

MAULID NABI CELEBRATION ARENA IN THE CONTEXT OF SOCIAL SCIENCE

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ABSTRACT

The celebration to commemorate Prophet Muhammad's Birthday knows as Maulid Nabi, which held at Bangkalan, Madura, exhibit a capital clash within Madurese's societal culture. Maulid Nabi celebration or in local language called Muludhen, demonstrate four capitals explained by Bourdieu which possessed by Madurese peoples. This study employed descriptive qualitative method, with every person from each social class as a key informant. Muludhen celebration displayed a rare spectacle of Madurese's genuine cultural identity, which are eroded by bourgeoisie and in local language "tertekan dhibik". The festivities of the Muludhen celebration, goes hand in hand with the economical level in the Madurese Society. The contention of the Bourdieu's four capitals, held to exhibit their societal status within the Madurese Society. Nevertheless, Muludhen which are held at the Mosque or at the private property like local people's house, held one major intention; to preserve harmony and fraternity within Madurese Society.

Keywords: Modal sosial bourdieu, maulud nabi, budaya Madura

1) INTRODUCTION

The celebration to commemorate the birth of The Great Prophet Muhammad is an even every Moslem in the world have been looking forward to every year. In order to be reminded of his wisdom and his bravery as a story he left behind. Altogether with the miracles given by Allah SWT to Muhammad SAW, and one of them is the Holy Qur'an. The celebration to commemorate the birth of The Great Prophet Muhammad, known as Maulud Nabi in local language; held by every Moslem varies with the local cultures and traditions.

The Maulud Nabi celebration understood as an averment of adoration to the Prophet Muhammad. As Moslem should following Prophet's foot step in the wisdom, behaviours, and communication among others. Muhammad's vision of tolerance between religions as well as amiable to others, regardless of their religion. By virtue of his examples, Indonesian people favouring Muhammad as a Great Prophet that stand up for Islam and his virtue.

There are numerous forms of Maulud Nabi celebrations in Indonesia, one of the was held in Madura Island by Madurese people. This particular form of celebration in Madura Island called "Muludhen" have their own unique traits, that are interesting to be researched and discussed in the perspective of social science. As Madurese culture has strong root with Islamic culture; In modern era Islamic culture developing hand in hand with popular culture among

Madurese people. For instance, the emergence of Vespa Gembel community in Bangkalan, which upheld freedom to act and living their life according to their will regardless of the Islamic culture. The freedom expressed in many ways, such as the fashion, manner of speech, etc.

According to the Islamic culture followed by Madurese people, one is not allowed to clothe in dirty, shabby, and dishevelled; as written and explain by Qur'an in surah Al-A'raf (7) verse 31:

“O Seeds (Or: sons) of Adam! Take your adornment at every mosque, and eat and drink, and do not be extravagant; surely, He does not love the extravagant.”

Islamic culture which stated that as a Moslem, one is not allowed to clothe themselves in dirty, shabby, and dishevelled clothes; conflicted with the culture followed by Verpa Gembel Community with their freedom of living ideology regardless of the rules. Called themselves as mean to expressing their identity, values, and norms as a scooterist. As a result, symbolisation that were created by Vespa Gembel Community in Bangkalan, can be understood as virtue and lifestyle that share a strong homology with subculture that inclined to resistant, or frequently conflicted with Madurese Islamic culture (Rachmad, 107: 2017).

Adjustability and freedom of behaviours and actions are one the characteristic of popular culture. Consequently, Madurese culture which is Islamic culture has to bend the local wisdom to accept popular culture that already taken the roots within part of Madurese society. Maulud Nabi celebration generally held only at Mosque or Islamic Prayer Room in Java Island, however at Madura Island Maulud Nabi has evolved and held at the private house of the people.

As for that very reason, we are interested in researching further the phenomena that happened during Maulud Nabi in Madura Island; through the perspective of social science. The contention of the Bourdieu's four capitals, held to exhibit their societal status within the Madurese Society. Madurese Islamic Culture of the Maulud Nabi that developed in Madura Island has experienced acculturation with local wisdom, which has different cultural roots with another place in Java Island. As a result, it creates a unique tradition of Maulud Nabi celebration that exclusively available only in Madura Island.

