

**SHALAWATAN CELEBRATION IN
PROBOLINGGO COMMUNITY
CULTURAL FRAME:
Study of Symbolic Interactionism**

Ahmad Fauzi

Institut Ilmu Keislaman Zainul Hasan Genggong Probolinggo
email. fauzi_nov4@yahoo.co.id

Abstract: *Sociologically, the celebration of shalawatan in essence cannot be separated from social culture in society as part of local wisdom. Therefore, various forms of shalawatan activities are realized in various ways, in accordance with the understanding in expressing their religion, -shalawatan- with the aim of invoking blessing and salvation. Specifically, this research is more focused on; the meaning of the celebration of shalawatan and symbolizing the values of shalawatan. Meanwhile, to answer this problem, researcher use the theory of symbolic interactionism, through the dialectic between (mind, self and society). This study uses a phenomenological approach to the type of qualitative research and generally produces several findings; 1) the meaning of shalawatan celebration gives birth to various social symbols which are verbal and nonverbal. The construction of the intended symbolism is interpreted as part of the formation of individual social behavior in the midst of society, individual behavior is determined by meaning as a result of interactions in shalawatan activities. 2) symbolization of shalawatan construction is an individual product by observing the surrounding social conditions which can then underlie the formation of individual social behavior, both through; (body language), local language and physical movement. Therefore, the entire life of an individual cannot be separated from the use of symbols as an illustration to convey certain messages to the public. Practically, the symbol*

of the shalawatan celebration gives birth to several aspects of value, including; appointment as part of the process of character building; social harmonization; soul cleansing (tazkiyyat al-nafs); as a moral fortress in maintaining the integrity of the NKRI; so that its existence really becomes rahmat li al-'ālamīn.

Keywords: shalawatan, symbol, community, local culture.

المخلص: من الناحية الاجتماعية ، لا يمكن فصل الاحتفال صلاواتان في اختلافا عن الثقافة الاجتماعية في المجتمع كجزء من الحكمة المحلية. لذلك تتحقق أشكال مختلفة من أنشطة صلاواتان بطرق مختلفة ، وفقاً لفهم التعبير عن دينهم - صلاواتان - بهدف التذرع بالبركة والخلاص. على وجه التحديد هذا البحث هو أكثر تركيزاً على. معنى احتفال صلاواتان ورمز قيمة صلاواتان. أثناء الإجابة عن هذه المشكلة ، يستخدم الباحث نظرية التفاعل الرمزي ، من خلال الجدلية بين (العقل والنفس والمجتمع). يستخدم هذه الدراسة نهجاً ظاهرياً لنوع البحث النوعي وتنتج عموماً العديد من النتائج ؛ (أ) معنى الاحتفال بصلاواتان يلد الرموز الاجتماعية المختلفة التي هي لفظية وغير لفظية. يتم تفسير بناء الرمزية المذكورة كجزء من تكوين السلوك الاجتماعي الفردي في وسط المجتمع ، ويتم تحديد السلوك الفردي بالمعنى نتيجة للتفاعل في أنشطة صلاواتان. السلوك الاجتماعي الفردي ، من خلال (لغة الجسد) ، واللغة المحلية والحركة البدنية. لذلك ، لا يمكن فصل حياة الفرد بالكامل عن استخدام الرموز كتوضيح لنقل رسائل معينة إلى الجمهور. في التطبيق العملي ، تلد رموز الاحتفال بالصلاة جوانب عديدة من القيمة ، بما في ذلك ؛ التعيين كجزء من عملية بناء الشخصية ؛ اشتراكية متناغمة تطهير الروح (تزكية النفس) ؛ كقلعة أخلاقية في الحفاظ على سلامة IRKN ؛ بحيث يصبح وجودها حقاً رحمة للعالمين.

Abstrak: *Secara sosiologis, perayaan shalawatan pada hakikatnya tidak dapat dipisahkan dari sosial budaya di masyarakat sebagai bagian dari kearifan lokal. Karena itu, berbagai bentuk kegiatan shalawatan diwujudkan melalui berbagai macam cara sesuai dengan pemahaman dalam mengekspresikan keagamaannya –shalawatan– dengan tujuan untuk memohon keberkahan dan keselamatan. Secara spesifik, penelitian ini lebih difokuskan pada; makna perayaan shalawatan dan simbolisasi nilai-nilai shalawatan. Sementara, untuk menjawab persoalan tersebut, peneliti menggunakan interaksionisme simbolik, melalui dialektika antara (mind, self and*

society). Penelitian ini menggunakan pendekatan fenomenologis dengan jenis penelitian kualitatif dan secara umum melahirkan beberapa temuan; 1) makna perayaan shalawatan melahirkan berbagai simbol sosial, yaitu bersifat verbal dan nonverbal. Konstruksi atas simbolisasi dimaksud, ditafsirkan sebagai bagian dari terbentuknya perilaku sosial individu di tengah-tengah masyarakat, perilaku individu ditentukan oleh makna sebagai akibat dari interaksi dalam kegiatan shalawatan. 2) konstruksi simbolisasi shalawatan merupakan produk individu dengan memperhatikan kondisi sosial di sekelilingnya yang kemudian dapat mendasari terbentuknya perilaku sosial individu, baik melalui; (*body language*), bahasa lokal maupun gerak fisik. Karena itu, seluruh kehidupan individu tidak dapat dilepaskan dari penggunaan simbol sebagai gambaran untuk menyampaikan pesan tertentu kepada publik. Secara praksis, simbol-simbol perayaan shalawatan melahirkan beberapa aspek nilai, antara lain; shalawatan sebagai bagian dari proses pembentukan karakter; harmonisasi sosial; pembersian jiwa; benteng moral dalam menjaga keutuhan NKRI; sehingga keberadaanya benar-benar menjadi rahmat li al-'alamīn.

INTRODUCTION

Sociologically, the presence of Islam cannot be separated from the sociocultural conditions of the Indonesian people; this view significantly gave birth to a variety of religious expressions, especially in the Tapalkuda area of Probolinggo Regency, as a place of activity in this study. In this context, religious celebrations – *shalawatan*–carried out in various forms are part of each individual's understanding of religious texts, namely the Qur'an and al-Hadith, as the authority of truth in Islam, and guiding Muslims in various social actions in middle of society today.¹ This understanding becomes a core belief, in expressing its spirituality, by interpreting the authority of the religious text in question, as did the *Ahbab al-Musthafa* prayer hall, *Shubban al-Muslimin* assembly, *Lahar Mania* and *Al-Waly*

¹ Muhammad Yusuf, *Pendekatan Sosiologi dalam Pendekatan Living Qur'an dalam Metode Penelitian Living Qur'an dan Hadits* (Yogyakarta: Teras, 2007), 62.

assemblies, with various models and forms of celebration service event.²

In this context, the four assemblies above have an important role in various aspects of social life in society. Therefore, the existence of prayer cannot be separated from socio-cultural and local wisdom with various symbols of social-religious symbols that are built.³ This view makes the celebration of prayer a part of the social tradition in the community of Probolinggo, and continuously develops to various parts of the country in the country, even abroad. The developments above are inseparable from the internalization of the values of the religious symbols that were built, so that the celebration of prayer in Probolinggo Regency has a variety of styles and is varied, even different from regular prayer activities.

