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THE DEVELOPMENT OF COMMUNITY SPIRITUALITY THROUGH THE ASSEMBLY OF SHALAWAT

Hasnah Fauziah

Pascasarjana IAIN Tulungagung,
Email: hasnahfauziah3@gmail.com

Khoirul Anam

IAIN Tulungagung,
Email: chasna_choir@iain-tulungagung.ac.id

HIGHLIGHT

- Steps of development of society spirituality through Majelis Shalawat Nariyah
- the role of Majelis Shalawat Nariyah towards the development of society spirituality
- the things that support and hamper the development of spirituality through Majelis Shalawat Nariyah

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ABSTRACT

The spiritual condition of today's society, where they tend to feel tired in facing the crush of problems in globalization era. One effort to overcome the problem is to follow the activities of society, such as Shalawat Nariyah. By following the assembly of shalawat nariyah, people can develop their spirituality, so that they will be easier to deal with every problem. The results of this study indicates that by following the assembly shalawat nariyah, spirituality of Jatilengger villagers increased. This is seen from the development process based on ice block theory. Many parties who play a role in the development ranging from Kyai who play a direct role and motivate the jama'ah, then the existence of the chairman of jama'ah who always try to make his jama'ah always istiqomah, until the existence of donors who are very meritorious in

arousing the jamaah. In fact all members of jamaah also have an interrelated role.

Keyword : Spirituality development, Majelis Shalawat Nariyah

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A. INTRODUCTION

Globalization, modernization, westernization and liberalization are some things that cannot be avoided. The real influence of the process of globalization is indicated by, at least a shift in the three fields, namely: economics, politics, and culture. Take, in the economic field, for example there will be liberalization, meanwhile there will be democratization in the field of politics, and there will be a universalization of values in the cultural field as well, that required every nation to rethink how to maintain their true identity (Jalal & Dedi Supriadi, 2001). That it can be seen each day passes, many people have been the victims of the shackles of globalization and modernization forces other individuals to be humans on alert who are strong psychologically. Those things have been illustrated by various responses of deviation from the community that occur, ranging from drugs, violence, and alcoholic drinking, and so on.

As recently happened, during the holidays of Christmas and ahead of New Year, the task force formed by Pati Police has raided two locations in the Margorejo Pati District. From the results of the investigation, the police managed to confiscate hundreds of bottles of alcohol. According to the explanation of AKP Sugiono, the momentum of the Christmas and New Year holidays is often used for activities that violate the norm, such as booze party and others (Syaefudin, 2018).

On the other hand, some people choose the other way to deal with the pressure of the era of mobilization. Meanwhile, some others choose to strengthen their mental spirituality by getting closer to God, Allah SWT. As in the welcoming New Year of the past 2018, Muslims in a number of regions and cities such as Jakarta, Bandung, and Jogjakarta welcomed the New Year 2018 by holding a national *dhikir* presenting a number of lecturers. Even, a number of political figures are also participated in the event. Not only that, the plan of the national *dhikir* will also be held in a number of regions simultaneously (MINA), 2018).

In recent years, people have encountered various religious practices, such as the assembly of *dzikir*, assembly of *ta'lim*, *suluk* and *tarekat*, as well as assembly of *shalawat* which has many members. Various *shalawat* groups also appeared. It is confirmed by Julia Day Howell related to the term of urban Sufism in an anthropological study of the spiritual movement of urban areas in Indonesia, especially the groups of *dzikir* and the like. Urban Sufism is a phenomenon that occurs in almost all major cities in the world. However, according to John Voll, urban Sufism cannot be understood as a shift in the popularity of conventional *tarekat*. Since the fact is that *tarekat* organizations can still develop in the midst of the bustle of modern society (Fathurahman, 2018).

