

## **CELEBRATION OF THE MAWLID OF PROPHET MUHAMMAD SAW: RITUAL AND SHARE ISLAM VALUE IN INDONESIAN**

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### **Abstract**

*Mawlid celebrations in several countries have become a sacred and festive agenda. The agenda was enlivened with great festivities and rituals to broadcast the struggle of the Prophet Muhammad to the people from the past until now. The purpose of this paper is to analyze the annual Mawlid celebration, between the ceremony and the nuances of rituals or symbols of Islam in Indonesia. This article is carried out by reviewing literature on ten international publications and other literature that has successfully discussed the celebration of the Prophet's Birthday or Maulid Nabi by Muslims, then analyzed in depth so that the results are valid and reliable with a phenomenological approach. The findings of this study are Muslims who hold Maulid celebrations equipped with rituals and announcements on a large scale. The celebration of Maulid provides an Islamic atmosphere for Muslims to learn about the history of the Prophet and to establish and participate in friendship with fellow believers who lived 14 different centuries from the Prophet in the struggle of Islam.*

### **Abstrak**

Perayaan maulid di beberapa negara telah menjadi agenda yang sakral dan meriah. Agenda tersebut dimeriahkan dengan kemeriahan dan ritual besar untuk menyiarkan perjuangan Nabi Muhammad SAW kepada umat dari dulu hingga sekarang. Tujuan tulisan ini menganalisa acara tahunan perayaan Maulid, antara upacara dan nuansa ritual atau simbol Islam di Indonesia. artikel ini dilakukan dengan kajian literatur terhadap sepuluh publikasi internasional dan literatur lain yang berhasil membahas perayaan Maulid Nabi atau Maulid Nabi oleh umat Islam, kemudian dianalisis secara mendalam sehingga hasilnya valid reliabel dengan pendekatan fenomenologis. Hasil temuan penelitian ini adalah umat Islam yang mengadakan perayaan Maulid dilengkapi dengan ritual dan pengumuman secara besar-besaran. Perayaan Maulid memberikan nuansa Islami bagi umat Islam untuk belajar tentang sejarah Nabi dan menjalin serta berpartisipasi dalam persahabatan dengan sesama umat yang hidup 14 abad berbeda dengan Nabi dalam perjuangan Islam.

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## A. INTRODUCTION

For Muslims worldwide, including Indonesia, the sense and understanding of the Prophet Muhammad's celebration are annually celebrated on the 12th Rabiul Awal of the Hijri year or the following days while in the month of Rabiul Akhir. Whereas the day of Mawlid was not yet celebrated in the prophetic era, now this commemoration is a beautiful event held by many people worldwide. In commemoration of the birthday of the Prophet, which has reviewed the traditions and values written by many Islamic scientists in Indonesia, it is reported that the celebrations of the celebration of the Apostle are a tradition that formed sometime after the death of the Prophet Muhammad in Muslim society by taking the essence of this alert, which is a sort of reverence and remembrance of grandeur and exemplary until now, there is still debate among some scholars about the commemoration who interpret its.

A festival commemorates the birth in the Arab nation of the Prophet Muhammad SAW, according to Alatas,<sup>1</sup>. Similarly, after the second year of Hijrah, the Muslim community has carried out ROBANSYAH,<sup>2</sup> The leader's celebration. A man named Khaizuran (170 H / 786 AD), the mother of Amirul Mukminin Musa al-Hadi and al-Rashid, came to Medina and called the residents at the Prophet's Mosque to celebrate the birth of Muhammad. Kaptein,<sup>3</sup> They were noted that Khaizuran again visited the city of Macca after his progress in Medina and sent out the same orders to the people of the town to celebrate the Prophet Muhammad's birthday. If the place is at the mosque in Medina, Khaizuran commands the Macca to celebrate Mawlid in their homes. During the dynasty of the three caliphs of the Arab empire, Caliph al-Mahdi bin Mansur al-Abbas (husband), Caliph al-Hadi, and Caliph al-Rashid, Khaizuran was an influential figure (son). Khaizuran was able to transfer the Islamic community to Saudi because of this significant influence. This is designed so that the Prophet Muhammad's experience, guidance, and noble leadership would continue to inspire Arab people and Moderate Muslims. Also, Muslims should renew the wisdom of memorializing the Prophet Muhammad SAW's celebration with mental strength by increasing the people's affection for their Prophet. A Muslim general and Kurdish warrior from Tikrit (the northern region of present-day Iraq) known as Salahuddin Ayyubi (r. 1174 AD-4 March-1193 AD) called on Muslims the world to celebrate the birthday of the Prophet Muhammad.

