekabehane</i> |
| 17. | <i>Maneh jeng nabi dangu mengkene</i> | <i>krana apa sira dak muni</i> |
| 18. | <i>Anerangaken ingkang nganggoni</i> | <i>lawang neraka kapeng pitune</i> |
| 19. | <i>Jibrail matur punapa gusti</i> | <i>lawong ping pitu kersa mangerti</i> |
| 20. | <i>Inggang manggeni inggih punika</i> | <i>lah ummate tuan inggkang cilaka</i> |
| 21. | <i>Ing dusa ageng sami ngelampahi</i> | <i>dereng da tobat kantos pejahe</i> |
| 22. | <i>Bareng mengkono gustine ummat</i> | <i>jungkel semaput kerasa dak kuwat</i> |
| 23. | <i>Ba'dane waras nuli nakoni</i> | <i>marang Jibrail maneh mengkene</i> |

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|-----|---------------------------------------|---|
| 24. | <i>Apa ya ana sangking umatku</i> | <i>kang padha mlebu neraka iku</i> |
| 25. | <i>Aduh gedhene keblahen ingsun</i> | <i>sartane bangetlah wedi ingsun</i> |
| 26. | <i>Gusti jeng nabi banjur nangisi</i> | <i>marang umate banget welase</i> |
| 27. | <i>Jibrail pisan ya melu nanges</i> | <i>sebab jeng nabi mau ananges</i> |
| 28. | <i>Para sedulur lanang wadhone</i> | <i>weruha sira ing satuhune</i> |
| 29. | <i>Setengah sangking dusa gedhine</i> | <i>sing sapa wonge padha ngelakoni</i> |
| 30. | <i>Yen ora gelem dang padha tobat</i> | <i>mangsa nyawane durung jupat</i> |
| 31. | <i>Manggone ana lawang ping pitu</i> | <i>sangking ngadile Alloh wus tamtu</i> |

It seems that Al-Hajawi compiled the above verses based on the hadith narrated by Yazid Ar Raqqasyi from Anas bin Malik, in the book *Tanbih al Ghafilin*, by As-Samarqandi, page 264, as follows:

روى يزيد الرقاشي عن أنس بن مالك قال: جاء جبريل إلى النبي صلى الله عليه وسلم في ساعة ما كان يأتيه فيها متغير اللون، فقال له النبي صلى الله عليه وسلم: ((مالي أراك متغير اللون)) فقال: يا محمد جئتُكَ في الساعة التي أمر الله بمنافخ النار أن تنفخ فيها، ولا ينبغي لمن يعلم أن جهنم حق، وأن النار حق، وأن عذاب القبر حق، وأن عذاب الله أكبر أن تقر عينه حتى يأمنها. فقال النبي صلى الله عليه وسلم: ((يا جبريل صف لي جهنم)) . قال: نعم، إن الله تعالى لما خلق جهنم أوقد عليها ألف سنة فاحمَرَّتْ، ثم أوقد عليها ألف سنة فابْيَضَّتْ، ثم أوقد عليها ألف سنة فاسْوَدَّتْ، فهي سوداء مُظلمة لا ينطفئ لهبها ولا جمرها . والذي بعثك بالحق، لو أن حُزْمَ إبرة فُتِحَ منها لاحترق أهل الدنيا عن آخرهم من حرّها. والذي بعثك بالحق، لو أن ثوباً من أثواب أهل النار عُلِقَ بين السماء والأرض، لمات جميع أهل الأرض من تنّيتها وحرّها عن آخرهم لما يجدون من حرّها . والذي بعثك بالحق نبياً ، لو أن ذراعاً من السلسلة التي ذكرها الله تعالى في كتابه وُضِعَ على جبلٍ لَذابَ حتى يبلغ الأرض السابعة. والذي بعثك بالحق نبياً، لو أن رجلاً بالمغرب يُعَذَّب لاحترق الذي بالمشرق من شدة عذابها. حرّها شديد ، و قعرها بعيد ، و حلما حديد ، و شرابها الحميم و الصديد، و ثيابها مقطعات النيران ، لها سبعة أبواب، لكل باب منهم جزء مقسومٌ من الرجال والنساء. فقال صلى الله عليه وسلم: ((أي كأبوابنا هذه))؟! قال: لا ، ولكنها مفتوحة، بعضها أسفل من بعض، من باب إلى باب مسيرة سبعين سنة، كل باب منها أشد حراً من الذي يليه سبعين ضعفاً ، يُساق أعداء الله إليها فإذا انتهوا إلى بابها استقبلتهم الزبانية بالأغلال و

