TRANSFORMATION OF SOCIAL BEHAVIOR ACTIVIST ASSEMBLY OF TAKLIM AND PRAYER

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Abstract:
This study aims to analyze and understand the Development of Digital Literacy-Based Animation Video Media to Stimulate Language Ability in Early Childhood. This study uses the Research and Development development model. Data analysis techniques consist of validation data analysis, practicality data analysis, attractiveness data analysis, and data analysis on the effectiveness of animated video products. The results of the percentage validity of the media, the results of individual trials, the results of small group trials and the results of large group trials were included in the very practical, interesting and effective categories. Based on the results of the validity of material experts, media experts, linguists and instruments that have been filled in to determine the level of practicality, attractiveness and effectiveness, digital literacy-based animated video media is appropriate and appropriate for use in the process of learning activities to stimulate language skills in early childhood. This article aims to describe the transformation of the social behavior of youth activists of taklim and prayer groups in carrying out the role of education and da'wah in Indonesia. The role of majlis taklim and prayer is very large in spreading the values of Islamic da'wah. Majlis taklim and sholawat have become a forum for Islamic education that has survived to this day both in rural and urban areas, especially in areas where there are many young people. One of the majlis taklim and sholawat in Banyuwangi is Laskar Langit (LL) as a da'wah system for the majlis taklim and sholawat in Banyuwangi Regency. Da'wah is usually carried out only to people who have middle to upper religious knowledge. As for those with dark backgrounds, there are still very few Dais who focus their da'wah on these people. In fact, Muslims who live in a world of disobedience also have the desire to return to the right path. Laskar Langit is here to provide a place for those who want to repent through sholawat media. If the Islam of the members of the Sky Warriors community has really changed, has changed to become a better human being, it must have gone through a long process. The social construction of Islam is a social reality of daily life regarding the basic teachings of Islam which are understood in a dialectical process. Namely there is externalization, objectivation, and internalization. The results of this study indicate that the da'wah of the majlis taklim and sholawat uses various media including declaring the names of the communities in each region, collaborating between hadroh and local music. The implication of this research is that policy makers in the taklim assembly and sholawat must understand new ways of nurturing and inviting youth to remain istiqomah in carrying out worship.
Keywords: *Majlis taklima, Social,Ttransformation.*

INTRODUCTION

Solawat became phenomenal when Sudan penetrated all levels of society. Until now, many community groups are calling themselves prayer lovers, such as; Syeher

Mania (Sholawat Habib Syekh Lovers), RABES (Alasbuluh Youth prays), KOBESSAH (Ombul community prays), WPB (Long Stalls prays), and others. This shows that the existence of Sholawat as a medium of da'wah is improving.

There is one who loves prayer in Banyuwangi in the name of himself, "Raskar Langit". Laskar Langit is a prayer lover led by Kiai Indi Aunullah, S.S., S. Fil. They are different from other sholawat lovers, because they have a dark background in life. This group comprises thugs, street children, former gamblers, drunks, drug addicts, convicts, etc. They have the same vision and mission, so that a community is formed, namely "Laskar Langit."

The problem with preaching today is that most preaching is done only to people with middle to upper-religious knowledge. As for those with dark backgrounds, only some Dais still focus their da'wah on these people. In fact, according to a statement from one of the members of Majlis Sholawat Laskar Langit, Muslims who live in a world of disobedience desire to return to the right path. Seeing this anxiety, the Heavenly Warrior's sholawat assembly provides a place for those who want to repent through sholawat media. This desire also aligns with the central character, who is restless with conflicts. The conflict that has never ended in Indonesia. So that there are often conflicts, criminalism, and mutual claims of truth, and in the long run, it will threaten the Unitary State of the Republic of Indonesia. (Kiai Indi, 2022) One way to avoid and simultaneously become a problem solving of all of that is prayer.

The author also interviewed the Wongsorejo muspika, who stated "that with the prayer majlis-majlis the crime rate in Banyuwangi, especially in Wongsorejo, is getting lower." sholawat laskar sky they switched to follow the activities of the sholawat majlis.

