



Da'wah Study at The Islamic Social Construction of The Mafia Sholawat Congregation In Metro City

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Abstract

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As a country with a majority Muslim population, Indonesia is here to give birth to a rich cultural treasure wrapped in Islamic nuances such as sholawat. Reading prayers within a religious framework is a form of praying for the Prophet Muhammad. The community of Sholawat Lovers, called the Sholawat Mafia, has diverse backgrounds, ranging from low levels of education, free association, and a lack of understanding of religion. In fact, it is not uncommon for this community to have arrogant attitudes such as fighting, dancing excessively during prayers, and even wearing inappropriate clothing. From this existing phenomenon, the author is interested in finding out the spirituality of the sholawat mafia congregation and analyzing it using Social Construction theory, with three stages, namely externalization, objectification and internalization. At each stage the author examines using 3 basic areas of Islam, namely Aqidah, sharia and morals. The externalization stage refers to the adaptation of the sholawat mafia community towards their intention to attend prayer activities, to obtain the blessings of Allah's grace and the Prophet's intercession. The objectification stage refers to understanding the existence of Allah, Allah's books, Prophets and Allah's angels. Apart from that, the objectification of the three basic principles of Islam is also formed by an attitude of solidarity between congregations which becomes a process of friendship. Meanwhile, the internalization stage is the result of the social form of the two stages. At this stage, the Sholawat mafia congregation feels peace of mind when praying. The Sholawat mafia does not discriminate between fellow humans. They consider that humans are in the wrong place and sin, so they should continue to be aware and compete in goodness.

Abstrak

Kata Kunci

Mafia Sholawat,
Sholawat,
KelIsman

Sebagai sebuah negara dengan mayoritas penduduknya beragama Islam, Indonesia hadir dengan melahirkan kekayaan khasanah budaya berbalut nuansa kelIsman seperti sholawat. Membaca sholawat dalam kerangka agama merupakan bentuk mendoakan Rasulullah SAW. Pada Komunitas jamaah Pencinta Sholawat yang disebut Mafia Sholawat memiliki latar belakang yang



beragam, mulai dari tingkat pendidikan yang rendah, segi pergaulan yang bebas, serta pemahaman agama yang kurang. Bahkan komunitas ini tidak jarang juga ada yang memiliki sikap arogan seperti berkelahi, berjoget berlebihan saat bersholawat, hingga menggunakan pakaian yang kurang sopan. Dari fenomena yang ada inilah penulis tertarik untuk mengetahui bagaimana spritualitas jamaah mafia sholawat dan menganalisis menggunakan teori Kontruksi Sosial, dengan tiga tahapan yaitu eksternalisasi, objektivikasi dan internalisasi. Disetiap tahapan penulis mengkaji menggunakan 3 bidang dasar keIslaman yaitu Akidah, syariah dan akhlak. Pada tahap eksternalisasi mengacu pada adaptasi jamaah mafia sholawat terhadap niat menghadiri kegiatan sholawatan, untuk mendapatkan keberkahan rahmat Allah serta syafaat Nabi. Pada tahapan objektivikasi mengacu pada pemaknaan akan keberadaan Allah, kitab-kitab Allah, Nabi dan Malaikat Allah. Selain itu objektivikasi dari ketiga dasar Islam juga terbentuk dengan sikap solidaritas antar jamaah yang menjadi proses silaturahmi. Sedangkan dalam tahap internalisasi yaitu hasil bentuk sosial dari kedua tahapan. Pada tahap ini para jamaah mafia sholawat merasakan ketenangan jiwa ketika bersholawat, mafia sholawat tidak membedakan antar sesama manusia mereka menganggap bahwa manusia tempat salah dan dosa maka hendaklah untuk terus sadar dan berlomba-lomba dalam kebaikan.