Salahuddin wants the celebration of the birthday of the Prophet to become a tradition for Muslims worldwide to increase the fighting spirit, according to Podeh & Pôde,<sup>4</sup> It is not just an ordinary birthday party like the celebration of other figures and ordinary human individuals. The scholars rejected Salahuddin's idea of the Prophet Mohammed Celebration Commemoration;

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<sup>1</sup> Ismail Fajrie Alatas, "The Pangeran and the Saints: The Historical Inflection of a Mid 19th-Century Ḥaḍramī Mausoleum in East Java, Indonesia," *Indonesia and the Malay World* 44, no. 130 (2016): 285–306. Rizal Akbar Aldyan, "The Commodification of Religious Tourism in the Tomb of Sunan Kudus," *Cultural Tourism Research* 2, no. 7 (2020): 32–47. Eric Kunto Aribowo, "Pertanian Bahasa Arab, Islam, Dan Ekonomi: Studi Onomastik Pada Papan Nama Usaha Masyarakat Keturunan Arab (MKA)," 2017. Emilie R. Rook, "Complex Centers and Powerful Peripheries: Catholicism, Music, and Identity Politics in Indonesia" (Ph.D. Thesis, University of Pittsburgh, 2020). Abdul Wahid Hasyim, "Becoming Indonesia: Political Gait of the Arabs in the Pre-Independence Period," *Insaniyat: Journal of Islam and Humanities* 4, no. 2 (2020): 89–102.

<sup>2</sup> iyan Robiansyah, "Living Qur'an Dalam Tradisi Perayaan Mauliddi Masyarakat Banten (Studi terhadap Pelaksanaan Tradisi Panjang Mulud di Kota Serang)" (diploma, Universitas Islam Negeri "Sultan Maulana Hasanuddin" Banten, 2017), <http://repository.uinbanten.ac.id/334/>.

<sup>3</sup> Nico Kaptein, "Materials for the History of the Prophet Muhammad's Birthday Celebration in Mecca," *Der Islam; Zeitschrift Für Geschichte Und Kultur Des Islamischen Orients* 69 (1992): 193. Michael Francis Laffan, *Islamic Nationhood and Colonial Indonesia: The Umma Below the Winds* (Routledge, 2003).

<sup>4</sup> Elie Podeh and Eli Pôde, *The Politics of National Celebrations in the Arab Middle East* (Cambridge University Press, 2011). Charles Taylor, *The Politics of Recognition* Dalam Amy Gutman, *Multiculturalism, Examining the Politics of Recognition* (Princeton: Princeton University Press, 1994).

therefore, such a warning had never existed since the Prophet's time. According to faith practices, there are only two main holidays: Eid al-Fitr and Eid al-Adha. However, Salahuddin stressed that the Prophet's birthday celebration is just an activity that enlightens the growth of faith, not an event that is ritual, so it can not be classified as a prohibited Talisay. When Salahuddin asked the Emir An-Nashir in Baghdad for authorization, it turned out that the Caliph approved. Finally, during the pilgrimage of 579 Hijriyah (1183 AD) during Zulhijjah, Sultan Salahuddin al-Ayyubi became the ruler.

Regarding the festive celebration of the Prophet's anniversary in different countries, Katz,<sup>5</sup> They are stated that progressively attracting Islamic reviewers' attention and the significance of each place and community. In Indonesia, Malaysia, Morocco, Turkey, and Palestine, similar events are carried out in Muslim societies in countries with Muslim minorities. They have made Muhammad's birthday on the 12th of Rabi'ul Awal a national holiday, particularly in countries where most of the population is Muslim, such as Indonesia, Malaysia, Brunei Darussalam, and Turkey. So it is fantastic if we see Muslims from all over the world saying the Prophet's birthday in distinctive perspectives and customs, but they all have the same aim of remembering and continuing the struggle of Islam brought about by the Holy Prophet. The following is the celebration of the birthday of the Prophet Muhammad from many countries carrying out with various expressions that we cite from various sources:

Seise,<sup>6</sup> Explains that by reading the manakin of the Holy Prophet in the Book of Maulid Barzanji, Maulid Simtud Dhurar, Diba ', Saroful Anam, Burdah, and others with tremendous enthusiasm and passion, Javanese people, for instance, celebrate Mawlid, respecting the Prophet who dedicated to the struggle for Islam. After reading the Prophet Muhammad's manakin, people typically eat food together, which the residents offer. The Islamic community celebrates the Prophet's birth and honors him for the Prophet's rule, way of life, and teachings. There is a festival called Grebeg Maulud in Yogyakarta, in which Sri Sultan Hamengkubuwono gives his citizens blessings meals. Food portions are shaped into mountains to be delivered for distribution in processions on the shoulders of palace followers from the palace to the Great Mosque of Kauman. The people there claim that they do it every year to build solidarity between the royal palace in this manner.

Seeing the Indonesian people's excitement and other nations welcoming the Prophet's birthday celebration leaves a different experience with the thick Islamic tradition and adds to religious rituals' activities. It has a unique tradition. Furthermore, in the celebration of Mawlid, this moment becomes sacred for the Muslim community of the world, attached to traditional and cultural values in their daily lives. So it is not surprising that when entering the month of Rabiul Awal, the celebration of the Prophet's birthday looks very lively, especially in Indonesia and Malaysia, which are two countries that adhere to the Imam Syafie madhab.

In several places in Indonesia, it is known by different terms of different designations. In Aceh, for example, the word "mauled." In this implementation, residents held a large feast by inviting orphans and their relatives.<sup>7</sup> It is exciting to know the tradition of celebrating the Mawlid in the

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<sup>5</sup> Marion Holmes Katz, *The Birth of the Prophet Muhammad: Devotional Piety in Sunni Islam* (Routledge, 2007).

<sup>6</sup> Claudia Seise, "Women Remembering the Prophet's Birthday: Maulid Celebrations and Religious Emotions among the Alawiyin Community in Palembang, Indonesia," *ASEAS-Austrian Journal of South-East Asian Studies* 11, no. 2 (2018): 217–30.