Based on the author's search, various studies on social construction have been carried out by several researchers. Previous research by Andreas Sandinata. This research contains about the social structure built by the waria in Surabaya. In this study, informants stated that being a waria was not a strange, bad and deviant thing, but being a waria was because of one's own desires, not coercion from others, and this was indeed the informant's identity, namely a woman who was trapped in a man's body, besides that the informant was comfortable by being a waria rather than being a man. But on the other hand, 2 (two) informants, namely BN and AR, were still unable to show their identity as transgender, because they were still unable to establish and socialize themselves as transgender to the public due to several considerations, such as fear of being ostracized by society and fear of being crossed out of families. (family card), while 3 (three) MK, SS and ML informants have succeeded in showing their identity, and the informant has also succeeded in becoming an utterly transgender person. The informant's family also received it well, even though they were initially reprimanded, slapped and beaten (Andreas Sandinata, 2015), and by Ucca Arawindha. This study discusses the formation of objective and subjective reality. Knowledge about HIV/AIDS that develops in society as a deadly disease is a reality that is recognized and institutionalized in society (objective reality), which in turn has implications for stigma and discrimination On PLHIV. Meanwhile, subjective reality is the influence of HIV/AIDS knowledge on the fear of death. And the second, from the dialectical process of social construction, namely internalization

Knowledge of HIV/AIDS through historical internalization and knowledge formed by intellectuals and medical personnel, as well as through outreach by NGOs and at-risk communities or by PLWHA themselves. The process of externalizing the fear of death produces two things: the fear of death in PLWHA and the fear of death in PLWHA. Meanwhile, objectivation of fear of death is related to the attitude that people living with HIV receive while interacting with their social environment, namely families, communities at risk, the wider community, and NGOs (Ucca Arawindha, 2018).

From the research that has been done above, many use Islamic theory and social construction. Still, the journals still need to discuss Islamic social structure, according to Jamaah Sholawat Laskar Langit. Therefore, here the author will examine the social construction of Islam according to Jamaah Sholawat Laskar Langit, because, as far as the author knows, this research has yet to be researched.

RESEARCH METHODS

This research method uses a descriptive qualitative approach to describe data clearly and in detail through discussions and sentences. The research approach used in this study is a qualitative approach to phenomenological studies as an analytical tool. As is known, phenomenology describes the general meaning of several individuals for their various life experiences related to concepts or phenomena. Phenomenology aims to reduce the unique understanding of phenomena to a description of the essence or essence of the Universal. Data collection techniques used are observation, interviews and documentation.

RESULTS AND DISCUSSION

The uniqueness of the Solawat Laskar Langit congregation, according to the author, is that they need better religious knowledge or a dark background. Still, their enthusiasm for reciting sholawat is enormous. As for the da'wah that they have participated in so far, it is only at the hearing, seeing, and feeling stage, but has not yet reached the stage of penetrating into the heart, so it requires more profound observation using social construction theory, so that it can be seen how da'wah to the congregation goes through the processes that exist in social construction theory, namely through the stages of externalization, objectivation, and internalization, so that it can be seen that Islamic social construction in the congregation of the sky warriors solawat. As for the process of forming an Islamic social structure in the Congregation of the Sholawat Laskar Langit Assembly includes the externalization stage, namely the congregation's adjustment to the Majlis Sholawat Laskar Langir group, by continuing to adapt to the activities of the community. Second, objectivation, namely the physical or mental results of externalization, the Jamaah Majlis Solawat Laskar Langit begins to participate in religious activities in society consciously. Third, socialization. Carried out by Kiai Indi Aunullah to introduce and provide direction on all matters concerning the implementation of worship which are easily carried out by the congregation. Fourth, internalization, is the absorption of all activities, so that the community eventually practices religious activities in their lives and no longer commits immorality as in the past.

Although the Jamaah Laskar Langit has a dark past, they still have an Islamic identity. Islam etymologically comes from the origin of the verb سلم, which means safe, peaceful, and prosperous. From سلم comes the word اسلم, which means saving, reconciling prosperity. (A. W. Munawwir, 2021)

The basic teachings of Islam consist of aqidah, shari'ah, and morals. Aqidah (Faith). Aqidah in Arabic comes from the word al-Qaeda which means bond; at-tautsiiqu, which means strong belief or belief, al-hakama, which means to establish (establish); ar-rather biquwwah, which means to tie firmly. (Yazid bin Abdul Qadir Jawas, 2021) Meanwhile According to the term, that is a firm faith, which is not seized by any doubt in itself. (Nashir Ibn Abdul Karim Al-Aql, 2021) Before joining this group, the aqidah of the sky warrior congregation was to believe in the existence of a God who created all of nature. However, the trust still needs to be completed and filled with doubts. Thus, they need to carry out what is in Islamic teachings.