Both of these phenomena are the representation of the reaction of mobilization of modernization in this ever more advanced era, as Muhammad Anis said on his journal that the emptiness will be felt by human precisely when the human has achieved material prosperity, it seems like teaching us that the true happiness is not about there, but it is more spiritually. According to him, in addition to the proliferation of deviated responses, modern humans have developed what Naisbitt called as a symptom of high-tech high-touch, where the more sophisticated the technology has been introduced into modern life, the more humans seek to the high-touch balance: religion, art, alternative medicine, and so on (Anis, 2013).

The rise of spirituality became inevitable in modern society, which according to Harvey Cox was unpredictable (Naisbitt, 1990). In this context, the backflow takes the form of the proliferation of spiritual communities in big cities. Even, now it does not occur in the big cities only, but also has penetrated into some rural areas.

Spiritualism never dies. However, it does not mean that it needs to be continued to be inherited from generation to generation. However, from the community who still holds this tradition, besides, it also appears in the center of real culture that is fast going in a direction that is totally different from it, now the spiritualism has become a basic need that needs to be developed. After all, spirituality is a basic need for humans that must be fulfilled for their balanced life (Anis, 2013).

Someone who has spiritual intelligence will be reflected in his/her daily behavior. Spirituality will also form a consistency in the form of someone's personality. Someone who has spiritual intelligence will have self-control easily and he/she will seem calmer than others whenever facing various kinds of conflicts. It will also give an impact on their

intelligence in interacting with other humans, since it is helped by Allah, in which He makes the human heart tends to be inclined to Him. A person's spiritual condition influences the easiness in living their own life. If they are good spiritually, then it is much possible for them to be the smartest person in this life (Abdullah, 2005).

As the effort to fulfill the needs of spirituality and inner aspects, however the people from the classy suburb of "lay" Muslims who have limited related knowledge, nicknamed "traditionalist" typologies is also very reasonable to carry out *wiridan* activities (remembering Allah) as an effort to find peace of mind and reward between the paranoia of life which is increasingly becoming fierce and frenzied in the people's lives (Huda, 2013).

Even though those people generally have a not-so-sophisticated understanding in which they understand the religion with *taqlid* on scholars only, however they have the spirit and awareness to remember Allah together in order to make them closer to Him (God). Among the many assemblies and spiritual groups, nowadays the most crowded one is the prayer room assembly.

In Indonesia, there are so many kinds of *jam'iyah shalawat*, for example *shalawat ISHARI* (Indonesian Hadrah Art Association), *shalawat Habsyi*, *shalawat Wahidiyyah* and *shalawat Irfan*. Besides, there is still one *shalawat* that is so famous among the Indonesian Muslim community, namely *shalawatNariyah* (Huda, 2013). The *Shalawat Nariyah* Assembly is the most famous *shalawat* among the others. *Shalawat nariyah* is one of the practices favored by the NU community, and the *santri* as the students of boarding schools. Even, at the commemoration of the past *santri* day, PBNU (Executive Board of Nahdlatul Ulama) along with thousands of *syaikhermania* (name of people loving *shalawat* presented by Habib Syekh) enlivened the *santri* day by following the reading of one billion *shari'a nariyah* held simultaneously throughout the country on Saturday night (Republika, 2018).

This study seeks to explore the steps how to develop the spirituality of the community in following *ShalawatNariyah* Assembly, as well as observing the people who play a role in the spiritual development of the community and how they play the role in order to develop people's spirituality through the *shalawat nariyah* assembly.

Spiritual Intelligence

Spiritual intelligence or Spiritual Quotient (SQ) is an intelligence elevating mental functions as an internal device of self that has the ability and sensitivity to see the meaning

behind a particular reality or event. So that, the people who have spiritual intelligence will have a broader perspective and be able to think more openly in interpreting the life they have faced.

According to Ary Ginanjar Agustian, spiritual intelligence is the ability to interpret worship that has been carried out on every day's behavior and activities, through the steps and the thoughts that are *fitrah* (the nature of person) to be the whole person (hanif) also having a pattern of monotheistic thinking (intergalactic) and principled "only because of God (Allah)" (Agustian, 2002).

