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**Prophetic Value in Da'wah Islamiyah Rabiah Al Adawiyah
(Paul Ricoeur's Hermeneutical Study in the Book Mahabbah Cinta Rabiah Al
Adawiyah Written by Asfari MS and Otto Sukatno)**

Anggra Agastyassa Owie

Universitas Darussalam Gontor email: anggraowe@unida.gontor.ac.id

Abstract

Da'wah is transcendental communication in doing good. Prophetic communication in da'wah communication shows that later a communicator or what is commonly called a preacher in da'wah communication will convey divine messages to the honeymooners/congregations or communicants. The three pillars as the characteristics of prophetic social science are amar ma'ruf (humanization), nahi munkar (liberation), and faith in Allah (transcendence). Hermeneutics has a foundation for understanding the birth of a text in a certain context or how a context gives rise to certain texts. In this study using qualitative methods with literature studies using paul ricoeur's hermeneutic analysis. The result of this research is that in Rabiah Al-Adawiyah's Mahabbah love poem, everyone's life will experience suffering. Rabiah's poem contains the prophetic values of amar ma'ruf (humanization), nahi munkar (liberation), and faith in Allah (transcendence). In the context of da'wah communication, Rabiah Al Adawiyah is a communicator. The source of communication that Rabiah took was from the upbringing she received. The communication messages conveyed by Rabiah aim for us to always worship and prioritize Allah. The da'wah medium used is the poetry delivered by Rabih in the book Mahabbah Cinta Rabiah Al Adawiyah, Jamaah or honey or communicants who receive the message are us, the readers of this book. The purpose of the activities carried out is to invite people like Rabiah who they are devoted to worship and really love Allah as their Lord. The feedback generated in this communication process is in a positive direction where no reader has expressed dissatisfaction with the writing in this book.

Keywords: Da'wah, Prophetic, Hermeneutics, Rabiah Al-Adawiyah



INTRODUCTION

Da'wah communication is the process of sending religious messages or teachings to other people with the aim of inviting them to have a religion or practice religion better. Dakwah or da'wah literally means "calling" or "calling" in Arabic and refers to the activity of inviting others to convert to or embrace Islam. Da'wah communication can be done in various ways, such as mass media coverage, teaching in schools or mosques, or through da'wah programs on television or radio.

Da'wah is transcendental communication in doing good. Da'wah is a form of manifestation of a person in self-repression, increasing understanding of life and behavior, and carrying out Islamic teachings as a whole in accordance with the principles in the guidance of the Prophet in the Al-Quran and hadith. (Owie, 2022)

The implementation of da'wah is full of challenges because of the times and the problems of da'wah which are increasing day by day. The existence of this problem is due to the materialistic culture of society where people want to find entertainment that is easy to get. (Hamdan Daulay, 2020).

Prophetic itself can be interpreted from English, which is taken from the words prophet or prophet and prophetic or prophetic. This term is often associated in the world of da'wah with an orientation based on prophetic values, namely humanization (*amal makruf*), liberation (*nahi mungkar*), and transcendence (*tukminunabillah*). The existence of prophetic communication in da'wah communication shows that later a communicator or what is commonly called a preacher in da'wah communication will convey divine messages to the honey/congregation or communicant.

Da'wah itself is etymologically Masdar from the words *yad'u* (*fi'il mudhari*) and *da'a* (*fi'il madli*) which have the meaning of calling or inviting. (Pimay, 2006). In the da'wah process, it is an effort to invite and motivate people to do good in the way of God by staying away from the prohibitions ordered by God. (Owie, 2022). In the sense of good deeds and good deeds, the condition for perfection and social life is the existence of da'wah in the arena of human nature as *ijtima'i* creatures or social beings (Natsir, 1977).

Da'wah tries to be echoed by the existence of religious messages and social messages which are an invitation for someone to uphold commitments or try to *istiqomah* on a straight path according to Islamic teachings (Viruliana, 2022). In Islamic da'wah, most of them raise human problems with events that exist in the universe. The process of da'wah Islamiyah can be seen in the elements of Islamic da'wah communication itself, namely (Suhandang, 2013): there is a source of communication, a communicator or preacher, the message of communication or the content of the lecture delivered, the media to convey messages in communication, the congregation or honey or the communicant who receives communication message, the purpose of the communication activity and the consequences or feedback generated after the communication process. The substantial strength of a da'wah in da'wah products is in accordance with the meaning of da'wah itself, name-calling, inviting, and conveying the values of Islamic teachings in this case the Islamic teachings are the product (Kurniawan, 2022).

In da'wah activities, it is necessary to understand Islam. In this understanding, there are four dimensions of understanding, namely: understanding Islam with the meaning of providing norms and laws, then understanding Islam as harmonization, an understanding Islam as a system of interpretation of a reaty (Retpitasari, 2022).

