

INTEGRATION OF RELIGION AND CULTURE: STUDY OF *MAULOD* TRADITION IN ACEHNESE COMMUNITY

Abidin Nurdin

Universitas Malikussaleh, Aceh
Email: abidin_majene@yahoo.co.id

Abstrat

Islam and tradition in Aceh community are like substance and attribute that are inseparable. Religion and culture have been integrated in way of life, social system, culture and Islamic values. In cultural perspective, maulod tradition has been a ritual which integrates between traditional and religious values that are intertwined. This study used sociological and religion anthropology approach by using data collection such as observation, interview and library research. The result of this study describes that the maulud tradition in Aceh integrated between religion and culture. Islam influences culture deeply as shown in almost the whole social life aspects of Aceh community. It can be found in process of uroe maulod, idang meulapeh, dzikee maulod and Islamic da'wah. Indeed, maulod celebration is held not only in a month but also in three months namely; Rabiul Awal (the first maulod), Rabiul Akhir (the middle maulod) and Jumadil Awal (the last maulod).

Islam dan adat dalam masyarakat Aceh bagaikan zat dan sifat yang tidak dapat dipisahkan satu sama lain. Agama dan budaya terintegrasi dalam pandangan hidup, sistem sosial, budaya, dan nilai-nilai Islam. Dari konteks budaya, tradisi maulod menjadi praktik keagamaan yang kental dengan integrasi nilai-nilai agama dan adat yang saling berkelit kelindang. Kajian ini menggunakan pendekatan sosiologi dan antropologi agama dengan teknik pengumpulan data melalui observasi, wawancara dan studi kepustakaan. Hasil penelitian ini menunjukkan bahwa dalam tradisi maulod di Aceh terjadi integrasi antara agama dan budaya. Islam mewarnai budaya secara begitu kental, sebagaimana juga ditemukan dalam hampir seluruh aspek kehidupan bagi masyarakat Aceh.

Hal ini dapat dilihat dalam proses uroe maulod, idang meulapeh, dzikee maulod, dakwah Islamiah. Bahkan perayaan maulod tidak hanya sebatas satu bulan saja, namun dilaksanakan dalam tiga bulan yaitu, Rabiul Awal (maulod awai), Rabiul Akhir (maulod teungoh) dan pada bulan Jumadil Awal (maulod akhe).

Keywords: *Maulod tradition; Aceh community*

Introduction

Islam entered the Nusantara (archipelago of Indonesia) not in a culturally empty community. Cultural practices are instead accommodated and adopted and then Islamized. Islam does not displace the culture that lives in societies where Islam comes to enlighten the creed of the worshiper. Islam rectifies and gives value, meaning, and reinforcement to a culture that has lived in a society it preaches for a long time.

Hadi (2006: 19) mentions three patterns of spreading Islam in the Nusantara, namely, integrative, dialogical, and combined dialogical-integrative.

First, integrative, most aspects of a community's life and culture are integrated with the Islamic outlook on life, world-view, knowledge system, and values. For example, Malay ethnic communities in Aceh, Sumatra, Kalimantan, Palembang, Riau, Banjar, and coastal Java, such as Banten, East Java, and Madura. This pattern can be done because before the king or ruler embraced Islam, the public embraced Islam and developed an Islamic culture.

Second, dialogical; Islam must dialogue with local traditions ingrained in the community. An example is in inland Java, which is directly under the influence of the palace. Islamic mysticism flourished in the region, combined with old mystical traditions inherited from Hindu times. The art and literature of the Hindu era were preserved by giving an Islamic style. This pattern is done because the power system maintains the old system, and society is still not fully Islamized.

Third, a combined pattern of dialogical and integrative occurs in Eastern Indonesia, for example, in Sulawesi. This is because those who initially embraced Islam were kings and nobles, followed by people whose cultures were diverse.

The patterns can be witnessed in religious traditions and rituals still practiced by the people of the Nusantara today. Starting from the ceremony of *aqeeqah*, *tahlilan* (praying for the deceased), Eid al-Fitr, Eid al-Adha, *isra' mikraj*, and mawlid.

These traditions are found to differ from one region to another. Mawlid in Yogyakarta, for example, is commemorated with the *Grebek Mulud* tradition of a *gunungan* (food or produce stacked to resemble a mountain) procession from the Ngayogyakarta Hadiningrat Palace to the north square and ends at the Great Kauman mosque. There are also those who associate it with *Sekaten*, which comes from the word *shahadatain*, which is two sentences of shahada (Jati, 2012 and Purwadi, 2014) In South Kalimantan there is a tradition of *Baayun Mulud*. Mawlid celebration enlivened with children being swung. *Maudu Lompoa* around Cikoang Takalar, South Sulawesi, is full of Sufism, with hundreds of boats decorated with eggs and various foods. Then *Babaca Maulid Nabi* combined with tambourine strains in Ternate. Meanwhile, in West Sumatra, it is known as *Malamang* and *Mulud Badikia*, *lemang* (Minangkabau traditional food) food and *zikir* (praises to God spoken repeatedly) (Sila, 2001; Maimanah & Norhidayat, 2012; Pramono, 2010).

