

## Building The Character of Islamic Youth Through JASBON Activities at Kebonagung Hamlet of Nganjuk Regency, East Java

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### Abstract

The phenomenon of the association of young people today is getting wild and out of control. Relying more on lust than looking for the best possible identity to achieve God's pleasure. To build the character of Islamic youth, a *da'wah* institution is needed to instill Islamic values and morals in the younger generation. JASBON (*Jam'iyah Sholawat Berzanji Kebonagung*) is one of the *da'wah* institutions that has programmed support for increasing the religiosity of young people through the reading of *shalawat*, *al-barzanji* and *tablil*, which are carried out regularly accompanied by Islamic music so that it can attract worshipers to join the Assembly's activities. This study uses a qualitative method that produces descriptive data in the form of written or spoken words from people and observable behavior. Data collection techniques used are observation, documentation, and interviews. The number of respondents in this study was ten men. The results showed that JASBON (*Jam'iyah Sholawat Berzanji Kebonagung*) had tried to build the character of Islamic youth both from inside and outside the village and even outside the district through the cultivation of values, morals, and religious routines.

**Keywords:** *Sholawat Al-Barzanji, Morals, Islamic Youth*

## Introduction

In modern times, whether we realize it or not, in reality, the values of Islamic teachings embedded in the souls of generations of nations and religions have begun to erode little by little. Spiritual culture changes with material culture, which makes one's progress and success measured in the mastery of matter, not in the height of morals and ethics. Especially with the rapid flow of globalization and the advancement of Information Technology. As a result, not a few young people are carried away by the current. Habits during the night Sunday coffee hanging out until late at night dating and Westernized currents that are no stranger imitated by the younger generation, ranging from lifestyle and dress.<sup>1</sup>

Problems related to building a good character have become a problem that has been going on for a long time and has been pursued at all times. Issues associated with this character are the responsibility of all elements of society. Be it from the government, educational institutions, family and community environment, and not least for organizations in the religious field.<sup>2</sup> Everything must be shoulder to shoulder to print the next generation with a good

personality or character because the main object (target) in building character are those young people, both those who are still studying or who have been involved in the world of work.

Character is defined as a mindset or behavior that characterizes each individual in living life and interacting with other human beings. Both in the family environment, as well as in the surrounding community.<sup>3</sup> The character becomes something significant that must be considered because the Prophet Muhammad was sent to the Arabian Peninsula region, one of which was to perfect human morals at that time.<sup>4</sup>

Building the character of Islamic youth takes a *da'wah* institution that contributes fully to instilling Islamic values in the younger generation. Especially in increasing the religiosity of young people themselves. However, the clash with the current globalization has resulted in a decrease in the interest of young people in following Islamic activities. So it is necessary for a *da'wah* institution that has an exciting way to invite young people to participate in Islamic activities.

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<sup>1</sup> Moh. Badrus Solichin, "Implementasi Pendidikan Multikultural Siswa", *Realita* 18, 2 عدد 84-75 :(2020).

<sup>2</sup> Ade Kartini و Asep Maulana, "Model Pendidikan Karakter Dalam Keluarga Pendahuluan" 13, 53-231 :(2020) 2 عدد.

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<sup>3</sup> Moh. Badrus Solichin, "Capitalistic anthropocentrism to nature and papua women: study of ecofeminism in novel tanah tabu", *International journal of social sciences* 2 (2019): 19-23, <https://doi.org/10.31295/ijss.v2n1.50>.

<sup>4</sup> Muadilah Hs. Bunganegara, "Pemaknaan Shalawat: Pandangan Majelis Dzikir Haqqul Yaqin", *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 9, :(2020) 2 عدد 99-180, <https://doi.org/10.24252/tahdis.v9i2.12478>.

*Jamiyyah Sholawat Berzanji Kebonagung* seeks to increase one's attitude of religious awareness through reading shalawat activities that *Allah SWT* has commanded. People who don't want to say sholawat to Prophet *Muhammad SAW* will be humiliated hereafter. *Allah* Almighty alone and the angels do it. Especially humans as his servants and Muslims as the people of the Prophet Muhammad.

*Jamiyyah Sholawat Berzanji Kebonagung*, located in a rural environment, is quite well known by many people. However, it is not yet learned the role of *Jamiyyah Sholawat Berzanji Kebonagung* before the research. Thus, the author is interested in conducting research with the title of building the character of Islamic youth through JASBON (*Jamiyyah Sholawat Berzanji Kebonagung*) activities in Kebonagung Hamlet Nganjuk Regency. The purpose of this study is to determine the movements of *Jamiyyah Sholawat Berzanji Kebonagung* in improving the religiosity of young people, as well as to determine changes in attitudes and morals of young people before and after following *Jamiyyah Sholawat Berzanji Kebonagung*.