Meanwhile, prophetic communication which is closely related to da'wah communication originates from Kuntowijoyo's thoughts about prophecy in sociological studies. Then this prophetic thinking was developed into a study of prophetic communication by Iswandi

Syahputra. The three pillars as characteristics of prophetic social science are amar ma'ruf (humanization), nahi mungkar (liberation), and faith in Allah (transcendence). (Kuntowijoyo, 2005). The existence of these prophetic pillars gives rise to prophetic values in da'wah communication.

Love is the beginning of a life. Love symbolizes happiness, and also symbolizes beauty. True love is a feeling of sincere love while true love is love that is poured out to the creator. Love for the creator does not give way to hate. Love for the creator is a divine love that makes creatures yearn to meet Him. This love gives birth to a sense of sincerity in worship. Give a commitment to hope for divine pleasure. So divine love is love that prioritizes love for God. Loving God is not only done by people who are religiously valued. But love Allah as gratitude for the favors that Allah has given. There is no reason not to be able to love God. Allah as the creator really loves us as His creatures. God's love is very great contained in the abundance of grace that God gives to us creatures, this is stated in the word of God in Surah Al-A'raf verse 156 which reads:

وَأَكْتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ
الَّذِينَ يُؤْمِنُونَ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِ

Meaning: "And assign us virtues in this world and in the hereafter; indeed we return (repentance) to You. Allah said: "I will inflict My punishment on whom I will and My mercy covers everything. Then I will assign My mercy to those who are pious, who pay zakat and those who believe in Our verses".

No matter how big the sins that humans have committed, no matter how far humans are negligent of God's commandments. Allah still loves his creatures. As in the word of Allah Surah Ali Imran verse 31 which reads:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Meaning" Say: "If you (really) love Allah, follow me, Allah will love you and forgive your sins." Allah is Forgiving, Most Merciful."

God's love for us, his creatures, is shown by the guidance that God gives in every verse in the Koran. The Qur'an is a source of reference for the continuity of human life. From matters of Worship, Mu'amalah, itiqad, and even matters related to mystical matters, the Koran always provides answers and perspectives (Zuhri, 2019).

As a form of God's love for us is how God created the universe and its contents while we humans easily enjoy its creation. Allah also gives us abundant pleasure and sustenance. This is proof of God's love for his creatures. Then will we as creatures be indifferent to love, O God, give us.

Love for Allah or divine love is echoed by a female Sufi named Rabi'ah Al Adawiyah. Since Rabi'ah love for Allah began to develop in the teachings of Sufism or efforts to train oneself to be free from the influence of the world. In order to reflect noble morals and always be close to Allah, the Creator of nature. The choice of Rabi'ah Al-Adawiyah as the object of study is not without reason because if you want to conduct a character study, you need to consider popularity, influence, controversy, uniqueness, intensity in the field of study you want to study and the relevance and contribution of your thoughts to the current context (Abdul Mustaqim, 2014).

The figure of Rabi'ah is a unique figure and has an influence on the Sufi world and the study of Sufism in the current era. Rabi'ah was a woman whose heart was given a gift and given

a broad ability to think with her asceticism. Rabi'ah gave birth to many divine love poems. Rabi'ah is also known as the person who first made divine love the main object of poetry. It was with these poems that Rabi'ah's tasawuf became known.

In the course of history, a problem arose in hermeneutics. This initial problem arose in an effort to understand the important meanings within the framework of the exegesis of the scriptures. Exegesis is clearly different from hermeneutics. Exegesis is the actual commentary on the text. While hermeneutics is the methodology that will be used in exegesis. In a poem, of course, it attracts the attention of the audience. Especially in Rabi'ah al-Adawiyah's poems, there are very many ascetic and tasawuf values contained therein which are interesting for us to study and study. However, these poems contain multiple interpretations of meaning that must be translated by researchers. The researcher borrows the theory from Paul Ricoeur about Hermeneutics. Hermeneutics requires creative interpretation. The existing symbols are interpreted as a puzzle that displays a hidden meaning.

In Ricoeur's hermeneutics Saidi mentions symbols/symbols as an important part that will be discussed in hermeneutics. The context of meaning is revealed to be broader and far from the actual ontology of the text but still in one beam of the original text (Saidi, 2008). Like language that is translated through words, the symbols of Rabi'ah's poems need to be translated so that we can know the true meaning of these poems. In this study, researchers will discuss "Mahabbah Cinta Rabi'ah Al Adawiyah's Discourse (Paul Ricoeur's Hermeneutics Study)".