Religion and Cultural Acculturation

Religions, including Islam, contain symbols of socio-cultural systems that provide a conception of reality and a design for realizing it. But the symbols that concern this reality can be different from the truth manifested in the real life of society. In teaching any religion, man's conception of reality does not come from knowledge but a belief in absolute authority that differs from one religion to another. In Islam, the conception of reality comes from the revelation of the Qur'an and Hadith. The fundamental conception of reality given by these two sources is viewed as absolute and hence, transcendent of social reality (Azra, 1999: 11).

But religion is also a social reality; it lives and manifests in society. Here the religious doctrine which is a conception of reality must deal with reality as it is, and even necessity or *sunnatullah* (God's law) in the form of social change. Thus, the Qur'an, which Muslims believe to be the final truth that cannot be changed and is valid for all times and places, clashes with ever-changing social realities.

The question then arises, if Islam (or more narrowly and strictly the Qur'an) is not to be changed is a conception of reality, is Islam a supporter or vice versa, an obstacle to cultural development? In a more popular form, is Islam an obstacle to social change leading to the well-being of humanity?

Throughout history, since the earliest days, there has been tension between Islamic theological doctrine and reality and social development. But, in practical application, Islam is "forced" to accommodate socio-cultural reality. When the principal doctrines of the Qur'an on *fikih* (Islamic jurisprudence), for example, are formulated in detail, it is then that *fikih* jurists are forced to consider sociocultural factors. Thus, differences are created – however small, for example, between sect imams. Imam as-Shafi'i, for example, developed the so-called *qaul qadim* when he was in Iraq and *qaul jadid* when he moved to Egypt (Azra, 1999: 12).

Thus, since the beginning of its development, Islam as a conception of reality has accepted socio-cultural accommodation. This accommodation became increasingly visible as the Islamic region developed to such an extent that it became a worldwide religion. In certain cases, the accommodation was created in such a way that gave rise to various "variants of Islam." Whether they agree or not, this is why Geertz (in Azra, 1999), for example, prefers to refer to Islam in Java as the "*religion of Java*," while Arabs refer to Shia in Iran as a "Persian religion" rather than Islam itself.

The concept of integration or accommodation is increasingly apparent when associated with the perspective that Islam should not be viewed in the context of revealed and doctrinal religion alone. But Islam must also be seen as a cultural and social phenomenon and symptom (Mudzhar, 1998: 13-14). In this context, Islam is intertwined with culture and history, giving rise to a new Islamic mosaic and local patterns and characters; in this case, Islam in the color of the culture where the religion grows and develops, the Middle East, Africa, Europe, Asia including in Indonesia and Aceh.

Following the accommodation mindset will give rise to at least two variants of Islam that are referred to using various terms. Islam as a cultural conception is called great tradition, while Islam as a cultural reality is called little tradition or local tradition (Koentjaraningrat, 1980: 170). Great tradition essentially represents Islam as a conception of reality and a little tradition or local tradition. Or in other words, "Islamic" and "Islamicate" fields that are "Islamic," which are influenced by Islam (Azra, 1999: 13)

The great tradition (Islam) is, of course, Islam which is viewed as a normative and original doctrine, which is permanent, or at least an interpretation attached strictly to the fundamental teachings. More narrowly

this doctrine is included in the conceptions of faith and sharia that govern every Muslim's thinking and acting patterns. This great tradition is often called the central tradition, contrasted with the periphery. On the other hand, small traditions (local traditions, Islamicate) are the realm of influence.

– areas under the influence of Islam or these great traditions.

Integration of *Hukom Ngon Adat*

The philosophy of life of the Acehnese people is the integration between *hukom ngon adat* (religion and custom) contained in *hadih majah* (proverb) "*Hukom ngon Adat lagee zat ngon sipheut*" (law [religion] and adat like substances and attributes, inseparable) (Hoesein, 1970: 1). Another *hadih maja*; "*hukom meunyo hana adat tabeue, adat meunyo hana hukom bateue*" (Law if without custom is tasteless, custom if without law is void) (Muhammad & Sumardi, 2011: 37). It can be understood that Islamic culture and teachings have interacted and assimilated harmoniously in Acehnese society for hundreds of years. Concrete forms of customs and culture in the life of Acehnese people are not only applied in the social, economic, and political fields but also in the law field (Nurdin, 2013: 139).