Islamic cirque which presents at the Maulud Nabi celebration in Madura Island, exhibit a social capital contention between people from their own social classes, which are interesting to be researched deeper through the perspective of social science; especially if we talk about the development of social science in Indonesia. This research attempts to answer how Bourdieu's social capital: social capital, economic capital, symbolic capital, and cultural capital; implemented in the Maulud Nabi celebration by the Madurese society. Madurese peoples have those four capitals, which displayed in the Maulid Nabi celebration, which will be discussed further at the results and discussions chapter.

2) METHODS

This study will employ qualitative methodology, with descriptive qualitative approach. The data collected, separated into two categories: primary data and secondary data. Primary data gathered through interview with Madurese culture expert and scholar, Madurese people, and religious leader. Whilst the secondary data accumulated through various literatures. Literature used includes books and scientific journals, both in printed as well as electronic form. The analysis was imposed using relevant theories and interpreted descriptively; subsequently associated with cases in the community.

The qualitative approach is expected to be able to produce in-depth descriptions of speech, writing, or observable behaviour from certain individuals, groups, communities or organizations. Descriptive qualitative research design used in this study, intended to describe and analyse the forms of implementing Bourdieu's social capital in the Maulud Nabi celebration.

The qualitative approach expected to be able to conduce in-depth descriptions of speech, writing, or observable behaviour from certain individuals, groups, communities or organizations. In pursuance of the implementation of Bourdieu's social capital in the Maulud Nabi celebration; descriptive qualitative research design used in this study to describe and analyse deeply the forms of Bourdieu's social capital implementation in the Maulud Nabi celebration.

This research uses descriptive qualitative method. Sugiono explain that, qualitative research is research where the researcher plays a role as a key instrument, data collection techniques are carried out in a combined manner; and the data analysis is inductive (Sugiono, 2010: 9). Appending to Sugiono's explanation; Poerwandari (2005) stated that qualitative research generates and analyse descriptive data such as, interview transcript and observation notes. Kirk and Miller (Inside Moloeng) define qualitative research as a mean to observe individuals and their surrounding environment directly by involving themselves in order to get the data they dug (Moleong, 2011: 3)

The reason for adopting this method is that the goal of this study is to learn about actual occurrences in natural settings rather than under controlled laboratory or experimental conditions. Furthermore, descriptive qualitative research is more suited to utilize because researchers must travel directly to the field with the research object. According to the open and flexible nature of qualitative research, the types and methods of data collection in qualitative research are very diverse, modified to the problem, research objectives, and nature of the object under study (Poerwandari Kristi, 2005).

This research is classified as intrinsic case study research since it is conducted after an interest in a specific case. The case study method allows researchers to gain a comprehensive and integrated understanding of the interrelationships between various facts and dimensions of a specific case. A case is a particular phenomenon that exists in a bounded context, though the boundaries between phenomenon and context are not entirely clear. Intrinsic case studies are studies that are conducted because of an interest or concern in a specific case. The research was carried out to fully comprehend the case, with no intention of producing concepts/theories or attempting to generalize.

3) RESULTS

This study will employ Bourdieu's Social Capital Theory and Lifestyle Concept by Anthony Giddens to analyse the data. The data consist of interview with cultural observer, religious leader, and prominent person within the society at Bangkalan, Madura. To analyse the data, we transform the data taken in audio format into written text format. Lastly, we compare and associate the results with similar study about Maulud nabi ceberation by Marlyn Andryyanti (student of Universitas Islam Negeri Alauddin Makassar majoring in communication studies) titled Penelitian Maulud Nabi Muhammad S.A.W. (Study at Maudu Lompoa in Gowa).

