

# Nationalism and Maulid Tradition

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## Nationalism and *Maulid* Tradition: Internalizing Nationalism Values to Madurese Muslim Community

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**Abstract:** *The diversity of cultures, races, ethnic groups, and religions has great potential to cause conflict. This condition indicates that the nationalism values of in the community decreased. This research examines the internalization of nationalism values through the maulid tradition for jamaah Majelis Maulid wa al-Ta'lim Riyadlul Jannah Madura. By using a qualitative approach with a phenomenological type, this study found that nationalism has an important meaning for the jamaah in building a peaceful life, strengthening brotherhood among the community and maintaining the integrity of NKRI. Internalization of the value of nationalism in the maulid tradition is done by reading the shalawat simth al-durar and chanting nasyid contained these values. The spirit of nationalism is seen in maintaining akhlak in following the shalawat readings, mutual respect, and a sense of belonging to the majlis and the caring attitude of the jamaah in helping others in the social activities.*

**Keywords:** Nationalism, *maulid* tradition, muslim Madurese community

**Abstrak:** Keberagaman budaya, ras, suku bangsa, dan agama berpotensi besar menimbulkan konflik. Kondisi ini mengindikasikan nilai nasionalisme di kalangan masyarakat menurun. Penelitian ini mengkaji internalisasi nilai nasionalisme melalui tradisi maulid pada jamaah Majelis Maulid wa al-Ta'lim Riyadlul Jannah Madura. Dengan menggunakan pendekatan kualitatif dengan jenis fenomenologis, penelitian ini menemukan bahwa nasionalisme memiliki makna penting bagi jamaah dalam membangun kehidupan yang damai, memperkuat persaudaraan di kalangan masyarakat dan memelihara keutuhan NKRI. Internalisasi nilai

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nasionalisme dalam tradisi maulid dilakukan dengan membaca shalawat simth al-durar dan mengumandangkan nasyid yang mengandung nilai tersebut. Semangat nasionalisme tampak dalam menjaga akhlak dalam mengikuti pembacaan shalawat, saling menghargai, dan adanya rasa memiliki terhadap majlis serta sikap kepedulian jamaah dalam membantu sesamanya dalam kegiatan sosial.

**Kata Kunci:** Nasionalisme, tradisi maulid, komunitas muslim Madura

## **A. INTRODUCTION**

The occurrence of corruption cases and moral decadence committed by Muslim generations in Indonesia, such as promiscuity, drug abuse, alcoholism, crime, brawl and so on, is a display of a religious crisis as a problem faced in global culture. This condition pushed this nation to collapse. The destruction of a nation is characterized by increased violence among adolescents, deteriorating use of language and words, strong peer group influence on violence, increased self-destructive behavior, increasingly blurred good and bad moral guidelines, lower respect for parents and teachers/lecturers, a low individual and citizen responsibility, as well as mutual suspicion and hatred among each other (Masnur, 2011: 36).

Likewise, the diversity of cultures, races, ethnicities, nationalities, religions and socio-political backgrounds in this country also has great potential to cause division and prolonged conflict (Miftah, 2016: 168). This condition indicates the erosion of the nationalism values in the community and the reduction in the nationalism principle in terms of unity. Therefore, it requires individual awareness of cultural, ethnic and religious diversity that seeks to live together without suspicion or hatred for every community in this country. This community encourages an atmosphere based on the values of respect for others, tolerance, cooperation and positive competition to achieve mutual happiness (Sutomo, 2014: 308). This diversity confirms that the Indonesian state is built on various ethnicities, cultures, religions, ethnicities and languages. Building harmony in multicultural community life requires understanding between the subcultures of the community existed in it (Mas'udi, 2018: 243-244).

Nationalism is realized in a movement in interests a plural nation. Nation has the meaning of totality which is not differentiate ethnicity, race, class and

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13 religion. Social relationships harmonious and commensurate are formed on the basis of kinship. The interests of all groups institutionalized in various social, political, economic, and organizations religious. 21 The highest loyalty of the individual is for the nation state. This matter occurs because of the similarity of descent, language or culture. Deep thing the most important thing in nationalism is the will to unite (Moesa, 2007: 29).

