

REVITALIZATION OF *SYINGIRAN* AS A STRENGTHENING OF SOCIALITY AND SPIRITUALITY OF RURAL COMMUNITIES: THE EXISTENCE OF ORAL LITERATURE

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Abstract

Syngir or song has been known since the era before the arrival of Islam in Indonesia. After Islam came, *Syngir* was used as a medium for preaching which was echoed in mosques and majlis ta'lim. However, along with the development of the times, *Syngir* is considered old-fashioned and is rarely sung, especially in urban communities. But some rural communities still chant it. The purpose of this study was to find out the forms of *Syngir* sung by Rejosari villagers, and the social values contained in the activities of *Syngiran* Rejosari villagers, *Syngir* as a strengthening of the spirituality of rural communities. This research is qualitative-based field research. The main object of this research is the *Syngiran* activities of the Rejosari village community and the chants that are sung. The results of this study are (1) the form of the revitalization of *Syngir* in Rejosari village is by making efforts to replace, preserve, inherit, and manage *Syngiran* activities, (2) the social values contained in *Syngiran* activities are the value of togetherness, the value of patience, the value of leadership, and *Amar makruf nahi munkar*, (3) as a strengthening of the spirituality of the rural community of the *Syngir-Syngir* teaches people to always remember God and read the Qur'an, pray for their predecessor, keep holding prayers under any circumstances, always remember death, and always do kindness. This research provides an understanding of the importance of revitalizing the *Syngir* culture in rural communities. *Syngiran* activities not only maintain pre-Islamic cultural heritage, but also teach social values such as unity, patience and leadership. In the context of spirituality, *Syngir-Syngir* reminds people to always remember Allah, pray for their predecessors, and do good.

Keywords: *syngir*, revitalization, spirituality, social values.

INTRODUCTION

Syngir or *Syngiran* is a legacy from the tradition of Islamic boarding schools in Java and Madura. KH. A. Mustofa Bisri in the opening of the book "*Syairan Kiai-Kiai*" said that poetry is one of the many traditions held by pesantren. Or specifically, poetry is a tradition of the kiai or ulama (Hamidi, 2005). Muhammad SAW was always familiar with poetry, even though he was not a poet; because at that time the life of the Arab nation was always colored by poetry. People who are poetry experts will be glorified and will be followed every word. Not only that, the challengers of the Prophet Muhammad SAW used poetry to strike him and the devotees. Devotee poets were also allowed by Rasulullah SAW to defy him with poetry too (Mustofa, 2010). Not only in Arabic but poetry was also developed in every language, such as Indonesian, Madurese, and Javanese.

In this era of globalization, not a few rural communities in the archipelago, especially those in East Java, are experiencing a dimensional crisis that has an impact on moral and spiritual crises. The village community has a very strong identity, one of which is a place that has given birth to generations of friendly and polite people. This raises an expectation of the need to revitalize the identity formation of rural culture, one of which is with this *Syngiran* revitalization (Yuliana, 2010). In the Bantur sub-district, Malang Regency, *Syngiran* is usually sung in the mosque or held during breaks between the adhan and iqamat or waiting for the congregation to pray to gather and prepare at the mosque. Apart from that, it is also customary to sing *Syngir* at certain times, such as when a grand recitation is held by the Kyai in his lecture (Yuliana, 2010).

Revitalization is the empowerment of oral traditions or oral literature in society that is

included in the realm of anthropolinguistic studies. Language revitalization is reviving something that already exists but is deceived (Hennilawati, 2022). According to Sibarani, there are three concepts in revitalization, namely (1) reactivating, (2) managing, and (3) passing on (Sibarani, 2015). Sugiarti et al argue that the purpose of revitalization is to maintain or strengthen the existence of oral literature in people's lives so it requires the role of the community itself and connoisseurs of literature (Sugiarti, Andalas, & Dwi, 2021).