INTRODUCTION

The strong influence of Islam in Indonesia with cultural nuances is certainly not something strange. One of the influences of Islam wrapped in cultural nuances is marked by the many traditional celebrations wrapped in Islamic nuances, such as the celebration of welcoming the new year (Suroan), welcoming the month of fasting (megengan), and other celebrations (Kurniawan, 2019). Cultural diversity is a source of strength in building the Indonesian civilization into world class ranks. Culture as an inspiration for study among academics is an important thing to do so that more and more practices of local cultural diversity are highlighted by the scientific mainstream so that the concepts of pluralism and multiculturalism are truly understood by the Indonesian people. (Makna & Ngadhimah, 2005)

As a country with a majority Muslim population, Indonesia is here to give birth to a rich cultural treasure wrapped in Islamic nuances such as sholawat. Reading prayers within a religious framework is a form of praying for the Prophet Muhammad. Apart from that, the purpose of Sholawat is to obtain grace, glory and honor from Allah SWT. As the word of God (QS. Al-Ahzab, 33:56).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا



It means; Indeed, Allah and his angels pray for the prophet. O you who believe, pray to the Prophet and say greetings of respect."

A hadith states "a servant of Allah who is willing to recite prayers once will surely be rewarded by Allah SWT. By reciting the sholawat ten times, the Prophet emphasized: "recite more prayers to me, verily Allah assigned an angel to bury me, if someone from my people reads the prayer to me then the angel will say to me: O Muhammad, indeed so and so bin so and so is reading the prayer to you (Muslim Hadith).("Kumpulan Hadits," 2023)

From the explanation of the verses and hadith above, it shows that by praying to the Prophet and His Apostles a believer can express his gratitude, respect and love for the Prophet Muhammad SAW. Apart from that, it is also a form of request for forgiveness, help and guidance from darkness. Therefore, prayer is believed to be able to foster Muslim religiosity and spirituality inside and out.

Praying to the Messenger of Allah can be realized in various activities, for example reciting vows, praying before congregational prayers, mauludan, and even during other religious events (Aini, 2015). As times continue to advance, the Sholawat culture is also increasingly developing. In the past, the prayer tradition was packaged in a small scope, such as in mosques, in homes, but as time goes by, the prayer tradition is carried out in open fields with a more festive atmosphere.

This change was also marked by the presence of sholawat groups which are usually called "sholawat mafia". The Sholawat Mafia is a community of Sholawat lovers. The prayer mafia is growing, one of these developments can be seen in various prayer activities throughout the region. This community of prayer lovers is never left behind, complete with its attributes. Starting from the flag with the image of the sholawat community logo.

According to the author's observations, the Mafia Sholawat congregation in Metro City is a group of young people with an average age of 13-25 years who are members of a prayer-loving community, then they have diverse backgrounds, starting from a low level of education, social aspects. freedom, as well as a lack of understanding of religion. In fact, it is not uncommon for this community to have arrogant attitudes such as fighting, dancing excessively during prayers, and even wearing impolite clothing; such as wearing jeans, T-shirts and hats. However, on the other hand, their enthusiasm for the recitation of sholawat is very great. The author can



observe this when there is a sholawatan recitation in Metro City, so many young people flock to attend the sholawatan recitation, even though they are far away, they still attend.

The preaching that they have experienced so far has only been limited to hearing, seeing, feeling but not yet at the stage of entering their hearts, so there needs to be more in-depth research using social construction theory. To be able to see how the da'wah process occurs in the sholawat mafia congregation through social construction theory, there are several stages, including the externalization, objectification and internalization stages. From this theory, we will be able to find out how the social construction of Islam exists in the sholawat mafia congregation.

METHOD

The research method used in this research is a qualitative method which aims to understand social reality. The qualitative method is a method used to obtain data in the form of information and not numbers and examine more deeply the empirical reality and accompanied by phenomena that include things beyond empirical ones such as the subject's perceptions, thoughts, desires and beliefs about something that originates from outside himself. (Nahwiyah et al., 2023)

The research was carried out in the Metro city during the prayers. Informants were determined using purposive sampling, the selection of informants was chosen based on the condition that the informants were those who knew and understood the problem being studied. Purposive sampling is a technique for determining samples with certain considerations. (Sugiono, 2019)

Purposive sampling technique is a technique for determining samples with certain considerations in using approaches to informants. The informants in this study consisted of 5 (five) heads of the sholawat mafia group, 3 (three) congregation members who were members of the sholawat mafia community, 3 (three) general public prayer congregations, 2 (two) community religious leaders.

