

THE PROPHET'S MAWLID: INTEGRATION OF SPIRITUAL, CULTURAL, AND CHARACTER EDUCATION VALUES IN INDONESIAN MULTICULTURAL SOCIETY

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ABSTRAK

Pendidikan karakter di Indonesia menghadapi tantangan kompleks di era globalisasi, sementara potensi tradisi lokal sebagai media pembelajaran belum dimanfaatkan secara optimal. Penelitian ini bertujuan menganalisis peran tradisi Maulid Nabi Muhammad SAW sebagai media pendidikan karakter yang kontekstual dan inklusif dalam masyarakat multikultural Indonesia. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode studi kepustakaan, dianalisis melalui teknik analisis isi dan tematik. Hasil penelitian menunjukkan bahwa Maulid Nabi merupakan bentuk akulturasi Islam dan budaya Nusantara yang kaya nilai edukatif, seperti religiusitas, toleransi, dan gotong royong. Tradisi ini berfungsi sebagai laboratorium sosial untuk mempraktikkan nilai-nilai karakter, media dakwah kultural yang efektif, serta wahana pemersatu bangsa yang merevitalisasi nilai-nilai Pancasila. Simpulan penelitian menggarisbawahi bahwa Maulid Nabi adalah living tradition yang relevan untuk penguatan karakter bangsa, dengan implikasi signifikan bagi pengembangan pendidikan karakter dan kebijakan kebudayaan nasional yang berbasis kearifan lokal.

Kata Kunci: *Maulid Nabi; Pendidikan Karakter; Masyarakat Multikultural; Akulturasi; Kearifan Lokal; Nilai Spiritual.*

ABSTRACT

Character education in Indonesia faces complex challenges in the era of globalization, while the potential of local traditions as learning media has not been utilized optimally. This study aims to analyze the role of the tradition of the Prophet Muhammad's Mawlid as a contextual and inclusive medium for character education in Indonesian multicultural society. The research uses a descriptive qualitative approach with a literature study method, analyzed through content and thematic analysis techniques. The results show that Mawlid is a form of acculturation between Islam and Nusantara culture, rich in educational values such as religiosity, tolerance, and mutual cooperation. This tradition functions as a social laboratory for practicing character values, an effective medium for cultural propagation (dakwah), and a unifying vessel for the nation that revitalizes Pancasila values. The research concludes by underlining that Mawlid is a living tradition relevant for strengthening national character, with significant implications for the development of character education and national cultural policies based on local wisdom.

KEYWORDS: *Mawlid; Character Education; Multicultural Society; Acculturation; Local Wisdom; Spiritual Values*

INTRODUCTION

Character education in Indonesia currently faces various complex challenges, especially in the era of globalization and the 21st century, where social and technological changes occur very rapidly. As stated by¹ Nafsaka, character education needs to be adapted in the context of modern Islamic education as a response to challenges from technological developments and new social norms. The importance of this adaptation is reaffirmed by Hermino,² who emphasizes that character education must reflect norms in student life amidst an increasingly developing multicultural society. The effectiveness of character education is assessed not only from academic aspects, but also from changes in student behavior that can affect society more broadly. Emphasizes that strengthening character education can overcome various social problems, such as crime and deviant behavior, thus being able to improve the quality of individual students in affective and cognitive aspects³. Similar things were expressed by

¹ Nafsaka et al., 2023

² Hermino, 2015

³ Fitriati et al., 2020

Suriadi who noted that comprehensive and integrated character education in the curriculum can form a generation that is not only intellectually intelligent but also morally qualified⁴.

However, the implementation of character education among students, particularly in formal educational institutions, faces various practical obstacles. Ma'sumah highlights the importance of synergy between the three educational centers: family, school, and community in comprehensively shaping children's character. Despite this, Astuti identifies that educators face many constraints, especially regarding limitations in time and resources, which often hinder the achievement of character education goals. An approach that is not only structured but also contextual with local culture and values is needed. In line with this, Baihaki demonstrates through his research that the pesantren (Islamic boarding school) paradigm and the integration of mutual cooperation and religious values in the educational environment can shape young generations who are not only knowledgeable but also possess noble character, thus making their contribution to building a strong and moral nation significant⁵.