Nationalism in any form, actually aims to convince the nation to love its homeland which gives it life as the greatest gift from Allah SWT. So that whatever forms of natural products in this country must be utilized as well as possible for the common welfare as a nation. Every individual who tries to explore and utilize Indonesia's natural resources must abandon ethnic, religious, racial and linguistic identities for the sake of a prosperous cooperation.

Thus, the values of nationalism must always be instilled, because they can become an important foundation in maintaining the nation integrity. The character or identity of a nation is also determined by the level of nationalism. If the nationalism attitude in a nation is low, it can be said that the national character value is also low. National character is the behavior quality of a nation which is reflected in the awareness, understanding, and behavior of the nation and state based on Pancasila values, the 1945 Constitution, diversity with the principle of *Bhinneka Tunggal Ika* and commitment to the *NKRI*.

The nationalism spirit in social diversity is not formed instantly. Collisions with the dynamics of conflict between elements in a society are undoubtedly found because the basis for diversity itself is social inequalities (Mas'udi, 2018: 252). Therefore, every citizen must take an active role in maintaining sustainability and its integrity. Indonesian Muslims must also take part in maintaining this diversity, and there is no need to replace the *NKRI* system with other forms or systems. As the majority group, they only need to fill *NKRI* with something useful (Asror, 2016: 400).

The concrete manifestation of the Indonesian Muslims participation in defending this diversity is to ask Allah that this nation will always be in peace and security through the *shalawat* reciting tradition. In a sense, *shalawat* is a form of prayer call addressed to the Prophet Muhammad. with the intention of praying or asking for blessings from Allah SWT. The purpose of *shalawat* is to express love for Rasulullah SAW. because by reciting *shalawat*, muslims

more and more love for him. With the strength of the Prophet's love, it will have an effect on increasing love for the others.

People who always recite *shalawat*, will feel privileges in him, whether done alone or in *jamaah*. This feature is to make the person feel closer to the Prophet, creating a soft heart like the soft Prophet's heart, following the Prophet's behavior, without coercion, and certainly adds to the love for noble role models. So, in his daily life it is inseparable from the Prophet Muhammad's personality.

In the researcher's exploration, there were several studies that examined the *maulid* tradition. Bunganegara researched the *Majlis Dzikir Haqqul Yaqin* in Muros Regency as one of the *shalawat* practitioners, they strongly encourage *shalawat* in every aspect of life which is interpreted through the heart. According to them, *shalawat* has many values both for individuals and for many people. This research aims to restore the meaning of *shalawat* in the hope that it can regenerate the essence of the *shalawat* addressed to the Prophet Muhammad. as role models in the life of mankind, which give influence to those who recite it. So, by reading *shalawat*, humans will get mercy and forgiveness both for themselves, the public and for the common good (Bunganegara, 2018).

Said also researched Islam and culture in Banten and found that *debus* and *dzikir mulud* traditions embodied cultural transmission as well as cultural Islamization. *Debus* seemed to integrate and at the same time catalyze culture, magic, and *kanuragan* wrapped in recitations (*mantra*) that confirmed religious manifestation. Likewise with the *dzikir mulud*, the chanting of *shalawat* is clothed with the culture of the community which still seems to have a more dominant cultural element than the sacredness of religious values. This is because scholars who carry religious treatises try to integrate culture while incorporating religious values without sacrificing culture that has become a hereditary tradition (Said, 2016).

Another research is *shalawat ngelik* tradition, namely the tradition of celebrating the birthday of the Prophet Muhammad. in Kampung Santri Mlangi, Sleman, DIY. This tradition is carried out at the peak of the Prophet's birthday celebration, which is on the 12th of Rabiul Awal at the Pathok Negoro Mlangi Mosque. The tradition of *shalawat ngelik* is a new culture resulting from a cross between Islamic and Javanese cultures. This study also

reveals that the existence of dozens of Islamic boarding schools has a major role in maintaining the continuity of the *shalawat ngelik* tradition until now. The students from dozens of Islamic boarding schools, mainly from Mlangi village, and the young people there become agents of preserving the tradition of *shalawat ngelik* in this village (Rokhim, 2020).

Another research in this *shalawat* tradition is the *Barzanji* tradition in the perception of the Bone Regency community. The *Barzanji* tradition is understood as a good tradition to maintain its existence because it provides benefits for their lives. For them, the reading of *Barzanji* in every religious and cultural ritual is used as an expression of gratitude, grounding prayers, and as a platform for propagating Islam, the public can come back to know, remember and increase their love for Prophet Muhammad, who is a role model in people's life, and *tawassul* to Allah SWT. with *wasilah* of Prophet Muhammad PBUH. to get a blessing for what is done (Syam, Salenda, & Haddade, 2016).

