



**HADROH TRAINING AND GUIDANCE FOR TEENAGERS OF AL-MUNAZIRIN  
MOSQUE, MUTIARA HOUSING PERMAI TUAH KARYA DISTRICT  
TAMPAN PEKANBARU**

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**Abstract :** *This article is the result of dedication regarding hadroh training and guidance for teenagers at Al-Munazirin Mosque, Tuah Karya Village, Tampan District, Pekanbaru City. Hadroh is Islamic art and culture which is very important to preserve for generations as an effort to anticipate modern music which is sometimes far from Islamic. Interest in hadroh art for many teenagers is still very positive despite the lack of community support. Al-Munazirin Mosque as a location of service has a hadroh group, but they rarely provide guidance and training. Despite this, the enthusiasm of the teenagers to continue practicing has not diminished in the slightest. For this reason, hadroh art training activities need to be carried out so that this culture continues to exist in society. This service is carried out using the Asset-Based Community Development (ABCD) approach which will be applied in this service activity. The results achieved after carrying out this training and guidance were that the teenage children of the Al-Munazirin Mosque were able to return to actively carrying out hadroh training as usual so that they could develop their creativity in playing hadroh instruments. Apart from that, this hadroh activity can also increase the spirit of praying to the Prophet SAW. It is hoped that the prayers recited in this hadroh activity can instill in these teenagers a love of the Prophet SAW.*

**Keywords:** *Training, Guidance, Hadroh, Youth*

**Abstrak** Artikel ini merupakan hasil pengabdian tentang pelatihan dan bimbingan hadroh bagi remaja Masjid Al-Munazirin Kelurahan Tuah Karya Kecamatan Tampan Kota Pekanbaru. Hadroh merupakan seni dan budaya Islami yang sangat penting dilestarikan pada generasi sebagai upaya untuk mengantisipasi musik-musik modern yang terkadang jauh dari nuansa Islami. Ketertarikan pada seni hadroh bagi banyak remaja masih sangat positif meskipun kurangnya dukungan masyarakat. Masjid Al-Munazirin sebagai lokasi pengabdian telah memiliki group hadroh, namun jarang diberikan bimbingan dan pelatihan. Walaupun demikian, semangat anak-anak remaja untuk terus berlatih tidak luntur sedikitpun. Untuk itu, kegiatan pelatihan seni hadroh ini perlu dilakukan agar budaya ini tetap eksis ditengah-tengah masyarakat. Pengabdian ini dilaksanakan dengan menggunakan pendekatan *Asset-Based Community Development* (ABCD) yang akan di terapkan dalam kegiatan pengabdian ini. Hasil yang dicapai setelah melaksanakan pelatihan dan bimbingan ini adalah anak-anak remaja Masjid Al-Munazirin dapat kembali aktif melaksanakan latihan hadroh sebagaimana biasanya sehingga dapat mengembangkan kreativitasnya dalam memainkan alat-alat hadroh. Selain itu, kegiatan hadroh ini ternyata juga dapat meningkatkan semangat bershalawat pada Nabi Saw. Shalawat yang dilantunkan dalam kegiatan hadroh ini diharapkan dapat menanamkan kecintaan anak-anak remaja ini pada Nabi Saw.

**Keyword:** *Pelatihan, Bimbingan, Hadroh, Remaja*

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## Introduction

The mosque is one of the symbols of Islam. It is a barometer or measure of the atmosphere and condition of the Muslim community around it. So the construction of a mosque means the development of Islam in a society. The collapse of the mosque means the collapse of Islam in society. (Sidi Gazalba, 1994; 268)

Therefore, Understanding the mosque universally and comprehensively is the same as understanding it as a social instrument of Islamic society which cannot be separated from Islamic society itself. The existence of mosques in general is a manifestation of the aspirations of Muslims as a place of worship as well as a place of guidance that occupies a central function. Due to its strategic function, it needs to be developed as well as possible, both from the physical building and also from the aspect of activities to prosper it. (A. Bachrun Rifa'i and Moch. Fakhruroji, 2005; 14)

It can be seen that historically, starting from the time of the Prophet SAW or in the period after, mosques have become the center or central and strategic activities of Muslims. Activities in the government sector, for example, which include ideology, politics, economics, social, justice and military are discussed and resolved in mosque institutions. Mosques also function as centers for the development of Islamic culture, especially when special buildings for this purpose have not yet been erected. The mosque is also a place for discussion, a place to recite the Koran, and deepen religious or general knowledge. (Moh. E. Ayub, 1996; 2)