The word "hermeneutics" comes from the Greek hermeneutic which means "to interpret", and the noun hermeneia which means "interpretation" or "interpretation", and the word hermeneutic which means interpreter (interpreter). According to Palmer in Muflihah said that the process of bringing messages to be understood which is associated with Hermes contained in the basic form of the verb hermeneutic and the noun hermeneia includes three meanings; namely (1) express/say; (2) explain (to explain); and (3) translate (to translate) (Muflihah, 2012). Paul Ricoeur addresses interpretation as "signs or symbols that are considered as texts". The meaning of this is the interpretation of the expression in life which is determined by linguistics. This is because all activities of human life deal with language.

According to Palmer in Wachid that "hermeneutics" is defined as "the process of changing situations of ignorance to understanding" (Wachid, 2006). This process involves language. The meaning given in the text cannot be separated from the assimilation of horizons. Hermeneutics is interpreted as the science of interpreting the text in order to interpret symbols, and signs created by the author in the text into an understandable meaning. The message contained has meaning in expressing, explaining, and translating (Muflihah, 2012).

The first meaning in hermeneutics is as a notification, explaining something and explaining clearly the intent of the existing text. Furthermore, the meaning is translated so that later it can provide an understanding of meaning that is easy to understand. Hermeneutics has a foundation for understanding the birth of a text in a certain context or how a context gives rise to certain texts. This is a philosophical necessity in order to avoid the death of the meaning of a text due to forgetting the context and avoiding the misunderstanding of a context caused by the loss of the role of the text (Zuhri, 2019).

Hermeneutics is a way of getting along using language presentation. Interpretation here is used to unravel the whole chain of life and history which is latent in language. Ricoeur's Hermeutika is built on the philosophy of existentialism, the philosophical foundations and guidelines for two currents of modern thought. The first is the philosophy of existentialism, in this case, hermeneutics is associated with the drive of human nature in its existence through language which is translated into a philosophy of science, religion, art, culture, literature, and so on.

The second is about the basics of philosophy. In this case, the existence of philosophy will be combined with Husserl's phenomenology. And the third is a guide for two currents of

modern thought, this is reinforced by Ricoeur's thoughts on archeology and eschatology. Ricoeur's hermeneutics is built on the idea of how I who think must exist to overcome idealistic, subjective, and solipsistic thoughts (Hadi, 2014).

Paul Ricoeur was a prominent French Protestant philosopher. Ricoeur is a philosopher concerned with social, political, and educational issues as well as culture and religion. Ricoeur was born in Valence, South Paris on 27 February 1913 and grew up in Rennes. Paul Ricoeur is a major influential figure in the development of hermeneutic studies in the contemporary era.

According to Ricoeur in Sumaryono, he argues that the basis of all philosophy is an interpretation of interpretation and ultimately directed at hermeneutics, especially on interpretation (Sumaryono, 2002). The symbol also describes the meaning of *lin* which is not direct. not so important and figurative (in the form of figures of speech) and can only be understood through these symbols. So from there, the symbols are a concept that has a plural meaning. Ricoeur also stated that text is an object of interpretation in hermeneutics but the text has a broad understanding that includes existing symbols and myths. So, the task of hermeneutics is to dismantle problems that hinder the understanding of existing myths and symbols and how to reflect and systematize the reality of these languages, symbols, and myths.

In the context of the text, Ricoeur explains what is meant by the text and who owns the text. According to Ricoeur "any discourse fixed by writing." Based on this definition, what we need to know is what is meant by discourse. According to Ricoeur's view that discourse is an activity, not a meaning.

Because if the text is only interpreted as meaning then it is only limited to meaning. But if the text is given a position on the event then it will dynamically encompass the historical meaning. According to Ricoeur, the text also says something about something.

In contributing to hermeneutic theory, Ricoeur develops this theory by understanding the text by combining understanding (*verstehen/understanding*) and explanation (*erklaren/explanation*). Ricoeur argues that *verstehen* and *erklaren* will be needed in finding the meaning contained in the text. An explanation of *erklaren* clarifies something or opens a range of temporary positions and meanings in understanding *verstehen* and we will understand the partial meaning as a whole. So according to Ricoeur reading is interpreting and interpreting is understanding and explaining.

The need for integration between understanding (*verstehen*) and explanation (*erklaren*) becomes very important in the process of interpreting the meaning of the text for the text interpretation process at the beginning. In Ricoeur's interpretation theory according to Syafa'atun Almirzanah and Syahiron Syamsuddin, there are three moments of text interpretation carried out by Ricoeur (Ricoeur, 2011). The first is the process of interpreting the text by guessing and guessing the meaning of the words contained in the text. Because basically the reader does not have access to be able to know the intent of the author of the text. For Ricoeur, in this case, the understanding of *verstehen*/initial understanding is how the reader tries to know and understand the meaning of the text in general before being able to encounter pre-reflective understanding. At this stage, there is a possibility that there will be many presentations of various text meanings.