Nurdin examines the *maulod* tradition in a Chinese society, which is a religious practice with integrating the religious and customary values that circumvent each other. This can be seen in the process of *uroe maulod, idang meulapeh, dzike maulod, da'wah Islamiyah*. *Maulod* celebrations are held for three months, namely Rabiul Awal (*maulod awai*), Rabiul Akhir (*maulod teungoh*), and Jumadil Awal (*maulod akhe*) (Nurdin, 2016).

The research above reveals variants of *shalawat* tradition in Muslim communities in several regions in Indonesia with various characteristics they have. Even so, the purpose of reciting the prayers for them is both intended to gain mercy and blessings in life and increase love for the Prophet Muhammad, and make him a role model (*uswah*) in social life.

In Madura island, there are also *majlis shalawat* which have different characteristics from the others, named *Majlis Maulid wal-Ta'lim Riyadlul Jannah*. This *Majlis* has thousands of worshippers from various circles and various regions in Madura. This *Majlis* attend to answer a phenomenon that is growing and deeply rooted in the character of Madurese society. This *majlis* activity takes place openly for Muslims from various groups and its location is always changing (Anisyah, Marsuki, & Ummam, 2019).

This *majlis* has a *maulid* tradition which is carried out regularly in reciting prayers through the tradition of a *maulid safari* every Sunday night and a 40 night safari in order to welcome the birth of the Prophet Muhammad

in Rabi'ul Awal and Rabi'ul Tsani. As with other traditions of *shalawat* recitation, this *majlis* has the hope that the *jamaah* will gain blessings in their lives and will love Allah and His Messenger more. However, anymore, this *majlis* has a high awareness of the importance of the integrity of this nation and state. In every *maulid* tradition that is carried out, this *majlis* is always committed to instilling a sense of nationalism and a sense of homeland and a sense of belonging to the Indonesia.

Therefore, this study aims to analyze the meaning of nationalism for *jamaah* of *Majlis Maulid wa al-Ta'lim Riyadhul Jannah Madura*, strategy in internalizing the nationalism values on the *maulid* tradition, and manifestation of nationalism values in *jamaah's* social behavior

## B. METHODS

This research uses a qualitative approach with a type of phenomenology. This approach will reveal and describe the focus of research through in-depth observation of natural or natural situations (Bogdan & Taylor, 1985), in order to obtain a holistic, integral, and comprehensive description of internalization of the nationalism values in the *maulid* tradition for *Jama'ah Majlis Maulid wa al-Ta'lim. Riyadhul Jannah Madura*. This approach seeks to explore and understand meanings ascribed to social and humanitarian problems (Creswell, 2013: 4).

The qualitative research here is based on the Edmund Husserl's phenomenology, which states that the object of science is not limited to the empirical (sensual), but includes phenomena in the form of perceptions, thoughts, volitions, and the subject's belief about something outside the subject, there is something transcendent besides aposterioric (Muhadjir, 1998: 17).

The data collection techniques used in-depth interviews, observation, and documentation study. Determination of informants is carried out by purposive sampling technique, in which the researcher looked for and selected certain informants in order to obtain information that is in accordance with the research objectives. Interviews were conducted with the parties involved in the tradition of reciting the prayers, namely the *khadim majlis*, the committees and *jamaah*. Observations were made on *majlis'* routine activities of the. Meanwhile, documentation is carried out on documents related to the tradition of reciting the prayer. Meanwhile, the data analysis technique is a

descriptive-exploratory analysis model involving three components of analysis, namely: data reduction, data presentation and conclusion drawing. All three take place interactively.

### C. MEANING OF NATIONALISM VALUES FOR JAMAAH OF MAJLIS MAULID

The potential disintegration that could occur in society prompted Majelis Maulid wa al-Ta'lim Riyadlul Jannah Madura to take it seriously. With this potential, this *majlis* realizes the importance of efforts to strengthen a nationalism spirit in the community. This *Majlis* continues to proclaim the importance of brotherhood in the tradition of the *maulid* that it does.