Therefore, Islam as a way of life that solidifies Acehnese culture and customs seems indisputable. In the system, institutions and social structures are pretty prominent, meaning Islam is used as a worldview. For example, the highest level of the government system, *nanggroe* (kingdom or state) to the lowest one (*gampong*). At the royal level, the sultan used to deal with social, political, and constitutional matters, while religion and custom were under the authority of the *qadhi* (scholars) as advisors to the sultan at that time. The famous *Qadhi* was Shamsuddin as-Sumatrani (d. 1630 CE), Nur ad-Din ar-Raniri (d. 1658) dan Abdurrauf as- Singkili (d. 1693). These scholars colored the social, political, and cultural processes in Acehnese society. Then at the *gampong* level, led by the *keuchik* (village head), who takes care of government matters. In addition, there is an *imum meunasah* who presides over all religious affairs. Until now, the *keuchik* and *meunasah* offices are always close together or in one complex; even in the past, the *meunasah* was also used as a *keuchik* office (Nurdin, 2015).

The understanding and practice of Islamic teachings in Acehnese society, as mentioned, is very thick with the concept of integration and accommodation. According to

Badruzzaman Ismail, Aceh Provincial Customary Council Chairman, Acehese customs are very thick with Islamic colors. Islamic values such as humanism, equality, peace, and togetherness are applied in the customs and culture of the Acehese people. For example, conflicts that occur are reconciled with a customary approach known as *suloh*. *Suloh* comes from Islam i.e. *islah*, meaning peace (interview July 22, 2015).

In line with that, in the traditional institution of *Panglima Laot* (a customary institution that deals with sea issues), there is a ban on going to sea and fishing on Fridays. This is based on the fact that on that day, fishermen are focused on Friday prayers. Similarly, the *Mukim* customary institution is a customary institution whose level is above *gampong*. It is derived from the word *mukim* (Arabic means settled). Mosques can only be built and used for Friday prayers in residential areas because, from the perspective of the sect of Imam as-Shafi'i, the legal requirement for Friday prayers is forty settled people are present. This sect is the majority adopted in Acehese society to date.

Hadih maja, the religious and cultural practices mentioned above reflect the views of the Acehese people about the relationship between religion called *hukom* and culture known as custom. If referring to the concept of the two traditions mentioned above, then *hukom* or religion can be called a great tradition because it is a doctrine derived from the Qur'an and Sunna, while custom and culture are little traditions that must get support from these doctrines.

The concept of accommodation between the two traditions is so thick in Acehese society, therefore, no wonder that until now there are not a few traditions that are thick with the local colors of Aceh. This tradition has become a greatness and a special attraction for the people of Aceh and for outsiders. Such as tradition, Mawlid, Israk Mikraj, Eid al-Fitr, Eid al-Adha, and 1 Muharram.

Prophet Mawlid according to its context has been considered as one aspect of Islamic culture and greatness that needs to be preserved. This is due to the sect of religious thought which is also due to local cultural factors of the Islamic community who live somewhere. The time difference, the celebration form of the Prophet Mawlid is not a substantive issue, because the Prophet Mawlid is bound by the Islamic creed as a belief for Muslims to glorify the Prophet Muhammad (peace be upon him).

Uroe Maulod

Maulod can be said to be the third holiday after Eid al-Fitr and Eid al-Adha. People will also usually *uwo gampong* (homecoming) in these three times. The celebration of *maulod* is a form of respect and love for the Prophet Muhammad (peace be upon him). This is what Schimmel (1991: 52) calls a tribute to the Prophet and attention to even the smallest details of his behavior and personal life grows with the increasing distance between Muslim life and the Prophet. They want to know more about his personality, views, and words to convince them they followed him in the right way.

In the past, in Acehese society on the night of 12 Rabiul Awal, it was welcomed by burning candles or small lamps installed in front of the house and held *kenduri* (feast) while reading the stories of the Prophet Muhammad contained in the book *al-Barzanji*. Then the *maulod* commemoration is held for more than 100 days afterward or known as "*lhee buleuen siploh uroe*" (three months and ten days). The *kenduri* held after the night of 12 Rabiul Awal is usually held during the day (Hoesein, 1970: 123). But now, burning candles and *kenduri* on the night of 12 Rabiul Awal has yet to be done much, except after.

Maulod celebrations are held in these three months, namely, the month of Rabiul Awal (*maulod awai*), Rabiul Akhir (*maulod teungoh*), and the month of Jumadil Awal (*maulod akhe*). According to Teungku Husnaini Hasbi, one of the Imam of the Settlement in Lhokseumawe, emphasized that in addition to these months being considered blessed, it was also motivated by the circumstance and condition of the former community, which had more farmers. The economic situation improves as the harvest period arrives; the three months mentioned above are usually the rice harvest months. At that time, the community could carry out *mawlid* because of the abundant availability of rice and money to prepare other things (September 2015 interview).

