



Community of Da'wah and Dhikr Prayers in Shaping Socio-Religious Changes

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Abstract

Every individual or society must experience changes both in the community and family. The socio-religious changes that occurred in Hamlet II of Taman Fajar Village have an influence on the order of people's lives, because socio-religious changes through socio-religious activities are one of the activities that greatly support community life today, based on the phenomenon of community life, especially among children and adolescents who are increasingly distant from religious activities. The presence of Sholawat Da'wah and Dhikr which is a non-formal institution in the midst of the people of Taman Fajar Village, has made a very big contribution to the community because its main purpose is to teach things about religious teachings for members of the congregation and the community who participate in Sholawat Da'wah Dhikr activities which previously had minimal religious understanding. This research uses the field research method and the result of this research is the strategy of Sholawat Da'wah Dhikr through the socio-religious activities that they carry out in supporting socio-religious changes in the community which can be seen the changes today. The strategy that the congregation of Sholawat Da'wah Dhikr carries out in a way, the strategy is carried out by providing religious guidance, improving the quality and quantity of its members, carrying out internalization relationships between the management and its members, maintaining the attitude and behavior of activists, increasing social activities towards the community, developing types of activities and providing supporting infrastructure. The strategy carried out by Sholawat Da'wah Dhikr is a good and mature strategy to increase the social and religious activities of the community

Keywords : socio-religious change, strategy, da'wah prayer and dhikr

INTRODUCTION

Humans are social creatures who live in groups and need a place to communicate individually in a group and need others in their activities. This group leads to interaction, communication, exchange of ideas and mutual influence between members. Thus, a relationship is established with humans because they meet each other in daily life (Burhan, 2011). This need requires everyone to meet their needs by living in groups with others. This creates a need for friends, work and other social needs. This is based on the similarity of characteristics or interests of each person so as to form a social group in society (Dedi and Diananta, 2018).

There are teachings in the Quran that show how humans interact or relate in life, forming a group between individuals and each other so that it becomes a community. So that social interaction and social ties are created without being based on the community itself (Siti, 2015). God's words about humans as social creatures are contained in the Qur'an Surah Al-Hujurat verse 13 which reads:

طَائِفُهَا النَّاسُ إِنَّا خَلَقْنَا مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَا لَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ هَٰذَا أَتَىٰ بِكُلِّ مَعْرُوفٍ ۚ إِنَّ هَٰذَا عَلِيمٌ خَبِيرٌ

"O people, We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing." (QS. al- Hujurat: 13)

Based on the above verse, the basic principles of human relations are explained. Therefore, the above verse explains that humans consist of men and women, tribes and nations, so that humans know each other, the stronger they know each other, the more opportunities are open to mutual benefit. In the introductory group, it is necessary to take each other's wisdom and experience to increase piety to Allah SWT. Thus, it can be said that according to the Qur'an, human beings are social creatures and it is inevitable for them to need to live in society (Sihab, 2001).

Human beings as religious beings (*homo religius*) are creatures who have feelings and the ability to understand and represent religious values. This *fitrah* is what distinguishes humans from other creatures and raises the degree of honor and glory in the eyes of Allah SWT. So religion must have rules and obligations that must be obeyed and fulfilled by every believer.

The task of all of them is to connect a person or a group of humans with God, fellow humans and nature. As a tool to control behavior, religion is the guideline and direction of all human life in this world, and for both men and women, religion greatly affects social life (Yusria, 2011). So religion must have rules and obligations that must be obeyed and fulfilled by every believer. The task of all of them is to connect a person or a group of humans with God, fellow humans and nature. As a tool to control behavior, religion is the guideline and direction of all human life in this world, and for both men and women, religion greatly affects social life (Nuryadin, 2003).