Based on the intended social reality, this view gave birth to two perspectives, including; 1) Such social phenomena can result in a shift in values and will significantly impact social life, from an orientation that is essential to mere formality or prioritizes the form outside of the formal form and from the cross towards exclusion. The view is inseparable from various forms of religious celebration models through the symbols used, by only looking from the standpoint of mere formalities, which are then perceived as losing their viability and substance. 2) social symbol construction of the *shalawatan*

² In the past few years, various rituals of religious activities in the midst of society today are increasing in quantity, but the quality of the activities in question is still questionable by some people. Therefore, the various activities above are perceived to have experienced various levels of viability, from a substantial level to formality or from a shift to transition. In the intended context, the presence of the *Shubban al-Muslimin* prayer hall, which was established by the cleric Hafidzul Hakim Noer Nurul Qodim Islamic Boarding School Kalikajar Paiton, *Majelis Shalawat Lahar Mania* was established by the cleric Hasan Mansyub of the Probolinggo Islamic Boarding School, *Majelis Shalawat al-Waly* was founded by Kiai Syamsul Arifin caregiver *Kanzus Shalawat* Alassumur Probolinggo, *Majelis Shalawat Ahabab al-Musthafa* was founded by Habib Hasan al-Muhdhor Islamic Boarding School Az-Zahir Widoro Krejengan Probolinggo, sociologically cannot be separated from the various social conditions that are plaguing society today, the current social conditions of many people experience various possibilities spirituality and morality. Therefore, the role of the *shalawat* assembly is an effort to restore the religious values that are religious and universal.

³ Celebration of *shalawatan* basically can't be separated from social symbols both verbal and nonverbal. See in <https://www.youtube.com/watch?v=VCvWtHJwmVfw>, also <https://www.youtube.com/watch?v=N7P0pkD0HNg>, dan <https://www.youtube.com/watch?v=CBm8zuCwaa8>

spawned a variety of interpretations and one of them was universal values, namely delivering individuals to reach Allah Swt., thus giving birth to individual actions and social behaviors to become better individuals.

Various other symbols of social and religious symbols can give birth to a variety of interpretations. In this context, some of the results of previous studies, as stated by Ahmad Siddiq regarding the commodification of religion as a social relation between the role of kiai and labor, explain that the presence of Madura kiai to Malaysia can be interpreted as a social symbol to obtain economic profit and profit values, while substance religion and morality are only seen as the second part,⁴ while Akh Muzakki in his research explains that Friday Prayers sermon is seen as the most dynamic ritual exchange media, not only as a religious identity, but also as a social and economic identity has transformed Islam into a symbolic commodity.⁵ In another aspect, Hudriansyah's research explained that the ritual of the Bugis Bontang community was interpreted as the arena of transactions of interest because the ritual activities had undergone a substantial shift in value.⁶ Nur Rosyid's research results explained that ritual prayers in Indonesia are interpreted as part of the archipelago music industry which has a significant relationship between commodification of services with reproduction and other institutions.⁷ The study has not revealed the existence of prayer with social symbols used towards what becomes discussion of this study. Appointed from several studies, this study is certainly different from previous research. This research is more focused on the celebration of *shalawatan* which is then connected with local wisdom in the midst

⁴ Ahmad Siddiq, 'The Son of The Mosque; Religious Commodification with Social Relationship between Kyai and Madurese Workers in Malaysia' (Thesis CRCS UGM, 2008), 90.

⁵ Akh Muzakki, 'Islam as Symbolic Commodity; Transmitting and Consuming Islam Through Public Sermons in Indonesia', in *Religious Commodification in Asia Marketing God*, ed. Pattana Kitiarsa (New York: Routledge, 2008), 205–219.

⁶ Hudriansyah, 'Komodifikasi Agama dalam Pangajian; Kajian atas Kelompok Ar-Rahman dan Masyarakat Bugis Migran di Bontang Kalimantan Timur' (Thesis, PPs UGM, 2011), 90.

⁷ Nur Rosyid, *Bershalawat Bersama Habib; Transformasi Baru Relasi Audens Muslim NU di Indonesia* (Yogyakarta: Balai Pelestarian Nilai Sejarah dan Tradisi, PPs UGM, 2013), 54.

of society, thus giving birth to a variety of *shlawatan* activities, both from various social aspects produced.

Thus, the study of this research becomes an important part to be explained in depth so that its existence can contribute in the midst of the community of Probolinggo regency and the general Indonesian community. In other aspects, this research is expected to give birth to several aspects of value, including; celebration of services is understood as part of character formation (good character); social harmonization; the cleansing of the soul (*tazkiyyat al-nafs*) becomes a moral fortress in maintaining the integrity of the NKRI; so that its existence really becomes (*rahmat li al-'ālamīn*). In praxis, the celebration of prayer, is essentially understood as part of a tradition that continues to be preserved in various regions, especially in the area of Probolinggo regency. This view is inseparable from the meaning of *shalawatan* celebration, which is perceived to contain various interpretations including prayer by expecting the help (*syafa'at*) of the Messenger of Allah, and being one way to draw closer to Him. Therefore, *shalawatan* is basically understood as a form of petition for honor and respect (*tahiyah*), to the Messenger of Allah.⁸ Thus the ritual prayer is intended, often also carried out simultaneously with other activities and events, in addition to being a missionary media to provide cultural enlightenment and can increase Muslim unity, as Hiroko Horikoshi explained that religious rituals are contained in the midst of the social reality of society, both in the form of prayer and other religious activities, and become part of the socio-religious tradition (social religious event) and its existence is expected to influence all individual social actions.