### Theoretical Framework

#### a. Understanding *Sholawat*

*Shalawat* comes from the word *Salat* and is used in the plural. In language, some

mean prayer, praise, and exaltation. *Shalawat* is worship and prayer, interpreted also remember, speech, holy, love, barakah, and honor. *Shalawat* is an expression of love and longing for a believer who has not met the Prophet. *Allah Swt*. It is recommended to pray to the Prophet Muhammad *Sam*. as mentioned in Q.S Al-Ahzab / 33: 56,

It means: "Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace." (Q.S Al-Ahzab / 33: 56)

Muslims are given the obligation to *bershalawat* to ask Allah Swt. to be merciful to the Prophet Muhammad (peace and blessings of Allah be upon him). As a reward for his services. No human being can overcome his struggle in the fight for the religion of Islam as we profess now. His battle is to be avenged and appreciated. One of them is asking for blessings and mercy from the Prophet Muhammad.

#### b. *Al-Barzanji*

*Kitab al-Barzanji* is a literary work that aims to arouse love and imitate the life history of the Great Lord of Muslims, namely the Prophet Muhammad; *Mawlid al-Barzanji* contains the life history of the Prophet Muhammad from birth to death, as

well as stories that describe the personal glory of the Prophet Muhammad.

The outline of the content of the Prophet's birthday in the Book of *Mawlid al Barzanji* is as follows: 1. The prologue of the author of Mawlid al Barzanji is Shaykh Ja'far bin Hasan; Chapter 2. Recounting the genealogy of the Prophet Muhammad *Saw*; Chapter 3. Signs of the birth of the Prophet Muhammad SAW; Chapter 4. Birth of the Prophet Muhammad SAW; Chapter 5. The state of the Prophet Muhammad *Saw* was born; Chapter 6. Various events that occurred during the birth of the Prophet Muhammad SAW; Chapter 7. Narrates the phases in the infancy of Prophet Muhammad peace be upon him; Chapter 8. Prophet Muhammad's childhood; Chapter 9. The youth of the Prophet Muhammad SAW; Chapter 10. Marriage of Prophet Muhammad SAW with Khadijah; Chapter 11. Laying the Black Stone of Aswad by the Prophet Muhammad SAW with the Quraysh; Chapter 12. Prophet Muhammad (PBUH) was appointed as a messenger; Chapter 13. Prophet Muhammad SAW preaching; Chapter 14. Prophet Muhammad SAW Isra ' Mi'raj; Chapter 15. The Prophet Muhammad declared his apostleship to the Quraysh; Chapter 16. Prophet Muhammad hijrah to Medina; Chapter 17. The personality of the Prophet Muhammad

SAW; Chapter 18. Akhila Prophet Muhammad SAW; Chapter 19. Cover.<sup>5</sup>

c. Definition of ethics (*akhlak*)

Morality (*akhlak*) comes from the Arabic plural form of the vocabulary "*kebuluqun*" which means ethics, behavior, and habits.<sup>6</sup> Morals are inherent in a person, united with behavior or deeds. If the intrinsic behavior is terrible, then it is called bad morals or *mazmumah* morals. Conversely, if the behavior is good is called morality *mahmudab*.

Islam can be said to be ethics of Islamic morals derived from the teachings of Allah and The Messenger of Allah. This Islamic morality is an act that is open so that it can be an indicator of a person whether a Muslim is good or bad. This character is the fruit of the true creed and Sharia. This character is closely related to human events, namely *Khaliq* (creator) and *makhluk* (created). The messenger of Allah was sent to perfect human morals, namely to improve the relationship of *makhluk* (human) with *Khaliq* (*Allah Ta'ala*) and good relations between *makhluk* and *makhluk*.

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<sup>5</sup> Hs. Bunganegara.

<sup>6</sup> Mahrus Mahrus, "Implementasi Metode Pembelajaran Pendidikan Karakter Anak Usia Dini Di Paud Pondok Pesantren Al Barokah Ajung Jember", *An-Nisa': Jurnal Kajian Perempuan dan Keislaman* 13, 30–212 : (2020) 2 عدد, <https://doi.org/10.35719/annisa.v13i2.31>.

d. Understanding Youth

In Indonesia, youth is known as the "young generation" and "young people." Often the terminology of youth, the younger generation, or young people has diverse meanings. Youth is an individual who, when viewed physically, is experiencing development and psychologically is experiencing emotional development so that youth is a human resource development both for now and in the future.<sup>7</sup> The new law on youth defines youth as Indonesian citizens entering a substantial period of growth and development aged 16-30.

e. Islamic

Islam, terminologically, is a religion of revelation that means monotheism or God's existence. The faith revealed by Allah SWT to the Prophet Muhammad as the messenger of Allah or Allah SWT as a complete and concluding religion. This applies to all human beings anywhere, at any time, with the teachings on human life.<sup>8</sup> He has revealed to all humanity the belief and provision in living the life and relationship

with Allah SWT fellow human beings, and other realms, derived from the Qur'an which aims to obtain the pleasure of Allah, mercy, the happiness of this world and the hereafter, by explaining the creed, Shari'a, and morals.