Syir or poetry is a part of literature that is full of values inherited from Arab civilization, but then the Javanese people call it *Syngir* (Sobirin, 2019) (Azharina & Ramli, 2017). The mention is due to the habit of the Javanese tongue in pronouncing the letters 'ain to *ngain* (Rahmawati, 2015). Philip K. Hitti emphatically expressed his admiration for that heritage: "No people in the world manifest such enthusiastic admiration for literary expression as the Arabs", there is no single inhabitant in this world who can match the expressive enthusiasm in literature than the Arabs (Hitti, 1985). This is why Arabic literature can survive and continue to develop and even be developed again by Islamic boarding schools (Dardiri, 2011). If we look back at how the past Kiai and ulema lived, their lives were always colored by poetry. In each of his recitations, in his preaching, and the most obvious and we can feel it to this day is in his writings.

There are two types of poetry known in Islamic boarding schools, namely Arabic poetry and Javanese poetry, better known as *Syngir*. Arabic poetry is poetry in the form of nadzom verses that have a certain rhythm and rhyme. This poem is used in learning the yellow book in class or during sorogan activities. Meanwhile, *Syngir* is a Javanese-language poetry that usually conveys matters related to Islamic religious teachings related to belief, sharia, and muamalah (morals). For example, *Syngir* related beliefs are "*Rukun Islam*", "*Sangkan Paraning Dumadi*" (origin of humans), and "*Sekar Cepaka* (Explaining hell dwellers)". *Syngir* is related to sharia, for example, "*Syngir Pasalatan*", "*Salat Pangilone Urip*", "*Salat Cagake Agomo*" and others. Whereas *Syngir* related to muamalah or morals, for example, "*Mitra Sejati: Nerangake ing Budi Pekerti*", "*Syngir Kemanten*",

"*Kasidah Temanten Anyar*" and so on (Hindun, 2012).

It seems that the preaching of the *Salafussaleh* can be felt not only by the *santri*, but also by the community around the *pesantren* and the communities in other places where the *santri* live. But over time, this *Syngiran* culture has begun to fade among rural communities. Many villagers no longer want to sing the *Syngir* during the *azan*. Many women replace songs to lull their children to sleep with popular songs, which lack meaningful messages. So that gradually, the culture of *Syngiran* is increasingly being eroded by the flow of globalization (Hasan, 2015).

The research "Revitalization of Syngiran as a Strengthening of Sociality and Spirituality of Rural Communities: The Existence of Oral Literature" (2021) is research that focuses on efforts to revitalize Syngiran as a form of oral literature and its impact on the sociality and spirituality of rural communities. This research was conducted with a case study in Rejosari Village.

Meanwhile, the research "Revitalization of Syngiran as an Effort to Strengthen Sociality and Spirituality: A Case Study in Rejosari Village" (2021) by Yuliana also focuses on the revitalization of Syngiran and its role in strengthening community sociality and spirituality, but this research does not specifically mention related to oral literature.

Although the two studies have a similar focus, the difference lies in the approach and research focus. The first research emphasizes the existence of oral literature in the form of Syngiran and its impact on sociality and spirituality of rural communities in general. While the second research is more focused on the revitalization of Syngiran and its important role in strengthening the sociality and spirituality of the people in Rejosari Village.

Other differences may lie in the research methodology, the theoretical framework used, as well as the data collected and analysis carried out in each of these studies. To obtain more complete and in-depth information about the differences between the two studies, it is advisable to refer directly to the research publications or to discuss with the researchers who conducted the research.

Therefore, seeing how the tradition of *Syingiran* still exists in the Rejosari village community, researchers are trying to study the revitalization of *Syingiran* in the Rejosari village community as an effort to strengthen sociality and spirituality. The purpose of this study was to find out the revitalization efforts and the forms of *Syingir* sung by the people of Rejosari village, the social values contained in the *Syingiran* activities of the people of Rejosari village, the role of *Syingiran* in strengthening the spirituality of the people of Rejosari village. Researchers hope to get maximum results and then it can be applied and even developed as a learning method for rural communities in the archipelago in general.

