

Reconstruction of the Prophet's Maulid Tradition in the Palembang Malay Community

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Abstract: *This research aims to discover the dynamics of the Maulid Nabi tradition, reconstruction, and analysis of the phenomenology of the reconstruction of the Maulid Nabi tradition in Palembang Malay Society. This study uses a reformistic typology (renewal) with a phenomenologically reconstructive approach assisted by anthropology and history—data collection by in-depth interviews and observation. The results of the study show that there are five variants in the implementation of the Maulid Nabi tradition. First, the annual tradition of not reading the Mawlid book. Second, the annual tradition of reading the Maulid book. Third, Maulid Arbain and Isyrin. Fourth, Mawlid Twelve Nights of Mawlid. Fifth, as a weekly wirid. Even though it is done differently, the substance shows love for the Prophet Muhammad. Reconstruction was carried out in the five variants. The Maulid Nabi tradition is an established tradition carried out from generation to generation while maintaining character and characteristics in terms of objectives, intentions or motivations, values, theological foundations, the position of the Prophet as *uswatun hasanah*, recitation of blessings and *mahal al-qiyām*. Reconstruction of the Maulid Nabi tradition in the Palembang Malay community carries a theological meaning. The Palembang Malay community must be reintroduced to *sunnatullah* theology.*

Second, social, which includes aspects of togetherness. Third, psychology is evident at the time of expensive al-qiyām. The congregation must understand the meaning in aspects related to the Maulid tradition rationally, not only in the physical meaning.

Keywords: *Reconstruction; Maulid Nabi Tradition; Palembang-Malay Society*

Abstrak: *Penelitian ini bertujuan untuk mengetahui dinamika tradisi Maulid Nabi, rekonstruksi, dan analisis fenomenologi rekonstruksi tradisi Maulid Nabi pada Masyarakat Melayu Palembang. Penelitian ini menggunakan tipologi reformis (pembaruan) dengan pendekatan rekonstruktif fenomenologis berbantuan antropologi dan sejarah. Pengumpulan data dilakukan dengan wawancara mendalam dan observasi. Hasil penelitian menunjukkan terdapat lima varian pelaksanaan tradisi Maulid Nabi. Pertama, tradisi tahunan tidak membaca kitab Maulid. Kedua, tradisi tahunan membaca kitab Maulid. Ketiga, Maulid Arbain dan Isyrin. Keempat, Maulid Dua Belas Malam Maulid. Kelima, sebagai wirid mingguan. Meski dilakukan berbeda, namun substansinya menunjukkan rasa cinta kepada Nabi Muhammad SAW. Rekonstruksi dilakukan pada lima varian. Tradisi Maulid Nabi merupakan tradisi mapan yang dilaksanakan secara turun temurun dengan tetap menjaga watak dan sifat baik dari segi tujuan, niat atau motivasi, nilai-nilai, landasan teologis, kedudukan Nabi sebagai uswatun hasanah, pembacaan shalawat dan mahal al-qiyām. . Rekonstruksi tradisi Maulid Nabi pada masyarakat Melayu Palembang membawa makna teologis. Masyarakat Melayu Palembang harus diperkenalkan kembali dengan teologi sunnatullah. Kedua, sosial, yang mencakup aspek kebersamaan. Ketiga, psikologi tampak pada masa al-qiyām yang mahal. Jemaah harus memahami makna dalam aspek-aspek yang berkaitan dengan tradisi Maulid secara rasional, tidak hanya dalam arti fisik.*

Kata Kunci: *Rekonstruksi; Tradisi Maulid Nabi; Masyarakat Melayu-Palembang*

INTRODUCTION

The Maulid Nabi tradition is one of the Islamic traditions that has become entrenched in Indonesia to commemorate the birth of the Prophet Muhammad. People celebrate the birth anniversary of the Prophet Muhammad. with various events by the character of each culture. Usually, the community holds various

activities to commemorate Mawlid¹ with various competitions, such as a call to prayer, Al-Qur'an reading competitions, religious lectures, and *qasidah performances*². The Tradition of the Prophet's Birthday is usually done by reading the book of Mawlid, such as *Al-Barzanji*³, *Syarafal Anam*⁴ and *Simthu al-Durâr*⁵. Mawlid readings are also read at events such as marhabans, circumcisions, and weddings .

Based on historical sources, it is known that Palembang, as the capital of the Sriwijaya Kingdom⁶ in the past had several indigenous people Muslims in the Kingdom⁷. Even though Sriwijaya was the main center of Buddhist scholarship in the archipelago, the rights of the Muslim population as royal citizens were still respected, so some of them played a role in trade and the kingdom's diplomatic and political relations. Several Muslim citizens were sent to China and Arabia as royal ambassadors by the rulers of Sriwijaya.⁸ This reciprocal influence occurs because the egalitarian principle of Malay culture and Islamic culture in Palembang has brought about a change in Malay cultural symbols from Malay-

¹ Jupriani, Mukhaiyar, & Efi, A. (2021). The Alteration in Jamba and Pinumkopi on Prophet Muhammad SAW Maulid Ceremony in Pariaman - Indonesia. *International Journal of Management and Humanities*, 5(7), 101–105. <https://doi.org/10.35940/ijmh.F1243.035721>