Nationalism for the *jamaah* has a very important meaning in building a peaceful life and is bound by a sense of nationality, regardless of position, race and ethnicity, as well as mutual respect between others. Nationalism strengthens brotherhood among the community and maintains the integrity of the Republic of Indonesia, and avoids division among them. The *jamaah majlis* emphasized that this nation must be saved from various divisions.

Nationalism becomes the spirit to maintain, defend, be ready to sacrifice and fight for the nation, so that its plurality can survive and last, both in the fields of religion, ethnicity and culture so that it becomes a real force that strengthens sovereignty (Tim Bahsul Masail Himasal, 2018: 14). Nationalism arises because of the existence of a belief in a nationality sense that raises the desire to form a nation. With an attitude of nationalism that exists in one person can believe himself that the nation and state is something very important. Nationalism fosters membership awareness in a nation which potentially or actually together achieve, maintain and perpetuate the identity, integrity, prosperity and strength of that nation (Makki, 2016: 3). Hans Kohn underlines that the essence of nationalism is the same, namely "a state of mind, in which the supreme loyalty of the individual is felt to be due to the nation state" (Kohn, 1971: 9).

In Islamic teachings, fellow Muslims are instructed to maintain each other's morals and strengthen *ukhuwwah Islamiyah*, *ukhuwwah wathaniyah* and *ukhuwwah insaniyah*. Therefore, in the tradition of *maulid* which is carried out, this *majlis* seeks to instill nationalism values in the *jamaah* through the readings that are echoed. The urgency of cultivating the



nationalism values is because as citizens, every Muslim in Indonesia is obliged to maintain the sustainability of this country. This *jamaah majlis* is encouraged to always be united, to maintain the integrity of this country. In Islam too, it is stated that *hubb al-wathan min al-iman* (loving the motherland is part of faith).

Al-Nazili, when interpreting the verse: QS.al-Qashash: 85 implies that love for the motherland is part of faith. Prophet PBUH. also often pronounce homeland, homeland (because love him very much) (al-Nazili, 1982: 441). In a hadith it is told that: "When the Prophet came home from traveling and saw the walls of the city of Medina, he accelerated the speed of his camel, and when he rode a mount (like a horse), he moved because of his love for Medina." This hadith can become a foundation in religion and as an indication of the virtue of Medina and is mandated to love the homeland and long for it (Asqalani, 2012: 85). Thus, the synergy of religious identity with nationalism finds a common ground (Masroer, 2017: 236).

In the *majlis* guidebook, it is known that this *majlis* has a prospective vision and mission in affirming nationalism among the *jamaah*. The vision of this *majlis* is "Requiring prayer in Madura to unite people in the hope of getting the pleasure of Allah SWT and intercession of the Prophet." This vision is strengthened by the mission of the *majlis*, namely to popularize *shalawat* in Madura (to promote *shalawat* and to protect the community); strengthen friendship; strengthen the *ukhuwwah Islamiyyah* and embrace all levels of society so that this *majlis* is neutral (pure *shalawat*); with this *majlis maulid* made Rasulullah saw. role model or as *uswah hasanah*; in order to fortify all levels of society from bad behavior; and the presence of *shalawat* makes Madura safe/avoid the fall of reinforcements'/calamities. This mission is the spirit of the *majlis* struggle in maintaining national unity and integrity, avoiding division and knitting togetherness from *jamaah* who have different social backgrounds.

*Khadim majlis* argued that this *majlis* not only emphasized the spiritual dimension, but also instilled the nationalism values. This *majlis shalawat* is not only for personal needs, but is directed to meet the interests of the nation, to make a cool nation. To strengthen this nationalism value, in every *majlis* routine activity, *Khadim* invites the *jamaah* to love the nation by an exemplary and through social service activities.

Nationalism includes a broader context, namely equal membership and citizenship of all ethnic and cultural groups within a nation. Within the framework of nationalism, a pride is needed to present its identity as a nation. Pride itself is a process that is born because it is learned and not an inheritance from one generation to the next.

Nationality implies a feeling of unity in joy, sorrow and in the desire to achieve happiness in the inner and outer life of the whole nation (Naim, 2012). Functionally, nationalism is interpreted as a nationalism that arises because of the existence of equality in fate and history, and the importance of living together as an independent, united and sovereign nation. Therefore, nationalism is often seen as the ideology that maintains the nation state (Muttaqin, 2006: 25).

