

Molodhen Tradition as Harmonization of Socio-Cultural Values (Critical Study of Local Wisdom)

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A B S T R A C T

The aim of this research is to discover the form of the molodhen tradition, discover the meaning and symbols of religion in the life of the Madurese ethnic group, and discover the value of sacredness in the social culture of Madurese society. The method used in this research is descriptive qualitative. Meanwhile, the approach used is field observation. Data collection techniques were through interviews and primary data sources came from the Bangkalan Community's knowledge about Molodhen, secondary data was obtained from the Molodhen tradition. This research found that there is harmonization between society's socio-cultural values and religious aspects. The results of further research show that sacredness is a tradition that is traditional, distinctive and local wisdom. The conclusion of the research shows that the role of the Madurese community in the Molodhen celebration is that there are still people who care about local traditions, especially in order to pass on traditions to the next generation, especially to families in the Bangkalan Regency area. The tradition of celebrating the Prophet's birthday is also a symbol that religious values are still sacred in the social and cultural life of the Madurese ethnic community. This research contributes to the study of oral literature and socio-cultural sciences.

Keywords: Molodhen Tradition, Socio-Cultural Value, Religiousness

INTRODUCTION

Traditions are part of social activities in community life, including the tradition of celebrating the Prophet's birthday which is close to social, cultural and religious values in community life. The society on Madura Island is a society that has diverse socio-economic characteristics from the lower, middle and upper classes. Apart from that, the society on Madura Island is known as a society that is close to religious elements. Madura Island consists of Bangkalan Regency, Sampang Regency, Pamekasan Regency and Sumenep Regency.

The tradition of celebrating the Prophet's birthday is known as Molodhen. Similar traditions also exist in other regions with similar characteristics and requirements for social and cultural meaning. Maudu'Lompoa: Historical Study The largest celebration of the Prophet's birthday in Cikoang, Takalar Regency is one of the traditions of celebrating the Prophet's birthday which coincides with the 12th of Rabiul Awal where the celebration of the Prophet's birthday is

due to religious motivation and social motivation to encourage village communities to celebrate the Prophet's birthday as seen from historical aspect. In the context of religious motivation, this ritual ceremony is considered mandatory because knowing and loving the Prophet Muhammad is an obligation for Muslims and is a motivation to follow the sunnah and example of the Prophet Muhammad. In the social motivation aspect, it is known that this ritual aims to create a sense of mutual cooperation between residents, a sense of social and mutual assistance because the Maudu'Lompoo tradition series is done naturally, such as pounding rice, making julung-julung and all preparations related to togetherness, motivation This social program aims to increase community participation at all levels. Apart from that, the values contained in this tradition are Social Values, Religious Values and Artistic Values. (Hermin, Ahmadin, and Asmunandar 2020)

In research on the value of local wisdom and social strata, the tradition of celebrating the birthday of the Prophet Muhammad SAW every 12th of Rabi'ul Awal. The Prophet's birthday is commemorated as a review of the birth and struggle of the Prophet Muhammad in spreading the message of Islam throughout his life. The people of Kemuja Village are a community that uses a series of events for the Prophet's birthday with activities that have an Islamic feel such as cultural festivals, reciting barzanji, singing and gathering and eating together. There are local wisdom values and social strata inherent in the tradition of celebrating the birthday of the Prophet Muhammad SAW in Kemuja Village. One of the activities celebrating the Prophet's birthday is an Islamic cultural festival such as a da'wah event, syi'ar da'wah and an Islamic cultural festival which aims to provide understanding to the younger generation about the heritage of local cultural traditions. Substantial local wisdom values are values and norms that are believed to be true as a reference for the daily behavior of the local community. The celebration of the birthday of the Prophet Muhammad SAW in Kemuja Village is like an Islamic cultural festival by providing the values of trust, commitment, self-control, mutual concern, creativity and innovation. . Apart from that, celebrating the Prophet's birthday is a tradition that does not look at social status and class because all components of society are involved in carrying out the tradition of the Prophet's birthday. (Muhammad Rozani and Alim Bahri 2023).