The focus of this research is to find out how the Islamic social construction of the sholawat mafia congregation participates in sholawat assembly activities. In qualitative research, the main instrument is the researcher himself, with the researcher going directly into the field for observation, data collection, analysis and drawing conclusions..



This research starts from planning, collecting and analyzing data as well as writing a report. In order to support the achievement of research results, researchers used tools in the form of recording equipment for interviews, interview guides and digital cameras for documentation.

The type of data in this research is qualitative data consisting of primary data and secondary data. Primary data was obtained directly by researchers from informants using interview guides, observations and documentation.(Martono, 2015). Secondary data is data obtained from various previous sources in the form of books, websites or other documents.

RESULTS AND DISCUSSION

a. Social Construction

Social Construction is a process of meaning carried out by each individual towards the environment and aspects outside themselves which consists of processes of externalization, internalization and objectivation. Externalization is adjustment to the sociocultural world as a human product. Objectivation is social interaction in an intersubjective world that is institutionalized or experiencing a process of institutionalization. Meanwhile, internalization means that individuals identify themselves among the social institutions of which the individual is a member.

The process of Social Construction of Reality is defined as a social stage through actions and interactions between individuals or groups of individuals, continuously creating a reality that is shared and experienced subjectively. This theory is rooted in the constructivist paradigm which sees social reality as a social construction created by individuals, who are free humans. Individuals become determinants in a social world that is constructed based on their will, which in many cases has the freedom to act outside the control limits of social structures and institutions. Humans are seen as creators of social reality who are relatively free in the social world. According to Berger and Lucman, there are 3 forms of social reality, among others:

1. Externalized Social Reality

It is a complex definition of reality (including ideology and beliefs) of social phenomena, such as actions and behavior that occur in everyday life and are faced by individuals as facts. The externalization process is one of the three



moments of the dialectical triad in a study of the sociology of knowledge. Humans are living creatures who are always in dialectic with their social environment simultaneously. Externalization is a moment where a person adapts himself to his social environment. Externalization occurs at the most basic stage, in an interaction behavior between individuals and the social products of their society.

2. Social Reality of Objectification

It is an expression of symbolic forms of objective reality, which are generally known to the public in the form of works of art, fiction and news in the media.

3. Internalized Social Reality

Social reality for individuals, which originates from objective social reality and symbolic social reality, is a construction of the definition of reality that belongs to the individual and is constructed through the process of internalization, or it could also be called how people absorb what they see.

The researchers will describe the externalization, objectification and internalization carried out by the Sholawat mafia congregation in three basic categories of Islamic religious teachings including Aqidah, Sharia and Akhlak.

Aqidah is the masdar form of the words "aqoda ya'qidu, 'aqadan, 'aqidatan" which means conclusion, bond, connection, agreement and firmness. Can be defined Aqidah is a form of fundamental belief in the heart due to something that cannot be defined which instructs the mind to believe unconditionally and will not be influenced in the slightest by matters of doubt. (Aqidah et al., 2022)

Sharia as a good way of life is in the form of religious values expressed functionally and in concrete meaning to direct human life. According to Ahmad Sirhindi, Sharia is all things related to how to carry out worship and how to do religion (Maifandi, 2012). Morals according to experts as stated by Ahmad Amin define morals as "habitual will". Imam al-Gazali stated that morals are "characteristics embedded in the soul that give rise to easy actions without requiring thought and consideration". Meanwhile, Abdullah Darraz stated that morals are "a strength in the will that is stable which brings a tendency towards choosing the right (good morals) or the evil party (bad morals)." (Qodariyah, 2017)

b. Social Construction of Islamic Externalization of the "Mafia Sholawat" Congregation in Metro Lampung City



The social construction theory of Peter L Berger and Thomas Lucmann states that this dialectic takes place in a process of three simultaneous moments. This simultaneous stage begins with externalization, namely, a continuous outpouring of a human being into the world. Meanwhile, Islamic social construction is the social reality of everyday life regarding the basic teachings of Islam which are understood in a dialectical process. Parera stated that externalization (adjustment/adaptation) to the sociocultural world is a product (Burhan Bungin, 2008). This externalization is aimed at the Solawatan congregation who are members of the Sholawat mafia.

