



RESEARCH ARTICLE

Indexicality Naming of Asma' Artho Text to the Beliefs of its Pilgrims

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ARTICLE INFO	ABSTRACT
Received: Oct 14, 2024 Accepted: Dec 22, 2024	Misunderstanding the meaning of language signs in the Asma' Artho (AA) ritual at the Fathul Ulum Islamic Boarding School underlies the negative opinions of ordinary people who view this activity as a supernatural activity to get money, a cult, and contains mystical elements. This article aims to find the meaning of language signs using the indexicality of the Asma' Artho text on the beliefs of AA pilgrims through signs in naming: (1) naming God, (2) naming prophet Muhammad. The qualitative research adopts critical discourse analysis using the semiotic theory of verbal texts. The Data are from texts in AA rituals. Data collection techniques are direct observation, text documentation, interviews with AA perpetrators, and translation. The analysis technique uses data reduction, classification, and description with padan and agih techniques. The findings show that there are signs of naming, namely good names of God that associates with the power of God while prophet Muhammad is used to allegorizes the prophetic signs, natural sign in welcoming the birth of prophet and the glory of prophet Muhammad. Based on the findings, AA text has the function as suggestive power to attract fortune, as wish fulfillment, as fast trade maker, as self-protection from magical creatures, and as matchmaker. The suggestive power becomes form of beliefs of AA's follower. Thus, AA does not supernatural activity in getting money, heresy, and mystical element, but is a procedure of praying to God and asking for help from the prophet Muhammad by praising him. The implication of the research is to develop semiotic studies in religious rituals and to reduce negative public opinion.
Keywords Indexicality Naming, god Prophet Muhammad Belief Text	
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INTRODUCTION

Indonesia is the multicultural multilingual, and multireligious. Religion in constructivism view is seen as social phenomena revealed through human's ideas, symbol, feeling, practice, and organization that relate with the social interaction in creating social life and cultural meaning in different levels (Levasseur, 2012). Islam as one of religions in Indonesia with the most pilgrims in having various ritual prayers. One of them is the activity of Asma' artho (AA). Asma' Artho is an activity of giving special prayers to money and goods carried out by special pilgrims under the auspices of the fathul Ulum Islamic boarding school in Kediri Indonesia (Zamzami, 2018). AA is done at the same time with the birth of prophet Muhammad. The aim is to get the blessing of Maulid month as the essential time to pray. It is trusted by the follower of AA that Maulid month is the essential time to pray. The research about celebrating Maulid month (As'ad, 2020) gives two opinions, namely in one hand the prophet birth is supposed to be heresy for the association group of Al Irsyad but in the other hand the association group of Alawi thinks that the Maulid is used as preaching strategy.

This research supports the association group of Alawi that trusts Maulid as part of love of prophet Muhammad's pilgrims and it is not part of heresy.

The research (Lutfiyah, 2017) also mentions that religious ceremony is just nature of entertainment and becomes culture commodity. It happens because based on the research finding shows that the religious ceremony has released the main function and the main purpose but it is just for entertainment. It is different from the AA activity that keeps upholding the Islamic values and the purpose of the activity is to commemorate the birth of prophet Muhammad by praying and reading special prayers. AA is also used to unite Moslems that have different trust and ideology. It is same with the research conducted (Kuswaya & Ali, 2021) states that Islam brings peace in the physical, social, and spiritual aspect based on the study of Al. Quran by implementing harmonization, tolerance, togetherness and cooperation. In AA, all of society from various circles to be united to pray solemnly so that it shows the unity in Islam.

AA consist of phases which is in line with the findings stated (Hadzantonis, 2020) about the Spirit and Spell in Java Indonesia. In his finding, it is explained that the structure of the spell in Java is the collection of spelling with the same spell found in Yogyakarta that there are opening sentence, poetic core and tension for listeners and closing structure. Each spell in the collection of spells has the relation of form and meaning, the relation among spells in activity, for instance in exorcism. Phases in AA are related each other that become unity to give benefit to the money and the pilgrims' wish, especially for fortune. The phase of AA consists of the phase of mujahadah preparation, phase of Barjanji, and phase of mujahadah Asma' Artho. Each activity gives prayer to support fulfillment of all wishes led by the elder of Islamic boarding school. Koentjaraningrat calls it as the religious officer who is trusted to have wisdom and have closer relation with God (Koentjaraningrat, 1984).