Social changes that occur are changes in a group of people that concern the pattern of thinking and behaving at a certain time (Sztompk, 2017). A community group is not just static, it is constantly evolving and undergoing changes both in its functional situation and form. A social group in this society is a social unit consisting of two or more individuals who have a fairly intense and regular social interaction, so that there can be a division of certain tasks, structures, and norms that are unique among the individuals who interact with the social unit (Soekanto, 2014). So it can be ascertained that people who are difficult to control have difficulty in respecting a regulation that exists in society (Syofiyanti, 2021). Change without a strong religious foundation means that society has not fully understood the concept of the true purpose of life, so religious knowledge greatly influences the role of change in society which is still influenced by hereditary traditions. According to Zakiah Drajat, the main function of religion in a person's life is as a guideline for life, helping to face difficulties and calming the mind (Khasanah, 2023). Religion is a noble source of morality, so one way to maintain morals by using religious principles must be implemented, for example by worship applied in daily life. One of the efforts to improve for the better is in all aspects of people's lives, especially in religious aspects related to religious values through the community of da'wah and dhikr prayers which are packaged with Islamic art. Religious values must be emphasized artistically, because Indonesian society is a religious society, so it is natural for religion to be the basis for acting and behaving, because the role of religion for society is as a guideline in life in this world and in the hereafter so that humans become devout, civilized, and humane people. With this collaboration between religious education and art, it is hoped that it can be an effective bridge in conveying good values in society.

The values conveyed are in the form of the values of religious education and da'wah in collaboration with Islamic art, which means the community of prayer da'wah and dhikr, which

is a community that is expected to bring change in the religious field in society. Where the da'wah and dhikr prayer community itself is a non-formal educational institution in the field of religion to fulfill its mission to develop Islamic value systems and norms. Inculcating noble beliefs and morals, advancing the knowledge and skills of the congregation, and eliminating the ignorance of Muslims in order to increase religious practices and obtain the pleasure and pleasure of Allah SWT. Meanwhile, Islamic art is an expression of Islamic aesthetics that has an integral function in worship as a religious ritual. If Islamic art can be worship, the prayer beads can also be poetry.

The role of the Da'wah and Dhikr Prayer Community itself as a means of religious education related to da'wah, dhikr and prayer that can shake the soul or heart and instill faith, piety, help, encouragement and guidance in the community, especially fathers, children and adolescents to create good social ties, so the role of the shodir congregation itself is a means of coaching which is likened to a journey guide, based on knowledge and experience. The purpose of travel is not only physical, but a more complex mental, emotional, moral, and spiritual journey.

In this study, socio-religious change is defined as a social movement born from religious beliefs. This research was conducted on the Da'wah and Dhikr Prayer Community in Hamlet II, Taman Fajar Village, Purbolinggo District, East Lampung Regency. The choice of this hamlet as the location of the research is because this community is domiciled in this hamlet and hamlet II is the largest and most populated, even becoming the center of activities in Taman Fajar Village. Hamlet II is known as a hamlet whose community is still thick with tradition and high social solidarity so that religious identity is very attached to the people living in the hamlet. One of the unique things about the Da'wah and Dhikr Prayer Community in Hamlet II is that, even though it is considered a small community, it has a big impact on the community in the religious field. The Hadroh performance has shown its existence in facing various circumstances of the times, contributing to the success of religious broadcasting, so that various aspects contained in taushiyah can be associated with the educational process. For this reason, the researcher conducted a study on how the Da'wah and Dhikr Prayer Community in Increasing Social and Religious Change in the Community. This research is in Hamlet II, Taman Fajar Village, based on data obtained from field research in Hamlet II, Taman Fajar Village, Purbolinggo District, East Lampung Regency. So the researcher is interested in researching the Da'wah and Dhikr Prayer Community.

RESEARCH METHODS

This research uses a qualitative method with a type of field research and uses a sociological approach. Research methods are one of the factors that are quite important in conducting a research, research methods are basically a scientific way to obtain data with a specific purpose and use. The purpose of the research method is to investigate and observe a problem, using scientific methods carefully and thoroughly to collect, manage, analyze information and draw conclusions systematically and objectively to solve a problem or test a hypothesis to obtain information that is useful for people's lives. And the purpose of this research method is as one of the steps in the research process, to obtain valid data and information results.

Primary data is data obtained and collected directly by researchers from the first source. Then primary data is data collected directly by researchers from primary sources. Primary data sources are the main data in a study, used as the main data obtained through intervention, observation and documentation. Secondary data is data that has been collected for purposes other than solving the problem at hand, this data can be found quickly. Secondary data, according to Aburrahman Fathoni, is ready-made data, usually in the form of documents, for example regarding demographic data in an area and so on. The data is objective data in the field and of course it is very important to support the results of a research. Secondary data in this study was obtained from demographics, books, articles, scientific journals, related to this study. The two data sources are used to complement each other, namely data in the field and data in the literature. With the existence of supporting and principal data, it can provide information that can be accounted for its truth.