The researcher will explain the externalization or form of adaptation carried out by the solawatan congregation, who are members of the solawat mafia, in three basic categories of Islamic teachings, including aqidah, sharia and morals.

1. Externalization of the Islam of the sholawat mafia congregation in the field of faith

Based on the findings in the field during the prayer activities, the Sholawat mafia congregation is a group of teenagers aged 13-25 years who are members of a prayer-loving community. The congregation has diverse backgrounds, ranging from students, casual workers and the unemployed. Even the Sholawat mafia congregation is considered still teenagers and does not go to school.

According to a number of informants (Azam, Widodo and Ainur Rohmah) who are members of the Solawatan congregation, they see that the Solawatan mafia congregation tends to behave in a disgraceful manner, such as being arrogant, often causing commotion and being disorderly in attending recitations. For example, when prayers are taking place, they often show disgraceful behavior by being disorderly and dancing so that it disturbs the peace of the other congregation.

From the above phenomenon, if we interpret the Islamic externalization of the Sholawat mafia congregation in the field of faith, they believe in the existence of Allah, this is reflected in the participation of the Sholawat mafia congregation in prayer activities. Apart from that, the Sholawat mafia also views prayer as a form of primacy of love for the prophet Muhammad. This means that the prayer mafia members actually have good intentions, by attending prayer activities they



indirectly adapt to believe in belief in Allah and the goodness of the intercession of the Prophet Muhammad.

From the findings in the field, the form of self-externalization of the Solawat mafia congregation explains that they feel the need for God, even though their lives tend to be negative. This does not change the intention of the mafia prayer congregation to join together and read the prayers with other prayer congregations. The form of externalization of the shoawat mafia congregation is that they consciously take part in solawatan activities and listen to lectures. This is a form of effort to increase worship of Allah.

1. Externalization of the Islam of the sholawat mafia congregation in the field of sharia

According to sharia, the Islamic externalization of the prayer mafia congregation in Metro City during the prayer activities took place in the middle of the event, interspersed with lectures from Habib who filled the prayer, the lectures delivered were about the virtues of worship, such as prayer, fasting, reading the Koran and worship. obligatory and other sunnah. Apart from being delivered in dialogue, this lecture was also interspersed with jokes which gave young people an idea of their love of worship. Apart from that, the lecture was also delivered through singing songs so as to provide calm for the congregation who attended the sholawtaan activity.

The Mafia Sholawat congregation tries to adapt by listening to religious lectures delivered by ustads or habibs who are present at the prayer activities. This adaptation is a form of reflection by the congregation in understanding and re-digesting religious knowledge from the lectures delivered by the ustad to be implemented in everyday life. Such as the priority of prayer, the obligation to fast, as well as other obligatory and sunnah practices.

Hafidz as the Mafia sholawat sholawat community said that:

When I do solawatan, I want to be close to Allah, I want to know more deeply about religious knowledge and form a feeling of love for the prophet by hoping for his intercession in the afterlife. Apart from that, I joined this community to increase my love for prayer activities and for Nambi Muhammad SAW.

2. Externalization of the Islam of the sholawat mafia congregation in the field of morals



At the externalization stage in the field of morals, the form of expression of the sholawat mafia congregation in the public's view has a bad image. An arrogant attitude emerged when the prayers started. The congregation of the prayer mafia started dancing with the excuse of enjoying the hadroh music. In fact, prayer is a very, very good form of activity, praying to the Prophet Muhammad with the aim of getting the blessings of life and his intercession in the last days. Therefore, the importance of the etiquette of praying must also be applied while participating in prayer activities.

