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

Hendri Waluyo Lensa  
Ilmu Hadits  
Sekolah Tinggi Dirasat Islamiyah Imam Syafi’i Jember  
hendri.lensa@gmail.com  

Siti Nazla Raihana  
Hukum Keluarga Islam  
Sekolah Tinggi Dirasat Islamiyah Imam Syafi’i Jember  
nazla.raihana@gmail.com  

Salsabila Fagih  
Hukum Keluarga Islam  
Sekolah Tinggi Dirasat Islamiyah Imam Syafi’i Jember  
salsabilafagih@gmail.com  

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 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


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. 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.\textsuperscript{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.

\textbf{C. RESULT AND DISCUSSION}

\textbf{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.

\textsuperscript{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 an imperial cult. The state religion is, in turn, a model for traditional Javanese conceptions of social order, ritual and even such aspects of social life as notions of personhood, health and illness.*

A number of 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 Cempako 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 ﷺ 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 ﷺ and His blessings on His servants.

1. Mangka tetkala ingsun ningali  
   wong iki mangsa akeh da lali

2. Ing Pangerane ingkang maringi  
   sandang lan pangan rina lan wengi

3. Lan paring ni’mat laya-liyane  
   dak nana weruh wewilangane

4. Pangeran paring neng iki mangsa  
   ni’mat kang agung marang manus

5. Asale budak dadi merdeka  
   dak gelem syukur malah durhaka

6. Tandane akeh ketingalane  
   wong kang ngelakoni dosa gedhine

7. Terang-terangan semata-mata  
   ora neng desa ora neng kutha

8. Mangka akehe wong padha ngerti  
   larang-larangan kang saking Ghusti

9. Mulane ingsun gawe pwngiling  
   ning awak ingsun kang lagi beling

10. Kelawan syair supaya demen  
    maca kelawan khatam gak bosen

11. Bok menawane dadi dalane  
    eling Pangeran lebar macane

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 ﷺ. 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.

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

15. Ngakehna sadaqah nalika sugih
   kanggo jagane yen lebar kabeth

16. Nalika legang kabot nandange
   ngakehna ngamal kanggo cadange

17. Mangsane repot golek ingane
   anak lan bojo sarta liyan

18. Para sedulur becik betahna
   sarana sabar sarta kuwatna

19. Sira netepi ing agamane
   Alloh Ta’ala kang sak temene

20. Neng iki jaman pancen padhane
    wong gegem mawa panas rasane

21. Rumangsa buntu angel dalane
    sebab dak cocok hawanapsune

22. Yen barang ala banget gampangane
    hawanapsune tamtu senenge

23. Jalaran cocok pekarepane
    mula ya akeh wong kang ngelakoni

24. Sebah suwarga iku dalane
    den kepung-kepung ing gethingane

25. Neraka iku kabeh dalane
    den kepung marang kessenengane

26. Mula kangelan ulae nyegati
    wpong ingkang karep demen ngeliwati

From the several verses above, Al Hajawi tells shahih hadiths about the necessity for every Muslim to hold fast to the religion of Allah �姊 at the end of time. Because people who stick to the religion of Allah ⿃ 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:

"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.”

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;

\begin{align*}
\text{Damel neraka niku latune} & \quad \text{den urubaken sewu tahune} \\
\end{align*}

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

1. \text{Jahannam iku akeh ulane} \quad \text{lan kalajengking kelabang gedhine} \\
2. \text{Padha lumayu ahli neraka} \quad \text{sangking wedine nanging tumeka} \\
3. \text{Neraka maneh pangguman siksa} \quad \text{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 ، تلسع إحداها أربعين خريفا ، في النار عقارب كأمثال البقال الموكفة ، تلسع إحداها 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. *Abwabunnari* 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:

1. *Tinimbang lawang numer sijine* | *tikel terusan kantos pitune*
2. *Kang manggon lawang numer siji* | *undak neraka ngisar dewene*
3. *Wong kang munafik mungguh rupane* | *dzahire ora cocok batine*
4. *Lan wong kang kufur sarta kancane* | *wong cilaka fir’ain arane*
5. *Hawiyah iku mungguh arane* | *mahu neraka ngisorpisane*
6. *Kang manggon lawang undak pindone* | *iku wong musyrik mungguh arane*
7. *Yaiku wong ingkang duweni* | *tekad kang ana jero atine*
8. *Nyekutoake ing Pengerane* | *dene neraka jahannam arane*
9. *Kang manggon lawang undak telune* | *kafir kitabe sarta bangsane*
10. *Neraka iku saqar arane* | *kang kapeng papat ladza namane*
11. *Dene kang manggon Iblis sartane* | *wong kang amanut kelakuane*
12. *Sarta majusi kafir kancane* | *ana ing kono mungguh manggone*
13. *Kang manggon lawang kaping limane* | *kafir yahudi sekabehane*
14. *Khutamah iku mungguh arane* | *peng nenem sangir ingkang duweni*
15. *Iku panggonan kafir nasroni* | *nuli Jibrail kendel ing kene*
16. *Uleh ngaturi prisga gustine* | *para utusan sekabehane*
17. *Maneh jeng nabi dangu mengkene* | *krana apa sira dak muni*
18. *Anerangaken ingkang nganggoni* | *lawang neraka kapeng pitune*
19. *Jibrail matur punapa gusti* | *lawong ping pitu kersa mangerti*
20. *Ingkang manggeni inggih punika* | *lah ummate tuan inggkang cilaka*
21. *Ing dusu ageng sami ngelampahi* | *dereng da tobat kantos pejahe*
22. *Bareng mengkono gustine ummat* | *jungkel semaput kera sa dak kuwat*
23. *Ba’dane waras nuli nakoni* | *marang Jibrail manch mengkene*
24. Apa ya ana sangking umatku
25. Aduh gedhene keblahan ingsun
26. Gusti jeng nabi banjur nangisi
27. Jibrail pisan ya melu nanges
28. Para sedulur lanang wadhone
29. Setengah sangking dusang gedhine
30. Yen ora gelem dang padha tobat
31. Manggone ana lawang ping pitu

