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Islamic Educational Values In The Maulid Tradition In Gumantar Village, North Lombok

Dinda Sukmayanti[1]
[1]Universitas Islam Negeri Mataram, Mataram, Indonesia
M. Sobry[2]
[2]Universitas Islam Negeri Mataram, Mataram, Indonesia
Hilmiati[4]
[3]Universitas Islam Negeri Mataram, Mataram, Indonesia

Corresponding Author: 250401053.mhs@uinmataram.ac.id, m.sobrysutikno@uinmataram.ac.id, hilmiati@uinmataram.ac.id

Abstract

This study discusses the series of activities in the traditional maulid tradition in Gumantar Village, North Lombok, and the Islamic educational values contained therein. The main objective of this study is to describe the series of activities in the traditional maulid tradition and analyze the Islamic educational values in the tradition. This study uses a qualitative approach with an ethnographic research type, where data is obtained through observation, interviews, and documentation. The results of the study indicate that the series of activities in the traditional maulid tradition in Gumantar Village, North Lombok consist of: 1) Preparation, including merembun activities (collecting food ingredients), cleaning, decorating the ancient mosque, presean, and the Elok Balang dance; 2) Implementation, including bisoq meniq activities (washing rice), slaughtering animals, cooking and serving food, and praja mulud; 3) Closing, including prayer and eating together. The Islamic educational values contained in the traditional maulid tradition in Gumantar Village are: 1) The value of gratitude and alms, found in merembun activities; 2) The values of cooperation and mutual assistance are found in cleaning activities, bisoq meniq, and the activities of slaughtering animals and cooking; 3) The value of brotherhood is found in the activity of eating together.

Keywords: Maulid Adat, Islamic Educational Values, Traditions.

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INTRODUCTION

Islamic education occupies a pivotal position in the human life process (Ali, 2022). It automatically occupies a crucial role in shaping social life, placing humans in a highly complex environment. Therefore, without Islamic education, humans will struggle to achieve a good quality of life for themselves, their families, and their nation (Wahid, 2015). Furthermore, Islamic education also serves as a medium for disseminating Islamic values to all levels of society (Zain et al., 2024). Through Islamic education, humans are able to integrate Islamic teachings appropriately into their lives, in accordance with the Quran and Hadith (Fatih, 2023). In this regard, a society's level of understanding and practice of Islamic teachings significantly influences the quality of the Islamic education they receive.

Conceptually, Islamic education is viewed as a universal education, namely the realization of divine, human, and natural values in an integrated manner within the framework of humanization (Sholihah et al., 2019). This is in line with the opinion of Quraish Shihab as quoted by Baiti and Razzaq, who explained that the purpose of Islamic education is to develop humans individually or in groups, so that they can carry out their roles and responsibilities as servants and caliphs of Allah SWT, in order to shape a brighter future in accordance with the concept set by Allah SWT (Razzaq et al., 2017). Islamic education can be used as a guideline in everyday life, because it contains teachings about how humans relate to the Creator and how to interact with other humans or other living creatures (Panji et al., 2023). Therefore, to realize the vision of Islamic education, namely developing someone into a quality individual, the values of Islamic education are internalized in it, such as tolerance, mutual cooperation, brotherhood, unity, mutual respect and appreciation, and so on (Sadad, 2010).

These Islamic educational values are not only found in educational settings like schools, but also in social life, such as in local traditions and customs. Communities can help disseminate Islamic educational values through their customs and traditions. One example is the community of Gumantar Village, North Lombok, which conveys Islamic educational values through the traditional maulid (Islamic birthday celebration) held annually in the month of Rabiul Awwal.

Based on an initial interview with Mr. Ratdin, a resident of Gumantar Village, on September 10, 2024, he explained that "this traditional maulid celebration is held annually in the month of Rabiul Awwal to commemorate the birth of the Prophet Muhammad. This traditional maulid activity is packaged in a traditional manner, yet still contains Islamic elements."

