

**SOCIALIZATION OF LDII VALUES ON CABE RAWIT QUR'ANIC RECITATION IN
TANJUNGREJO VILLAGE, LOCERET, NGANJUK**

Fisca Fitri Cahyani, Ravik Karsidi and Drajad Tri Kartono

Faculty of Social and Political Sciences, Universitas Sebelas Maret Surakarta

ABSTRACT

Socialization is a process experienced by an individual from birth until the end of his life. Socialization is carried out to form individual traits, value held, personality, and character to adjust themselves with the community or group where they belong. Socialization is divided into two stages. The first is primary socialization conducted by the family. The second is secondary socialization conducted by people outside the family or by the community. This also happens in the process of socializing the values of LDII (Indonesian Islamic Propagation Institute) conducted by parents to the Cabe Rawit qur'anic recitation (the qur'anic recitation of children aged 4 to 8 years in the LDII group). This research is qualitative in nature and uses participatory methods to collect data. After the data had been collected, then they were analyzed using Peter L Berger's theory of socialization. According to Berger, the socialization process is carried out in the value internalization domain and is determined by the influencer outside the individual. From this research, it was found that language is the only main thing to make the socialization process run smoothly. This is as what happens with the members.

KEYWORDS: Socialization, Cabe Rawit, LDII

INTRODUCTION

Humans are individuals who have never-ending socialization process. The socialization process is carried out to introduce, familiarize, and instill a certain value held by the community where the individual resides. This is done so that when the individual joins his community, he has the same characteristics. Therefore, since the individual was born, he has continued to experience the process of socialization, starting from the primary to secondary socialization process. This socialization process, in Berger's view, is carried out by the influencer. These people will later select and specify the values in order to become characteristic.

The primary socialization process is the initial socialization received by individuals. This process, according to Berger [1], is done unintentionally and they cannot choose "the influencer". In the end, it is automatically accepted and is an inevitable reality. In this socialization, the "influencers" are parents, siblings, or other family members. The initial value socialized is the habituation done in the family. An example is the habituation of family habits that always eat together after magrib prayer. As it continues to be socialized (communicated and habituated), the individuals in the family will naturally get used to it and will do and make that value as the right habit that should be done. This primary socialization process has certain limits [2]. It is successful or completed when the individual

has a concept and an awareness of the concept socialized. After completing the primary socialization process, then he will experience secondary socialization.

Secondary socialization is continued socialization carried out about or by people outside the family [3]. It covers broader locations. It can be done in several social institutions in the community, including the Qur'an Education Park (TPA). In this case, the socialization process carried out is related to the values of the Islamic school adopted by the family like studying the intention of prayer or not, using qunut or not, which should be read before eating, and so forth. An example is LDII followers. Long before many artists who did hijrah (emigration) or Korean culture flourished in Indonesia, they had accustomed their boys to wear pants that don not exceed ankles (isbal). They would be reprimanded by both parents and other children in their environment because they are considered "wrong". This is based on the existence of a hadith which states that if a man extends his trousers to the bottom of the ankle, then he will be sent to hell. Because of the sanction and the hadith taught, LDII members will naturally get used to it. Thus, until a few years ago, men in cingkrang trousers were marked as LDII followers.

The Indonesian Islamic Propagation Institute (LDII) is an organization which is considered by the community as a heretical organization. On the other hand, it can develop its organization and socialize religious values to its members very well. This is evidenced by the implementation of small rules by the members like as previously explained about the pants model that must be used. Although LDII followers cannot be marked only with certain clothing or colors, they can only be marked when interacting with fellow LDII members. This is because they have unique languages, which they only convey to the same members of LDII.

In every socialization process given to individuals, a very important intermediary is needed, namely language [4]. Through language, a value is conveyed and understood. The language used is not only spoken or written but also verbal. Verbal language in question can also be interpreted as habituation or action taken repeatedly [5]. For this reason, it is considered very interesting to examine the process of socializing the languages used by LDII followers when interacting with others.

METHOD

This research is a qualitative study using participatory methods to collect the data. This method was chosen because in this participatory method, the researcher must participate in every activity of the research subject. This is in accordance with the needs of the researcher who focuses on the daily language used by LDII followers. The data were obtained from daily interactions. In addition to paying attention to daily interactions, the researcher also conducted in-depth interviews with parents of Cabe Rawit (the qur'anic recitation name of LDII children aged 4 to 8 years) and mudaligh or mubalighot (teachers in LDII recitation). In specific, the research was conducted at LDII in Tanjungrejo, Loceret, Nganjuk. This location was chosen because its members are relatively more open in terms of Cabe Rawit qur'anic recitation or early childhood qur'anic recitation. To analyze the

data obtained, the researcher used the theory of Peter L. Berger. The theory used is about the process of socialization. This process is in the theory of social construction that explains the internalization of values [6].

RESULT

Individuals are entities in society that reflect attitudes influenced by outside people. These people will become the influencer in the socialization process experienced by the individual. Initially, the researcher asked about what the informant knows about the LDII organization. As stated by the informant during the interview process, he said that he knew the first time about LDII from his parents. Then, he further explained, "when at home since childhood, I have also been accustomed to reading the daily prayers with routine rituals. Besides that, I had to come to Cabe Rawit qur'anic recitation." When asked about the characteristics of LDII followers, the informant only answered, "There are no special characteristics in terms of appearance. Like other Muslims, women wear veils and men wear trousers over ankles." Then, the reason parents introduce LDII to their children is because in terms of religion, they believe that the values are right, and children can continue their parents' struggle to develop LDII. In addition, parents also familiarize certain terms in their children, such as:

General Terms	LDII Terms
Thank you	<i>Alhamdulillah jaza (ka/ki/kum) llahu khairo</i>
Asking for help	<i>Amal Sholih</i>
<i>Ustadz/ustadzah</i>	<i>Cak lek / Mbak mubalighot</i>
<i>Tauziah</i>	<i>Advice</i>
Non-LDII follower	Outsider

The words above are socialized by applying and familiarizing them in their daily lives.