In the second stage, we begin to seek critical and methodical explanations related to the meanings produced through pre-reflective understanding. This understanding can be validated and reviewed more deeply by considering the objectivity of the existing text. In this case, understanding must go through a moment of methodical explanation that is rational argumentative.

The last stage, entering the appropriation stage, namely the process of understanding yourself in projecting the text. This is the end of the interpretation process where a person will become more self-understanding. In this case, a dialogue is formed from the writing or text read by the reader. If it is reviewed in the three stages of thought in finding Ricoeur's hermeneutic project in solving the "*Erklaren*" and "*Verstehen*" problems through dialectical concepts based

on scientific linguistic analysis. Ricoeur has summarized two major trends in philosophy. Namely the philosophy of language and what now appears as an attraction to provide a basis or foundation in the social sciences that exist today.

METHODS

In this study uses qualitative methods with literature studies using Paul Ricoeur's hermeneutic analysis. Hermeneutics is a science that studies classical texts, especially philosophical and religious texts. Hermeneutics is also the basis for studying the epistemology of knowledge and how to acquire it. In this research, the primary source or source of information related to the theme that is the subject of discussion in this research is the poetry of Rabi'ah al-Adawiyah in the book *Mahabbah Cinta* written by Asfari MS and Otto Sukatno CR. While the secondary data in this study as supporting sources are books, articles, journals, or other written data that support the discussion in the research. In this research, content and content analysis will be chosen as the research method.

Content analysis is a strategy for uncovering literary works by interpreting the hidden meanings in the poems that are found later. In the analysis of the reading data, it is carried out heuristically, namely, the researcher interprets the poem with text and linguistic signs and then finds its meaning linguistically. The next step is the researcher does a hermeneutic reading based on Paul Ricoeur's theory, namely hermeneutics. In this case the researcher tries to interpret the hidden meaning in Rabi'ah Al-Adawiyah's poetry.

The steps taken by using Paul Ricoeur's hermeneutics are as follows:

1. The first is the distance of interpretation which begins with guesswork by the reader who wants to know the meaning of the text. Interpreting the starting text from guessing and guessing about the meaning of the text. Because the reader does not know the author's intent. In Ricoeur's understanding, this stage is carried out as a process of understanding the meaning of writing in general and not yet in depth. At this initial moment, the text may convey multiple meanings.
2. Text is discourse that has been standardized into an archive that can be read by individuals or a large number of people. Furthermore, the reader's horizon is the researcher's self-insight. In this stage the researcher conducts a search that can clarify the method regarding the resulting meaning. Detailed understanding must be obtained through methodical explanations, rational argumentative processes.
3. The last is the appropriation of the amalgamation of the horizons of the text and the researcher so that at this stage a new understanding occurs for the researcher or reader. This process is called the understanding process. Here a dialogue occurs between the reader and the text. This is where a person understands himself better.

RESULTS AND DISCUSSION

1. Biography of Rabi'ah Al-Adawiyah

Rabi'ah Al-Adawiyah has the full name Ummi al-Khair bin Isma'il al-Adawiyah al-Qisysiyah. Rabi'ah was born in Basrah in 95H (717M). According to Ibn Khalikan, it was explained that Rabi'ah's family belonged to the Atiq tribe and Rabi'ah's father was named Isma'il (Sururin, 2002). Rabi'ah al-Adawiyah is a female Sufi who is known to be holy and loves Allah SWT very much. Rabi'ah al-Adawiyah was called the mother of the

great Sufis because of her asceticism. Little Rabi'ah was brought up in a religious family. Rabi'ah looked smarter than her peers. Rabi'ah became a girl full of piety and obedience. This piety was inherited from his religious father. Since childhood, Rabi'ah watched her father read the Koran and recited dhikr.

Rabi'ah develops the concept of divine mahabbah or love for the divine. According to him, the world is only a provision for life in the hereafter. So during Rabi'ah's life, she served only to worship Allah. Rabi'ah's love for Allah is sincere not to hope for heaven or avoid hell. Rabi'ah loves Allah to express her gratitude and gratitude to Allah for all the blessings that Allah has given her and to the creatures in the world. Rabi'ah's love for Allah is contained in the divine mahabbah verses.

Among the commendable qualities possessed by Rabi'ah Al-Adawiyah is wisdom in behavior. Rabi'ah always appeared sympathetic, and polite and her memory was very strong. Since the age of ten years, Rabi'ah has memorized the Qur'an. In Rabi'ah's soul, a guide is engraved to become someone who has good morals. The values of the Koran were instilled in Rabi'ah from an early age. In his heart, it is clearly embedded how he can distinguish between good and bad things. Which should be implemented immediately and which should he leave immediately. Because Allah has bestowed deep knowledge on Rabi'ah Al-Adawiyah.