Text in the Asma' Artho consists of the Al. Quran verses, prayers, and words of reminder that are read in the phases of Asma' Artho. The text has been similar with the previous research about the healing ritual in Java that uses text of verses sourced from Al Quran with semiotic study to find the relation of icon, index, and symbol. In the icon, it is found that the spell of healing ritual has correlation with the Al-Qur'an and the nine guardians who spread Islam in Java (Widyastuti, 2022). The finding shows that the index has relation with causality between sickness, therapy done and also the medicine given, while symbol shows the relation of Islamic culture and Java that sustain the healing text. The relation between icon and index in the text form the integrated healing and have suggestive power. Based on the finding in Widyastuti (Widyastuti, 2022) shows that the Islamic Javanese healing text symbolizes the signs of Islamic culture and Java as the healing text support that has relation with the icon and the index so that they form integrated medicine and suggestive feeling for Javanese society.

Texts used in AA have the function relation with the wish of Islamic people, such as fast trade maker, sickness healing, inheritance, seeking knowledge, and self-protection. Various functional texts relate with the doctrine of Berlian Mas for the member of Tarekat Rinjani in reaching ritual discipline for God' love (Mawardi, 2022). The practice also uses text but it only uses the text by reading the spell in reminder to God by instilling the sense of love for country, namely flapping the flag in Indonesian Independence Day, helping other and travelling to sacred places that have excellent position from God. Besides, AA has also similarity with rebo wekasan activity in Sukorejo village, Kalisat subdistrict, Jember regency East Java. In the ritual, people write the Al Qur'an verses on white porcelain plate then it is dipped into water and it is drunk which is efficacious as a preventive measure on that day (Rohmah, 2018). It has different ritual from AA since in AA, the prayer text in AA ritual is not drunk by the pilgrims but it is only read while the money and the things is read of the spell as rajah to make the blessing money to ease the owners' fortune in making effort and in working (NurKholifah, 2023). The following picture is the money that has been processed with Asma' Artho.

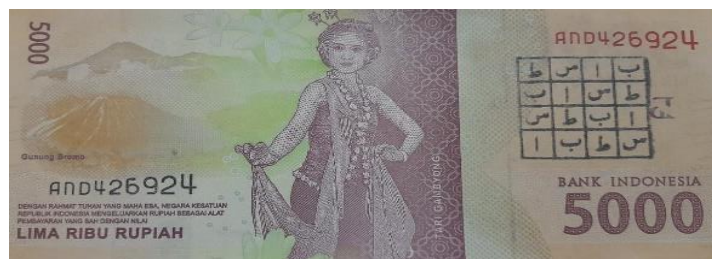


Figure 1. Money that has been written the Spell

The money values Rp5.000,00 which has been written with spell (read with the special prayer in AA) will be put into envelope based on the money entrusted in the activity of AA. The rule in using money is written on the envelope, namely the money may not be brought to the bathroom, saved in the money storage, and supposed to be holy because the prayers have been given to the money. This is related to the beliefs of the British Bangladeshi Muslim community, that they believe all illnesses that come and healing is by the will of God (Rozario, 2009). In its application, these Muslims apply medical treatment, treatment by a specialist assisted by the spirits to solve the problems, and apply special prayer. AA in this study is a form of special prayer.

Asma' artho is a part of culture in the Islamic boarding school as the form of human activities who believe in God. To interpret the culture in text of AA, the anthropolinguistics approach is used. In the anthropolinguistics, the indexicality is interpreted as the interpretation of sign of the language (Duranti, 1997). Besides the anthropolinguistics, semiotics is the science that study the sign in human's life that must give meaning (Benny, 2014). In the semiotic view explained (Keane, 2018) the ritual language is not effective without the material support but vice versa, the material or the things are not effective without spells in the ritual. In his study of Islam in Indonesia, he highlights the relationship between ritual language and religious belief, specifically how the use of Arabic in rituals has indexical significance to religious legitimacy. Therefore, the study of meaning in language in the text of AA uses the theory of indexicality text which is about sign and meaning in language. In outline, the indexicality is the creation of semiotic relation between linguistics and social meaning (Bucholtz & Hall, 2005, p. 594 (Davila, 2012)). It means that the society depends on various language practice, the language characters, or in general the language is used to determine or to create the identity, to determine the various characters of people and to sign the members of group. In this research, the text of AA is studied in the aspect of verbal semiotics text to find out the indexicality text of AA for fortune in ritual of giving prayer to the money.

Gravells (2017) mention one of ways to determine the meaning in the text by naming and finally by finding the ideology of the text. Naming is a part of semiotics study called onomastics. Naming is limited with the tradition and convention. It also shows the personality (Danesi, 2004). In the previous research finding about naming in colors in literature work implies connotation, symbols, and metaphor that have close relation with positive and negative psychological-emotional object described in literature work (Kartashkova & Belyaeva, 2022). Therefore, naming relates with the convention terms that consists of personality, symbol, symbolism, and allusion refers to the positive and negative aspects of the object. It has relation with the term and the definition. Kholid et al. (2021) explains the relation of the three things, namely naming, term, and definition. Naming can be in the form of word as label of creatures, things, activities, and events while the term is the special name or name consists of accurate word or word combination that reveal the meaning, the concept, the process, the situation, or the special character in the certain field. Definition is the name given short note in certain field. In this research, naming is various mention of the term addressed to Prophet Muhammad and Allah SWT that shows figurative words, symbolism, and there is positive and negative psychological-emotional effect so that we can know the belief based on the naming.

