THE CONTRIBUTION OF MAFIA SHALAWAT FOR INCREASING THE PIETY OF MILENIAL GENERATIONS

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A. The Background

Global culture that infects people's lives is characterized by the understanding that the world is the borderless world. Geographical boundaries in the era of globalization are lost as a result of the development of information technology, transportation and communication. Advanced technology encourages the birth of a life style of the world community, one generation that is born is the millennial generation. (Schaeffer, 2003: 32)

According to Strauss & Howe, the millennial generation is known as Generation Y, the demographic or cohort group after Generation X. Millennials' lifestyle is influenced by three things, namely the use of the internet, smartphones and social media networks such as: Facebook, Twitter, Instagram, blogs, e-mail , skype, whatsapp, and videocall and so on. These three things greatly influence the mindset, values, and behavior adopted by millennial generations (Strauss, William & Neil Howe, 2000. Nahriyah, 2017).

We can find the characteristics of millennial cultural values in the character of high school students in Indonesia. High school students are generally born from educated parents, they are sheltered, they make technology a lifestyle, they have multitalented, multi-languages, more expressive, and explorative. Millennial generation views the essence of life with confidence, optimism, desire for harmony, and everything is instant. For millennial generations, career is an achievement that must be achieved, teamwork is very important so that work and learning become more interactive, collaboration and group thinking, independent and structured in the use of technology, especially communication gadgets; internet access, they prefer visual or image instructions (Ayun, 2015).

According to the Central Statistics Agency (BPS), around 50 percent of Indonesia's productive population are comes from the millennial generations. It is estimated that by 2025, this millennial generation will occupy a portion of the workforce in the world as much as 75 percent (Rahadian, 2017). The challenge of religious institutions in the globalization era is very large, how to provide services to the millennial generation which

is quite large. Millennials who are very technologically literate and familiar with social media, are vulnerable to various problems of moral degradation, violence, drugs, entangled in criminal cases and so on. Religion as a doctrine, norm, ritual and life ethic of mankind is very important to be positioned as the tip of repentance in overcoming various problems that hit the millennial generation by recognizing and utilizing the potential that already exists, one of which is the culture of reading prayers that are packaged in the art of music so that their piety can color himself.

The latest developments are quite encouraging for contemporary and modern art with Islamic ideals. The lyrics of religious songs sung by Bimbo have been widely followed by modern bands such as Ungu, Gigi, Wali, Nissa Sabyan, Humood alKudher and no less important what was done by the Kyai as agents of cultural brokers / change in their participation instill Islamic values through Islamic art media to become public consumption. Ponorogo with its distinctive mataram culture and is known as the city of santri has a variety of arts of chanting in the form of *sholawat gembrungan, Gajah-gajahan art, maulid diba', al-habsyi, burdah, barjanji, shalawat Nabi, jemblung, kentrung*, and lately this trend of modern shalawat in Ponorogo includes sholawat *roudhotun nikmah, shalawat padang bulan, shalawat burdah, medley Habib Syech*, *mafia shalawat* gus Ali Gondrong from Semarang.

The grand tour results show that the Indonesian Sholawat Mafia or *manunggaling fikiran lan ati ing ndalem Sholawat,*, is to unite the mind and heart in a holistic build on November 9, 2013 in Ponorogo Regency. It is one of the communities that focuses on improving various religious, moral, adolescent violence and other spirituality problems through the Art of Shalawat which is packed with a combination of traditional-modern music accompanied by Semut Ireng music led by K.H Mohammad Ali Shodiqin from Semarang.

This proposal is expected to facilitate researcher in directing appropriate methodological choices to see the relationship between the Mafia Shalawat as a form of local-global popular culture and its contribution to millennial generations in values, attitudes and expectations in increasing its piety.