In principle, this arrogant act carried out by the sholawat mafia is dishonorable behavior. Disturbing the congregation who are solemn in praying and causing chaos. Apart from that, the basic essential value of praying or solawatan also has a shift in understanding if the prayer mafia is not reprimanded or followed up with a riotous attitude of dancing like a dangdutan concert. Azam as a prayer congregation said:

"If you look at the followers of Habib Umar Bin Hafidz, Habib Mudzir al Musawa, Habib Lutfi, Habib Syech and Habib Bidin. It is clear that dancing during prayers is not allowed. Because we pray for the Prophet Muhammad, the point is to prioritize manners." (Azam, 2022)

Referring to externalization in the field of morals, arrogant attitudes and dancing around during prayers are unacceptable attitudes. This action must be addressed immediately by providing a warning and education to the prayer mafia congregation. Because if there is no further action it will have a bad image impact on fans of sholawat culture.

c. Social Construction of Islamic Objectification of Mafia Sholawat Congregation in Metro Lampung City

In the objectivization stage, it occurs in revealing the ongoing social interaction in the institutionalized intersubjective world, referring to the physical or mental results achieved from the moment of externalization. In the process of objectification, continuous habits or what is called habituation occur. The most important thing in objectification is the creation of signification, namely the creation of signs by humans (Burhan Bungin, 2008). Objectification in society includes several elements, for example institutions, roles and identity. The objectification



process in this research is the view of the Sholawat Mafia congregation towards the basics of the Islamic religion regarding creeds, sharia and morals.

1. Objectivization of Islamic prayer mafia congregations in the field of Aqidah

The process of Islamic objectification The Sholawat Mafia congregation in interpreting the creed during prayer focuses on a process of understanding the existence of Allah, Allah's books, Allah's angels, Allah's messengers and Allah's destiny. This meaning is actualized in the form of reading prayers during the Mahalul Qiyam process. The sholawatan congregation and the prayer mafia congregation stood with their hands raised and praying. Mahalul Qiyam is the time when it is believed that the Prophet Muhammad SAW came among them, while standing and reciting prayers as if welcoming his presence. During *Mahalul Qiyam*, the congregation present is encouraged to stand. The law stands when mahalul qiyam is actually not mandatory. However, it is customary to welcome a noble figure, so you should stand in the highest respect as a form of love for Rasulullah SAW. (Izzati, 2022)

The role of *Mahalul Qiyam* in prayer assembly activities has a very important role. The virtue of standing during *Mahalul Qiyam* is something that must be done, as in the following hadith narrated by Buhari Muslim:

قُومُوا إِلَى سَيِّدِكُمْ أَوْ خَيْرِكُمْ

"Stand up to (welcome) your leader or the best person among you." [HR Bukhari – Muslim]

Rasullullah taught noble people not to be disrespectful by feeling happy for other people to stand up for them, but on the other hand, Rasulullah taught how to give respect to noble people so that what happens is that noble people are not disrespectful while other people stand up to respect them without being ordered or wanted by them (noble person). This is the beauty of Islamic teachings if they are understood professionally and in balance between the two sides. (DR.H.Fathul Bari, 2016)

1. Islamic objectification of prayer mafia congregations in the field of Shariah



In this field, the process of Islamic objectification of the Sholawat mafia congregation regarding sharia is depicted in the *Mahalul Qiyam* procession, the Sholawat mafia congregation also stands while praying. This is a reflection of the love of the prayer mafia congregation for the Prophet Muhammad SAW. The mafia sholawat congregation views the *Mahalul Qiyam* procession as a form of respect and the peak of the sholawatan event so they do not miss anything at all during this procession.

From the findings in the field, the mafia sholawat congregation is seen as arrogant, likes to make a fuss, and is not orderly when attending the prayer assembly, in fact during *Mahalul Qiyam* they can be conducive and neat because they understand the meaning of the *Mahalul Qiyam* procession.

