

Civil Religion-Based Society: The Contribution of Shalawat Pettengan to the Character Building of Negorejo Community, Probolinggo, East Java

Herwati

Universitas Islam Zainul Hasan Genggong Probolinggo
herawatiippung1988@gmail.com

Abstract

The rise of theft, robbery, gambling, and drug users by the youth of Negorejo Village, Lumbang District, Probolinggo Regency causes mental loss, addiction, and prolonged depression that can affect their peers and minors. The presence of hadratus Shaykh Habib Ali Bin Muhammad al-Habsyi with the Shalawat Pettengan activity brought big winds and changes in overcoming these problems. This research uses a descriptive qualitative method with a case study approach. Observation, interview, and documentation are data collection techniques. The data analysis technique reduces, displays, and draws conclusions. The results of this study are; 1) The Pettengan Shalawat Assembly is a prayer assembly held at night to instill character values. 2) Shalawat Pettengan has the aim of growing awareness in shaping the character of youth and society so that they can communicate and establish good relationships with God (hablun minallah) and with others (hablun minannas). 3) The Pettengan Shalawat Council can direct, guide, and make people moral, dignified, and have a character so that they are helpful to the nation and religion. 4) Shalawat Pettengan has significantly impacted young people, the low-level drug users, starting to realize the true meaning of life and the purpose of life.

Keywords: *Civil Religion, Character Values, Shalawat Pettengan*

Correspondence authors:

Herwati, herawatiippung1988@gmail.com

Article History

Received: 17 May 2022 | Revised: 26 September 2022 | Accepted: 26 November 2022 | Available online: 31 January 2023

How to Cite this Article

Herwati. 2023. "Civil Religion-Based Society: The Contribution of Shalawat Pettengan to the Character Building of Negorejo Community, Probolinggo, East Java". *Tribakti: Jurnal Pemikiran Keislaman*, 34 (1), 1-12. <https://doi.org/10.33367/tribakti.v34i1.2576>.



© 2023. The author(s). Tribakti is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA 4.0)

Introduction

In today's digital era, moral decadence is emerging, and people's ethics are deteriorating and far from religious values. We can find this in various news in the media daily that show criminal cases, such as rape of minors, drugs, murder and others. The rise of theft, robbery, gambling and drug use by young people also adorns the state of the nation. The Probolinggo Regency Satpol PP Office on Thursday, August 4, 2022, raided and secured 6 Commercial Sex Workers (PSK), 1 Pimp, and one masher, both caught red-handed while transacting in a room available in a coffee shop precisely in Lumbang Village, Probolinggo Regency. The immoral business carried out by eight people was secured almost without a fight; only the pimp had tried to escape; he hid in a neighbour's bathroom. Of the six prostitutes, two were after medical checks by health workers. Men also contract this disease; this virus will likely spread to wives and other couples. The head of the Public Order and Peace Division at the Probolinggo Regency Satpol PP Office said that the prostitution business is closely related to HIV/Aids.¹

The development of science and technology, often misused by our society, can harm criminals and the surrounding environment. The development of science and technology can also change humans instantly and differently than before. The character that becomes the basic foundation, mindset, perspective, and life's needs and interests also change so quickly.² It is proven by looking at his behaviour in daily life. The standard and level of life are getting higher, in the past going to the city required a very long time and was tiring, now no longer. In the past, means of communication using correspondence took a very long time to hear the news of family, relatives, and friends who were in a very distant place; now, it is no longer like that.³

The challenges of life are increasingly complete and must be lived, these challenges are present in the midst of human life from within and outside. The influence from within is the inability of a person to filter himself against the problems of the flow of life faced.⁴ The outside influence is the rapid lifestyle that often changes the human self from its identity. These things require enlightenment and peace in the heart and soul of man. A solution offered in Islam is a lot of *dhikr* and blessings.⁵ Dhikr and shalawat activities have the principle of developing individuals who are spiritually and psychologically healthy. It is also expected to be able to solve the problems of life faced properly and correctly by Islamic doctrines; some of its goals are to form moral and spiritual values towards humans.⁶

The fact is that lives of all people tend to prioritize physical activity compared to spiritual activity. Therefore, developing a spiritual attitude in a person that brings peace of

¹Berita ini bisa di akses pada media "Koran Pantura" Kabupaten Probolinggo hari Kamis tanggal 4 Agustus 2022

² Muhammad Munif, "Strategi Internalisasi Nilai-Nilai PAI dalam Membentuk Karakter Siswa" *EDURELIGA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017): 1–12.

