

## The Habsy and Burdah Training to Enhance Children's Skills in Terawan Village by Local Community Service Program of IAIN Palangka Raya

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### Abstract

**Purpose:** This study examines the implementation of community service activities teaching traditional religious arts (Habsy and Burdah) to children in Terawan Village. It aims to enhance children's skills, preserve cultural heritage, and empower the community.

**Method:** Qualitative descriptive research using Field Research methodology is employed. Data is collected through observation, interviews, and documentation, then analyzed thematically.

**Practical Applications:** The research informs community service organizations, educators, and policymakers about the effectiveness of engaging children in traditional arts. It highlights the significance of cultural preservation and community involvement, suggesting potential for similar programs elsewhere.

**Conclusion:** This research demonstrates the positive impact of traditional arts activities on children's development and community cohesion. It emphasizes the importance of cultural preservation and community engagement, advocating for broader implementation of such initiatives.



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## **Introduction**

Youth is a time filled with imagination, a time of creativity, and a period brimming with enthusiasm for art. To achieve all of this, there needs to be personal achievement, and the ability to evoke sensitivity, intellectual intelligence, and experiences become determinants. Creativity is fundamentally aimed at cultivating aesthetic and artistic sensitivity, thus forming critical, appreciative, and creative attitudes within an individual. These attitudes will develop if carried out through a series of activities involving other children, such as observation and assessment of peers of the same age. The learning provided in this training emphasizes on this process, which is a subject of learning that requires guidance so that it is hoped that after going through the maximum learning stage, they can acquire skills that are in line with their desires (Hasnawati & Masriani, 2020).

In its development, the Rebana musical instrument is used as an accompaniment while reciting the verses and praises, thus this art form is called Musik Burdah. Musik Burdah is sung in groups like a choir, creating a beautiful harmony accompanied by the Rebana musical instrument. Groups or collections of singers can be grouped according to the type of their voices, generally based on two criteria adjusted to the accompaniment. The art of music is a part of the creative process of humans. Humans manipulate sounds created by nature. Natural sounds such as bird calls, the quietness of the forest, the sound of water, the clinking of wood, the rustling of bamboo, the patter of rain, and so on, are processed into musical forms. Music undergoes changes, developments, and expansions from era to era alongside the growth of culture in the society where music evolves. The involvement of art in community activities will affect the existence of that art. The involvement of music in culture indicates that art has functions determined by society. This means that every art form has a function according to the goals and needs of society, without disregarding its aesthetic values (Murcahyanto et al., 2021).

Role-playing strategies provide opportunities for children to express themselves, develop imagination, and understand roles in everyday life. Through educational games, children can learn in a fun and interactive way, gain understanding of important concepts, and develop their cognitive and motor skills. Group guidance helps children to interact with each other, learn to cooperate, and develop social skills such as sharing, listening, and respecting others' opinions. Art activities allow children to express themselves creatively, develop fine motor skills, and enhance their understanding of art and emotional expression. Through interaction with counselors and in a group context, children learn to communicate, share, collaborate, and build positive relationships with others. This helps them develop important social skills for effective interaction in social environments. This can have a positive impact on their academic achievements and help build a strong foundation for further education (Indah Afrilia Hasibuan, Mutiara Alya Hasyim, Ririn Widayanti, 2023).

As time progresses, parenting and education patterns by parents also undergo emotional, appreciation, instrumental, and formative changes. Based on the presentation above, the research undertaken is the Optimization of the Family's Role in Developing the 4Cs of Children Towards Indonesia Emas (Golden Indonesia). The problem formulation addressed in the community service activity is how to optimize the family's role in shaping the 4Cs, aiming towards Indonesia Emas in 2045. With the family's role in developing the 4Cs of children towards Golden Indonesia, as well as other relevant supporting books and journals related to article writing. The analysis used is during data collection, and then after the data is collected, an article is written that relates to each other. Changes. Therefore, a good understanding of the concept of 4C skills is needed. These 4C abilities encompass several personal and social skills, namely: creative thinking, critical thinking and problem-solving, communication, and collaboration.

It is necessary to support the success in realizing Golden Indonesia. Critical Thinking is an activity directed towards critical thinking in solving a problem or a case (problem solving) in seeking truth. Creativity is the ability to think without being bound by rules that tend to restrict by looking at problems from various perspectives, with the aim of having more open thinking

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in solving problems. Collaboration is a group cooperation activity consisting of two or more people to achieve a goal and solution that has been jointly determined. Communication is the ability to achieve ideas or thoughts clearly, effectively, and quickly. Communication skills consist of several sub-skills, such as the ability to use language appropriately, understand context, and read the audience to ensure the message is delivered (Primanisa Inayati Azizah, 2014).