As creatures who cannot be separated from mistakes and mistakes, the congregation of the sholawat mafia also has thoughts, hearts and souls that need to be healthy. Therefore, it has become a necessity for us not to look down on anyone, and not to look at other people only as a cover without knowing what they really are.

2. Islamic objectification of prayer mafia congregations in the field of morals

This form of Islamic objectification of the Sholawat mafia congregation in the field of morals is expressed in the form of the identity of the Sholawat mafia community itself. The Sholawat mafia congregation is unique with the attributes they bring as a form of community identity. These attributes include all black clothing complete with a cap, then carrying a flag with the words Mafia Sholawat which means "*Manunggaling Fikir Lan Ati Dalem Sholawat*".

Solidarity between fellow prayer congregations, a strong sense of brotherhood arises when communities meet in one assembly. Apart from that, because they have the same vision and mission, namely to change life for a better way, the process of Islamic objectification in the field of morals will form them into a better person, with good moral character. In the process of Islamic objectification in the field of morals, the congregation of the Sholawat mafia begins to understand which good deeds should be done and bad deeds which must be abandoned.

d. Social Construction of Islamic Internalization of the Mafia Sholawat Congregation in Metro Lampung City



In the internalization process as the final stage, internalization is where the individual identifies himself among the social institutions of which the individual is a member. This internalization is a direct understanding of an event regarding objective social reality. Berger and Luckman explain in the book *Social Construction of Mass Media* that; In a complex form of internalization, the individual not only "understands" the momentary subjective processes of other people, the individual understands the world in which he lives and that world becomes the individual's own world. (Burhan Bungin, 2008)

The final phase of this internalization process is the formation of identity. This identity is considered the key to subjective reality, and is dialectically related to society. Identity itself is formed from social processes, by obtaining its form, identity is maintained, modified and even reshaped by social relationships. The social forms that have occurred will later influence the form of an individual's identity, whether that identity is maintained, modified or reshaped. (Lukhman, 2018)

1. Internalization of the Islam of the prayer mafia congregation in the field of Aqidah
 - a. The process of internalizing the Islam of the sholawat mafia congregation can be seen from how they maintain the community by continuing to regenerate and organize associations between fellow communities.
 - b. In the field of faith, the Sholawat Mafia congregation believes that Sholawat has a positive influence on life. By joining the prayer assembly, the congregation of the prayer mafia believes that they will get peace, happiness and blessings. This can be seen when they gather together with fellow sholawat mafia communities by communicating with each other to exchange ideas and understanding among their members. On the other hand, there are several negative things that arise from the presence of the Sholawat mafia congregation, such as the disgraceful attitude of the Sholawat mafia congregation. The results of the researchers' findings in the field were that the form of expression of the prayer mafia congregation by dancing around while the prayer was taking place, this was a disgraceful attitude, disturbing the peace and solemnity of the other congregation. This is something that must be understood by the Sholawat mafia congregation community, that the Sholawat assembly also has correct rules and etiquette when participating in Sholawat assembly events. Apart from that, there needs to be a deep understanding



regarding the meaning of each song sung by the ustad in the prayer prayer which contains the meaning of continuing to remember Allah, worship and repent. So that it fosters a spirit of optimism among the prayer mafia congregation to continue to remember Allah.