In research on the substance of the celebration of the birthday of the Prophet Muhammad S.A.W (Historical Review and Traditions in Indonesia) explains that every 12th of Rabiul Awal in the Hijriyah calendar throughout the world is commemorated as the birthday of the prophet, traditionally the celebration of the birthday of the prophet is a tradition that developed in Islamic society as a form of respect and a reminder of the greatness and example of the Prophet

Muhammad as a form of cultural, ritual and religious activities. Traditions in Indonesia celebrate the Prophet's birthday as a national holiday. Apart from that, there are special rituals carried out to support the celebration of the Prophet Muhammad's birthday, such as the Sekatenan tradition and the Ampyang tradition. (Farid 2016)

Research discussing the tradition of celebrating the birthday of the Prophet Muhammad SAW in the Kebagusan ethnic Betawi community shows that the celebration of the Prophet's birthday is a form of expression of happiness for the Betawi people. Apart from that, the aim of the traditional celebration of the Prophet's birthday is to strengthen ties of friendship between Betawi people and with immigrants. This tradition of celebrating the Prophet's birthday also involves other communities outside the Betawi ethnic group, such as the Tioghoan ethnic group. The Betawi ethnic community also shows that they are plural towards each group and are open to changes that occur, activities that have an Islamic nuance show that there is interaction and social relations between the Betawi ethnic group and other social groups. (Awlia 2008)

The cultural articulation in the traditions of the Prophet Muhammad's birthday in the archipelago in this research explains cultural practices related to the presence of Islam in the archipelago, such as various traditions of the Prophet's birthday, such as the grebek mulud tradition, the Baayun Maulid tradition and several traditions of the Prophet's birthday in Indonesia. The Prophet's birthday tradition is an expression of culture, especially the existence of local traditions that enrich Islamic-based values. The tradition of celebrating the Prophet's birthday is a synthesis that Islam absorbs cultural and social phenomena, giving rise to a colorful mosaic that develops in accordance with local cultural concepts and is divided into three categories, namely big traditions, small traditions and local traditions. (Ahmad Suriadi 2018)

Based on the results of previous research above, it is known that there are different cultural styles related to the traditions of celebrating the Prophet's birthday in several regions in Indonesia. This is influenced by local traditions and local culture, where island religion is related to the culture in each region so that the meaning of celebrating the Prophet's birthday It is not only related to the religious context but also contains the meaning of preserving elements of cultural locality. Questions in this research include:

1. What is the meaning of the Prophet Molodhen's birthday celebration tradition from the Madurese community's perspective?
2. Why is the tradition of celebrating the birthday of the Prophet Molodhen an important tradition from the perspective of Madurese society?

Meanwhile, the objectives of this research are::

1. Explain the meaning of the tradition of celebrating the birthday of the Prophet Molodhen from the perspective of Madurese society
1. Explain the traditional celebration of the birthday of the Prophet Molodhen as an important form of tradition in Madurese society

METHOD

Using a qualitative approach, this research will explore the meaning, implementation and impact of the Molodhen tradition on social interactions, cultural values and relationships between individuals and groups in society. This type of research is qualitative descriptive research, which focuses on in-depth understanding of socio-cultural phenomena, in this case the Molodhen tradition. This research will reveal the social, cultural and symbolic aspects of this tradition through an ethnographic approach and case studies

The research location is Madura, which is one of the areas that still carries out the Molodhen tradition. This village is known for its cultural diversity and local wisdom which is maintained by local residents. Research Time: This research will last for 6 months, starting in March 2024 and ending in August 2024, with the data collection phase carried out in two stages: direct observation stage (first 3 months) and in-depth interviews (next 3 months).

The data collection techniques used in this research are: Participatory Observation: Researchers will mingle with the local community at events or activities related to the Molodhen tradition to observe social and cultural processes that take place directly. Observations were carried out during the first 3 months. Next, In-depth Interviews: Interviews will be conducted with community leaders, traditional elders, and participants in the Molodhen tradition. This interview aims to explore their views on this tradition and its role in maintaining socio-cultural values. Interviews will be conducted in a semi-structured manner to obtain rich and in-depth information. Then, Documentation Study: Collecting secondary data from literature, village archives, or historical documents relevant to Molodhen traditions and the socio-culture of the communities involved

The steps in this research can be described starting from Research Design: This research uses a qualitative research design with a phenomenological and case study approach. The main focus is to understand the social and cultural experiences of the community regarding the Molodhen tradition. Materials and equipment used include voice recorders for interviews, cameras for visual documentation during observations, notebooks for recording findings and field observations, computers for data analysis and report preparation.