Habsy and Burdah are forms of vocal arts in the realm of music within the scope of Islam. Their performances are done in groups using a flying instrument (rebana) to accompany the recitation of their verses. The rhythm of the verses sung carries meanings of praise and the life journey of Prophet Muhammad SAW, which is imbued with Islamic religious themes. In this study, Habsy and Burdah are activities participated in by members of the community, including children, teenagers, and adults in the village of Terawan. Habsy and Burdah are positive activities that contain religious values.

Burdah means a cloak made of animal skin or fur. Actually, Burdah does not have the meaning of a story behind the term 'warm clothes' or ordinary cloak commonly worn by the Arab people. Burdah holds religious value when Prophet Muhammad SAW gave the garment, he usually wore to Kaab bin Zuhair (662), a newly converted Muslim who was a renowned poet at that time. Al-Busiri was an Arab poet and a prominent Sufi who passed away in Alexandria, Egypt in the year 1296 CE. Al-Busiri left a legacy of the Burdah poem, which is recited in many mosques in Egypt, including the Al-Busiri Mosque in Alexandria, Imam Husayn Mosque, Ja'fariyah Mosque, and Siti Zaynab Mosque in Cairo, as well as the Prophet's Mosque in Medina (Manshur, 2006). Thus, the garment given to him was a form of appreciation in the form of poetry containing honor and praise for Prophet Muhammad SAW and the religion of Islam.

The history of Habsy art began to flourish in Indonesia in the 13th century when a prominent scholar named Habib Ali Bin Muhammad bin Husein al-Habsy arrived from Yemen. His purpose was to spread the teachings of Islam through Islamic-themed art known as Habsy. The journey of Habsy art took root in various regions, particularly in the cities of Banjarmasin, Kalimantan, and Java. Over time, Habsy began to be taught in Islamic boarding schools (pesantren) in Banjarmasin and Java. In the 1990s, Habsy art began to spread to Tambilahan, brought by individuals from Inhil who had studied religious knowledge in Kalimantan and Java. Initially, Habsy was only used as an opening for reciting verses from the Holy Quran which contain praises to Allah SWT and Prophet Muhammad SAW. From the variety of its art forms, the players involved, and the performances themselves, Habsy evolved from being just an opening act to becoming a traditional art form in the Arab states (Tambilahan city).

In other regions, Habsy is often referred to by other names, namely Al-barzanji and diba'i, which are essentially similar worship activities, where the verses of sholawat, barzanji, and diba'i contain the magnificence of Allah SWT, praises, and honor to Prophet Muhammad SAW, who had a beautiful and touching personality, and even stories of sadness from the life of Prophet Muhammad SAW. The Barzanji book is one of the books that contains the history of the birth of Prophet Muhammad SAW and several other matters related to him. Usually, the recitation of the Barzanji book is followed by the recitation of the Maulid Diba'i or known as sharaf al-nam and Barzanji Nadzm, and ends with a prayer. Its verses, which contain words of love for Prophet Muhammad SAW, make this a very popular series of worship among young people and the Muslim community. The activities of sholawat, barzanji, and diba'i are prayers, praises, and narrations of the history of Prophet Muhammad SAW that are usually recited with rhythm or melody. This Islamic cultural tradition can be categorized as a performing arts group consisting of vocals, music, and without dance or body movements. The groups in this art form are quite numerous, consisting of more than 20 people, both young and adult, male or female. The performance of reading sholawat, diba'i, and barzanji is generally held in the evening (Khoiri & Faristiana, 2021).

In Indonesia itself, the activities of Habsy and Burdah are religious activities in Islam, where the content of the activities consists of verses praising Allah SWT and Prophet

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Muhammad SAW. Habsy and Burdah have entered and developed in Central Kalimantan, one of which is in Terawan Village, Seruyan Raya Sub-district, Seruyan Regency, East Waringin City. Terawan Village has a population of 5,342 people, with an area of 269 km<sup>2</sup>. Most of its population is Muslim, and there are also some Christian residents. The educational levels available in Terawan Village include Elementary School (SD), Junior High School (SMP), Senior High School (SMA), and there are non-formal education institutions such as Hidayatussalam Quran Education Park (TPA).

