Implementation of Verses and Meanings of the Quran in Salawat Dulang in Tanah Datar Regency

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Abstract
The existence of Qur'anic verses that live in the midst of art and culture of the people of Tanah Datar Regency is an interesting thing to discuss. One of the arts that is based on the values of the Quran is the art of Salawat Dulang. Salawat is performed with the accompaniment of a tray, or also called salawat dulang, whose lyrics in the verses delivered contain religious messages taken from the Quran. The purpose of this study is: To describe the verses contained in the salawat dulang poem and the social values contained therein. The type of research used is field research or (field research), with a phenomenological approach. Then data collection techniques are interviews, observation and documentation. The results show that, many verses of the Qur'an are directed in the chanting of salawat dulang verses, such as verses that discuss the nature of divinity, self-study or Sufism, khamr, the nature of prayer, death, do not be arrogant and vague, and others. The art of salawat dulang has quite complex values in it, including Islamic da'wah values, aqidah values, morals, cultural values, entertainment values, and economics.

Keywords: Living Qur'an, Salawat Dulang, Art

INTRODUCTION
The Qur'an is the incomparable Kalam Allah, which Allah revealed to the prophet Muhammad (peace be upon him) through the intercession of the angel Gabriel (as) and written in mushafs which were then delivered to the ummah mutawattir, and reading and studying it is worship, starting with Surat al-Fatihah and ending with Surat an-Nas (Muhammad Yasir, 2016, hal. 3).

Not only that, various religious practices arise from responses to the Qur'an, be it in the form of understanding, practicing, or in the form of socio-cultural receptions (Putra, 2018, hal. 13). The reception referred to here is a science that discusses the role of readers in responding to texts in accordance with their respective knowledge and ideology, and if it is related to the Qur'an, it can be understood that the study of Qur'anic reception is a study that discusses the reader's response to the verses of the Qur'an.

The greeting can be in the form of the way people chant, understand, interpret, and practice verses in everyday life, which then the greeting is responded to provide value and meaning. This meaning as it is is the basis and becomes the guideline for the life of the community that interprets it. Thus, community interaction with the Qur'an is the focus of this reception study, so the implications of this study will provide an overview of the variety of community tipology in interacting (Yuliani, 2021, pp. 326-327).
Fathurrosyid, divides the reception of the Qur'an into 3 parts, namely:
1. Exegesis reception to the Qur'an, i.e. the Qur'an is read, understood and taught
2. Aesthetic reception of the Qur'an, i.e. the Qur'an is written as calligraphy or wall writing, either in the form of verse fragments or letters
3. Functional reception of the Qur'an, where the Qur'an is used as an object that has magical powers. Fragments of the Qur'anic verses if read regularly and consistently, both in time and place, will bring strength, as a repellent, or as a drawee of sustenance and others (Nurfuadah, 2017, p. 131).

One of the sciences that examines the interaction between the Qur'an and society is the Living Qur'an. Living Qur'an is an attempt to obtain solid and convincing knowledge from a culture, practice, tradition, ritual, thought, or behavior of life in society inspired by a verse of the Qur'an (Hasbillah, 2021, p. 22). Living Qur'an can be categorized as a study or scientific research of various social phenomena associated with the existence of the Qur'an in certain Muslim communities or others that interact with it.

In its development, especially in Indonesia there are several forms of interaction of people with the Qur'an as a reflection of the everyday life of the Qur'an in the form of culture and tradition. As well as traditions inherited by ancestors that are still very attached to people's lives in several regions in the archipelago. One of the cultures that has been inherited and can still be found in the community is the Art of Salawat Dulang. The art of salawat dulang can still be found throughout the Minangkabau region, such as in Tanah Datar Regency. The term Art salawat dulang, is one part of the meaning of kalamullah and is packaged in the form of couplets delivered with rhythm and accompanied by a tray, which is a large plate made of metal that is usually used to eat together (Santi et al., 2013, p. 445). According to Mr. Syafi'I, who is one of the community leaders in Tanah Datar Regency, this is the main attraction that Salawat Dulang Art has in conveying Islamic teachings in the community (interview on Sunday, September 25, 2022), and it can be understood that this is one form of the Al-Hayy Qur'an.

