

ABSTRAK

Tesis yang berjudul “Syair Selawat Jawi Campursari Karya Penyair Sukino Dalam Prespektif Hermeneutika Hans Georg Gadamer” ini telah ditulis oleh Ahmad Izzul Haq dengan Promotor Dr. H. Zaini Fasya, M.Pd.I dan Dr. Akhmad Rizqon Khamami, Lc. M.A. Kata Kunci : Syair Jawi, Sukino, Hermeneutika Gadamer.

Akar sejarah selawat jawi campursari bermula dari sebuah rasa prihatin dari seorang penyair Sukino yang berambisi untuk menjaga marwah keagamaan warga Desa Barang sebagaimana tempat dari penelitian ini dilakukan. Syair Jawi menjadi warna baru dalam seni tradisi dalam menyerukan selawat kepada baginda Muhammad SAW sebagai kiblat beragama Islam. Sebanyak 17 lagu ciptan Sukino, memiliki ragam nasihat untuk dilantunkan dalam acara maulid Nabi, khitan, 7 hari kelahiran bayi, nazar, maupun upacara keagamaan. Penelitian dilakukan menggunakan metode kualitatif dengan mengungkapkan gejala objek penelitian secara menyeluruh sesuai konteks kedaannya. Pengumpulan data dengan observasi, dokumen, serta melibatkan wawancara dengan penyair Sukino secara langsung. Sedangkan proses analisis data condong pada model analisis Glase dan Stauruss dalam bentuk Elaborasi Discovery of Grounded Research dengan mereduksi data, menyusun hipotesis kerja, serta sintesisasi. Selain itu, rumusan masalah yang muncul yakni 1) Mengapa penyair Sukino membentuk paradigma masyarakat Desa Barang dengan selawat jawi campursari ;2) Bagaimana kontruksi pemikiran Hermeneutika Hans Georg Gadamer dalam menginterpretasi syair jawi karya penyair Sukino . Maka ketika fusion of horizon dilakukan, mendapat kesepakatan bahwa syair terseut terdapat berbagai pesan moral dalam setiap bait, yakni berisi nasihat hidup. Salah satunya Rumongso ning dunyo mung marani kubur, bahwa hidup di dunia hanya menjumpai pemakaman, maka interpretasinya yaitu manusia hendaknya hidup dengan berbuat ikhlas, qanaah, jujur, dan sabar. Peleburan sintesisnya bahwa pada akhirnya, tujuan hidup manusia paripurna adalah mencapai emating pati patitis, khusnul khatimah, bahagia dunia akhirat, dan *mulya ing jaman kalanggengan*. Sehingga syair jawi bukan sekedar meramalkan seni tradisi, namun dijadikan pedoman hidup beragama beriringan dengan Al Quran dan As Sunnah.

ABSTRACT

The thesis entitled "Javanese sholawat verses of campursari by Poet Sukino in the Perspective of Hans Georg Gadamer Hermeneutics" was written by Ahmad Izzul Haq with Promoter Dr. H. Zaini Fasya, M.Pd.I and Dr. Akhmad Rizqon Khamami, Lc. M.A.

Keywords: Syair Jawi, Sukino, Gadamer's Hermeneutics.

The historical roots of Javanese sholawat verses of campursari stem from a concern from a poet Sukino who has the ambition to protect the religious dignity of the residents of Barang Village as the place where this research was conducted. Jawi poetry becomes a new color in traditional art in calling out blessings on the king Muhammad SAW as a Muslim mecca. A total of 17 songs composed by Sukino, have a variety of advice to be sung at the Prophet's birthday, circumcision, 7 days of baby birth, vows, and religious ceremonies. The research was carried out using qualitative methods by expressing the symptoms of the object of research as a whole according to the context of the situation. Collecting data by observation, documents, and involving direct interviews with the poet Sukino. Meanwhile, the data analysis process leans towards the Glase and Stauruss analysis models in the form of Elaboration of Discovery of Grounded Research by reducing data, developing working hypotheses, and synthesizing. In addition, the formulation of the problems that emerged were 1) Why did the poet Sukino form the paradigm of the Barang Village community with Javanese sholawat verses of campursari ?; 2) How was the construction of Hans Georg Gadamer Hermeneutics in interpreting the Javanese sholawat verses of campursari poem?. So when the fusion of horizons was carried out, it was agreed that the poem contained various moral messages in each stanza, which contained life advice. One of them is *Rumongso ning dunyo mung marani kubur*, that living in the world only meets funerals, so the interpretation is that humans should live by acting sincerely, qanaah, honestly, and patiently. The fusion of his synthesis is that in the end, the goal of a plenary human life is to achieve *emating pati patitis, khusnul khatimah*, happiness in the afterlife, and noble in eternal times. So that Jawi poetry does not just enliven traditional art, but is used as a guide for religious life along with the Quran and Sunnah.