² Darajah, U., & Mardiyah, A. (2020). Stilistika dalam Qashidah Sa'dunā Fiddunyā Karya Habib Ahmad Bin Muhammad Al-Muhdhor. *Diwan : Jurnal Bahasa Dan Sastra Arab*, 6(1), 58. <https://doi.org/10.24252/diwan.v6i1.11082>

³ Ahmed, A. M., & Ahmed, O. O. (2021). Al-Barzanji and his Scientific Position. *Journal of University of Raparin*, 8(4), 28–47. [https://doi.org/10.26750/Vol\(8\).No\(4\).Paper3](https://doi.org/10.26750/Vol(8).No(4).Paper3)

⁴ Alfauzan, A., Kurniawan, A., Dwi, A., Diki, C., & Purnama, W. (2022). Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism. *International Journal of Instruction*, 15(3), 931–948.

⁵ Muzakki, A. (2020). MENGHADIRKAN “NABI”: Antara Hasrat dan Cinta dalam Ritus Shalawat Bersama pada Majelis Syubbanul Muslimin. *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora*, 1(1), 29–41.

⁶ Saputro, R. A. (2021). The Utilization of Colonial Historical Sites in the City of Palembang as a Learning Resource Based on Outdoor Learning. *Britain International of Linguistics Arts and Education (BIoLAE) Journal*, 3(2), 121–127. <https://doi.org/10.33258/biolae.v3i2.463>

⁷ Agustina, R. (2020). COMMUNITY DIVERSITY AND RELIGIOU COMMUNITY DIVERSITY AND RELIGIOUS TOLERANCE IN THE HISTORY OF THE KINGDOM OF SRIWIJAYA. *Journal of Indonesian History*, 9(2).

⁸ Azra, A. (2022). Kosmopolitanisme Islam Palembang, Membaca Palembang dalam Peta Jaringan Ulama Nusantara-Hijaz. *Cek Jun Channel*.

Buddhist culture replaced with Malay-Islamic symbols as seen from several tombs in Palembang.⁹

Initially, Malay culture was a mixture of local and Hindu-Buddhist cultures¹⁰. After Islam entered the archipelago, Malay culture absorbed Islamic cultural traditions¹¹. Acculturation¹² between Javanese culture, Palembang Malay, and Islam has given birth to a new culture that can be seen through traditions that are still maintained today and related to the tradition of Maulid Nabi about religious acculturation (Islam) and culture. According, there are differences between in Java and Malays outside Java¹³.

The practice of the Maulid Nabi tradition of the Palembang Malay community is different from similar traditions such as those carried out by the Yogyakarta and Solo Sultanates with *Grebek Maulud*¹⁴. Although Palembang, according to Abdullah, cannot be separated from the political domination and cultural influence from Demak and Mataram, they are also part of the Malay Islamic intellectual tradition, and even Palembang once held an honorable position as a leader in the development of intellectual traditions in the late 18th century.¹⁵ The practice of traditional rituals as *additional rituals* outside of the pillars of

⁹ Idris, M., Chairunisa, E. D., & Saputro, R. A. (2020). AKULTURASI BUDAYA HINDU-BUDHA DAN ISLAM DALAM SEJARAH KEBUDAYAAN PALEMBANG. *Kalpataru: Jurnal Sejarah Dan Pembelajaran Sejarah*, 5(2), 103–111. <https://doi.org/10.31851/kalpataru.v5i2.3552>

¹⁰ Khalid Ali, K. (2022). A Discourse on the Malay Cultural Identity Within the Malaysian Society. *Kajian Malaysia*, 40(1), 83–107. <https://doi.org/10.21315/km2022.40.1.5>

¹¹ Mawangir, M. (2021). Islamic Studies of Indonesian Malay Community: A Perspective from Psychology of Religion. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(9).

¹² Titzmann, P. F., & Lee, R. M. (2022). New temporal concepts of acculturation in immigrant youth. *Child Development Perspectives*, 16(3), 165–172. <https://doi.org/10.1111/cdep.12458>

¹³ Handayani, O. W. K., Nugroho, E., & Hermawati, B. (2020). Determinant of Diabetes Mellitus Focusing on Differences of Indonesian Culture: Case Studies in the Java and Outer Java Region in Indonesia. *The Open Public Health Journal*, 13(1), 323–340.

¹⁴ Lulut Amboro, J., Wahyuningsih, N., & Sigi Prameswari, N. (2020). A structural functionalism point of view: Ritual ceremony philosophy of Grebeg Maulud at Kasunanan palace, Surakarta. *Journal of Advances in Humanities and Social Sciences*, 6(2). <https://doi.org/10.20474/jahss-6.2.4>

¹⁵ Hasyim, A. (2021). Demak Sultanate: The Fortress of Islamic Greatness in the Middle Ages Java Island. *Buletin Al-Turas*, 27(1), 1–16.