<sup>7</sup> Faiqatul Khosyiah, "Living Hadis Dalam Kegiatan Peringatan Maulid Nabi Di Pesantren Sunan Ampel Jombang," *Jurnal Living Hadis* 3, no. 1 (2018): 23–45. Moch Yunus, "Peringatan Maulid Nabi," *HUMANISTIKA: Jurnal Keislaman* 5, no. 2 (2019): 156–62. Zaenuddin Mansyur, "Tradisi Maulid Nabi Dalam Masyarakat Sasak," *Ulumuna* 9, no. 1 (2005): 90–103.

archipelago with a big feast. People who can do the feast will cling to and distribute food to other people who gather in public places and places of worship.

Research on religious ritual events such as the Prophet Muhammad's Birthday commemoration is exciting and essential for preserving religious symbols and adding insight into Islamic culture.<sup>8</sup> On the other hand, through this study, a sense of love for the Prophet Muhammad as a leader of the Ummah can be fostered. Substantially, the core study of the Maulid celebration becomes a way of evaluating the legal status and beliefs of the religious community at the Maulid celebration. Because in worship and rituals, deviations and errors are inseparable.<sup>9</sup> So that if it is proven that there are many elements of Islamic symbols, such an event will add to the sanctity and purity of the birthday event itself. If the study results prove that the birthday turns out to have many elements that deviate from Islamic teachings, then the birthday can be re-evaluated for straightening Islamic teachings. Likewise, studies and comparisons from each region are necessary and exciting because several Muslims are in this archipelago. It will be easy for Muslims to find which references are recommended and which areas are not following Islamic teachings because the plurality of thought and culture in religious teaching will be a treasure trove of Ummah and unity.

The possibility of different ways of celebrating birthdays can also occur due to the perspective and interpretation of Islamic religious teachings in different places, which are sometimes very closely related to the socio-political aspects of each region and even country. Based on this fact, we feel it is essential to study religious rituals such as the Prophet's birthday. For us, it is essential to cover and seek an in-depth understanding of the celebration of the Prophet's birthday in several places in Indonesia, including the province of Aceh, which is the entrance to Islam in the archipelago.<sup>10</sup>

For some regions in Indonesia, if they do not do the mawlid feast, they feel missing. So, it is not surprising that in the month of Mawlid, people flock to bring cooked food to Meunasah.<sup>11</sup> Interestingly, in Aceh, there is a formation called "Bu Kulah" in the form of a pyramid wrapped in banana leaves that are first withered over hot coals so that the serving of Acehnese food with a distinctive taste and aroma of the Middle East and India is increasingly felt.<sup>12</sup> At the same time, the menu it serves is also typical and rarely found at other celebrations. One of them is "Kuah Pacri." In this sauce, pineapple is available, cooked in a thin sauce with a combination of cloves, cardamom, finely sliced red chilies, and pandan leaves to add flavor.

The most positive thing in several cities in Sumatra, the food menu for other mawlid guests, is a variety of beef, goat, chicken, and duck. Apart from the menus mentioned above, there are unique dishes at the mawlid feast. Namely 'Round'.<sup>13</sup> Sticky rice topped with coconut and wrapped in banana leaves and shaped like a pyramid. Even the Prophet's birthday celebration in Aceh has a solid historical basis as stated in the Sultan of Aceh's will, published on 12 Rabiul Awal 913 Hijriah July 23, 1507, by Sultan Ali Mughayat Syah, which Tan Sri Sanusi Junid found. One of the points

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<sup>8</sup> J. David Knottnerus, "Religion, Ritual, and Collective Emotion," *Collective Emotions: Perspectives from Psychology, Philosophy, and Sociology*, 2014, 312–25.

<sup>9</sup> Jane K. Wickersham, *Rituals of Prosecution* (University of Toronto Press, 2017).

<sup>10</sup> Achmad Syafrizal, "Sejarah Islam Nusantara," *Islamuna: Jurnal Studi Islam* 2, no. 2 (2015): 235–53.

<sup>11</sup> Yunus, "Peringatan Maulid Nabi."

<sup>12</sup> Abidin Nurdin, "Integrasi Agama Dan Budaya: Kajian Tentang Tradisi Maulod Dalam Masyarakat Aceh," *EL HAKAH Jurnal Budaya Islam* 18, no. 1 (2016): 45–62. Didin Komarudin, "Agama Djawa Sunda (ADS) Religious Movement," *El-Harakah* 19, no. 1 (2017): 95–113. Wardiani Hiliadi, "Nilai-Nilai Tradisi Baayun Mulud Sebagai Kearifan Lokal Di Banjarmasin Kalimantan Selatan," *Civic Edu Jurnal Pendidikan Kewarganegaraan* 1, no. 1 (2016): 19–26.

