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“NGAJI AND SHOLAWAT”: A Form Of Existence And Social Dynamics Of Da’wah By Safari Majelis Sholawat In Jayapura – Papua

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ABSTRAK

Melihat antusias masyarakat Muslim Kota Jayapura terhadap kegiatan “Ngaji dan Sholawat” yang dipelopori Safari Majelis Sholawat (SMS) Kota Jayapura dalam dakwahnya. Maka Tulisan ini bertujuan untuk mengetahui sebatas mana eksistensi dan Dinamika Sosial Dakwah “Ngaji Dan Sholawat” oleh Team Safari Majelis Sholawat Kota Jayapura. Metode yang digunakan dalam penelitian ini yaitu pendekatan deskriptif Kualitatif, yaitu metode yang dijelaskan melalui detail fakta dilapangan dengan mengamati dan ikut serta dalam kegiatan dakwah, Wawancara, serta dokumentasi Foto maupun video kegiatan “Ngaji dan Sholawat”. Hasil penelitian menunjukkan bahwa eksistensi dakwah mereka sebagai bentuk merawat budaya ke Islaman melalui sholawat dengan mempertimbangkan keberhasilan Pelaksanaa dakwahn, Sasaran dakwah, Lingkungan dakwah hingga media-media sebagai sarana-prasarana Dakwah mereka. Selanjutnya dinamika social yang di alami terhadap dakwah “Ngaji Dan Sholawat ialah penerimaan dakwah team safari majelis sholawat (SMS) bagi kalangan umat muslim di Kota Jayapura. Bentuk Penerimaan dakwah melalui “Ngaji dan Sholawat yaitu antusias masyarakat dalam mengikuti Kegiatan dan dakwah mereka sebagai ajang perubahan sikap perilaku keimanan kepada Allah swt.

Keyword: Ngaji and Sholawat, Majelis, Eksistensi, Dinamika Sosial, Dakwah

ABSTRACT

Seeing the enthusiasm of the Muslim community of Jayapura City towards the activities of "Ngaji and Sholawat", this paper aims to find out the influence of the existence and Social Dynamics of Da'wah "Ngaji Dan Sholawat" pioneered by the Jayapura City Safari Majelis Sholawat Team. The method used in this study is a qualitative descriptive approach which explained the detaile facts in the field by observing and participating in da'wah activities. The data is collected through interview, documentations and videos of da'wah "Ngaji and Sholawat". The results showed that the existence of da'wah “Ngaji and Sholawat” as a form of caring for Islamic culture through sholawat by considering the success of the Implementation of da'wah, the Target of Da'wah, and the Environment of Da'wah. Furthermore, da'wah "Ngaji and Sholawat” experienced the social dynamics such as the acceptance of Safari Majelis Sholawat team (SMS) for Muslims in Jayapura. The acceptance of da'wah "Ngaji and Sholawat appeared from the enthusiasm of the community to

participate in da'wah activities. Thus, participating in da'wah activities enhances Muslims' faith to Allah Swt.

Keyword: Ngaji and Sholawat, Assembly, Existence, Social Dynamics, Da'wah

INTRODUCTION

The social life of Indonesia's Muslim community is very religious and obedient to the religious traditions or rituals they believe in. Sholawat is one of the religious traditions or rituals that is always sung, followed, and even listened to by Muslim communities all over the world. According to the general public, Sholawat is a tool for praising Prophet Muhammad SAW. (A'yuni, 2016) In Muslim Holy Book, Quran Surah Al-Ahzab: 56 commands us to give sholawat to Prophet Muhammad and reverence of him. (Abdul Aziz al-Syanawi, 2005) Thus, the social facts reveal that people are very enthusiastic to join the Sholawat. In Indonesia, for example, if there is a chanting of Sholawat by Habib Syech bin Abdul Qodir Assegaf, the seas of people are seen attending the sholawat Activity. (Wicaksono, 2018) Furthermore, there are a lot of Sholawat Activities in other regions inviting the element of community. People have expressed an interest in taking part in the Sholawat events. As a result, Sholawat has become a familiar religious ritual for the Muslim community and has spread throughout Indonesia, including Papua.