Acehnese celebrate *maulod* festively at different times in each *gampong*. On the one hand, the length of time for implementing this *mawlid* is an effort to provide a chance for various levels of society to choose the right time to carry out the *kenduri*. On the other hand, it can also be understood as a benefit chosen by the community to prepare themselves well to welcome the *maulod* commemoration.

On the day of "Uroe Maulod," people sincerely give ready-to-eat food to enjoy together, centered in the local *meunasah* or mosque. The food given by the community is in the form of rice wrapped in triangular banana leaves called "*bue kulah*," along with side dishes ranging from free-range chicken, goat, fish, and jackfruit *gulai* (meat or vegetable in turmeric and coconut milk soup), duck eggs, fruits, cakes, and others. These foods are wrapped in serving hoods and usually covered with a golden cloth on top of them. The serving hood is cone-shaped with dominant green, yellow, and black colors called "*Idang Meulapeh*."

At the time of "Uroe Maulod," the representation of orphans and people experiencing poverty received special services from the community to manifest their love for orphans and people experiencing poverty. Even in some areas of Aceh, people, in addition to providing maximum *kenduri*, also support them with money and various other gifts to take home. This tradition is almost evenly carried out throughout Aceh because the moment can also have a double meaning. On the one hand, the implementation of the *kenduri* mawlid event, but on the other hand, it can also be supported by orphans and people experiencing poverty, which is also a reflection of the advice of the Prophet contained in the Qur'an and Sunna.

For the people of Aceh, this tradition is carried out as a momentum to increase public understanding of Islam, strengthen faith in Allah swt. and their love for *Rasulullah saw.* as well as strengthening *ukhuwah Islamiyah* (brotherhood between Muslims) to foster social solidarity, strengthen social ties and sensitivity to the fate of others. That is the basic purpose of the tradition, and it is relevant to the purpose of Islam.

If the feast of *maulod* is held in one *meunasah*, another *meunasah* is invited to eat a meal; similarly, if one *gampong* is held, then another *gampong* is also invited, as well as settlements. Invitations are usually around 50-100 people for each *gampong*; they eat a meal inside or in the courtyard of the *meunasah* or mosque. The invitees sit cross-legged and circularly facing the *idang* complete with side dishes and *bu kula*. This procession is held at noon after Dhuhur prayers or after Asr. After they eat the dish, each family head will be given a package containing side dishes and *bue kula*. Especially for Aceh Besar and Banda Aceh will be given *belangon* soup (*gulai* of cows or ox) that is usually cooked together in *meunasah* or mosque.

In the past, the people of Aceh carried out *maulod* on three levels, namely (Soelaiman, 2011: 166): (1) At the level of *meunasah* or *gampong* performed on *maulod awai* (beginning) i.e., the month of Rabiul Awal; (2) At the settlement level, it is carried out at the *maulod teungoh* (middle) in the month of Rabiul Akhir; (3) In the house of *ulee balang* (descendants of kings) called *maulod akhe* (late) or *maulod tulot* in the month of Jumadil awal. On that occasion, the king or *ulee balang* eats *kenduri* with the people.

Along with the times, some changes occur. The feast of *maulod* is no longer based on levels because the important thing is that the period of celebrating *maulod* is up to three months. So, during that time in every *Gampong* or settlement, *maulod* celebration can be held depending on the desire and readiness of a *gampong* to hold it. But usually between one *gampong* and another, not too intermittent because it is still in one settlement.

In Pidie and Banda Aceh areas, on *Maulod's Day*, orphans and people experiencing poverty will be invited home to eat before the celebration is held in the *meunasah* or mosque. As a reflection, the Prophet Muhammad *saw.* loved orphans and people experiencing poverty. They were also specially invited to the *meunasah*, and sometimes given clothes and money. Meanwhile, in Nagan Raya, *maulod* is celebrated somewhat differently from other regions because it lasts at least two days (although it lasts for three months); One day is termed *uro meuroh* (day to invite), and the next day is termed *uro dzikree* (day of *zikir* or day of *kenduri*). In *uro meuroh*, the house's owner went to several homes of friends and relatives and invited them to attend a *kenduri* at his home the next day. The invitees will try their best to fulfill the invitation because the inviter will feel very happy if it is fulfilled. If the invited person deliberately goes outside the *gampong* or travels on the *kenduri* day, it will be considered as breaking the relationship unless there are very urgent matters. In addition, in Nagan Raya there is a *kenduri* for *Habib* (A call to the Arabs meaning "master") (Habib Abdur Rahim bin Habib Abdul Qadir Ramaa'n bin Sayyid Athah al-Qadiri or Habib Muda Seunagan, adherents of the Syattariyah tariqah (another opinion Qadariyah wa Naqsyabandiyah) which is also termed *Maulod Habib*. This tradition of *kenduri* is still practiced today. *Maulod Habib* is held at night and during the day enjoying Prophet Mawlid dishes (Malay, 2012: 143). Interestingly, *Maulod Habib* for followers

of Habib Muda Seunagan night is carried out *dzikee* throughout the night which is followed by the community including women and children who gather at Habib's grave while making *zikir*.