- c. In terms of internal identity, the Sholawat Mafia congregation still maintains its identity as a Sholawat Mafia community with the attributes of wearing all black clothes and large flags which are always carried when praying, so that the attributes of the Sholawat Mafia community also provide the excitement of the Sholawat with the flags that are raised.
2. Internalization of Islam in the sholawat mafia congregation in the field of Sharia
 - a. In participating in sholawatan activities, the congregation of the sholawat mafia did not mind attending. According to them, prayer activities are part of spirituality, they feel calm and peaceful in life. As well as being part of the need to increase faith and devotion to Allah. This is proven by the many sholawat mafia groups who actively attend prayer activities in Metro City, complete with their typical attributes and clothing.
 - b. In carrying out the prayers, Mahalul Qiyam is the main focus in carrying out prayer activities. Even though the Sholawat mafia congregation danced when there was hadroh music playing with Javanese poetry, it was considered negative for other Sholawat mafia congregations, this Sholawat mafia congregation also took part in the mahalul qiyam procession solemnly.
 - c. As a form of reflection in increasing their faith and devotion to Allah, the Sholawat mafia congregation listens to preaching material as a reflection to continue doing good. Another form of reflection was also seen during the mahalul qiyam procession, the mafia sholawat congregation solemnly participated in this procession and even shed tears.
3. Internalization of Islam in the sholawat mafia congregation in the field of morals
 - a. The lives of sholawat mafia members no longer look at differences with others. Coming from a bad background is not an obstacle for them to continue doing good. This is demonstrated by the congregation in Metro City by the participation of the prayer mafia in every prayer activity. After passing through the externalization and objectification stages, starting with adapting and finding one's identity, at this stage the meaning of the sholawat mafia



congregation has undergone many changes. This change can be seen from how the prayer mafia congregation is so enthusiastic about attending prayer activities.

- b. The morals of the sholawat mafia are also reflected in the form of loyalty to the sholawat mafia group. The form of solidarity of the sholawat mafia is in consistently attending every prayer activity, as well as unity in the attributes as their identity which they wear, such as a flag with the words mafia sholawat, a picture of the habib, and typical black clothes.
- c. The internalization process is the formation of identity. Identity itself is formed from social processes, by obtaining its form, identity is maintained, modified and even reshaped by social relationships. This process gives an idea that the sholawat mafia community will have a calmer soul and a better character. It is good if there is direction, motivation and support to continue learning and progress towards a better life. Through relationships with the social community, it will have a good impact on their future survival.

CONCLUSION

The author can summarize the process of forming the Islamic Social Construction of the Sholawat Mafia Congregation in Metro City into three stages, namely first; Externalization stage, second; Objectification and third stages; Internalization stage. At each stage the author examines using 3 basic areas of Islam, namely Aqidah, Sharia and morals. From the results of the research that the author has conducted above, it provides an explanation that each stage of social construction is different.

The externalization stage in the field of faith found that at this stage the congregation of the sholawat mafia already had the basis of faith to participate in prayer activities. The participation of the congregation in the prayer event indicates that the congregation has an intention that has been formed to carry out acts of kindness. In the field of sharia, the mafia sholawat congregation participates in listening to religious lectures delivered by ustad or habib in an orderly manner, while in the field of morals the congregation is used to participating in every shoawatan event.

At the Objectification stage in the field of faith, the Islam of the Sholawat Mafia congregation is reflected in the form of the Sholawat Mafia's love for the glory of the Prophet, apart from that, their belief in the existence of Allah, Allah's Books, Angels and



Allah's Apostles has also been understood through religious lectures and songs sung during prayer prayers. . In the field of Sharia, the sholawat mafia also consciously understands the meaning of the Mahalul Qiyam procession where the congregation stands and raises their hands with the aim of honoring the Prophet Muhammad and asking for blessings from Allah. Meanwhile, in the field of morals, it is reflected in the form of solidarity between fellow members of the Solawat mafia to strengthen ties between members of the congregation. Apart from that, the sharia sector in the level of objectification can be seen from how the members of the Solawat mafia are starting to understand what is their obligation to do good things and what bad things must be abandoned.

Meanwhile, at the stage of internalization of the Aqidah, the congregation begins to feel a big influence in their lives by participating in prayer, the congregation feels they have found peace in their souls and increased their love for the Prophet Muhammad. Then, at the stage of internalization of the sharia sector, the priority of mahalul qiyam becomes a long-awaited procession, where in this procession the congregation of the mafia sholawat solemnly follow. Meanwhile, the internalization of the morals of the sholawat mafia group does not differentiate between the group's background, and neither do other groups. Where they share the same opinion that humans are guilty and sinful, they should continue to be aware and compete in goodness.

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