One solution proposed to address these challenges is to leverage the potential of deeply rooted traditions and local wisdom within society. In this context, the celebration of the Prophet Muhammad's Mawlid offers a space rich in educational values. This tradition, firmly established in Indonesian society, possesses various unique forms and meanings according to local culture. Khosyiah explains that the Mawlid celebration has many implementation methods, each containing local wisdom, even though no specific date is universally established, resulting in diverse implementations across Indonesia⁶. Conveying the historical values and exemplary life of Prophet Muhammad to the younger generation becomes the focus of this celebration, where activities such as reciting Barzanji and prayers (sholawat) are not merely rituals but also profound mediums for moral learning, as highlighted⁷.

Beyond being merely a religious ritual, the Prophet's Mawlid also functions as a unifying medium and strengthens social cohesion. Rakhman and Zakiyah note that in the Lawean tradition in Pesayangan, the Mawlid celebration serves as an effective forum for unity amidst societal diversity⁸. Meanwhile, Huda and Farikhah describe how innovations in the celebration, such as Grebeg Tahu, reflect the social, cultural, and economic adaptation of the community, creating new interactions and creativity⁹. Although there are critical views, such as those

⁴ Suriadi et al., 2021

⁵ Ma'sumah et al., 2024

⁶ Khosyiah, 2018

⁷ Faizin et al., 2024

⁸ Rakhman and Zakiyah, 2019

⁹ Huda and Farikhah, 2023

conveyed by Ibn Taymiyyah in Sharif who considers the Mawlid celebration an innovation (bid'ah)¹⁰, the social reality of Indonesian Muslim society shows that this tradition remains alive and is interpreted as a manifestation of love for the Prophet Muhammad¹¹. This tension between ideal religious norms and living cultural practices actually creates a dynamic worthy of further study.

Within a broader framework, the integration of values from traditions such as the Prophet's Mawlid aligns with efforts to build national character based on Pancasila. Zulaemy and Andalas assert that character education should be directed toward internalizing Pancasila values, such as unity and justice, so that the younger generation can develop attitudes of tolerance and mutual respect¹². The civic education approach, as emphasized by Genika and Dewi, becomes crucial in shaping individual character that reflects the nation's fundamental values¹³. The active role of all elements, including family, school, and community, is deemed critical for creating a national character that possesses integrity and loves the homeland¹⁴. This synergy becomes increasingly important given the complexity of Indonesia's diverse society.

This context of diversity demands a multicultural educational approach. Jalwis and Habibi emphasize that multicultural education is a necessary response to the heterogeneity of Indonesian society, serving not only to create social stability but also to improve the quality of life of the community¹⁵. Arfa and Lasaiba underline the need for dialogue spaces between students, parents, and the community to support effective implementation of multicultural education. Within this framework, local wisdom becomes an important element¹⁶. Chotimah demonstrate that integrating local wisdom values in education can instill an attitude of appreciating differences, which positively impacts national integration¹⁷. Furthermore, religious moderation becomes a key component, where its integration into the curriculum, as emphasized by Al-Madani for higher education and Yasin & Rahmadian for secondary levels, will help create an environment conducive to understanding pluralism¹⁸.

Based on the above explanation, a gap is evident between the need for contextual and multicultural character education and the utilization of the potential of living religious traditions in society, such as the Prophet's Mawlid. Existing literature extensively discusses the

¹⁰ Sharif, 2017

¹¹ Khaerul, 2023

¹² Zulaemy and Andalas, 2020

¹³ Genika and Dewi, 2024

¹⁴ Subianto, 2013

¹⁵ Jalwis and Habibi, 2019

¹⁶ Arfa and Lasaiba, 2022

¹⁷ Chotimah et al., 2018

¹⁸ Yasin & Rahmadian, 2024

Mawlid from ritual, historical, or socio-cultural aspects, and character education from the perspective of the formal curriculum. However, research specifically linking the character education values in the Mawlid tradition with the framework of multicultural education and national character building in the Indonesian context remains limited. Therefore, this study aims to comprehensively analyze the role of the Mawlid tradition as a contextual and inclusive medium for character education in Indonesia's multicultural society. The novelty of this research lies in its integrative effort to synergize religious values, local wisdom, and the goals of national character education, with the scope of study focusing on the variations of Mawlid traditions in Indonesia and their relevance to Pancasila values and the principles of multicultural education. The proposed hypothesis is that the Mawlid tradition, with its richness in values and cultural flexibility, can serve as an effective model for adaptive and sustainable character education amidst the challenges of globalization.