In Terawan Village, there are social activities of its own, such as regular religious gatherings every Monday night, recitation of Yasin every Friday night, distribution of Takjil after Friday prayers by the Yasinan mothers (Friday Blessing movement), and Yasinan combined with regular gatherings on Fridays by the women in Terawan Village. In addition to the weekly routine agenda, there are also monthly routine activities in the integrated health services (posyandu), such as for the elderly, pregnant women, and toddlers. Terawan Village has several organizations including the PKK (Family Welfare Empowerment), Youth Association, and Community Death Association or Rukun Kematian Masyarakat (RKM).

The purpose of organizing Habsy and Burdah training is to commemorate Prophet Muhammad SAW and enhance the artistic talents of children in Terawan Village. This activity has a positive and beneficial impact felt by the community itself, and it is attended by children, teenagers, and adults. Initially, Habsy in Terawan Village became a routine activity before Covid-19 spread to all regions in Indonesia, including Terawan Village, which caused the activity to become suspended and no longer conducted. The reason and objective of conducting Burdah activities are to continue the propagation (dakwah) of Prophet Muhammad SAW to remember his journey and struggles, as well as to express love for Prophet Muhammad SAW and to draw closer to Allah SWT with the aim of attaining His pleasure. Therefore, the author is interested in organizing community service activities under the theme "THE HABSYP AND BURDAH TRAINING TO ENHANCE CHILDREN'S SKILLS IN TERAWAN VILLAGE BY LOCAL COMMUNITY SERVICE PROGRAM OF IAIN PALANGKA RAYA".

## **Method**

This type of research uses a qualitative approach. Where this research directly engages in community service. The location is in Terawan village, Seruyan Raya Sub-district, East Waringin City District, at the specified time. The purpose of this research is to conduct the training so that the children of Terawan Village can master and even improve their skills in playing Habsy and reading Burdah. In this research, the population and sample used are the Terawan Village. There are two techniques used: data collection technique and evaluation technique. The data collection technique used is observation, interviews, and documentation, while the evaluation technique is in the form of tests (learning outcomes performance).

## **Result**

This training activity is carried out by the KKN (Community Service Program) students, where we share knowledge with children, teenagers, and even mothers who are not yet familiar with what habsy and burdah are. Therefore, we provide assistance through this training so that the people in this area can perform these arts, as they are highly favored and sought after. Hence, we provide assistance through this training.

The implementation of Habsy and Burdah in Terawan Village has received positive responses from the community, indicating that the execution of this activity is highly beneficial and positively perceived by the community itself. The Habsy training sessions are conducted three times a week at the Darul Yamin Mosque, while the Burdah reading sessions can be held at the Darul Yamin Mosque, Darul Hijrah Mosque, and Al-Muhajirin Mosque.

## **Discussion**

Various things that children learn from their environment are great potentials that will become representations of various behaviors that children have in subsequent developmental

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phases. The social reality around the community shows that not all children can pass through their developmental stages well and always grow up to be pleasant children. Problems that may arise in children's behavior include maladaptive behavior, destructive behavior, and self-disruptive behavior, affecting themselves and their surroundings. Stimulation to address various behavioral problems in children can be done by developing the artistic talents they possess. Art can provide a wide range of opportunities for children to develop their creative potential freely and enjoyably because there is no indoctrination, no right or wrong, but always in a harmonious situation. Such circumstances allow children to have the courage to express ideas and enhance empathy, become aware of their abilities, and be ready to accept environmental responses to what they express.

With this courage, educators act as facilitators who provide proportional and constructive guidance and services. The development of children's artistic talents can be developed socially, such as creative movement, which combines movements to express inner experiences and feelings and is done by giving children the freedom to move according to their imagination while paying attention to timing, space, and emphasis. Creative movements performed appropriately by children provide high-quality improvements and developments in physical, balance, and coordination abilities, understanding rhythm and tempo, and having the ability to predict future events as well as high body awareness. More importantly, creative movement can be used as psychological therapy for behavioral disorders in children. In addition, role-playing activities can also have a therapeutic effect on children's aggressiveness because these activities can solve problems (both personal and social).

Adolescent development is a transitional phase from childhood to adulthood, experiencing various changes, both physical and psychological. One of the rapid physical changes is reaching adult body form accompanied by the development of reproductive capacity. Behavior, which is an individual's way of acting, can be viewed as either simple or complex reactions. Humans, as social beings, are influenced by various factors, both from within themselves and from their environment. Behavior is a characteristic function of individuals and their environment. Individual characteristics include various variables such as motives, values, personality traits, and attitudes that interact with each other and then interact with environmental factors and determine behavior. The advancement of technology and the influx of artificial cultures into society have positive and negative influences on adolescents. Mosque teenagers are organizations that genuinely consider Islamic development.