Previous research on indexicality examined the indexicality relationship of participants' narrative stories of return home by investigating narrative stories of "return" migration told by second-generation Greeks of two ethnicities (predominantly Greek Americans) who migrated to Athens as adults (Nikolaou & Sclafani, 2021). Narrative discourse has proven to be a fruitful locus for areas of inquiry on cultural conflict, authentic and hybridity. This is because it allows speakers to construct and negotiate alignments and misalignments between Self and other by adopting an interactional position in discourse. Research on naming was conducted by (Nainia et al., 2024) through FloraNer, this naming aims to identify the name of the plant species, the next research on naming about the structure of personal names has been done in Kussal (Abubakari et al., 2024), this research aims to find the phonological, morphological, and syntactic structure of the naming formed. These studies have different objectives from this study.

Based on this background, the prayers are interesting to review the indexicality of the text contained in them, so that worshipers believe that the money can be efficacious. The aim of the research is to find the indexicality text AA which has relation with the fortune means it can be more benefit, can avoid supernatural thing, can support to get wealthy and can give other benefits. The novelty of this research is the analysis of the text relation to the function of the text as a wish-fulfillment of AA worshipers by using the indexicality of the text, namely the sign on the naming of God and Prophet Muhammad in the Asma' Artho Text.

II. METHODOLOGY

This research uses qualitative approach (Creswell & Poth, 2016) critical discourse analysis using the semiotic theory of verbal texts in the sign aspect in the form of naming. This research was carried out at the Fathul Ulum Kwagean Pondok Pesantren, Kediri Regency, East Java Province. The outline of this research is looking for forms of naming to find indexicality based on that naming. The data source used is the text used in Asma' Artho activities. Research data consists of forms of naming which are characterized by naming characters and events.

A. Data Collection and Reduction

The data collection technique used by researchers is documentation, namely collecting Asma' Artho texts in phases one, two, three and four, observations during the activities, and interviews with perpetrators of Asma' Artho activities. Data analysis techniques are carried out by listening and taking notes, translating data, selecting data, marking data, identifying data, coding data and classifying data. Madison (Zolyan, 2019) in a critical qualitative perspective, data analysis steps include conducting abstract coding or concrete coding, identifying prominent themes or patterns, creating a point of view based on the setting, audience and reader, and displaying data by creating graphs or images about the framework (Creswell & Poth, 2016). In this research, the researcher is the key instrument who determines the data included in the instrument, selection is based on research parameters. Data analysis is carried out during the process of data collection, data reduction and data presentation, so that it is known whether the data is sufficient or whether data collection is still needed. Testing the validity of the data by triangulation, repeated reading by researchers, peer examination, and expert judgment and Focus Group Discussion (FGD) examination.

B. Displaying Data and Drawing Conclusions

Presenting the data and drawing conclusions was carried out in four ways, namely first translating the Arabic text data with an Arabic language expert validator and reviewing the interpretation of the text on the website of the Ministry of Religion of the Republic of Indonesia. Second, based on the results of the interpretation, the text was selected which shows the dominant naming, namely about God, the Prophet Muhammad SAW. Third, enter various names in a table, then interpret them according to the naming in Gravell's verbal text. Fourth, each name is associated with the meaning of the use of the name to support the contents of the prayer read by the Asma' Artho congregation. Valid

conclusions are drawn based on data analysis using the Van Dijk model by describing the text, interpreting and explaining the text. Table 1 is the source of research data.

Table 1. Research Data Source

No	Data	Data Quotation	Source
1	Sholawat	Sholawat Nariyah	FAP, MAA
		Sholawat bahriyat kubro	FAP
		Sholawat diba'	Maulid dibak
		Rowi	Barjanji
2	Quran Verses	Q.S Al, anbiya ayat 89	FAP
		Q.S Al baqoroh: 259	FAP, MAA
		Q.S Al hajj:27-28	FAP, MAA
		Al fatihah	FAP, MAA
		Q.S Annas	FAP, MAA
		Al Falaq	FAP, MAA
		Al ikhlas	FAP, MAA
		Al kafirun	FAP, MAA
		Al baqoroh 255 (Ayat kursi)	FAP, MAA
		Doa sapu jagat	FAP, MAA
		Al furqon: 74	FAP, MAA
		Asshofat 1-10	FAP
		Al baqoroh; 260	FAP
		مُبِينٌ فَتَحَا لَكَ فَتْحَنَا إِنَّا	Maulid dibak
Al waqiah	MAA		
AS shod:54	MAA		
3	Specific Prayer	Ihya' ulumuddin (wirid khodliriyah)	FAP, MAA
		Faroj prayer	FAP
		Khizib prayer	FAP
		Hizbul maghrabi lil mahabbah prayer	FAP
		Sapu jagat prayer	MAA
		Specific prayer	MAA