Islam, which are carried out by Muslims as symbols of religion¹⁶. As stated by Abdullah¹⁷ there are four patterns of social transformation following the meeting of the doctrine of monotheism with the theological awareness and local culture of the Indonesian people. *First*, the disappearance, Hindu culture and traditions are eliminated and are no longer maintained like offerings, *Second*, replacement, Hindu traditions are replaced by Islam, *Third*, mixing, religious ceremonies, slametan, sekaten, grebeg maulud, and others, *Fourth*, creativity, Muslims create new traditions and culture that did not exist before during the Hindu era. The actual tradition of Maulid Nabi is gathering to listen to the life history of the Prophet Muhammad. by reading blessings and greetings for the Prophet, listening to praises to the Prophet, and so on.¹⁸

Religion is an essential cultural element in the history of humanity. The religious element is one of the universal elements of culture. At the same time, the essential components of religion are belief systems or teachings, religious emotions, ceremonial systems, ceremonial equipment, and religious people/followers. Islam, as a Divine religion with the holy book Al-Qur'an, has undergone a process of dialectical interpretation which is closely related to the dimensions of space and time in the dynamics of history. In this context, the dynamics of discursive struggles in the discourse of Islamic thought and variations in understanding of Islamic teachings can be seen. Fazlur Rahman¹⁹ tries to overcome various problems that arise and awakens Muslims to rethink some of the views that are institutionalized in traditions passed down from generation to generation, including in the Maulid Nabi tradition by offering a

¹⁶ Hamdeh, E. (2020). Islam. Springer Nature. <https://doi.org/10.2174/1874944502013010323>

¹⁷ Effendi, M., Mushlihin, Ismail, Y., & Darma, S. (2022). The Theology Of Entrepreneurship: The Identity Of The Millennial Muslim Student Entrepreneurship Movement In Universities. INTERNATIONAL CONFERENCE ON ISLAM AND EDUCATION, 2(1).

¹⁸ Rodliyatun, M., & Zaman, B. (2022). Sekatengan Tradition as a Form of Community Integration in the Viewpoint of Phenomenology and Sociology of Religion. WARAQAT : Jurnal Ilmu-Ilmu Keislaman, 7(2), 208–219. <https://doi.org/10.51590/waraqat.v7i2.320>

¹⁹ Shabbir, G., Salma, H., Yasmineen, M., Mahmood, S., Wahid, A., & Ahmad, Z. (2020). Seesaw Struggle Between Islam And Western Modernity (Afghani, Iqbal And Fazlur Rahman). Elementary Education Online, 19(3).

Sinaga, Y. (2020). THE SENTENCE ANALYSIS TO THE EACH VERSE OF QUR'AN SUROH AL-IKHLAS, AL-FALAQ, AN-NAS. JURNAL LINER. Language Intelligence and Educational Research, 3(2), 148–161.

paradigmatic reconstruction of mainstream interpretations. Which tends to be textual-traditional to contextual-modernist.

According to Izomiddin, reconstruction²⁰ is a renewal, namely, new interpretations that align with the demands of the times. This research uses a reformistic or renewal typology with a reconstructive approach. This view is relevant to understanding the religious traditions practiced by the Malay people of Palembang, who are known to be religious. Based on observations from September 2021-November 2022, there are five variants carried out by the Palembang Malay community in carrying out the Maulid Nabi tradition²¹. *First*, the commemoration of Maulid, as an annual tradition, is carried out ceremonially. The Maulid Commemoration event was not preceded by reading the Maulid book. *Second*, as an annual tradition, but before the tausiyah event begins with reading the Maulid book such as *Al-Barzanji*²². *Third*, the commemoration of Maulid Arbain was initiated by the Palembang Malay community of Arab descent for 40 days. Then proceed with Mawlid Isyirin for 20 nights. *Fourth*, warning Maulid Twelve Nights in a row in the month of *Rabi al-Awwal* is held by the Al-Badr Palembang Darussalam Foundation. *Fifth*, Mawlid tradition in taklim assemblies that read the book of Mawlid every week, such as those carried out by the Babul Ilmi Taklim Council and An-Nur Taklim Council, the Taklim Assembly of the Al-Badr Palembang Darussalam Foundation and several taklim assemblies under the care of ustazahs of Arab descent.

The implementation of the Mawlid tradition in the Palembang Malay community, which is divided into five variants, needs to be reconstructed to understand its meaning and implementation so that it is hoped that the true goal of

²⁰ McLeavy, C. M., Chunara, M. H., Gravell, R. J., Rauf, A., Cushnie, A., Staley Talbot, C., & Hawkins, R. M. (2021). The future of CT: deep learning reconstruction. *Clinical Radiology*, 76(6), 407–415. <https://doi.org/10.1016/j.crad.2021.01.010>

²¹ Somad, A. (2022). TABLIGH AKBAR MAULID NABI MUHAMMAD.

²² Ashadi, A. (2021). The Value of Moral Education in the Book of Al-Barzanji The work of Shaykh Ja'far Al-Barzanji. *Jurnal Ilmiah Wahana Pendidikan*, 7(8).

commemorating the Prophet's Birthday is achieved, namely to love the Prophet as taught in Al-Qur'an, Surah Ali Imran, 3: 31, Al-Ahzab, 33: 6, 21 and 56 rationally. *Reconstruction of the Tradition of the Prophet's Birthday in the Palembang Malay Community* is the idea of rebuilding the Maulid Nabi tradition to the true goal of loving the Prophet, which originates from Islamic teachings (Al-Qur'an, Ali Imran, 3: 31, Al-Ahzab, 33: 6, 21 and 56 as part of Islamic law, proof of faith in a modern and rational framework.