Based on initial field observations, researchers found several activities in the traditional maulid celebration in Gumantar Village that contain Islamic educational values, including: First,

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the activity of gathering food from the harvest contains Islamic educational values, namely gratitude for the abundance of sustenance from Allah SWT. Second, the activity of washing rice, in this activity contains Islamic educational values, namely cooperation or mutual assistance, where the people of Gumantar Village (especially women) work together to wash the rice by carrying baskets filled with rice, then lining up while walking to the well located in the customary forest area. Based on the explanation above, the researcher is very interested in studying in more detail about "The Values of Islamic Education in the Customary Maulid Tradition in Gumantar Village, North Lombok". The formulation of the research problem is: (1) How is the series of activities in the customary maulid tradition in Gumantar Village, North Lombok? (2) What are the values of Islamic education.

METHOD

This research used a qualitative approach with an ethnographic approach. According to Sugiyono, ethnographic research is the study of a particular culture or community through observation and interviews in natural settings (Sugiyono, 2020). Qualitative research is a method that emphasizes in-depth observation of human behavior, providing insights into the beliefs, perspectives, and social lives of individuals (Roosinda et al., 2021).

The research setting was Gumantar Village, Kayangan District, North Lombok Regency. This location was chosen because of its unique and attractive cultural heritage, particularly the traditional Maulid (Mawlid) celebration tradition, which has been maintained and preserved for years.

In qualitative research, the presence of the researcher is crucial, as they serve as the primary instrument and data collector (Komariah et al., 2016). Data collection techniques included observation, semi-structured interviews, and documentation. Data analysis employed the Miles and Huberman interactive model, which includes data condensation, data display, and data verification (Miles et al., 2014). The validity of the data is checked using triangulation techniques of sources, techniques and time (Moleong, 2002).

RESULTS AND DISCUSSION

A. Series of Activities for the Maulid Tradition in Gumantar Village

1. Preparation

a. Gathering Foodstuffs

On the first day, in the morning, the people of Gumantar Village flock to the bale beleq, a

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traditional rectangular house. Locals go to the bale beleq to donate some of their agricultural and livestock produce, including rice, sticky rice, coconuts, vegetables, spices, chickens, goats, cows, and so on. If they don't have any agricultural or livestock produce, they can donate whatever they feel comfortable with to the inan meniq, a woman over 50 years old who is trusted and appointed by traditional leaders to receive all the harvest.

Mr. Jumaji, a village headman in Gumantar Village, further explained: "We often call this merembun activity nyedekah (giving alms), because the amount of harvest, livestock produce, and money donated by the community is not set at a specific amount, but is simply given as freely as possible."

This is in line with the theory expressed by Koentjaraningrat, which states that tradition is a tool that functions to maintain the continuity of cultural norms and values from one generation to the next, as well as a means to strengthen group solidarity (Koentjaraningrat, 1974).

b. Cleaning

After the food gathering was completed, the afternoon continued with a communal work activity to clean all the equipment that would be used during the traditional Maulid celebrations. The entire community was actively involved and collaborated, from youth and adults to religious, traditional, and community leaders.

One unique aspect of this cleaning process was washing the Gerantung musical instrument (a type of gong), which is only brought down once a year during the traditional Maulid celebrations. This instrument is cleaned using water from the Lokok Terangga Well, which is considered sacred by the local community. This activity is only permitted for traditional, religious, and community leaders.

c. Decorating the Ancient Mosque

On the evening of the full moon, on the 15th of Rabi'ul Awwal, traditional leaders, religious figures, and community leaders begin the ngengelat (decorating the ancient mosque with cloth). White cloth is hung from the ceiling of the ancient mosque, symbolizing purity and peace, while the cloth draped on the four pillars of the ancient mosque symbolizes the four companions of the Prophet Muhammad: Abu Bakr, Umar, Uthman, and Ali.

d. Presean

After the decoration of the ancient mosque concludes, the presean (fighting) takes place, a battle between two men using rattan as a weapon and a shield (made of cowhide) for protection. It is said that in ancient times, this activity served not only as a show and entertainment, but also as a means for the saints to spread Islamic teachings on the island of Lombok. Tickets to watch

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the presean performance were paid for by reciting the two sentences of the shahada (the Islamic declaration of faith). Mr. Jumaji explained: "This presean activity is a tradition passed down from generation to generation and is still preserved today. One of the reasons we maintain the presean tradition in this traditional Maulid celebration is because it symbolizes the Prophet Muhammad's struggle against his enemies on the battlefield in ancient times."

e. Elok Balang Dance

On the first night, after the gerantung is played and the presean activity begins, a dance by the women is also performed, called the "Elok Balang Dance." The name comes from the dance's movements, which involve long lines moving backward while resembling the movements of a grasshopper in flight. This dance is typical of the Gumantar Village community and is only performed during traditional Maulid celebrations.