B. Problem Formulations

Based on the explanation of the background above, this proposal would like to answer:

1. Forms of millennial generation behavior in Ponorogo, Madiun, Ngawi, Magetan and Pacitan Regencies.

2. Factors that encourage and inhibit the piety of millennial generations?

3. The Indonesian Mafia Shalawat strategy in shaping the values, attitudes, and hopes of a pious millennial generation?

C. Short Course Objectives and Uses

The purpose and usefulness of this research methodology course are:

a. Equipping researcher about research methods, theories related to social change, finding concepts, variables, indicators of research themes, to answer research questions and find results that are useful for solving religious social problems.

b. Finding supervisors that are in accordance with the expertise of researcher to guide, facilitate research, deepen science so that it is feasible to serve the public.

c. Skilled in academic writing and the researcher can also write appropriate scientific papers to be published in reputable international journals.

d. Get English education from native speakers, learn their culture and live with them to broaden their scientific insights and life experiences.

The contribution of this methodology course institutionally to IAIN Ponorogo is to improve the reputation of the institution at regional and international levels. It is expected to produce collaboration in the form of collaborative research, cooperation in improving academic quality, research, and community service such as visiting professors, student exchanges and so on.

D. Research Study

Previous research that discusses Mafia Shalawat by: First, Ngadhimah found that Mafia Shalawat born in Ponorogo in 2013 can grow and develop because of the creativity and ability of the agents in packaging the art of holiness through their ability to adapt the religious doctrine to popular religious trends and popular culture through 'The Art of

Shalawat', this step they took in the interest of propaganda in the Nahdliyyin community which increasingly weakened its militancy and to help various problems of young people and people from the periphery. Shalawat as a religious doctrine is chosen by the Mafia Shalawat as a very effective medium to overcome the ideology, values, ethics and aesthetics crisis in the modern era, which is useful for spiritual poverty therapy, psycho-social medicine, alienation, and moral degradation. The Mafia Shalawat shows the rationality of its actions in building the spirituality of modern Indonesian society by motivating the public to continue to choose moderate ideology Ahl Sunnah wa al-Jama'ah and not accommodate the puritan ideology of Wahhabism that inspires fanaticism and fundamentalism, exclusivism, intolerance, militancy and mass radicalization or Islamo- Fascist (Ngadhimah, 2018).

Second, Hanifah et. All concluded that the metal style of the Mafia Shalawat was present as a modern da'wah media that tried to capture the congregation, without making it a passive reflex of social structures and conditions. Forms of metal style that include yells, three fingers, and the slogan "josss", show that the communication of da'wah functions as a means to gain power. There are efforts to influence the construct of thinking, change behavior according to the vision and mission of the desired goals. In addition, the concept of freedom is also given to this congregation as a form of resistance to the existing establishment of da'wah. As a result, pilgrims get a big influence on the presence of the Shalawat Mafia in implementing the practice of prayer to become a religious practice that does not have to show the prevailing Islamic shari'a pattern (Hanifah, 2017).

Third, M. Syaifuddin Da'wah Material KH. Muhammad Ali Shodiqin in the Sholawat Mafia concluded that the da'wah material in the Shalawat Mafia is to teach unity, harmony, respect for differences, stay away from quarrels and fights, peace love. The da'wah strategy used is one third of the night by inviting repentance, through symbols. The positive impact of the congregation feels light and easy to get back to the path of truth, the negative impact of waking up late is too late to go to school (Syaifuddin, 2017).

The three studies above show that the object of his research has similarities, namely discussing Mafia Shalawat. The difference in the locus taken at the first researcher emphasizes the rationality of the Mafia's actions to protect the Aswaja ideology and reject Wahabi ideology through the medium of neo-modern music. While the second and third emphasized the locus on the techniques and material of da'wah that existed in the Mafia Shalawat. None of the research has focused on the Mafia Shalawat relationship with millennial generations, for this proposal aims to complement the contribution of the Mafia Shalawat in instilling values, attitudes and hopes to realize the piety of millennial generations.

As for some research on millennial generation conducted by Eddy S. W. Ng, Linda Schweitzer, Sean T. Lyons. "New Generation, Great Expectations: A Field Study of the Millennial Generation" This study investigates the career expectations and priorities of "millennial" members (born or after 1980) and explores differences between these groups related to demographic factors (ie, type sex, race, and year of study) and academic achievement. Millennials place the greatest importance on individualistic aspects of work. They have realistic expectations about their first job and salary but seek fast progress and the development of new skills, while also ensuring a meaningful and satisfying life outside of work. Our results show that Millennials expectations and values vary by sex, visible minority status, GPA, and year of study, but these variables only explain a small part of the variance (Eddy SW Ng, Linda Schweitzer, Sean T. Lyons, 2010: 281-292).