The art of salawat dulang is one part of the living Qur'an, namely the Al-Qur'an Al-Hayy or the Qur'an that lives in the community. Salawat dulang art is an art in which the poems delivered contain Qur'anic values in it, such as divine values, human values, body studies and so on. Therefore this phenomenon is very interesting to be researched and studied so that it can be used as an option by a social community of Muslim communities to always interact with the Qur'an. Therefore, it is necessary to conduct research on Living Qur'an to further study the art of salawat dulang. Therefore the author took the title: Study of Living Qur'an: The Art of Salawat Dulang in Tanah Datar Regency.

RESEARCH METHODS

The type of research used in this study is field research (field research) is research based on field data related to the subject to be studied. This study can be included in the study of the Living Qur'an which is understood by the Qur'an that lives in the community. The method used is a qualitative method with a phenomenological approach. The phenomenological approach is to describe the general meaning of a number of individuals to their various life experiences related to concepts or phenomena (Cresswell, 2015, hal. 105). Research that uses a phenomenological approach seeks to understand the meaning of events as well as interactions in ordinary
people in certain situations. This approach requires a number of assumptions that differ from the way used to approach people's behavior with the intention of finding "facts" or "causes" (Subadi, 2006, p. 17).

The method or technique in collecting this research data is an in-depth interview with figures, religions, salawat dulang chanters in several sub-districts in Tanah Datar Regency (Subadi, 2006, p. 65), then equipped with observations to collect information related to the art of salawat dulang (Sugiyono, 2015, p. 64), and documentation of pictures of the results of salawat dulang art activities in Tanah Datar Regency (Sugiyono, 2015, p. 92). In determining the source of the data, the researcher uses the purposive sampling method. Purposive sampling is one of the non-random sampling techniques where researchers determine sampling by determining special characteristics that are in accordance with the research objectives so that they are expected to answer research problems.

The data analysis technique used has three stages, namely by reducing data, presenting data, and verifying (Hasbilla, 2021, pp. 298-299). As for data validity guarantors using observation extension, persistence to observe, triangulation, and holding memberchecks (Sugiyono, 2016, pp. 122-125, &129).

RESULTS AND DISCUSSION

Salawat Dulang

About Salawat Dulang

Etymologically, the word salawat dulang comes from two words, namely the word "salawat or salawat" which means petition or prayer to Allah, and "dulang" which means a greeting with lips on the edge (Santi et al., 2013, p. 445).

Salawat dulang is one of the traditional arts with Islamic nuances, which lives and develops in the Minangkabau community, West Sumatra province. Salawat dulang is presented in vocal form and accompanied by clap dulang, where the verse is sung in Minangkabau language. The text or verse of salawat dulang contains Islamic religious teachings that contain the values of monotheism towards Allah SWT., and the Prophet Muhammad Saw., as stated in the Qur'an and hadith (Syafniati et al., 2019, p. 174).

The art of salawat dulang is usually performed at religious events such as the Prophet's Mawlid, Khatam Al-Qur'an, Isra' Mi'raj, and other Islamic holidays. The art of salawat dulang is also present in kenduri events, circumcision, Aqiqah, fundraising, traditional events, and even in the event of 100 days of death. The art of salawat dulang is used as entertainment in these events, and usually the theme to be presented depends on the request of the host, if there is no request then usually the theme to be presented discusses the study of Sufism.

The art of salawat dulang is usually performed by two groups, where in one group there are two people in it who are called masin and garobak. Masin is the person who sits on the right, and usually he is the person who is older and more senior than the garobak, and the garobak is the person who sits on the left, and usually he will accompany the masin in chanting verses, and he will also continue to study when Masin has begun to run out of voice.

Salawat Dulang Function

As one of the cultural activities, the main function of salawat dulang in the early days of its development was as a means of da'wah islamiyah ('Islamization') in
surau-surau so that the Minangkabau people really live the teachings of agama Islam and carry out the orders of agama as well as possible in everyday life, with the aim of amar ma'ruf (telling to do good) and nabi munkar (forbidding evil), which shows that the meaning of worship is a strong impetus of this performing art.

Then salawat dulang underwent changes according to the development of the supporting community, its functions developed from rituals to various more secular contexts, so that in a performance these functions would merge with one another.