In the recitation place, the children are also familiarized to use the terms above. The application of LDII values is even more specific. In the place where the children recite qur'an, the application is done the habituation of prayer, habit, 5 principles (reciting, practicing, defending, connecting Jama'ah (follower), and obeying) and the punishment they get if they violate them. This can be seen when one of the Cabe Rawit was asked about 5 principles. He then replied, "We must obey the Imam (Islamic priest). If we disobey, it means we are not the Jamaah and we are considered as an apostate. If you are an apostate, Allah does not like it because it is a sin."

DISCUSSION

The process of socialization is a way to instill certain values held by the surrounding community towards new individuals. This process will continue until humans die. This is because humans will always find new values that must be used in their lives [7]. This socialization process is divided into

two stages. The first is primary socialization. This socialization is a socialization conducted by family or parents. In this research, the primary socialization process experienced by Cabe Rawit is the habit of using certain terms commonly used by LDII followers. This is because language is essential in the socialization process. Not only that, language is also a characteristic of a group of people and can also be a differentiator with other groups. In addition, the customary use of appropriate prayers is also carried out in the primary socialization process. For example, in general Indonesian people will pray bismika Allahumma Ahya wa Amuut before going to sleep. It means In Your name, O Allah, I live, and I die. However, in LDII, the bedtime prayer used is Allahumma Bismika Amuutu wa Ahya. It means O God, in Your name, I live, and I die. This difference occurs because of the use of the mahzab of hadith used by most Indonesian people with LDII members. Besides teaching religious values that are believed to their children, parents want to develop LDII more. Thus, the influencers in the primary socialization process are parents who have many reasons. The next process is the secondary socialization process. The secondary socialization process is a process of continued socialization carried out by people outside the family [8]. In the process of LDII socialization in Tanjungrejo, after obtaining basic knowledge from the family, then mubaligh or mubalighot who teaches Qur'an continues the process of internalizing the values. This process is carried out more stringently because there has been a socialization of punishment obtained if these values are violated. This can be seen from the knowledge of the child or Cabe Rawit or about the 5 principles and the punishment obtained if he violates the values set. From these two socialization processes, Berger said that after the socialization process, the individual would later identify themselves and then imitate [9]. Not only in the habituation stage, in Cabe Rawit recitation, the LDII values socialized will be the only values that are the most correct and most reasonable for the children. However, different things will happen if they experience another socialization [10].

CONCLUSION

Socialization experienced by individuals consists of two stages, namely primary and secondary socialization. Both have influencers to instill the values. The difference is that the primary socialization process is carried out by the family, which means the people who are very influential in this process are parents. In instilling LDII values regarding their children who are still in the age of Cabe Rawit, they do so by habituation. It is usually done in the habituation of using daily prayers, how to talk, or how to dress. Meanwhile, in the secondary socialization process, the influencer is a person depending on which group the individual is in. In the Cabe Rawit qur'anic recitation conducted in Tanjungrejo, Loceret, Nganjuk, people who are very influential are the recitation teachers, commonly called mubaligh or mubalinghot.

REFERENCE

1. Henderikus J Stam. "Social Constructionism and Its Critics," Theory & Psychology, University of Calgary., Vol. 11 No 3, 2009

2. Alan Sica, "Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's The Social Construction of Reality after 50 Years," *Cultural Sociology*, Vol. 10 No. 1, 2015.
3. Ema Marhumah, "Konstruksi Sosial Gender Di Pesantren: Studi Kuasa Kiai Atas Wacana Perempuan" Jakarta: LkiS, 2011.
4. Arfanda, "Konstruksi Sosial Masyarakat Terhadap Waria," *Kritis, Jurnal Ilmu Sosial dan Politik Universitas Hasanuddin*, Vol 1 No 1, 2015
5. Charles R Ngangi, "Konstruksi Sosial dalam Realitas Sosial", *Agri-Sosioekonomi*, vol. 7, no. 2, 2011.
6. G. D. Abdul et.al. (2012). Da'wah Through Social Services Method: The Experience of the Department of Da'wah and Leadershi Studies, National niversity of Malaysia. *Advances in Natural and A lied Sciences*, (4), 545-548, 2012.
7. Budhy Munawar-Rachman, "Fenomenologi Diri dan Konstruksi Sosial Mengenai Kebudayaan: Edmund Husserl dan Jejak-Jejaknya pada Maurice Merleau-Ponty dan Peter Berger," *Ilmu Ushuluddin*, Vol 1 No 6, July 2013.
8. Griffin, Emory A. (2011). *A First Look at Communication Theory*, 8th ed. New York : McGraw-Hil, Inc.
9. Brian A Roberts, "The Social Construction Of Music As A School Subject," *Action, Criticism & Theory for Music Education*, Memorial University, Vol 3 No. 3, 2009.
10. William A. Gamson, David Croteau, William Hoynes, And Theodore Sasson, "Media Images And The Social Construction Of Reality," *Annual Review Of Sociology*, Vol. 18. Pp. 373-393, 2012.