During the celebration of *maulod* in Acehese society there are three stages of activity. *First*, in the morning is a special *kenduri* for orphans and people experiencing poverty, they eat and are given envelopes or sarongs. *Secondly*, during the day guests from neighboring *gampong* or from local officials and *zikir* teams (some people who are called to *zikir* usually recite *selawat* (prayer to Allah for Prophet Muhammad) and prayers to the Prophet performed after Duhur until entering Asr) are treated to *maulod* food. *Third*, after that, the people of *gampong* ate together and finished the event at noon.

When the *maulod* invitation is held in each house, family, friends, and relatives, come while carrying *bungon jaroe* (gift) in the form of 2-4 kilograms of sugar. It is practiced in all regions of Aceh. Sugar is indeed considered a valuable item in Aceh because it can be re-exchanged into money. Similarly, during *kenduri* of death and *aqiqah*, people also bring sugar; although some carry envelopes containing some money, at *maulod* events, no one brings money.

Dzikee Maulod

The procession of the Prophet Mawlid in some areas of Aceh usually begins with *zikir* activities (*meudzikee*), often held in open fields; sometimes *zikir* activities are carried out in *meunasah* (small mosque). In the *zikir* will read the book of Barzanji. Barzanji is the name of a book that contains the history of the life of the Prophet Muhammad in poetry. It describes the complete history of the Prophet Muhammad from his birth, his appointment as a Prophet, and the struggle in carrying out the treatise until his death.

However, according to Kaptein's account (1994), Mawlid celebrations began during the Fatimid Dynasty in Egypt, the time of Mu'iz Lidinillah (953-975 AD). While the recitation of "Barzanji" started during the time of Salahuddin al-Ayyubi (1138-1193 AD), intending to inflame the spirit against the Crusaders, a contest, praise, and biography of *Rasulullah* were held, which was then won by as-Sayyid Ja'far bin Hasan bin Abdul Karim al-Barzanji (1126-1184 AD) a Shafi'i mufti in the city of Medina al-Munawwarah. Ja'far al-Barzanji's work was then widely read as an

authoritative text about the history of the Prophet in all parts of the world, including in the Nusantara until now, every time Mawlid is celebrated.

When referring to the context of Islamic local discourse, the works of these scholars are undoubtedly exciting and essential to be studied. As a form of composing from source texts, these works including the book of Barzanji are not similar in explanation, interpretation, and explanation of certain doctrines, concepts, or discourses. Scholars have adapted to the social environment by trying to contextualize Islam without having to sacrifice the basic principles of Islam, especially in the fields of creed, *kalam* (Islamic scholastic theology), and even jurisprudence (Azra, 2004: 3).

Barzanji reading in Mawlid celebrations in Aceh, usually mostly done in Acehnese although also in Arabic is done by *dzikee* groups. The recitation system is led by the sheikh or caliph who is followed by his members or worshipers. The worshipers followed the reciting of the first stanza of each chapter of *Barzanji's* book, read by the caliph. The recitation system begins with the caliph's recitation of the first stanza and is followed by worshipers. Next, the caliph read the second stanza, and the worshipers kept repeating the first stanza. And so on, until the caliph finished the entire stanza of each chapter, while the worshipers continued to read only the first stanza.

Dzikee groups sit in rows of two facing each other while sitting cross-legged, wearing *Koko* clothes (Muslim clothes) or batik. Sometimes they nod their heads, shoulders, and bodies like people dancing *rapai* (Acehnese traditional dance). There are also those performed in a way that is indeed similar to dance. Sometimes they move back and forth while embracing. The position of the head is also occasionally bowed, lifted, and so on. Interestingly, if you pay attention to the facial expressions of the *zikir* groups, they are like experiencing ecstasy (mortal, in Sufistic terms). They will not feel pain, even if they do, in the process of *zikir*.

In Central Aceh, Bener Meriah and Gayo, Luwes who come from the Gayo ethnicity, perform *dzikee maulod* by playing the Saman dance. The saman dance originates from this area, a world heritage by UNESCO since 2011. Usually, the verses used in saman dance contain messages of da'wah, advice rhymes, and love rhymes. These messages are delivered in Gayo and Arabic.