The data collection method in this study is in the form of observation where the researcher observes directly in the field, interviews where the researcher communicates verbally in the form of conversations to obtain information and documentation aimed at obtaining an overview of the description of the research location. In the interviews used with informants, purposive sampling techniques were used, and documentation obtained from the activities carried out.

RESULTS AND DISCUSSION

The results of this study show that religion in human life functions as a value system that contains certain religious norms. In this case, religious norms can be used as a frame of

reference in behaving and behaving in line with the religious beliefs they follow. Religion is embraced because it can guide humans in living life as they are every day so that individual behavior can be seen from the aspect of individual worship itself. The aspect of worship refers to the level of obedience of a person in doing religious commands. Because humans as social creatures cannot be separated from other creatures. They will always have relationships between individuals and other individuals for perfection to meet their life needs. A person's behavior is actually very difficult to know, because behavior is a relative thing because sometimes it is very difficult to define a person's behavior. However, what can be seen is their appearance and deeds in all aspects of life. In this case, determining the socio-religious behavior of a person or group in society, one way that can be done is by observing actions and behaviors in daily life, because a person's behavior is very closely related to his or her relationship with that person's behavior.

The results of the study found that the factors that caused social change that occurred in the people of hamlet II were caused by internal factors, namely factors that came from within the community itself, which the researcher found in the field due to new discoveries and population dynamics. New discoveries are innovations that will have the impact of updating or changing from previous conditions. Therefore, new discoveries have a great influence on community development, especially innovations in the field of technology that have a lot of influence on development in the community of hamlet II. It can be seen from the many people, especially children, teenagers and mothers who are complacent with gadgets or social media that make them forget their obligations and activities that they should do.

The theory of social construction in sociology is used to observe phenomena that occur in society such as social behavior, interaction, actions and responses of the community to the existence of a forum for activities of the Da'wah and Dhikr Prayer Community. In this study, to see more clearly what changes occur in society, using the Social Construction Theory from Peter L Berger. The Da'wah and Dhikr Prayer Community is a religious activity located in Hamlet II, Taman Fajar Village, there are a lot of changes that have occurred in the community. One of the changes that occurred in society in the religious field was the role of the Da'wah and Dhikr Prayer Community itself as a religious driver of the community, especially Islam. In this study, the Da'wah and Dhikr Prayer Community is an objective reality as well as a subjective reality. In defining a reality and knowledge in a socio-religious context, sociological theory explains that life in non-formal educational institutions contributes continuously. With

the daily socio-religious symptoms that occur in the community of the community of da'wah and dhikr prayer that are always in process, in this case Peter L Berger sees that the basic social reality consists of each individual and its meaningful social relationships. Then in life, a social reality carried out by the Da'wah and Dhikr Prayer Community creates interaction and social change. Therefore, if analyzed using construction theory, Peter L. Berger proposes the concept of connecting the subject and the objective in the consciousness of individuals who carry out daily life activities. Peter L Berger prioritizes dialectics in seeing the relationship between the Da'wah and Dhikr Prayer Community and the community. It is known as externalization, objectification and internalization which are explained as follows:

Externalization

Externalization in social construction theory is a moment in which an individual adapts to the environment and to socio-cultural. This moment is the first step taken by an actor, the self- adjustment of the Da'wah and Dhikr Prayer Community to the socio-cultural world in the community of Hamlet II of Taman Fajar Village, namely socio-religious activities carried out in supporting socio-religious changes in the community can be described as follows:

First, self-adjustment to the community's products orally, This adjustment is the effort and hard effort of the coaches and administrators of the shodir congregation in instilling values, religious teaching, and coaching in improving socio-religious activities to members of the Da'wah and Dhikr Prayer Community and the community, both those who have been old and those who have just joined. The cultivation of these values and activities is carried out repeatedly so that it enters into the community members and the community that follows.