Within this framework the meaning, embodiment and goals of nationalism are always relevant and can be adjusted to the demands of the era as Sartono Kartodirdjo said that nationalism is still relevant if it is accompanied by its main principles, namely: guaranteeing unity and national unity, guaranteeing freedom. Individual or group liberty guarantees equality for each individual, guarantees the realization of personality and performance or excellence for the future of the nation. As long as the five pillars of nationalism still exist, nationalism will remain relevant and continue to be needed by every nation, and nationalism will continue to develop in accordance with the demands of the times and the needs of the nation concerned. If all of the above requirements are fulfilled, nationalism will be an ideology that carries the realization of civil society (Kartodirdjo, 1999: 13).

#### D. STRATEGY IN INTERNALIZING THE NATIONALISM VALUES ON THE MAULID TRADITION

The internalization of the nationalism values begins with building an aspect of religiosity in the form of strengthening religious rituals for the *jamaah*. Their hearts are planted with love for Allah and Rasulullah, *khushy* 'in prayer, absorbing their own existence as a *da'if* servant of Allah, there is no difference between them, have the same position and position before Allah, keep themselves away from *takabur* traits, jealousy, envy, and other bad behavior. *Khadim* in every *majlis* activity always reminds the *jamaah* to always maintain *adab* both inside and outside the *majlis*. Because manners are very

important in building a sense of togetherness and mutual respect between *jamaah*.

In the *maulid* tradition, this *majlis* reads the book *Simth al-durar* (often called *Maulid al-Habsyi*) written by Habib Ali bin Muhammad bin Husein al-Habsyi. The reading of the *maulid* begins after K H. Syafiq Rodli obtained *ijazah* from his teacher, Gus Abdurrochim Asy-Syadzili, who obtained *ijazah* for reading the book of *Maulid Simth al-Durar* from Habib Anis bin al-Habsyi - the grandson of Habib Ali bin Muhammad Husein al-Habsyi - in Solo. The giving of this *ijazah* signifies the ability to practice this *shalawat* and *dhikr* recitations for the *majlis jamaah*.

However, before reading the book *Simth al-durar*, for routine Sunday Night activities, this *majlis* begins with the recitation of *fatihah* and *Ratib al-Haddad* written by Habib Abdullah bin Alawi al-Haddad. As for the 40 night *maulid* safari activity, it begins with the recitation of the *shalawat* of Sheikh Abd al-Qadir al-Jailani, the reading of the *ratib al-haddad* and *ratib al-aththas* alternately every night.

In this process, the internalization of nationalism values was inserted into a string of prayers, *shalawat* and *dhikr* led by *Khadim Majlis* so that all Muslims always maintain *ukhuwah* and avoid separation. In reading *Simth al-durar*, *shalawat* verses are found that lead to the cultivation of nationalism values such as maintaining brotherhood. Among the verses of the prayer reads:

يا رب صل على محمد # واجمع من الشمل ما تفرق  
يا رب صل على محمد # واصلح و سهل ما تعوق  
يا رب صل على محمد # وافتح من الخير كل مغلق

Meaning: God, give mercy to the Prophet Muhammad.  
And put together the things of the separate people  
God, give mercy to the Prophet Muhammad.  
And fix and make things easier  
God, give mercy to the Prophet Muhammad.  
And open every locked good

Moreover, this *majlis* continues to encourage the nationalism spirit and brotherhood by performing *shalawat* and songs (*nasyid*) associated with these values. By singing the song, the *jamaah* will feel a sense of belonging to this nation. The *jamaah* feels that this nation must be saved from various divisions and conflicts between fellow citizens of the nation.

Researchers observed that this *majlis* often sang songs (*nasyid*) to give the spirit of love for the country or the Republic of Indonesia and the spirit of nationality in *majlis* activities, both routine and incidental, including in commemoration of national holidays and youth activities. In the *Kitab al-Maulid*, which is used as a guide for *jamaah* in reading prayers and dhikr, includes songs related to nationalism, such as the song "NKRI", the national anthem "17 August 1945", Garuda Pancasila, Padang Bulan, and ya Ial Wathan. The texts for the song Ya Ial-Wathan which were sung at the *majlis* were:

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يَا لَلْوَطَنُ يَا لَلْوَطَنُ يَا لَلْوَطَنُ