The social field could be perceived as a field that consist of various realms that intersect to one another; alongside social interaction that happen within that field. Human social field linked through times, with a series of realms where people share and even compete for a capital. Interaction between individuals within the social field, resulting in various behaviours in

accordance with their own habitus and social capital each individual possessed within that society. A relation between habitus and realms as a historical product, resulting in practice. At the same time, habitus and realm also a product of the interaction of power, resides within society. Inside a realm, present powers and a clash of capitals between individuals. While capital itself can be interpreted as a collection of powers that reside within a realm. However, the power is specific and operates within a realm. In order to live within a society, individuals were forced to possess certain capital and utilize that to maintain their own well beings within that realm (Harker. 2005: 20).

Bourdieu emphasize the importance of capital in human life inside a society. Bourdieu argue that capital plays a pivotal role in human lives, for the reason that capital allow one to take a control of their own life as well as the other's life. Further, he disparts capital may possessed by someone into four:

1. Economic capital, that aim to explain materialistic possession
2. Social capital referring to social relations that might be used by certain individual to achieve their personal interest
3. Symbolic capital that sourced from title, prestige, and esteem occupied by individual
4. Lastly, cultural capital. Cultural capital has at least 4 dimensions:
 - a. Knowledge about art and culture
 - b. Cultural taste and preferences
 - c. Formal title
 - d. Cultural practice

Human beings are unique being. In order to explain the uniqueness each human has; Adler use a concept called lifestyle concept. Adler explain further that every human had a goal in their live, the feelings of inferiority that dive them to be superior compared to the rest. On the way to achieve that, they might develop social interest or might not develop at all. We could assume that every person has their own path and story on how they achieve superiority.

In Adler's concept, lifestyle is a unique method developed by individuals to achieve their specific goals, tailored to be implemented in specific environment and society where those individual lives. Lifestyles arise from one's interpretation about their inferiority as well as the meaning they attached to their life. Therefore, people will naturally plan their life with the intention to achieve their goals in life (Calvin & Gardner, 1985; 79).

Giddens opine that lifestyle arranges something into a unit that generate a pattern that have a regularity. Giddens further added that personal identity is an encapsulated endeavour that individuals perceive in their very own founding, informing manner of their personal identity and biography. Giddens' ideas are both fixated on image. Image refers to how someone perceives themselves to be satisfied, proud, or happy, when his existence is acknowledged by those around him, he is content. Inasmuch as the essence of self-image is the impact of treatment and recognition that a person receives as a result and process. Giddens wishes to demonstrate that lifestyle concept no longer belongs only to specific kind of groups, but rather to almost all areas of life. The ideological notion of lifestyle concept has replaced cultural values, which were previously only for fulfilling life's necessities, into style, becoming a part of daily life that turn into a sign (Giddens, 1991; 202).

Marlyn's study findings: Based on the research titled "The Meaning of the Maulid of the Prophet Muhammad (Study on Maudu Lompoa in Gowa)," the following can be inferred as the end of the discussion and research results:

1. The meaning of Maudu Lompoa contained in it includes remembrance and prayer, which is an expression of love for the Messenger of Allah and can strengthen relationships between individuals and serve as a gathering place for people to communicate with one another. This is done entirely for the Messenger of Allah, who is regarded as sacred and has taught Islam.
2. In Islam, Mawlid means to copy the attitudes and behaviors of Allah's Messenger, particularly the lofty and noble character of the great prophet Muhammad SAW.

The importance of the maudu activities that have been carried out in Gowa so far. Thus, it is not surprising that the people believe Maudu Lompoa is a manifestation of the Prophet Muhammad's holiness and glory, since this holy connection has been carried out with complete obedience from generation to generation.

Several interviews conducted offer a picture of the celebration of the Prophet Muhammad s.a.w's birthday in Bangkalan, Madura. In the Islamic and cultural spheres, several forms of communication, both verbal and nonverbal, are presented between Madurese as symbols of economic, cultural, social, and symbolic capital. The differences between venues and Bourdieu's four capitals result in a variety of cultural interpretations and power relations in the middle of an Islamic Madura culture. Mr. Abdul Muin, the imam at the Banyuajuh Musholla and the Kamal Bangkalan mosques in Madura, as well as the Qur'an teacher in the Banyuajuh village, Kamal-Bangkalan, Madura, and Abdul Adhim, a community leader in the Telang-kamal village of Bangkalan, were among those asked to provide information about the experience of celebrating the Prophet Muhammad's birthday.