As the community's enthusiasm for chanting Sholawat grows, the sholawat lovers must understand what motivates them to be so enthusiastic about participating in this religious ritual. According to a research, Ahmad Farhan Holidi (2019) reveals that the virtues contained in Sholawat are what motivate people to join it, specifically the believes that Sholawat is a ritual to gain forgiveness, grace and intercession from Allah Swt. (Holidi & Surur, 2019) In another study, Sholawat is said to be an enlighten of human's longing for the Prophet Muhammad through the chanting of hadroh while doing Sholawat together. (Muhtarom, 2016) Hence, Sholawat serves not only as a form of love expression to Rasullulah SAW, but also as a tool to demonstrate the existence of Sholawat Assembly in order to continue the da'wah through Sholawat activities every day, week, month, and even year. (Murcahyanto et al., 2021) By looking at the facts about Religious Rituals with Sholawat, there are certain goals that the community is very enthusiastic about following it.

Sholawat Ritual has spread throughout Indonesia, particularly on the island of Java. Yet, the fact also shows that Sholawat is commonly performed by the Muslims in Papua although Muslims are still a minority. According to a study, where minorities are located to perform their religious rituals in majority spaces will be

feared to spark conflict.(Mappiasse & Uwen, 2020) On another hand, many studies have suggested that religious ritual practices among Muslim minorities will have a pluralist dimension and will foster a multicultural environment free of fear or concern for non-Muslims.(Vergani et al., 2017) Looking at Sholawat activities in the Islamic Majority area, we can see easily the community’s enthusiasm in attending the event.

When discussing a Sholawat assembly in Papua, there is a Sholawat assembly known as Safari Majelis Sholawat (SMS) that performs its da’wah through "Ngaji and Sholawat." The presence of a sholawat assembly in Jayapura-Papua proves that sholawat activity is even widespread in Papua. Thus, the Safari Majelis Sholawat (SMS) becomes the forum for the association of all Sholawat Assemblies and groups in Jayapura. This sholawat Assembly has existed since 2019 which is known in the community through its "Ngaji and Sholawat" activities. The SMS in its religious da’wah runs a mission to “ Menebar Kasih Merajut Ukhwah”(spreading love, gaining togetherness).((Ketua), n.d.) ”The mission is explored from the motto of Jayapura City "Hen Tecahi Yo Onomi T'Mar Ni Hanased" meaning **One Heart to build a City for the glory of God**. The motto means building Jayapura City with one heart, because if there is no one heart, there will be divisions, commotion, and chaos.(Siswanto, 2022) The exploration of **the motto of Jayapura city** has led the Safari Majelis Sholawat serving as a unifying tool for the community, regardless of tribes or assemblies. As a result, according to organizational management principles, the Safari Majelis Sholawat (SMS) becomes an association with a mission and purpose.

17 The “Ngaji and Sholawat” activities of The Safari Majelis Sholawat (SMS) is a form of **da’wah to the community in Jayapura city**. Da'wah is an activity of Muslims to transform the messages of da’wah as a specific goal.(Chabibi, 2019) To achieve its goal, the da'wah activity takes several steps. The steps include determining the planning, location, media, delivery styles, and solutions to overcome da'wah barriers.(Rustandi & Hanifah, 2020) According to a da’wah Psychology literature, the success of da’wah activity depends on several things such as the implementation of da’wah, the target of da’wah, the media of da’wah, and the environment of da’wah.(Arifin, 2000) So that, it can be concluded that the activities carried out by the Safari Majelis Sholawat team are a form of **da’wah to the community through Sholawat and to enhance the longing of Rasullulah Saw.**

Normally, the dynamics may occur among the people who deliver the da'wah with the surroundings and the da'wah's audience. The dynamics usually occur due to several factors including the financial needs to maintain the da'wah existence, the internal brotherhood feeling, and the da'wah's methods and facilities. (Pimay & Savitri, 2021) Thus, the proper strategies are required to overcome the challenges in order to preserve the da'wah existence. The Safari Majelis Solawat (SMS) team as a da'wah association through its "Ngaji and Sholawat" activity has experienced a long process dealing with the social dynamics occurs in the society. Therefore, the current study aims to find out the process and strategy used by the SMS team to maintain their existence through Sholawat in Jayapura.