## Method

In this study, the authors use field research (field research) that is qualitative descriptive. Qualitative methodology is a research procedure that produces descriptive data in the form of written or oral words of people and observable behavior.<sup>9</sup>

A study is said to be qualitative descriptive field research if a researcher in digging research data by presenting the actual situation that occurred at the research site about the role of jamiyyah Sholawat Al Barzanji in building the Islamic character of young people after the data collected will then be processed into a form of sentence structure and not in the form of statistical figures.<sup>10</sup>

In this case, the author seeks to observe, describe, and tell the overall social situation ranging from activities and how to increase the religiosity of young people

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<sup>7</sup> Moh. Badrus Solichin & Nur Lailatus Sa'adah, "Perempuan dan Kekerasan Prakriti: Resistensi Tokoh Mabel dalam Tanah Tabu Terhadap Budaya Patriarki dan Kapitalisme Freeport", *SULUK: Jurnal Bahasa, Sastra, dan Budaya* 3, 71-58 :(2021) 1 عدد, <https://doi.org/10.15642/suluk.2021.3.1.58-71>.

<sup>8</sup> Nashria Rahayuning Tyas, "Model Kepemimpinan Pendidikan Nabi Muhammad Saw", *Muslim Heritage* 4, 2 عدد (2019), <https://doi.org/10.21154/muslimheritage.v4i2.1851>.

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<sup>9</sup> Agus Masrukhin, "Model Pembelajaran Character Building dan Implikasinya Terhadap Perilaku Mahasiswa", *Humaniora* 4, :(2013) 2 عدد 1229, <https://doi.org/10.21512/humaniora.v4i2.3566>.

<sup>10</sup> Masrukhin.

through the *Jami'yyah Sholawat Berzanji* Kebonagung. Researchers use data collection techniques through interviews, observations, and documentation.

## Discussion

### *Jami'yyah* Efforts *Sholawat Berzanji* Kebonagung to Build Islamic Youth Character

Building character consists of two syllables, namely building and character, which means making with the nature of repairing, building, and establishing.<sup>11</sup> While the character is morals that distinguishes one from another. So character Building is an effort to build and shape one's personality and character to be good.<sup>12</sup>

*Jami'yyah* efforts *Sholawat Berzanji* Kebonagung the first is a question from researchers to Ahmad Mustofa Hasanul Basyar as chairman of *Jami'yyah Sholawat Berzanji Kebonagung* namely, why in kebonagung Hamlet Sumberkepuh village held activities *sholawat al-barzanji*? The answer from the chairman is the lack of youth-based

activities. *Islamiyah* then built activities for the youth to have the habit *bersholawat* to the Prophet Muhammad *Saw* because we Muslims are obliged to *bershalawat* to ask Allah *Swt* to always pour out his mercy to the Prophet Muhammad *Saw*.<sup>13</sup>

The second question is, how is the process of implementing the routine of *Jami'yyah Sholawat Berzanji Kebonagung* from the first to the end? The answer from the chairman is starting from the silent *Jami'yyah*; the previous elders of the mosque teenagers have the initiative to continue the *Jami'yyah* and packed with unique so that many young people follow the routine.<sup>14</sup> From the process before its implementation first ask permission to the owner of the house to be carried out activities *Sholawat Al-barzanji* here permission to the owner of the house has the value of decency and morals dress so that homeowners are reluctant to permit members of *Jami'yyah* and also so as not to burden or trouble homeowners members *Jami'yyah* ask only a little consumption as much as possible the owner of the house. *Jami'yyah* implementation technicians are as follows 1. The day of commencement begins 2. *Tahlil* is to send prayers to the tomb

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<sup>11</sup> Volume No Th وَأَخ., "Pembentukan Karakter Islami Remaja Melalui Kegiatan Jam ' Iyah Diba ' Iyah Di Desa Pagerwangi Balapulang Tegal Rofi ' ah , Diyah Nurul Fitriyati ( IAIN Pekalongan ) PENDAHULUAN Untuk menyikapi berbagai permasalahan yang ditemui oleh remaja dewasa ini , perlu adanya pembinaan dalam rangka membentuk karakter Islami pada remaja . Untuk itu perlu kerjasama antar berbagai pihak yang terlibat seperti orang tua , keluarga , masyarakat dan tokoh agama .", 54-137 :(2021) 1 عدد.