Rabi'ah Al-Adawiyah's akhlakul Karima behavior is a manifestation of the father's success in educating his son. Rabi'ah was educated well by his father. In some literature, it is stated that Rabi'ah never went to school formally. However, little Rabi'ah was educated well by her father. The first trial in Rabi'ah's life was when she had to be left by her father Isma'il and after some time her mother also died (Umar, 2022).

As is this ordeal Rabi'ah quite realized that this was all a trial and the will of Allah. Rabi'ah Al-Adawiyah's suffering as an orphan girl increased when the city of Basrah was hit by drought and hunger. Many residents died, including Rabi'ah's older sister, which made Rabi'ah a girl who lived alone. As a result of this disaster, there are many forms of crime and slavery. Rabi'ah was also used as a slave and given hard work (Otto Sukatno, 1997).

One night Rabi'ah's employer woke up from her sleep and heard Rabi'ah prostrating on the ground and praying. Rabi'ah said, "O Allah, you know very well that the only thing I desire is to truly submit to your commands, my dead light is serving your kingdom" (Nurbakhsh, 1996).

That night Rabi'ah praised Allah with very beautiful sentences (Umar, 2022). Rabi'ah wept and recited a verse:

God I'm an orphan
Those who were thrown, tortured, humiliated, and beaten
I am in bondage
My right to freedom was taken away
I will bear all the pain
I patiently accept and endure
However, when suffering comes

Which hurts more than I've ever experienced
Then He will wound my spirit and erode patience
Remaining patience, very little.
Lord, do I have any worries
Will change your views
Against me?
Do you still like me?
Your good pleasure
Is the ultimate goal of my life.

In the morning Rabi'ah Al-Adawiyah was summoned by her employer and then her employer decided to set her free. Then Rabi'ah chose to leave her employer's house (Laily Mansur, 1999).

In the context of prophetic communication the description of the poem above, it shows the value of humanization or good deeds where Rabi'ah invites us to do good by trying to endure pain and maintain the patience she has even in an oppressed condition. Then in the transcendence effort or *tukminunabillah* as an approach to God Almighty, it is stated in the dialogue "Your pleasure is the ultimate goal of my life".

This discussion implies that Rabi'ah's employer called Rabi'ah to be free from the shackles of slavery. After independence, Rabi'ah left her employer's house. Furthermore, Rabi'ah chose the life of being a Sufi. In the context of da'wah communication, it shows that Rabi'ah Al Adawiyah is a communicator or a preacher whose job is to broadcast the Islamic religion. The source of communication that Rabi'ah took was from the upbringing she received, both through her father and in the environment where she lived and her environment in studying. The communication messages conveyed by Rabi'ah are intended for us to always worship and prioritize Allah. The da'wah medium used is the poetry delivered by Rabi'ah in the book *Mahabbah Cinta Rabi'ah Al Adawiyah*, Jamaah or honey or communicants who receive the message are us, the readers of this book. The purpose of the activities carried out is to invite people like Rabi'ah who are devoted to worship and really love Allah as their Lord. The feedback generated in this communication process is in a positive direction where no reader has expressed dissatisfaction with the writing in this book.

Every day Rabi'ah Al-Adawiyah tries to continue to perform prayer services to the Almighty. When dawn breaks, he falls asleep for a while. His worship can elevate his rank, both in this world and in the hereafter. Worship also gives peace and serenity of the soul. With worship also his face always looks radiant, because people who always draw closer to God with *tahajud*, will get an abundance of divine light (Sururin, 2002).

Rabi'ah Al-Adawiyah realized that the freedom she got was completely a gift given by God. With the freedom he received, Rabi'ah did not pursue worldly desires. Rabi'ah's life goal is only one, namely to spend her life only worshipping Allah. Rabi'ah Al-Adawiyah after adulthood chose not to marry. Rabi'ah chose to live ascetic and worship Allah. Rabi'ah did not want the journey to meet Allah to encounter obstacles.

Rabi'ah never said a prayer. "O Allah, I seek refuge in You from all things that keep me busy to worship You, and from all obstacles that strain my relationship with You" (Otto Sukatno, 1997).

The age of Rabi'ah Al-Adawiyah in the world reaches seventy years. When Rabi'ah died, he was praised and honored by the generations after him. Because his life journey became a Sufi who is ascetic with his work in the form of beautiful poetry which is interesting to be studied.