Sholawat is a praising to Prophet Muhammad Saw, whereas sholawatan is a sholawat activity carried out by the Muslims in order to preserve the religious tradition. Sholawat activity is useful to increase the faithfulness and spiritual values. Sometimes, certain people even only come to enjoy the sholawat activity, which is accompanied by Hadrah. As a sholawat association in Jayapura, the Safari Majelis Sholawat is present with the aims of preserving the religious tradition and gathering the Muslim community elements in Papua to increase the longings of Rasullullah Saw. However, preserving the sholawat ritual in Jayapura is a difficult task. Safari Majelis Sholawat team faces challenges because specifically the Muslim community is a minority in Jayapura, and receives less support either from the authorities or other elements.

The study of the Existence and Social Dynamics of da'wah "Ngaji dan Sholawat" by the Sholawat Assembly team in Jayapura is a qualitative research. The qualitative is expected to discover the actions and thoughts of a particular institution or organization. (Suprayogo & Tobroni, 2001) The sociology of religion approach is used in this study. (M. Sodik, 2006) It aims to find out the phenomena that occur in the society concerning the social religion in people's lives. (B. et al., 2003) This study contributes to strengthen the Sociological form of da'wah by the Sholawat assembly through "Ngaji and Sholawat" in the community so that the Islamic identity can be accepted in Papua. The data is collected through observation, interview, and documents of Safari Majelis Sholawat (SMS) in Jayapura. (Amri, 2022d) Then, the Data are analyzed through several steps including the editing, organizing, and drawing conclusions using sociology of religion approach. (A & Islamy, 2022)

RESULTS AND DISCUSSION

Building the Existence of Da’wah Through Sholawat in Preserving the Islamic Tradition in Papua

Sholawatan is a religious tradition that has become a common practice in almost every region of Indonesia, including in Jayapura-Papua. The series of sholawat activities in Jayapura was pioneered by the Safari Majelis Sholawat team which doing the Sholawat as a monthly routine to mosques around Jayapura. The Safari Majelis Sholawat chants the Sholawat to Prophet Muhammad Saw, accompanied by the hadrah, an Islamic musical instrument. Listening to Hadrah music grows people’s interest in and enjoyment of Sholawatan.(Ulumuddin & Fauzi, 2021) Hence, "Ngaji and Sholawat," held by the Safari Majelis Sholawat team proves that sholawat as a religious tradition has been cultivated in Papua. People's eagerness to participate in the Sholawatan reveals that this activity is both accepted and missed.



Picture. 1 . The Jayapura Safari Majelis Solawat Logo

There are many Sholawat assemblies in Jayapura, but most of them do their activity when there is invitation from certain communities or mosques. Unlike the Safari Majalis Sholawat which accommodates the other assemblies to join together delivering the Da'wah through its routine activity "Ngaji and Sholawat".((Ketua, n.d.) This assembly is dedicated to the preservation of sholawatan culture. Durkheim said that solidarity is a form of unity with a group or individual regardless of personal interests.(Dila, 2022) The Safari Majelis Sholawat proves that it can embrace the other Sholawat assemblies to jointly broadcast da'wah through the "Ngaji and Sholawat" activities. It does not wait to be invited and then come, but it asks to mosques’ committee to perform with its Sholawat assembly. Thus, Safari Majelis Sholawat serves as a public servant for the love of the Prophet Muhammad in various ways and strategies.



picture. 2. The Routines of “Ngaji dan Sholawat” of Safari Majelis Sholawat in Jayapura

Sholawat is now a popular religious activity among the Muslim community. Safari Majelis Sholawat in Jayapura is a Muslim community that continuously runs da'wah with Sholawat. A good organizational management process is required when managing a community. As a result, adequate human resources and plans are required for a community to function properly.(Amri, 2022c) According to the findings of the observation, Safari Majelis Sholawat has a good organizational management structure. The Da'wah activity through “Ngaji and Sholawat” by the Safari Majelis Sholawat team is described below:

1. Da'wah Sholawat as an Islamic Broadcasting Media

According to a member of Safari Majelis Sholawat (SMS), the da'wah “ Ngaji and Sholawat” is carried out every month after the Isya Prayer.((Ketua), n.d.) This assembly will visit mosques around Jayapura to do the da'wah or if there is a certain invitation, they will go to the mosque that invites them.(Sekertaris, n.d.) The “ Ngaji and Sholawat” as a routine da'wah activity has never experienced a change in schedule even since the Safari Majelis Sholawat exists in 2019. Thus, Jayapura society will easily get information related to the routine schedule of "Ngaji and Sholawat" by the SMS Team, which is in the middle of each month.