Apart from that, the mosque is also a strategic place to carry out guidance and training activities in order to increase knowledge and insight for Muslims, especially in the religious field, and one of the activities that needs to be developed in developing the quality of the people is the field of Islamic arts and culture which contains values. -The value of da'wah that can be given to the youth community of the mosque. Specifically in the field of Islamic art and culture where there are preaching values, one of which is hadroh which is a traditional art form that exists in the midst of both urban and rural communities. This culture is developing well amidst the competition in the modern music era like the one we are experiencing today. The poetry that is sung containing dhikr and prayers addressed to the Prophet Muhammad SAW has its own religious educational value for young Muslims, where in this art there is an aspect of the love of the Prophet, because by singing the poetry, dhikr and prayers for the Prophet Muhammad SAW in full Appreciating and imbibing the values contained can indirectly foster a deep sense of longing for the Prophet Muhammad, thus fostering love for the intercessor in the future.

Reading sholawat through hadroh activities that are always carried out, for members of the community, especially teenagers, can be a recipe for improving the quality of life if they can understand the meaning of the poetry that is sung. (Wildana Wargadinata, 2010; 251) Therefore, the poetry that is sung is a religious song that tells the greatness of the

Koran, love for Allah SWT, longing for the Messenger of Allah, the pious people of Allah's servants, the afterlife and the pleasures of heaven which tell the meaning of divinity and faith that has been brought by the Messenger of Allah to his people.

Hadroh art is a type of art that was once used by the Walisongo to spread the religion of Islam through the art of music. Hadroh art is a type of tambourine music that still has historical links to the time when Sunan Kalijaga spread Islam in Java. Poems in hadroh art contain dhikr and praises of the Prophet Muhammad SAW. Meanwhile, the instruments used are instruments such as tambourines and the like. Hadroh art is usually displayed at events in society, such as weddings, circumcisions, celebrations of Islamic holidays, Hajj celebrations and so on.

Islam, with its sacred and kaffah teachings, has a vision, mission and goal to encourage humanity to always do all forms of goodness and avoid all forms of evil. In fact, Islam has stipulated for every individual believer to call for and uphold amar ma'ruf nahi munkar, that is, recommending to every believer to order and call on other people to always do good deeds, and invite them as much as possible to stay away from all forms of evil or evil, in which case This can be done through hadroh art.

Based on initial observations, it turns out that in Tuah Madani Village, Tampan District, there are several mosques, namely the Nurus Shodri Mosque, Nurul Falah Mosque, Nurul Iman Mosque, Al-Iman Mosque and others including the Al-Munazirin Mosque. Specifically for the Al-Munazirin Mosque, there are several activities besides congregational prayers, including Sunday morning studies, as well as activities for Islamic holidays such as the Prophet's birthday, Isra' Mi'raj, and so on which are ceremonial in nature. Therefore, it is necessary to hold activities that suit the needs of the mosque, one of which is training and guidance in the art of hadroh for mosque youth. If this can be implemented, it will become an asset for the mosque, when, for example, there are various religious activities that require the display of Islamic art and culture, which can be displayed by trained teenagers. Therefore, this hadroh art guidance and training activity is very important as well as being a way to make the mosque prosperous.

### **Devotion Method**

The methods for carrying out service activities are: to community regarding guidance and training in the art of hadroh for teenagers are as follows; First, conduct a survey of several mosques in Tuah Madani Village, Tampan Pekanbaru District and determine the location and mosque that will be the target of service. Second, after getting a mosque as a service target, the service team held a meeting with the mosque administrators and youth administrators to submit a proposal for a guidance and training program for hadroh arts and this proposal received a positive response with the formation of an activity implementation committee by the mosque administrators. Third, make a letter requesting permission to the mosque management as the party responsible for managing and maintaining the comfort of

the mosque and after obtaining permission, the service team prepares materials that will be distributed to training participants. Fourth, providing material by resource persons using a method that is easy to understand, namely practice. Deepening the material through lecture method, demonstration method, question and answer method, assignment method, and practice or drill method, then continued by appointing several participants to practice. This practical training also serves as evaluation material for the participants' understanding of the material that has been presented previously.