**Verses Directed in Salawat Dulang**

The verses performed in each performance of salawat dulang are poems containing Islamic religious teachings, the chanters try to convey the teachings of Islam through verses which are all born from their interpretation of a verse of the Qur’an or hadith. The verses that are directed and often delivered in the appearance of salawat dulang according to several sources who have been interviewed by researchers are:

**Tanjung Emas District**

In an interview that the researcher conducted with Mr. Syafriman Pandeka Sati, related to the verses that are often directed in the art of salawat dulang, he said that:

"In this salawat dulang, there are indeed many verses and hadiths of the prophet that are directed, but what I often bring is poems that contain explanations of Surah Al-A'raf verse 172, and this is the discussion about the study of Sufism. But sometimes there are some performances that are brought by other poems, not discussions about Sufism, and sometimes it is adapted to what is requested by the host" (Interview on Tuesday, October 25, 2022).

**Rambatan District**

In an interview that the researcher conducted with Mr. Elpa Nofrides, regarding the verses that are often directed in the verse of salawat dulang, he said that:

"Usually the verses we recite in the salawat dulang verses that we bring are those related to the study of the body or Sufism, about khamr, the nature of divinity, and about death" (Interview on Tuesday, October 25, 2022).

**Pariangan District**

Based on an interview conducted by the researcher with Mr. Irwan Malin Basa, regarding the verses that are often quoted in this salawat dulang, he said that:

"In the art of salawat dulang many verses, hadiths of the prophet, Islamic history, and Islamic philosophy contained in it. Among the verses of the Qur’an that are directed in the verses of salawat dulang such as about death, do not be arrogant and takabur, la takbaf wala tabzkan, honesty, and surah Al-A’raf verse 172."

**Values Contained in Salawat Dulang**

**Tanjung Emas District**

Based on an interview conducted by the researcher with Mr. Syafriman Pandeka Sati, he said that:

"In my opinion, the art of salawat dulang has content that has covered everything, starting from broadcasting Islam, ethical values, there are arts and entertainment also in it, and it is a tradition that I think must be developed, and should not disappear with the times"
Rambatan District

Based on an interview conducted by the researcher with Mr. Elpa Nofrides, related to the values contained in the art of salawat dulang, he said that:

"The art of salawat dulang must be maintained, because in this art there are many values contained in it, or it can be said that this salawat dulang is quite complete from many sides, such as religious values, customs values, moral values, artistic values, da'wah, and also entertainment." (Interview on Saturday, October 02, 2022)

Pariangan District

Based on an interview conducted by the researcher with Mr. Irwan Malin Basa, he said that:

"Salawat dulang is an art that is used as a means of proselytizing Islam and touches all levels of society, this can also be used as entertainment but also has a deep meaning and content in the verses delivered, and this should still be preserved" (Interview on Saturday, October 29, 2022).

Verses Contained in Salawat Dulang

The verses directed in the art of salawat dulang are quite diverse. According to the understanding of researchers after judging from the verses chanted, many poems parse the meaning of verses without mentioning the name of the letter and what verse starting from verses related to studies.

Among the verses described in the lyrics of the salawat dulang are about:

The nature of Allah (Al-Hadid/57:4)

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It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing. [Al Hadid:4]

In other words, He is not only the Knower of the wholes but also of the parts. He knows each seed that goes under the layers of the soil, each leaf and bud that comes out of the soil, each rain-drop that falls from the sky, and each molecule of the vapour that ascends from the seas and lakes to the sky. He is aware of every seed lying anywhere under the soil. That is how He causes it to split and sprout up and develop. He Is aware of how much vapour has risen from each different place and where it has reached. That is how he collects it into cloud and distributes it and causes it to fall as rain in due measure on different place of the earth. The same is true of the details of everything that goes into the earth and comes out of it, and of everything that ascends to the sky and descends from it. If all this were not comprehended by Allah in His knowledge, it would not be possible for Him to plan and order each thing separately and to regulate and control it in a wise manner.
That is, "Nowhere are you outside Allah’s knowledge, His power, His rule, His management and administration. Allah knows wherever you are, whether in the earth, or the air, or the water, or in a secret place. Your being alive there is by itself a proof that Allah is providing for you in that very place. If you heart is beating, if your lungs are breathing, if your hearing and your sight are functioning, it is only because all parts of your body are working under Allah's rule. And if death comes to you at any place; it comes because Allah takes a decision to stop providing for you and to recall you from the world".