While shari'ah etymologically (lughawi) means the way to the watering place, the path that must be followed, or the place where the water flows in the river". According to fiqh scholars, the definition of Sharia is all the commands of Allah that relate to human behaviour apart from morals. Thus, Sharia is the name for laws that are practical in nature. Sharia in Islam is closely associated with birth (actual) deeds in order to comply with all the rules/regulations of Allah SWT in order to regulate the relationship between humans and their Lord and regulate social life between fellow human beings. (Amir Syar'ifuddin, 2021) The Sharia was carried out in the Laskar Langit congregation before joining this group; namely, not implemented at all. They never perform prayer, fasting, zakat, pilgrimage, etc.

As for morals etymologically, the word morals comes from Arabic, the plural of

"Khuluqun", which means character, temperament, and behaviour or character. Meanwhile, regarding terminology, the discussion of morals relates to the problem of nature or inner temperature conditions that affect human behaviour. (Asmuni Syukir, 1983) The morals that were carried out in the congregation of the Laskar Langit prayer before joining this group, namely having bad morals/mazuma. Like; gambling, stealing, swearing, robbing, killing, taking drugs, etc. The Islam they showed before joining the Laskar Langit congregation was very far from its true meaning. Meanwhile, when they started participating in activities and joined the Laskar Langit congregation, their lives began to change for the better than before.

The sholawat movement, which involves people who are seen by society as experts on immorality, according to the authors, is interesting to study; this movement starts from the verse that commands prayer and then forms various traditions of different interpretations of prayer to the use of prayer as a forum for the path of repentance for people who have been in the abyss of disobedience.

When viewed from the phenomena above, Islamic social construction is interesting to study. This construction is a social reality of everyday life understood in a continuum of various typifications. Islamic social construction is a social reality of daily life regarding the basic teachings of Islam, which are understood in a dialectical process. Because construction theory can describe a person's analytic process in following religious activities above, so the authors choose to use this social construction theory. The construction process is not short, Make will produce something.

What's interesting anyway. Congregation of Solawat Laskar Langit, who have a dark background, need adequate Islamic provisions, forcing them to adapt as much as possible to Islamic activities. Meanwhile, doing good things feels heavy, while doing bad things feels light. (Lucy M. Montgomery, 2010) However, as bad as humans are, if Allah wills, there must be a way to goodness. Because in the view of Islam, basically, humans are born in a state of holiness. Human sanctity is known as fitra. (Murtadhaa Mutahhari, 2001) So, the congregation of the Solawat Laskar Langit congregation, which was previously given a bad image by the community, did not become a barrier them to get back on the right path.

In the verses of the Qur'an, it is explained that Allah commands all human beings to try to present themselves (body and soul) to Allah. Allah's provisions which are summarized in religious terms (dĩn) to obtain happiness and safety. This kind of warning to implies that in humans, there are already seeds (potentials) of power that can convey them to the enforcement of the provisions God's provision in his life. In another verse, Allah confirms that with justice and the principle of balance, Allah does not burden something on humans but according to the power that is in him. (Saheeh Bukhari, 1994) As the word of Allah:

> Why do you disbelieve in Allah, even though you were dead, then Allah gave you life, then He killed you, and He brought you back to life, then to Him you will be returned? (Q.S. Al-Baqarah / 2: 28).

Their social construction before joining the Solawat Laskar Langit congregation was that they believed that religion was for good, pious, and good people. So they don't want to know religion too deeply because they have the knowledge and poor social identity. Their image in the eyes of society is also not good. Their externalization show are attitudes that match their lousy image. For example, Commercial Sex Workers (PSK) externalize themselves according to their work. Because they have not acquired knowledge about the dangers of prostitutes' work, so they don't hesitate to get involved in the work. Then in the objectivity stage, they begin to merge with many individuals and interact. This is capable of impeding or hindering their participation. PSK workers know their social position, so they increasingly hold on to their work as prostitutes because of compulsion or entry. As for the socialization stage, they consider their attitude normal and that the work of prostitutes is a high-paying job so that they can elevate their status. They believe in it because they lack knowledge about the dangers of prostitutes' work. Habituation of their attitude to carry out the work makes them internalized so that in the

end, some decide to keep working as prostitutes, and some leave the job. Social construction in the congregation of Solawat Laskar Langit by using Sholawat as a propaganda medium. It is hoped that the existence of Dai as a guiding activist from a series of Sholawat activities will change attitudes and their behaviour from being ignorant to having good knowledge of religion and society's moral values, as well as make them have a new identity that has a good image in the eyes of the public.

