

MEANING AND PHILOSOPHICAL VALUES OF THE *KHANDURI MAULOD* TRADITION IN ACEH COMMUNITY

¹² Fadhullah, Rahmi Novalita^{13*}, Hariki Fitrah¹³

¹ Social Science Education Study Program, Almuslim University, Indonesia

² Juli 17 Public Elementary School, Bireuen District

³ Geography Education Study Program, Almuslim University, Indonesia

Email: rahminovalita1111@gmail.com

*Corresponding Author, Received: March 27, 2023. Revised: April 20, 2023. Accepted: June 15, 2023



This is an open access article distributed under the Creative Commons 4.0 Share-Alike 4.0 International License. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. ©2022 by Journal Sjdgge

ABSTRACT: This study aims to describe the meaning and philosophical values of the khanduri maulod tradition in Acehese society. This type of research is a qualitative research using an ethnographic approach. This research was conducted in Krueng Juli Timu Village, Bireuen District, Aceh Province. The informants in this study were Gampong Geuchiek, Gampong Imum, Youth Leaders, Members of the Aceh Traditional Council, and community leaders. Data collection techniques consist of observation, interviews and documentation. Data analysis techniques are carried out through; analysis, domain, taxonomic analysis, componential analysis, and analysis of cultural themes. The results of the research show that: 1) the values contained in khanduri maulod include; religious values, social values, sincere values, mutual cooperation values, deliberation values, unity values, cultural values, and economic values, 2) the meaning contained in khanduri Maulod is a form of expression of love and affection for the Prophet Muhammad, S.A.W and establishing a relationship silaturrahi between fellow villagers and invited guests.

Key Words: Khanduri Maulod, Value, Meaning

1. INTRODUCTION

Indonesia is a country that is rich in regional traditions and culture, these traditions and culture are very strong and have coexisted with the lives of Indonesian people. traditions and customs in Indonesia such as the lucky ritual in Kalimantan, the finger-cutting tradition in Papua, kebo-keboan in Siliwangi, calf fighting in South Sulawesi, funeral traditions in the Minahasa tribe, tabuik in West Sumatra, dugderan in Semarang and many other traditions that often carried out by the people of Indonesia. Traditions (customs) are no longer something that is rare for Indonesian people. Customs refer to the code of conduct that is eternal and passed down from generation to generation as an inheritance, so that it has strong integration with the behavior patterns of society. As for other meanings, customs are referred to as something that is done repeatedly on an ongoing basis until finally it is attached, thought about and understood by everyone without the need for elaboration [1]. There are three forms contained in culture include; a) the form of culture as ideas, ideas, values or norms; b) the form of culture as an activity or pattern of human action in society; c) the form of culture as objects made by humans [2].

The various traditions that exist in Indonesia have been carried out from generation to generation by the people from ancient times until now, these traditions were first introduced by the ancestors in commemorating certain days. These traditions, rituals and culture have values and meanings such as; religious, social meaning, and others so that these traditions are already attached to the community and have always been carried out from generation to generation until now they are still carried out. These meanings and values become life guidelines for the community so that by carrying out these traditions it can provide good values in people's lives.

People in Aceh Province, until now still carry out traditions and culture such as, khanduri maulod, wedding customs, meugang tradition before Ramadan fasting and holidays, the tradition of going down to the rice fields known as khanduri blang, the tradition of ba bu gateng for pregnant women, the tradition of peutron aneuk or peucicap aneuk for newborns, and there are many other traditions and customs that have become a culture carried out in Acehese society. Each of these traditions contains values and meanings that can lead society to a better direction, for example, the

khanduri maulod tradition contains religious values, social values, economic values, mutual cooperation values, deliberations, and others.

But now these values and meanings have been forgotten when carrying out khanduri maulod. The current implementation of khanduri maulod is more focused on a series of activities, and will end just like that after the tradition is completed, the lack of understanding of the younger generation about the values contained in khanduri maulod, they only enliven the activities. In fact, many people now rarely celebrate khanduri maulod, people also seem to come to the khanduri maulod place just to get food, ignoring the meaning and values contained in khanduri maulod, so that the people who attend the khanduri maulod do not take part in a series of activities, they only come to eat and also compete to bring the food home. What's even more sad is that there are some people who oppose the implementation of the khanduri maulod on the grounds of heresy. The main purpose of implementing khanduri maulod is to recognize the birthday of our Prophet Muhammad, S.A.W which falls on the 12th of Rabiul Awwal in the Hijri year and is a form of love for the Prophet Muhammad, S.A.W.