³ Muchlas Samani dan Hariyanto, *Pendidikan Karakter Konsep dan Model* (PT Remaja Rosdakarya, 2013).

⁴ Yustina Denik Risyanti, "Nilai-Nilai Budaya Lokal Tradisi Saparan Dusun Warak di Kota Salatiga" *Gemarwisa: Jurnal Ilmiah Pariwisata* 17, no. 2 (2021).

⁵ A. M. Wibowo, "Internalisasi Nilai-Nilai Karakter Bangsa Melalui Mata Pelajaran PAI Pada SMA Eks RSBI Di Pekalongan" *Analisa: Journal of Social Science and Religion* 21, no. 2 (2014): 291–303.

⁶ Abdullah Abdullah, "Makna Simbolik Pada Tradisi Al-Barzanji Dalam Perspektif Sosiologi" *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 21, no. 02 (2021): 272–91.

mind is through dhikr and sholawat.⁷ The dhikr and sholawat are nutrition for nutrition formation for the people of Negorejo Village, Lumbang Subdistrict, Probolinggo Regency. The parents and community of Negorejo Village have an extraordinary level of concern because it will cause mental harm, addiction and prolonged depression that can affect their peers and minors. The behaviour of youths classified as delinquent has spread outside the village so that people outside Negorejo Village are afraid to cross the area for fear of being robbed. Because most of the outsiders of Negorejo Village are often robbed when crossing Negorejo Village, a quiet area. If this situation is allowed to continue, it is hazardous for the nation's children's survival and future, and our youth are numerous in various underdeveloped and developed areas.

These events and behaviours lasted long until Habib 'Ali bin Muhammad Al-Habsy heard them from Ketapang Probolinggo. When he heard the news about the condition of Negorejo Village, which was quite worrying in terms of social religion, Habib 'Ali finally decided to plunge himself into the vital hamlet of Negorejo Village to preach. His method of preaching is the same as the method used by Wali Songo, namely through a subtle approach. Every night before 11 pm, he started preaching by going to the youths in Negorejo Village to hang out together in the shop. Habib Ali did not immediately invite the youths and the people in Negorejo Village to worship, but Habib 'Ali approached them so that the youths felt comfortable with him.

The concept of da'wah carried out by Habib Ali is the concept of traditional da'wah; at first, he went to the youth of Kunci hamlet at night to hang out together while drinking coffee. In between conversations, sometimes he tells the stories of the kiaiKiyai, ulama', wali Allah and the companions of the Apostle to get the blessings of the kiaiKiyai, ulama', wali Allah and the companions of the Apostle and Allah opens the eyes of the hearts of the youth. After Habib 'Ali bin Muhammad gathered with the youth in the Key Hamlet, the youth began to realize and repent. Finally, the youth in the Key Hamlet, which at that time was around 17 people, asked Habib 'Ali bin Muhammad Al-Habsy for an opinion so that the night gathering was filled with something more useful. For the proposal and interest of the critical youth, Habib 'Ali bin Muhammad Al-Habsy was welcomed very well. And Habib 'Ali bin Muhammad Al-Habsy ordered that it be filled with Diba's recitation. Since the shalawat petengan recitation majlis was established in February 2017 AD, the Key community, especially the youth, began to realize the meaning of this life. Until now, the congregation has reached more than 80 people, who were initially only 17 people.

Methods

This research uses descriptive qualitative research methods. Namely, research that analyzes and focuses on problems that arise in a place. While the type of research is to use a type of case study research with a pedagogical, psychological approach, namely an approach that views humans as God's creation, the process of growth and development (physical and spiritual) requires a process of guidance, direction, learning through a concurrent process. A

⁷ Moh Ahsanulkhaq, "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan," *Jurnal Prakarsa Paedagogia* 2, no. 1 (2019).

pedagogical, psychological approach with the following framework. First, read literature and references about the society and culture of Negorejo Village, Lumbang Subdistrict. Second, collecting data in the form of documents, interviews, observations, and so on can provide information related to the situation of the Negorejo Village community in the Lumbang Subdistrict. Third, recognizing key informants in detail related to the habits carried out by the people of Negorejo Village, Lumbang Subdistrict, Probolinggo Regency. After the data is collected, data analysis is done by reducing and describing it and then concluding.⁸