<sup>12</sup> Syarifah Habibah, "Akhlak dan Etika dalam Islam", *Jurnal Pesona Dasar* Vol.1, 81 :(2015) 4 عدد.

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<sup>13</sup> Mubasyaroh Mubasyaroh, "Da'Wah Model of Prophet Muhammad in Madina", *QIJIS (Qudus International Journal of Islamic Studies)* 2, :(2016) 1 عدد 62-47.

<sup>14</sup> O N Umri, "Pendidikan Karakter Nabi Muhammad Saw Dalam Buku Sirah Nabawiyah Terjemahan Kitab Ar-Rahiq Al-Makhtum Karya Syeikh ...", 2017.

owner of the house, 3. Qiroat Readings, 4. Reading *Shalawat dibaiyah Al-Barzani* and a collection of books of the Prophet's shalawat so as not to get bored or monotonous, accompanied by a flying tambourine, 5. Closing prayer led by local religious leaders.

The third question is, why is the routine of *Jami'yyah Sholawat Berzanji Kebonagung* carried out every Sunday night, unlike other assemblies that are usually carried out on Friday night? The answer Ahmad Mustofa Hasanul Basyar, chairman of *Jami'yyah*, explained that many *Jami'yyah* members are still in school, so they make a decision on the routine held on Sunday nights which does not interfere with study time for teenagers who are already working and the community on Sundays and working holidays.<sup>15</sup> Here it is seen how *Jami'yyah Sholawat Berzanji Kebonagung* take routine on the night of Sunday so that the youth do not drink coffee until late at night or even dating then it is filled with beneficial Islamic activities and seek reward and ridho Allah.

One of the activities of *Jami'yyah Sholawat Berzanji Kebonagung* is to commemorate the birthday of the Prophet

Muhammad, which falls on every date, 12 Rabiul Awal, and celebrate the night 1 Muharram that is praying together. In the event commemorating the birthday of the Prophet Muhammad, namely holding a lecture, Tausiyah crafters invite *Kyai* or *Ustadz* from within or outside the city aimed at adding religious knowledge to the surrounding community and also members of the *Jami'yyah*.

The purpose of *Jami'yyah Sholawat Berzanji Kebonagung* is to invite young people not only from sumberkepuh village but also the role of members to invite young people from outside the village or any district to follow the routine activities of *Jami'yyah Sholawat Berzanji Jami'yyah* his example that follows *Jami'yyah* is from Malangsari village, *Kedungombo*, *Warujayeng*, *Kampungbaru*, and many members from outside the town who follow the routine.<sup>16</sup> The purpose of *Jami'yyah Sholawat Berzanji Kebonagung* other is to build youth who are active in cultivating the tradition of Islamiyya in the form of *Jami'yyah Dibaiyyah*. Another objective is gathering to make brotherhood, among others, because a lot of the virtues of friendship, one of them with friendship will

<sup>15</sup> Nur Kamilah, "Dakwah Transformatif Menciptakan Karakter Pemuda Islami (Studi Kasus Majelis Gaul Jember)", *Jurnal Al-Hikmah* 19, 01 عدد 38-27 : (2021), <https://doi.org/10.35719/alhikmah.v19i01.42>.

<sup>16</sup> Ariswanti Triningtyas Diana Nugraha Adin Saputra Bagus, Wicaksana Yuda, Dian Lestari Esa, "Seminar Nasional Dies Natalis Ke-41", *Seminar Nasional Dies Natalis Ke-41*, 21-117 : (2020) 2 عدد.

facilitate all Affairs and God will give blessings in the form of long life.

## Conclusion

Based on research, namely building the character of Islamic youth through JASBON (*Jam'iyah Sholawat Berzanji Kebonagung*) activities in Kebonagung Hamlet Sumberkepuh Village Tanjunganom District Nganjuk Regency which were held on August 9, 2021, to August 13, 2021, the application of *Jam'iyah Sholawat berzanji Kebonagung* activities in building Islamic youth including *tablilan*, *sholawat al-barzanji*, *Tausiyah* recitation commemorating the birthday of Prophet Muhammad, It can be concluded that *jam'iyah Sholawat Berzanji Kebonagung* has been trying to build the character of Islamic youth because not only from Sumberkepuh village but also invite the child from outside the village and even outside the district seen from the values contained in these activities, namely morals and religious routines describe the character of Islamic youth.

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