Meanwhile, the method for implementing this service uses the Asset Based Community Development (ABCD) method, which prioritizes developing the assets or potential possessed by mosque youth. The aim of applying the ABCD method is to explore the potential possessed by teenagers and develop it together with the community. A community, including teenagers, always has potential, because potential is not always synonymous with material things. Without realizing it, many things that teenagers have are part of their potential, because potential is an advantage that teenagers themselves already have. The diversity of communities that exist among teenagers is also a very valuable potential possessed by society. Thus, it is important to have hadroh groups and skills in playing hadroh instruments. Hadroh groups and the skills and abilities to play hadroh instruments are also one of the potentials that teenagers must have that can be developed. So that with the existence of this hadroh group it can be developed. Apart from that, it can also be a forum for teenagers to develop their potential.

Through this ABCD method approach, teenagers are required to actively participate in order to find out the extent of the results of the changes they want to achieve. So that they participate as implementers of the development of hadroh training. The method for discovering potential used in the ABCD approach in the service process is appreciative inquiry. Meanwhile, the technical mechanism, training and guidance using appreciative inquiry consists of 4 stages, including; First, discovery, which is the process of rediscovering success that was previously achieved in the past. This process can be carried out with an appreciative interview approach, which is focused on finding peak experiences and successes that have previously been achieved in the past. At this stage, we will map the potential of the al-Munazirin Mosque. Thus, from the ABCD perspective, this potential is something that is very important to develop. Second, dream, where at this stage, people can imagine what hopes or dreams they want to achieve. The community around the al-Munazirin Mosque has a lot of potential that can be exploited and developed, one of which is the Hadroh group. If they want to improve the quality of training, they must be able to present new innovations. Third, design, which is the process of designing what needs to be developed in order to utilize the potential that these teenagers already have. In this stage, efforts must be formulated to develop activities which include conducting hadroh training and guidance by carrying out various creations as a form of innovation in implementing

hadroh training. Fourth, define, that is, teenagers are given the opportunity to identify their potential. Those in the mosque environment have the opportunity to reflect on their potential and realize the dreams they want to achieve by developing existing assets or potential. For teenagers around the mosque, they have potential that must continue to be nurtured and guided through hadroh groups for children. (Listiani, and Rosita, 2022)

## **Results and Discussion**

### **A. Hadroh Art and History**

As is known, hadroh art is an art that is already popular among Muslim communities which is carried out by taklim councils in various activities and led by kiyais which then continues to spread to various circles of society. Hadroh itself is Arabic which comes from the words hadhoro-yuhdhiru-hadhron-hadrotan which means presence. In hadroh activities there is hope for the presence of the Messenger of Allah in dhohir or ma'nawi so that in everyday life we can provide the application of morals in accordance with Islamic recommendations for human behavior. (Anis Restu Hayuningtyas. 2017; 19)

Hadroh is a local art whose existence is important to maintain today. Art is then transformed from a sense of beauty for the well-being of life, feelings are structured and expressed by the mind, so that it becomes a form that can be channeled and owned. Arts that also function to create forms of pleasure. The combination of art and Islamic values manifests itself in a combination, thus influencing the function and role of art. (Anis Restu Hayuningtyas. 2017; 19)

As previously explained, hadroh is an Islamic art which contains the prayers of the Prophet Muhammad SAW to broadcast the teachings of the Islamic religion. In this art there are no other musical instruments except the tambourine. Meanwhile, related to the history of the emergence of this hadroh, it comes from a number of scholars whose poetry works were recorded and used as references for prayers like books *al-Diba'* the work of Shaikh Wajihudin Abdurrahman bin Ali al-Diba'i, *al-Barzanji* by Shaikh Ja'far al-Barzanji bin Husain bin Abdul Karim, the book *Simtuddurar* by Sayyid Ali bin Muhammad al-Habsyi, the book *Dhiya al-'Ulami'* by Sayyid Umar bin Muhammad bin Hafidz, and the book *Al-Burdah* by Imam Syarafuddin Abu Abdillah Muhammad ibn Zaid as-Shanhaji al-Bushiri (Lestari, 2020).

Please note that the art of hadrah music has existed since the time of the Prophet SAW and was developed by the Wali Songo. This music only uses two musical instruments as accompaniment, namely the tambourine hadrah and bass, so it is said to be unique. The purpose of hadrah music is as a medium for broadcasting the Islamic religion. In all the salawat chants that are sung there is a good message in each verse. That is why when discussing hadrah, it is very closely related to shalawat.