Information: (FAP : Preparatory asma' phase); (MAA : Mujahadah Asma' Artho)

III. RESULT

(a) Naming God in AA Text

The text of AA is taken from the phase of mujahadah preparation, the phase of prophet Maulid by reading Barjanji and Diba', and the phase of mujahadah AA. Each text has indexicality about God that covers God's majesty, good names of Allah, and the power of God. The following table 2 is about God's indexicality in the text of AA.

Table 2. Naming God in AA Text

No	Data	Latin version	English	Source
1	الرَّحِيمِ الرَّحْمَنِ	Arrahmanirrahiim	The most merciful	Al fatihah:3

No	Data	Latin version	English	Source
2	الْقَيُّومُ الْحَيُّ هُوَ	Huwalhayyul qayyum	He who lives eternally continues to take care (of His creatures)	Kursi verse
3	تَوَمُّمٌ وَلَا سِنَّةٌ تَأْخُذُهُ لَا	La ta'khudzuhu sinatan wala naumun	He is not struck by drowsiness nor by sleep	Kursi verse
4	الْعَظِيمُ الْعَلِيُّ وَهُوَ	Wa huwal a'liyyul adzim	He is the Highest, the Most Glorious	QS. Al-Baqarah: 255
5	يَا غَنِيُّ يَا كَافِيُّ يَا رَزَّاقٌ يَا فَتَّاحٌ	Ya kafiyyu ya ghaniyyu ya Fattah ya razzaq	The God gives the Most Sufficient, the Richest, and the Most Fortune Giver	Asmaul khusna
6	وَاعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	Wa'lamu annaAllaha a'ziizun hakiimun	And know that Allah is the Most Powerful and the Wisest	Albaqoroh: 260
7	يَنْظُمُ بِهِ حَفَظْتَ الَّذِي وَاكْسُنِي الْمَوْجُودَاتِ بِدِرْعِ	Alladzi hafidzt bihi ni dzaamal maujuudaati waksuni bidir'i	The Preserver who maintains the order that exists and gives armor as Your protection	Hisbil Maghrobi
8	جَبَّارٌ	jabbarun	The Almighty	Hisbil Maghrobi
9	بَاسِطٌ يَا	Ya basith	The Most Encompassing Essence	Hisbil Maghrobi
10	جَوَادٌ حَلِيمٌ غَفُورٌ إِنَّكَ رَحِيمٌ رَوْوْفٌ كَرِيمٌ	Innaka ghafuurun haliimun jawaadyn kariimun ro'uufun rahiimun	The most forgiving, the Most Merciful. You are the Most Gracious. You are the Most Merciful	Wirid khodrilihah
11	يَاقَيُّومُ يَا حَيُّ	Ya hayyu ya qayyumu	The most living and the Most Eternal	The prayer of Kursi verse
12	سُبْحَانَكَ	subhaanaka	The Holiest	The prayer of Kursi verse
13	فِي مَا لَهُ يَمَانٌ فِي وَمَا السَّمَاوَاتِ فِي الْأَرْضِ	Yaa manlahu ma fiissamaawaati wa maa fil ardzi	God who owns what is in the heaven and the earth	The prayer of Kursi verse
14	الْكُنْدِيَّاسِ السَّيِّدِ	Sayyidal kandiyyas	Sayyid Kandiyyas	The prayer of Kursi verse

Based on table 2 the indexicality text of AA in naming the God is indexed with the majesty in the highest place such as in the word arsy **رَبُّ الْعَظِيمِ الْعَرْشِ رَبُّ** rabbul arsyil adzimi written in Diba'. The word has the meaning 'The majesty God in the highest sky'. In the implementation of Asma' Artho, the words that appear related with God has index that shows the God is the owner of power and the owner of highest position. The admission becomes the form of belief of Islamic pilgrims and the values trusted can add blessing after Diba' has been read. Naming in the text of AA shows names only owned by God, namely the good names of God called Asmaul Husna. The indexicality of God in