The result of self-adjustment from the efforts made by the coaches and administrators of the Da'wah and Dhikr Prayer Community is often used as a guideline and foothold in carrying out daily life. The longer and more often the results of this understanding are used as guidelines and practiced, the stronger and more religious teachings taught to the embedded community will be stronger and more cultural. The socio-religious activities carried out by the Da'wah and Dhikr Prayer Community are a product of the community that is part of the community that is verbally legitimized to the members of the Da'wah and Dhikr Prayer Community and community members by its coaches and administrators.

The adjustment of community members and the community to the socio-religious activities carried out by the Da'wah and Dhikr Prayer Community orally begins with da'wah

prayer activities. This activity was carried out by delivering verses that were chanted through the media of prayer as well as to establish friendship and evaluate the activities that have been carried out and discuss future activities. The Da'wah and Dhikr Prayer Community in the prayer assembly activities emphasizes community members to always deliberate in determining and resolving matters in the Da'wah and Dhikr Prayer Community or in the community. In addition, the management also emphasized verbally that Islamic values and the virtues of activities are based on these values through Prayer, Da'wah and Dhikr activities carried out by the community.

Social Construction Theory Peter L Berger and Thomas Luckman say that this dialectic takes place in a process of three simultaneous moments. The earliest stage is externalization, which is a continuous outpouring of human beings into the world. Parera stated that externalization (self-adjustment/adaptation) to the socio-cultural world as a human product. This externalization is shown in the Da'wah and Dhikr Prayer Community which increases religious activities in supporting the process of community change in the religious field and still continues to adapt in the process of change. The adaptation or adjustment made by the Da'wah and Dhikr Prayer Community is an effort to create changes in the community.

Second, self-adjustment to the socio-religious activities of the Da'wah and Dhikr Community of Dusun II Taman Fajar Village. Religious activities carried out by the Da'wah and Dhikr Prayer Community are an interesting issue for the community, especially for members of their community in Hamlet II, Taman Fajar Village. The socio-religious activities of the Sholawat Da'wah and Dhikr Community are the first and long-standing prayer assembly activities since the establishment of the community and have obtained strong legitimacy from the community through their activity programs through invitations in every event, both religious and social.

In responding to the image of the Da'wah and Dhikr Prayer Community of Dusun II Taman Fajar Village with the socio-religious changes of the community through socio-religious activities, the community and community members in Hamlet II of Taman Fajar Village are said to have the same attitude, namely thinking that the activities carried out by the Da'wah and Dhikr Prayer Community are positive activities that can form the community in improving the understanding of religious teachings and religious activities of the community. This is what makes the Da'wah and Dhikr Prayer Community not seen as radical and acceptable in society. This is evidenced by the establishment of the Da'wah and Dhikr Prayer Community

which begins with prayer activities carried out by members of the Da'wah and Dhikr Prayer Community every two weeks.

Based on the results of interviews and observations conducted by the researcher, it can be defined that with the activities carried out by the Da'wah and Dhikr Prayer Community continuously, it can create an interaction and social relationship carried out by the Da'wah and Dhikr Prayer Community and the community. Where every activity carried out by the Da'wah and Dhikr Prayer Community the community participates. So that every activity they do has an effect on changing the social and religious life of the community. Therefore, every activity they carry out has an influence both from the community and the community. So that the process is an externalization process where the process is a process of self-adjustment or adaptation that will affect an objectification.

Objektivitiy

The process of an individual's interaction with social reality as if this reality is outside of the human being. At the same time an individual becomes an objective reality, this makes an individual in both subjective self-reality and objective reality outside of himself. From two core realities, an intrigue is formed that is carried out intersubjectively through the process of institutionalization or institutionalization. In this process Peter L Berger and Thomas Luckman emphasize the existence of a consciousness. Where this awareness is intentional awareness because it leads to an object. In this case, the community and community members can realize a vision and mission in a reality for the acceptance of sharing various activities carried out by the Sholawat Da'wah and Dhikr Community in increasing social and religious changes in the community. This process occurs because of social interaction in a non-formal educational institution organized by the community.