2. Suffering

Suffering comes from the word suffering. Suffering is a translation from Sanskrit which means to endure or endure. So it means that suffering is a feeling of bearing something or something that is not pleasant. Suffering can be in the form of physical suffering or mental suffering. Suffering is a reality. The intensity of suffering varies. Sometimes the suffering feels heavy, sometimes the suffering feels light. An event that is experienced by someone may be an event that is a source of suffering for someone, but if it is felt by someone else, the event is not suffering. Suffering can also be used as a trigger for others to rise and can be used as a starting point in seeking happiness. In life, everyone will experience suffering. This is a risk to someone's life. Allah will give happiness to His servants but also tests in the form of suffering so that people will remember and not turn away from Him.

The suffering of trials given by God is a form of God's love. Because Allah is trying to test someone's faith. The test given by God will always have a solution to the problem. Because Allah will not give a test beyond the limits of his servant's ability. This is confirmed by Allah in Surah Al-Baqarah verse 286.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Meaning: "Allah does not burden a person except according to his ability. He gets the reward (from the good) that he earns and he gets the punishment (from the crime) that he does. (They pray): "O our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not carry it on your shoulders. to us what we could not bear. Forgive us; forgive us; and have mercy on us. You are our Helper, so help us against people who disbelieve".

We will discuss Rabi'ah al-Adawiyah's poems in the book Mahabbah Cinta by Asfari MS and Otto Sukatno CR published by Pustaka Hati in 2018.

On page 122 there is a Rabi'ah poem which shows suffering:

Oh, my God, I'm an orphan who was abused
Shackled in bondage
But I will be patient and willing to bear
suffering

that has befallen me
However, I could not hold back
Suffering
something greater that is troubling my feelings
Because I'm still asking questions and still haven't got an answer. "Are you pleased with me? "

Keywords:

Tortured: v tortured; oppressed

Shackled: v bound in fetters; v ki confined; not free anymore

Suffering: n sad circumstances that must be borne;

Text horizon:

The poem describes an orphan who feels mistreated, and shackled because he becomes a slave. The child may not be able to withstand the suffering that befell him. However, what bothers his feelings is the question of whether God is pleased with the steps he is taking now.

Text appropriation:

The poem emphasizes the feeling of suffering and being trapped is emphasized in the poem. But behind the feeling of being abused, shackled and full of suffering, the child still remembers his God and feels a feeling of fear if his God does not approve of his current steps.

In the description of the text, the message conveyed has prophetic value with indicators in the form of humanization values by inviting humans to be patient in enduring suffering. And there is a transcendence value in the form of questioning God's pleasure in the last sentence which reads "are you pleased with me?".

While on page 170 there is a poem that reads:

O my fate,
Suffering, there will be no doctor who can
Cure it
Except
If my wish has come true
Look at His face
Your Excellency (Otto Sukatno, 1997)

Keywords :

Fate: n something that has been determined by God for a person; destiny

Suffering: n sad circumstances that must be borne

Hope: n something that (can) be expected

n wishes to come true

n people who are expected or trusted

Text horizon:

The fate of the suffering he faced was that there was no doctor who could provide medicine as a healing therapy. Healing can be achieved when he can meet and encounter the face of his Lord.

Text appropriation:

The feeling of love that his servant has is very high. It is shown from the attitude in which a person feels what has been determined by God in the form of a sad situation and must be borne in the form of suffering, it will be felt that it will disappear when he can meet his Lord and can see the face of his Lord. The feeling of wanting to meet God is so great that they feel that suffering will end when they can meet God.

In the description of the poem, it shows that there is a prophetic activity with an indicator in the form of the presence of *tukminunabillah* or transcendence which is in the poem that reads "seeing the face of His majesty".

3. Self-Introspection

Self-introspection is a reflection on one's own behavior, character and emotions. In doing introspection someone will remember his past and reflect on it. This action is carried out in the context of evaluation and then becomes a form of learning to form a better mindset and behavior for the future. The benefits of self-introspection are to increase self-confidence, bring up new perspectives and help reduce stress so that it can provide happiness. Because by introspecting ourselves we know the gaps in our shortcomings so that we can improve and we become better people and much more liked by others. Introspection is not a difficult thing to do but requires awareness, commitment and the right time in order to reap the benefits of doing self-introspection.

Introspection or in Arabic it can be called *muhasabah* is an attempt to make self-improvement through self-observation.

Examine the attitudes and actions taken and make improvements to the mistakes made. So that we don't repeat the mistake again. Self-introspection has been explained by Allah in Surah Al Hasyr verse 18 which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); And fear Allah, verily Allah is Aware of what you do."

