

# Da'wah Behavior through Sholawat Art

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## ABSTRACT

The purpose of the study is to analyze and find the model of organizational behavior culture or da'wah behavior that focused on the structure of a group and the process of *Sholawat* art that functions as a da'wah media. *Da'wah* behavior is the Indonesian term for the Islamic concept of the call or invitation to follow the path of Allah. *Sholawat* art is an artistic creation that presents the lesson about love to the Prophet Muhammad. *Sholawat* art is an Indonesian cultural heritage immaterial, in custom domain and celebrations. The vital understanding of da'wah behavior is to preserve and cultivate *Sholawat* art. The research method employs qualitative design with constructivism paradigm to find a model of organizational behavior through *Sholawat* art as an epistemology. The study of da'wah behavior through *Sholawat* art deals with *Haul Masyayikh* or *Jabin*, *Maulidul Rosul*, *Diba'or Habsyi*, *Majelis Ta'lim*, contest or *Al Banjari* festival. It also produced various creations which can motivate them to higher levels of performance. Human resources management through recruitment and job description, is done in formal and non-formal ways. It brings obstacles for the group performance when it used informal characteristic. *Da'wah* behavior through *Sholawat* art is represented the model of five elements including NU Organization, youth, activities, Human Resources Management (HRM), and creation.

**Keywords:** *Da'wah*, organization behavior, *Sholawat* art

## 1. INTRODUCTION

As we know that Indonesian love *Sholawat*, why does Indonesian love *Sholawat*? Based on early assumptions, take a history of Madrasah [1]. In an Indian continent and the center of Asia, including Indonesia, the Islamic education or Madrasah was brought by poets from India who borrowed from the Sufi traditions of Persia and Central Asia, who teach poetry, literature, grammar, logic, math, and other disciplines of Islam. From this, histories assumed the beginning of art knowledge borrowed by poets. Therefore Indonesian society loves *Sholawat*. Indonesian love *Sholawat* means that the Muslims and non-Muslim are interested in *Sholawat*. It is as shown in social media like the comments of the video content on YouTube channel on *Sholawat*, they comment about their interest in *Sholawat*. Therefore *Sholawat* has function as *Da'wah* media. The function of *Sholawat* is also to teach or educate worship or *Sholat* and *Sholawat* itself.

*Sholawat* art or *Sholawatan* is an art creation presenting the lesson which expressing love to the

Prophet Muhammad peace is upon him. *Sholawat* art means praise and the manner of Muslim *Sillaturahim* to their Prophet Muhammad peace be upon him. *Sholawat* also has a meaning as a social care form. *Sholawat* art has function as da'wah media. This art is not performing art means this art is not watched by the public. If they come to *Sholawat*, they are just a listener.

*Sholawat* is as da'wah media. *Sholawat* art has function social culture in society includes da'wah media, Islamic education, and special to educate worship or *Sholat*. It means da'wah and broadcast Islamic lessons can do by art media. Ministry education and culture official website mentions *Sholawatan* as an Indonesian cultural heritage immaterial. The development of *Sholawatan* in Indonesia takes place in Yogyakarta (1921), where there are 133 groups. *Sholawat* art is not only a culture but also a contest. CNN

transcribe *Solawat* as routine agenda in the Muslim community in Indonesia. To preserve and cultivate *Sholawat* art is by understanding organization behavior on *da'wah* organization or namely *da'wah* behavior.

An immaterial culture that makes a group is *input* an organizational behavior. The development of the organizational behavior model is divided into several levels: level individual, group, and organization. Two models of organization behavior development at the organization level are input: structure and culture, process: human resource management and change practices, and *outcomes*: productivity and survival. This research focuses on group structure and process [2].