Result and Discussion

What is "Shalawat Pettengan"

Fair practice has a considerable reward, namely bershosalawat to Rasulullah SAW. Therefore, humans are encouraged to istiqomah bershosalawat prophet. The origin of the word sholawat is "salla", which means prayer, blessing, worship and welfare. While according to the term, sholawat is a form of praise for Rasulullah SAW.⁹ The law of prayer is sunnah muakkad, a form of worship to Allah SWT, which, if practised continuously, will get a reward.¹⁰

For a moment, if you pay attention to the story of the Prophet's companions who praised the privileges possessed by Rasulullah SAW, not owned by other humans.¹¹ Based on the life experience of the Companion Sayyidina Jabir Ibn Samurah ra, he revealed, "One night I saw Rasulullah and the moon which I thought Rasulullah was more beautiful and bright than the moon". Praise to the unique creature Rasulullah for revealing his personality. If only the ocean had been used as ink, the trees would have been used as stationery (pen) to write the story and thoroughly exploring the i'tibar personality figure insan kamil would not be enough.¹²

The Prophet Muhammad SAW is the perfect creature created by Allah and also the most loved by Him so that Allah immortalizes in his words; Verily Allah and His Angels pray for the Prophet, O believers, pray for him and convey greetings to him.¹³ Based on the meaning contained in the word of Allah, Ibn Abbas ra, quoted from the book *Afdhalus Sholawat* by Syaik Yusuf bin Ismail an-Nabhani, said that Allah's Sholawat to Rasulullah is Rahmat (mutual love). At the same time, the Angels' Sholawat to Rasulullah is istighfar (forgiveness).¹⁴ Abu Aliyah also expressed his opinion that the blessing of Allah is a praise of Allah, especially Rasulullah, while the blessing of angels is a prayer for Rasul.¹⁵

⁸ Matthew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif* (Jakarta: Penerbit Universitas Indonesia Press), 2007.

⁹ Eko Setiawan, "Nilai-nilai religius dalam syair shalawat Burdah," *LiNGUA: Jurnal Ilmu Bahasa dan Sastra* 10, no. 1 (2015): 1–8.

¹⁰ Psi Rima Olivia, *Shalawat untuk Jawa* (TransMedia, 2016).

¹¹ Adrika Fithrotul Aini, "Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Diba'Bil-Mustofa," *Ar-Raniry, International Journal of Islamic Studies* 2, no. 1 (2020): 221–35.

¹² M. Syukron Maksum, *Rabasia Shalawat Nabi* (Mutiara Media, 2009).

¹³ R. I. Kementerian Agama, "Syaamil Al-Qur'an Terjemah Tafsir Perkata," *Bandung: Akademik Lembaga Studi Ulumul Qur'an/LSUQ*, 2010.

¹⁴ Mohammad Isfironi, "Kota Santri, Bumi Shalawat Nariyah dan Bule-Dhika," *Jurnal Al-Hikmah* 17, no. 2 (2019): 1–18.

¹⁵ Muadilah Hs Bunganegara, "Pemaknaan Shalawat: Pandangan Majelis Dzikir Haqqul Yaqin," *Tabdis: Jurnal Kajian Ilmu Al-Hadis* 9, no. 2 (2018).

Then the verse continues with Allah's invitation to the believers to send blessings upon the Prophet. If one were to ask, "Isn't it enough that Allah and His angels reward and send blessings upon the Holy Prophet (peace and blessings of Allah be upon him)?" then the answer would be, yes, it is more than enough. The answer is: very true, more than enough. However, if we liken the blessings of Allah and His angels given to Rasulullah to a container filled with water, if water is added to the same container, then the water will automatically increase and overflow. This is what all Muslims on earth expect. His mercy and forgiveness bestowed by Allah on Rasulullah are likened to a drop of water spilt in a glass flowing to Muslims worldwide.