In some cases, this can preserve cultural heritage as an effort to balance local wisdom that has existed since ancient times amidst the progress of the times. Regional arts are certainly one of the assets of local wisdom, usually reflected in communal living habits. The continuity of local wisdom is reflected in the values that apply in certain communities. In this case, it concerns art; this art is one of the elements of culture in it, with three characteristics of unity, complexity, and intensity. Therefore, art can be understood as a cultural product of human civilization created by a specific group or community.

Considering the importance of preserving regional arts, next, local community service students provide guidance to adolescents, which is the right step because adolescents are individuals in their productive age and as the next generation who will continue the development for the welfare of a nation in the future. Adolescence is an age where individuals become integrated into adult society, an age where children do not feel that they are below older people but feel equal, or at least equivalent. Therefore, it is difficult to determine precisely about the development of adolescents. Because adolescents have gone through a self-development process for a long time, from birth to adulthood. The time and conditions and the various events they have experienced have produced various forms of attitudes and behavioral capital because each has been developed in various family, school, and environmental conditions. On this occasion, local community service students carry out one of the work programs, which is fostering a community.

This activity can involve many people, from the government, community organizations, to young people. They are willing to spend their wealth and time because they want to

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celebrate activities of praise. The enthusiasm of the community is very high, from urban to rural areas, with activities made regularly, starting from once a week to once a month, and sometimes there are special activities once a year, which require a lot of energy and even costs, but the spirit of the community does not fade; it even makes the community more interested in the activities of praise. Activities of praise are the works of past people, and activities of praise are not only in Indonesia, but even books also recited by chanters of praise are made by people from outside Indonesia, such as the book of maulid Simtud Durar written by Ḥabīb 'Alī bin Muḥammad bin Ḥusein Al-Ḥabsyī, who was born in Seiwūn, Yemen. Although the creator of the maulid book is not from Indonesia, the activities in Indonesia are enormous. Every year there is a large Haul event for Ḥabīb 'Alī bin Muḥammad bin Ḥusein Al-Ḥabsyī placed in Riyādh Solo Mosque. The book of maulid Simtud Durar contains many moral values of the Prophet Muhammad that are not known by laypeople; most people only read and chant the verses in the book, especially Ḥabīb 'Alī bin Muḥammad bin Ḥusein Al-Ḥabsyī says that there is (sir) in the book of maulid Simtud Durar. Habsy and Burdah are one of the music arts whose verses are Islamic-themed with the accompaniment of the tambourine (flying instrument). Habsy music functions as a means of da'wah to get closer to God, activities carried out by reciting prayers accompanied by Habsy beats and burdah verses serve the purpose of continuing the da'wah taught in Islam. One of the activities carried out by teenagers and children in Terawan Village is where these children form a Habsy group consisting of children and teenagers, which has a positive impact on the surrounding community with the formation of this group making activities for children there beneficial. In this activity, which initially consisted of Magh.

In the 4th century of Hijriah, the first celebration of Habsy was carried out by the Fathimiyyun Dynasty of Egypt, known as the rulers at that time. From the history of the Habsy maulid, eventually, Habsy groups emerged. This is explained in the book al-Khutbah, disclosed by an Islamic historian named Al-Maqrizy. The reason for the existence of Habsy groups in Indonesia specifically to commemorate the birthday of the Prophet Muhammad SAW, which is celebrated every 12th of Rabi'ul Awwal in the Islamic month. Burdah has been performed since the time of the Prophet Muhammad SAW. The origin of the word burdah itself can also be interpreted as a cloak. In another opinion, it is said that the burdah prayers come from the word Bur'ah, which means healing. Burdah was composed by a popular poet at that time, named Imam Busyiri. The word Burdah is taken from the Arabic "قَصِيْدَةُ الْبُرْدَةِ," meaning a cloak made of animal skin used as a body warmer/blanket by the Arab people. The word burdah was chosen by Busyiri based on the command conveyed by the Prophet Muhammad SAW in his dream. The Qasidah burdah was written by Imam Busyiri in the 13th century AD during the transition of power from the Ayyubiyah Dynasty to the Mamluk Dynasty.