2. Implementation

a. Bisoq Meniq (Rice Washing)

On the second day, the morning begins with the bisoq meniq (rice washing) activity performed by selected and assigned women. They line up neatly, carrying baskets of rice on their heads, to the "Sumur Lokok Terangga," which is specifically for washing rice during the traditional Maulid (Maulid) ceremony. Women participating in this ritual are prohibited from wearing underwear, sandals, and must wear traditional attire, such as a kemben (thong) or batik cloth. Furthermore, women who are menstruating are not permitted to participate in this ritual.

Mr. Sukari, a traditional leader, explained that during the Hindu occupation, local Muslims were strictly prohibited from performing religious rituals, including celebrating the birthday of the Prophet Muhammad. Therefore, the community wore kemben cloth, similar to that typically worn by Hindus, to allow them to perform religious rituals and deceive the invaders.

b. Slaughtering Animals, Cooking, and Serving Food

After the bisoq meniq ceremony is complete, the rice is cooked and the animals that have been gathered are slaughtered. The men are tasked with slaughtering and cooking the animals, while the women cook the rice, side dishes, and prepare various traditional snacks such as food, white and red porridge, peset (rice cake), ketupat (rice cake), and belayak (rice cake), which are mandatory during traditional Maulid celebrations.

Once all the dishes are ready, the mengageq ceremony takes place, where the food is arranged on an ancak (a bamboo food tray lined with banana leaves). The food served on the ancak will be taken to the ancient mosque during the main event, where it will be enjoyed by religious, traditional, and community leaders.

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c. Praja Mulud

In the afternoon, the main activity of the traditional Maulid celebration continues, the praja mulud. This activity depicts the marriage of the Prophet Adam and Hawa, symbolized by the bride and groom, led by traditional leaders, accompanied by the gerantung musical instrument from the Berugak Beleq to the ancient mosque. This tradition distinguishes the people of Gumantar Village from the general public when celebrating the Prophet's birthday.

3. Closing: Prayer and Meal Together

After the group of praja mulud arrived at the courtyard of the ancient mosque, the men in charge of carrying the food using ancak (a kind of food basket) entered the ancient mosque. Then, a religious and traditional leader led the prayer. Afterward, a communal meal began within the ancient mosque, followed by a communal meal in the courtyard by the entire Gumantar Village community and those from outside the mosque.

Mr. Turmawadi explained: "This communal eating activity is also the closing activity of this traditional Maulid event, where all the people of Gumantar Village and the people from outside gather, rejoice, and enjoy the food that has been prepared, this is one of the ways that the people of Gumantar Village celebrate the birthday of the Prophet Muhammad SAW."

B. Islamic Educational Values in the Traditional Maulid Tradition

1. The Value of Gratitude and Almsgiving

The activity of gathering food supplies embodies two Islamic educational values: gratitude and almsgiving. Gratitude is an attitude of appreciating, acknowledging, and being thankful for all the blessings bestowed by Allah SWT, and using these blessings for good deeds (Wantini et al., 2023). Meanwhile, almsgiving is the virtue inherent in the act of giving some of one's wealth, energy, knowledge, or assistance to others sincerely for the sake of Allah SWT (Rifa'i, 2024). This activity teaches the wider community how to express gratitude for the abundance of blessings bestowed by the Creator in the form of harvests and livestock products. The people of Gumantar Village then implement this form of gratitude by donating their harvests and livestock products during the traditional Maulid event, so that everyone in attendance can enjoy them.