In this context, besides the celebration of prayer, it has a very wide variety of meanings and interpretations, namely as a form of love for Rasulullah Saw. also a vehicle for the formation of spirituality and emotionality, so that its existence gives birth to positive energy for each individual. Therefore, the celebration of prayer in the social system is part of the construction of individual thoughts and social actions towards his love for Rasulullah. The intended understanding is expected to be something institutionalized, through various forms

⁸ Adrika Fithrotul Aini, 'Living Hadis dalam Tradisi Malam Kamis Majelis Shalawat Diba Bil-Mustofa', *Journal Internatonal Journal of Islamic Studies, Ar-Raniry* 2, no. 1 (2014): 221.

of prayer services in the midst of society, along with the incessant flow of modernization globalization which gives a significant influence on individual social behavior. Thus to provide a holistic and holistic understanding, researcher used George Herbert's symbolic interactionism theory, with a phenomenological approach to the process of creating symbols at the celebration of prayer, and what the meanings (interpretive) behind the construction of symbols in the intended activity. Therefore, methodologically the construction process of the above symbolism can be built through three things; individual social actions (act), to something (thing) on the meaning contained in *shalawatan* activities, regarding the role of individual social actions in society,⁹ these actions can give birth to a perception of the role (thing), what the above process means (meaning) in the form social value or not.

PARADIGM OF SYMBOLIC INTERACTIONISM IN LOCAL CULTURE

Historically, the theory of symbolic interactionism cannot be separated from the thinking of George Harbert Mead, 1863-1931.¹⁰ Therefore, Mead's thinking, the most famous is in his notes (the theoretical perspective), became the basis for the birth of the theory of symbolic interactionism. In this context, he focuses on an interaction, where non-verbal cues and the meaning of a verbal message can affect the minds of individuals who are interacting even every non verbal cues, such as (body language, physical motion, status) and verbal messages such as; (words and sounds) can be interpreted based on mutual agreement by all parties, who are involved in interaction, give birth to a symbol that has an important meaning (asignant symbol). Because of this, Mead was more interested when he reviewed social interactions where each individual role has the potential to give birth to various social symbols, and influence all of his social actions, including the actions of others.

⁹ Herbert Blumer and George Herbert Mead, in *Pengantar Sosiologi Mikro*, by Agus Salim (Yogyakarata: Pustaka Pelajar, 2008), 11.

¹⁰ Richard West and Lynn H. Turner, *Pengantar Teori Komunikasi: Analisis dan Aplikasi*, trans. Maria Natalia Damayanti Maer (Jakarta: Salemba Humanika, 2008), 97., See Nelson. D. Lindsey, *Herbert Blumer's Symbolic Interactionism* (Colorado: University of Colorado at Boulder Spring, 1998), 90.

Theoretically, the symbolic interactionism theory focuses more on the use of symbols in each interaction process,¹¹ the study emphasizes more on a dialogic relationship between symbols and interactions. Therefore, each individual has the essence of culture and has the potential to build interaction with his social community, thus giving birth to various meanings that can be agreed collectively. At the theoretical level, the construction of the intended symbol cannot be separated from the self concept which is understood as part of thought, emotion and social values, skills and intellect, then it is believed to be able to build it (self). Thus, symbolic interaction basically certainly cannot be separated from thought (mind) in itself (self) itself, thus giving birth to individual social behaviors in interactions in the midst of society (society). This view, as explained by Douglas in Ardianto, that the interpretation of the meaning that is built comes from interaction, and there is no other way to form meaning, except by building relationships between individuals and other individuals, namely through interaction. Therefore, the interaction is symbolic and is a characteristic of all social activities where the social reality in its essence cannot be separated from the use of symbols that present what they mean, in building communication with each other.

Human actions and behavior must be assessed based on their subjective orientation. Symbolic interaction theory assumes that social reality is part of the process, not something static. In this context, society can only be seen from a symbolic interaction for individuals who are in it. Because in essence every human being is not a finished product but an item that (will be), therefore symbolic interaction is more concerned with the concept of self that can grow based on the negotiation of meaning of individual actions with others, humans act on meaning, where interpretation of meaning is obtained from interactions with other people, and that meaning can develop when interactions are taking place. In this context, the study of symbolic interactionism used in the celebration of *shalawatan*, focuses more on the process of meaning used by the individual in the interaction with the celebration of prayer by using social symbols on the activity with the social community. Practically, it emphasizes

¹¹ Kamanto Sunarto, *Pengantar Sosiologi* (Jakarta: Lembaga Penerbitan Fakultas Ekonomi Universitas Indonesia, 2004), 35.

the process of individual social action. Therefore, individual actions in worship activities are understood and believed to contain various things which are then expressed with social symbols, as manifestations of the concept in itself (self concept), thus acting and the individual role of the symbol in question contains value system which is then believed to be able to move and influence all individual social actions, based on the interpretation of the meaning of the social symbols used. This view, significantly gives birth to action on other social behaviors in a broader social context. Even in another dimension, symbolic interactionism is used as one approach, that humans are beings who can think, feel and give meaning to every social situation, thus giving birth to a reaction and interpretation of every stimulus that they are facing. The process can only be carried out through a process of interpretation of symbols in the *shalawatan* activities, namely by showing a reaction or response to stimuli on him.

The interpretation of the symbol in question, understood as (social capital) in building an interaction, then each individual in the community must be able to understand socio-cultural conditions. The social capital above includes two aspects; 1), social interaction is understood as part of individual and social beings. Because in humans there are two fundamental aspects, namely as social and individual beings. In this context, he has the desire to improve himself as a social being, he has a reciprocal relationship with other individuals, interaction is the basic nature of the individual, which involves dialogic relationship in conveying certain messages in communication.¹² 2), the symbol of social symbols in the celebration of prayer is understood to contain; various meanings, and can be done through (non sensory), namely by understanding the symbols behind the meaning of prayer activities in the community of Probolinggo.