Initially, Burdah was just poetry dedicated to the Prophet Muhammad SAW. However, when Imam Busyiri suffered from paralysis, eventually Burdah was directed to the Prophet Muhammad SAW to seek intercession from Allah SWT, so that he could be healed from all the diseases he had been suffering from. After finishing reciting the Burdah verses, Imam Busyiri fell asleep, and in his dream, he met the Prophet Muhammad SAW. In his dream, the Prophet gave him a turban (Burdah) and placed it on his sick body. After waking up from his sleep, an unexpected thing happened; the disease he had been suffering from was instantly cured. The miracle experienced by Imam al-Bushiri became the main reason for naming this qasidah Burdah. This experience has developed from time to time to the extent that there is a belief that the Burdah qasidah has spiritual power.

Burdah is an expression of love from the Muslim community to the Prophet Muhammad SAW, conveyed through the recitation of verses dedicated to the Prophet Muhammad SAW. Hasan Langgulung said that there are two conditions for achieving happiness: faith and deeds. Faith is an act, both outward and inward behavior. There are two types of deeds, including hub with Allah or related to worship and hub with humans, related to economics, social, cultural, political, diversity, family, inheritance, education, and others.

The Burdah verses consist of ten main themes of conversation, namely, (1) the

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prologue of love for the beloved, with 12 verses (2) a warning about the danger of following lust, with 16 verses (3) praise, with 30 verses (4) the story of birth, with 13 verses (5) miracles, with 16 verses (6) the Qur'an, with 17 verses (7) Isra Miraj, with 13 verses (8) Jihad, with 12 verses (9) closing and plea for forgiveness, with 12 verses, and some say 19 verses. In this regard, Imam Bushiri said that Burdah is very effective in granting our wishes with the permission of Allah SWT. However, there are conditions that must be fulfilled, namely, perseverance, repeating the verse "maula ya solli wa sallim," ablution, facing the qibla, understanding the meaning of the verses, reciting with great enthusiasm, etiquette, using perfume.

The first community service activity is Habsy training, targeting children and teenagers, aimed at training children's abilities to play Habsy instruments and recite the lyrics of the song so that they can do it well and correctly. For this, the community greatly appreciates and contributes to the activities carried out by the Community Service Students of the Real Work Lecture Year 2023, with the following schedule for the training:

Table 1. Schedule of Habsy Training Activities

No	Day	Time	1	2	3	4	5	6	7
1	Wednesday	2:00 PM - Finish	✓	✓	✓	✓	✓	✓	✓
2	Thursday Night	7:35 PM - Finish	✓	✓	✓	✓	✓	✓	✓
3	Sunday Night	7:35 PM - Finish	✓	✓	✓	✓	✓	✓	✓

Figure 1. Training and Implementation Activities of Habsy in 2023



The second activity is burdah reading training, the target of which is children, teenagers, and mothers. This aims to practice reading and the rhythm/tonr that is songs so that they can do it well and correctly. In this activity, the community really appreciated it, especially the mothers who took part in the activities carried out by the 2023 Real work study students. This training schedule has been determined as follows:

Table 2. Schedule of Burdah Recitation Activities

No	Day	Time	1	2	3	4	5	6	7
1	Monday	2:00 PM - Finish	✓	✓	✓	✓	✓	✓	✓



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2	Friday Night	7:35 PM - Finish	✓	✓	✓	✓	✓	✓	✓
3	Saturday	7:35 PM - Finish	✓	✓	✓	✓	✓	✓	✓

Figure 2. Burdah Reading Activity at Darul Yamin Mosque in 2023



## Conclusion

Based on observations made during this community service activity, Habsy is a highly popular and favored activity among children, teenagers, and even adults. Habsy has a strong appeal that is well-received by the people of Terawan Village, as it possesses unique characteristics distinct from other common activities. These include the poems accompanied by the beat of the tambourine, which have various variations, creating melodious music. As for Burdah itself, it consists of an introduction and 10 chapters or sections, within which there are poems delivered with varying rhythms. Therefore, when the words of Burdah convey a sad meaning, the rhythm used for those words will also be melancholic, and conversely, if the words of Burdah convey a comfortable, peaceful, and prosperous meaning, then the rhythm used for those words will be joyful and cheerful.

For future community service activities, it is recommended to involve trainers who are more competent in their respective fields to enhance their contributions to the children of the village. Additionally, on a personal level, instructors should employ more creative teaching methods to maintain discipline among the participating children, thereby strengthening the bonds of camaraderie already established.

Advice for students undertaking future Community Service Program (KKN) includes thorough preparation in terms of knowledge, skills, and psychology before participating. Practical religious knowledge is essential, as well as adapting to the living conditions of the area. We hope that Community Service Program (KKN) students will adopt an open-minded and respectful attitude in receiving criticism and advice from the community, making it easier for them to integrate and understand the essence of community.

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