Data obtained from interviews, observations and documentation studies will be analyzed using thematic analysis. Researchers will identify the main themes that emerge from the data, then group the information based on categories that are relevant to the research objectives. Analysis steps include: Transcription of interviews and observations, coding of data based on themes or

categories, interpretation of the meaning of findings related to harmonization of socio-cultural values. To ensure the validity and reliability of the data, this research will use data triangulation techniques, namely comparing findings from observations, interviews and documentation to ensure the consistency and reliability of the information obtained. Apart from that, validity is also maintained by means of member checking, namely asking for confirmation from informants or the local community regarding the resulting interpretation. This research is designed so that it can be replicated by other researchers by following the procedures described above. The interview instruments and observation guides used can be provided to other researchers who are interested in similar studies. Likewise, the data collection and analysis procedures performed could be followed in similar studies in different locations or communities

RESULTS AND DISCUSSIONS

Madurese Community Perspectives in Cultural Studies

Personal values are divided into two, namely intrinsic and extrinsic values. Intrinsic values are close to personal development, social relationships and social involvement, while extrinsic values focus on financial success, impression, image and popularity. The intrinsic values found in each ethnicity and culture are different, as is the Madurese culture which has certain characteristics such as a high work ethic, migration and having a job as a trader. The value orientation of Madurese society which has high productivity and upholds values based on local wisdom is one thing that shows that the value of respect for culture and aspects of religiosity are still related. Madura Island consists of four districts, namely Bangkalan, Sampang, Pamekasan and Sumenep. The Madura ethnic group is one of the largest ethnic groups in Indonesia with a population of around 20 million people.

Madurese ethnicity has several characteristics, such as *tao dhugi kra*, which means an attitude of self-awareness to measure one's abilities. Apart from that, Madurese people are also synonymous with an entrepreneurial spirit and have skills in managing life. In social relations related to customs and politeness, there is a relationship concept regarding guests or hospitality. Madurese people will entertain their guests with snacks and drinks as they are which is often expressed with the term *konyek gunung* or mountain turmeric as a symbol of this is proof of Madurese style hospitality. which is what it is without being made up and made up beyond their financial capabilities. Madurese are also famous for their work ethic, able to appear as workers who try to manage various resources because of the values they have.

A number of Madurese terms and expressions used to describe values related to the fifth aspect are: bhajeng (diligent) bharenteng (very active), cakang (dexterous in activities), parekas (full of initiative) tangginas (quick to act). In addition to expressions that refer to these attitudes and traits, a number of expressions that refer to Madura's way of working include; abhabba' (work greedily), acekoy (work with deft hand movements) ace'meng (work so busy that you can't keep quiet) atak-ketok (work until you make a noise). Another expression that is also often used is; abhalandreng (persistent and full of enthusiasm), abhalangaja (sincere and struggling to push oneself), addhreng (full of heart), jhuntrong (full of attention regardless of the surroundings), masantek (exert all one's abilities and strength) and tarongghu (sincere). All of this is in accordance with their sangghap (responsive), billet (tenacious) and junel (entrepreneurial) nature so that they can truly be resilient. The description of the verse of the Madurese song, namely abhantal omba' asapo' angen (cushioned by waves covered in wind) seems to be a picture of how tenacious and persistent they are in challenging even the harshest of life.

Madurese people's views on good and bad luck make them prioritize sincerity in trying and working or what is known as bharenteng (very hard working). This characteristic is then seen in the daily lives of Madurese people. Work is an everyday part of Madurese life, so there is an opinion that one of the characteristics of Madurese people is working hard. The Madurese view of the results of their hard-earned work relies on the value of surrender. They use the term li'bali'na dhadhar. With this expression, Madurese people want to show their obedience to the destiny of Allah SWT. (Musjalani 2014)

Perspective of Madurese Society in the Social - Religious Context

Traditionally, kiai are known as figures who have authoritative rights over the teaching and interpretation of religion in society, as figures who are influential in the social structure of society. Kiai are often considered the most capable figures in the field of religious scholarship so that they become the main reference in resolving various religious problems, depictions Kiai as the figure who understands the most in the religious field. Kiai is known as a figure who is known as a tarekat teacher, the kiai figure is the epicenter of community life and his existence is known through religious forums. (Prastiwi, 2015 : 155)