METHOD

The research uses qualitative methods to explore phenomena that develop in reconstructing the Maulid Nabi tradition in Palembang Malay society. Is based on awareness. This study's primary data collection technique was in-depth interviews with informants to uncover streams of consciousness. In the interview process, the questions asked were unstructured and in a fluid atmosphere. However, it can be deepened using other techniques such as participatory observation and document search. But, for individual matters, the researcher directly asks the subject chosen by the researcher.

This study also uses an anthropological approach to religion assisted by a historical approach. The anthropological approach to religion works *First Descriptively*, involving severe and in-depth observations. *Second, Local Practices*, namely local religious practices, are the results of interpretations of religious people. When encountering local traditions. *Third, Connections Across Social Domains*: this step is by looking for connections and linkages between the various domains of life because life cannot be separated. *Fourth, Comparative*, this step compares different cultures, religions, and traditions.

RESULTS AND DISCUSSION

Geertz states that religion is part of a cultural system in the sense that religion is a guideline used as a framework for interpreting human action. According to Berger, L. Peter, and Luckman, the essence of culture is meaning.²³ Belief or religion functions to give meaning and significance and offer explanations for events and experiences that deviate from tradition. In Fazlur Rahman's view, Islamic traditions may consist of unIslamic elements and have no basis in the Al-Qur'an and Sunnah. Many believe religion is part of culture, but many also think that culture is the result of religion.

According to Wahid, Islam is not the result of a cultural product. Instead, Islam has shaped a culture, a civilization. A civilization based on the Qur'an and the Hadith of the Prophet is called Islamic civilization. Islam must be accepted as a whole, in the sense of all its laws in all walks of life. Humans are agents for themselves, meaning there is an arena of subjectivity in the individual when the individual takes action in the social world through consciousness. Thus, humans become agents in the active construction of social reality where when they take action, it depends on understanding or giving meaning to their actions.

In the theory of reconstruction, there are three typologies of Islamic reform thinking. *First, a transformative typology*²⁴. Thinkers of this type consider religion and traditions of the past irrelevant to today's demands because they must be abandoned. *Second, reformistic typology*. The thinkers of this second type carry out reforms with new interpretations that align with the demands of the times. The third is the *ideal-totalistic typology*. The main feature of this typology is the attitude and romantic view of Islamic teachings, which are totalistic. Based

²³ Lindskog, A. (2020). The Invisibility of Economic Violence in Swedish Legal and Gender Equality Policy Discourse. Umeå University.

²⁴ Hurlimann, A. C., Moosavi, S., & Browne, G. R. (2021). Climate change transformation: A definition and typology to guide decision making in urban environments. *Sustainable Cities and Society*, 70, 102890. <https://doi.org/10.1016/j.scs.2021.102890>

on Izomiddin's thought, it can be understood that reconstruction is renewal, namely, new interpretations that align with the demands of the times. The tradition of Maulid Nabi has existed historically. It has also existed in the concept of thought in Islamic civilization. Still, it has not been structured systematically as a complete concept to build the Maulid Nabi tradition.

In Tradition Theory, tradition is defined as the spirit of a culture because, without tradition, a culture can't live and last. With the existence of a tradition, the relationship between the individual and the community can be harmonious or peaceful. With tradition, the cultural system will also be strong, but if tradition is abolished, there is a possibility that culture will end right away. So, what is important in understanding tradition is the attitude or orientation of thoughts, material objects, or ideas that come from the past that people take in the present. These attitudes and orientations occupy a special part of the total historical heritage and elevate it to tradition. In the Theory of Rational Theology²⁵, Islam is a gift from Allah SWT. to humans because of His guidance and Taufik solely given or received by the person who wants. The openness of the human heart to accept God's guidance means that faith has begun to blossom within him. Faith has a role and influence in the heart.

Construction of the Tradition of the Prophet's Birthday Ideally

In the Maulid Nabi tradition, it is hoped that it can direct the Islamic community, especially the Palembang Malay community, to the true purpose of commemorating the Prophet's Birthday, the indicator of which is to love the Prophet as part of the Shari'a, proof of faith, a prerequisite for one's faith. To be able to love the Prophet must introduce the Prophet Muhammad. to every generation. The way to love the Prophet is to obey his attitude, behavior, and orders. Allah explained that Rasulullah SAW. is an excellent example for humanity.

²⁵ Syakhrani, A., & Zaini, A. (2022). THE DEVELOPMENT OF MODERN THEOLOGY. INTERNATIONAL JOURNAL OF HUMANITIES, SOCIAL SCIENCES AND BUSINESS (INJOSS), 1(2), 30–36.