This study concerns how the Indonesian *da'wah* behavior through *Sholawat* is. Its purpose is to analyze and find the model of organizational behavior culture or *da'wah* behavior that focused on the structure of a group and the process of *Sholawat* art that functions as a *da'wah* media. In the previous study, *Sholawat* is the art of giving identity blessings upon the lives of the Muslims that can be seen and felt by others. Moral values contained in the blessings of *Sholawat* covering repentance, prioritizing the afterlife, patience, sincerity, surrender to God, and caring to others [3]. Understanding of local Sufis and revivalists about *Selawat Nabi* through reading *Selawat* is a connection between the readers of *Salawat* and the Prophet that is actualized in the behavior of imitating the Prophet's morals [4]. Both studies support the *da'wah* behavior through *Sholawat* art that is given the effect of moral values and local Sufis. The previous study presented the implication of *Sholawat* art, but only a few studies about *da'wah* behavior through *Sholawat* art. Therefore, this study focuses on management science, especially organization behavior on *da'wah* Organization through *Sholawat* art.

## 2. LITERATURE REVIEW

### 2.1 *Da'wah* Organization behavior

Organizational Behavior (OB) is a field of study that investigates the impact individuals, groups, and structures have on organizational behavior to apply such knowledge toward improving an organization's effectiveness. Developing OB model: The model

illustrates that inputs lead to processes, which lead to outcomes; we will discuss interrelationships at each level of analysis. *Inputs*: individual level (diversity, personality, values), group level (group structure, group roles, team responsibilities), and organizational level (structure and culture). *Process*: Individual level (emotions and moods, motivation, perception and decision making), group level (communication, leadership, power and politics, conflict and negotiation), and organizational level (human resource management and change practices). *Outcomes*: Individual Level (attitudes and stress, task performance, citizenship behavior, withdrawal behavior), group level (group cohesion and group functioning), and organizational level (productivity and survival). The primary outcomes show the emphasis on individual-level outcomes, such as attitudes and stress, task performance, citizenship behavior, and withdrawal behavior [2].

This study focuses on the organization level that analyzes *input*: structure and culture, *process*: human resources management and change practice, and *outcome*: productivity and survival. *Organization's structure* reduces ambiguity for employees and clarifies concerns such as "What am I supposed to do?", "How am I supposed to do it?", "To who do I report?", and "To whom do I go if I have a problem?" shape their attitudes and facilitate and motivate them to higher levels of performance. *Culture* is a subjective perception of the organization based on factors, such as the degree of risk tolerance, team emphasis, and support of individuals. *Human resources management* is involved in all phases of selection. *Change practice* is as coping with all these changes can be a source of stress such as a pandemic [5].

### 2.2 *Da'wah* Organization

*Da'wah* is the Indonesian term for the Islamic concepts of the call or invitation to follow the path of Allah. A common way of translating *da'wah* is missionary work or propagation of the faith [6]. The purpose of the *da'wah* organization is as a problem solved on the communication system. Islamic organizations with multifaceted undertakings require careful assessment of technology information, allocation resources, economic impact, and religious impact [7].

The beginning of Organisasi Dakwah history, first raising Sarekat Islam (United Islam, SI) and the Muhammadiyah, founded in 1912, and Persatuan Islam (Unity of Islam, Persis) founded in 1923. The modernist organizations mostly catered to a socioeconomic class of educated urban elites and merchant traders. Therefore, they gave priority to education, social welfare programs, and *da'wah* (religious propagation) activities. Muhammadiyah is the central modernist organization with an estimated 28 to 30 million members. It was founded in Yogyakarta (Central Java) by K.H.Ahmad Dahlan. Two prominent religious scholars (Kiai), Wahab Chasbullah and Hasjim Asj'ari founded the Nahdlatul Ulama (Revival of the Religious Scholars, NU) in 1926 to protect the economic and socioreligious interests of pesantren (religious boarding schools). NU has an estimated membership of over 30 million people [8].