METHOD

This study employs a descriptive qualitative approach to analyze the phenomenon of the Mawlid tradition as a medium for character education within the context of Indonesia's multicultural society. The selection of a qualitative approach is based on its suitability for understanding the complexity of socio-cultural phenomena through in-depth exploration of meaning and context¹⁹. A descriptive research type was chosen to systematically depict the characteristics, values, and functions of the Mawlid tradition through comprehensive literature study. This approach enables researchers to explore various dimensions of the Mawlid tradition, ranging from religious and cultural aspects to educational dimensions, thus providing a holistic understanding of this tradition's role in character formation.

Research data sources consist of primary and secondary data collected through library research methods. Primary data was obtained from academic documents such as journal articles, books, and recent research reports that directly discuss the Mawlid tradition, character education, and cultural acculturation. Meanwhile, secondary data includes educational policy documents, historical records, and official publications related to curriculum and national character building. This data collection technique is considered effective for obtaining credible and comprehensive information, as stated by Putri that literature study facilitates a deep understanding of a phenomenon through references to existing findings and theories²⁰.

¹⁹ Fadli, 2021

²⁰ Putri et al., 2023

Data analysis was conducted using content analysis and thematic analysis techniques following Miles and Huberman's interactive model. The analysis process involved three main stages: data reduction through selection and simplification of raw data, data presentation in the form of matrices or narratives, and conclusion drawing and verification. Thematic analysis was used to identify important patterns emerging from the data, while content analysis was applied to systematically categorize and interpret written documents. This study also integrated critical analysis to explore power relations, social structures, and cultural contexts influencing Mawlid practices, drawing on Hannan and Umam, 's study on religion-culture relations. Through this comprehensive methodology, the research is expected to produce deep and contextual analysis regarding the role of Mawlid tradition in character education²¹.

RESULTS AND DISCUSSION

1. Acculturation of Islam and Nusantara Culture in the Mawlid Tradition

This study reveals that the tradition of the Prophet Muhammad's Mawlid in Indonesia represents a profound form of acculturation between Islamic values and local wisdom. The findings indicate that this acculturation process is integrative and dialogical in nature, where Islam does not displace local culture, but rather gives new value and meaning, thus giving rise to distinctive and contextual traditions²². This pattern of acculturation is consistent with theories explaining the dynamic interaction between Islam and local culture in the Nusantara, which results in new, rich, and contextual forms of religious practice²³.

The various traditions of Mawlid across Indonesia demonstrate the diversity of acculturation forms that occur. The Grebeg Maulud in Yogyakarta not only emphasizes religious aspects but also contains very strong cultural values. According to Permadi and Yantari, this tradition functions as an affirmation of cultural identity and has a significant impact on the social and economic context of Yogyakarta society²⁴. The transformation of this tradition from a purely religious ritual into a spectacular celebration, where cultural elements such as batik attire are prominently displayed, demonstrates the adaptive capacity of a religious tradition in responding to the dynamics of the times²⁵.

²¹ Hannan and Umam, 2023

²² Khosyiah, 2018

²³ Mustamin et al., 2021

²⁴ Permadi and Yantari, 2024

²⁵ Hasan, 2013

Meanwhile, the Baayun Maulid tradition in South Kalimantan offers another perspective on value integration. Highlights that Baayun Maulid is a meaningful ritual, reflecting local wisdom while also serving as a form of respect for the Prophet Muhammad SAW. The baayun (swinging) activity that forms the core of the ritual is not only understood as part of the celebration but also functions as a means of character education for the younger generation²⁶. Suggests that the local wisdom in such traditions can serve as an effective educational guide because it instills values of togetherness, compassion, and respect for ancestral heritage²⁷.

In West Sumatra, the Malamang (making lelang) tradition that accompanies the Mawlid celebration provides another example of harmonious acculturation. Describe how the preparation of special dishes like lelang serves as a social activity that strengthens community bonds. The values of mutual cooperation and togetherness in the Malamang process align with social principles in Islam, demonstrating how forms of local culture can become effective mediums for embodying universal religious values²⁸.

These findings are consistent with the research of Hannan and Umam, which concludes that religious traditions are often enriched by their cultural context²⁹. The patterns of acculturation observed in various Mawlid traditions across Indonesia demonstrate a successful model of "indigenization of Islam" (pribumisasi Islam), where Islam does not appear as a foreign entity that severs cultural chains, but rather emerges as a force that enlightens, refines, and affirms the positive values already present within the society³⁰.