According to Danah Zohar's assessment, spiritual intelligence is the highest intelligence which is also an amalgamation of emotional intelligence and intellectual intelligence. Spiritual intelligence is considered as the highest intelligence because people who have this intelligence are able to interpret everything in their lives, so that it will be easier to find the meaning of happiness. No wonder if spiritual intelligence is often referred to be a determinant of person's success (Zohar & Marshall, 2007).

There are several other reasons related to the reason why spiritual intelligence is called as the highest intelligence, that the firstly, Spiritual Quotient (SQ) is able to express the perennial aspect (the eternal, the fundamental, the spiritual and the natural). The second is about mind-body-soul. All experts agree that humans consist of mind, body, and soul (spirit). Spiritual intelligence facilitates dialogue between Intellectual Quotient (IQ), Emotional Quotient (EQ), and a combination of both. Third, Spiritual Quotient (SQ) is able to solve various problems related to spiritual health. The fourth is spiritual peace. Through Spiritual Quotient (SQ), we will get peace that is not got through Intellectual Quotient (IQ) and Emotional Quotient (EQ). The fifth is spiritual happiness. True happiness through Spiritual Quotient (SQ) is a happiness that we will not meet and feel, but without realizing the presence and happiness do exist for real, aside from we have not experienced it in the reality. Sixth, spiritual wisdom. Living clever and wise spiritually is done by being honest, tolerant, open, caring, and loving towards others (Sukadi, 2004).

Although Spiritual Intelligence is considered as the highest intelligence, it does not deny the position of other intellectual intelligence and other emotional intelligence as well. Since in the process of self-development, those three intelligences are equally important and cannot be separated.

The Stages of Spiritual Development of Kurt Lewin's Model Society

To better understand the phenomenon of social change and development in society, so we must understand the theories from previous experts first. Literally, there are so many theories related to the changes of society, one of which is the Ice Block theory introduced by Kurt Lewin. In this study, the researchers chose to use the Ice Block theory from Kurt Lewin. Among the other theories, this theory is the simplest in helping to understand the resistance of the change in social phenomena.

This theory was developed by a physicist who turned to the social sciences namely Kurt Lewin. Kurt Lewin invented the analogy of physics to analyze social phenomena. This theory used the analogical block ice (ice cube) approach. Ice cubes described the current state of an organization. To make a change towards the ice cube, it must undergo a process of unfrozen (diluted/melted), so it is able to get a new form. In order to give a meaning, the form needs to be refrozen once more. Hence, it can be known that in the theory of Kurt Lewin there are three stages, namely disbursement (unfreezing), making changes (change / moving), and re-enactment (refreezing)(Slamet, n.d.).

We are allowed to use all those three stages to describe every change in the organization, particularly the social change. However, the problem is that in an organization we often forget one of the three steps. Usually, we forget the first step, or the third step, while we only have done the second one, in which we made the changes, but unfortunately we never really succeed, since in this theory, there are three stages needing to be considered, not only one of them(Kent, 2004).

1) *Unfreezing*

Unfreezing is a preparation step to make a change. In the block ice analogy, this stage is intended to open the people's mind who have been struggling with the behavior, attitudes, values, and culture that are old or frozen. The mind that has been frozen so far needs to be opened to broader insights, brought to an understanding of the issues that are developing, in which the world has made tremendous changes (Slamet, n.d.).

According to Lewin, the first step in the behavior change process is to dilute the situation or the status quo. The status quo considered a balanced state. Unfreezing is needed to overcome strain conditions in opposite individuals and suitability groups. Unfreezing can be achieved by using three methods. First, it increases the driving force that directs behavior away from the existing situation or the status quo. Second, reducing restraining forces that affect movement from the existing balance. Third, find a

combination of the two methods listed above. Some activities that can help in unfreezing steps include: motivating participants by preparing them for change, building trust and acknowledging the need of change, and actively participating in identifying problems and brainstorming solutions in a group (Robbins, 2003).