Shalawat consists of two types; First, shalawat Ibrahimiyah is shalawat taught and recited directly by Rasulullah to his ummah. Second, Shalawat Nariyah is a prayer composed by the companions of Rasulullah, tabi'it tabi'ian, up to the scholars today.¹⁶ One of the shalawat created by scholars is "shalawat pettengan" sholawat means the prophet's prayer, as previously discussed, while "pettengan" comes from Madurese "petteng", which means dark. Thus sholawat pettengan is shalawat that is recited and carried out in the evening (night). The reasons for implementing sholawat pettengan at night are; First, sholawat pettengan is widely followed by young people during the day. Most of them are busy working, sleeping, playing and so on, while at night, they have no activities other than gathering on things that have no benefits, such as gathering to play games until the early morning hours. Second, nighttime is a time that is quiet from the crowd and the back and forth of human activities so that the implementation and recitation of sholawat are more memorable and solemn in appreciating the content in the sholawat that is read. Third, sholawat pettengan tends not to force, and what is read is diba'iyah.

History of the Founder of Shalawat Pettengan, Negorejo Village, Lumbang District, Probolinggo Regency

Hadratus Shaykh Habib Ali bin Muhammad al-Habsy is a well-known figure and scholar in Probolinggo Regency, East Java. He was born in 1974 AD or 1396 H. He comes from the Al-Habsy family. His father is hadratus Shaykh Habib Muhammad bi Ali AL-Habsy, a prominent scholar in Probolinggo. His father was born in Surabaya on February 20, 1945, and died in Probolinggo on February 20, 2005 AD. Coinciding with 12 Muharram 1426 H.¹⁷ His full name is 'Ali bin Muhammad bin 'Ali bin Muhammad bin 'Alawi bin Husayn bin 'Alawi bin Abdillah bin 'Alawi bin Ahmad bin Ja'far as-Shodiq bin Husayn bin Ahmad bin Muhammad Shohib as-Sya'bi bin 'Alawi bin Abu Bakar Al-Habsh bin 'Ali bin Ahmad bin Muhammad Asadillah bin Hasan at-Turoby bin 'Ali bin Al-. Faqih Al- Muqoddam Muhammad bin 'Ali bin Muhammad Shohib Marbath bin 'Ali Kholi' Qosm bin 'Alawi bin Muhammad bin 'Alawi bin 'Ubaidillah bin Ahmad al-Muhajir bin 'Isa an-Naqib bin 'Ali al-

¹⁶ Habib Abdullah Assegaf, *Mukjizat Shalawat* (QultumMedia, 2009).

¹⁷ Didik Nur Setyono, "Nilai-nilai pendidikan Islam dalam pembentukan pribadi insan kamil; studi analisis Kitab Simtudduror karya Al-habib Ali bin Muhammad Al-Habsyi" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2020).

'Aridly bin Ja'far as-Shodiq bin Muhammad al-Baqir bin 'Ali Zainal 'Abidin bin Al-Husain bin Fatimah bint Muhammad SAW.¹⁸

As a child, he grew up in an Islamic boarding school. After Habib 'Ali grew up (19 years), he continued his education in Makkah, Saudi Arabia, under the tutelage of As-sayyid Muhammad bin 'Alawi Al- Maliki in 1993 AD. Habib Ali bin Muhammad is a favourite student of As-sayyid Muhammad bin 'Alawi Al-Maliki. One proof that he is a favourite student of As-sayyid Muhammad bin 'Alawi Al-Maliki is that he was not allowed to return to Indonesia with his father, Habib Muhammad bin Ali Al-Habsy, who died in 2005 AD.¹⁹ In 2007 AD. Habib 'Ali bin Muhammad Al- Habsy returned to Indonesia; he studied with As-sayyid Muhammad bin 'Alawi Al-Maliki for 14 years. Habib 'Ali bin Muhammad Al- Habsy also has a brother named Habib Hadi bin Muhammad Al-Habsy who is the current mayor of Probolinggo.

Habib 'Ali bin Muhammad Al-Habsy is the caretaker of Riyadlussolihin Ketapang Islamic boarding school in Probolinggo.²⁰ He does not have a job or business. He wants to focus on preaching and caring for the Riyadlussolihin Ketapang Islamic boarding school in Probolinggo. Besides that, he has a unique hobby, different from other scholars. Namely travelling on an RX-King motorcycle. Habib 'Ali bin Muhammad Al-Habsy has his club for RX-King motorbikes and is the chairman of the motorcycle club. Habib 'Ali bin Muhammad Al-Habsy is friendly and smiles at anyone he meets, making people comfortable with him. Even many of the former thugs, thieves, gamblers, drugs and others visit his residence to drink coffee together and joke with him and occasionally consult or ask for his opinion Habib 'Ali bin Muhammad Al-Habsy.²¹ Because of Habib 'Ali bin Muhammad Al-Habsy's friendly and smiling attitude towards the people he met, the critical youths felt comfortable with him and accepted his da'wah.