Ellen Kraft, Jinchang Wang, "An Exploratory Study of the Cyberbullying and Cyberstalking Experiences and Factors Related to Victims of Students at a Public Liberal Arts College" shows the experience of cyber oppression in the form of cyberbullying and cyberstalking students in public liberal arts colleges. A survey is provided online for college students, junior, senior, and graduate students in college. The prevalence rate was 10% for cyberbullying and 9% for cyberstalking, shown in a sample of 471 respondents. Traditional students under the age of 25 experience and participate in cyberbullying at a higher level than older college students. Previous experience as a victim of cyberbullying in secondary schools is a significant risk factor for cyberbullying and cyberstalking in

tertiary institutions, which implies that the role of students in cyber bullying is maintained from high school to college. The majority of students handle the incidence of cyberbullying themselves rather than using campus resources, but two-thirds of respondents will be more likely to consider reporting incidents if there is a primary e-mail address available to report incidents (Ellen Kraft, Jinchang Wang, 2010, 18).

Third, Sutijono & Dimas Ardika Miftah Farid the results of his study show that the challenge of counselors in the current era of globalization is to provide services to millennial generations, whose numbers are quite large, the development of ICT (Information and Communication Technology) which is increasingly rapid can be used to support service activities carried out by counselor for students in school. Therefore, counselors must recognize the characteristics of millennial generations, namely: reliant technology; Image driven ; Multitasking; Open to change; Confident; Team-oriented; Rich of information; Impatient; and adaptable. Currently, counseling services can be offered using "cyber counseling", namely using social media, such as: e-mail, whatsapp, and videocall to counselees without having face to face with students. If the counselor and counselee already understand the benefits and importance of ICT in supporting the process of guidance and counseling services, then in the future the implementation of "cyber counseling" will make it easier for students to develop their character. Therefore, counselors are expected to have a variety of insights, knowledge, values, and attitudes that can be used as appropriate references in counselee handling by using ICT in schools (Sutijono & Dimas Ardika Miftah Farid, 2018: 19-32).

Three researches on the millennial generation, two researchers used quantitative methods, with different variables and indicators, the first researchers saw how millennials prioritized careers and jobs in their lives. While the second emphasized how the experience of oppression was through cyberbulying and cybertalking. The third researcher uses qualitative methods with a focus on the importance of Guidance and Counseling teachers to utilize cyber consultants in serving their students. As for my research using qualitative methods with a locus of research on millennial social change occurring through the interaction with religious teachings, one of which is the recitation

of prayer accompanied by percussion music, in the hope of finding answers to the problem piety of generation Y.

E. Relevant Concepts and Theories

1) Characteristics of Millennial Generation

According to Schiffman & Kanuk the millennial generation grew and developed in the phase of development of modern technology, namely the generation born between 1977-1994 (Schiffman, Lean & Leslie Lazar Kanuk, 2007). In more detail William Strauss & Neil Howe and Sutherland provide a classification for generations born during World War II (1939-1945) with echo-boomers. The generation born after World War II (1939-1945) according to demographic groups (cohorts) is divided into 4 generations, namely the baby boomer generation, generation X (Gen-Xer), millennium generation, and generation Z. The generation of baby boomers because in that era the birth of a baby is very high, at this time they are 51 to 70 years old. Generation X (Gen-Xer) is a generation born from 1965 to 1980, which is currently 35 to 50 years old. Millennium generation, is a generation born between 1980-2000 or currently aged 15 years to 34 years. Generation Z was born after 2000 (Strauss, William & Neil Howe, 2000. Sutherland, A. & B. Thompson, 2001)

It's called millennium generation because they feel the development of technology and the turn of the millennium. The advantages of millennial generation are better levels of education and knowledge than previous generations. has ethnic diversity. For them intrinsic factors become indicators of job satisfaction, in a very important career is the opportunity to be involved in the organization, providing training, perception of supervisory support, varied and meaningful work, and the balance between life and work (Strauss, William & Neil Howe, 2000. Subandowo, 2017: 191-208 Hariansyah, 2018).