One strategy that can be done to make a change acceptable to an organization is to go to the place of the problem. To go somewhere where some uneasy people (people feeling that there are things that are not working properly) can be found will make the changes more likely to be accepted. Then again, that not only going to a sick place is needed, but going to a place where the pain exactly is also must be felt (Kent, 2004). The point is in an effort to make changes, we do not only come and give input to a problematic system, but we also should try to make the organization aware of the mistakes made until they realize the need to make changes.

2) *Making of change*

By the analogy of ice cubes (block ice) that have been melted (unfrozen), then in the second stage is that this ice cube has become a liquid. The melting ice needs to be reshaped into the change desired in the change. This action is a learning process of individuals in organizations that are carried out continuously. So, in this second stage, there is an actual change in the old way towards the new one that is actually done. To realize the forms of ice (block ice) returning from liquid ice as expected, it needs some strategies that should be done. Ideally, in the stage of making the real changes need to involve every element in a public organization to take a role, aside from the appointed consultant (Slamet, n.d.).

The second step of the behavior change process is the movement. In this step, it is necessary to move the target system to a new level of balance. Three actions that can help in the step movement include: persuading employees to agree that the status quo is not beneficial to them, encouraging them to see the problem from a new perspective, working together on new quests, involving relevant information, and connecting the group's views to be respected, also having a strong leader who also supports the change (Kritsonis, 2005).

So that, when it is connected with the changes in society, especially in its spirituality, it is necessary to have support from various community leaders, particularly

the religious leaders, also to encourage awareness of change from the community itself. The community must willingly get out of their comfort zone towards a better change.

3) *Refreezing*

This analogy means changing attitudes, behaviors and habits of old work patterns. Then it is disbursed through communication, participation and negotiation to make changes towards the attitudes, behavior and culture of the old work patterns into the new ones. This stage is the stage of stabilizing or reaffirming attitudes, behavior and culture into a new system that has been installed. To confirm the changes that are instilled, it needs strategy, such as: implementing the system, procedures, operational standards of the organization, and if it is possible, change the compensation system, providing feedback space for their further improvement, and so on (Slamet, n.d.).

The purpose of refreezing is to stabilize the new balance resulted from the change by balancing both of driving and holding the troops. One of the actions can be used to implement Lewins' third step, which is to strengthen new patterns and institutionalize them through formal and informal education, and mechanisms, including policies and procedures (Robbins, 2003). The following is an illustration of the development process based on Kurt Lewin's ice block theory (Slamet, n.d.) :



Picture 2. 1 The Process of Development by Kurt Lewin

B. METHOD

This research uses the qualitative approach with case study research design, that is case study in Jatilengger village, Ponggok sub-district, Blitar regency. Data collection uses: in-depth interviews, participant observation, and documentation. The collected data is then analyzed to construct the concept and abstraction from the research findings. To determine the informant in this research used technique snow ball sampling. Data credibility is checked by triangulation procedure.

C. RESULT AND DISCUSSION

1. The Steps in Developing the Community's Spirituality through the *Shalawat Nariyah* Assembly

The steps to develop the spirituality of the *Jatilengger* village community through the assembly of the *shalawat nariyah* can be seen through several theories of experts, especially the theories that speak about development. The researcher chose one of the development theories that were considered to be in accordance with this problem, namely Kurt Lewin's development theory, more precisely called the Ice Block theory.

Among other theories, this theory is the simplest one in helping to understand the resistance of the change in social phenomena. This theory was developed by a physicist who turned to the social sciences namely Kurt Lewin. Kurt Lewin invented the analogy of physics to analyse social phenomena. This theory uses the analogical block ice (ice cube) approach. Ice cubes describe the current state of an organization. To change the ice cube, it must undergo a process named unfrozen (melted), so that it is able to get a new form. In order to give a meaning, it is necessary to accept the refrozen process of the form. Thus, in the theory of Kurt Lewin, there are three stages, namely disbursement (unfreezing), making changes (change / moving), and re-enactment (refreezing)(Slamet, n.d.).