The internalization of the symbols of service is understood to be able to deliver the individual to get closer to Him, and the realization of individual behavior becomes better. Symbols in *shalawatan* celebrations are an important part of carrying out the interaction process in the midst of society. This view, based on the idea that

¹² Syafruddin, 'Pola Komunikasi antar Budaya dalam Interaksisosial Etnis Karo dan Etnis Minang Kabanjahe Kabupaten Karo', *Jurnal Ilmu Sosial Fakultas Isipol UMA* 4, no. 2 (October 2011): 87.

individual actions, always consider what will be done, including negative and positive impacts for both himself and others around him. Therefore, the celebration symbols of service, generally have several functions; 1) symbols allow individuals to be able to relate to social reality, about the role of individuals and give names, create categories of objects they find, 2) symbols can perfect individual abilities in order to understand the surrounding environment, 3) symbol meaning perfects the ability of individuals to think later considered a part of itself, 4) symbols allow humans to continue to carry out the transcendence process, both in terms of time, place and even for themselves, 5) symbols enhance human ability to be able to solve social problems.¹³

This view, as confirmed by Blumer, that symbolic interaction, is a process in the lives of individuals and groups to create their own rules based on the interaction process. Besides that, the process is not a medium that allows the individual's social strength to play its role, but rather is the actual substance of social organizations in *shalawatan* activities carried out with other people (the other). In the study of symbolic interaction, the social life of its nature cannot be separated from the use of symbols in accordance with the conditions of society. Therefore, this view is generally based on several premises that underlie the birth of the intended social symbol, namely; *first*, as an individual creature, it responds to symbolic situations, including physical objects and individual social actions in *shalawatan* activities, both from the kiai and its members, based on the meaning in them; *second*, meaning is an individual social product and is not attached to the object, but negotiated through language, then discourse, third, the meanings interpreted by individuals can change, in line with changes and situations in the midst of society. Thus, the value of symbols that are built on prayer services, significantly has a universal meaning or interpretation, both in the form of physical motion (gesture) and language, namely-through non verbal communication (non verbal communication) and body language (body language), which then understood as one of the characteristics of his humanity.¹⁴

¹³ Bernard Raho, *Teori Sosiologi Modern* (Jakarta: Prestasi Pustaka, 2007), 110.

¹⁴ Sunarto, *Pengantar Sosiologi*, 35.

SHALAWATAN CELEBRATION IN THE STUDY OF SYMBOLIC INTERACTIONISM

Shalawatan is a form of religious activity commonly found in Indonesia. Prayer in terminology comes from the word *shalah* which can be interpreted as praying or congratulating. But in practice, especially among Nahdliyin (Nahdlatul Ulama) residents, the meaning of prayer is developed as a tradition. In social practice, celebrations in various regions, including in the Tapalkuda Probolinggo region, are usually carried out during the month of the Prophet's birth, the *Rabi' al-Awal*, and are usually known as (*maulid* or *mulud*). The term among the Madurese-Probolinggo community is better known as (*molotan*). But the tradition of religious rituals in question has continued to develop significantly, even the prayer service above is not only carried out in certain months, but almost every day in several areas of Probolinggo regency, prayer activities flood the people's culture, as *Ahbab al-Musthafa*, *Lahar Mania*, *Subban al-Muslimin* and *Al-Waly Shalawat* assemblies were carried out by the assembly of the prayer group *Ahbab al-Musthafa*. In this activity, usually the surrounding residents, including the Paiton area, Krejengan, Pajarakan, Kraksaan, Kotaanyar and several other areas, came flocking to each activity, as did each of the tertiary assemblies said, even reached its peak at the *shalawatan* celebration which was carried out by three prayer assemblies in the activities of three assemblies one love.¹⁵

In subsequent developments, this *shalawatan* later developed in Java with the term (*slametan*). This form of ritual was part of a rite which in the tradition of Javanese society was more used to continue,¹⁶ maintain or improve the social order for the better. Therefore, every celebration of *shalawatan* basically cannot be separated from prayer, begging for blessings, salvation to ensure the continuity of their lives. Even more, Niels Mulders asserted, *slametan* activities became a fairly effective ritual, by involving the community to improve one's personal welfare and society. Thus the celebration of prayer, more or less has the same interpretation and meaning as the practice

¹⁵ <https://www.youtube.com/watch?v=pjImR1zKi6Q>

¹⁶ Piotr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: Prenada Media Group, 2007), 89.

of slametan ritual as practiced by the Javanese.¹⁷ Therefore, it is basically not only to build individual piety, but also to build social and communal piety.

But in its development tradition *shalawatan* then developed so rapidly, as shown by Bart Barendregt and Wim van Zanten, where they conducted a study of popular music, especially regarding the development of Islamic music in Indonesia, in the results of his research he explained that Islamic music experienced rapid growth, as efforts to negotiate identity and community-based roles in dialogue at the local, national and global levels.¹⁸ In this context, many music activists use musical instruments in their respective regions to create genres of music in accordance with the traditions in their respective regions. These differences can not change completely, they only modify music from Europe and in the same way also occur in religious music; Islamic music functions with Indie music. Thus this spiritual song, then became a label for every religious music with prophetic and divine themes using Arabic, qasidah and the band Nasyid.

Modification of the celebration of prayer through the symbols referred to in the study of symbolic interactionism is understood as part of the culture of Indonesian society which is believed to be the cultivation of social values in order to obtain entitlements and peace of mind. At the theoretical level, prayer comes from the word prayer with its plural form as a prayer which is interpreted as a prayer to remember and draw near to Him.¹⁹ Whereas, the service among Javanese people is understood as part of social activities to express religious values, so that they are able to give birth to positive encouragement and individual social behavior for the better. This view is as explained by Weber that individual social actions are born at the expense of other individuals charismatic and because of the closeness with God, so that it can provide stimulus for other individuals. Sociologically, modification of prayer services in the community of Probolinggo is a construction of various social

¹⁷ Niels Mulders, *Mistisisme Jawa: Ideologi di Indonesia* (Yogyakarta: LKiS, 2010), 136.

¹⁸ Bart Barendregt and Wim Van Zanten, 'Popular Music in Indonesia since 1998, in Particular Fusion, Indie and Islamic Music on Video Compact Discs and the Internet', *Yearbook for Traditional Music* 34 (2002): 67–113.

¹⁹ Aini, 'Living Hadis dalam Tradisi Malam Kamis Majelis Shalawat Diba Bil-Mustofa', 222.

activities in accordance with the social-culture of the community, thus giving rise to a variety of interpretations and perceptions. Thus social perception is the process of organizing and integrating stimulus carried out on the object's reality, getting something more meaningful than social action. Perception is a form of all individual social actions to recognize themselves and the circumstances around them through the stimulus they receive. Therefore, perceptions in *shalawatan* activities are active processes where individuals are important role holders in forming social attitudes and behaviors in the midst of society.

Perception about *shalawatan* activities arises from the results of individual thoughts and social actions, there are two meanings in *shalawatan* activities, namely; 1) *shalawatan* means prayer as a path to salvation, because this activity is something very important in one's life, even said to be the breath of their lives, and as a form of faith in Allah Swt. and love for Rasulallah. The view above is based on transcendental values about the service, where Allah Swt. and His angels always pray to give mercy (*ta'dzim*) and ask forgiveness, nobleness for their beloved. 2) prayer service activities in this second meaning have been modified with socio-religious symbols. This view gave birth to various perceptions, which were motivated by the acculturation of socio-culture in giving interpretations of the meaning of religious activities as carried out by several prayer houses in the Probolinggo District.