The khanduri maulod tradition is always carried out by the people of Aceh every year, but the implementation differs in each district. Some districts carry out khanduri maulid only during the day, and there are also several districts that carry out from morning to night the community carries out the khanduri maulid tradition according to their respective cultures and customs. Based on observations in the field, the problems that occur such as the lack of public awareness regarding the meaning and values contained in the khanduri maulod tradition, the lack of concern for the younger generation about the khanduri maulod tradition, the absence of special provisions from the village government regarding the implementation of khanduri maulod. Today's people rarely carry out khanduri maulod personally, they only carry it out and enliven it when it is carried out at the village level, even though in ancient times the implementation of khanduri maulod was carried out in residents' homes by preparing a menu of dishes and inviting families to eat the dish, besides that it echoes Dhikr is heard in every house, but now that is no longer there. Even if there are only one or two houses, the people are just waiting for the implementation time determined by the government and only bringing 1 plate of food to give to guests.

Meanwhile, today's younger generation doesn't care about the khanduri maulod tradition, they are only busy with their cellphones, even during the khanduri maulod ceremony they only

come to the event like invited guests, ready to eat and immediately disperse. Unlike in the past, during khanduri maulod, the youth became the main milestone in the series of maulod events, they played an active role starting from the preparation, implementation to closing the event and sharing tasks with each other such as serving dishes, receiving guests, washing dishes, and so on, all activities carried out by the younger generation. However, today's younger generation, let alone taking part in khanduri maulod, some of them don't even come to the khanduri maulod event, they are just busy searching, playing games. While the current village level government does not make a policy in the form of a Gampong Qanun for the celebration of khanduri maulod at the village level, the village level government should need to stipulate a Qanun on khanduri maulod, where the khanduri maulod tradition is made a routine activity every year in the village, so that later the khanduri maulod becomes traditions that are always remembered and carried out by all villagers, and can become a cultural heritage for generations to come.

The tradition of carrying out khanduri maulod is usually filled with various social activities such as kenduri hidang meulapeh which are distributed to the poor, remembrance, and da'wah/lectures. Usually a kenduri with layered dishes (melapeh dishes) has been prepared and brought to a certain place/mosque courtyard/meunasah and served with special dishes. In this kenduri, apart from being eaten by the poor, it is obligatory for the poor to take it home to their respective homes to be eaten by other family members [3].

From the above understanding we can see that the khanduri maulod tradition is filled with activities of praying remembrance, preaching or religious lectures, serving food to guests and local residents, compensation for orphans, and others. So that the khanduri maulod activities are very beneficial for the community, besides that the series of activities in the khanduri maulod consist of three stages. First, the preparation stage is to hold a meeting on the technical implementation of the khanduri maulod. Second Implementation, which is a series of events carried out on the day of the activity from morning to evening. Third, closing, closing activities are carried out in the form of evaluation meetings regarding the implementation of these activities.

In Bireuen District, Aceh Province, every year the community always commemorates the birthday of the Prophet Muhammad S.A.W by carrying out khanduri maulod, starting from government agencies at the district level, sub-district level, village level, even individual communities continue to carry out khanduri maulod. This Khanduri maulod celebration has become an

annual agenda for the people of Bireuen Regency. Usually the maulod khanduri is centered in mosques and meunasahs in Bireuen Regency. Likewise with the people of Krueng Juli Timu Village, Kuala District, Bireuen Regency, every year they always carry out this khanduri maulod activity, usually the khanduri maulod in Krueng Juli Timu is carried out after the rice harvest is finished in the fields (Keumeukoh), because after the harvest (keumeukoh) the community already has funds. to carry out khanduri maulod. Based on the background, the purpose of this research is to describe the meaning and values of the khanduri maulod tradition in Acehese society.

2. RESEARCH METHODS

This type of research is a qualitative research using an ethnographic approach. This research was conducted in Krueng Juli Timu Village, Bireuen District, Aceh Province. The informants in this study were Gampong Geuchiek, Gampong Imum, Youth Leaders, Members of the Aceh Traditional Council, and community leaders. Data collection techniques consist of observation, interviews and documentation. Data analysis techniques Data analysis was performed through (1) domain analysis, (2) taxonomic analysis, (3) componential analysis and (4) cultural theme analysis.