maintaining the universe and giving protection to human with the following data *نِظَامٌ بِهِ حَفَظْتُ الَّذِي وَكَسْنِي الْمَوْجُودَاتِ بِدِرْعٍ* alladzi hafadzatbihi nidzamalmajuudati waksuni bidir'i 'The Preserver who maintains the order that exists and gives armor as Your protection' source from hisbil maghrobi lil mahabba. It is in accordance with one of names in Asmaul Husna, namely the God the Most Merciful in data *الرَّحْمَنُ الرَّحِيمُ* arrahmaanirrahim. The data are also written in Al Fatihah verse. In the activity of AA, Al Fatihah is used as the verse that has function to ease the prayer to be fulfilled. It is shown by reading Al Fatihah in the end of the prayer. The content of Alfatihah consists of praise and glorification of God by mentioning Asmaul Husna. The form of naming is not owned by others but Allah. The form of naming has relation with good names of Allah in Asmaul Husna. Asmaul Husna is also the form of reminder. In the research of Pinto (2017) it is explained that reminder to Allah gives faith to pilgrims as ritual setting to awaken the emotion, feeling, body sensation, and also framework of religious experience symbol. (Pinto, 2017). Asmaul Husna gives benefit for readers' soul based on the wish. It is in accordance with Quran verse of Al A'raf: 180, namely "Allah has Asmaul Husna so ask by saying Asmaul Husna (the best names) and leave those who misinterpret His names. They will receive later a reward for what they do".

The next naming God is in data in the surah of al Ikhlas verse 1 that explains 'He neither begets nor is He begotten *لَمْ يَلِدْ وَلَمْ يُولَدْ* lam yalid walam yuulad. The naming shows that God is not born and not created by anyone-else and it does not bear. The priority of Al Ikhlas based on the research (Masunah, 2016) that the surah shows the value of monotheism consists of believe in one God, Allah swt, the only Allah the place to ask and Allah does not have descendants and is not begotten. The priority of surah al Ikhlas is proportional with one third Al Quran, and another priority is to make someone who reads to be able to enter heaven (Romadhoni & Cika, 2022). Therefore, the indexicality text appears in the activity of AA is to improve the form of monotheism for pilgrim to God.

The other naming God relates with the God with the power to everything the God creates in the sky and in the earth on the data *يَا مَنْ فِي السَّمَاوَاتِ فِي مَالِهِ يَأْمَنُ* yamanlahu ma fiisamaawaati wama fil ardzi from the prayer of Kursi verse in Mujahada Asma' Artho. The next data are in the form of figure of speech *هُوَ الْفَيْيُومُ الْحَيُّ* huwal hayyul qayyaum that means "He who lives eternally continues to take care of (His creatures) in Kursi verse. Naming God in Kursi verse indexing that only God who has eternity in this world because the God creates and takes care them in this world. The content of Kursi verse has Islamic foundation through unification of names and characters of Allah with the meaning which consists of great names. The research finding explains the function of Kursi verse to reach closeness and obedience to Allah SWT and gets the God's willingness, get the blessing and it is believed that it can give protection for the readers from danger and disaster, and as the effort of alternative treatment for many people with various health problem (Hikam et al., 2022).

Various indexicality that shows God's naming in the holy verses of Al. Quran read in the activity of AA is not separated from the belief of Moslems to the text of Al. Quran. It is same with the statement of the research (Mukaromah & Rahmawati, 2015) who states that group of community ODOJ (one day one juz) believe that by reading Al. Quran improve the spiritual experience by interacting with God through Al Quran, have more motivation and positive support in daily routines. These benefits are felt by the pilgrims of AA.

God's names in Diba' read in the phase of Asma' Artho is believed that it can fulfill the pilgrims' wish, especially for fortune *يَا كَافِي يَا غَنِي يَا فَتَّاحُ يَا رَزَّاقُ يَا فَتَّاحُ يَا غَنِي يَا كَافِي* kafiyu ya ghaniyu ya Fattah ya razzaq 'The God gives the Most Sufficient, the Richest, and the Most Fortune Giver'. It is in line with the verse of Al Quran that says:

يَعْمَلُونَ كَثِيرًا مَا سُبْحَتُوهُمْ، أَسْمَائِهِ فِي يُلْجِدُونَ الَّذِينَ وَدَرُوا، بِهَا فَادْعُوهُ الْحُسْنَى الْأَسْمَاءُ وَلِلَّهِ بِيهَا وَ زَارُ اللّٰهِيْنَ يُولُودُنَا فِيْ اَسْمَائِهِ، سَايُجَاوُنَا مَا كَانُ يَأْمَلُونُ (Wa lillāhil-asmā`ul-ḥusnā fad'ūhu bihā wa zārullāzina yul-ḥidūna fī asmā`ih, sayujzauna mā kānu ya'malūn

It means, "Allah has Asmaul Husna so ask by saying Asmaul Husna (the best names) and leave those who misinterpret His names. They will receive later a reward for what they do" (QS. Al-Araf : 180) (Thayyarah, 2013).