This aligns with what Sayyid Muhammad, as quoted by Tholhah, stated that there are several reasons to celebrate the Prophet Muhammad's birthday, including as a form of gratitude and joy for the Prophet's birth (Tholhah, 2024). From an interview with Mr. Sukari, a traditional leader, he stated: "In this Maulid tradition, there is an activity that teaches us to always be grateful to Allah SWT. We call this activity merembun or nyedekah (giving alms), which is an implementation of our gratitude and joy for the birth of the Prophet Muhammad."

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This aligns with the theory expressed by Al-Ghazali, who states that almsgiving is not solely in the form of wealth, but also social actions such as helping others, feeding others, or easing the burdens of others. From this, local communities can give alms to others through their possessions. On the other hand, the less fortunate can also benefit from this activity.

2. The Value of Cooperation and Mutual Assistance

The value of cooperation is the attitude of helping each other, working together, and contributing to achieve a common goal (Boru et al., 2025). The value of mutual assistance is the attitude of helping and alleviating the difficulties of others without expecting anything in return (Evan, 2023).

These values of cooperation and mutual assistance are reflected in several activities in the traditional Maulid (Mawlid) celebration, namely cleaning, bisoq meniq (washing rice), and slaughtering and cooking.

During the cleaning activities, the local community is very enthusiastic and works together to complete the work according to their abilities without coercion from any party. This aligns with what Syahrin Harahab stated, who stated that the value of gotong royong (mutual cooperation) is a principle that prioritizes a spirit of togetherness and cooperation in completing a task.

In bisoq meniq activities, the value of cooperation is reflected in the distribution of rice to each assigned person, ensuring that the work can be completed on time, considering the large amount of rice that must be washed. This is in line with Al-Ghazali's theory which states that humans cannot live alone because they need the help of others.

In the activities of slaughtering animals and cooking, cooperation between men and women runs effectively and responsibly. This is in accordance with what was expressed by Mu'ammar who stated that mutual help or in Islamic terms known as ta'awun is an attitude of mutual assistance between individuals in kindness and piety. This is also in accordance with the word of Allah in QS. Al-Maidah: 2 which means: "And help you in (doing) virtue and piety".

3. The Value of Brotherhood

The value of brotherhood is an attitude of mutual love, respect, and maintaining good relationships with other people, thus fostering harmony and togetherness (Wafa et al., 2024). The communal meal reflects the Islamic educational value of brotherhood. During the meal, people from all walks of life sit close together, regardless of social status, share food, and interact with one another. The resulting family atmosphere strengthens the sense of brotherhood and togetherness within the community.

This aligns with Syahrin Harahab's statement that the value of brotherhood is a principle

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that emphasizes interpersonal relationships based on a sense of togetherness, solidarity, and caring, as if everyone were part of one extended family. Mr. Jumaji stated: "Because of this togetherness, a sense of brotherhood has grown among us, not only with the local community, but also with those outside our community, who we consider as our own family."

This is in line with what was expressed by Khairuddin and Azhari who stated that the activity of eating together has a deep spiritual dimension, not only just enjoying food, but also being a valuable momentum to strengthen social relations among the community (Azhari et al., 2017).

CONCLUSION

Based on the research and discussion, the following conclusions can be drawn:

First, the series of activities in the traditional Maulid (Mawlid) tradition in Gumantar Village, North Lombok, consists of: (1) Preparation, including the merembun (clouding), cleaning, decorating the ancient mosque, performing the presean (prasean), and the Elok Balang dance; (2) Implementation, including the bisoq meniq (remembrance of God), slaughtering animals, cooking and serving food, and the praja mulud (praja mulud); (3) Closing, including prayer and eating together.

Second, the Islamic educational values embedded in the traditional Maulid tradition in Gumantar Village, North Lombok, are: (1) The values of gratitude and charity, found in the merembun (clouding) activity; (2) The values of cooperation and mutual assistance, found in the cleaning, bisoq meniq (remembrance of God), slaughtering animals, and cooking; (3) The value of brotherhood, found in the communal meal.

The traditional Maulid tradition in Gumantar Village is clear evidence that tradition and Islam can coexist harmoniously. This tradition not only preserves the cultural heritage of our ancestors, but also serves as a medium for transmitting Islamic educational values from generation to generation.

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