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

وَلَا تَكُنْ مِنَ الْحِرْمَانِ

إِنْهَضُوا أَهْلَ الْوَطَنِ

4

يَا لَلْوَطَنُ يَا لَلْوَطَنُ يَا لَلْوَطَنُ

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

وَلَا تَكُنْ مِنَ الْحِرْمَانِ

إِنْهَضُوا أَهْلَ الْوَطَنِ

إِنْدُونِيسِيَا بِلَادِي

أَنْتِ عُنْوَانُ الْفَخَامَا

كُلُّ مَنْ يَأْتِيكَ يَوْمًا

Pusaka hati wahai tanah airku

Cintamu dalam imanku

Jangan halangkan nasibmu  
Bangkitlah hai bangsaku  
Pusaka hati wahai tanah airku  
Cintamu dalam imanku  
Jangan halangkan nasibmu  
Bangkitlah hai bangsaku  
Indonesia negeriku  
Engkau panji martabatku  
Siapa datang mengancammu  
Kan binasa di bawah durimu (2x)

These songs were sung in the *maulid* tradition to give the *jamaah* a spirit of nationalism, so that an attitude of love for the country, a spirit of nationalism and social care emerged. Researchers observed that this *majlis* often sang the national anthem of 17 August 1945 and the Garuda Pancasila every August to generate national patriotism. When singing the two national anthems, the *jamaah* waved a small white flag, as a form of their love for this nation.

Love for the homeland is a sense of pride, sense of belonging, respect, respect, and high loyalty that each individual has in the country where he lives, can be reflected in the behavior of defending his homeland, protecting and protecting his homeland, willing to sacrifice for the sake of nation and country and love the customs and culture of the people (Ikhsan, 2017). Love for the Motherland is a behavior that shows care, appreciation, which is based on the spirit of nationality and is willing to sacrifice for the country and the nation (Atika, 2019: 108). Love for the homeland also contains an agreement to be loyal to the Republic of Indonesia. Because *NKR I* is a final effort, where Muslims no longer need to desire to establish "another country" to replace it (Asror, 2016: 391).

The inculcation of values through songs, *syi'ir*, music, and the like has long been recognized in the Islamic tradition. In the teachings of Sufism, there is the same teaching 'namely singing or listening to praises as a method of getting closer to Allah Almighty. For Sufis, *sama* 'is a means of recognizing and living God so that divine attributes can flow in the Sufis. In terms of external practice, ritual *sama* 'is an activity of listening to or singing *syi'ir*,

sometimes followed by body movements or dancing, either with or without musical instrument accompaniment performed in groups. For the Sufis, ritual *sama`* has a philosophical meaning which is very closely related to the human soul, both the procedures, the *syi'ir*, and the musical instruments used.

On that occasion also, *Khadim majlis* invited the *jamaah* to continue to love their homeland, have a national spirit as well as always pray that this nation will be loved by Allah and His Messenger. This condition shows that the *Majlis* has great attention to nationalism and equality in society so that it is embedded in the hearts of each *jamaah*.

On different occasions, *Khadim Majlis al-Maulid wa al-Ta'lim Malang*, Gus Rafi'uddin bin Abdurrachim Al-Syadzili invited the *jamaah* to always maintain *silaturahmi* and maintain brotherhood. He cited some of the verses of the al-Qur'an "kunu `ibad Allah ikhwana" (Be yourself all brothers of Allah). He also always encourages the *jamaah* to continue to cultivate togetherness and care for fellow humans. From that, he instills education in the hearts of the *jamaah* so that in participating in the *majlis* activities they can be carried out seriously and calmly, because according to him, if the place to read the prayers and prayers is special and calm, then the Messenger of Allah is present and has a positive impact on the *jamaah's* behavior.

The above conditions indicate the process of internalizing the nationalism values is carried out through a traditional or cultural approach by means of preserving or maintaining the traditions, culture, or intellectual treasures of the *ulama`* archipelago. In addition, the internalization process also uses a local wisdom approach. In the midst of the dynamics of community life facing various complex socio-cultural problems, local wisdom is needed as (1) a marker of the identity of a community, (2) an adhesive element across citizens, (3) awareness from within so that it does not "force", (4) the togetherness of a community, (5) changing the mindset and interactive relationships on a common ground, (6) encouraging the process of appreciation and participation, as well as reducing the elements that damage social integration (Arif, 2015: 79).