J. Kilber, A. Barclay & D. Ohmer argues that the character possessed by millennial generations because of their lives filled with the internet, this builds confidence and high self-esteem, is open, tolerant of social change, the existence of individuals is recognized with salary transparency, has a flexible work schedule, and career advancement is an important factor for millennial generations (Kilber, J., A. Barclay & D. Ohmer, 2014: 80-

90). Furthermore, the opinion of Sutijono & Dimas Ardika Miftah Farid about the characteristics of millennial generation, namely: reliant technology; Image driven; Multitasking; Open to change; Confident; Team-oriented; Rich of information; Impatient; and adaptable (Sutijono & Dimas Ardika Miftah Farid, 2018).

2) Shalawat as Media in Realizing Social piety

Globalization that is intertwined with human life gives birth to various facilities to fulfill the needs of life outwardly. However, from the inner side, people often feel empty, alienated, dissatisfied, frustrated, depressed, and sustained stress because of the endless demands and needs of life. The spiritual anthropology of Islam takes into account four aspects in human beings to be free from these problems, which include: a) Psycho-spiritual efforts and struggles for self-recognition and discipline; b) The universal human need for guidance in its various forms; c) Individual relationship with God; and d) social dimensions of individual human beings.

Shalawat as one of the forms of Islamic ritual is a tool to get closer to Allah. through prayer someone can improve his spirituality, able to find the meaning and purpose of his life so that his heart becomes peaceful. *Shalawat* is commanded by Allah in the Qur'an. In fact, Allah and the angels also read the prayers to the Prophet Muhammad. Certainly as a people of the Prophet Muhammad. we are obliged to read prayers. *Shalawat* is Allah's command, prayer, one proof of our love for the Prophet. *Allahumma Shalli 'ala Sayyidina Muhammad*.

Shalawat comes from the Arabic (الصلوات) plural form of the word prayer (الصلاة) which means to pray. Reading prayers within the framework of religion is to pray for the Messenger of Allah, in order to get additional grace, glory, honor from Allah. As the command of Allah SWT. in Q.S. *Al-Ahzab* (33:56) "Verily Allah and His angels are obedient to the Prophet. O ye who believe! Take care of you for the Prophet and say greetings of respect to him. Furthermore, through the prayer of Allah the Exalted will also provide help (*taufik*) to remove His servant from the darkness (heresy) towards the light (His guidance), as in His word: "He is the one who obeys you (O people) and angels Him (by asking forgiveness for you), so He takes you out of the darkness to the light (the

light). And is He the Most Merciful to those who believe. QS. *Al-Ahzab* (33:43). In a hadith it is stated that for the servants of Allah who are willing to read the prayer one time, Allah will surely reply. with recitation of prayer ten times. The Messenger of Allah also recommended: "Expand reading the prayers to me, actually Allah assigns angels to me buried, if someone from my people reads the prayers to me then the angels will say to me: O Muhammad indeed fulan bin fulan reads prayers to you" (Muslim, Number 577).

With the above arguments, it shows that various expressions of rituals that were born, grew and developed in the Muslim environment were a form of *ubudiyah*, prayer and appreciation to Muhammad SAW. as God's representative on earth, as well as hope for forgiveness, help to be saved from the danger of being born physically and spiritually, free from all the complexities of life both physically and in his heart. The various ways they take to sing prayers, starting with just saying, writing, being sung conventionally, and accompanied by music to make it more interesting. From here we know the "art of holiness" which is accompanied by various musical instruments both traditional and modern musical instruments.

2) Max Weber's Social Action

Weber definitively formulates sociology as a science that attempts to interpret and understand (interpretative understanding) - according to Weber's terminology called verstehen-social action and between social relations to arrive at causal explanations. If someone just tries to examine the behavior, he will not believe that the action has a subjective meaning and is directed to others. So what needs to be understood is the motive of the action. According to Weber there are 2 ways to understand the motive of action, namely: 1) sincerity, 2) remember and explore the experience of the actor. The researcher places himself in the position of the actor and tries to understand something that the actor understands.