3. RESULT AND DISCUSSION

The celebration of the Maulid of the Prophet Muhammad S.A.W in Aceh is known as the khanduri maulod. The Khanduri maulod by the people of Aceh is usually carried out on a large scale in every village, sub-district, district, even in every house. Khanduri Maulod or in other words Maulidurrasul for the people of Aceh is related to the anniversary of the birth of Pang uee alam, namely the Prophet Muhammad SAW, the last messenger of Allah SWT, the carrier and spreader of Islam. The people of Aceh carry out khanduri maulod every year for 3 consecutive months, namely: 1) Maulod awai or also known as maulod phon (Maulid First) is held in the month of Rabiul Awwal called maulod awai which starts from the 12th of Rabiul Awwal to ends in the month of Rabiul Awwal; 2) Maulod teungoh (middle maulid) or called the second maulod (second maulid) is held in the month of Rabiul Akhir starting from the 1st of the month of Rabiul Akhir until the end of the month; 3) Maulod akhee (Maulid Akhir) or called maolod keulhee (3rd Maulid) is held in the month of Jumadil Awwal and is carried out throughout the month of Jumadil Akhir. The values contained in the implementation of Khanduri maulod in Bireuen Regency include:

1. Religious values.

Religious values are values related to religion where these values become very sacred in life. Religious value is one of the character values that is used as an attitude and behavior that is obedient in carrying out the teachings of the religion adhered to, tolerant of the implementation of worship of other religions, and living in harmony with adherents of other religions. Religious values are the highest spiritual values that are absolute and eternal in nature, and are rooted in human beliefs and beliefs. So based on the opinion above, religious value is an attitude and behavior of someone who is obedient and obedient to God and is eternal and absolute. In the implementation of khanduri Maulod, religious values can be seen when chanting prayers to His Majesty the Prophet Muhammad S.A.W, because these prayers are part of worship, besides that during the da'wah event at night it also has religious values, wherein the da'wah is conveyed about religion, both in the form of merit khanduri maulod, and so on.

2. Social values

Social values are values related to fellow human beings. Value is an awareness of each individual in a relatively social life. Social is something that can be achieved, produced and determined in a process of interaction that occurs daily between citizens or people who are in a country and their government [4]. In the implementation of khanduri maulod, social values arise when sharing activities between fellow members of the community, where the community brings the khanduri maulod menu to the meunasah to be given to other communities.

3. The value of sincerity.

Sincerity is doing something without expecting anything in return. sincerity is the ability to surrender, to give all thoughts, hopes and aspirations, as well as feelings (fear, anxiety, worry) back to Allah. This makes a person based only on the motive of his actions aimed solely at seeking the pleasure of Allah [5]. In carrying out this khanduri maulod, the value of sincerity can be seen when the enthusiasm of the people to bring the menu to the meunasah without any element of coercion, all the people bring the food menu with joy and full of joy, and always pray for a reward from Allah.

4. The value of mutual cooperation

In implementing khanduri maulod, the value of gotong royong can be seen from the enthusiasm of the community in the success of the implementation of khanduri maulod starting from morning until the end of the da'wah activities, such as preparing dishes, washing dishes, cleaning the

yard, all of which are carried out together without discriminating between ethnicity, class, age, and social status.

5. Deliberation value.

Deliberation is taken from Arabic, derived from the word *syura* which means to negotiate and consult. Deliberation is a form of self-maturity in solving problems, because in deliberation we learn to respect the opinions of others, not selfish [6]. Decisions taken in deliberation are based on mutual agreement, not individual or group agreement. The value of deliberation in the implementation of *khanduri maulod* in Bireuen Regency can be seen from the planning for the implementation of the *maulod khanduri* which was carried out by holding a meeting regarding the implementation of the *maulod*, in that meeting the community members consulted to produce a decision regarding the implementation of the *maulod khanduri* and in the meeting a decision was made based on the majority of votes from the meeting participants [7]. Decisions taken in deliberations are based on a collective agreement, not individual or group agreements. The value of deliberation in the implementation of *khanduri maulod* in Bireuen Regency can be seen from the planning for the implementation of *kanduri maulod* which was carried out by holding a meeting regarding the implementation of the *maulod*.