On page 128 there is a poem by Rabi'ah al-Adawiyah which reads (Otto Sukatno, 1997):

hi me!
How long have you been asleep
When will you wake up?
You almost fell into a deep sleep

Won't wake up again
Until God's call came
On the Day of Resurrection

Keywords:

Asleep: v (already) sleeping; start sleeping

v accidentally sleep:

Get up: v get up; stand up

v guard (from sleep)

Berbangki : v get up

v get up (from sleep, sit down) then stand up

v wake (live) back:

Text horizon:

In these verses Rabi'ah asked herself how long she had been asleep and when she would wake up. He felt that he was almost in a deep sleep and would not wake up until his Lord called on the day of awakening.

Text appropriation:

In this poem, Rabi'ah has fallen into a deep sleep and almost has fallen asleep forever, aka very close to death. He will not wake up, he will wake up only on the day of human resurrection later in the afterlife.

pg 136

In dialogue until God's call comes, it is a key indicator of prophetic communication activities in the form of transcendence or tukminuna billah because we believe in God's call on the day of resurrection in the afterlife.

There is a poem by Rabi'ah al-Adawiyah which reads (Otto Sukatno, 1997):

hi self,
when God has come calling
Will you not be ashamed to do
lawless?
Sin has covered every incident
I came sinful
What will I say to Him
When he taunts me.....

Keywords :

Calling: v inviting (asking) to come (back, approaching, and so on)

Disobedience : a disobedience to an order

a disloyalty to legitimate power

Sin: n acts that violate the laws of God or religion

n wrongdoing

Text horizon:

In this poem, God comes and calls us, then we are reminded whether we are not ashamed to commit disobedience, the sins that we have committed have covered every

incident that exists, we humans come full of sin, then what should he say when God comes and rebukes him.

Text appropriation:

In this verse, Allah comes to call which can be interpreted as a call to prayer to worship Allah. And if we ignore his call or we neglect our prayers. We are among the rebellious people. Then what is our next attitude if later God approaches us and is angry with us because we neglect to pray?

The poem describes the value of prophetic communication in the form of Liberation or nahi mungkar where Rabi'ah tries to stay away from God's prohibition in the form of sin.

In page 142 there is a poem by Rabi'ah al-Adawiyah which reads (Otto Sukatno, 1997):

The door is always open
But you stay away from him
How can you reach your destination
If your steps are always wrong
You must run
Step right towards Allah
Your heart must first cry from your two eyes
Cleanse your limbs and the five senses
So that you may receive occult secrets
Be you a person who constantly runs to Allah
And avoid increasing the distance that separates you from Him
Be you always approach Him
And poor from away from Him
Seeking sustenance can erase sins
Provided you know
that the sustenance you seek comes from him

Keywords :

Away: v go (walk) in a (more) far direction;

v to be far away; further away

Steps: n foot movements

n the distance between the two feet when stepping forward

n attitude; attitude; deed

Fortune: n everything that is used to maintain life

n livelihood; income

Text horizon:

Doors are always open but you are away from god. How can you get to the goal if you always make mistakes. To be close to Allah you must run. Your heart must weep before your weeping eyes. Cleanse your limbs and five senses so that you can get the secrets of the unseen and keep pursuing Allah and always be close to Allah so that it will be easier for you to seek sustenance and be erased from all sins.

Text appropriation:

Allah always gives the door of repentance to humans at all times. But humans do not take advantage of the situation. In fact, humans are getting further away from God by adding sinful acts. Then if humans commit sins and do not draw closer to Allah, how will humans get to Allah's heaven. If humans make mistakes and sins, humans should immediately ask God for forgiveness. Humans must always purify the heart and five senses from all disobedience. So that later it will be easier to get gifts from God. Be a human being who is obedient to Allah and continues to draw closer to Allah so that Allah will make it easier for you to seek sustenance and Allah will purify people from all sins.

The value of humanization is contained in Rabbiah's poem where Rabbiah tries to get closer to Allah by purifying herself and cleansing her limbs and five senses. Humanization is also contained in a poem that contains an invitation to seek sustenance that comes from God.

4. Divine Love

The feeling that is often and difficult to deny is feeling far from God. Negative feelings that often arise also whenever we feel when God does not help us in difficult times. This is what makes us feel not close to the creator.

We often feel that we are not worthy of loving God because we often sin. Even though there is no one in this world who is not free from sin. Someone who can really not commit a sin when he really loves his god with all his heart. Someone who loves their God with all their heart will learn many things, from sincerity, patience and grace because by loving we cannot impose our ego, especially when the object we love is God. We cannot really love our God if we don't really love God. truly solemn sincerely love Him.

Love for Allah is an essential love and every Muslim must love Allah so that later he will get protection and forgiveness for all the mistakes he has made. In Surah Al Baqarah verse 165 discusses those who love Allah

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

Meaning: "And among humans there are those who worship rivals besides Allah; they love him as they love Allah. As for those who believe, their love for Allah is exceedingly great. And if those who commit injustice know when they see the punishment (on the Day of Resurrection), that all power belongs to Allah, and that Allah is very severe in punishment (they will regret it)."