Religious activities as a means of da'wah, activities carried out by the community of Sholawat Da'wah and Dhikr are non-formal educational institutions organized by the community. This community tries to change the mindset of the community through the social and religious activities they carry out. In addition to changing the mindset of the community, this activity is very effective in preaching Islamic values to community members and the community. With this activity, community members will directly change their attitudes and behaviors for the better. Islamic values are objectified through activities such as routine prayer activities, invitation events, Islamic holiday activities, social activities such as compensation for orphans and the sick and needing assistance, rental service activities and other activities

outside the program. With this method, the values of Islamic teachings will be objectified easily, members and the community do not feel pressured because the activities they carry out are activities that can be entertainment as well as gain religious knowledge.

The socio-religious activities of the Sholawat Da'wah and Dhikr Community are an implementation of community goals. Since its inception, this community has been engaged in the religious field and wants to increase change in society through activities that increase the Islamic insight of its members through Islamic arts. This is in accordance with the teachings of Islam. Where in the teachings of Islam in conveying da'wah through interesting and non-coercive activities so that people in increasing their understanding of the teachings of Islam of their own volition are not from coercion, so with wisdom and good lessons. With the socio-religious activities carried out by the Sholawat Da'wah and Dhikr Community, it is hoped that it can make socio-religious changes in the people of Hamlet II, Taman Fajar Village. Initially, community members were not used to interacting with Islamic activities, after the existence of the Da'wah and Dhikr Prayer Community activities, they often interacted with the socio-cultural world formed by the community of solawat da'wah and dhikr of hamlet II, Taman Fajar Village. Likewise, people who previously did not interact often and were less active in various activities are now starting to experience very good changes.

In this process of objectification, there are two forms of social reality that have different processes, namely, the self-reality that occurs in the individual and the social reality that positions the external in him. The Sholawat Da'wah and Dhikr community provides activities independently and in groups where activities are carried out to train them in positioning themselves to appear at every religious event that exists both individually and in groups. Then it will train their mental, physical and confident when performing in front of many people.

Based on the results of observations and interviews, members of the Sholawat Da'wah and Dhikr Community are able to interact both in the community and with the community and events outside the community that take place. With various activities provided by the management, a goal is achieved in the Sholawat Da'wah and Dhikr Community in supporting the socio-religious changes of the community with activities provided by the community continuously. Then with the results of interviews and observations conducted during the research to the Da'wah and Dhikr Prayer Community, it shows that increasing the socio-religious changes that occur in the community through the process of social reality between the

Da'wah and Dhikr Prayer Community and the community in Dsuun II Taman Fajar Village, as explained by the management and coaches of the community.

Internalization

The internalization process according to Peter L Berger is an individual's self-identification with various social institutions or organizations where an individual is a member of that institution or organization. Internalization is the re-absorption of an individual's reality and re- transformation from objective world structures into subjective consciousness. This moment is the withdrawal of social reality into an individual himself or made into a subjective reality. With this process, the human self is identified into the socio-cultural world. This process can be understood as the process of withdrawing objective values from socio-cultural into the subjective reality of each individual. This makes each individual tend to group with other individuals who have similarities in behavior, thoughts, personality.

Internalization is an individual who identifies himself in the middle of an organization or social institution of which the individual is a member. In the community, an individual identifies the objective social reality of Prayer of Da'wah and Dhikr into a subjective social reality where an individual is presented again personally. This process leads to members and communities who define themselves in participating in the activities of the Da'wah and Dhikr Prayer Community. In this context, the role of the Da'wah and Dhikr Prayer Community in the socio-religious activities carried out will produce socio-religious changes in the people of Dusun II, Taman Fajar Village. Members and administrators agree with the program of activities they carry out in changing the mindset, socio-religious behavior, tolerance, sympathy and empathy that can cause a socio-religious change in the community.

The cultivation of Islamic values and teachings such as akhidah, morals and worship will properly internalize the values of the community and the community who listen to lectures or da'wah delivered through the media of prayer. This good internalization is none other than because the Da'wah and Dhikr Prayer Community uses an approach through da'wah prayer with the art of Islamic hadroh to members and the community. This makes the community not forced to enjoy the internalization process that occurs. The absence of a sense of compulsion makes the religious values and teachings they get easily enter and integrate into the community, making significant changes from before when members and the community have not participated in the activities of the Da'wah and Dhikr Prayer Community.