From the above definition there are two basic concepts. First, the concept of social action, second, the concept of interpretation and understanding, this involves the method to explain the first. Social action according to Max Weber (Ritzer & D. J. Goodman, 2005) is an individual action as long as the action has a meaning or subjective meaning

for him and is directed to the actions of others. The social action referred to by Weber can be in the form of actions that are clearly directed to others. It can also be in the form of actions that are "fixed" or subjective that may occur because of the positive influence of certain situations. Even sometimes actions can be repeated repeatedly intentionally as a result of the influence of similar situations or in the form of passive approval in certain situations (Turner, 2003). An individual action directed at inanimate objects does not fall into the category of social action.

The essence of Weber's theory is that social action, whatever its form can only be understood according to the subjective meaning and motivational patterns associated with it. Because not always all behavior can be understood as a manifestation of rationality. To find out the subjective meaning and motivation of individuals who act, what is needed is the ability to empathize with the role of others.

Starting from the basic concepts of social action and between social relations, Weber presents five main characteristics that are the subject of sociological research, namely (Turner, 2003):

1. Human actions, which according to the actor contain subjective meanings. This includes a variety of concrete actions.

2. Actions that are real and that are fully and subjective in nature.

3. Actions that include the positive influence of a situation, actions that are deliberately repeated and actions in the form of a secret agreement.

4. The action is directed to someone or to several individuals.

5. That action takes into account the actions of others and is directed at others.

Social action occurs when individuals attach subjective meaning to their actions. According to Weber social relations is an action where several actors are different, as long as the action contains meaning connected and directed to the actions of others. Each individual interacts and responds to each other. Weber also discussed the empirical forms of social action and social relations. Weber distinguishes two basic types of interpretive understanding from meaning, from each type of understanding can be divided according to each relationship, using rational or emotional actions. The first type is direct understanding, namely understanding an action by direct observation. Second,

understanding is explanatory. In this action the actor's special actions are placed in a motivational sequence that can be understood, and his understanding can be considered as an explanation of the reality of the ongoing behavior.

Max Weber's contribution to the sociological theory above is his theory of rationality. Where rationality is the basic concept Weber uses in his classification of types of social action. The main differentiation given is between rational and non-rational actions. In short, rational action (according to Weber) relates to conscious consideration and choice that the action is stated. For Weber, the concept of rationality is the key to an objective analysis of subjective meanings and is also the basis for comparison of different types of social action. Weber sees social reality as something based on individual motivation and social actions.

On the basis of the rationality of social action, Weber distinguishes it into four types. The more rational social action is, the easier it will be understood. The four types of social action include: 1) instrumental rationality; 2) Value-oriented rationality; 3) affective action; and 4) traditional actions. Weber's rationality and non-rational theory is planned to be used to understand the behavior of millennials, the factors that drive

F. Research Data Collection Methods and Techniques

This study with a case in the Mafia Shalawat Indonesia uses social research methods in the discussion. Descriptive qualitative approach (Moeleong, 2000) is used by researchers in collecting research data directly and naturally (natural settings) with material objects are the Jamaah Mafia Shalawat, and the formal objects are teenagers and early adults born in 1980 to 2000.

This study chose the Indonesian Mafia Shafawat community, especially from Ponorogo, Madiun, Ngawi, Magetan and Pacitan Regencies with consideration of the adjacent geographical location, the homogeneous social structure of the majority of farmers, traders, civil servants, with middle to lower economic strata, and the level of utilization of information technology by millennial generation in the medium and low categories.