**The Substance of Allah (Al-Ikhlas/112:1-4)**

ترجمة الآية:

1. Say, "He is Allah, [who is] One, 2. Allah, the Eternal Refuge. 3. He neither begets nor is born, 4. Nor is there to Him any equivalent." [Al Ikhlas:1-4]

The first addressee of this Command is the Holy Prophet (upon whom be peace) himself for it was he who was asked: "Who is your Lord and what is He like? Again it was he who was commanded to answer the question in the following words. But after him every believer is its addressee. He too should say what the Holy Prophet had been commanded to say.

**The Nature of Life (Al-A'raf/7:172)**

ترجمة الآية:

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." [Al A'raf:172]

As for the interpretation of the above verse, in this verse Allah explains about the promise made when humans are born from the womb of their parents (Mother), for generations, namely that Allah created man on the basis of fitrah. God told their spirits to witness the sequence of events of themselves that proved His oneness, the miracle of the creation process from a drop of semen to becoming a perfectly bodied human being, and possessing sensory responsiveness, with amazing veins and nervous systems, and so on. God said to the human spirit, "Am I not your Lord?" So the human spirit answered, "True (You are our Lord), we have witnessed." This answer is the acknowledgment of the human spirit from the beginning of its occurrence of the existence of the One True God, whom no other God deserves to be worshipped except Him. With this verse Allah intends to explain to man, that the essence of human events is based on belief in God Almighty. Since humans are born from the womb of their parents, they have witnessed signs of God's oneness in their own events (Kemenag RI, 2011, p. 520).
**Death (Ali Imran/3:185)**

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\text{كُلْ تَمَّ تَأْيِضَةُ الْمَوتَ وَإِنَّا نَفْوَنَ أَحَوْزَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رَحِمَ عَنِ الْفَجْرِ وَأَدْخَلَ الْجَهَنَّمَ فَقَدْ فَازَ}
\]

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\text{وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتََٰعُ الْغُرُورِ} \quad [\text{آل عمران:185}]
\]

Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion. [Al Imran:185]

Everyone is bound to taste death and you shall receive your full reward on the Day of Resurrection. Then, whoever is spared the Fire and is admitted to Paradise has indeed been successful. The life of this world is merely an illusory enjoyment. Whoever considers the effects of his actions in this earthly life to be of crucial significance, and sees in them the criteria of right and wrong, the criteria of that which leads either to one's ultimate salvation or to one's doom, falls prey to a serious misconception. The fact that a person is outstandingly successful in life does not necessarily prove that he is either not proof that he has either strayed from the right way or is out of favour with God. The earthly results of a man's actions are often quite different from the ones he will see in the Next Life. What is of true importance is what will happen in that eternal life rather than in this transient one.

**Khamr (Al-Maidah/5:90)**

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\text{يُهَا يَٰٓأَذِينَٰ} \quad [\text{المائدة:90}]
\]

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. [Al Ma'idah:90]

While divination by arrow-shooting essentially constitutes a game of chance there is nevertheless a certain difference between the two, since divination by arrow-shooting, in addition to being a game of chance, is also tainted with polytheistic beliefs and superstitions. As for games of chance, this expression is applied to those games and acts in which accidental factors are considered the criteria for acquisition, fortune-making and the division of goods and property.

In the time of the Prophet (peace be on him) no specific punishment had been laid down for drinking. A person caught drunk would be struck with shoes, fists, and whips made of twisted cloth and palm sticks. The maximum number of lashes to which any culprit was subjected was forty. In the time of Abu Bakr the punishment continued to be forty lashes. In the time of 'Umar the punishment initially remained at forty lashes also, but when he saw people persist in drinking he fixed the punishment at eighty lashes after consulting the Companions. This was considered the prescribed legal punishment for drinking by Malik and Abu Hanifah, and even by Shafi'i according to one tradition. But Ahmad bin Hanbal, and, according to a variant tradition, Shafi'i, considered the punishment to consist of forty lashes, and 'Ali is reported to have preferred this opinion.
According to Islamic Law, it is the bounden duty of an Islamic government to enforce this prohibition. In the time of ‘Umar the shop of a member of the Thaqif tribe, by the name of Ruwayshid, was burnt down because he carried on the sale of liquor. On another occasion a whole hamlet was set on fire because it had become a center of illegal traffic in liquor.