The next step is to instill the values and spirit of nationalism in all citizens of the nation, especially in the younger generation. Effective steps to build and instill a spirit of nationalism in the younger generation are taken through internalization with a habituation approach (Anwar, 2014: 170). The

spirit of nationalism that exists in a person will not come naturally but is influenced by various factors, including the character and character of the nation and its habituation in everyday life.

Therefore, to create good habits, social-emotional learning is needed, namely education for morality and education for social emotional competence. It is hoped that this education will provide a deep and complete understanding of nationalism and practice it in a profound way (Nucci & Darcia, 2012: 387).

### **E. MANIFESTATION OF NATIONALISM VALUES IN JAMAAH'S SOCIAL BEHAVIOR**

In reading the *maulid*, the *jamaah* must prioritize morals or manners, so that the *jamaah's* spirituality continues with the spirit of the Prophet. Therefore, the heart must be arranged, and cleaned of dirty thoughts that interfere with *khusyu'an* in reading the *maulid*. If the heart is clean, then noble behaviors will emerge in everyday life, including those related to the nationalism values.

The manifestation of the nationalism values that can be seen in the behavior of the *jamaah* in the *majlis* is the behavior of the *jamaah* in maintaining manners or morals in following the prayer readings, respecting each other and understanding the rules in the *majlis*. They feel they have the same position and degree. The similarity in degree in this *majlis* is shown by the attitude not to differentiate between *jamaahs*, both officials, civil servants, farmers, teachers, traders, laborers and so on. All of them have the same position and degree as the Prophet's people. *Khadim majlis* often stated in front of the *jamaah*: "*sadheje jamaah ka'dinto same mongku Allah. Se bedhe e panggung sareng se alongghu e bebe, sobung perbida'an.*" (The rank of all worshipers in Allah's judgment is the same. There is no difference between those sitting on the stage or those sitting below)"

Therefore, when participating in the *majlis* activity, the *jamaah* puts forward the attitude of *tawadhu'*. With this attitude, people can measure themselves and their position before creatures and consider themselves the same as other humans, or as one of the citizens of the universe (Munir, 2018: 19). No *jamaah* feels that their position is higher than the others. What distinguishes them is only submission to Allah SWT.

The attitude of *tawadhu'* towards human *sesarna* is a noble quality born

from the awareness of the Almighty Allah SWT over all His servants. Humans are natural creatures that do not mean anything before Allah SWT. Humans need gifts, forgiveness and mercy from Allah. Without the grace, gifts and *nicmat* of Allah SWT, humans will not be able to survive, they will never even exist on the surface of this earth. *Tawadhu'* that will lead the human soul to the teachings of Allah, carry out orders and stay away from His prohibitions. Guiding and bringing people to become a clever person, accept what it is. Bringing humans to a place where people who sincerely accept what they are. So that they are not greedy, greedy, and always behave in a filial manner to Allah, obey Allah's Messenger, and love Allah's creatures (Rozak, 2017: 176-177).

Moreover, the nature of *tawadhu'* does not see himself as superior to others. *Tawadhu'* is humble and behaves gently, only to hope for the pleasure of Allah SWT. People who has *tawadhu'* behavior are open to various things. People who are open to self-acknowledgment may be contributing to mistakes against others that cause others to act unpleasantly (Tiaranita, Saraswati, & Nashori, 2017: 183).

Another behavior that appeared in the *jamaah* was a sense of belonging to the *majlis*. This can be seen from the enthusiasm to participate in and succeed in the *majlis* activities. They are willing to make sacrifices to spend money. For example, the *majlis* activities at the closing of the 40 night *maulid* safari which took place at the *majlis* headquarters in Malang and the series of activities of the *Majlis Maulid wal-Ta'lim Riyadul Jannah Madura milad*. The sense of belonging to the *majlis* will have implications for the sense of belonging to this nation, because this *majlis* is considered a valuable asset for the nation, especially in knitting *Ukhuwwah Islamiyyah*, *Ukhuwwah Wathaniyyah*, and *Ukhuwwah Insaniyyah*.