In the past, when mawlid was about to be performed, *dzikee* was contested between *gampong*, *dzikee* was done by young men and parents by

hitting a tool called tifa made of areca nut fronds, tifa was beaten while chanting *zikir* and selawat to the Prophet. From before Dhuhur until late afternoon, rest during Dhuhur's prayer. But now *dzikee* is only done by young people from dayah (Islamic boarding school) or one group.

The *dzikee* procession itself lasts after dhuhur until about half an hour to an hour before dusk prayer. In the first half of the *dzikee* there is a pause period to enjoy *bu lukat* and *boh peungat* (glutinous rice and compote). Usually, at that time, it is also used for Asr prayers. In the second half of the procession, the *dzikee* is performed while standing for about half an hour. This is a symbol to glorify the Prophet Muhammad because the *dzikee* that was recited at that time was related to the history of the Prophet Muhammad's coming to Medina. The people of Medina welcomed the presence of the Prophet in a standing position so that the *dzikee* worshipers also did so. The *dzikee* ends in the afternoon and concludes with a meal of *kenduri maulod*. From several sources, it is found that the tradition of *zikir* in this form is influenced by sects in Sufism; some call it the influence of the Naqsyabandiyah and Syattariyah sects which the Acehnese people widely adopt.

Here is one of the stanzas of *dzikee maulod* in Acehnese language;

*Ya Ilahi poe ku Rabbi lon ek saksi gata Tuhan Lon ek saksi Nabi Muhammad
Rasulullah gata bagi jin insan Tabri Islam dengeon Iman ngon makrifat tauhid sajan
Tapeuteutap lam kalimah hudep matee bangket meunan Berkat Rasul yang troen kitab
Nabi lengkap sekalian Berkat mukjizat Taha Yasin Sayyidil Mursalin Muhammadan*
(Hermansyah, 2015).

Translate:

(O Allah, Our Lord, I testify that You are our Lord, I testify that the Prophet Muhammad is Allah's Messenger to jinn and man We practice Islam by Faith, along with makrifat and tawhid

We remain in the sentence of life and death, when we rise as well, Blessing of the Messenger of Allah who came down The complete Book of the Prophet

Bless of Miracles, Taha, Yasin, Sayyidil Mursalin and Muhammad)

Idang Meulapeh

Regarding food or dishes for *maulod*, the people of Aceh have prepared it simply. Usman Budiman, Chairman of the Aceh Customary Council in Lhokseumawe City explained, "A few months earlier the community had prepared matters related to

maulod celebration. For example, rice in rice fields is selected with the best and special quality, and bananas in the garden are prepared whose fruits are many and large and have no rotten or bruises; they say, "This banana should not be disturbed and cut down; we will save it for the Prophet Mawlid". Likewise, long before being caught and tied up in Acehese homes, chickens were not released and given to eat only rice and rice so that the food was clean. All of them are "mandum nyo ta offerings to pang ulee alam" [dedicated to the ruler of the Prophet Muhammad (peace be upon him)] (interview, September 2015).

This includes contacting the *gampong* community and registering anyone who brings *idang* to *meunasah*, both ordinary dishes and *idang meulapeh* (stacked and various kinds of dishes). It is said so because *idang meulapeh* contains a complete meal placed in a particular place, such as a *talam* covered with *sange* (a type of traditional dessert made from *nipah* (mangrove palm) leaves covered with red, yellow, and black Kasab [gold or silver thread embroidery on velvet fabric]). It also contains cakes with fish, side dishes, exceptional food, *bulukat* (glutinous rice), and *bu kulah* (rice wrapped in banana leaves). However, in some cities, with the development of modern times and the spirit of urbanism, some people are more like rice boxes.

The food provided in *Meunasah* is brought by the community commensurate with the ability in rural areas. They carry *idang* consisting of rice, chicken, meat, and other foods. In urban areas such as Banda Aceh, Lhokseumawe, Sabang usually people in addition to bringing *idang* to *meunasah*, also collect money to buy cows or goats cooked into *beulangon* or *sie rebo* soup (beef or buffalo soup cooked with various spices in a large cauldron). *Beulangon* soup is eaten with *bue kula*, and the rest is distributed to the community. This is usually practiced in Banda Aceh and Aceh Besar, while in Pidie, North Aceh, famous for *sie puteh* (meat cooked with *putih* (Indonesian Seasoning)), they do not eat in *meunasah*, but are taken home and eaten with family. For those with a stable economy, they will sacrifice cows, buffaloes, or goats. This livestock becomes part of the dish after being cooked into *gulai* with various types of dishes. Likewise, people who are classified as indigent also feel they have a must to participate. Not infrequently, some of those who have just been mentioned, deliberately raise chickens and ducks which are intended to celebrate the tradition of mawlid in *gampong* later.