METHOD

The research conducted in Rejosari village was qualitative-based field research. The data collected was in the form of written and oral data that was descriptive in nature (Ratna, 2010) (Mussaif, 2018). The main data source in this study was the Rejosari village community and the chanted *Syingir verses*. From this community, data was obtained regarding the revitalization of *Syingiran* in Rejosari village.

In this study, data were collected through interviews, observation, and documentation. The interview was a dialogue (Arikunto, 2006) conducted between researchers and several Rejosari residents as resource persons to obtain information related to the *Syingir* and tradition. In the interview activities, the sampling technique used was purposive. Namely by selecting informants who were representative and considered to be able to represent the entire population (Ratna, 2010), because what was studied here was not the people but the tradition of *Syingiran* and the values contained in the *Syingir*, so it only needs some opinions and information from informants who knows this. Interviews were conducted with 5 informants, namely three residents of Rejosari village and two local religious leaders.

The next data collection technique was an observation, namely coming directly to the village of Rejosari and making sensory observations of the processes, situations, and conditions (Faisal, 2005) of chanting *Syingir*. The observation here was non-systematic, namely making observations without using instruments (Arikunto, 2006). The

documentation was carried out to record the chants sung at the mosque or mosque in Rejosari village.

The data that had been collected were analyzed through three stages, that were data codification, data presentation, and drawing conclusions or data verification as divided by Miles and Huberman. Codification was done by classifying data according to the theme and setting aside unnecessary data. After the data was classified, the data was presented in descriptive form or analyzed. Then conclude and re-check the data that had been presented (Afrizal, 2015).

RESULTS AND DISCUSSION

Based on research conducted in the village of Rejosari, it was found that three *Syingirs* were often sung by the community. The three *Syingirs* are entitled (1) Saben Malem Jumat, (2) Eman Temen, and (3) Ono Timbalan. The following is a discussion regarding *the Syingir* sung by rural communities.

Revitalization and Forms of *Syingir* Chanted by the Rejosari Village Community

Rejosari is a village located in Bantur sub-district, Malang district, East Java. A district that has two tribes in it, the Javanese and Madurese. With its main commodity being sugarcane plantations, the Bantur sub-district is one of the supplying areas for raw sugar in the Malang district. So that the majority of the working hours of the Rejosari village community are in the fields. Community associations where the majority of their livelihoods are farming, raising livestock, fishing, or trading and have strong cultural and social systems can be called village communities (Nopitasari, 2020).

The sub-district where the majority of its citizens are Muslim is one of the many sub-districts whose residents have high spirituality. This can be proven by the many series of religious activities that are actively carried out by its citizens either weekly, monthly, or yearly. The religious activities are, Dzibaan, *Tablilan*, Istighotsah, gathering, and Burda'an. All of this was done for the sake of an effort to strengthen the spirituality of the Rejosari village residents and to strengthen harmony among their fellow citizens.

After doing observations on the *Syngiran* activities of the residents, it was found that the *Syngiran* activities were still maintained. This is due to the revitalization carried out by residents to maintain the sustainability of *Syngiran*. The efforts made by Rejosari village residents to revitalize *Syngiran* are as follows.

Activation and Preservation of *Syngir* Activities

The adhan is echoed by the community around the mosque as a sign that it is time for praying and congregational prayers will be held immediately. To wait for the people who are still in the garden or other activities, the people who are ready to pray in congregation and are present in the mosque, chant the *Syngir*. Apart from that, *Syngiran* is also a sign that the congregational prayers have not yet been held, so people who are still getting ready to attend the congregational prayers immediately head to the mosque.

Syngiran every time you want to pray in congregation, between the adhan and iqamat, is an activating form of *Syngiran*. *Syngiran* every time you want to congregate in the mosque indicates that *Syngiran* is actively carried out in Rejosari village every day. This *Syngir* activity will weaken if there is no effort from the surrounding community to revive it. Sibarani's opinion is that one of the concepts of revitalization is to reactivate (Hennilawati, 2022). According to Prasetyo, the concept of revitalization is an attempt to revive something that was once alive but weakened (Hamadi, 2021).