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 ساعةٍ ما كان يأتيه فيها متغيّر اللون، فقال له النبي صلى الله عليه وسلم: (( مالي أراك متغير اللون )) فقال: يا محمد جئتُك 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 صِف لي جهنم )) قال: نعم، إن الله تعالى لم خلق جهنم أوفد عليها ألف سنة فأحمرت، ثم أوفد عليها ألف سنة فابيضت، ثم أوفد عليها ألف سنة فاسودت، فهي سوداء مظلمة لا ينطئ لها ولا جمرة. والذي يعطل بالحق، لو أن حُرمه إبرة فُتِحَ منها لاحترق أهل الدنيا من حرها. والذي يعطل بالحق، لو أن ثوبًا من أثواب أهل النار عُلِقَ بين السماء و الأرض، لمات جميع أهل الأرض من نتنياً و حزراً عن أخرين لما يجدون من حرها. والذي يعطل بالحق نبيًا، لو أن ذراعًا من السلسلة التي ذكرها الله تعالى في كتابه ظُعِّف على جبل نذاب حتى بلغ الأرض السابعة. والذي يعطل بالحق نبيًا، لو أن رجلاً بالشمس يُعَذَّب لا يُعَذَّب لا يُعَذَّب لاحترق الذي بالمشرق إلى المغرب شديد، و قعرها بعيد، و حليها حديد، و شرابها الحميم، و ثيابها مقطعات النيران، لها سبع أبواب، لكل باب منهم جزء مقسوم من الرجال والنساء، فقال صلى الله عليه وسلم: ((( أهي كأيابانا هذه ))؟ قال: لا، ولكنها مفتوحة، بعضها أسفل من بعض، من باب إلى باب مسيرة سبعين سنة، كل باب منها أشد حرًا من الذي يليه سبعين ضعفًا، يُصاب أعداء الله إليها فإذا انتهوا إلى باب استقبلهم الزانية بالأفلح.
السلاسل، فتسلك السلسلة في فمه وتخرج من ذبه، وتغلب يده البصرى إلى عنقه، وتدخل يده اليمنى في فؤاده، وتغيّب من بين كتفيه، وتثبت بالسلاسل، ويقرن كل أدمي مع شيطان في سلسلة، ويستحم على وجهه، وتضربه الملائكة بمقام من حديد، كلما آرادوا أن يخرجوا منها من غم أُعيدوا فيها. فقال النبي صلى الله عليه وسلم: ((من سكان هذه الأبواب؟)). فقال: أما الباب الأعلى فله المنافقون، ومَن كفر من أصحاب المائدة، وأل فرعون، وأسماها الباوية.

والباب الثاني فيه المشركون و اسمه الجحيم والباب الثالث فيه الصابون و اسمه سَقَر، والأباب الرابع فيه إيليس ومن نتيجة، والباب الخامس فيه الهود و اسمه الخضر و والباب السادس فيه النصارى و اسمه Elasticsearch.

والباب السابع فيه أهل الكبائر من أمتك الذين ماتوا ولم يتوبوا، قال النبي صلى الله عليه وسلم: ((يا جبريل عظمت مصيبتي، و اشتد حزني، أو يدخّل أحد من أمتي النار؟؟؟)). قال: نعم، أهل الكبائر من أمتك. ثم بكى رسول الله صلى الله عليه وسلم، و بكى 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 ﷺ in Surat Az-Zumar verse 39:

وسيق الذين كفروا إلى جهنم زمرًا حتي إذا جاءوها ففجعه أحيوها وقال لهم خزينتها ألم يأيكم رسل منكم يثلون عليهكم أباب زرعكم وبنذركم لقاء يومكم هذا، قالوا بل ولكن خفف كنية الغذاب على الكافرين

1. Bakal den giring kabeth saturune Dzat ingkak tetep keadilane

307 QS. Az-Zumar (39): 71.
2. Marang neraka ireng rahine sarta mecicil mata lorone
3. Sarta den kunci kabeth cangkeme tamtune tetep padha bungkeme
4. Genipun nuntunlah malaiak datang 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 يَعْلَمْ بِأَنَّ اللَّهَ يَرَى * كَلا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ * فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ كَلا لا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ

1. Tanpa wilangan mungguh akehe siji-sijine mungguhbawahe
2. Padha medeni mungguh rupane lan luwih banget apa gedhine
3. Pating kelebyar kabeth matane kilap kang nyamber iku padhane
4. Lan lincip-lincip kabeth untune sungune sapi mungguh padhane
5. Lan padha ngelewer kabeth 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.
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! أرأيت 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: ((يحبشر عشرة أصناف من أمتي أشتنا قد ميزهم الله تعالى من جماعات المسلمين، وبدل صورهم، فعمهم على صورة القردة وبعضهم على صورة الخنازير وبعضهم منكسون: أرجلهم أعلاهم، ووجههم 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
إليبي عبدك العاصي أناك مقبرالذنوب وقد دعاك
فإن تغفر فأنت بذلك أهل زان 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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