The results of interviews and observations conducted by researchers at the Da'wah and Dhikr Prayer Community of Dusun II Taman Fajar Village. The internalization of socio-religious changes in the community occurs through socio-religious activities carried out by the Da'wah and Dhikr Prayer Community, such as hadroh coaching, prayer routine activities, prayer assembly invitation events, annual activities to commemorate Islamic holidays, social activities, and other activities outside the program. From several administrators, members, coaches and hamlet heads interviewed, they argued that the quality of their worship increased after they participated in the activities and recitations held by the Da'wah and Dhikr Prayer Community. They have experienced quite visible changes such as people often carrying out prayers in mosques, people often participating in yasinan activities, recitation and other activities, both social and religious. This community is located in an environment that is in accordance with the activities they carry out, it will increase the religious community especially teenagers who are now active in various religious activities in mosques, neighborhoods and outside. They try to improve their mindset and behavior by trying to improve themselves through positive activities through existing social and religious activities. It can be concluded that the substance of socio-religious change is well internalized into community members and society through socio-religious activities.

In this study, the Da'wah and Dhikr Prayer Community is a pioneer in increasing socio-religious changes that occur in the community of Hamlet II, Taman Fajar Village. This is an objective as well as a subjective reality when defining a reality or reality in a social context. So in sociological theory, it is explained that the condition of the community will change if the contribution of the Da'wah and Dhikr Prayer Community activities in society is carried out continuously, this will affect changes in people's lives for the better. Prayer is an activity of invitation, appeal or call that is carried out by providing the application of Islam that concerns the benefit of human beings both in this world and in the hereafter.

Based on the results of observations made by researchers in the field, in holding yasinan, routine prayer activities every time in rotation or in the surrounding mosque can increase religious activities, faith, monotheism and against Islamic laws. The goal is for the community to increase their religious activities. The activities of the Da'wah and Dhikr Prayer Community activities are routinely carried out to improve the community's religious activities because these activities are very good and useful for the community so that they can get useful lessons later for them to instill in their daily lives. In the Sholawat Community, Da'wah and

Dhikr also teach the community how to perform in public, so that people in carrying out activities not only listen but also be trained so that their abilities are so that they are able to speak and perform in front of the public. When every event is held, both in the mosque and in the environment, that is where the community takes part in it. This activity aims to move a sense of kinship between villagers and a means for the Da'wah and Dhikr Prayer Community to guide and give direction as well as friendship so that residents, especially the people of Hamlet II, Taman Fajar Village.

Based on the results of observations and field research interviews on religious activities carried out by the Da'wah and Dhikr Prayer Community, it can change the religious mindset and behavior of the community. This is in accordance with previous interviews conducted by researchers regarding the socio-religious conditions of the community themselves were previously lacking in various religious activities carried out, although there were activities but their sympathy in interacting was not good, causing their religious behavior to be lacking. When viewed from the activities carried out by the Da'wah and Dhikr Prayer Community in Hamlet II, Taman Fajar Village, on several religious communities. Starting from the absence of public figures who can improve the community's religious activities, the lack of good guidance, especially in the community which has an impact on all aspects of life, ranging from behavior towards others, older people, and the lack of public interest in learning religious knowledge.

The researcher sees that Hamlet II of Taman Fajar Village lacks religious knowledge and interest in participating in religious activities, especially in this modern era the negative external influences are easily absorbed which has an impact on the morals of the community, especially adolescent children, therefore the activities of the Da'wah and Dhikr Prayer Community activities are constantly providing direction and da'wah materials through the prayer media so that they do not feel bored and bored when the material presented on the They are monotonous so that this activity is the most effective activity in providing religious guidance in improving the religious activities of the community. This is where the Da'wah and Dhikr Prayer Community plays an important role in individual and participatory coaching such as teaching and exemplifying good behavior that refers to the Qur'an and Hadith, giving direction and guidance and teaching the community about attitudes and religion, thus as the Da'wah and Dhikr Prayer Community in providing teaching to the community is expected to make changes both social and religious in the community so that The community behaves,

morals, worship diligently and diligently, the people in Hamlet II of Taman Fajar Village, the better the change they have begun to routinely carry out congregational prayers at the mosque, participate in yasinan activities, recitations, fasting, and other religious activities that make people obedient to Allah SWT with programmatic and non-programmatic activities.