Syngiran every time you want to pray in the congregation means getting used to *Syngiran* every day. Thus the *Syngir* will continue to be sung and heard by the people of Rejosari village. So that the *Syngiran* activities will continue to be active and people who are starting to leave the *Syngiran* will be inspired to sing together while waiting for congregational prayers to be held.

Inheritance of *Syngir* Activities

Syngir is sung repeatedly and alternately. In one *Syngir*, the reciter of the *Syngir* can repeat three to five times until the congregation is ready to start praying (Jarmani, 2019) (Syam & Mukromin, 2023). One day there are five times of prayer, every time you want to pray, recite the *Syngir* three to five times. Thus, it is very natural that the *Syngir* has been memorized by all members of the Rejosari village community, children, adolescents, adults, and the elderly. This

is a form of preservation and inheritance of *Syngir* for all generations.

Syngir chants that are repeated, will instill *Syngir* lyrics and messages contained in people's memories. Even though not all attend the mosque or mosque, the people around the mosque can hear the *Syngir*. This is one of the efforts to strengthen the social and spiritual values of the community from various circles. As for the chanters of the *Syngir*, they are worshipers who have prepared at the mosque as well as teenagers, adults, and the elderly. Reciting *Syngir* repeatedly orally is a process of inheritance of oral literature. As Widiastuti argues that the inheritance of oral literature is conveyed orally.

Syngir chanting is carried out together with the leaders taking turns so that each congregation who is ready in the mosque has the opportunity to lead the *Syngiran* and choose the *Syngir* to be sung. According to Hamadi, revitalization requires the cooperation and participation of members, not only supporting it as an aspect of formality but also playing an active role as a stakeholder (Hamadi, 2021). In the context of *Syngiran* by the people of Rejosari village, the role of congregation members is as a *Syngiran* leader who chooses the *Syngiran* to be sung, and to be the leader when *Syngiran* the *Syngiran*.

***Syngiran* Activity Management**

To prevent boredom and attract the public's attention, *the Syngir* is sung not just one *Syngir*, but several *Syngirs* alternately. Apart from the Javanese *Syngirs that are usually sung*, the people of Rejosari village also chose several Javanese *Syngirs that are popular in the village community as well as ones that are currently viral on social media*. According to Lemhanas, the use of social media is also useful for cultural revitalization. So that it can attract the interest and attention of society 0.5, such as *the poem entitled Saben Malam Jumat*. Apart from avoiding public boredom, varied *Syngiran* is also useful for conveying more messages and noble values. The following are *the Syngirs* that are usually sung by the people of Rejosari village:

Table 1. Forms of *Syingiran* Revitalization

Revitalization	Fill
Activation	The habit of <i>Syingiran</i> between the adhan and iqamah
Inheritance	1. <i>Syingiran</i> along with all residents among children, youth, and adults 2. Singing 1 <i>Syingir</i> title repeatedly
Processing	1. Singing a variety of <i>Syingir</i> 2. Choose a Javanese <i>Syingir</i> that has a good message 3. Choose a popular <i>Syingir</i> as a variation

Based on the data analysis, it can be found that the form of *Syingir* that is usually sung between the adhan and iqamat by the people of Rejosari village is the form of a *Syingir* of advice, reprimand, and warning. This *Syingir* is full of rhythm which makes it even more beautiful to listen to. One more advantage possessed by the *Syingir-Syingir* above is the language that is light and easy to understand so that it does not cause multiple interpretations which result in listener confusion so that the message contained in it can be conveyed clearly. The three revitalization efforts are a form of management of *Syingiran* activities. As with the concept of revitalization from Sibarani's perspective, namely activation, management, and inheritance (Hennilawati, 2022).

Cultural revitalization itself does not have to bring back a culture exactly as it existed before but can be presented based on adaptation to the times so that the next generation becomes more interested in that culture (Nuryadin & Ramlin, 2021). Candra quote from Satria (2018) revitalization process culture can be done with start introduce art across generations young. Introduce art can consist of multiple processes of appreciating, creating, and researching or studying (Candra, 2022).