Da'wah is a call to invite someone to have a sense of faith in Allah Swt. There are many ways of da'wah so that the messages can be conveyed. (Munir, 2006) Da'wah with sholawat is one of da'wah mediums that can be accepted by the community, such as the da'wah of “Ngaji and Sholawat” run by the Safari Majelis Sholawat in Jayapura. Da'wah activities include not only sholawat but also studies on

Islamic values delivered by international or local Ulama. As a result, "Ngaji and Sholawat," which is also filled with studies by Habib or Ulama aim to broadcast Islamic religious values and studies to Jayapura's Muslim community.



Picture . 3. A Habib from Yaman dan Gus Muwafiq took part in “Ngaji dan Sholawat” Activity

2. Da’wa as the gathering event for Muslim Assemblies

The History of the establishment of Safari Majelis Sholawat in Jayapura cannot be separated from the Muslim assemblies in Abepura-Jayapura district. For instance, the Al-Hikam Assembly in Youtefa, which studies the Al-Hikam Book by Syeck Ibnu Athaillah Assakandari. The assemblies of Sirur Asrora and Fathul Qarib that study the books Sirur Asror by Syech Abdul Qadir Jaelani and Fattul Qarib by Ibnu Qosim Al Ghazi. These assemblies then agreed to form a Sholawat assembly with the aim to broadcast the da’wah to mosques every month. Since 2019, many assemblies have joined in raising the Safari Majelis Sholawat, including the Dhikr assembly, and the other Assemblies which are spread throughout in Jayapura. In the principle of Religious Moderation is known the *Musawah* principle, the non-discriminatory attitude towards other people and does not recognize differences between groups. Also, there is *Tathammur wa Ibtikar* principle which means being open to the new things.(Amri, 2022b) The Safari Majelis Sholawat tries to apply these principles by accepting other assemblies to join in raising the Sholawat assembly in Jayapura.



picture. 4. The Hadroh Safaris Majelis Sholawat



Picture.5. meeting of Sholawat team in preparing “Ngaji dan Sholawat” activity

3. Muslims’ participation in Da’wah Sholawat Activity

The participation of Muslim community is very necessary to support the success of Da’wah activity.(Abdullah, 2019) Therefore, in each Da’wah activity, the Safari Majelis Sholawat team tries to involve many Jemaah to participate in its Sholawat event. The committee of this assembly assigns its members as the administrators to invite the jemaah from other mosques in Jayapura to take a part in Da’wah Sholawat.(Sekertaris, n.d.) The number of Jemaah who participate in the Sholawat event grows as the "Ngaji and Sholawat" event becomes more popular in Jayapura. Muslim people are very enthusiastic to participate in Da’wah conducted by the Safari Majelis Sholawat.

The positive response from the society who participate in the Sholawat activity can be used to measure the success indicator of Da’wah “Ngaji and Sholawat” of the Safari Majelis Sholawat team. The responses are indicated as the

feedback given by the community after following the Da’wah of “Ngaji and Sholawat”.(Purwanto, 1991) Seeing people’s eagerness and enthusiastic to participate in each event, it certainly becomes a motivation for the da’wah team to spread out it’s da’wah. In Maslow's theory of needs, he stated that human needs as motivation live within the human being himself.(Amri, 2022). The willingness to participate in da’wah by safari majelis sholawat describes people’s need to express their longing to Sholawat accompanied by Hadroh and as an intermediary for approaching the Prophet Muhammad.