Researchers as a key instrument in extracting data in the field. Data taken in the form of qualitative data in the form of argumentation and pictures, with data sources from key informants KH. Muhammad Ali Shodiqin and Pak Sugeng Gandu (field coordinator) as agents of the Mafia Shalawat first, then proceed to other informants until the data is considered sufficient by using various data collection techniques (triangulation). Data in the form of argumentation was obtained through in-depth interviews based on interview guides and snowbaling techniques that were carried out on research subjects to obtain answers to the second and third questions. With details:

1) Interview with KH. Ali Shadiqin and Pak Sugeng Gandu Mlarak as field coordinators to obtain data on the history, teachings, rituals and strategies of the Mafia Shalawat in instilling piety through values, attitudes and expectations for millennial generations.

2) Interview with the board to get data on what preparations are being carried out, the tasks that they carry out, the number of worshipers who follow the *shalawatan*, inhibiting factors and supporters of the piety of the millennial generation.

3) Interview with millennial generation members of Jamaah Mafia Shalawat to obtain data about what forms of behavior, motives and how they interpret their actions in following the prayer.

4) Interviews with several Kyai and the community who helped smooth the shalawatan ritual in Ponorogo City to get data about their understanding of the benefits / contributions of shalawatan for the surrounding community.

Then the data that has been collected by triangulation is analyzed according to the stages of Spradley (1980), he shares data analysis in qualitative research departing from the broad, then focus and expand again. There are stages of data analysis conducted in qualitative research, namely domain analysis, taxonomy, compoundity and analysis of cultural themes.

The data in the form of images were obtained through participatory observation with semi-structured techniques to obtain data verstehen forms of millennial generation behavior, supplemented with documentation and statistical data support as additional data sources to answer the first question. The observations involved were carried out by the researcher to understand the relationship between the Mafia Shalawat strategy and the

actions of the jama'ah especially the millennial generation, the pattern of thinking, meaning, the motives of his piety, in two routine activities, first, the activities of every ward that was conducted every 35 days. Second, incidental activities at the invitation of a group of people or community celebration. This documentation technique is used to collect data from non-human / human sources, this source consists of documents and records. "Records" as writing or statements prepared by or for individuals or organizations with the aim of proving the existence of an event. While "document" is used to refer to or not other than recording, which is not specifically prepared for specific purposes, such as letters, diaries, special notes, photographs and so on. Data in the form of writing, pictures, monumental work, recordings are then analyzed using a critical discourse approach.

The degree of data validity (data credibility) is an important concept that is updated from the concept of validity and reliability. Several techniques for checking the validity of data in this study were carried out by: a) diligent observation techniques on routine activities and incidental activities of the Mafia Shalawat; b) source triangulation is done by comparing data from interviews, observations and documents. Triangulation of the theory is done by understanding various theories, finding concepts and d) Referential adequacy is as a tool to accommodate and adjust to written criticism for evaluation purposes.

Several stages are carried out in the research, namely: a) The pre-field stage, which includes compiling research proposals, choosing approaches, types and objects of research, managing permits; b) The phase of field work includes: understanding the research setting related to the characteristics of millennial generation, family background, self preparation, entering the field and participating while collecting data; (c) Data analysis phase which includes: analysis during and after data collection with the Spredley model and critical discourse; and (d) the writing stage of the results of the research report.

G. Discussion Plan

Systematic discussion is intended to facilitate readers in reviewing the content contained in this research report. This research is divided into five chapters as follows:

Chapter I: Contains a global review of the problems discussed: background of the problem, formulation of the problem, research objectives and benefits of research, research methods which include: approach and type of research, research location, data sources, procedures / data collection techniques, analysis data, checking the validity of findings, stages of research, and systematic discussion.

Chapter II: theoretical basis serves to read the phenomena presented in the study, contains about: Characteristics of Millennials, Prayer as a Media of Social piety, Rationality of actions of Max Weber and his contribution in increasing social piety, as well as a literature review that contains studies on the results of previous research.

Chapter III: Research Findings and Discussion

    A. The profile of Mafia Shalawat

    B. The forms of millennial generation behavior.

    C. The supporting factors and obstacles to the piety of millennial generations.

    D. The strategy of Mafia Shalawat in instilling values, attitudes, hopes to millennial generations so that they contribute to the improvement of their piety.

Chapter IV: the closing chapter is intended to make it easier for readers to take the essence of the research report and contain conclusions and suggestions.

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