In the view of researchers, the revitalization carried out by the people of Rejosari Village is good, but it will be even more lively and interesting if it is equipped with musical instruments such as tambourines, drums, and other modern instruments. This was also done by the Rejung Perisah group in revitalizing Rejung's oral literature using additional musical instruments

to produce more beautiful works and succeed in attracting the attention of the wider community (Sudarmanto, 2020). The Srandul Suketeki community also did the same thing, in addition to updating story narratives, this community also renewed musical instruments, costumes, and others (Widihastuti, 2021).

The Social Values Contained in *Syingiran* Activities for the Rejosari Village Community

In sound, *Syingir* can bring out beauty which will create an embodiment of a sense of peace, a lamentation of sadness, and also hope (Ayliya, 2018). The verses contain messages of prayer, advice, guidance, moral teachings, and decency that will guide the people of a certain area to become better human beings (Sulistianawati, Suprpto, & Indarti, 2020) (Karimah, Isyti, Rusmana, & Taufik, 2022).

So it can be interpreted that *Syingiran* is a means of preaching or communication that is carried out by teaching the values of life through verses of *Syingiran* (Tutik & Fikri, 2020). Not only the content of *Syingir*, but *Syingiran* activities also have a function. So in this discussion, the researcher will analyze the values contained in *Syingir*, both the activities and the content of the *Syingir* itself.

Syingiran activities, researchers find the social values contained therein. As for what is meant social values are behavior, character, and thoughts that exist in the life of certain communities as a reference for the formulation of right or wrong (Nopitasari, 2020). The social values that researchers find in *Syingiran* activities are as follows:

Togetherness values

Syingiran activities of Rejosari villagers are carried out between the adhan and iqamat. This activity aims to wait for the gathering of residents to pray in the congregation. The *Syingir*, allows residents to take part in congregational prayer activities. *Syingiran* also shows that the congregational prayers have not started yet. This shows that in *Syingiran* there is a high social value, namely togetherness (Ahmad, 2017).

Value patience

Syingiran activities also teach the value of patience. After the adhan is sounded, the congregation who is already present at the mosque must be patient. They left the congregational prayer for a few minutes with a

smile to wait for other worshipers who had not yet arrived.

Leadership Value

Syngiran activities were led by one person and then followed by other congregations. So that the *Syngir* is sung simultaneously with the same song. As for if you want to replace the *Syngir*, one person who leads or other members of the congregation give signs by saying "*Allahumma Sholli Alaa Muhammad*" followed by the *Syngir* which will be sung next. This teaches that in *Syngiran* there are values of leadership and democracy. Where a community must obey its leaders, leaders must also respect and accept input from the people they lead.

Values of *Amar makruf nahi munkar*

Syngiran also teaches people to remind each other. Or commonly called *amar makruf nahi munkar*. This is as stated by Naufaldi Alif et al that there are many messages containing commands to always be generous and friendly to fellow human beings in a *Syngir* (2020). In *Syngiran*, the community conveys teachings or values to other people, be it orders to do good or prohibitions from doing badly. So that indirectly *Syngiran* means *amar makruf nahi munkar* (Zuhriyah, 2021).

Table 2. *Syngir* Values and the Practice

Mark	Practice
Togetherness	Invite inhabitants to pray together
Patience	Delay the congregational prayer for a few minutes
Leadership	follow <i>syngiran</i> leaders, accept the suggestions of members
<i>Amar Ma'fur Nahi Munkar</i>	Advise, warn

After discussing the values contained in *Syngiran* activities, the researcher will then analyze the values contained in the contents of the *Syngiran* itself. The *Syngir* that will be studied is the results of observations and documentation that researchers did in Rejosari village. Researchers managed to collect three *Syngir* as written in the previous sub-discussion.