The Practice of Sholawat Pettengan in Establishing Character Values of the Negorejo Village Community

Majelis Sholawat Pettengan is a night sholawat recitation assembly that starts at 00:00 WIB in the morning until it is finished, the implementation of the pettengan sholawat assembly activities specifically in the Key Hamlet of Negorejo Village, Lumbang District, Probolinggo Regency which is filled with reading Diba', Sholawat julus and then closed with prayer. The implementation of the Pettengan Sholawat Assembly was initially only in the Key hamlet of the Lumbang sub-district. After some time, this majlis sholawat spread out of the critical hamlet so that many young people from outside the vital hamlet followed majlis sholawat pettengan, such as branch, boto and patalan. The majority of followers of majlis sholawat pettengan are people who have never attended majlis sholawatan events at all.

¹⁸ Achmad Syukron Abidin, "Nilai-Nilai Aqidah Dan Ahlak Dalam Kitab Simtut Durar Karya Habib Ali Bin Muhammad Al-Habsyi," *El-Wasathiyah: Jurnal Studi Agama* 7, no. 1 (2019): 1–26.

¹⁹ Nurus Sholihah, "Tradisi Haul Habib Ali al-Habsyi Masyarakat Muslim Muhibbin di Pasar Kliwon Surakarta Tahun 1980-2006," 2009.

²⁰ Achmad Syukron Abidin, "Nilai-Nilai Tasawuf Dalam Kitab Simthu Ad-Durar Karya Habib Ali Bin Muhammad Al-Habsyi," *AN NUR: Jurnal Studi Islam* 12, no. 2 (2020): 161–83.

²¹ Sayyidina Luthfir Rahman, "Nilai-Nilai Akhlak Yang Terkandung Dalam Kitab Simtud Duror Karangan Al-Habib Ali Bin Muhammad Bin Husain Al-Habsyi" (B.S. thesis, 2017).

The implementation is once every two weeks, on Monday night, starting at 00:00 WIB in the morning. The crucial reason for Majlis Shalawat Pettengan to be held at that time is because of the density of his schedule for praying and where that time is a perfect time to pray and pray to Allah SWT. This Pettengan recitation is held in residents' homes in turn, like a social gathering without any money contributions, as is common in social gatherings, where there are no snacks or solid meals. It was all by direct order from Habib 'Ali bin Muhammad Al-Habsy. Most men, in general, carry out the Pettengan Sholawat Assembly; anyone can join the assembly, both young people, adults and the elderly. However, the majority of followers of the Pettengan Sholawat Assembly are people who have never attended a sholawatan assembly at all, such as former thugs, former thieves, robbers, drugs and others. In addition, some of the reasons Habib 'Ali bin Muhammad Al-Habsy preached in the Key hamlet was to worship Allah SWT. Second, the Key hamlet has a majority non-Muslim population, many of whom have no religion (atheists). Third, the critical hamlet is a playground for Habib 'Ali bin Muhammad Al-Habsy when he was a child and teenager before leaving for Makkah al-mukarramah to continue his education.²²

To attend the Pettengan Sholawat Assembly event, sometimes Habib 'Ali bin Muhammad Al-Habsy is picked up at his residence by the congregation of the Pettengan Sholawat Council and occasionally leaves by himself using a four-wheeled vehicle. Even Karyono once said that Habib 'Ali bin Muhammad Al-Habsy bought fuel for the car of the congregation who accompanied him. From the events, the jama'ah of Majelis Sholawat Pettengan was amazed at his attitude towards his jama'ah and learned to live generously to anyone. Habib 'Ali bin Muhammad Al-Habsy more often preaches through his behaviour or attitude than through lectures or words. Because preaching through behaviour or attitude is more effective, he said.