The development of Islamic organization covers approximately 35 organizations. It includes: Nahdlatul Ulama (NU), Muhammadiyah, Al Irsyad Al Islamiyyah, Al Ittihadiyah, Al Washliyah, Dewan Dakwah Islamiyah Indonesia (DDII), Dewan Masjid Indonesia (DMI), Forum Umat Islam (FUI), Front Pembela Islam (FPI), Forum Dakwah Islam Indonesia (FDII), Gerakan Pemuda Ansor, Himpunan ahlu Sunnah Untuk Masyarakat Islami (Hasmi), Hidayatullah, Hizbut Tahrir Indonesia (HTI), Ikatan Cendekiawan Muslim Indonesia (ICMI), Ikatan Da'i Indonesia (Ikadi), Lembaga Dakwah Kemuliaan Islam (LDKI), Lembaga Dakwah Islam Indonesia (LDII), Majelis Intelektual dan Ulama Muda Indonesia (MIUMI), Majelis Az Zikra, Majelis Dakwah Islamiyah, Majelis Ulama Indonesia (MUI), Majelis Tafsir Al-Quran (MTA), Mathla'ul Anwar, Nahdlatul Wathan (NW), Pemuda Muslimin Indonesia, Persatuan Islam (Persis), Persatuan Islam Tionghoa Indonesia (PITI), Persatuan Ummat Islam (PUI), Persatuan Tarbiyah Islamiyah (Pertis), Syarikat Islam (SI), Wahdah Islamiyah, BP4. The Islamic organization has different way to do *da'wah* but they have the same aim. However, the one developing *sholawat* art is only Nahdlatul Ulama (NU) according to A. Maksu [9] The basis of Nahdlatul Ulama in Malang is quite strong as seen from various cultural agendas of Nahdlatul Ulama, such as Jam'iyah Sholawat Wal Maulid and monthly recitation agenda.

### **2.3 The development Sholawat in Indonesia**

Quoted from Nahdlatul Ulama (NU) Organization official website, which is the most prominent organization in Indonesia, the *Sholawat* originates from Qur'an surah Al-Ahzab 56 (Indeed, Allah confers blessing upon the Prophet and His angels. O you who have believed, ask a blessing upon him and ask [Allah to grant him] peace). Reciting *Shalawat* is a practice and reward to Prophet Muhammad. Quoted official website of ministry of education and culture, *Sholawat* came from Kyai Sholeh in Jejeran, Wonokromo, Pleret, Bantul, Yogyakarta, Indonesia. Kyai Sholeh was asked by his teacher Kyai Nawawi to create an artistic creation that presents an Islamic lesson about loving expression to Prophet Muhammad or known by Muslims with *Mahabarurrosul*.

*Sholawat* art or *Sholawatan* is an artistic creation that presents the lesson of love expression to Prophet Muhammad peace be upon him. *Sholawatan* means praise and Muslim *Silatullah* to their Prophet Muhammad. *Sholawat* is also has a meaning as social care. It has a function in a social culture: a *da'wah media* and Islamic education primarily educate worship and *Sholat*. It means Islamic broadcasting that can do with art media. Official website of ministry education and culture mentions *Sholawatan* as an Indonesia cultural heritage immaterial, in community customs domain and celebrations.

The sequence of *Sholawat* art is 1) Opening (containing *Hadroh Surah Al Fatihah* to Prophet Muhammad, his friend, family, and children) 2) *Qiroatul Qur'an* related with his birthday and as a figure, 3) *Sholawat*, 4) *Tetembangan* deals with the history and his birthday, 5) *Mahallul Qiyam* (the participants stand up) or called *Syrokah*, 6) Preaching prophet message on five times worship (Fardlu) and Islam as *Rahmatal Lil Alamin*, 7) *Mau'idhoh Hasanah* (containing *sholawat Maulud* and the lyric of *Sholawat*) and 8) Closing (containing *tahlil* and doa). Doa is as form *Mikul duwur mendhem jero (birrul waalidain)*. The book used in *Sholawat* is Al-Berjanji book. This book is a Javanese Arabic book. *Dzikir Maulud* is used to recite *Dzikir*. The musical instruments used in *Sholawat* are three *terbang*, one *dodok*, one *jedor*, and other supporting instruments.

### 3. METHOD

The method used to study *da'wah* behavior through *Sholawat* art is a qualitative approach on a case study with constructivism paradigm to identify the organization behavior model through *Sholawat* art. To analyze the collected data, the authors followed four steps of data analysis proposed by Miles and Huberman [10] covering coding, categorization, note taking, and developing propositions. In addition, the data collecting method used depth interviews about group Al Banjari in Sidoarjo, observation of their activities in the written document and online sources to get credibility. This study took the *sholawat* group of Al Banjari in Sidoarjo east Java Indonesia. It is based on the fact that Sidoarjo has the most *Sholawat* groups, 35 out of 86 groups of Al Banjari in east Java Indonesia. The informant is Mujahid as a leader at Al Banjari Sidoarjo.