***Syngir* as Strengthening the Spirituality of Rural Communities**

In this discussion, the researchers took three *Syngir* which are usually sung by the Rejosari village community a rural community. In the first

three *Syngir* entitled "*Saben Malam Jumat*," there are spiritual values that are taught. Namely that after death there is nothing one can do and expect except prayer from their children even if it is only one verse of the Qur'an. So this *Syngir* invites people to always collect supplies while in the world and pray for their ancestors, especially on Friday nights. Because Friday night is Sayyidul Ayyam, a night full of blessings.

In the *Syngir* verse, it is said that every Friday night people who have died will return to their respective homes. They came home with the hope of getting prayers from their children. Even though it's only one verse of the Qur'an. However, if their children are not them, then they will return to their graves with deep tears and sorrow. According to Mahmudah, based on the semiotic meaning of the verse *Syngir* "*Saben Malam Jumat*," the Javanese believe that every Friday night the spirits will visit their respective homes and families, so that when family members who are still alive and recite prayers or verses from the Qur'an, the spirits back to the grave with pleasure. Family members are encouraged to keep the house clean, ensuring food and water reserves are available. Conversely, if prayers or verses of the Qur'an are not recited, the spirit will be sad (Mahmudah, 2021). This *Syngir* originates from the beliefs of the Javanese people which are enshrined in Javanese literature or *Syngir*. The purpose is to serve as a reminder for humans (Hielmina, Huda, & Febriyanti, 2021).

The actions carried out by the Rejosari village community as the actualization of this *Syngir* are by holding joint *tablilan* activities and reading surah Yasin on Friday nights. The *tablilan* activities and reading of the Yasin surah are carried out by the residents together or individually in their respective homes. In addition, some residents also make pilgrimages to the ancestral graves to pray for them. In addition to the Javanese community, the tradition of reading the Yasin surah on Friday Night is also commonly applied in Islamic boarding schools as implemented in the Al-Awwabin Islamic Boarding School (Syadan, 2021) and at the Kedung Kenong Madiun Islamic Boarding School (Roiawan, 2019). Apart from that, there are still many groups of people who carry out certain series of worship on Friday nights. This shows that Friday Night is a night full of blessings and kindness so that people

perform certain series of worship to strengthen their spirituality.

Syingir sung by the people of Rejosari village is entitled “*Eman Teman*”. This *Syingir* contains a spiritual value. This *Syingir* teaches people to carry out their obligations as Muslims, namely prayer or worship, under any circumstances. This *Syingir* also deeply regrets someone who does not worship, be it a handsome, beautiful, rich, or poor person. This *Syingir* also provides parables from prophets who diligently worship under any circumstances.

Syingir takes the parable of four people who are unfortunate if they leave worship. First, namely, a man who has a beautiful face. In this *Syingir* there is a parable of the prophet Yusuf who is famous for his beautiful face, but he still diligently worships. Second, beautiful women. In this *Syingir*, the parable of a beautiful woman who likes to worship is taken, namely Siti Fatimah, the daughter of the prophet Muhammad. Third, people are given abundant wealth. In this *Syingir* is given the parable of a person who is famous for his wealth both in the human realm and in the supernatural world. He is the prophet Sulaiman, even though he was the richest man at that time, he was still diligent in worship. Fourth, namely the poor. In this *Syingir*, the parable of the prophet Ayyub is given, who is known to be patient in facing trials, both trials of poverty, illness, and family. In the face of these trials, he remained diligent in worship. According to Hardiana, this *Syingir* is an allusion to phenomena in people's lives, namely when someone is given pleasure. The *Syingir* shows that in worship, all have the same obligations, regardless of social, economic, and class status (Tifani Alfin Nur Hardiana, 2021).

The *Syingir* “*Eman Temen*” sung by the people of Rejosari village between the adhan and iqomah is an invitation to strengthen the spiritual by always carrying out their obligations as Muslims, namely carrying out prayers. This *Syingir* shows that all groups of Muslims are still obliged to carry out their obligations to worship Allah, whether someone is being given pleasure or being given a trial. Ghazalba argues that in this *Syingir* there is a meaning of identity, namely associating the characteristics of certain things with certain individual identities. In this poem, there is a parable that refers to the identity of Muslim figures who pray. Thus, in this *Syingir* there is an

ideology that what distinguishes a good or bad Muslim is his prayer (Ghazalba, 2020).