Indexicality in text of AA relates with God. The text uses God's relation by using various naming pattern to show who the God is, the names of God, and the God's power. The indexicality has function that is trusted by the pilgrims of AA to fulfill the pilgrims' wish by mentioning God's names in prayer. It is same with the statement mentioned in the research finding (Mufid & Mohad, 2022), that by remembering God, the heart that is fulfilled by the God's name to make easier to get blessing and help from Allah. The existence of verbal and heart in mentioning God's names in the text of AA is supposed to fulfill the wish faster. Besides, the pilgrims of AA believe that prayer led by pietist will make it happen for every wish. In the implementation of reading text is led by the leader of Islamic Boarding School who has more knowledge and closer to God compared with the pilgrims. (Koentjaraningrat, 1984).

(b) Naming Prophet Muhammad in AA text

Indexicality text in the form of naming prophet Muhammad shows that prophet Muhammad is glorious, the prophet as guide for Moslems, the condition of nature that welcomes the birth of prophet Muhammad, calling glorious descendant of prophet Muhammad. Indexicality of prophet Muhammad is found in Diba' read in the phase of prophet Maulid. New understanding got by the readers is the part of glorious secret in Maulid Diba' as if the readers not only have guarantee to get reward but also get guarantee to get more knowledge and love to Rasulullah saw (Hikmah, 2022).

The relation of AA activity to get more fortune is in line with the research of Zamzami (2018) proves that prayer read in the activity of AA has obvious source. The research finding about social theological form of AA mentions that Asma' Arto is based on two books, namely: Al-aufaq written by Abu Hamid Al Ghazali and book of l'antutthalibin written by Muhammad Shata al- Dimiyati. The two books explain that the prayers read in front of gold and money so makes the owner far away from the poverty. The reading material in AA consists of selawat (prayers) and dzikirr (remembering God) taken from holy book Al-Qur'an and selective books which do not belong to demon ritual to ask for richness that is against Islamic law and it has clear basis. It is same with the instruction given by Islamic Boarding School Fathul Ulum Kwagen Kediri that says the legal basis of Asma' Artho is clear in l'anatuttholibin III/415 and Al- Aufaq 32. The research finding shows that the permission to hold Asma' Artho with the clear legal basis. The indexicality text of AA relates with prophet Muhammad is in the following table 2.

Table 3. Naming Prophet Muhammad in AA Text

No	Text	Latin version	English	Text Source
1	مُحَمَّدٌ	Muhammad	'Muhammad'	Diba'
2	رَسُولٌ	Rasuulun	Messenger	Diba'
3	الْحَبِيبُ الْحَبِيبُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	Alhabiibu Alhabiibu shallallahu 'alaihi wasallama	Allah's beloved Beloved SAW	Diba'
4	يَا حَبِيبَ الرَّحْمَنِ	Yaa habiibarrahmaani	Beloved of the Most Merciful	Diba'
5	يَا حَبِيبَ الْعَالَمِ	Yaa jiratal'alami	Nature's Companion	Diba'

No	Text	Latin version	English	Text Source
6	يَا هَيْلَ الْجُودِ وَالْكَرَمِ	Yaa uhaillajudi wal karami	The owner of Giving and Generosity	Diba'
7	الْكَرِيمُ الْحَبِيبُ هَذَا حَلَّةُ الْبَيْتَةِ الَّذِي الْوَقَارِ	The glorious beloved that You give clothes with ornament	Prophet Muhammad	Diba'
8	لَيْلِي الْجَبِينِ فَجْرِي الدَّوَانِبِ الْفَمِ مِمْي الْأَنْفِ الْفِي الْحَاجِبِ نُؤْيِي صَرِيرٌ يَسْمَعُ سَمْعَهُ إِلَى بَصْرَةِ الْقَلَمِ تَأَقِبُ الطَّبَاقِ السَّنَعِ	Forehead is like dawn, hair is like night Nose is like alif, lips are like mim, eyebrow is like nun His hearing listens to pen's stroke, his vision is penetrating to seven levels	Prophet Muhammad's condition	Diba'

Based on table 3 naming prophet Muhammad as prophet with: رَسُوْلٌ rasuulun 'a messenger'. This naming is for prophet Muhammad to call him as prophet, messenger and the word Muhammad as the name given by his grandfather Abdul Mutholib as self-name as prophet. Besides the word messenger, naming prophet is found dominantly in the phase of Barjanji. The naming in the form of messenger in the form of figurative language in the word شَمْسُ الرِّسَالَةِ syamsi risalati 'the sun of messenger'. It means that prophet Muhammad is the best prophet chosen by Allah compared with previous prophets. This naming suits with the word أَنْتَ لِلرُّسُلِ خَتَامٌ ﴿٥٠﴾ أَنْتَ لِمَوْلَى شَكُورٌ antalirruslil hitamu anta maula syukuri 'you are the last messenger and you are God's own who is the Most Thankful'. The various naming is to call prophet Muhammad. The pilgrims of AA believe that prophet Muhammad has syafaat or help in the day of doom so that they give good names to him and wish his help. Naming relates with prophet Muhammad as messenger namely you who gives good news, you who warn (يَا بَاسِيرٌ يَا نَازِرٌ) ya basyiru ya nadzir. The duty of prophet Muhammad is to give guidance for the pilgrims, to give good news about the existence of Islam religion, and to give warning through hadiths said by his companions.