6. Value of Unity.

Unity implies "the coming together of various kinds of patterns into a whole and harmonious whole. Unity can be interpreted as the unification of various ethnic groups, languages, cultures and customs into a unified whole [8]. Meanwhile, in the implementation of the *khanduri maulod* in Krueng Juli Timu Village, Kuala District, Bireuen Regency, the value of unity was seen when all people, regardless of level and position, united to make the *khanduri maulod* successful from the planning stage to the completion of the activity

7. Cultural Values.

Culture is defined as human knowledge as a characteristic of social beings that can be used to understand and interpret various things in the environment, thereby creating an experience. Culture is defined as human activity in living their daily lives in their environment [8]. In the implementation of *khanduri maulod*, cultural values can be seen from the traditions or customs of the implementation of *khanduri maulod* that have been carried out by the people of Bireuen, especially the people of Krueng Juli Timu village, which have been passed down from generation to

generation since the time of their former ancestors, and this tradition is still maintained today.

8. Economic Value.

Economics is the study of how society manages scarce resources and uses scarce resources to meet human needs [10]. In the *khanduri maulod* ceremony in Krueng Juli Timu Village, Kuala District, Bireuen Regency, economic value arises when people buy ingredients that will be cooked as a menu dish that will be served to *khanduri maulod* guests.

The Meaning of Khanduri Maulod

The meaning of *Khanduri Maulod* is as follows;

1. As a form of expression of love and affection for the Prophet Muhammad S.A.W. In the implementation of *khanduri maulod*, feelings of love and affection for the Prophet Muhammad S.A.W appear from the moment someone has an intention to carry out *khanduri maulod*, and is willing to contribute morally and materially to the success of the implementation of *khanduri maulod*.
2. Establish friendly relations
Gathering is connecting kinship or brotherhood [11]. *Silaturrahmi* is establishing a relationship with affection both to relatives or to those who still have blood relations with us (kinship) or we can call them relatives [12]. In the implementation of the *kanduri maulod* in Krueng Juli Timu Village, the meaning of hospitality was seen during the implementation of the *khanduri maulod* activities, where during the implementation of the *maulod* activities the community was very familiar and joking with each other both with the fellow villagers of Krueng Juli Timu, as well as with the invited guests.

4. CONCLUSION

1. The values contained in the *Khanduri maulod* include; religious values, social values, sincere values, mutual cooperation values, deliberation values, unity values, cultural values, and economic values
2. The meaning contained in *Maulod's khanduri* is a form of expression of love and affection for the Prophet Muhammad, S.A.W and establishing friendly relations between fellow villagers and invited guests.

5. REFERENCES

- [1] Suriadi, A. &. (2019). *Akulturas* Budaya dalam Tradisi perayaan Maulid Nabi di Nusantara. *Khazanah: Jurnal Studi Islam dan Humaniora* , Vol:17. No.5. 12-25

- [2] Koentjaraningrat. (2009). Pengantar Ilmu Antropologi. Jakarta: Rineka Cipta
- [3] Ishak, S. U. (2022). Tradisi Pelaksanaan Maulid Nabi di Kabupaten Pidie. Jurnal Pendidikan, Sains, dan Humaniora , Vol. X:No. 6
- [4] Lewis, C. (1964). The Functions Of Social Coplict. New York: The Free Press.
- [5] Afza Aqila, S. M. (2022). Hubungan antara Keikhlasan dan Kematangan Emosi dengan Postpartum Depression pada Ibu Primipara. Psikologika. Hal 315-330.
- [6] Mubarok, A. A. (2019). Musyawarah dalam Perspektif Al-Qur'an (Analisis Tafsir Al-Maragi, Al-Baghawi, dan Ibnu Katsir). MAGHZA , Vol 4, No.2.
- [7] Siti Nazlatul Ukhra. Z. (2021). Konsep Persatuan dalam Al-Qur'an dan Relevansinya dengan pancasila sila ketiga. Tafse: Journal of Qur'anic Studies, 111-125.
- [8] Suparlan, D. P. (1992). Manusia, Kebudayaan dan Lingkungannya. Raja Grafindo.
- [9] Mankiw, G. N. (2006). Makro Ekonomi, Terjemahan: Fitria Liza, Imam. Jakarta: Erlangga.
- [10] Steiner, R. G. (1986). Pengantar Ilmu Ekonomi. Jakarta: PT Bina Aksara.
- [11] Cahyana, I. M., Aeres, I., & Fahmi, R. M. (2021). Silaturahmi Melalui Media Sosial Perspektif Hadits. Al-Hikmah , Vol 3, No 2.
- [12] Isnawati, N. (2014). Rahasia Sehat dan Panjang Umur dengan Sedekah, Tahajud, Baca Quran dan Puasa senin kamis. Jogjakarta: Sabil.