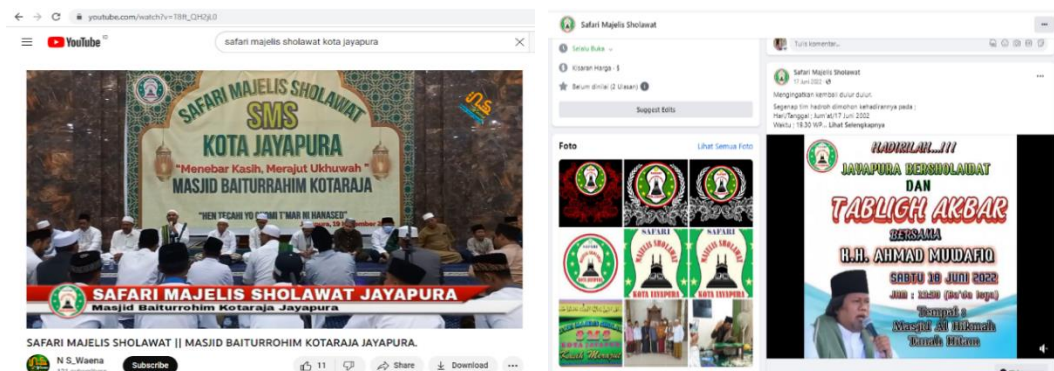


Picture. 6. People’s participation in Da’wah “ Ngaji and Sholawat”

4. The Facilities in Conducting Da’wah Sholawat

According to Suprima, facilities are the essential needs that should be available in conducting the da’wah activities.(Suprima et al., 2021) The facilities in da’wah are defines as the tools and media in delivering the da’wah and da’wah logistics are the extra requirements which is useful to support the dawah activities.(Hasanah & Anam, 2022) The facilities or requirements include the administration, human resources, location, and da’wah form. Also, there are donations of money, goods which is required to support the success of da’wah assembly.(Musmuallim et al., 2021) These facilities are very essential to support the existence of da’wah “ Ngaji and Sholawat” by the Safari Majelis Sholawat team. The adequate facilities serve as a medium to help accelerate the movement of da'wah and the effort to achieve the da’wah’s goals. Habib Fathir Ramdhoni Al Hamid, the head of Safari Majelis Sholawat said that the da’wah team has been able to fulfill all the requirements and facilities which are necessary to carry out its activity. Da’wah team has adequate human resources that can work together every time the da’wah events are held. The electronic media such as facebook, youtube, etc is also used by the

safari Majelis Sholawat to expand its da'wah and to make this assembly more popular among the community.(Sekertaris, n.d.) Besides, the donations, both from non-governmental organizations and volunteers are obtained to fulfill the financial needs in the operation of da'wah “ Ngaji and sholawat”.((Bendahara), n.d.) In fact, Safari Majelis sholawat team does not meet any significant obstacles in completing its needs and facilities when conducting the da'wah.



Picture. 7. Social Media Accounts Da'wah Safari Majelis Sholawat

The Social Dynamics of Da'wah by The safari Majelis Sholawat (SMS) Team

The Al-haq truth is the utterance in Muslim da'wah that becomes a part of human nature in order to believe the truth within the human himself. As a human nature, da'wah is delivered as what it is and willingness of the da'wah receivers.(Hamdani Nijan, 2022). The success of delivering da'wah depends of several factors including the da'wah environment, participants, goals, and media that are used in da'wah activity.(Kuswara, 2020) Those factors should be maintained consistently and systematically and involve the social interaction to make sure the appearance of social dynamics due to the Da'wah activities. The dynamics are expected to occur within the individual's himself, both personality and mindset. Hence, da'wah is a way to persuade people to keep going on the truth and to be a better human being.

The implementation of da'wah is an important indicator to measure the success of the da'wah proces. The Evaluations during the da'wah implementation indicate whether the da'wah runs effectively or not. According to Ahmad Zabidi in his article about the Da'wah concepts by Sayyid Qutb explains that there are three indicators that should be used as the references in conducting the da'wah, such as

plurality, social dynamic, and community’s psychology.(Zabidi, 2020) Ahmad Zabidi says that plurality means the equality in delivering the da’wah to all elements of community regardless the culture, tribe, politic, or ideology diversities. The social dynamics that occur during the da’wah activities also should be taken into account. The community in where the da’wah is delivered continuously and consistently will experience the change of behavior or level of faith.(Zabidi, 2020) In his book, Arifin declares that the change of people’s psychology is one of indicators of Da’wah success because it can affect people’ perception of life.(Arifin, 2000) These three indicators become the guidance of Safari Majelis Sholawat team in holding its da’wah of “ Ngaji and Sholawat”.