The perspective of the Madurese community as an institution that forms the character of santri has implications for the activities of the Madurese community in a socio-religious context, considering that Islamic boarding schools as one of the traditional educational institutions are certainly a milestone in the education and morals of the students, because in Islamic boarding

schools they are taught about religious values and morals as a guide to life. students, there are values and characters of Islamic boarding schools which have several characteristics, namely aqidah shahihah (true belief), salimat arruhi waljasad (healthy spirit and body), shidqu fil wal'amal (honest/correct in speaking and acting), akhlaqul karimah (virtuous character), layin (gentle), aahlul ilmi wal amal (knowledge and practice), Amanah (trustworthy) (Mash'ud, 2021: 279)

In the context of social-religious factors, it is known that Islamic boarding schools are one of the supporters of social-religious activities in Madurese society. Based on this aspect, the traditions found in community life, especially traditions related to social-religious factors, are one of the things that are related. with religious values in social life.

The reality of religion is understood as a social phenomenon which can be interpreted as teachings as well as behavior in the cultural sphere, this is related to religious traditions which are based on religious teachings (Islam) in Madurese society, on the one hand religion is often a strong support in social, economic, cultural and social activities. social relations between communities. This socio-religious activity shows the dynamics of society that run the religious life of the local community, especially in the life of the Madurese community. These religiosity values are related to the local cultural conditions of the Madurese community which has a central role in community life, maintaining religious culture for community activities, in addition to other factors. social-religious shows that religious activities have an impact on increasing solidarity between communities, especially in the concept of the existence of traditions related to religious values in Madurese society, especially those in rural areas. (Hidayati 2009)

Based on analysis of data obtained from observations, in-depth interviews and literature studies, it was found that the traditional celebration of the Prophet's birthday in Madura has social and cultural aspects, this tradition is an inherent part of people's lives, especially in Bangkalan Regency, the tradition of celebrating the Prophet's birthday is both a religious symbol and to establish social ties with fellow neighbors and the community around the house. The findings during the observation were (1) the traditional celebration of the Prophet's birthday has an Islamic nuance, such as holding recitations, inviting lecturers, apart from that socially, the tradition of the Prophet's birthday is identical to the concept of thanksgiving, such as every resident who comes brings food and will share it with other residents, (2). The tradition of the Prophet's birthday is not just once but the celebration takes place many times in succession (3). The tradition of the Prophet's birthday is also considered a blessing for people's lives. This is manifested in the form of people bringing blessed rice, bringing crops, bringing fruit..

The tradition of celebrating the Prophet's birthday, also known as Molodhen, also goes hand in hand with Hadrah traditional art. This Hadrah tradition is a form of Islamic-inspired art. This tradition is carried out by people when celebrating certain religious traditions. The concept of this tradition shows that people still have a strong attachment to the values of Islam. religious value. Madurese society has its own characteristics, especially when celebrating the Prophet's birthday tradition because of its close relationship with the spiritual, religious values and cultural traditions of the community in celebrating the Prophet's birthday as a tradition that has been passed down from generation to generation between generations and families. This is also in line with the concept of tradition that exists in rural communities where traditions are carried out as patterns and mechanisms to maintain local values, norms, customs and culture, especially the continuity of cultural aspects in the next generation..



Documentation of the tradition of celebrating the Prophet Muhammad's birthday marked by thanksgivings carried out by residents in Bangkalan Regency, Madura



A form of traditional celebration of the Prophet Muhammad's birthday in Bangkalan Regency, Madura



The traditional celebration of the Prophet's birthday which took place with Hadrah in Bangkalan Regency, Madura

CONCLUSION

This research succeeded in revealing the form of the molodhen tradition in the lives of the Madurese people, which is a ritual for celebrating the birthday of the first child in the family with various traditional processions that are full of meaning. This tradition reflects the close relationship between religious symbols and social values in Madurese culture, where each stage contains a religious message and philosophy of life. The religious symbolic meaning contained in the molodhen procession provides an image of piety, social harmony and gratitude towards God. The sacred values contained in this tradition also reflect the strong position of custom in the social life of Madurese society, which influences interactions and the social norms that are upheld. The contribution of this research is important in the development of anthropological studies, especially in understanding how local traditions act as a means of maintaining cultural identity, as well as providing deeper insight into the role of religion and custom in forming the social values of Madurese society.

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