Al-Habib Umar bin Hafiz stated that following the Prophet's Birthday was to read the Sirah of Prophet Muhammad, emulate the Prophet inwardly and spiritually, and intend to add more blessings. There are values contained in the Maulid Nabi tradition, namely spiritual values; as Muslims, we can grow our love for the Prophet. by expressing joy at the birth of the Prophet as a reflection of love and respect for the Prophet. Prophet Muhammad's apostolic vision. is to realize Islam as a mercy to the universe. This vision is very relevant to the mission of the Prophet Muhammad. We are bringing treatises to be a good role model for all beings

Ideally, in commemorating the Maulid tradition, it is carried out by reading Sirah of the Prophet, the journey of the Prophet's life, which is contained briefly in the Maulid books that scholars have compiled. Ad-Dimyathi explained that *mahal al-qiyām* had become a tran when hearing the verses of the birth of the Prophet Muhammad. As mentioned in the reading, Maulid people will be a tribute to the Prophet Muhammad. Imam Ahmad Zaini Dahlan said that the adab in reading Mawlid is not reckless and profane. For this reason, he ordered that the Maulid be read in a solemn and humble atmosphere because reading the Maulid book is to emulate the teachings of the Prophet Muhammad, as well as to pray for him in a proper place, full of manners and politeness, and in a state of purity.

Socio-Cultural Background Palembang Malay community

There are several theories about the origin of the name Palembang; among others, it comes from the word *lembang*, namely indented ground, low ground, and roots that swell because they have been submerged in water for a long time. Historically, the city of Palembang originated from the Sriwijaya kingdom, which existed in 450 AD and reached its peak of glory in 550 AD and succeeded in

dominating the archipelago and the Malay Peninsula in the 9th century AD. The relationship between the arrival of Islam in Palembang and the development of the Srivijaya empire at that time was marked; there is strong evidence of a cooperative trade relationship between Sriwijaya and foreign traders from China, India, and Arabia.

The Palembang Malay ethnicity is an ethnic Malay who has close ties with other Malay ethnicities in various regions, such as in North Sumatra, Riau, Jambi, Lampung, Bangka Belitung, Kalimantan, and even Peninsular Malaysia. Malay culture is a dynamic entity that continues to grow; one of the characteristics of Malay culture is tolerance or openness. So solid and dominant is the influence of Islam on Malay culture that some scholars conclude that *the Malay World is the Islamic World*. Culturally, the synthesis of Malay and Islamic culture can be seen in the *traditional expressions of syarak, syarak based on the Kitabullah* in the regions.

The nature of the social stratification system can be closed and open. Social stratification in the people of Palembang has transformed; after the Dutch occupied Palembang, the stratification of society became worthless, and there were only colonizers and those who were colonized. However, after the Dutch left Palembang, the stratification of Palembang society began to open. As one of the metropolitan cities, Palembang makes the village community, especially those from *Uluan*, interested in settling in this area of *Iliran*. The existence of this mobilization resulted in the transformation of the strata from those that were in the lower strata, then increased to become the middle strata.

Dynamics of the Tradition of the Prophet's Birthday in Palembang Malay Society

Commemoration of the Birthday of the Prophet Muhammad SAW. is a routine event carried out by most Muslims to remember, appreciate, and glorify the birth of the Prophet Muhammad. In Kabbani's records, the initial sources regarding Mawlid are from the work of Ibn Jubayr (540-614), namely the *Rihal book*. In it, he describes his observations about Maulid.

There are six variants of implementing the Maulid Nabi tradition in the Palembang Malay community. Still, over time, one variant is no longer carried out in the Palembang Malay community, namely the implementation of the Prophet's Birthday by only reading the book *Maulid Sharf al Anam* or *Al-Barzanjī* as carried out at the Great Mosque of Palembang. In the beginning, the Maulid Nabi was held after the Isha prayer until past midnight, with the complete reading of the book *Maulid al-Barzanjī interspersed with performances by the Sharf al-Anām group* from various sub-districts in the city of Palembang. This tradition is specifically for male congregations, and there are no religious lectures. The clerics lead the reading of the maulid book interspersed with flying. The tradition of the Prophet's Birthday without any lectures continued until 1971. However, according to Baderil Misbach in his interview, from 1971 until now, the reading of the Maulid book was shortened because the congregation asked for a religious lecture to be delivered by an ustadz or Habib.

After the event is over, proceed with eating together. It has become a habit for the Malay people of Palembang to celebrate the birthday of the Prophet, and the obligatory dish is *kebuli rice*. The Palembang Malay community also competes to give alms to express joy in commemorating the birthday of the Prophet Muhammad. The tradition of Maulid Nabi by reading the Maulid book, hanging flowers, aloes, incense, and perfume, eating *kebuli rice* is still maintained in the month of Maulid until now in several locations in Palembang. If seen from a historical background, the tradition of the Prophet's Birthday in Palembang Malay society is as old as the arrival of Islam to Palembang brought by preachers from Arabia directly.

The Arabs in Palembang introduced Islam and taught it so that Islam flourished in Palembang. Thus, Islamic teachings are firmly held as a guideline in the life order of the Palembang Malay community, and Arabs also bring a lot of culture and influence the culture in Palembang. The arrival of ethnic Arabs in

Palembang had a good influence, namely in the social and cultural fields. Berg even said that Arab descendants quickly assimilated with the local people because they basically had native status. So, people of Arab descent in the archipelago, including in Palembang, are Indonesian citizens and the people of Palembang.