It should be emphasized here that the Prophet Mawlid *kenduri* is practiced at every social level of people's lives. At the lowest level, mawlid is carried out by each *gampong* coordinated by the *keuchik* (village head). *Kenduri* dishes are provided by every family living in the village. *Kenduri* is carried out in the *meunasah* or on the veranda of the mosque. In some areas, the implementation is carried out in the courtyard of the mosque or *meunasah*, because according to them the implementation of *kenduri* should not be in the mosque in order to maintain the cleanliness of the house of worship.

Kenduri are served in layered plates; Between three to seven layers according to the financial capabilities of each family. However, the general community is all able to carry out the *kenduri* because they think everything that is used for *kenduri* is the result of efforts to find sustenance for one year, the community has been looking for eleven months to use in this month (Mawlid month). Because the sustenance of community members is not the same, if there are also those who are underprivileged, then they join two or three families to prepare one mawlid dish.

A dish usually consists of three to seven layers, where the filling does not differ from the first layer to the next layer. The contents of each layer consist of several main menus such as *pha manok* (free-range chicken thighs), and *boh itek jruek* (salted eggs). Both the main menus in some areas have philosophical significance for the community as evidence of sincerity in providing dishes in *pang ulee* (Prophet Muhammad *saw*) *kenduri*. Then if mawlid is carried out at home, *peungat* (Aceh Besar) or *tuhe* soup (Pidie) will usually be provided, which is a dish consisting of glutinous rice, plantain, cassava or sweet potato, jackfruit, and coconut milk sauce. *Peungat* is a dessert after eating rice and side dishes.

Islamic Da'wah

At night as the peak activity of Mawlod, the community held Islamic da'wah containing the *sirah Nabawiyah* [the history of the life of Prophet Muhammad] delivered by one of the famous scholars or preachers, either among the Acehnese community or invitations from outside Aceh. The purpose of this lecture on the *sirah Nabawiyah* is to be used as *ibrah* (moral lesson) by the people of Aceh in arranging life and emulating the qualities of *Rasulullah saw.* in daily life. Usually, the community invites well-known speakers at

the district, provincial, and even national levels, according to the financial capabilities of the committee.

The lecture was held in the evening, all the people in the *gampong* came to attend, and so did the neighboring *gampong*. Lectures in some regions are even carried out up to three nights in a row with different speakers. Although it was three nights, the community was still crowded to attend. Food dishes are only cakes, coffee, tea, and mineral water. Even then, it was only for those who sat in chairs near the lecturer's pulpit, while the invitees standing outside were not treated to a meal.

The facilities prepared for grand da'wah in the form of da'i pulpits also remained in the presence of local teenage artists. In addition, various types of *teratak* (roofs made of woven bamboo) are also provided for the place of invitees who will listen to the *maulod* lecture or da'wah.

Lectures are usually held after Isha's prayers until 10:30-11:00 in the evening. Before the lecture, it begins with the recitation of Qur'anic verses, which are recited by *qari* or *qariah* (male or female reciters) at the district or provincial level even nationally and internationally. It was followed by remarks from local officials, *keuchik* (village heads), sub-districts, regents, or those present at the time. The lecture material contains the history and role of *Rasulullah saw.*, sometimes related to issues and problems of society that were growing at that time.

Commemorating *maulod* has several lessons (Soelaiman, 2011: 164). *First*, cultivate and develop the nature of love and obedience to Allah swt. and *Rasulullah* (peace be upon him). *Second*, foster a fighting spirit in living the life of the world. *Third*, strengthen faith to face every challenge that will damage the personality. *Fourth*, increase feelings and togetherness, helpfulness, and *ukhuwah Islamiah*.

Conclusion

As with other traditions, the pattern of integration between Islam and culture in the *maulod* celebration practiced by the Acehnese people is very noticeable. This can be seen from *uroe maulod*, *dzikee maulod*, *idang meulapeh*, and Islamic da'wah that accompany the procession. It is not enough just that the *maulod* celebration that is carried out in these three months, namely, the month of Rabiul Awal (*mulod awai*), Rabiul Akhir (*mulod teungoh*), and the month of Early Jumadil (*mulod akhe*).

The values that arise from the *maulod* tradition in society are, first, obedience; to Allah in the sense that following and loving *Rasulullah saw.* is a commandment of Allah that must be obeyed; second, love; celebrating *maulod* was part of love for the Prophet; third, sincerity; sacrifice of both property, energy, and time is a form of sincerity; fourth, togetherness; The presence of the community in *Meunasah* together is a form of togetherness that strengthens social order; fifth, brotherhood: invitations from each *meunasah*, *gampong* and settlement strengthen social ties; sixth, equality; the spirit of equality can be seen from when *Maulod* did not look at social and economic status, parents and children were all attend.