The results of the study on the steps to develop the spirituality of the community through the *shalawat nariyah* assembly are based on the theory of Kurt Lewin's Ice Block, in which consist of 3 stages. The first, the stage is unfrozen. Unfreezing is a preparation step to change. In the block ice analogy, this stage is intended to open the people's mind who have been struggling with behaviour, attitudes, values and culture that are old or frozen. The mind that has been frozen so far needs to be opened to broader insights, brought to an understanding of the issues that have been developing, about the world that has made tremendous changes (Slamet, n.d.).

At this stage, the *Jatilengger* villagers still did not recognize the practices of *sahalawat nariyah*, especially *Majelis Ta'lim and Dzikir Jam'iyat Shalawat Nariyah Mustaghitsu Al Mughits*, including the privileges to practice those *shalawat*. Then, the people from other villages began to invite several *Jatilengger* villagers to participate in the *shalawat nariyah* assembly. Started from here, they then, began to invite

neighbours, family, and the close people of theirs to participate in the assembly. At first, the *Jatilengger* villagers were the ones who only hitchhike on the other villager's transportation.

By the analogy of ice cubes (block ice) that have been melted (unfrozen), then in the second stage is that this ice cube has become a liquid. The melting ice needs to be reshaped into the change desired in the change. This action is a learning process of individuals in organizations that are carried out continuously. So, in this second stage, there is an actual change in the old way towards the new one that is actually done. To realize the forms of ice (block ice) returning from liquid ice as expected, it needs some strategies that should be done. Ideally, in the stage of making the real changes need to involve every element in a public organization to take a role, aside from the appointed consultant (Slamet, n.d.).

At this stage, the change began to be found in the *shalawat nariyah* assembly in the village of *Jatilengger*. This was marked by the presence of a number of group of *shalawat nariyah* from the village of *Jatilengger*, even one of them willingly made their private car as the transportation for the *jama'ah of nariyah* (people who join the assembly) of *Jatilengger* village every Tuesday, as long as the location is still able to be accessed by a car. They also began to strengthen and stabilize their intentions in following the assembly of *shalawat nariyah*, which was modelled only at the first is changed into the true intention to expect baraka, *fadhilah shalawat nariyah* and blessings of Allah SWT.

Then, the last step is the stage of refreezing. In the analogy of Kurt Lewin, which is ice block, the unfreezing process is to melt ice cubes that have been in the refrigerator, so that it melts, the changing stage is to make ice liquid into a new shape or pattern. And finally, insert a shape or pattern of the ice liquid, so that it needs to be frozen again (refrozen) into the refrigerator. This analogy means changing attitudes, behaviours and habits of the old work patterns. Then disbursed through communication, participation and negotiation in order to make changes to the attitudes, behaviour and culture that are old towards the new ones. This stage is the stage of stabilizing or reaffirming the attitudes, the behaviour and the culture into a new system that has been installed. In order to confirm the changes that have been installed, it needs a strategy (Slamet, n.d.).

At this stage, all the changes that have taken place are sought, so as not to change, that is by facilitating every community in the village of *Jatilengger* who wants to take part in the *shalawat nariyah*, in the form of the relief of transportation costs, the efforts of the chief of the *shalawat nariyah Jatilengger* village in upgrading the cars to be the larger and the better ones, so it is able to provide more people who want to participate in the assembly. The community that had previously joined the assembly of the *shalawat nariyah* will be more stable and enthusiastic. Then, the existence of the pioneers encourages other *jamaah* to remain *istiqomah*, even though the day is raining. Besides that, the biggest thing is the existence of the respected Kyai (Gus Shon) who always provides motivation and continuously give spiritual advices to the *jama'ah shalawat nariyah*.

These steps have led to the development of community's spirituality in the village of *Jatilengger*, although it is still not completely perfect, but at least there has been a change in the level of spirituality of the *Jatilengger* village community, especially for those who attended the assembly of *shalawat nariyah Mustaghitsu Al Mughits*.