2. Educational Values in the Mawlid Tradition and Their Relevance to Character Education

The research findings reveal that the Mawlid contains comprehensive educational dimensions, encompassing spiritual, moral, and ethical values. As stated by Hasan, the Mawlid serves as a powerful medium for internalizing the teachings of the Prophet Muhammad, where values such as compassion, exemplary conduct, struggle, and service to the community are conveyed in a contextual and applicable manner³¹.

²⁶ Sa'diyah, 2023

²⁷ Wahdah, 2022

²⁸ Masriva and Fauzan, 2022

²⁹ Hannan and Umam, 2023

³⁰ Khosyiah, 2018

³¹ Hasan, 2015

On the spiritual aspect, Fatmawati asserts that the values of Islamic propagation (dakwah), particularly religiosity and solidarity, are strongly internalized through a series of celebratory activities. The recitation of prayers (shalawat), Barzanji poetry, and the biography of the Prophet (sirah nabawiyah) are not merely symbolic rituals, but represent a process of awakening spiritual consciousness to draw closer to Allah SWT by emulating the character of His Messenger. This spiritual dimension is reinforced by the findings of Wirdi, which demonstrate how the acculturation of Islamic values with local culture in the Mawlid celebration creates a space for profound reflection³².

On the moral aspect, the Mawlid tradition plays a crucial role in instilling and strengthening noble character (akhlakul karimah). Research by Suryanti on the Barzanji tradition in Padang Pariaman reveals that artistic activities and traditions within the Mawlid not only possess aesthetic value but also function to instill ethical values such as honesty, trustworthiness, and compassion. The internalization of these values, as observed by Suhartini and Baharudin, aims to transform these moral values into tangible behaviors in daily social life³³.

The exemplary nature of Prophet Muhammad SAW forms the core of all educational values contained in the Mawlid. In their study, emphasize that the Prophet's example encompasses integrity, devotion, and wisdom which form the foundation of character education. This concept of exemplary conduct is reinforced by the perspectives of Fadila and Fadirubun, who highlight the Prophet's educational methods emphasizing the attributes of siddiq (truthfulness), amanah (trustworthiness), tabligh (communication), and fathanah (wisdom)³⁴.

The Mawlid tradition also functions as a social laboratory for practicing values of togetherness, tolerance, and mutual cooperation. As seen in the Malamang tradition of West Sumatra, these social values are taught directly through active community participation. Notes that through these collective activities, moral values such as togetherness and gratitude are not only taught theoretically but are internalized and practiced in real social interactions³⁵.

³² Wirdi et al., 2025

³³ Suhartini and Baharudin, 2021

³⁴ Fadirubun et al., 2025

³⁵ Hasbi, 2024

3. The Social Role of Mawlid in Building National Character

The Mawlid tradition plays a strategic role in building national character and strengthening national unity. Maulana and Danugroho affirm that the value of "Bhinneka Tunggal Ika" (Unity in Diversity) finds its actualization space within the Mawlid tradition, where this celebration functions as a medium for conveying messages of humanity and solidarity among religious communities³⁶.

The ability of Mawlid to create an inclusive space for togetherness represents a major contribution to national unity. Research by (Alfanny, 2025) in Dusun Mlangi, Yogyakarta, demonstrates that the Mawlid celebration serves as a moment that brings together people from diverse backgrounds in a spirit of mutual respect. Collective activities during the Mawlid celebration break down social and economic barriers, strengthening the nation's social resilience as emphasized by Fatimah³⁷.

The Mawlid tradition also serves as a vehicle for revitalizing Pancasila values through concrete actions. State that the culture of mutual cooperation (gotong royong), strengthened through local wisdom, plays a crucial role in preserving Pancasila values. In the context of Mawlid, values such as divinity, humanity, and social justice are realized through social service activities and cross-group cooperation³⁸.

The phenomenon of interfaith mutual cooperation during Mawlid celebrations provides tangible evidence of its contribution to social harmony. Emphasizes that the spirit of mutual cooperation not only unites Muslims but also builds tolerance and mutual respect among religious communities. This pattern of participation reflects the capacity of religious traditions like Mawlid to serve as bridges for dialogue within a diverse society³⁹.