References

- Azra, Azyumardi. 1999. *Konteks Berteologi di Indonesia: Pengalaman Islam*, Jakarta: Paramadina.
- 2004. "Naskah dan Rekonstruksi Sejarah Sosial-Intelektual Nusantara" *Makalah Simposium Internasional Pernaskahan VIII di Wisma Syahida UIN Syarif Hidayatullah, Jakarta 26-28 Juli.*
- Hadi, Abdul MW. 2006. *Terjadi Kekosongan Kultural di Tubuh Umat Islam*, Suara Muhammadiyah.
- Hermansyah, 2015. Ini Dia Manuskrip Maulid Nabi, *Serambi Indonesia*, Edisi, Senin, 21 Desember.
- Hoesein, Moehammad. 1970. *Adat Atjeh*, Banda Aceh: Dinas Kebudayaan Provinsi Daerah Istimewa Aceh.
- Jati, Wasisto Raharjo. 2012. Tradisi, Sunnah dan Bid'ah: Analisa Barzanji dalam Perspektif Cultural Studies, *Jurnal El Harakah*, Vol. 14 No. 2, Tahun. <http://Infopub.uin-malang/elharakah>, diakses 26/12/2015.
- Kaptein, Nico. 1994. *Perayaan Maulid Nabi Muhammad SAW*, Jakarta: Indonesian- Nedherlans Cooperation in Islamic Studies.
- Koentjaraningrat. 1980. *Beberapa Pokok Antropologi Sosial*. Jakarta: Dian Rakyat.
- Maimanah & Norhidayat, 2012. Tradisi *Baayun Mulud* di Banjarmasin, *Jurnal Al-Banjari*, Vol. 11, No. 1, Januari. <http://jurnal.iain-antasari.ac.id/index.php/albanjari>, diakses, 26/12/2015.

- Melayu, Hasnul Arifin dkk. (Editor). 2012. *Syiar Islam di Aceh*, Banda Aceh: Dinas Syariat Islam.
- Mudzhar, M. Atho. 1998. *Pendekatan Studi Islam: Dalam Teori dan Praktik*, Yogyakarta: Pustaka Pelajar.
- Muhammad, Rusjdi Ali & Sumardi, Dedy. 2011. *Kearifan Tradisional Lokal: Penyerapan Syariat Islam dalam Hukum Adat Aceh*, Banda Aceh: Dinas Syariat Islam.
- Muhammad, Rusjdi Ali. 2005. Peranan Budaya dalam Merajut Kedamaian dan Silaturrahi, dalam Darni Daud dkk. (ed), *Budaya Aceh, Dinamika Sejarah dan Globalisasi*, Banda Aceh: Unsyiah Press.
- Nurdin, Abidin. 2013. Revitalisasi Kearifan Lokal Aceh: Peran Budaya dalam Menyelesaikan Konflik Masyarakat, *Jurnal Analisis*, Volume XIII, Nomor 1, Juni.
- 2015. Membangun Indonesia dari Aceh: Agama Pilar Pembangunan Sosial Budaya, *Proceeding dalam Seminar Nasional "Membangun Indonesia Berbasis Nilai-Nilai Agama"*, APDISI dan Universitas Airlangga Surabaya, 19-20 November.
- Pramono, 2010. Penulisan dan Pembacaan Cerita Maulid Nabi Penganut Tarekat Syattariyah di Padang, *Jurnal Wacana Etnik*, Volume 1, Nomor 1, April.
- Purwadi, 2014. Harmony Masjid Agung Kraton Surakarta Hadiningrat, *Ibda': Jurnal Kebudayaan Islam*, Vol. 12, No. 1, Januari-Juni. <http://ejournal.iainpurwokerto.ac.id/index.php/ibda>, diakses 24/7/2015.
- Schimmel, Annemarie. 1991. *Dan Muhammad adalah Utusan Allah: Penghormatan terhadap Nabi Muhammad SAW dalam Islam*. Terj. Rahmani Astuti dan Ilyas Yasan. Bandung: Mizan.
- Sila, Muhammad Adlin. 2001. The Vestivity of Maulid Nabi in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of the Prophet." In *Studia Islamika*, Vol. 8, No. 3. <http://ejournal.uinjkt.ac.id/index.php/studi-islamika>, diakses 25/7/2015.
- Soelaiman, Darwis A. 2011. *Kompilasi Adat Aceh*, Banda Aceh: Pusat Studi Melayu Aceh.