The series of events for the implementation of Majelis Sholawat Pettengan are as follows;²³ 1) tawassul, (2) dhikr and tahlil, (3) sholawat julus, (4) diba' recitation, (5) prayer. The tawassul recitation is usually led by a representative of the Majlis Sholawat Pettengan congregation. Then followed by the recitation of Diba', which the congregation reads in turn. And after the reading of Diba' was completed, continued the reading of Do'a led directly by Habib 'Ali bin Muhammad Al-Habsy. Habib 'Ali bin Muhammad Al-Habsy chose to read dhikr, Tahlil and Maulid Diba' because the people of Kunci Village are more familiar with Maulid Al-Barzanji and Maulid Diba', so he chose to read Diba'. Habib Ali bin Muhammad Al-Habsy himself has no intention of putting aside other Maulid readings, such as Simthut Duror, Al-Barzanji and others. It's just that he is more considering the Key community who read Maulid Diba' more often than others and then conveys the meaning of the Dibai'yah.

Previously Habib 'Ali bin Muhammad Al-Habsy had talked about the history of the choice of reciting Maulid Diba'. He remembered the story of the victory of Saladin Al-Ayyubi's army troops which previously began with the recitation of Maulid Al-Barzanji to get the blessing of reading Maulid Al-Barzanji to make the spirit of Saladin Al-Ayyubi's army

²² nita Dwi Yanti, "Analisis Semiotik lirik lagu Huwa Al-Nūr karya Habib 'Ali bin Muhammad Al-Habsy", 2021.

²³ Achmad Syukron Abidin, "Nilai-Nilai Tasawuf Dalam Kitab Simthu Ad-Durar Karya Habib Ali Bin Muhammad Al-Habsy", *AN NUR: Jurnal Studi Islam* 12, no. 2 (2020): 161–83.

troops. He told the congregation of the Pettengan Shalawat Assembly to read Maulid Diba' in the hope of getting a blessing from Shaykh Ad-Diba' and making its strength for the Pettengan Shalawat Assembly congregation. In this event, Majelis Shalawat Pettengan does not use loudspeakers, fearing that it will disturb the residents who have fallen asleep for rest. And for the meal itself, there is no rice treat, just coffee drinks and little fried foods such as stuffed tofu, fried cassava, tape and others. It was all at the initiative of Habib 'Ali bin Muhammad Al-Habsy because he wanted to avoid troubling the host.

From the description that has been mentioned before, we must ask questions. When did he preach in the Pettengan Sholawat Assembly event, considering that the program arrangement was only *tawassul*, recitation of maulid *diba'* and prayers. He preaches the answer through his behaviour from the beginning of his departure, gathering together with the congregation until the end of the Pettengan Sholawat Assembly event. But occasionally, he delivered one or two hadiths of the Prophet Muhammad or stories of kiaiKiyai, scholars and the saints of Allah to the congregation of Majelis Shalawat Pettengan before or after the recitation of the prayer. Even then, he paid attention to the congregation's mood first before delivering the lecture so that what was conveyed by him entered the hearts of his congregation. The results or fruits obtained from the Pettengan Sholawat Assembly include the following;²⁴ 1) The formation of REMAS (Youth Mosque) in the Baitur Rohim mosque in the Key hamlet of Negorejo village, Lumbang sub-district, Probolinggo district, where previously there was no REMAS in the mosque. 2) The youth have better jobs, such as motorcycle taxi drivers for tourists, trading and others. 3) The morals/behaviour of the youth and the local community have improved, marked by the absence of drug users, gambling and others. It most benefits from the Pettengan recitation that can be felt by the local community, especially in the critical area of Negorejo Village, Lumbang Subdistrict, Probolinggo Regency, including; (1) the community feels more secure and peaceful, (2) the community is easier to work together and others.

Factors Affecting Shalawat Pettengan in Shaping Community Character Values

Implementing an activity will not escape the factors that influence the development and decline of these activities; the following are the influences on the development of the Pettengan Shalawat Assembly in Negorejo Village, Lumbang District, Probolinggo Regency; first, the influence of educators.²⁵ Habib 'Ali bin Muhammad Al-Habsy, a pious, noble character, patient, polite and *istiqomah*, in educating young people with his gentle behaviour and preaching, he does not offend the people who see and listen to his preaching. Although he is occasionally criticized by residents who do not participate in his assemblies, he never gets angry and replies to the words of the residents who hurt him. With *istiqamah*, confidence and high enthusiasm, he continues his da'wah, hoping that citizens whose attitudes and behaviour are out of Islamic shari'a return to the path Allah SWT blesses.²⁶

²⁴ Yanti, "Analisis Semiotik lirik lagu Huwa Al-Nūr karya Habib 'Ali bin Muhammad Al-Habsy."