<sup>13</sup> Nurul Fajar, "Persepsi Masyarakat Luar Provinsi Aceh Terhadap Tradisi Perayaan Maulid Nabi Muhammad Saw Di Kota Banda Aceh," *ETD Unsyiah*, 2016.

is regarding implementing the Prophet's birthday, which can connect the relationship between gangs in the Kingdom of Aceh Darussalam.<sup>14</sup>

So through this study, the theme of Mawlid celebrations in several countries has become a colossal, sacred, and festive event. This mawlid agenda was enlivened with festive festivities and rituals to broadcast the Prophet Muhammad's struggle to the people from past to present. So that the ways and motives that drive the event of Mawlid are carried out with such great fanfare, this becomes a separate phenomenon and makes this Mawlid a means of understanding culture and people's obedience to a habit and religious teachings that are followed. Therefore, this paper aims to analyze the annual event of the Mawlid celebration, between ceremonies and rituals with nuances or symbols of Islam in Indonesia. For Muslims, Mawlid is an event that has ritual value, willingness, and sincerity to share and preach to deepen the understanding of Muslims as the second major religion in the world.

## B. METHODS

As mentioned above, this study aims to understand the model of the Prophet's Mawlid celebration in Indonesia between ritual ceremonies and Islamic religious traditions. To achieve this goal, we chose a literature review study of international publications that discusses mawlid celebrations in various regions after data collection, such as observing the Prophet's birthday's implementation review articles and other source documentation. Then the process of descriptive analysis and in-depth interpretation so that we find answers to questions with the analysis principles of Patricia Bazeley and Kristi Jackson.<sup>15</sup> The data search process was carried out with the help of Google searching engines by entering keywords such as "mawlid celebration," "birth of the prophet Muhammad," "religious rituals," "syiar Islam," "Indonesian Muslim community."

## C. RESEARCH RESULTS AND DISCUSSION

The presence of Nu-Muhammadiyah in the region, which emphasizes Islamic revolutionary socialism in Indonesia, has been revisited by Sila.<sup>16</sup> His research sees Muhammadiyah as a reformer of Islamic teachings, while Nahdatul Ulama is a community with the local wisdom of the local culture that promotes Islam. This study found that reformers from mass organizations of Muhammadiyah in Bima still have supported local rituals to actively participate in the celebration of the Prophet's birthday, a religious ritual according to the reformists sometimes interpreted as the custom of Jamaah Ulama's followers. The history of these two communities reveals that two distinct Islamic orientations were anchored in the Bima Kingdom. What is important to note from this finding is that Muhammadiyah's traditionalist groups of NU and reformers mutually agree that Mawlid's celebration is a practice that can not be quickly rejected because both groups belong to the same Islamic communities.

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<sup>14</sup> Ismawardi Ismawardi, "Syari'at Islam Dalam Lingkup Keberagaman Masyarakat Aceh," *Bidayah: Studi Ilmu-Ilmu Keislaman*, 2019, 165–82.

<sup>15</sup> Patricia Bazeley and Kristi Jackson, *Qualitative Data Analysis with NVivo* (SAGE publications limited, 2013). Sarah Irwin, "Qualitative Secondary Data Analysis: Ethics, Epistemology, and Context," *Progress in Development Studies* 13, no. 4 (2013): 295–306. Jane Ritchie et al., *Qualitative Research Practice: A Guide for Social Science Students and Researchers* (sage, 2013).

<sup>16</sup> Muhammad Adlin Sila, "Revisiting Nu-Muhammadiyah in Indonesia: The Accommodation of Islamic Reformism in Bima," *Indonesia and the Malay World* 48, no. 142 (2020): 304–22.

This Manan,<sup>17</sup> The study is entitled the Message of the ritual verse of Dikee Molod at the Prophet's birthday celebration in the Aceh area, which focuses on implementing the Dikee Molod Ritual performed by Dayah students. With the review of ritual practices, the study noted that, like molod religion, verses provide lessons and religious guidance, such as words of Shahada and dhikr, blessings, prayers, and visits to the Prophet Muhammad. At the Prophet Muhammad's birth, it is not enough prayer and prayer, expressions of satisfaction, and saga histories. This study also documented the tale of the King's absence, who revolutionized Acehnese's life to enhance the creator's piety, a positive influence on the obedience to the GodGod of Sharia and the sunnah of the Prophet. This study also succeeded in understanding how communities are absorbed in the dikee molod ritual's beauty, which is continuously maintained, not only by its purpose.

Yunus,<sup>18</sup> Writes that Mawlid has a historical background and is in the dark when Islam was under waves of attack from various European countries such as France, Germany, England. This mawlid celebration was held to gather strength against the Crusades after Pope Urban II waged the First Crusade in 1099. At that time, European soldiers controlled Jerusalem and turned the Al-Aqsa Mosque into a church. At that time, the Muslims completely lost their energy in the struggle for jihad and lost their brotherhood because they were politically divided into many kingdoms and sultanates. Although the Caliph is still one, Bani Abbas, in Baghdad, this city became a symbol of Islam's spiritual unity at that time. Under Salahuddin's direction, the Islamic community's spirit of struggle must be rekindled by strengthening the people's love for his Apostle. He invited followers of Islam in the universe to celebrate the birthday of Prophet Muhammad SAW, which falls on 12 Rabiul Awal, which every year passes without being commemorated, now celebrated colossally. The mawlid idea's origin was not entirely Salahuddin's idea but came from his brother-in-law, Muzaffaruddin Gekburi, who became an attaché (a kind of Regent) in Irbil, northern Syria. To compensate for the lively Christmas celebrations by Christians, Muzaffaruddin in his palace often held the Prophet's birthday, and it is just that the celebrations are local and not every year.