Naming found is Allah's beloved, the data are often spoken in the phase of Diba'. The naming uses the word الْحَبِيبُ alhabiiibu which means Allah's beloved. The beloved is explained more with naming prophet Muhammad glorious beloved. The data show that the prophet Muhammad is loved by Allah as the most glorious selective prophet. Naming in the form of praise is dominant naming. Praising prophet Muhammad is to call him as the prophet who has high personality found in the word يَا جِيْرَةَ الْعَلَمِ yaajiratal'alami 'nature's companion', يَا هَيْلَ الْجُودِ وَالْكَرَمِ ya uhaillajudiwalkarami 'the owner of giving and generosity', بِالْأَنْجُمِ الرَّهْمَرِ bil anjumizzuhuri 'zhur star', and naming with the word 'the owner of glow face' (صَاحِبُ الْوَجْهِ الْمُنِيرِ) shohibal wajhil muniri. The priority of prophet Muhammad is found in the word 'prophet whose light brightens the darkness' نَبِيُّ نُورٍ يَجْلُو الْغَيَابِ Nabiyu nuruhi yajlul ghoyahib' The data are same with the naming of prophet by giving praise as glorious prophet بِأَشْرَفِ قَالِبِ biasyrafilqalabi.

Every praise, prayers and text that glorify the prophet aims to ease the fulfillment of wish. Reading praises to prophet Muhammad is benefit for goodness of the readers. It is stated in Al Qur'an surah Al Ahzab verse 56 which means "Indeed, Allah and His angels praises to prophet Muhammad. You who believe! Praise be to prophet and say salutation with full respect for him". People who praise to the messenger will not be included as the wretched but vice versa they are convinced to be the happiest people, the most lucky, and guaranteed to get goodness in the world and in the hereafter

(Samsuddin & Johariah, 2022). Various naming about prophet Muhammad is used in the activity of AA as device to remember and to emulate his struggle for Islam religion. It is same with the research finding (Mundakir & Hidayat, 2020). The finding shows that the tradition of buka luwur is the form of love expression to the nine guardians and recalls their struggle for Islam religion. The following picture is naming found in the text of AA.

IV.DISCUSSION

Indexicality according to Duranti (1997: 16) relates with the sign of language to show something based on mutual agreement atau convention. Another opinion mentions that indexicality relates with disclosure of sign that indicates natural and existential relation between the marked and the marking (Husada, 2018). Index finds the causality between sickness and therapy done and medicine given. Symbol, symbol shows the relation between Islamic culture and Java that supports the healing text and the relation between icon and index in creating integrated treatment and has suggestive power (Widyastuti, 2022). This is related with relation of pilgrims' belief and belief of Asma' Artho text.

Indexicality in the research relates with the relation of one aspect to other aspects in meaning. It is like research that find out the indexicality of food (Widani et al., 2021). It explains that each food that must be served as the main menu in the ceremony of Pawiwahan has meaning and it is believed that prayers for wedding couple when they enter domestic life. The food is categorized as holy food or Sukla. The indexicality has relation among texts used in AA that each text is believed to improve the faith to God by remembering God and mentioning Asmaul Husna based on the pilgrims' need such as giving more fortune. The verses of Al Quran used in AA such as Al. Fatihah, Al. Ikhlas, Kursi verse have special function for the readers, namely asking for protection from the danger and disaster (Hikam et al., 2022). It explains that the texts are called Rambu Solo' (Payung & Tanduk, 2018). The research findings explain that values of human's life must have good relation with the God and with the fellow humans. Related with the research about the meaning of ritual myth text in ritual custom of Rambu Solo' has relation between the relationship of human with God and relationship between one human with other humans. In addition, other research on memes studied in semiotic shows that memes are a form of communication that uses markers to convey messages, and the connotative meaning of these markers can reveal myths and ideologies (Pratiwi et al., 2023). This is in line with the findings about the prayer texts that AA pilgrims believe have specific functions according to their desires. It also shows the Islamic ideology of prayer believed by AA pilgrims.