**Honesty, Do Not Be Arrogant and Vague** *(At-Tubah/9:119)*

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﴿ يُّهَا َّيَٰٓأ ذِينَ لَّهُمُوا ٱلْقُولَ لَا تُؤْتُوا ٱللَّهَ وَكُنْوُا مَعَ ٱلصَّدِيقِينَ ﴾

O you who have believed, fear Allah and be with those who are true. *(At Tawbah:119)*

And there are many more verses explained in the lyrics of the salawat dulang. However, the most commonly chanted is Surah Al-‘Araf verse 172 which contains the nature of life and the origin of the spirit.

The following is presented one form of lyrics in the salawat dulang about the nature of life, the origin of the spirit:

Para karo nyawa kaji diinjun Nak dapek pidom man kamin Asahyo nyawa kakami bako Nak tantu tumnabnyo dimano bijo. Diasahyo nyawa kok tidah nyato Kok tidah tarang dimano asahyo Lab nyato kito sirunik namo Karimonyo nyawa ado dikismo Tapi tak tarang dimano asahyo Diasahyo nyawa kok tidah jali Kok tidah tarang asal dibati Percuma mambanco innalalibi Kamudian itu wauna ilaahi Dengan roji’unya pulo sakali Karano kato ndak ado arati Sabab baiut bandaklab kana Nak kami sabuk asahyo nyawa Dalam Al Qur’an ayatnya ado Ayat saratubih njub bualalab duo Dizurek Araf bandaklab baco Alastubirobbikun Tuban mangato Aduan takalo dabling maso Balun balangik babuni nangko Balun basarung balun banarako Aras dan karsy balun lai ado Malainkan Allah seorang sajo Badiri Allah dengan sendirinyo Kun jayakan nan Tuban ucap Sebentar itu nur terkilat Sudah terjadi nur Muslimnad Cemelangnyo nur dibadapannya zat Dibadapan zat Tuban yang bayat Kunmjayakan nan Tuban ucap Dinaso itu Tuban bakato Wabailab nur jawab sugir Siapo nan Tuban bandaklab baco Italab kato Tuban nan aso Nur manjawab dengan sugiro

Lailabailallah bunyi bicaro Itulab jawab nur nan cako Dimasoyo Nur mamandang Tuban Mukonyo merab larang bandingan Karano dek malau basabab badan Basab dek palnab anggoto badan Tapi Tuban bakuaso sungguh Sagalo palnab kalna ditubnab Yaitu arubu nyawa ditubnab Adapun sagalo alam laisa Alamnyo balus suci dan jilah Dikarando kaco tampek bermadab Dikelilingi nur bahimpuh sudab Damaso itu bakato Tuban Kapadonyo Nur samo sakalian Wabailab Nur bandak dengarkan Laike aktu Saban sakalian Italab kato Tuban yang ramban Manjawabnyo Nur manjawab

Nyawa Iyolah Ballahwayahidnahk Adapun kami sudah manyarah Tohid ka Allah mangaku setia Apo-apo karajo indak katingga Piakabu dek sidang ini sejarah Kok imbon lab nyato kalamah sudab Kok asahyo nyawa lab kami pajaib Lab tadangpulso asal kulimah Hanyo dek sidang fikir sendiri Adapun nyawa tubub nan sici Kunnabuoyo nyawa kamdidan terjadi Setelav masuk katubuhas jasmani Karano indak manapati janji janji samaso dirabim ummi Dayo ibilib nan inyo turuti Italab sahab kanarako jadi Soal pangajian sakian dibari Dengan wasalum kami sudah.
In the lyrics above, there are the words: *Karano kato ndak ado arati Sabab baitu bandaklab kana Nak kami sabuik asahyo nyawa Dalam Al-Qur’an ayatuyo ado Ayat saratuih tujub puahah duo Disurek A'raf bandaklab buco Alastubirobbikun Tuban mangato*. This explains that the spirit comes from Allah Almighty, which was blown while man was still in the realm of the womb, according to Surah Al-A'raf verse 172 above.

**Values Contained in Salawat Dulang**

Many aspects are contained in this *salawat dulang*, such as one of the unique ways of conveying or preaching Islamic teachings such as the values of aqidah, *shari’ah* values, and moral values, through verses taken from verses of the Qur'an and hadith of the prophet which are accompanied by the claps of the *dulang*, as well as entertainment facilities for the surrounding community, and not to forget also as a tradition passed down by ancestors for generations.