Kuncoro's writing,<sup>19</sup> Raises a study of ritual communication at the Garebeg event at the Yogyakarta Palace was accurate. Based on these findings, ritual communication in the Garebeg ceremony at the Yogyakarta Palace has been routinely carried out to celebrate important Islamic days such as Garebeg Syawal Eid al-Fitr, Garebeg Akbar on Eid al-Adha, including also at the celebration of Maulud Nabi or Garebeg Mawlid. The third incident in Garebeg is synonymous with Paredes, meaning that the Yogyakarta Palace maintains the ancestors' traditions and culture by

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<sup>17</sup> Abdul Manan, "Religious Messages of Dikee Molod Verses during the Celebration of Maulid Nabi in Aceh Besar, Indonesia (A Case Study of Group Dikee Molod of Dayah Tgk Chik Digla)," *KnE Social Sciences*, 2020, 601–14. Aslan, "Pergeseran Nilai Di Masyarakat Perbatasan (Studi Tentang Pendidikan Dan Perubahan Sosial Di Desa Temajuk Kalimantan Barat)," Disertasi dipublikasikan (Pasca Sarjana, January 17, 2019), <https://idr.uin-antasari.ac.id/10997/>. Aslan and Purniadi Putra, *Dampak Islamisasi Terhadap Agama Dan Kebudayaan Lokal Di Paloh, Kalimantan Barat, Dalam Buku "Agama & Budaya Nusantara Pasca Islamisasi*, vol. 1 (Semarang: eLSA Press, 2020). Purniadi Putra and Aslan Aslan, "Exercising Local-Wisdom-based Character Education in Madrasah: an Ethnographic Study in a Madrasah in Sambas, West Kalimantan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (December 31, 2019): 167–83, <https://doi.org/10.15642/jpai.2019.7.2.167-183>. Aslan et al., "Paradigma Baru Tradisi 'Antar Ajung' Pada Masyarakat Paloh, Kabupaten Sambas," *IBDA' : Jurnal Kajian Islam Dan Budaya* 18, no. 1 (April 29, 2020): 87–103, <https://doi.org/10.24090/ibda.v18i1.3354>. Aslan Aslan, "Nilai-Nilai Kearifan Lokal Dalam Budaya Pantang Larang Suku Melayu Sambas," *Jurnal Ilmiah Ilmu Ushuluddin* 16, no. 1 (2017): 11–20, <http://dx.doi.org/10.18592/jiu.v16i1.1438>.

<sup>18</sup> Aulia Fitri Yunus, Sidik Sidik, and Kamaruddin Kamaruddin, "The Concept of Spiritual Education in Surah Ibrahim Verses 35-41 According to Muhammad Quraish Shihab," *International Journal Of Contemporary Islamic Education* 1, no. 1 (2019): 20–47.

<sup>19</sup> Yohanes Arie Kuncoro, "Komunikasi Ritual Garebeg Di Keraton Yogyakarta," *Jurnal Aspikom* 3, no. 4 (2018): 623–34. Yermia Djefri Manafe, "Komunikasi Ritual Pada Budaya Bertani Atoni Pah Meto Di Timor-Nusa Tenggara Timur," *Jurnal Komunikasi* 1, no. 3 (2011): 287–98.



providing food to the community. This mawlid commemoration also aims to spread the values of religious norms, attitudes of the apostles, and the compliance system of the Keraton community at Garebeg events. In addition to the nature and meaning of ritual communication through the Prophet's Mawlid, the Garebeg ceremony is increasingly sacred with Javanese rituals and culture familiar with the various kinds of communication the Garebeg event. As a result, seven communication phenomena emerged: Tumplak Wajik, Yasa Paredes, Garebeg Dish, Sekaten, and Garebeg Mawlid. This study's findings have three ritual communication patterns; Salem hijab, a sign of Islamic year. Increased insight into communication patterns and ritual processions in Garebeg ceremonies in Indonesian society, especially Jogjakarta.

Farid,<sup>20</sup> Also said the substance of the commemoration of Prophet Muhammad's anniversary was already reviewed from a cultural and historical perspective in Indonesia. The ceremony of the Prophet's celebration throughout the world, such as in Indonesia, is a deeply ingrained tradition that has strongly influenced Islamic Ummah's memorial service. Looking back on its heritage, this Mawlid has two opinions that imply the initial stages of the Mawlid tradition, first held by Sheriff Mu'iz li Dinillah, and even during the time of Sultan Salahuddin al-Ayubi. This same celebration of the Prophet's birthday is a ritual tradition and in the Muslim population immediately after the Prophet Muhammad with various cultural activities, rituals, and religion.

While the findings of Khoiriyah,<sup>21</sup> The theme of his study of Cultural Culture in the Shalawat Ahbabul Mustafa Surakarta was essential. His work is about the phenomenon of acculturation used by preachers to broadcast Islam through cultural symbols that are in line with the ability to capture and understand the conditions of the people included in recognition of the Islamic world. This ability was proclaimed by the charismatic figure Habib Syekh Bin Abdul Qadir Assegaf and the Ahbabul Musthafa assembly through the chanting of syiar shalawat verses guided by traditional and modern music. The phenomenon of the art of shalawat Ahbabul Musthafa Surakarta is an art that integrates the tradition of reading verses in prayer between Arabic and Islam and Javanese, Indonesian poetry with musical accompaniment in the former Surakarta residency and its surroundings. This mawlid celebration develops in a cultural community, an expression of life, and a source of inspiration for upholding Islamic spiritual life, moral rituals, and social symbols. In this context, the shalawatan tradition that is staged in one of the implementations of the religious teachings of the greatness of Islam which are not only limited in the form of rituals but also in the form of social action which is at the same time religious and contains elements of education, morals, spirituality, da'wah, and cultural arts or entertainment in line with Islam.