INTERNALIZATION OF *SHALAWATAN* VALUES IN SYMBOLIC INTERACTIONISM

Significance of religious values is expected to produce positive energy, so as to be able to influence social actions, and become the driving force of social change in the midst of various multi-dimensional crises, including as an impact on modernism by giving birth to anxiety, aridity, spiritual emptiness and the decline in the value of local wisdom in each individual. Therefore, psychologically individuals have a tendency and happy attention to objects that can shape their social behavior, where the high and low forms of attention to objects can be influenced by the high and low in a person, including in the form of a prayer service. The normalization of prayer values has become an important study in recent years, as part of the realization

of individual social behaviors in accordance with the internalization of these values. The service activities are essentially understood as socio-religious value systems, and they are not in a space empty but built from classical scientific traditions and their understanding of the Qur'an and al-Hadith.²⁰

In this context, modification of *shalawatan* celebration is the result of social construction of his role in social reality, and existence becomes an attraction for the community and significantly affects the social behavior of individuals. The viewpoint is obtained by understanding the moral messages in the *shalawatan* activities. In other aspects, the internalization of religious values can be used as a social magnet to influence individual behavior and actions, as Van Bruinessen explains, that all individual social actions are basically built and determined by the attraction and charismatic towards a person, including in cultivating attitudes, respect and obedience to those he loves, namely Rasulallah,²¹ the above views are expected to foster individual and social piety. Even in different perspectives, the internalization of the values of celebratory celebration becomes social capital in developing models of spiritual- and transformative leadership, by actualizing the social values referred to at the practical level. That view, as explained by Loubna Zakiah that the portrait of the Rasulallah leadership, was considered the most successful in all human history and civilization. Because in Rasulallah, there are several virtues such as his personality in the form of integrity (*siddiq*), trust (*amanah*), working smart (*fathanah*) and openly human relations (*tabligh*) so that it can influence other individual behavior, by inspiring without indoctrination, awakening without having to hurt, arouse without force and invite without commanding.

In the perspective of Mead, the emergence of the social value system is built through inter-subjective interaction and social action, both of which can be done through the use of symbols, both in the form of words and other social actions, based on real life in their interactions, including in arouses responses and influences the

²⁰ Ahmad Fauzi, 'Persepsi Barakah di Pondok Pesantren Zainul Hasan Genggong; Perspektif Interaksionalisme Simbolik', *Al-Tahrir IAIN Ponorogo* 17, no. Islam Ortodoksi Heterodoksi (2017): 105–132.

²¹ Martin Van Bruinessen, *Kitab Kuning Pesantren dan Tarekat* (Bandung: Mizan, 1999), 25.

behavior of others.²² Therefore, the role and individual social actions in essence, cannot be separated from the concept of self as part of individual thinking in building their world. Self-concept (self concept) can continuously develop and with regard to the value of emotions, skills and intellectuality in the formation of himself. In the study of symbolic interactionism, the celebration of prayer is understood as part of a universal value system that can give meaning to social-objective reality. In this context, Blumer explained that individual actions can basically be determined based on their meaning, in accordance with their respective perspectives, which emerge from the process of social interaction with others, then refined through the process of interpretation at the time the interaction is taking place. Such is the form of *shalawatan* celebration which is built on the basis of not being twisted from the mind and role of the individual that is understood as part of the creative interpretation of each individual in society. This phenomenon gives birth to meaning in the form of internalizing social values and influencing social behavior actions (social behavior) in society.²³

SYMBOLIZATION CONSTRUCTION OF *SHALAWATAN* CELEBRATION

At the theoretical level, the construction of symbolic interaction (symbolic interaction) is basically built on the process of interaction-communication, through face-to-face (interpersonal), so that later gave birth to actions and social behavior of individuals (human behavior). In Mead perspective symbolic interactions can be built through three capital namely; (*mind, self and society*). According to Mead, individual thoughts, much influenced by the flow of philosophy of pragmatism and the psychology of behaviorism which then prioritizes the process of thinking and individual social actions.²⁴ Whereas in Charon's perspective, the flow of pragmatism philosophy is used as the rationale that is able to identify several aspects regarding social actions and behavior. Therefore, the flow of

²² Agus Maladi Irianto, *Interaksionalisme Simbolik Pendekatan Antropologis Merespon Fenomena Keseharian* (Semarang: Gigih Pustaka Mandiri, 2015), 4.

²³ Herbert Blumer, *Symbolic Interaktion* (New York: Prentice Hall, 1969), 90.

²⁴ Riyadi Soeprapto, *Interaksi Simbolik, Perspektif Sosiologi Modern* (Yogyakarta: Averrpes Press dan Pustaka Pelajar, 2002), 90.

pragmatism sees that true reality does not always exist out there, but the reality above is a part of the construction process that can be created actively based on the individual's social actions. Besides that, this form of thinking becomes the basis of knowledge about something that is considered useful for him, they can even change it if he sees it as useless. Therefore, socially based construction of the symbols of the celebration of prayer can include three aspects; 1) focused on the interaction between action and social reality in the celebration of prayer, 2) individual behavior and dynamic social reality, 3) internalization of the value of the built can interpret social reality in the midst of social society. Therefore, in Dewey's perspective, the mind is understood as one thing or structure to the formation of individual actions and behaviors, these actions can be carried out through a process of defining social reality in the midst of society, so that it can create an interaction and symbolic.²⁵

This view is inseparable from the portrait of humans as social beings who always establish a process of interaction. Even the process of interaction is intended, is not exclusive, but is also inclusive, that is to do with the entire microcosm, including the interaction with the whole nature of His creation. Therefore, the interaction that is built requires various means as a way to make it easier. Besides that, the facility becomes a symbolizing medium of what is meant in an action and interaction. Thus the study of symbolic interaction theory is influenced by various social structures that shape or cause certain behaviors of each individual, then form symbols in each interaction. The intended view requires that individuals be proactive, reflexive and creative, so that they can interpret, display behavior that is unique and easily interpreted. In this context, symbolic interaction emphasizes two aspects; 1) people in society are never released from interactions, 2) besides, interactions can give birth to certain symbols which tend to be dynamic. Thus this symbolic interaction is more focused on individuals as relational beings, who can play social actions through social symbols in question.²⁶

²⁵ Joel M. Charon, *Symbolic Interactionism* (United States of America: Prentice Hall Inc, 1979), 5.

²⁶ B. Aubrey Fisher, *Teori-teori Komunikasi* (Bandung: CV. Remaja Karya, 1989), 58.