Explanation of the constructivist paradigm ontology reality is a social construction created by individuals. However, the truth of social reality is relative (relative), which applies according to the specific context that is considered relevant to social behaviour. (Hidayat, 2001) Social reality does not stand alone without the presence of individuals both inside and outside that reality. Social reality has meaning if social reality is constructed and interpreted subjectively by other individuals to establish that reality objectively. Individuals create social reality and reconstruct it in the world of reality based on the subjectivity of other individuals in their social institutions.

According to Bungin, the term social construction or validity has become famous since Peter L. Berger and Thomas Luckmann first introduced it in their book The Social Construction of Reality, a Treatise in the Sociological of Knowledge (2020). The two sociologists describe social processes through their actions and interactions, in which individuals continuously create a reality that is subjectively owned and experienced together. (P. L. Berger, 1990)

According to Peter L. Berger, sociological studies focus on the interaction between individuals and society. These interactions exist in everyday life. (Hanneman, 2010) Social reality is formed through intersubjectivity in which three simultaneous dialectical processes occur: externalization, objectivation, and internalization. Therefore, to see the basis of fact, it is necessary to use the sociology of knowledge. This is because each people interpret reality according to what is in their mind. As initiated by Berger and Luckman, the theory of social construction also emphasized that religion as part of culture is a human construction. This means that there is a dialectical process between a society with religion. Religion, which is an objective entity (because it is outside of human beings), will also experience a process of objectification when religion is in the text and norms. The text or bar then undergoes a process of internalization within the individual because it has interpreted by humans to be a guide or way of life. Religion also experiences a process of externalization because religion becomes something that is shared in society.

Social construction can provide changes in individuals if the operations of externalization, objectivation, socialization, and internalization are carried out well. This process will later form the identity of a Solawat Laskar Langit congregation, which previously had its own image in the eyes of society and social construction. Social constructions that have been created before can really change or not. Because seeing the background of each congregation of the Sky Warriors is different and belongs to the black/abnormal group category. (Richard, 2015) According to the author, paying attention to da'wah with congregations like this is necessary. Suppose it is constructed in a new life. In that case, it will be difficult because of various adjustments that the Congregation of Solawat Laskar Langit must make, so this is interesting to examine.

CONCLUSION

After the author reviews and describes this paper, from the results of the research, the following conclusions can be drawn: Da'wah in the Taklim Assembly Congregation and Sholawat Laskar Langit, the Da'wah of Kiai Indi Aunullah to the Sholawat congregation, begins by looking for people who have an abnormal social life, then he invited in positive things to take part in activities and become a member of the sky troop. Then he preached by adjusting the congregation's custom of praying for the sky warriors, namely by using certain symbols and accessories so that they readily accept and embrace da'wah. After they are collected, then formed with a structured organization. Da'wah is accompanied by harsh, which is collaborated with local music to be more entertaining

and warm the atmosphere.

As for the process of forming Islamic social construction in Congregation of Taklim Assembly and sholawat Laskar Langit, including the externalization stage, namely the congregation's self-adjustment to the Heavenly Laskar Sholawat Assembly group, by continuing to adapt to the activities of the community. Second, Objectivation, namely the physical or mental result of externalization, the congregation Sholawat Laskar Langit began consciously participating in Islamic activities in society. Third, socialization. Conducted by Kiai Indi Aunullah to introduce and provide direction on all matters regarding how to worship and be light in its implementation. Fourth, internalization is the absorption of all activities so that the congregation eventually practices religious activities in their lives and no longer commits immorality as in the past.

Knowing the Process of Forming Islamic Social Construction Congregational Taklim Assembly and Sholawat Laskar Langit in Banyuwangi. This research is expected to contribute to the development of scientific theory among academics, to be then studied and carried out further research on the development of da'wah and appropriate da'wah methods for various levels of society. In addition, this research can be used as an essential reference for solving problems in the approach to people with minimal knowledge of religion, such as the Heavenly Warriors Sholawat Assembly congregation.

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