For those who love Allah, their souls will be calm and peaceful, as stated in the letter Ar Ra'd verse 28 which reads:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: "(namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah will the heart find peace."

On page 114 there is a poem by Rabi'ah al-Adawiyah which shows that Rabi'ah is in love with her God which reads (Otto Sukatno, 1997):

O Allah all my toil,
and all my desires among all the pleasures of pleasure
in this world is to remember You
And in the afterlife,
among all the pleasures
is to meet You
That's how it is with me,
as you have said
Now, do as you will

Keywords:

Desire: n strong desire (hope).

Remembering: v remember (will): not only
v pay attention; thinking;

Meet: v met; meet

Text horizon:

As long as the toil of a servant and the desire for pleasure in his world is solely to remember Allah, his Lord. And among these pleasures is to meet his Lord. and now he did as his Lord had willed him.

Text appropriation:

All the toil that is done by his servant and all human desires in having fun in this world solely to remember Allah, and in the hereafter the most pleasant thing is to be able to meet Allah directly. and now in carrying out any action must be according to the guidance and will of Allah.

The indicator of the continuity of prophetic communication in this poem is in a sentence which means all forms of pleasure in the world are to remember Allah and the last day is the implementation of the value of prophetic communication in the form of transcendence or *tukminunabilah* where activities are carried out to get closer to the power.

Page 124 contains a poem by Rabi'ah al-Adawiyah which reads (Otto Sukatno, 1997):

Oh, my God,
You know that
my heart always yearns for you
If I can free myself
From the agony of slavery, nothing will stop me
Even for a moment in worshipping You
But what can I do
Because I'm under the clutches
A man who knows no mercy

Keywords :

Crave : v really want

Worship: v perform worship

grip: n gripping results; grip

Text horizon :

In this verse he is trying to talk to God he says does his God know that his heart always wants his God. If he can free himself from slavery he will not stop worshiping his god. But he has no power because he is in the hands of people who have no feelings of pity.

Text appropriation:

Allah knew that Rabi'ah really yearned for Allah. If Allah frees him from slavery then here he will not stop to worship Allah as his gratitude for being freed from the shackles of slavery. but Rabi'ah is helpless because she is being a slave to someone who has no mercy, so Rabi'ah is constrained to continue to worship Allah.

In the description of the poem, a heart that always longs for God is an effort to humanize or charity in prophetic communication activities where efforts to invite kindness are also included in efforts to increase devotion to God in the aspect of transcendence or tukminunabillah.

CONCLUSION

So the conclusion that can be drawn after going through the search and struggle with the Mahabbah Cinta Rabi'ah Al Adawiyah discourse by using Paul Ricoeur's hermeneutic theory as his scalpel is that suffering is a reality. In life, everyone will experience suffering. This is a risk to someone's life. Allah will give happiness to His servants but also tests in the form of suffering so that people will remember and not turn away from Him. The suffering experienced by a servant will disappear when he can meet his Lord. Such is the feeling of very high love that is owned by a servant of God, shown by the attitude in which a person feels what God has determined is a sad condition and must be borne in the form of suffering. In the process of self-introspection, the way to do this is to make observations about yourself. Examine the attitudes and actions taken and make improvements to the mistakes made. So that we don't repeat the mistake again. The call to prayer always resounds as a sign that God calls us to worship. but we often ignore it. Allah always gives us the door of repentance. However, humans always stay away from it and do not draw closer to Allah. We need to always draw closer to Allah. In order to be facilitated in sustenance and Allah will purify people from all sins.

The three pillars as the characteristics of prophetic social science are Amar ma'ruf (humanization), nahi Munkar (liberation), and faith in Allah (transcendence) as outlined in the poems of Rabi'ah Al-Adawiyah. In the context of da'wah communication, it shows that Rabi'ah Al Adawiyah is a communicator or is a preacher whose job is to broadcast the Islamic religion. The source of communication that Rabia took was from the upbringing she received, both through her father and in the environment where she lived and her environment in studying. The communication messages conveyed by Rabi'ah are intended for us to always worship and prioritize Allah. The da'wah medium used is the poetry delivered by Rabi'ah in the book Mahabbah Cinta Rabi'ah Al Adawiyah, Jamaah or honey or communicants who receive the message are us, the readers of this book. The purpose of the activities carried out is to invite people like Rabi'ah who are devoted to worship and really love Allah as their Lord. The feedback generated in this communication process is in a positive direction where no reader has expressed dissatisfaction with the writing in this book.

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