Based on the preliminary observation, not only Muslim but also non-Muslim interested in *Sholawat*, as seen in the social media of Al Banjari video content in youtube channel, they comment about their interest on *Sholawat*. To preserve and cultivate *Sholawat* art as cultural heritage is by understanding *da'wah* behavior, it is a case to study further how *Sholawat* art as a cultural heritage developed in Sidoarjo east Java Indonesia.

### 4. FINDING

The written documents and interview summarized the history of *Sholawat* that started from creating a group in each area in Indonesia. Sulawesi has *Sholawat* group "group *sholawat* watu ireng", Kalimantan has *Sholawat* group *sholawat* Al Banjari (1773). For example, East Java has 76 *Sholawat* groups divided into a district in east Java. In central Java there are *Sholawat* Group Maulit Jawi created by Kyai Sholeh (1947). In west Java, Sunda group and other *Sholawat* groups are created by young generation communities in a mosque, namely *Remaja Masjid*, *Pesantren*, or campus-based on Islamic cultures such as UIN (State Islamic University), Al Azhar, PTIQ, and university-based on Nahdatul Ulama Organization.

A brief history of *Sholawat* Al Banjari takes from the Banjar city in Kalimantan Indonesia where, there have characteristics of Islamic art. Their

instrument has pounding rhythm. Al Banjari is a name of Muhammad Arsyad Al-Banjari, known *Tuanta Salamakka* and *Datuk Kalampayan*, a scholar with influence and important role in the history of Islamic *da'wah* development.

The result of the interview, observation, and documentation can develop into an organizational behavior model illustrated into input, process, and output.

#### 4.1 Input

The management structure of the Al Banjari group consists of the leader, secretary, treasurer, and other elements. This structure only occurs incidentally. However, this group grows rapidly, especially in east Java. There are 86 Al Banjari groups from many districts as stated in the interview: "Al Banjari is preferable to the young generation and for the old generation namely Ishari. From Internet and social media make Al Banjari develops more nowadays" (interview September 28<sup>th</sup>, 2021 at 2.30 PM)

Based on the observation result, there are differences between *Sholawat* group of young generation and old one, young generation group is named Al Banjari and old generation group is called Ishari. There are many activities followed by the Al Banjari *Sholawat* group as stated in the interview: "Al Banjari activities are haul *masyayikh/jabin*, rutin *maulid nabi*, *diba'/habsyi*, *majelis ta'lim*, contest or Al banjari festival" (interview September 28<sup>th</sup> 2021 at 3.10 PM)

The *haul* is a ceremony used to the memory of the Kyai or the late figure. While, *Jabin* is the event to commemorate religious holidays. Another event that is *Maulid Nabi* is the celebration of the Prophet's birthday. Whereas, *Diba'* is a tradition recite and *Sholawat* to prophet is done by Nahdatul Ulama organization member, *Maulid al-Barzanji* and *Maulid Burdah*, *Majelis ta'lim* and Al Banjari festival.

#### 4.2 Process

Creating *Sholawat* art is from the formal organization and non-formal organization. The non-formal organization created by a young generation of mosque or *Remaja Masjid* and *Santri* or student

of *Pesantren*, while formal Sholawat group created formal institutions like higher education or intra-campus organization based on Islamic values such as UIN (State Islamic University) or private Islamic university, Al Azhar, PTIQ create a formal situation and with structure and direct recruitment.

The recruitment of *Sholawat* group is done in a non-formal situation, open for everyone, as stated in the interview: “Recruitment is done via social media for community members in other districts, while the member in Sidoarjo can direct come here and direct as a member. It is done with the non-formal situation, just for those interested” (interview September 28<sup>th</sup>, 2021 at 3.00 PM)

Although the recruitment is done in the non-formal situation, the *Sholawat* art group is still liked by the young generation. *Sholawat* art can be used as *da'wah* media today. It is mentioned in the interview: “The internet and social media make *Sholawat* Al Banjari more developed in east Java” (interview September 28<sup>th</sup>, 2021 at 4.00 PM)

*Sholawat* art gains more popularity via internet and social media so that many other districts want to join this community. In the community, the job distribution depends on their skill and interest. The position and instrument can be as a player, vocal, manager, or technician to take a part in *Sholawat* art. It is a conditional situation as mentioned in the interview: “Depending on skill member, they can play the musical instrument or vocal or technical, just conditional, I can play a musical instrument, vocal or technical attendants” (interview September 28<sup>th</sup>, 2021 at 3.40 PM). Therefore, the member has the freedom to choose the position suitable with their skill.