During the Palembang Darussalam Sultanate, the Sultan gave special treatment to the Arab community compared to the Chinese. However, the opposite happened during the colonial period; the colonial government seemed more pro-Chinese. After the independence period, there was no longer a significant difference between the economy of the Palembang Arabs and Malays. This can be seen that most of the people of Arab descent in Palembang live in urban areas, and very rarely do they live in rural areas. Most Arab communities in Palembang are descendants of the Ba'alawi (Alawiyah), considered descendants of the Prophet Muhammad. Ba'alawi is also known as sayyid. Sayyid is a nickname for Sufism experts and experts who are *ahl al-bait*.

In the context of commemorating the birthday of the Prophet Muhammad SAW. in the archipelago in general and in Palembang in particular, several supporting factors make the Maulid book very popular in Indonesia and make it a religious ritual tradition, including the process of spreading Islam in Indonesia, was carried out by Sufis, the tendency of society towards Sufi Islam, especially tarekat, has the tradition of honoring the apostles, guardians, sheikhs is one of them by reading the book of maulid, manakib, and poetry which has a psychological effect on those who read it. The tradition of Maulid Nabi in Palembang Malay society began with the reading of the *Al-Barzanjī* book. Still, new Maulid books appeared over time in the early 20th and 21st centuries, thus shifting the established Maulid *Al-Barzanjī* book.

The Palembang Malay community is divided into two groups in reading Maulid. The older generation sticks to the books of Maulid *Al-Barzanjī* and *Sharf al-Anām*, while the younger generation is more interested in the books of Mawlid *Simthu al-Durâr* and *Ad-Dhiā'ul Lāmi'*. Old books are too long and monotonous, making the younger generation less enthusiastic. At the same time, the new maulid book is more concise, and how to read it with the chanting of sound art

accompanied by hadrah music with the congregation's choir following it. In his interview, Ustaz Fauzi said that *Sharf al- Anām* is a birthday book that praises Allah SWT. and shalawat to the Prophet Muhammad SAW. Accompanied by flying musical instruments and in their presentation, these three elements (vocals, flying instruments, and Rodat) are interrelated. The public is more familiar with the art of *Sharf al-Anām* as the art of parading the bride and groom in the wedding customs of the Palembang people. However, this art is referred to as *Sharf al-Anām* and is identical to one of the texts used in birthday ceremonies, Maulid *Sharf al-Anām* . However, the text used in *Sharf al-Anām's art is only the nazhm* text.

Factors Causing the Dynamics of the Tradition of the Prophet's Birthday in Palembang Malay Society

The Maulid Nabi tradition in the Palembang Malay community experiences dynamics both towards continuity and change. From this research's perspective, these conditions are referred to as the factors that cause continuity and change in *the* tradition of the Prophet's birthday itself. In discussing this issue, researchers refer to the basic concept of social change expressed by sociologists who divide change into two types, namely changes that are endogenous (inside) (Buckley, 2021) and changes that are *exogenous*²⁶. Referring to this theory, the researcher concludes that these two factors may cause the dynamics of the Maulid Nabi tradition in Palembang Malay society.

To explore the internal factors that cause continuity and change, researchers focus on two things: the spiritual excitement of the Palembang Malay community, moral decadence, and lifestyle changes. The external factors

²⁶ Ahmad, R., Manzoor, M., Muhammad, H. M. D., Altaf, M. A., & Shakoor, A. (2023). Exogenous Melatonin Spray Enhances Salinity Tolerance in *Zizyphus Germplasm*: A Brief Theory. *Life*, 13(2), 493. <https://doi.org/10.3390/life13020493>

influencing the dynamics of the Maulid Nabi tradition in Palembang Malay society are Hadrami, politics, the need for identity and self-existence for assembly leaders, new technology, emotional community, charismatic roles, urban areas, and young people. Some aspects remain continuous, and some other aspects change. So in a dynamic here, the law of *continuity and change* applies²⁷. Mawlid Nabi is a tradition that still exists today. Along with the development of the times, many experienced dynamics, but their existence remained maintained by modernization.

The Maulid Nabi Tradition Procession in Palembang Malay Community

Islamic processions or rituals as expressions and manifestations of the religious doctrines of Islamic society. Everyone has the opportunity to understand and express their religious beliefs. However, we still have to pay attention that religion, including various rituals, can play a unifying function. Still, on the other hand, it will cause divisions because, of course, our Muslim communities disagree with religious expressions. The essence that can be captured from the ritual commemorating the birthday of the Prophet Muhammad. This is a form of love for the Prophet among Muslims and revives the dim Islamic spirit. So with this momentum like this, at least as an awakening to regenerate a sense of belonging to Islam. The procession of the Maulid Nabi tradition in the Palembang Malay community in five variants is as follows:

First, as an annual tradition that is carried out every month of Mawlid in mosques, mushalla or langgar, schools, offices, houses, open fields, and several universities. For implementation in offices, usually in the morning. While the implementation in the mosque at night. The implementation of the first variant of the Maulid Nabi tradition did not read the Maulid book. The event occurred ceremonially, starting with the opening, reading of the Qur'an, speeches, and then tausiyah. *Second*, as an annual tradition as in the first variant, but before the event

²⁷ Howse, R., & Langille, J. (2023). Continuity and Change in the World Trade Organization: Pluralism Past, Present, and Future. *American Journal of International Law*, 117(1), 1–47. <https://doi.org/10.1017/ajil.2022.82>

was officially opened, it was started by reading the Maulid book. The procession will be carried out during the day at the Mawlid assembly for mothers and at night for the general public. *To three.* The commemoration of Maulid Arbain is carried out by the Palembang Malay community for 40 consecutive days, from the 1st of *Rabi al-Awwal* to the 10th of *Rabi al-Akhir* in a row.