The findings of Fakhurrrazi,<sup>22</sup> We have understood how mawlid celebrations had cultivated Muslim culture in Aceh with the Ummah in Arabia with mawlid celebrations. This study has also provided how the year of Islam and Islamic rituals, especially in remembrance of how the Prophet's services brought his people to the right path and Mawlid as a form of integration of customs and traditions in Aceh. This study has also shown how the cultural level and the Ummah's love for the Prophet who need mawlid media the opportunity for the Ummah to understand the Prophet's nature and life. Through the mawlid celebration, the Muslim community can immediately get the enlightenment of the syiar and traditional rituals applied following the Prophet's way of life, a good

<sup>20</sup> Edi Kurniawan Farid, "Substansi Perayaan Maulid Nabi Muhammad SAW (Tinjauan Historis Dan Tradisi Di Indonesia)," *HUMANISTIKA: Jurnal Keislaman* 2, no. 1 (2016): 25–31.

<sup>21</sup> Khoiriyah Khoiriyah, "Akulturasi Budaya Dalam Syair Shalawat Ahbabul Musthafa Surakarta," *Intelegensia: Jurnal Pendidikan Islam* 3, no. 1 (2015). Limyah Al-Amri, "Akulturasi Islam Dalam Budaya Lokal," *KURIOSITAS* 11, no. 2 (2017): 191–204.

<sup>22</sup> Fakhurrrazi Fakhurrrazi, "Akulturasi Budaya Aceh Dan Arab Dalam Keunduri Mulod," in *Forum Ilmu Sosial*, vol. 39, 2012.

custom set in Arabia. The Mawlid celebration is also part of Acehese customs and habits, namely keeping in touch and sharing according to the Prophet's advice. With mawlid rituals full of syiar and rituals, this is very much following the Acehese people's daily lives who are deeply committed to carrying out Islamic law in religion and state. Because of the sharia system in Aceh itself, all the life procedures must be adjusted to Islam's great values, including behavior and politeness, which must be based on sharia or Islamic law.

Yogiyana's,<sup>23</sup> study celebrates the Islamic ritual of Maulid Muhammad in the Pustakan Museum Geusan Ulun Sumedang. In general, the mawlid celebration of the Prophet Muhammad's birth is carried out through thanksgiving, reading a good story, or visiting a mass grave complex. However, something is exciting during the Maulid celebration, especially in Sumedang. The mawlid celebration is held with various activities such as cleaning the heirloom, Nyuguh Aging, and qabulan. This ritual is usually enlivened by local and state leaders and the Regent. Through this Mawlid, the writer has had the opportunity to understand the Prophet Muhammad's celebration's uniqueness, which is rarely found in other areas in general. Therefore this research is devoted to knowing the background, the process of carrying out the event, and the value/benefits of a celebration of the Prophet's birthday for the community.

Haninaturrahmah & Muhammad,<sup>24</sup> Have studied the values of Islamic education through kings' traditions at the implementation of the Prophet Muhammad's birthday in Mataram. Through this study, they have raised the good aspects of the Praja service, which are always celebrated and the celebration of the Prophet Muhammad's birthday in Mataram. These three aspects include historical aspects, rituals of implementation, and Islamic education values in the Praja tradition. The findings of this article indicate the fact that there is a shift in value. First, the Praja accompaniment's music used to use Islamic music was replaced with modern music, such as disco, reggae, rock, and dangdut. Second, the media used by Praja is no longer "identical" with Islamic breaths such as mosques, for example, but media in the form of Harley motorbikes, wild animals, and the like. Third, the Praja parade process accompanied by the jogging of the Praja bearers was accompanied by drinking alcohol and mixing a mixture of men and women. The Praja tradition in Mataram has been practiced for centuries by the Muslim Sasak community, especially in Dasan Agung. This tradition is a tradition that is carried out to entertain children who will be circumcised and is carried out specifically in the month of Rabiul Awwal to coincide with the celebration of the Prophet's birthday.

The findings of Kamaluddin,<sup>25</sup> Regarding the law from the commemoration of the Prophet Muhammad's birthday as well as the reading of Al-Barzanji in the Pegandon area, Kendal has helped to awaken the Muslim community in their life closely, found the issues of Islamic religious rituals that always lead to pros and cons with the arguments each group to uncover the problems related to rituals and syiar in the mawlid memorial tradition. Awareness of Islamic teachings and their legal status. The studies that form the problem in this research are, first, how to commemorate the Prophet's birthday according to Nahdlatul Ulama and Muhammadiyah, second, how to accept the tradition of reading al-Barzanji in the view of Nahdlatul Ulama and Muhammadiyah in

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<sup>23</sup> Muhamad Yogi Yogiyana, "Perayaan Ritual Keagamaan Maulid Nabi Muhammad Saw Di Lingkungan Museum Prabu Geusan Ulun Sumedang" (PhD Thesis, UIN Sunan Gunung Djati Bandung, 2019).