4. Effectiveness of Da'wah Communication in the Mawlid Tradition

Research findings reveal that the effectiveness of da'wah within the Mawlid context is significantly influenced by the preacher's ability to utilize appropriate rhetoric and relevant cultural approaches. As stated by Anggraeni and Suprabowo, the da'wah strategies implemented crucially determine the impact of the communicated message⁴⁰.

³⁶ Maulana and Danugroho, 2023

³⁷ Fatimah, 2021

³⁸ Erningtyas and Widiyanto, 2021

³⁹ Usman, 2024

⁴⁰ Anggraeni and Suprabowo, 2022

Analysis of da'wah practices demonstrates the importance of integrating persuasive verbal rhetoric, supportive non-verbal communication, and contextual cultural approaches. Research by Maulana & Danugroho notes that communication styles utilizing humor, everyday language, and contextual approaches make complex themes more digestible⁴¹.

Non-verbal aspects in Mawlid da'wah also play a crucial role. Identify that elements such as attire, body language, and facial expressions create symbolic bonds that reinforce verbal messages. These findings are supported by observations from Davi, which demonstrate that da'wah through movement and artistic expression can convey Islamic values more profoundly⁴².

Cultural da'wah in Mawlid allows religious messages to be better received because they are presented in a "language" and context already understood by the community⁴³. This approach is not only effective in delivering Islamic teachings but also in strengthening the religious and cultural identity of the community.

5. Challenges and Preservation Strategies in the Contemporary Era

Despite its numerous positive potentials, the preservation of the Mawlid faces several challenges that require critical attention. The debate surrounding the legal status of Mawlid - between those who consider it a praiseworthy tradition (*sunnah hasanah*) and those who deem it an innovation (*bid'ah*) reflects internal dynamics within the Muslim community that need to be managed through constructive dialogue⁴⁴.

The challenge of commercialization potentially shifts the meaning of spirituality into mere entertainment and economic activity⁴⁵. Meanwhile, the challenge of relevance for the younger generation in the digital era demands preservation strategies capable of integrating Mawlid values with media familiar to youth⁴⁶.

Maintaining a balance between preserving authenticity, avoiding excessive commercialization, and innovating delivery methods becomes key to ensuring Mawlid remains a living tradition that stays relevant and contributes positively to national character building in the future.

⁴¹ Maulana & Danugroho, 2023

⁴² Davi, 2023

⁴³ Junita et al., 2021

⁴⁴ Azizah et al., 2024

⁴⁵ Illiyyun, 2023; Huda & Farikhah, 2023

⁴⁶ Ferdianto, 2025

CONCLUSIONS

Based on the comprehensive analysis conducted, this study concludes that the tradition of the Prophet Muhammad's Mawlid in Indonesia is a complex and multifunctional socio-cultural phenomenon. The main findings reveal that the Mawlid is not merely a religious ritual, but rather a holistic non-formal education system and an effective vehicle for social integration. This tradition successfully acculturates Islamic values with Nusantara local wisdom through various unique cultural expressions in each region, such as Grebeg Maulud in Yogyakarta, Baayun Maulid in South Kalimantan, and Malamang in West Sumatra.

The implications of these research findings are significant for the development of character education and national cultural policies. The Mawlid has been proven to contain educational values relevant to Character Education-based Curriculum, particularly in cultivating religious character, tolerance, and mutual cooperation. This tradition also functions as an effective medium for cultural propagation (dakwah) through contextual rhetorical and communication approaches. Equally important, the Mawlid serves as a social adhesive that strengthens community cohesion and revitalizes Pancasila values within the framework of Bhinneka Tunggal Ika (Unity in Diversity).

The main contribution of this research to the academic landscape lies in its integrative approach that connects religious, cultural, educational, and social dimensions in understanding the Mawlid tradition. This study enriches the discourse on "Islam Nusantara" (Archipelagic Islam) by demonstrating how the acculturation process operates in tangible and sustainable ways. Furthermore, this research provides a theoretical framework for viewing religious traditions not merely as subjects of pure religious study, but also as potential social and educational resources.

The significance of this study lies in its ability to offer a new perspective on utilizing local traditions as contextual media for character education. Within the context of challenges related to national disintegration and weakening national identity, the findings of this research offer cultural solutions rooted in local values to strengthen national character.

Thus, this research not only makes an academic contribution to understanding the complexity of the Mawlid tradition but also offers practical implications for the development of character education and cultural policies in Indonesia. The Mawlid has proven to be not merely a heritage of the past, but a living tradition that remains relevant in addressing contemporary challenges in national character building.

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