السلاسل، فتسلك السلسلة في فمه وتخرج من دُبُرِهِ ، وتُغَلَّ يده اليسرى إلى عنقه، وتُدخَل يده اليمنى في فؤاده، وتُنزَع من بين كتفيه ، وتُشدُّ بالسلاسل، ويُقرَن كل آدمي مع شيطان في سلسلة ، ويُسحبُ على وجهه ، وتضربه الملائكة بمقامع من حديد، كلما أرادوا أن يخرجوا منها من غم أُعيدوا فيها. فقال النبي صلى الله عليه وسلم: ((مَنْ سَكَّانَ هَذِهِ الأَبْوَابِ))؟! فقال: أما الباب الأسفل ففيه المنافقون. وَمَنْ كَفَرَ مِنْ أصحابِ المائدة، وآلِ فرعون ، واسمها الهاوية. والباب الثاني فيه المشركون و اسمه الجحيم والباب الثالث فيه الصابئون و اسمه سَقَر. والباب الرابع فيه إبليس ومن تَبِعَهُ ، والمجوس ، واسمه لَخْلَى. والباب الخامس فيه اليهود واسمه الحُطَمَة والباب السادس فيه النصراني واسمه العزيز، ثم أمسك جبريلُ حياءً من رسول الله صلى الله عليه وسلم، فقال له عليه السلام: ((ألا تخبرني من سكان الباب السابع))؟! فقال: فيه أهل الكبائر من أمتك الذين ماتوا ولم يتوبوا. فخرَّ النبي صلى الله عليه وسلم مغشياً عليه، فوضع جبريل رأسه على جِجْرِهِ حتى أفاق، فلما أفاق قال عليه الصلاة والسلام: ((يا جبريل عَظَمْتُ مصيبي ، و اشتدَّ حزني ، أو يدخل أحدٌ من أمتي النار؟؟؟))

قال: نعم، أهل الكبائر من أمتك. ثم بكى رسول الله صلى الله عليه وسلم، وبكى جبريل.

The hadith above is a very weak hadith due to two reasons, namely Salam Al Thawil Yazid Ar Raqasy not having credibility and is a narrator whose hadith are *matruk*. The status of the above hadith is either very weak or *maudhu'*.

5. *Siyaqu an-Nas ila an-Nar*

This section consists of 99 verses of poetry that explain human affairs when they are led to hell in groups, as in the word of Allah ﷻ in Surat Az-Zumar verse 39:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ ۖ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ^{٣٠٧}

1. ***Bakal den giring kabeh saturune***

Dzat ingkak tetep keadilan

³⁰⁷ QS. Az-Zumar (39): 71.

2. *Marang neraka ireng rahine* *sarta mecicil mata lorone*
3. *Sarta den kunci kabeh cangkeme* *tamtune tetep padha bungkeme*
4. *Genipun nuntunlah malaikat* *dateng neraka manka ummat*
5. *Gusti jeng nabi dawuhmengkene* *den tuntun ummat anom tuwane*
6. *Lawan jenggote sekabehane* *para wong lanang yen wong wadhone*
7. *Iku den tuntunlah gelungane* *sarta kuncunge sekabehane*

6. *Zabaniyah*

This section, totaling 44 verses of poetry, explains the matters of the guardian of hell known as *Zabaniyah*, as in the word of Allah ﷻ in Surah Al-Alaq:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى * كَلَّا لَئِن لَّمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ * فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ
كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ^{٣٠٨}.

1. *Tanpa wilangan mungguh akehe* *siji-sijine mungguhbawahe*
2. *Padha medeni mungguh rupane* *lan luwih banget apa gedhine*
3. *Pating kelebyar kabeh matane* *kilap kang nyamber iku padhane*
4. *Lan lincip-lincip kabeh untune* *sungune sapi mungguh padhane*
5. *Lan padha ngelewer kabeh lambene* *kasi tumeka delamakane*

7. *Anwa 'ul Azab*

This section consists of 45 verses of poetry explaining the various punishments in hell:

1. *Akeh utawa kidike siksa* *mitirut akeh kidike dosa*
2. *Gusti jeng nabi iku ngendika* *sapa kang mamang mlebu neraka*
3. *Setengah imat ingsun ba'dane* *den siksa lawas mungguh mangsane*
4. *Yaiku sewu tahun wartane* *suwidak tahun mungguh suwene*

³⁰⁸ QS. Al-Alaq (96): 14-19.