So in this case, Piter L Berger sees that social reality is fundamentally composed of each individual and its meaningful social relationships. In the life of the community, a social reality that the shodir congregation does in creating 'interaction and social change in society. In this case, if analyzed using the theory of social construction from Piter L Berger, the changes that occur in society are due to the existence of the Prayer Community of Da'wah and Dhikr and religious leaders who discuss the development of religious development of the community of Hamlet II, Taman Fajar Village. Religious development activities carried out to foster the community include: Recitation, Commemoration of Islamic Holidays (PHBI), activation of TPQ for children and adolescents, Hadroh Islamic Arts Training and other religious activities. And religious leaders also invited the Da'wah and Dhikr Prayer Community to embrace the community to be more active in carrying out religious activities. The goal is to avoid deviating from the morals of the community, especially children and adolescents in Hamlet II, Taman Fajar Village.

So that it can be seen that the socio-religious changes that occurred in Hamlet II of Taman Fajar Village before and after the religious activities carried out by the Da'wah and Dhikr Prayer Community. As for the religious condition of the community before the existence of the Da'wah and Dhikr Prayer Community, namely, people are still often lazy to carry out congregational prayers in mosques, and are lazy to participate in activities in the community if they are not forced to be invited. Not participating in Islamic holiday activities, lack of scheduled weekly routine activities, children and adolescents are lazy to engage in religious activities. It is difficult for the village government to make the community aware in terms of worship. However, after the religious activities carried out by the Da'wah and Dhikr Prayer Community in Hamlet II, Taman Fajar Village, the community began to be crowded carrying out congregational prayers at the mosque, TPQ activities began to run, many people participated in weekly recitations, community participation in holding Islamic holiday commemoration events in the neighborhood. Children and adolescents are starting to be active in religious activities as today children and adolescents participate in Islamic art activities that train them in increasing their confidence in public and other religious activities, the government

is easier to invite the public to worship and participate in religious activities such as recitations, joint prayers held by the government.

Based on the findings of the researchers above, it can be analyzed using the social construction theory of Piter L Berger. So it can be known that social reality is a fact or reality that occurs in people's lives as a result of social construction. The social construction that occurs in the community itself is influenced by social behavior and interaction. The social reality that occurs in society is the relationship between individuals and society as well as social organizations that exist in society. In the process of social religious change of the community, it can be seen from the socio-religious behavior, social interaction and activities that have been provided by the Da'wah and Dhikr Prayer Community in improving religious activities and understanding in the community of Hamlet II, Taman Fajar Village. Therefore, the researcher can explain that the social construction of the Da'wah and Dhikr Prayer Community in making socio-religious changes by providing a forum for the community to improve understanding and coaching will make changes in the mindset, behavior, interaction and actions in the community. The Da'wah and Dhikr Prayer Community tries to bring change in society through the activities they do, so that they can bring change to society.

CONCLUSION

The Da'wah and Dhikr Prayer Community in increasing religious activities in the community, by increasing public awareness of da'wah, dhikr and prayer activities that can change people's lives both in religious life and social life. The changes that exist are in the form of changes in religious behavior, social interaction, people's mindset, being polite and polite towards older people. These changes are changes that are desired because of changes that have been predicted or planned in advance by the Da'wah and Dhikr Prayer Community who want to make changes in society. In life, a social reality carried out by the Da'wah and Dhikr Prayer Community creates interaction and social change. Therefore, from the analysis carried out using the theory of social construction, Peter L Berger proposed the concept of connecting the subject and the objective of the individual's consciousness in carrying out daily activities. It was explained that with the activities held by the Da'wah and Dhikr Prayer Community continuously, it can create an interaction and social relationship.

Activities carried out by the community attract people to participate, so that the activities they carry out have an effect on changing the social and religious life of the community. The process is an externalization process which is a process of self-adjustment or

adaptation that will affect an objectification. Then there is also the process of objectification there are two forms of social reality that have different processes, the self-reality that occurs between the individual and the social reality that positions the external on him. With the interaction carried out by the Da'wah and Dhikr Prayer Community in providing religious activities to the community, both independently and in groups, and internalizing socio-religious changes carried out by the community through da'wah, dhikr and prayer activities for members and the community. This makes the community have their own awareness to change themselves. This awareness makes it easier for the Da'wah and Dhikr Prayer Community to provide religious teachings for the community because there is no element of coercion.

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