A sense of belonging is the motivation that everyone has to have positive relationships with others and to maintain these relationships well. The need for a sense of belonging or a sense of belonging has long been considered a basic human motivation and is an important contract for all aspects of psychology. This need is in the form of an individual's desire to form social relationships and avoid disturbances in relationships and individuals have a need to establish positive interactions with others. This interaction is related to concern for the welfare of others.



9 **Siswanto: Nationalism and Maulid Tradition: Internalizing... (page 24-43)**

A sense of belonging as an experience of individual involvement in a system in their environment so that the individual feels that he is an integral part of his environment. The emergence of a sense of belonging to a group will create a sense of comfort and feeling of respect. The feeling of being valued and belonging when a person participates in an organization can increase social well-being and trigger social participation (Putri & Suryanto, 2018: 4).

A sense of belonging must be owned by each individual so that he can participate in activities both in his environment and in activities in his group. When someone has a sense of belonging it will encourage a willingness to engage in altruistic behavior because he feels have a place there and feel valued in the group (Putri & Suryanto, 2018: 10). Individuals in a group who have a sense of belonging will involve feelings, beliefs, hope to feel fit in the group, feel they have a place there, and a feeling of being accepted by the group will lead to self-sacrificing behavior for the benefit and welfare of the group.

Outside the *majlis*, the manifestation of the nationalism values can be seen in the caring attitude of the *jamaah* in helping fellow Muslims who experience distress. The concern of the *jamaah* is manifested in the form of social activities such as house renovation, distribution of *takjil* in Ramadan, giving donations to the *dhuafa'* and orphans. Likewise, the *jamaah* provided assistance for natural disasters that occurred in this country, such as the earthquake that occurred in the Sumenep Islands and in Palu some time ago. This *Majlis* distributes aid to disaster victims in the form of clothes or money obtained through donations and shadaqah from *jamaah*. All funding for these social activities is obtained from donations from *jamaahs* or through *infaq* given at each *majlis* routine.

It is hoped that the social care attitude of the *jamaah* will have a sense of empathy to help others if they experience a disaster. A person will be accustomed to social behavior if he has had stability in his soul about virtue. In the *maulid* tradition, virtue is not only vertical but also horizontal. Therefore, in providing consolidation to each *jamaah*, this *majlis* is for everyone to attend, pray and do *dhikr*.

Social care is an attitude and action that always wants to provide assistance to other people and communities in need. Social care is part of the values that exist in character, so that the attitudes, actions and implementation of social care are in accordance with developments in the sense of character

itself. This social care attitude is characterized by having a sense of empathy and a willingness to have relationships with others, all of which can be seen from the attitude and actions when one sees other people who are having difficulties, they will try to help them to lighten the person's burden (Utami, Alfiandra, & Waluyati, 2019: 21).

For this reason, social care is a feeling of responsibility for the difficulties faced by others where someone is compelled to do something to overcome them. Being social and happy to help is a universal teaching and is recommended by all religions. Even so, the sensitivity to do all of that cannot just grow in everyone because it requires a training and educating process. Having a caring soul for others is very important for everyone because we cannot live alone in this world (Tabi'in, 2017: 43-44).

## F. CONCLUSION

Nationalism for *jamaah majlis* has a very important meaning in building a peaceful, that is tied to *ukhuwwah Islamiyyah*, *ukhuwwah wathaniyyah*, and *ukhuwwah insaniyyah*. If the sense of nationalism strong, brotherhood among the people will be strong, NKRI will be more strong. With nationalism, a person can believe that his nation and state are something very important. Nationalism fosters awareness of membership in a nation which potentially or actually together achieve, maintain and perpetuate the identity, integrity, prosperity and strength of that nation. This *jamaah majlis* is encouraged to always be united, to maintain the integrity of this country.

In *maulid* tradition, the internalizing process of nationalism values is carried out through reading the book *Simth al-durar*, then inserting a string of *shalawat*, prayers and *dhikr* so that all Muslims always maintain *ukhuwah* and avoid division. In reading the book *Simth al-durar*, *shalawat* verses are found that lead to the cultivation of nationalism values such as maintaining brotherhood.

The nationalism value is manifested in the social behavior of the *jamaah* by prioritizing morals, feeling they have the same position and degree. All of them have the same position and degree as the Prophet's people. Another behavior is the emergence of a sense of belonging to the nation in knitting *Ukhuwwah Islamiyyah*, *Ukhuwwah Wathaniyyah* and *Ukhuwah Insaniyyah*.

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