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 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 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 Sola'wat 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 As'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 Itthadiyyah, Al Washiyyah, Dewan Dakwah Islamiyyah Indonesia (DDII), Dewan Masjid Indonesia (DMI), Forum Umat Islam (FUI), Front Pembela Islam (FPI), Forum Dakwah Islamiyyah Indonesia (FDII), Gerakan Pemuda Ansor, Himpunan ahlus Sunnah Untuk Masyarakat Islami (Hasmi), Hidayatullah, Hibbut Tahir Indonesia (HTI), Ikatan Cendekiawan Muslim Indonesia (ICMI), Ikatan Da'i Indonesia (Ikadi), Lembaga Dakwah Kemuliaan Islam (LDKI), Lembaga Dakwah Islamiyyah Indonesia (LDII), Majelis Intelektual dan Ulama Muda Indonesia (MIUMI), Majelis Az Zikra, Majelis Dakwah Islamiyyah, Majelis Ulama Indonesia (MUI), Majelis Tafsir Al-Quran (MTA), Mathala'ul Anwar, Nahdatul Wathan (NW), Pemuda Muslimin Indonesia, Persatuan Islam (Persis), Persatuan Islam Tionghoa Indonesia (PITTI), Persatuan Ummat Islam (PUI), Persatuan Tarbiyah Islamiyyah (Perti), Syarikat Islam (SI), Wahdah Islamiyyah, BP4. The Islamic organization has different ways to do da'wah but they have the same aim. However, the one developing sholawat art is only Nahdatul Ulama (NU) according to A. Maksum [9] The basis of Nahdatul Ulama in Malang is quite strong as seen from various cultural agendas of Nahdatul Ulama, such as Jam'iyyah Sholawat Wal Maulid and monthly recitation agenda.

2.3 The development Sholawat in Indonesia

Quoted from Nahdatul 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 Sholawat 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 Mahabararrosul.

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 Silaturrahim 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 Sarah Al Fatihah to Prophet Muhammad, his friend, family, and children) 2) Qiraatul 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 Syrokal, 6) Preaching prophet massage on five times worship (Fardlu) and as an Islamic lesson about loving expression to Prophet Muhammad. The book used in Sholawat is Al-Berjanji book. This book is a Javanese Arabic book. Dzikir Maulid 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. Albanjari 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 28th, 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, rutinan maulid nabi, diba'/habsyi, majelis ta'lim, contest or Al banjari festival” (interview September 28th 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 masque 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 28th, 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 28th, 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 28th, 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 28th, 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](image)

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 devised into two generation namely young generation (Al Banjari) and old generation (ishari). They involved in the activities of Sholawat programs such ashaul 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](image)

**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.

**ACKNOWLEDGMENTS**

Thanks for the informants of Sholawat Al Banjari in Sidoarjo East Java Indonesia and the field researchers for their support to complete this study. Also, the appreciation goes to Ministry of Religious Affairs Puslitbang Lektur, Khazanah Keagamaan, dan Manajemen Organisasi (LKKMO), UIN Maulana Malik Ibrahim Malang and IRCICA Turkey who organize the international symposium.

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