Fourth, Twelve consecutive days of Maulid Commemoration which the Ma'had Al-Badr Palembang Darussalam Foundation carried out under the leadership of Ustaz Idris Kailani. Commemoration of the Prophet's Twelve Day Birthday begins on the 1st of *Rabi al-Awwal* until the 12th of *Rabi al-Awwal*, known as the Maulid Safari, which has started since 2012. For 2022, it has been running 11 times. As with the tradition of Maulid Nabi in variant three, the procession for carrying out Mawlid Nabi in this fourth variant is similar. It begins with the opening and continues with reading the book *Maulid Ad-Dhiā' ul Lāmi'*. *Fifth,* _ _ the tradition of the Prophet's Birthday at taklim assemblies, which was founded by haba ib /hubaba and Ustaz who have Palembang Malay genealogy, are carried out not only in the month of Mawlid, but have become a routine weekly agenda, as was done by The Taklim Council An-Nur, the Taklim Council at the Al-Badr Foundation, the Babul Ilmi Taklim Council and several taklim assemblies under the tutelage of ustazahs of Arab descent.

In implementing the Maulid Nabi tradition in the Palembang Malay community, several elements are used as symbols of their sacred nature, and inherent in them are sacred values. This factor has an impact on the persistence of this Maulid tradition phenomenon so that it can still exist today. These elements include reading Surah Al-Fatihah, the Book of Mawlid, Tawasul, *Mahal al-qiyām*, blessings, prayer, agarwood, incense, and perfume. Also, preparing decorative lights, Blessing Water, Hadrah Music, and lastly, eating together.

Reconstruction of the Tradition of the Prophet's Birthday in Palembang Malay Society

Commemoration of the Prophet's Birthday, annually and weekly, or for tasmiyah events and weddings in Palembang Malay society can be mapped into two. *First*, the Palembang Malay community from the older generation uses the book *Mawlid Al-Barzanjī* as told by the Palembang senior scholar Ki. H. Mgs. Shafi'i Yunus. Meanwhile, the younger generation and Palembang Malay people of Arab descent use the book of *Mawlid S imthu al-Durâr* and *Ad-Dhiā' ul Lāmi'*. Islam, as a universal and cosmopolitan religion, when viewed from a historical background, is always open to thoughts and traditions outside it, and it is not uncommon to give very high honors by adopting outside traditions to become a legitimate part of Islam itself.

Based on the theory put forward by Iqbal²⁸, it is necessary to reconstruct thoughts in all aspects of life so that they can move the spirit of life, including in the Maulid Nabi tradition. In the Islamic tradition, we are familiar with maintaining good old traditions and adopting new, better ones. The factors underlying the reconstruction of the Maulid Nabi tradition in Palembang Malay society are divided into two factors, namely Internal and External Factors. Internal factors originating from within the Palembang Malay community are the need for more understanding of the Palembang Malay community, for example, related to the true purpose of commemorating the Prophet's Birthday. While external factors originating from outside the Palembang Malay community, for example, the development of science and communication technology, which is increasing, and the currents of globalization, which allow the flow of ideas from abroad to enter, of course, are factors that influence the reconstruction of the Maulid Nabi tradition in Palembang Malay society.

²⁸ Syed, Z. (2020). *Devotional Literature of the Prophet Muhammad in South Asia*. City University Of New York.

The Palembang Malay community carries out the Maulid Nabi tradition with all its variants as an Islamic symbol²⁹ and a medium of da'wah³⁰. Meanwhile, the priority of the Maulid Nabi tradition is to cultivate and strengthen the love for the Prophet Muhammad, obtaining mercy and reward for offering prayers to the Prophet Muhammad. In the people's belief, following the Mawlid tradition in all its variants will get blessings, especially when *the mahal-al-qiyām* people pray to Allah SWT and Rasulullah SAW. They are believed to be present to agree so that the prayer will be granted. The development of increasingly high technology and communication, as well as the flow of globalization, has required understanding ideas from foreign countries to enter. Most Indonesian Muslims who carry out the Maulid Nabi tradition believe that Salafi preaching has challenged their traditions. One of the efforts to counteract the flow of such movements is that religious traditions such as the Maulid Nabi tradition are maintained.

Regarding the issue of when to read the Maulid, one of the lecturers at UIN Raden Fatah Palembang questioned whether it was not too exaggerated or euphoric for the Palembang Malay community to carry out Maulid Arbain plus Isyryn for 60 days or two consecutive months. Even though the implementation of the Prophet's Birthday is not limited by time, because what is read is the life history of the Prophet, there may need to be more time to understand and know the Prophet in-depth every day. So, remembering the Birthday of the Prophet is not limited by time because, as Muslims, we should embody the Prophet. as an excellent example in every life. The Maulid Nabi tradition³¹ is a hallmark of NU residents and is carried out continuously by the Palembang Malay community.