THE MEANING OF *SHALAWATAN* IN THE FRAME OF LOCAL CULTURE

Sociologically, the service in the culture of the community is understood as a religious ritual that remains adhered to and preserved, even developed in accordance with the values of local wisdom and the fact that it continues to play its role dynamically in the midst of changing societies today.²⁷ Therefore, the celebration of service, its essence is understood as part of a religious ritual that is perceived as capable of leading one to draw closer to Him, and to be a balance between the cosmic and cosmic realms in the midst of today's society in the hope of maintaining safety, peace, peace and harmony. give birth to social piety.²⁸ Such is the view referred to, as carried out by a number of legitimate assemblies, Ahbab al-Musthafa, Lahar Mania, Subban al-Muslimin and al-Waly. In the above context of *shalawatan* celebration, the essence can not be separated from the system of values that are universal, so that it can fortify young people and society from negative influences as a result of the flow of information globalization. Therefore, globalization as a result of modernity must basically be understood as a renaissance product in the West, about fifteen centuries ago has dominated the views of society today, it has even become a belief and necessity. The existence of modernism is a trend that accompanies it and must be followed by everyone, because it is not surprising that people are

²⁷ Shalawatan's activity is essentially carried out to uphold and praise Rasulullah Saw. which is admitting that he is the chosen human being who crosses civilization and throughout the history of mankind, to be a blessing for the entire universe (rahmat li al-'alamin). In that context, Allah Swt. did not mention Rasulullah as human mercy in the Arabian Peninsula, West and East, not even mentioning some continents, and parts of the earth, but he became rahmat for all human being. This view, as explained by Sokhi Huda in his book *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* that the recitation of shalawat to Rasulullah Saw. has two forms, shalawat ma'surat and shalawat ghair ma'surat. Interpretation of shalawat ma'surat is a prayer whose editorial is directly taught by Rasulullah, such as prayer which is read in the final tasyahud when praying. While the prayer of ghair ma'surat is prayer that is compiled by sahabat (friends of prophet), tabi'in, auliya' and among Muslims. This form of prayer can express a request, praise, and flattery which is then compiled in the form of verses. Wildana Wargadinata, *Spiritual Salawat* (Malang: UIN Maliki Press, 2010), 55–56.

²⁸ Ayatullah Humaeni, *Pengantar Antropologi Agama; Memahami Agama dan Budaya Lokal* (Serang: Fakultas Ushuluddin Dakwah dan Adab IAIN SMH Banten, 2013), 206.

swept away in the trend. In this context, the existence and role of the board of worship is not only understood as an activity that is merely a formality (beyond the formal), or from the overthrow to exclusion, thus the celebration is expected to be able to contribute and positive changes and improvements the progress of Muslims, so that the celebration of prayer is able to become a generator of liberation from the social crush of the influence of globalization.

The celebration service is essentially understood as a social activity with the aim of delivering individual individuals to reach closeness to Him, so that they become pious individuals individually and socially, namely by upholding prophetic values in all aspects of their lives. In this context, the midnight social service activities give birth to a value system, in accordance with the interpretations of each individual on the meanings they understand in the *shalawatan* activities. Various interpretations and meaning of *shalawatan* are understood to contain several aspects; *first*, *shalawatan* value system becomes social capital in enlightening and liberating (liberation) individuals from negative influences who have poisoned and tamed (social and cultural domestication) individuals in the midst of society. This view is as explained by Tillich in Wibisono that, today social conditions are in anxiety filled with various kinds of anxiety (the age of anxiety), which is caused by the weakness of religious understanding, as something essential in human life.²⁹ *Second*. encourage individuals to re-purify corrupt Islamic teachings by internalizing the values of prayer in social life. Because everything that smells sacred almost begins to be abandoned. *Third*; *shalawatan* encourages each individual to maintain harmony and strengthen the faith by remembering and reciting Allah. *Fourth*, *shalawatan* values can fortify each individual from various negative actions and behaviors.

In the study of symbolic interactionism theory, the meaning of *shalawatan* activities is more focused on influencing, guiding and moving the behavior of individual actions in a particular community. Therefore, the act (act) and individual behavior are believed to be able to contain meaning (thing), the meaning is then expressed in his actions through symbols that are built based on his own concept

²⁹ Wibisono, *Teori Kecemasan* (Jakarta: Buku Kedokteran EGC, 2004), 46. See also in Wibisono, A., *Prayer Relations with Anxiety*, Studia Press Scientific Research.

(self concept). Besides that, *shalawatan* activities are seen as having meaning for actions that are built in the process of interaction with various social symbols used.³⁰ This view significantly gave birth to other social behaviors in the broader social context, through reactions and interpretations of each stimulus that it is facing. The process can only be carried out through various interpretations and meanings of *shalawatan* activities, namely by showing a reaction or response to stimuli on him.

In another aspect, the celebration of prayer in the study of symbolic interactionism seeks to understand the role and social behavior of individuals, both from a kiai and its members. Therefore, the involvement of the kiai actively in the prayer service is expected to give birth to a value system that enables it to shape the role and behavior of the intended activity, especially for other people around it. This view is quite interesting, especially when the kiai invited to attend the *shalawatan* celebration, because the portrait of the kiai in the midst of the community was understood as a central figure who was considered to have closeness to God. Cultural celebrations have become part of social traditions and are significantly expected to change individual mindset patterns, even as part of the process of forming characters, dispositions in their life-style reality by internalizing *shalawatan* values, so as to be able to drive individual social behavior when building interactions. In this context, individual behavior and actions are essentially the result of the attractive attraction between positive and negative energy. Transformation of service values is understood as part of energy-positive to create individual social character, by internalizing that value as a means of purification, purity and generation of true human values and become a source of strength to reach the majesty, glory (*aḥsan taqwīm*), which is through reason healthy (*'aql al-Salīm*) a healthy heart (*qalb Salīm*), and a clean heart (*qalb munīb*).