<sup>24</sup> Haninaturrahmah Haninaturrahmah and Muhammad Muhammad, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Praja Pada Perayaan Maulid Nabi Muhammad Di Kota Mataram," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 11, no. 1 (2017): 55–78.

<sup>25</sup> Noor Aula Kamaluddin, "Peringatan Tradisi Maulid Nabi Saw Serta Pembacaan Kitab Al-Barzanji Di Desa Pegandon Kecamatan Pegandon Kabupaten Kendal (Studi Komparatif Menurut Nahdlatul Ulama Dan Muhammadiyah)" (PhD Thesis, IAIN Walisongo, 2010).



Pegandon village, Kendal district, and third, to what extent similarities and differences between Nahdlatul Ulama and Muhammadiyah in Pegandon village, Kendal district in responding to the Prophet's Birthday Commemoration and reading the al-Barzanji book in the review of Islamic aqidah. The research method of this thesis consists of types of data, using qualitative data; the subjects in this study are actors in the Mawlid tradition and the reading of the al-Barzanji book in Pegandon village, Pegandon District, Kendal Regency, from several informants, namely from the Nahdlatul Ulama and Muhammadiyah circles. Sampling uses the proportional sampling method, using survey methods with data collection analysis techniques, using interview instruments, observation, and documentation. The collected research data is then analyzed using descriptive qualitative methods, phenomenology, and comparison methods. The results of this study indicate that: in fact, there are similarities and differences in responding to the warning of the mawlid tradition and reading the al-Barzanji book. Although the book's contents are good, the descriptions containing praise are suitable for the Apostle, but some things go so far as to reduce the content even if it cannot be said to eliminate the meaning of respect for the Prophet. So the important role of Islamic aqidah in fortifying oneself against deviant behavior considered bid'ah is not following Islamic teachings. Although it is not uncommon in reality, it turns out that many Muhammadiyah circles are involved in this activity. In contrast to the Nahdlatul Ulama's understanding, this tradition is used by Nahdlatul Ulama as a method of da'wah and religious syiar. It considers it a Bid'ah Hashanah; in its development, the public can accept the al-Barzanji book's reading among Nahdlatul Ulama.

Tarsitani,<sup>26</sup> Also said, Mawlid is an activity that celebrates the arrival of the Prophet at Muslim religious rituals and marriage ceremonies in Harar. Prophet Mawlid, in the Muslim calendar, is the Prophet Muhammad's anniversary. Its festivities began around the middle ages, and given the enormous hypothetical discussion surrounding its practice, the Maulid Festival keeps going in most Muslim populations throughout the region. In regards, numerous forms of literature commemorate the figure of Muhammad who, from time - to - time, led to the development of Mawlid as a genre of poetry. There are several old documents in Harar with a collection of Maulid texts dating from the nineteenth-century castle.

Closing the findings in this section of results, we present Ishak et al.,<sup>27</sup> This raises the driving and inhibiting factors in the tradition of commemorating the birthday of the Prophet Muhammad SAW in Pidie Regency Indonesia. The Aceh region is a province where most of the population is Muslim, where Islam entered and developed through preaching by Arab traders. Islam is the majority religion for Aceh, and since the founding of the Samudra Pasai kingdom, the second Islamic kingdom in Aceh has been marked by Islam as a political force in Aceh. Various Islamic cultures develop in society, one of which is the birthday of the Prophet Muhammad SAW. The Maulid Celebration in Kemukiman Bambi, Peukan Baro District, Pidie. Their study succeeded in describing the tradition of implementing Mawlid to determine what factors encourage and hinder the tradition. With qualitative data involving mum, ulama, and adat, village heads, and female figures. Research can explain that the tradition of implementing Maulid in Aceh has been started since Islam developed in Aceh; its implementation is through community deliberations in determining Mawlid. The mawlid implementation consists of several stages: preparing dishes,

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<sup>26</sup> Simone Tarsitani, "Mawlid: Celebrating the Birth of the Prophet in Islamic Religious Rituals and Wedding Ceremonies in Harar," in *Annales d'Éthiopie*, vol. 23 (Editions de la Table Ronde, 2007), 153–76.

<sup>27</sup> Salman Ishak, Bambang Satriya, and Praptining Sukowati, "Encouraging and Inhibiting Factors in the Tradition of Commemoration of the Birthday of the Prophet Muhammad SAW Community in Pidie District, Aceh Province of Indonesia," *IJ of Advances in Scientific Research and Engineering-IJASRE (ISSN: 2454-8006)* 6, no. 12 (2020): 76–82.

eating together, rituals of meudikee, and spreading Islamic Da'wah. The mawlid implementation starts in the month from 12 Rabiul Awal to the beginning of Jumadil Akhir. The factors that encourage people to carry out the Mawlid are gratitude, evidence of religious obedience, togetherness, and the spirit of cooperation: job factors, namely economic factors, and differences of opinion in celebration of birthdays. Many food servings are arranged on a tray to be carried—wrapped in yellow cloth, symbolizing greatness.