- | | | |
|-----|--|-------------------------------------|
| 5. | <i>Bisa selamat sangking siksane</i> | <i>neng buri iki mungguh rupane</i> |
| 6. | <i>Para wong lemu mungguh badane</i> | <i>ananging kurulah agamane</i> |
| 7. | <i>Sartane lengkap sandang anggone</i> | <i>ananging udalah ngabektine</i> |
| 8. | <i>Sartane pinter golek dunyane</i> | <i>kanggo nyukupi kauripane</i> |
| 9. | <i>Ananging bodho sarta laline</i> | <i>marang akhirat anggon baline</i> |
| 10. | <i>Yaiku wong ahli qasaran</i> | <i>nyambut gawe awur-awuran</i> |
| 11. | <i>Tanpa netepi hukum syariat</i> | <i>adol tukune cek angger kebat</i> |

8. *Afwajul Ummah yaumul qiyamah*

This section consists of 119 stanzas, which describe several groups of people on the Day of Judgment.

- Groups without arms and legs
- Groups that are shaped like pigs or boars
- Groups with a huge belly-shaped cluster filled with snakes
- Groups with blood flowing from their mouth
- Groups with a bad smell
- Groups with severed necks
- Groups of people with blood and pus coming out of their mouths
- Groups with the head down and the feet up
- Groups with black faces and bulging eyes
- Groups of people with striped bodies
- Groups of people who are blind in the eyes and in the heart and have horns on their heads like the horns of a cow, and their teeth are fanged
- Groups with glowing and radiant faces

Al Hajawi, when he talks about the human group's resurrection., bases it on hadiths that were considered *munkar* and even fake according to hadith experts. This hadith is in the book *Durratu An-Nashihin*, which is widely spread in Islamic boarding schools in Indonesia. Here is the beginning of the hadith:

وروي من حديث معاذ بن جبل قلت: يا رسول الله! رأيت قول الله تعالى: يوم ينفخ في الصور فتأتون أفواجا فقال النبي - صلى الله عليه وسلم -: ((يا معاذ بن جبل لقد سألت عن أمر عظيم)) ثم أرسل عينيه باكيا، ثم قال: ((يحشر عشرة أصناف من أمتي أشتاتا قد ميزهم الله تعالى من جماعات المسلمين، وبدل صورهم، فمَنهم على صورة القردة وبعضهم على صورة الخنازير وبعضهم منكسون: أرجلهم أعلاهم، ووجوههم يسحبون عليها،.....

In the book *Tanzihu as-Syari'ah*, the author explains the words of Ibn Asakir (2:390).

"منكر، وفي إسناده غير واحد من المجهولين"

"The hadith is *munkar* because in its sanad there is more than one narrator whose personality and credibility are unknown or *majhul*."

The scholars who argue about the falsity of the hadith above include Imam Suyuti, Ibn Hajar, and Al-Bani.

9. Closing

He closed the book with a prayer and *istighfar*:

والله أعلم

ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين

إلهي عبدك العاصي أتاك مقرا بالذنوب وقد دعاك

فإن تغفر فأنت بذاك أهل وإن تطرد فمن يرحم سواك

D. CONCLUSION

Abu Muhammad Shaleh Al-Hajawi is a Javanese scholar from the city of Kudus. He is the author of the Sekar Cempoko book of poetry, in which he wrote Islamic works in the Arabic Pegon script, which is a unique feature of Islam in Indonesia.

Al Hajawi's background in writing the verses in this book is due to his concern for the Muslims around him who have started to turn away from Allah ﷻ who has given them all kinds of pleasures. Then Al-Hajawi tried to remind the Muslims of their time to remember Allah ﷻ and His favors on His servants.

The thought of Al Hajawi's hadith in the book Syair Sekar Cempoko is very visible in the way he organizes his poems with the hadiths of the Prophet Muhammad ﷺ in Javanese modified with Arabic style and writing. The etchings of Al Hajawi's beautiful poetry, which repeats the hadiths of the Prophet in the recitation of the Arabic Pegon poem, sound more interesting and more familiar to the ears and souls of those who read or listen to them in the Javanese community.

As for the typology of the quality of the hadiths used in his poems in this manuscript, not all of them are classified in the category of *shahih* and *hasan* hadiths, there are some weak and even fake hadiths which he implied in some of his verses.

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