Various interpretations of the symbols in the celebration of *shalawatan* are basically built as an effort to instill religious values in the midst of a society that is in a vacuum, anxiety and aridity towards spirituality and morality. Therefore, internalization of universal values is not only understood as a prayer of salvation. But

³⁰ Deddy Mulyana, *Ilmu Komunikasi: Suatu Pengantar* (Bandung: PT. Remaja Rosdakarya, 2008), 56.

more than that the value system in the celebration of prayer can deliver the realization of individual social behavior to be better by emulating the portrait of Rasulullah's personality. Besides that, the celebration service is understood as a medium of *da'wah* to form individual and social piety, by transforming the values of the values in their social lives. Thus, various meanings for symbolization in *shalawatan* activities are expected to be social capital in realizing more effective and humanistic individual social actions.³¹ This view, as explained by Jerome Manis and Bernard Meltzer that, individual behavior and actions in interactions can not be separated from the use of symbols, and this is based on several aspects, among others; individual behavior is built through the mediation of symbols; each individual builds his social behavior based on the symbols contained therein; each individual can actively shape his own actions. Thus, according to Morissan, the importance of meaning in the celebration of prayer is one of the efforts to realize individual social behavior for the better. Departing from these three aspects, several elements that underlie the birth of individual behavior in the midst of the community in the service activity, can be influenced by several factors, among others; 1) individual behavior is determined by the meaning given by others to himself, 2) meaning is born as a result of the process of interaction, especially in the celebration of prayer, 3) the meaning is modified through the process of interpretation, including symbol symbols built in, 4) each individuals can develop their own concepts through a process of interaction with others, 5) self-concept becomes a motive for the birth of social behavior that is influenced by the value of local wisdom, 6) social structures are built through interactions with other individuals.

CONSTRUCTION OF SYMBOLIZATION OF SHALAWATAN VALUES IN THE PROBOLINGGO COMMUNITY

Theoretically, the construction of symbols of prayer activities is part of the role of individuals through social actions (social act) in the midst of society. In Herbert Mead's perspective, the construction of social symbols referred to as *shalawatan* celebration is built through a dialogical process between thought (*mind*) in it self (*self*) and society

³¹ Nina W. Syam, *Sosiologi Komunikasi* (Bandung: Humaniora, 2009), 109.

(*society*). In this context, in general, it explains that the human mind is interpreted as a process of conversation with him and develops into an integral part of his social life. Therefore, social reality is first formed through the human mind, but not merely the product of thought but the complexity of the various elements available, thus giving birth to the concept of thought in question. Characteristics of the mind, is an individual's ability to give birth to something in him.

Besides thoughts and ideas that are considered to have a major contribution to the construction of symbols *shalawatan*, self-concept (*self*) is an important part of the individual. Therefore, the ability to accept oneself as an object or subject requires a communication, so that it can bring up and develop various activities between its relationships with social, this self concept (*self*) is connected dialectically with the mind in developing the intended symbols. Self-concept, giving a response to what is in an individual who can then refer to others, the response becomes part of his actions, the individual not only listens to himself, but also can respond to himself, speak even answer to the question of others, so he can give birth to behavior where the individual becomes an object for himself. Because of that self-concept, is a social process that is comprehensive where the role and actions of individuals are part of him.

Self-concept, allows someone to play a role in a conversation with other people, aware of what is said and able to listen to what is said, and determine what will be said next. Therefore, the role of the individual must be able to reach a state outside of himself, so that he can evaluate himself, even be an object for himself, so that individuals can do so in various experiences with others. In other aspects, each individual is part of a social situation that is experienced simultaneously and must pay attention to himself in order to be able to act rationally in certain situations in the midst of society (*society*), because society is a part that precedes thoughts about itself and reflects a set of activities in forming itself.³²

The construction of social symbols in the celebration of worship, through Herbert Mead's dialectics, between (*mind, self* and *society*) and giving birth to various meanings in accordance with the interpretations of these symbols, so that the celebration of worship

³² Rohimin, *Harmonisasi Agama dan Budaya di Indonesia* (Jakarta: Balai Litbang Agama Jakarta, 2009), 207.

in recent decades continues to experience significant growth. The construction of *shalawatan* celebration symbols in essence has a positive energy towards the formation of behavior and individual actions in the midst of society, among the forms of these symbols, among others; *shalawatan* celebration activities are carried out through modern dance (body language); festivities to celebrate by using local languages; the prayer service is done while dancing mania. Internalization of these symbols has an important meaning in the social life of individuals, even almost all forms performed by individuals at the celebration of prayer are inseparable from social symbols that have meaning, these views are inseparable from human nature as creatures (*homo symbolicum*).³³ Thus the importance of symbols in various individual activities. Therefore, almost the entire life of an individual cannot be separated from the intended symbol. Construction of symbols, in essence, is a manifestation of various ideas, ideas, ideas and value systems, which are built by individuals and must be accounted for.³⁴ In Erwin Goodenough's perspective, symbols are interpreted as goods or patterns that can work in an individual's life and affect his life.³⁵ Besides that, the symbol is interpreted as an illustration, hinting to signify and convey a certain message to the community, among which the symbolic meaning is trasendent in the form of ideals, value systems, concepts and beliefs.

Based on the results of the study, the social construction of the symbols of prayer activities has a variety of interpretations; *first*, the celebration of worship is understood as part of the process of character building, so as to influence all actions and social behavior of individuals. This view is inseparable from the value of prayer, which contains blessing prayers and salvation as an intermediary or (*tawassul*) to Him.³⁶ In another dimension, the celebration of prayer

³³ Mircae Eliade, *The Myth of The Eternal Return or Cosmos and History*, trans. Willard R. Traks (New York: Princeton University Press, 1974), 112–15. Hary Susanto, *Mitos Menurut Pemikiran Mircae Eliade* (Yogyakarta: Kanisius, 1987), 65–72.

³⁴ F.W. Dillistone, *The Power of Symbol*, trans. A. Widyamartaya (Yogyakarta: Kanisius, 2002), 23.

³⁵ Erwin Goodenough, *Jewish Symbols in Greace Roman Period* (New York: Pantheon Press, 1953), 28–30.

³⁶ QS. al-Maidah: 35

is a proof of love for the Prophet Muhammad.³⁷ The meaning is expected to give birth to positive energy values in various aspects of human life, so as to realize individual social behaviors for the better, namely as an effort towards character building (good character).³⁸ In that context, Biddle in Widyatuti explained that individual behavior is part of social roles and actions that are built from various settings, such as expectations (*norms*), norms (*norms*), behavior (*performance*), evaluations (*evaluators*) and sanctions (*sanction*).

Thus individual behavior has a close relationship with the symbols on the celebration of prayer. Because of this, the prayer service is expected to function as an individual's moral degradation for various multi-dimensional crises. At the practical level, the intended value system is understood as a social capital towards the character formation process carried out through three aspects; moral knowledge, moral feeling and moral actions. Departing from the three character components (components of good character) above is expected to give birth to better moral behavior of individuals. Because of that, a habitualization process is needed, regarding care activities, so that it can change individual behavior, in the form of self-confidence (self esteem) and even understanding (empathy), loving truth (controlling the good) controlling emotions (self control), humility and positive behavior in the midst of society.