Syingir sung by the people of Rejosari village between the adhan and iqomah is entitled “*Ono Timbalan*”. This *Syingir* teaches people to believe in Allah, the Prophet Muhammad, the Qur’an, and the Ka’ba. This *Syingir* also reminds humans of unavoidable death. In this *Syingir* it is described after humans are called by the Almighty. He will wear white clothes (a shroud). Ride a Javanese train whose wheels are in the form of humans (corpse coffins). The chariot runs towards a cave house (cemetery), which has no cushions, no doors, and no friends. The roof of the house is a wooden frame, then covered with earth and sprinkled with flowers. The neighbors could only watch and cry. From the description above, by *Syingiran* or hearing it, humans will remember death, thus they will be more diligent in worship and good deeds.

Syingir, who reminded the people of Rejosari village against death, indirectly invited the community to always prepare for death. Preparing for death means looking for provisions that are believed to save humans when they are dead, namely worship and increasing good deeds. Remembering death also makes people more enthusiastic and diligent in worship. Thus the quality of community spirituality will be stronger.

The values in the *Syingir* can be described in the table as follows.

Table 3. Deep Spiritual Values

Title	Spiritual Value
<i>Saben Malam Jumat</i>	1. Reminding us to multiply goodness throughout life. 2. Reminding us to pray for those who have died 3. Reminding us to pray on Friday (<i>sayyidul ayyam</i>)
<i>Eman Temen</i>	1. Reminds us to keep worshipping no matter what the circumstances
<i>Ono Timbalan</i>	1. Reminding us to remember death 2. Reminding us to be persistent in worship before we die

Based on the analysis above, it can be seen that *Syingiran* activities have an important role in efforts to strengthen the spirituality of the Rejosari village community. In addition to conveying the values contained in each song that

is sung. Society also responds with an action or action that is following these values.

Endraswara's opinion is that there are noble values contained in oral literature, especially oral literature which is the culture of society (Endraswara, 2018). So chanting, broadcasting, and studying its contents are actions that have many benefits.

CONCLUSION

Based on the research that has been done, it is found that the revitalization of synergistic activities is by activating or preserving, inheriting, and managing. With the revitalization carried out, it is evident that *Syngiran* activities are still actively carried out by the people of Rejosari village. *Syngir* is recited between the adhan and iqamat. There are three forms of *Syngir* sung by rural communities, namely *Syngir* for advice, reprimands, and warnings.

Syngiran activities contain several values that can build the social spirit of society. Such as the values of togetherness, patience, leadership, and good and evil (Rahma, 2022). The content of the *Syngir* plays a very important role in spiritual strengthening, namely teaching to always do good deeds in the world for the provision of the hereafter, reminders to pray and read the Qur'an, pray for people who have died, especially for *sayyidul ayyam*, to remain diligent in holding prayers no matter what circumstances, always remembering death and diligently worshiping as a provision for the last day (Izzudin Mustafa, Tubagus Kesa Purwasandy, & Isop Syafe'i, 2020) (Gani & Zulfahmi, 2021). *Syngiran* activities must be preserved because *Syngiran* gives a lot of benefits, apart from being a medium of da'wah, *Syngiran* activities are also very useful for strengthening the social life and spirituality of the community.

The researcher argues that apart from being passed down orally, the *Syngirs* that are usually sung by the community must be documented in the form of sound recordings or writing. This aims to prevent the extinction of Javanese *Syngirs* that have good meanings. This research is limited to research on the revitalization of *Syngiran* activities, the value of sociality, and its role as a reinforcement of community spirituality. Apart from these three things, there are still many things that have the opportunity to be researched related

to *Syngiran* activities. So the researcher suggests for further research to find other values and the existence of *Syngir* in society.

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