Meanwhile, the benefits and wisdom of praying to the Prophet SAW include: (a) a form of realization of obedience to the commands of Allah SWT, (b) obtaining intercession from the Prophet Muhammad SAW, (c) being elevated in rank by Allah SWT, (d) writing ten

goodness for those who read it. shalawat, (e) as a form of our love for the Prophet SAW, (f) to receive goodness and mercy from Allah SWT, (g) is the reason why a person achieves holiness and glory (Lorong, 2012).

According to (Hadi, 2001:42), the functions of tambourine hadrah music include (1) as a medium for da'wah to spread the Islamic religion, (2) entertainment, namely to provide entertainment to a wide audience, often even combined with pop songs, (3) rituals, namely to accompany the bridal procession at weddings, circumcisions, and to accompany remembrance and prayers, especially in the month of Mauled (Harmonia journal, 2006).

## **B. Types of Hadrah**

Of the types, there are several types of hadrah that are popular in Indonesia based on the beat on the tambourine as follows: First, Hadrah al-Banjari. The imni type of hadrah has this hadrah blow which is very slow in the beat. This can be heard in the opening beat of a song or verse being sung. Second, Hadrah Pekalongan/Dema'an. In this type, the beat sounds faster compared to the Hadrah al-Banjari beat, but this beat is not as fast as the Habsyi hadrah. This is the type that is often used in competitions among hadrah groups in Indonesia. Third, Hadrah Habsyi. The beats in Habsyi's hadrah sound fast, because the rhythm in the songs it accompanies is fast. This type is commonly used in the Prophet's birthday assemblies. Fourth, Hadrah in Malaysia. In this country, hadrah art has different origin stories. It is said that there are several people who have lost their way in the forest. They then sing and make sounds so that people can hear their voices. Other sources in this country say that the hadrah game began to appear in Perlis and began in 1910. The number of players in this art usually consists of 10 to 13 people. The songs sung were Selamat Datang (Thala'al Badru), Ampun Tuanku, Ayuhai Lakampare, Khadami, Yas Sare, Fatimah Eto, and Perpaduan. The contents of Hadrah's songs have mixed themes. Other musical instruments that accompany it are drums, gongs and violins. This art is performed at religious ritual events. However, as time progressed, it was also played at other events. The costumes worn by male players are Malay clothing for men. Female players wear kebaya, clothes brackets, bandung pesak, and shawls. Fifth, Dance din Malaysia where the beautiful hadrah movement was introduced around 1910 on Pulau Pinang. During its development, this dance became very popular in the 1950s and 1960s, especially for residents in the North of Peninsular Malaysia, such as Perlis, Kedah, Perak and Pulau Pinang. In the South of Peninsular Malaysia, this hadrah is better known as Kompan', while on the East Coast of this country, it is better known as Rebana Kencang. The dancers number 15 to 30 people. They appeared first while singing, dancing and beating Kompang. There were two adult men dressed as women who then sang and danced in the middle of this performance.

In Indonesia itself, this hadrah dance is also popular. This beautiful movement is the dynamics of the Flying Tambourine movement. In 1990, several choreographers from

Surabaya, Gresik and Sidoarjo combined the dynamic hadrah dance. This collaboration is accompanied by the music Terbang Jidor. Hadrah is now widely played not only in Indonesia and Malaysia, but also in Brunei Darussalam. This music and dance has become very mixed with Malay culture. The instruments have become more diverse. Dominated by a tambourine, the hadrah is sometimes equipped with a ketipung tom-tom, harp, and flute. The songs, when in Arabic, are sung rhythmically. Listening to rhythms like this and their poetry is believed to bring you closer to God. Some people even believe that this art can cure heart disease, high blood pressure and stroke. This music and dance has also developed not only as a medium for preaching, but also for commercial entertainment. Currently in Indonesia, there are several Hadrah arts communities, including the Indonesian Hadrah Arts Association (ISHARI), an autonomous body under the auspices of NU. ISHARI was legalized in 1959 AD. The organization and name of ISHARI was proposed by KH. Wahab Chasbullah.

### **C. Implementation of Service**

In the ABCD method approach, there are several methods or techniques used in the service research process, including; First, *inculturation* (introduction) The introduction stage can be carried out through a communication process with youth members joining the community and becoming part of all their routine activities. The aim of this stage is for the community to understand the purpose of the presence of students as service providers, understand the purpose of service activities, building community trust in students, as well as facilitating youth groups to have the ability to develop their communities. Furthermore, the information obtained at this stage is useful in planning service activities and developing the potential around the mosque (Hidayati, 2021).