Second, the celebration of prayer with socio-religious symbols above is expected to be a social transformation, so that it gives birth to individual and social piety, in the form of individual behavioral actions that promote friendliness, harmony, respect for differences, respect for others.³⁹ Celebration is not only understood as a ritual, but most importantly how the value system is able to become a social transformation. Therefore, to build social piety, individual piety is required and does not make *shalawatan* limited to merely religious rituals, but the celebration must cover the social dimension (*ḥabl min al-nās*), which is part of the process of forming social piety in social reality. Internalization of service values symbols teach each

³⁷ Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKiS, 2008), 134–37.

³⁸ Thomas Lickona, *Educating for Character How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Book, 1991), 51–123.

³⁹ Helmiati, 'Kesalehan Individual dan Kesalehan Sosial' (Universitas Islam Negeri Riau, 2015), 6.

individual actively to encourage change, by realizing social behavior such as; enforcing democratic values, building equality (egalitarian), social solidarity (*al-takāful al-ijtimā'i*), promoting tolerance (*al-tasammuh*), building cooperation (*al-ta'āwun*), creating social stability (*al-thabat*) in the midst of society.⁴⁰ The social piety above is a manifestation of individual piety, as a form of faith in Him, where individual duties, not only function as creatures who continuously worship Him, but he is a social being whose duty is to create an order of social life that is egalitarian by upholding moral values.

Third, shalawatan as social harmonization, substantial symbols of *shalawatan* are believed to contain universal values and are transcendental. Therefore, the value becomes the basis of core beliefs in building harmony and maintaining the harmony of the (pluralistic) Indonesian society. The existence of *shalawatan* celebration is continuously being developed and functioning as the main force in building harmony.⁴¹ At the level of reality, the celebration of prayer until now continues to experience the development of various remote areas in the country. The significance of prayer services is not only understood as a ritual of praise and climbing in prayer, although this is explicitly the essence of prayer. But more than that the value of prayer in practice contains several moral messages, tauhid, morality, peace and harmony that are multidimensional.

Fourth, shalawatan as a social capital in building the integrity of the NKRI. Transformation of service values is believed to be a universal value (*rahmat li al-'ālamīn*), because that value system becomes a belief and basic value (core values, belief) in building a harmonious society life. Thus the effort to preserve the values of prayer has an important role in building the integrity of the NKRI.⁴² The internalization of *shalawatan* symbols basically has a comprehensive view and contains divine (*ilahiyah*), humanitarian, (*insaniyah*) values that have a spiritual, moral and social dimension. In this context, spiritual is a value system that contains monotheism

⁴⁰ Ahmad Fauzi, 'Konstruksi Pendidikan Pesantren; Diskursus Terhadap Fundamentalisme dan Liberalisme dalam Islam', *Al-Tahrir IAIN Ponorogo* Vol.18, no. Islam: Liberalism & Fundamentalism (2018): 89–114.

⁴¹ John Haba, *Revitalisasi Kearifan Lokal: Studi Resolusi Konflik di Kalimantan Barat, Maluku, dan Poso* (Jakarta: ICIP dan European Commission, 2007), 11.

⁴² Rahman, *Islam dan Liberalisme* (Jakarta: Friedrich Naumann Stiftung, 2011), 28.

and devotion. While morality is part of the value that is directly related to social behavior, including; morality, norms, ethics and character, while social values include democratic values, equality, social solidarity, equality, tolerance, cooperation, stability social by building togetherness, the existence of affection, justice (is) and brotherhood. In this context, the role of prayer is understood as the most strategic step in instilling and strengthening Indonesia's unity and unity. The internalization of the values of the prayer service is essentially universal and its existence can inspire all the roles and social behaviors of individuals. Therefore, values in the celebration of prayer are expected to be able to foster calm in a spiritual manner and clear the minds of individuals, so that all individual actions in the midst of society give birth to positive energy and its existence becomes *rahmat li al-'ālamīn*.

CONCLUSION

Based on the results of study, the researcher concluded the findings as follows; *first* the meaning of *shalawatan* celebration in the midst of society can bring out to various interpretations, in the study of symbolic interactionism, meaning is appeared and influenced by various good messages of a verbal nature, such as; words, sound music, and nonverbal like; body language, physical movement, status and even dancing mania. Besides that, the interpretation of the meaning of *shalawatan* celebration is able to give birth to various social symbols which are then interpreted as a process of forming individual behavior and actions. Therefore, some of the most important elements that underlie emergence of individual social behavior on the meaning in the celebration of *shalawatan*, include several aspects; 1) individual social behavior is determined by the meaning given by others, 2) meaning appeared as a result of interaction, especially in various celebrations, 3) meaning is modified through interpretation processes, including the symbols used in prayer, 4) individuals can develop their self-concept through interaction with each other, 5) self-concept becomes the motive in the emergence of behavior and individual social actions by internalizing the values of the intended prayer, 6) social structure is built through a process of interaction with other people in the form of a *shalawatan* celebration.

Second, construction of celebratory symbols is part of the role of the individual through the social actions which are built through the dialectical process. The three concepts above are interpreted as the process of conversation between an individual and himself and develop into an integral part of his social life. Substantially, the construction of symbols in the celebration of *shalawatan* is basically the result of the creation of creative individuals based on surrounding social (reality socially constructed), namely through the mind to social reality, then it underlies the realization of individual social behavior which is carried out by several *shalawatan* assemblies in the Probolinggo Regency area. At the level of praxis, the implications of the symbols in the celebration of prayer have a variety of interpretations, namely; *shalawatan* celebration as a process of character formation (good character); formation of social harmonization; moral fortress in maintaining the integrity of Indonesia by prioritizing attitudes (*ukhuwah Islāmiyah*, *waṭaniyyah*, *bashariyyah*), and this view is built through associations in various *shalawat* assemblies by giving moral and national roles. Therefore, their existence is expected to bring peace, with instilling the principle of love (*mahabbah*), togetherness (*ijtimā'iyah*), equality (*musāwah*), justice (*'adālah*) brotherhood (*ukhūwah*). Besides that, the celebration of *shalawatan* is believed to be a manifestation of the formation of individual piety and social (social morality) that has a dimension to divinity and humanity. *Shalawatan* celebration becomes a source of social change, through its social actions (social action) and social behavior (social behavior). *Shalawatan* aims to calm the heart which is restless and rejuvenate the soul (*tazkiyyat al-nafs*), which is to reach the peak of spirituality and get closer to Him.

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