Some of the values contained in this *salawat dulang* are:

**The Value of Da’wah**

One of the values contained in salawat dulang is the value of da’wah, because the art of *salawat dulang* was used by previous scholars as a means or medium in preaching Islam, even this continues until now, for example do not be arrogant, invitation to prayer, and others.

**Aqidah**

*Salawat dulang* poems are poems taken from the verses of the Qur'an and hadith, therefore many religious messages are conveyed in it, one of which is the message of aqidah. This study of aqidah is the study that is most often delivered in *salawat dulang*, for example the determination of tawhid since in the womb.

**Morals or Akhlaq**

There are several messages conveyed in the art of *salawat dulang* related to moral values, such as:

**Manners**

Not only about aqidah, in *salawat dulang* also contains messages about manners. This is because the Minangkabau community is a society that is thick with customs, therefore in *salawat dulang* also contains messages about adab to the elders, to the younger, and to colleagues.

**Ethics**

In the *salawat dulang* also conveyed about ethical values. This can be seen from several themes presented in the *salawat dulang* which convey about studies that educate listeners to have good morals, such as themes around not being arrogant and vague, honesty, and others.

**Young People**

Furthermore, the values conveyed by *Salawat Dulang* through poems containing moral messages are about the association of young people in Minangkabau, who today have begun to leave the norms that apply in Minangkabau society. In the current era of globalization, shy and polite youth are no longer reflected in the daily lives of the Minangkabau young generation.
To respond to this in its presentation, the *salawat conveyed* a moral message, so that the young generation of Minangkabau stay away from promiscuity, attitudes and behaviors in association so as not to be born regrets in the future.

**Cultural Values**

Furthermore, in the art of *salawat dulang* there are also cultural values, and these values are:

**Cultural Preservation**

The art of *salawat dulang* is one of the arts that has existed since ancient times, which was inherited by previous people, and can still be found today. The existence of *salawat dulang* until now is one form of preservation of Minangkabau culture.

**Adat and Istiadat**

Minangkabau is an area that is thick with its customs, in *salawat dulang* there are also customs values conveyed. This aims to remind the community of these values so as not to forget and disappear.

**Art**

*Salawat dulang* is a work of art that has its own uniqueness. Because in it there is a mixture of verses containing religious teachings with musical art created from claps of *trays*, a distinctive rhythm, thus creating an interesting harmony.

**Entertainment**

*Salawat dulang* is also of entertainment value in the eyes of the public, in addition to delivering *da'wah*, in *salawat dulang* also presented entertainment so that the appearance is not too stiff. As it develops at this time. The art of *salawat dulang* is used as entertainment in an event by the community, such as modifying modern songs that are popular today.

**Economics**

There is another value arising from the art of salawat dulang, namely the economic value where the community makes an event that invites the appearance of salawat dulang to improve the economy of the surrounding community with many traveling traders who come during the event, of course increasing and increasing their income.

**CONCLUSION**

From the discussion of research that the author described above, it can be concluded that, regarding the verses directed in the salawat dulang verse, as well as the values contained in the *salawat dulang* are:

First; Many verses of the Qur'an are directed in the chanting of *salawat dulang* verses, such as verses that discuss the nature of divinity, self-study or Sufism, *khamr*, the nature of prayer, death, do not be arrogant and vague, and others. However, there are several verses that are often directed, namely Surah Al-'Araf verse 172, and Surah Al-Hadid verse 4 and usually the theme of discussion is Sufism and there is also about death.
Second: The art of salawat dulang has quite complex values in it, including Islamic da’wah values, aqidah values, morals, cultural values, entertainment values, and economics.

REFERENCE

Book


Jurnal


Interview
Mr. Elpa Nofrides, he is one of the senior salawat dulang Chanters in Tanah Datar Regency, 02, October 2022

Mr. Irwan Malin Basa, he is one of the community leaders in Pariangan District as well as one of the culturalists who knows about the art of salawat dulang, October 29, 2022.

Mr. Syafi’I, is one of the community leaders in Tanah Datar Regency, September 25, 2022.

Mr. Syafriman Pandeka Sati, is one of the senior Salawat Dulang Singers in Tanah Datar Regency, October 25, 2022.