### 4.3 Output

The productivity of *Sholawat* art Al Banjari produce 99 texts *Khosidah*, organizing a festival every year, producing *Sholawat* or *Khosidah*, and formulation of musical instrument such as *Terbang*, make a ringtone, *Khosidah* books, and Arabic dictionary. It is mentioned in the interview: “Many creations in this group such as *Majelis sholawat* collection, Al Banjari festival” (interview September 28<sup>th</sup>, 2021 at 3.25 PM)

The summary of the *da'wah* behavior model through *Sholawat* art is presented in figure 1.

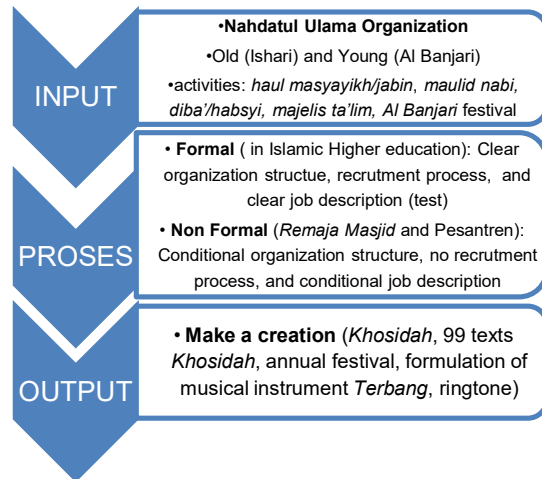


Figure 1. Classified field research

## 5. DISCUSSION

The result of field research shows the development of organizational behavior model focusing on group structure rooted from the biggest Islamic Organization named Nahdatul Ulama. *Sholawat* art is divided into two generation namely young generation (Al Banjari) and old generation (ishari). They involved in the activities of *Sholawat* programs such as haul *masyayikh/jabin, rutinan maulid nabi, diba'/habsyi, majelis ta'lim*, and Al Banjari festival. It also produces many creations through *Sholawat* art festival.

The human resources management covers recruitment and job description by formal and non-formal ways. The development model of *da'wah* behavior through *Sholawat* art was analyzed from *input*: structure and culture, *process*: human resources management and change practice, and *outcome*: productivity and survival. Their attitudes and facilitates and motivate them to higher levels of performance [11].

The impact of formal and informal work-family practices as shown in the result were significant predictors to eliminate conflict. It is in line with what has been practiced in several other managements process of organizations [12][13][14]. Therefore, human resources management, formal and informal that is in line with work with our family, results in

flexible time management. It becomes a resistor to increasing group performance. The result of the study is represented in figure 2.



**Figure 2.** The model of *da'wah* behavior through *Sholawat* art

## 6. CONCLUSION

The *da'wah* behavior through *Sholawat* art is presented in *haul Masyayikh or Jabin, Rutinan Maulid nabi, diba'* or *habsyi, Majelis Ta'lim* contest, or Al Banjari festival. They also produced many creations, and *Sholawat* art festival can motivate them to higher performance levels. To preserve and cultivate *Sholawat* art as cultural heritage is done by understanding *da'wah* behavior. It is a case to study further *Sholawat* as a cultural heritage. *Da'wah* behavior through *Sholawat* art reflects the model with five points: NU Organization, generation, activities, Human Resources Management (HRM), and creation. Human resources management involving recruitment and job description increases group performance if it uses formal characteristics.

The finding of this study results in the implication on *Sholawat* art development Indonesia as cultural heritage and organization development to manage *Sholawat art*. Furthermore, it recommends the need to formally manage human resources because the nonformal management may become an obstacle to the betterment of group performance. Future researchers can study organization development from of *Sholawat* art groups of Nahdatul Ulama organization in some other districts.

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