According to Danah Dzohar, people whose the spirituality develops have several criteria, including 1) Ability to be flexible (spontaneously adaptive and active); 2) High level of awareness; 3) Ability to deal with and exploit suffering; 4) Ability to deal with and transcend pain; 5) Quality of life inspired by vision and values; 7) Reluctance to cause unnecessary losses; 8) The tendency to see the interrelationship between various things (holistic outlook); 9) The tendency to ask "why" or "what if" to look for some fundamental answers; and 10) Becoming what psychologists call an independent field, which has the ease of passing conventions (Zohar & Marshall, 2007).

Based on the various personal experiences of the people in *Jatilengger* village who attended the *shalawat nariyah* assembly, it can be said that their spirituality has undergone development. This was marked by the realization of most of the criteria above. They have the ability to be flexible (spontaneously and actively adaptive) in participating in the *shalawat nariyah* activities in various regions, they are also not awkward in interacting with various congregations from various regions. *Jama'ah shalawat nariyah* of *Jatilengger* village also has high self-awareness, particularly in the matter of prayer (*sholat*), consistency (*istiqomah*) in introducing *shalawat nariyah*, and in setting aside their property for the sake of worship. They also have high fortitude,

especially in dealing with various personal problems, such as economic, family, and so on. They can interpret various problems of life as a test from God that must be traversed patiently, and living gratefully in order to interpret the pleasure of wealth, health, age given by God. In fact, they also have feelings of belonging, as well as a high sense of brotherhood that reflects through activity of reminding each other of devotion and spirit of worship.

Someone who has high spirituality can produce five things or five characteristics which include a) integrity or honesty, b) energy and enthusiasm, c) inspiration or ideas and initiatives, d) wisdom, and e) courage in taking decision (Agustian, 2002). When it is connected with this theory, the *Jatilengger* villagers who follow the assembly of *shalawat nariyah* do appreciate the value of honesty, it can be seen when they make contributions in transportation costs. *Jama'ah* who did not have money, they honestly said that they wanted to be indebted first, so they still were able to participate the activity. Besides the fact, they also have extraordinary enthusiasm in participating the worship. It was the evident when they remained present in the *shalawat nariyah* assembly when it rained heavily. They can always find solutions to stay in the *shalawat nariyah* assembly, even if they have to be in debt, or even if they have to use a private motorcycle and so on. In fact, they are very sorry if they lose the opportunity to be present in the *shalawat nariyah* assembly every Wednesday night. Sadly, the fact that there were some *Jamaah* who could not attend the assembly's night is such a pathetic truth. This proves that indeed the spirituality of the *Jatilengger* village community that follows the assembly of the *shalawat nariyah Mustaghitsu Al Mughitsu* has been through development, even though the development has not yet reached the perfect stage.

2. The Role of the *Majelis Shalawat Nariyah* in Developing Community Spirituality

The assembly of *shalawat nariyah* in *Jatilengger* village is a community group incorporated in the *Jama'ah* group of *Majelis Ta'lim* and *Dzikir Jamiyyat Shalawat Nariyah Mustaghitsu Al Mughitsu* which is centered in the village of *Mantenan*, *Udanawu*, *Blitar*. The role in the process of developing the spiritual community in the village of *Jatilengger* through the assembly of *shalawat nariyah* is carried out by the following people:

1. Kyai (Priest)

Kyai is a figure who has a central role in a society. He becomes a reference of the community in various fields of life. Starting from the issues of religion, social politics, economy, to cultural issues. Therefore, the *Kyai* does not only have the position as a *pesantren* holder, but also has a role to transform the society, both in the terms of religious interpretations, ways of life based on religious references, providing concrete evidence of social change agendas, providing economic assistance, and determining behaviour or morals of the religious of the *santri* (name of Moslem students learning in boarding school) in a broad sense, namely the devout Muslim community which later became a reference for the community (Halim & Et.al., 2005).