²⁵ Herwati Herwati, "Satlogi Santri Sebagai Sistem Nilai dan Falsafah Hidup Pesantren Zainul Hasan Genggong Probolinggo", *Lisan Al-Hal: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 15, no. 1 (2021): 31–46.

²⁶ Faizal Efendi, "Tradisi Jenang Suro Sebagai Pengikat Solidaritas Sosial:(Studi Di Kampung Krupuk Karang Muwo Kecamatan Kaliwates Kabupaten Jember)", *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 1 (2021): 37–48.

Second, environmental influences,²⁷ The neighbourhood around Negorejo Village community is very enthusiastic about carrying out this routine activity every two weeks; this is evidenced by the increase in the congregation of Majelis Shalawat Pettengan, which currently totals 80 people in each hamlet. Their beliefs and characters have gradually been formed; they began to realize the functions and benefits of this Shalawat Pettenga activity.²⁸ Shalawat and dhikr have been made a practice and compulsory reading after every maktubah prayer so that youth and society can well control deviant behaviours. Third, the influence of facilities and infrastructure,²⁹ The facilities and infrastructure used in this activity are not demanding because this activity is carried out without a loudspeaker, any speeches etc., which is used as a place for implementing this activity is a mosque, musholla-musholla, which moves from place to place every week so that the wider community knows a lot about this activity then follows the activities and practices the contents of its teachings.

While the obstacles in this activity are influenced by, first, the weather; if it is the rainy season, only a few congregations are present in this Shalawat Pettengan assembly. Although Habib 'Ali bin Muhammad Al-Habsy has been present in this activity except for sickness, people are sometimes reluctant to attend on the grounds of rain, so the da'wah delivered cannot be accepted as a whole by the congregation. Second, power outages with or without notice.

Conclusion

The research found that traditional da'wah offered solutions and significant changes for the youth and the people of the Key Hamlet of Negorejo Village, Lumbang District, Probolinggo Regency. The establishment of the pettengan shalawat assembly by Habib 'Ali bin Muhammad Al-Habsy, through the pettengan sholawat assembly concept of da'wah, was traditionally carried out. The prayer assembly has a unique attraction to be followed so that it shapes the character of young people. Especially the general public, besides that the traditional da'wah activities of the pettengan prayer assembly aim to maintain the culture of shalawat julus, sholawat diba'iyah, dhikr and tahlil, which are usually read by the people of Negorejo Village on certain occasions.

Reference

Abdullah, Abdullah. "Makna Simbolik Pada 'Tradisi Al-Barzanji Dalam Perspektif Sosiologi'". *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 21, no. 02 (2021): 272–91.

Abidin, Achmad Syukron. "Nilai-Nilai Aqidah Dan Ahlak Dalam Kitab Simtut Durar Karya Habib Ali Bin Muhammad Al-Habsyi". *El-Wasathiya: Jurnal Studi Agama* 7, no. 1 (2019): 1–26.

²⁷ Afifah Afifah dan Imam Mashuri, "Strategi Guru Pendidikan Agama Islam (Pai) Dalam Menanamkan Nilai-Nilai Karakter Pada Siswa (Studi Multi Kasus Di Sdi Raudlatul Jannah Sidoarjo Dan Sdit Ghilmani Surabaya)," *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* 3, no. 2 (2019): 187–201.

²⁸ Bani Sudardi, "Ritual dan nilai islami dalam folklor Jawa," *IBDA: Jurnal Kajian Islam dan Budaya* 13, no. 2 (2015): 112–22.

²⁹ Ahsanulkhaq, "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan."

———. “Nilai-Nilai Tasawuf Dalam Kitab Simthu Ad-Durar Karya Habib Ali Bin Muhammad Al-Habsyi”. AN NUR: *Jurnal Studi Islam* 12, no. 2 (2020): 161–83.