The da’wah of Safari Majelis Sholawat with its “ Ngaji and Sholawat” activity is a da’wah strategy in order people can receive the da’wah messages. There are a lot of strategies in conducting da’wah among the pluralist society. For instance, the interactive da’wah by Cak Nun, a Muslim intellectual who delivers his da’wah through cultural and interactive communication approaches which is eventually well-liked by many people.(Rio Febriannur Rachman, 2018) Today's society is increasingly modern due to the influence of the globalization era. However, modern society expects to get factual, dynamic, and contextual da’wah as it roles to maintain their spiritual needs.(Naisbit et al., 1990) People are more favorable to participate in da’wah that includes entertainment contents or uses attractive media that can avoid boredom. Hence, the Safari Majelis Sholawat considers people’s needs in following the da’wah events. Inviting people to join sholawat accompanied with hadrah is a way to make the da’wah is more meaningful and enjoyable. It is expected that people who live in the pluralism can accept and participate actively in da’wah “Ngaji and Sholawat”. The appropriate location is also being the concern in conducting da’wah events. Muslim in jayapural is the minority group, which means majority people are non-Muslim. The religious conflict in Papua has ever happened which there is a sentiment and refusal of religious symbols toward the Muslims in Jayapura regency. The incidents then increase the Safari Majelis Sholawat concern to prioritize the interests of religious harmony or uphold a comfortable da'wah environment in order to prevent the religious conflicts. The Safari Majelis Sholawat team conducts its da’wah in the mosques which have received approval from the surrounding community without disturbing the beliefs of other religions.

Majorly, the modern society prefers to follow da’wah activities which are delivered through variety of media such as films, videos, or pagelaran than join in

conventional da'wah. The delivery of da'wah using music media has been widely practiced by many famous Indonesia Musicians, for examples Opic and sabyan Gambus.(Wulandari et al., 2019) Thus, da'wah with music is easily accepted by the common people. According to Shafi'iyah Ulama, the music instrument which is allowed to be used in da'wah is duff (rabbana), while the other instruments are still being debated of its legality in Muslim da'wah.(M Baharun, 2022). From this argument, the Safari Majelis sholawat team delivers its da'wah "ngaji and sholawat" accompanied by Hadrah/rabbana. Hadrah is familiar for Muslim people so that they do not only enjoy the sholawat but also increase the concern in accepting the messages of da'wah.

"Ngaji and Sholawat" pioneered by the Safari Majelis Sholawat Jayapura since 2019, is a da'wah with Sholawatan as a mean to build the Muslim eagerness and as *a amar ma'ruf nabi munkar*. Sholawat with the Hadrah music is expected to be able to guide people to keep being on the right track and approaching themselves to Allah Swt.(Aripuddin, 2012) Hadrah music is effective increasing people's motivation to involve in Sholawatan events. The da'wah by Habib Syeck becomes a symbol of da'wah because his da'wah is always successful to attract thousands people to take a part in it.(Saliendra, 2022) Although the da'wah of Safari Majelis Sholawat (SMS) is not as successful as the da'wah sholawat of Habib syeck, this assembly has tried to adopt the similar concept of da'wah by Habib. The existence of Safari Majelis Sholawat with its da'wah " Ngaji and Sholawat" will certainly have impact to the assembly recognized by the Muslim community of Jayapura City in caring for Islamic culture.

CONCLUDING

The Safari Majelis Sholawat (SMS) spreads its da'wah " Ngaji and Sholawat" held every month from one mosque to another in Jayapura. This assembly's concept of "ngaji and sholawat" is to invite the Muslim community to participate in Sholawat and to gain a deeper understanding of Islamic studies and values delivered by the cleric or habib in order to develop spiritual and moral values. The purpose of the da'wah activity does not only as a medium between assemblies in Jayapura but also to cultivate the love and longing for prophet Muhammad Saw. The da'wah "ngaji and sholawat" eventually becomes the gathering event for Muslim community with multicultural background as well as become a da'wah media for habaib and Muslim intellectuals in Jayapura. The existence of Safari Majelis Sholawat (SMS) with its

da’wah sholawat activities rise the social dynamics for Muslim community in Jayapura because it affects people’s mindset and behavior to grow better. Lastly, it can be concluded that Muslim community accepts and begins to enjoy the da’wah “ngaji and sholawat” by the Jayapura Safari Majelis Sholawat team.

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