The interactions that are often carried out by Gus Shon are able to provide positive meaning to the community, especially the *Jatilengger* village community, where the people are able to filter every action that has been showed by Gus Shon as the respected figure of *Kyai*, in which is then considered as the important aspect in religious development, and that reliance built between the lives of the *Jatilengger* villagers and religious values can change people's mindset, so that they can create the stability and collectivity of religious values, which is something that is very important to be developed and realized, also applied as well into social actions, since it can provide stability in religious harmony and carry out religious practices. Thus, those who are considered capable of giving injection and stimulus in the development of the planting of religious values, are initiated by the actions of a figure who is made as the main figure to apply religious values and norms which are considered to be very important for the life of the society.

Romo (aka. father) Kyai H. Shonhaji Nawal Karim Zubaidi, or who is more familiarly called Gus Shon is a figure of *Kyai* who is highly respected by the community. In addition, he was the founder and also the coach of *Majelis Ta'lim* and *Dhikr Jam'iyat Shalawat Nariyah Mustaghitsu Al Mughitsu*. He played such a great role in the development of the community's spirituality through the *shalawat nariyah* assembly, because he used to try to introduce the practice of *shalawat nariyah* to various regions, even to the remote areas including village area of *Jatilengger*. He is also a charismatic figure who is acknowledged by his

people by *karomah*, so that everything that is brought up by him is easy to be accepted by the society, including in this case is the values of spirituality. Gus Shon often gives various advices, *tausiyah* (lecture), and recites the book "*Bidayatul Hidayah*" in his *syi'ar shalawat nariyah*. So that, it is not only *fadhilahnariyah* that can be conveyed to the public, but spiritual values are also transferred. Aside from that, Gus Shon also plays a major role in motivating other worshipers in worship, as well as practicing the practice of *shalawat nariyah*. This is not only through the lyric, but also reflected in the real behaviour. So as to make the other congregation more motivated to strengthen the consistency (*istiqomah*) in doing the practice of *shalawat nariyah*, both in the routine activities of Wednesday night and in their daily lives.

2. The Chairman of *Jam'iyat*

The chairman is a leader. Leadership is considered as an important factor that greatly determines the success of an organization. Good leadership in an organization can improve the performance of its members, and likewise in the contrary as well. So far, the mainstream of transactional and transformational leadership places more emphasis on the character and behaviour aspects. The results of the research on leadership behaviour theory can be concluded that none of the leadership theories give such a guarantee of the possibility of success as a leader. The cause is because, so far the existing leadership models still see that the nature of leadership is a mandate from humans only and not a mandate got both of God and humans. Members in an organization are driven by material and altruistic appeal by ignoring exemplary values. Consequently, the performance achieved is solely aimed at achieving organizational goals and not aimed as the human's responsibility to God (Sulistyo, 2009). In this case, the appropriate term of leader in the assembly of *shalawat nariyah* in the village of *Jatilengger* is the leader who is more oriented to his duties towards Allah SWT and also the congregation or the members, where he is responsible for all his actions and policies towards Allah's commands and the welfare of congregation and the members.

Mr. Ahmad Jailani is a chairman of the *shalawat nariyah* assembly in the village of *Jatilengger*. He has a very extraordinary role in the progress of the

shalawat nariyah assembly in *Jatilengger* village, especially in the terms of developing the spirituality of his congregation. Since the first time he became the chairman, he has a variety of programs and strives for many things, especially in the matter of transportation of pilgrims. If the congregation was still joining the transportation of the group from another village then, now it is no longer the case. In addition, he also played a role in providing motivation to other congregations. Not only that, he also gave examples through his behaviour, such as being friendly, polite, open, generous and wise.

This is in accordance with the opinion of one of experts, as stated by futurologists, such as Aburdene and Fukuyama about the value age. Spirituality has proven to be an extraordinary power to create individuals who have integrity and morality who are able to build Islamic society to reach the peak of civilization and achieve the predicate of *khaira ummah* (Tobroni, 2005).