Afifah, Afifah, dan Imam Mashuri. “Strategi Guru Pendidikan Agama Islam (Pai) Dalam Menanamkan Nilai-Nilai Karakter Pada Siswa (Studi Multi Kasus di SDI Raudlatul Jannah Sidoarjo dan SDIT Ghilmani Surabaya)”. *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* 3, no. 2 (2019): 187–201.

Ahsanulkhaq, Moh. “Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan”. *Jurnal Prakarsa Paedagogia* 2, no. 1 (2019).

Aini, Adrika Fithrotul. “Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Diba’Bil-Mustofa”. *Ar-Raniry, International Journal of Islamic Studies* 2, no. 1 (2020): 221–35.

Assegaf, Habib Abdullah. *Mukjizat Shalawat*. Qultum Media, 2009.

Bunganegara, Muadilah Hs. “Pemaknaan Shalawat: Pandangan Majelis Dzikir Haqqul Yaqin”. *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 9, no. 2 (2018).

Efendi, Faizal. “Tradisi Jenang Suro Sebagai Pengikat Solidaritas Sosial:(Studi Di Kampung Krupuk Karang Muwo Kecamatan Kaliwates Kabupaten Jember)”. POROS ONIM: *Jurnal Sosial Keagamaan* 2, no. 1 (2021): 37–48.

Herwati, Herwati. “Satlogi Santri Sebagai Sistem Nilai dan Falsafah Hidup Pesantren Zainul Hasan Genggong Probolinggo”. Lisan Al-Hal: *Jurnal Pengembangan Pemikiran Dan Kebudayaan* 15, no. 1 (2021): 31–46.

Isfironi, Mohammad. “Kota Santri, Bumi Shalawat Nariyah dan Bule-Dhika”. *Jurnal Al-Hikmah* 17, no. 2 (2019): 1–18.

Kementerian Agama, R. I. “Syaamil Al-Qur’an Terjemah Tafsir Perkata.” Bandung: Akademik Lembaga Studi Ulumul Qur’an/LSUQ, 2010.

Maksum, M. Syukron. *Rahasia Shalawat Nabi*. Mutiara Media, 2009.

Miles, Matthew B., dan A. Michael Huberman. *Analisis Data Kualitatif*. Jakarta: Penerbit Universitas Indonesia Press. 2007.

Munif, Muhammad. “Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa”. *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017): 1–12.

Rahman, Sayyidina Luthfir. “Nilai-Nilai Akhlak Yang Terkandung Dalam Kitab Simtud Duror Karangan Al-Habib Ali Bin Muhammad bin Husain Al-Habsyi”. 2017.

Rima Olivia, Psi. *Shalawat untuk Jiwa*. Trans Media, 2016.

Risyanti, Yustina Denik. “Nilai-Nilai Budaya Lokal Tradisi Saparan Dusun Warak di Kota Salatiga”. *Gemawisata: Jurnal Ilmiah Pariwisata* 17, no. 2 (2021).

Samani, Muchlas dan Hariyanto. *Pendidikan Karakter Konsep dan Model*. PT Remaja Rosdakarya, 2013.

Setiawan, Eko. “Nilai-nilai religius dalam syair shalawat Burdah”. *LiNGUA: Jurnal Ilmu Bahasa dan Sastra* 10, no. 1 (2015): 1–8.

Setyono, Didik Nur. “Nilai-nilai pendidikan Islam dalam pembentukkan pribadi insan kamil; studi analisis Kitab Simtudduror karya Al-habib Ali bin Muhammad Al-Habsyi”. PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2020.

Sholihah, Nurus. “Tradisi Haul Habib Ali al-Habsyi Masyarakat Muslim Muhibbin di Pasar Kliwon Surakarta Tahun 1980-2006”. 2009.

Sudardi, Bani. “Ritual dan Nilai Islami Dalam Folklor Jawa”. *IBDA: Jurnal Kajian Islam dan Budaya* 13, no. 2 (2015): 112–22.

Wibowo, A. M. “Internalisasi Nilai-Nilai Karakter Bangsa Melalui Mata Pelajaran PAI Pada SMA Eks RSBI Di Pekalongan”. *Analisa: Journal of Social Science and Religion* 21, no. 2 (2014): 291–303.

Yanti, Nita Dwi. “Analisis Semiotik lirik lagu Huwa Al-Nūr karya Habib ‘Ali bin Muhammad Al-Habsyi”. 2021.