The first step in implementing the service, the service plans to carry out direct observations at the Al-Munazirin Mosque to see the real conditions of activities at the mosque. For this reason, the implementer carries out the inculturation (introduction) stage by communicating with the youth in charge to convey the purpose of carrying out the service activities. From the interview data obtained with various considerations, the planner decided on the priority scale which is that the main potential possessed by the mosque is the hadroh group. This is because the hadroh group is the greatest hope of the community around the mosque to continue to be developed to make it better.

The next stage, namely the discovery stage (disclosing information) which will be carried out on October 7 2023. At this stage, the implementer together with teenagers from the Hadroh group to carry out potential mapping by identifying several potentials possessed by teenagers at Masjid al-Munazirin . Meanwhile, the third stage is design (knowing the potential) on Saturday, October 7 2023, the implementers will socialize and explain the potential they have, namely the hadroh group. Apart from that, it was also explained that the skills of playing hadroh instruments and the enthusiasm of teenagers to practice hadroh

also included their potential. Activities at this stage are to facilitate the development of their potential. The aim of the define stage is to implement the priority work program for implementing youth service by providing guidance and hadroh training which is carried out every Sunday, as long as the service program is implemented.

**Table 1. Schedule for Implementation of Hadroh Training**

Saturday, October 7 2023	Socialization
Sunday, October 15 2023	First Practice
Sunday, October 22 2023	Second Exercise
Sunday, October 29 2023	Third Exercise
Sunday, November 5 2023	Practice

The eighth is reflection. This was done with the aim of measuring how much community members are able to productively rediscover the assets they own to achieve common goals and to find out the extent to which this service activity has had an impact on change in the community around the al-Munadzirin Mosque. This stage will take place on Sunday, October 19 2023 at the Al-Munazirin mosque during the MTQ event. The result of this activity is monitoring during hadroh training activities. In this way, teenagers can rediscover their potential and develop it better. Apart from that, the dreams they dream of can be realized by their appearance at important events held by the community.

This is because the results of the training carried out so far can be applied when they can appear unified at the event. This stage is the final stage of implementing service. Several stages must be passed as a series of the ABCD method. This is so that after this stage is completed, the teenagers will have their own abilities to be able to continue practicing them. After arriving at the reflection and evaluation stage of this activity program, the next step that must be taken is the formulation of a Follow-up Action Plan (RTL).

In this RTL activity, the service implementer provided an explanation of all the training activities that had been carried out, that playing the hadroh instrument was a little less cohesive and provided suggestions for improving the cohesiveness by joining in singing the sholawat so that the resulting rhythm could be in harmony. This is done to perfect previous activities and improve subsequent activities. Closing of service activities will also be held on November 19 2023 after MTQ is completed.

Photos of Hadroh Youth Art Activities at Al-Munazirin Mosque





## **Activity Results**

Even though this hadroh training activity can only be carried out once a week, the enthusiasm of the mosque's teenagers for training remains high. This is proven by their presence for hadroh training since the beginning of the first week of training. The location for this hadroh training was held at the Al-Munazirin Mosque. This is because after obtaining permission from the management and the community. For the first week of practice of this service, the children's cohesiveness in playing the hadroh instrument was still not perfect, due to the long time they had not practiced. Therefore, the service provides direction and input to the children to better maintain unity.

After the training activities ended which were carried out for four activities, they then appeared at the MTQ event at the Al-Munazirin Mosque and they performed well even though they still had to be guided again because there were still some who were not yet united in playing the hadroh instruments. From this event, it can also be used as an evaluation of the results of the hadroh training that has been carried out so far to carry out the same activities again.

## **Conclusion**

Based on the service that has been carried out at the Al-Munazirin Mosque, Tuah Karya Village, Tampan Pekanbaru District, it can be concluded that the enthusiasm of the mosque's teenage children in participating in hadroh training needs to be supported and given motivation and appreciation, so that they do not fade in participating in training and performing in various religious events in the community. The role of parents and the community is very necessary, because this hadroh training can also increase the habitual spirit of praying to the Prophet through the art of hadroh. Apart from that, the results that have been achieved in this service are that teenagers are expected to be able to continue carrying out hadroh training as usual and can develop their creativity in playing the hadroh instrument. The teenage children of the Al-Munazirin mosque have been able to increase their potential and develop it well. The hope is that in the future they will become professionals in developing the art of hadroh in society.

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