Indexicality text that relates with prophet Muhammad is taken from Diba' and Barjanji. Reading the text of Barjanji is the expression of love of the pilgrims to prophet Muhammad by thanking for his birth in the form of prayers to get his blessing and his help (Khosyiah, 2018). Besides, the suggestion to pray for the messenger and the prophet is written in Quran surah Al Ahzab verse 56. These are same with the texts read in AA that consists of good expression for prophet Muhammad, the best human throughout the ages, who has brought the bright light in the form of Islam religion and nature has been happy for the birth of prophet Muhammad. The benefit of the existence of memorial Maulid in AA is to improve the feeling of love and thankful for prophet birth. It can also bring up the positive character values, namely seven religious educational character in the book of Maulid Al-Barzanji, namely being faithful and God-bearing, thankful, humble, honest, friendly, fair, and patient (Muchlis, 2017).

Texts in AA has indexicality to fortune. Various indexicality viewed from the selective texts used in AA is taken from the source of Al. Quran, special prayers (prayers with the certain function), good names of Allah, prayers to prophet (selawat), Barjanji and Diba'. Each text has power to support the fulfillment of the pilgrims' wish, especially for the good fortune among in the form of materials, wealth, health, blessing life, peace, safe from disaster, and consistency in worship, and decree of faith throughout the ages (die in the good condition or husnul khotimah). It is caused that the pilgrims of

AA have great belief that by following AA, prayers are given to the money and the things make them fulfill their wish. This belief relates with hadith of prophet Muhammad that says God gives based on what His people (Murjazin et al., 2023). Moslems are asked to have positive thinking to Allah (husnudzon). It is same with the statement written in Al Quran surah Al Hujurat verse 12. The positive thinking to Allah (husnudzon) owned by the pilgrims of AA show the belief that the prayers are fulfilled through the device of Asma' Artho. Other naming work done on the naming aspect through FloraNER consists of separate subsets for plant species name recognition, as well as coarse-grained and fine-grained botanical morphological terms(Nainia et al., 2024). In this naming aims to identify organ species and descriptors, Organ, Descriptor, Shape, Color, Development, Structure, Surface, Position, Disposition, and Size. This dataset can be used to train and evaluate named entity recognition models for extracting information from French botanical literature. This naming function is different from the naming found in AA. AA uses various naming to glorify God, acknowledge God's power, and form flattery to Prophet Muhammad. Research on the structure of personal names in Kussal has been researched. The results of this study found the grammatical structure of proper names in Kusaal by focusing on phonology, morphonology, and syntax(Abubakari et al., 2024). Phonologically, the paper explores the phonotactics of proper names; morphologically, the paper discusses the various morphemes that make up this category of names, and syntactically, the paper analyzes the rules underlying the construction of proper names in the form of phrases, clauses, and sentences. The connection between this research and naming in AA texts is that both discuss naming, but in AA texts what is seen is the indexicality of the name in the context of prayer. Whereas in the research on the structure of names in Kussal, the meaning of the name is not discussed, which is discussed as the basic linguistic aspect of the naming. Based on this discussion, the theoretical implications are on the development of semiotic studies in religious rituals, practical implications reduce negative public opinion, prevent radicalization or politicization of rituals, strengthen the faith of worshipers, and preserve local religious traditions.

V. CONCLUSION

Various of prayers and reminder to Allah in AA have aims to praise Allah by naming existed in the text by praising the power of God that is the Highest and the Enormous so that Allah will fulfill every wish of pilgrims of Asma' Artho. All the wishes are believed to be able to come true by reading the prayer text of AA. While the text in Asma' Artho which index to prophet Muhammad relates with the prophet Muhammad as prophet and messenger, his main characters of prophet and messenger, Muhammad as glorious prophet and the forms of his excess compared with other common humans and descendent of prophet Muhammad. The indexicality aims to give praise to prophet Muhammad. It is belief for the pilgrims of Asma' Artho that by saying prayers to prophet Muhammad make their prayers and wish fulfilled and get his help in the doom day. Based on the texts read, they have indexicality to fortune in the form of wish to have long age, consistency in worship, abundant wealth, blessed treasure, benefits of knowledge, pious descendants. Therefore, texts in this research show the form of belief of AA's pilgrims so that there is suggestive power appeared in fulfillment of the pilgrims' prayers. This belief shows the Islamic ideology believed by AA pilgrims.

The limitation of this research is that the data is in Arabic while the researchers speak Indonesian, so the validity of the data must be checked by an Arabic language expert to determine the correctness of the data and research analysis. There is novelty in the geospatial and geo-cultural aspects of the research, namely indexicality the use of Duranti's anthropolinguistic theory which originates from English-speaking America and American culture which can be applied in Arabic contained in AA texts at the Fathul Ulum Kwagean Islamic Boarding School, East Java, Indonesia. Thus, future research can adopt research techniques used to research anthropolinguistics in other languages. In the study of semiotics and semantics, this study can be used as a reference in research on aspects of naming contained in other cultures and languages.

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