3. The Donors and the owners of transportation

Indeed, the fundraiser for community organizations is important as stated by Michael Norton mentioning the importance of fundraising in a community. Firstly, every community needs funds to finance the operations of its institutions in order to continue to live. Fund is essentially needed by the institution, since without funding the institution will be kind of like dying (have no activity), because all activities in an institution cannot be dynamic if there is no fund. Secondly, social institutions need funds to develop and scale up their organizations and programs. Thirdly, to build a support base and reduce dependency on life. Fourthly, funds for social institutions are very important because it is to strengthen bargaining positions, create effective and robust organizations / institutions that are able to live continuously over the years in the future (Norton, 1996).

The existence of funding must be very important in an organization, as well as in a social group, not least in the *shalawat nariyah* assembly in the village of *Jatilengger*. This is felt by most of the congregation. The assembly of *shalawat nariyah* in the village does not have a special cash fund, but what makes the assembly *shalawat nariyah* special is the existence of its donors, who are none other than the chair of the *shalawat nariyah* assembly itself. Since Mr. Ahmad

Jailani became chairman of the *shalawat nariyah* assembly in the village of *Jatilengger*, they felt greatly helped, especially in the term of transportation costs, since as the owner of the car, he never set a special fee on each trip to the place of practicing *shalawat nariyah*, in which the congregations itself who deliberate determine the price that is appropriate and in accordance with the contents of their bags.

4. The Members of the congregation

Basically, the *shalawat nariyah* assembly in *Jatilengger* village can be called a social group. A social group is a set of people who live together, because of the relationship between them. These relationship is related to interrelationships that influence each other, including the influence of the awareness to help each other (Norton, 1996). The social group is almost similar to the understanding of Jamaah. Jama'ah is a place for Muslims to do worship. In Jama'ah, there is imam or amir or sultans (called leader) and there are *rukya* or *makmum* (Wikipedia, 2018).

In each component in a social group and congregations are interrelated and play a mutual role, especially in providing motivation. Through this motivation will be formed a consistent attitude in the development of the group's member, as well as in the *shalawat nariyah* assembly in the village of *Jatilengger*. The spirituality development of the members of *Jama'ah shalawat nariyah* in the village of *Jatilengger* is determined by the members or jama'ah of the assembly, whether they want to develop or not. In addition, the solidarity of each of them in motivating, supporting and advising each other also becomes a determinant in the development of their spirituality. Since generally, humans are social creatures which cannot live alone, and however they do need other people to be able to survive and live better.

D. CONCLUSION

As the end of this study, the following conclusions will be raised as follows: first, the steps to develop community spirituality through the *Shalawat Nariyah* Assembly are carried out through three stages: (1) unfreezing through efforts to introduce and invite the *Jatilengger* village community to the Assembly Ta'lim and Dhikr Jam'iyyat Shalawat Nariyah Mustaghitsu Al Mughits, as well as the introduction of spiritual values contained therein; (2) change (change / moving), where the *Jatilengger* village community that follows the

assembly *shalawat nariyah* begins to change their intentions in practicing *shalawat nariyah*, so that the efforts arise in themselves for *istiqomah* consistently practice *shalawat nariyah*; (3) refreezing where at this stage there are efforts to maintain the piety of the *jama'ah shalawat nariyah*, and always provide motivation to the other members of the congregation. Second, the role of the assembly of *shalawat nariyah* in the development of community spirituality can be seen from the role of various parties involved in the *Jatilengger* village *shalawat nariyah* assembly, namely: (1) the Kyai as well as the board of *shalawat nariyah Mustaghitsu Al Mughitsu* which serves to introduce the practice of *shalawat nariyah* to the community, convey *syi'ar* (lecture) and the values of spirituality from the practice of *shalawat nariyah*, and Islamic insights to the *jama'ah shalawat nariyah*; (2) The chairperson of the *shalawat nariyah* assembly in the village of *Jatilengger*, has a role in providing motivation and striving to provide facilities and donors for the smooth functioning of the congregation in participating in the *shalawat nariyah* assembly; (3) donors and transportation owners, play a role in providing indirect motivation to the *Jatilengger* village community in participating in the *shalawat nariyah* assembly.

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