²⁹ Putra, A. (2020). Teknologi Informasi (IT) Sebagai Alat Syiar Budaya Islam Di Bumi Nusantara Indonesia. *PROSIDING SEMINAR NASIONAL SAINS*, 1(1).

³⁰ Chaudhari, D. D., & Pawar, A. V. (2021). Propaganda analysis in social media: a bibliometric review. *Information Discovery and Delivery*, 49(1), 57–70. <https://doi.org/10.1108/IDD-06-2020-0065>

³¹ Nawawi, N., Juandi, W., Maskuri, M., Fakhurrazi, R., & Djuwairiyah, D. (2022). Moderation of Islam and Local Culture in Indonesia: An Argument of Islamic Law. *I T A L I E N I S C H*, 12(2).

This tradition is classified as festive because fewer congregations from the An-Nur Taklim Assembly consist of male and female members of various ages.

In the first variant, implementing the Maulid tradition is ceremonial³² and formal, with no reading of the Maulid book. The implementation is relatively less solemn, so it is no different from an ordinary recitation except that it is carried out in the month of Mawlid; it is necessary to carry out reconstruction. In the tradition of Maulid Nabi in the second variant, there is already a reading of the Maulid book, but the reading of the Maulid book is done outside of official events. The Book of Mawlid started to be read when only a few congregations were present from constructing the Maulid Nabi tradition in the three, fourth, and fifth variants above. As a whole, it has been by the ideal construction of the Maulid Nabi tradition. However, several things need to be reconstructed, based on Qardhawi's theory³³ maintaining the original building, namely the intention to attend the Prophet's Birthday as taught by the salaf *al-shalih*, namely the intention to increase faith and piety, increase love and draw closer to Allah, Prophet Muhammad SAW.

Commemoration of the Birthday of the Prophet Muhammad SAW. which the Palembang Malay community has carried out since the past until the present, has proven to be a symbol of Islam, seen from the enthusiasm of the Palembang Malay community to attend the commemoration of the Prophet's Birthday as seen at the Maulid Arbain, both specifically for men and sisters. In the commemoration of the Prophet's Birthday in the Palembang Malay community, there were no elements that deviated from Islamic teachings. The implementation of the Maulid Nabi tradition in the Palembang Malay community differed from the implementation of the Maulid tradition in other Archipelago communities and other Muslim countries. In Palembang, there is no particular name for the mention of the Maulid tradition, and the procession is not very much influenced by local culture. That's why the commemoration of the Prophet's Birthday for the

³² Bloch, M. (2020). *Ritual and Deference*. Routledge.

³³ Amrin, A., & Amirullah, A. (2022). Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi. *Mizan: Journal of Islamic Law*, 6(1), 89. <https://doi.org/10.32507/mizan.v6i1.1244>

Palembang Malay community is distinguished by Maulid Arbain specifically for men and Maulid Arbain specifically for Akwat.

CONCLUSION

At first, there were six variants of carrying out the Maulid Nabi tradition in the Palembang Malay community, but over time, one variant has become extinct; namely the implementation of the Prophet's Birthday by only reading the Maulid book without any religious lectures and at present there are only five variants. The reconstruction of the Maulid Nabi tradition in Palembang Malay society was carried out in these five variants. The tradition of Maulid Nabi in the Palembang Malay community is an established tradition from generation to generation until today. This tradition still maintains the character and characteristics seen from the aspects of purpose, intention, or motivation, values that exist in the tradition, theological basis, the position of the Prophet as *uswatun hasanah*, recitation of blessings, and *mahal al-qiyām*. In a reconstruction, there is a new element added, namely the book of Mawlid, which is read through changes from the books of *Al-Barzanjī* and *Sharf al-Anām* shifted to the book *Simthu al-Durâr* and *Ad-Dhiā' ul Lāmi'*. Phenomenological analysis of the reconstruction of the Maulid Nabi tradition in Palembang Malay society carries meaning theology, social which includes aspects of togetherness, and psychology. The point is that with this reconstruction, the Palembang Malay community has made the spiritual values contained in the Maulid tradition a necessity that must be carried out at all times.

Based on the results of the research, discussion, and conclusions that have been written, researchers need to convey suggestions to the Islamic community in general and the Palembang Malay community to commemorate the Birthday of the Prophet Muhammad. It is not enough to be celebrated only with meaningless ceremonial activities but to emulate the behavior and deeds of the Prophet in all

aspects of life and as a means of self-actualization. Mawlid Nabi should be interpreted with appreciation, understanding, and practice of morals, the Qur'an, and Sunnah. The obligatory practice that must be performed is as much Salawat as possible. The Birthday of the Prophet is a momentum to reaffirm the love for the Prophet by following his teachings and preserving the teachings and mission of the struggle of the Prophet Muhammad. For future researchers to be able to see the other side of the Maulid Nabi tradition in the Palembang Malay Community.

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