As a paper that examines religious ritual events such as birthday celebrations, the findings of this study will be a scientific reference for the development of understanding and comparative studies of ritual studies and religious symbols. Findings like this are also beneficial for related decision-making institutions such as religious leaders, government, researchers, and other professionals for various purposes. Theoretical contributions are instrumental for academics to develop old theories with some recent developments that are more factual related to religious affairs, rituals, and religious symbols and socio-religious changes that are tailored to the goals of religious life.<sup>28</sup>

#### D. DISCUSSION

We emphasize that this study examines the celebration of the Prophet Muhammad's birthday: between ritual activities other than the obligatory pillars of Islam and Islam's syiar or greatness in Indonesia. The Prophet Muhammad SAW's birthday celebration has a long history in Islam's treasures and symbols. Although it was not practiced during prophetic times, the Prophet's birthday is a significant celebration in many regions worldwide. Likewise, in Indonesia, the celebration of the Prophet's birthday is carried out in various ways.

Based on the ten studies we conducted, the Prophet's birthday was carried out by reading prayers, materials, prayers, and recitations that are ritualistic in nature of the Prophet Muhammad in the Book of Maulid Barzanji, Maulid Simtud Dhurar, Diba ', Saroful Anam, Burdah, and others. After reading the Manakib of the Prophet Muhammad simultaneously, the program was carried out by eating food together, prepared mutually. Eating food from alms and charity is included in the syiar or glory and greatness suggested by Islam itself. This celebration is carried out entirely to imitate the Prophet SAW's way of life and guidance. Mulyana,<sup>29</sup> Researched the Sekaten tradition is the ritual celebration in Yogyakarta city as acculturation reality of Indonesian culture as they have this Mawlid event.

Indonesia is a country with a majority Muslim population. Through mawlid celebrations, efforts to increase religious understanding and good practice are essential issues in Islamic practice. In the archipelago's cultural treasures, religious rituals are an essential part of being faithful followers of Islam, namely worship of GodGod, unity of friendship with fellow Muslims. These two things can be found in the Prophet's mawlid implementation, where knowledgeable people are involved in sharing religious knowledge with the Ummah, and for the rich is an opportunity to share and care for others. Besides, ritual traditions contain particular messages, both cultural and religious, useful for traditional owners, actors, and the wider community. The ritual tradition is also interpreted as a symbol of communication and collective human respect for GodGod and supernatural beings who are considered extraordinary powers and can guarantee the continuity and

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<sup>28</sup> Cas Wepener et al., "The Role of Religious Ritual in Social Capital Formation for Poverty Alleviation and Social Development. Theoretical and Methodological Points of Departure of a South African Exploration," *Religion and Theology* 17, no. 1–2 (2010): 61–82.

<sup>29</sup> Ahmad Mulyana, "Sekaten Tradition: The Ritual Ceremony in Yogyakarta as Acculturation Reality of Javanese Culture in Indonesia," *International Journal of Humanities and Social Science Studies*, IV 2 (2017): 50–61.

harmony of people's lives. This is in line with Rohmah's,<sup>30</sup> Findings accumulate Islamic teachings with local cultures by understanding the values of rituals at the Prophet's birthday celebration in Pekalongan and other areas in Indonesia.

Likewise, Jamie,<sup>31</sup> Findings have successfully acculturated and local cultural wisdom in the syiar Baiyun mauled tradition in the Banjar community. So it is clear that we can find that mawlid celebrations throughout Indonesia have simultaneously given the Message of gamma through religious rituals and colossal enlargement of connecting with fellow Muslims regardless of their status. Through this mawlid celebration, all the components of the ummat can be together as religious orders to share knowledge and blessings on many occasions of religious festivals such as the birthday of the Prophet Muhammad and other Islamic events.

## E. CONCLUSIONS AND SUGGESTIONS

As mentioned above, this study has examined ten scientific findings from national and international publications that highlight the celebration of the Prophet Muhammad's birthday as a means of ritual and the greatness of Islam globally and in Indonesia in particular. So we can conclude that all findings from studies and other literature have confirmed our view that the Islam community in Indonesia has various ways of celebrating the Prophet's birthday according to various cultural patterns or local wisdom in promoting and enlarging Islam through the celebration of Mawlid in which there is a ritual value and Shia the glory of Islam in a very challenging era for the adherents of Islam.

Based on the findings of this study, we can submit some suggestions related to the study of the Prophet Muhammad's birthday commemoration between religious ritual activities and the syiar that glorifies the greatness of the Islamic religion delivered by the Prophet Muhammad should in future studies: (1) examine constructive aspects of the study and develop our findings, (2 ) should anticipate the weaknesses and limitations of both the method and the results of our current study so that the results are a continuation of mutually enhancing new understanding of the mawlid celebration, (3) examining and testing the validity level of both the theory and the framework of the study model we did previously, (4) religious and social studies, primary data should be added from the location where the Prophet's birthday activities are carried out so that the resulting data will reflect the reality and contextual, (5) re-evaluate and expand the framework with the latest study design by combining the two methods; primary and secondary data.

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<sup>30</sup> Nihayatur Rohmah, "AKULTURASI ISLAM DAN BUDAYA LOKAL (Memahami Nilai-Nilai Ritual Maulid Nabi Di Pekalongan)," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 9, no. 2 (2015): 1–19.

<sup>31</sup> Zulfa Jamalie, "Akulturasi Dan Kearifan Lokal Dalam Tradisi Baayun Maulid Pada Masyarakat Banjar," *EL HARAKAH Jurnal Budaya Islam* 16, no. 2 (2014): 234–54.

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