The two sources offered data that was substantial enough to be used as research material for the social science celebration of the Prophet Muhammad's birthday. The researcher constructed a capital x arena. The Bourdieu contest table is displayed below:

Table 1. Capital x Arena Bourdieu

No.	Subject	Bourdieu's Social Capital	Islamic Arena	Madurese Culture Arena
1	Maulid Nabi Muhammad S.A.A Celebration	Economical Capital	Egalitarian	Economic Base Social Stratum
2		Cultural Capital	Metapower	Opinion Leader
3		Sosial Capital	Religious Leader	Social Class
4		Symbolic Capital	Earned Status	Given Status

The table above provides an analysis of the celebration of the Prophet Muhammad's s.a.w's birthday regarding the various contestations and correlations between the Islamic arena and the Madurese culture arena, which is linked to economic capital, resulting in an egalitarian and economic base social stratum. Meanwhile, it gives an understanding of metapower and opinion leaders for cultural capital associated with the Islamic arena and the Madurese culture arena. It identifies religious leaders and social classes for social capital, which is applied in the Islamic arena and the Maurese cultural arena. Bourdieu's last capital is symbolic capital in the Islamic and Madurase cultural arenas, which distinguishes between earned and given status.

4) DISCUSSION

Bourdieu's economic capital for the commemoration of The Prophet Muhammad S.A.W. in the Islamic arena believes that everyone is the same and that no one matters. Respectively rich and poor people celebrate the birthday of The Prophet Muhammad S.A.W. in places of worship, namely mosques and prayer rooms. Madurese people gather according to gender categories, men and women must be separated and get food in the form of rice, side dishes and fruits. Everyone

enjoys the pleasure of Allah SWT's blessings through the food served at the celebration of the great prophet Muhammad S.A.W., as shown in the image below:

Figure 1. Depicts the atmosphere of The Prophet Muhammad S.A.W birthday's celebration at the Gili Asri Kamal Mosque in Bangkalan, Madura



Following the reading the holy verses of the Qur'an, the congregation can enjoy a meal at the mosque or take it home. Because they can gather to celebrate The Prophet Muhammad S.A.W birthday's the congregation of the mosque or prayer room is clearly filled with joy. In terms of economics, none of the Madurese feel any differently. In contrast to the celebration of The Prophet Muhammad S.A.W birthday, which was held at residents' homes. Because the dishes and offerings for the pilgrims are mostly prepared by the hosts, this will be a fascinating cultural study. According to Abdul Adhim, a community leader and humanist in Telang, Kamal-Bangkalan Madura, there are several factors related to residents who hold the Prophet's Maulud celebration at his home, namely:

“Residents who held The Prophet Muhammad S.A.W. celebration due to of several factors, including: those who are able to carry out the prophet's celebration, prestige, raise prestige, gratitude for The Prophet Muhammad's birth, and Madura's cultural traditions.”

It is clear from the above description that there is a distinction concept that was caused by the existing economic status in society. The celebration of the Prophet's birthday at the residents' homes demonstrated that the celebration could only be carried out by people with a lot of money or the bourgeoisie.

From the standpoint of cultural capital in the Islamic arena, we could see that all people or residents of Madura have their own cultural capital, which is spread or not to one person when they attend a mosque or prayer room. This is due to the fact that the site of the Prophet's Maulud is public property rather than private. The effect of the venue attracting residents from all over the world. The celebration of the Prophet's Maulud is also known as Madura culture, and it is eagerly anticipated by the Madhure's because there are many gifts and abundant food, and the majority of it is held in the homes of residents. The celebration of the Prophet's Maulud, which proceeds at a resident's house or in a private location, invites local residents or residents who are only known by the owner of the house. The majority of the organizers of the Maulud Nabi celebration have high cultural capital or are referred to as opinion leaders in the village or

area. Whether held in mosques or in residents' homes, both are aspects of Madurai culture that must be preserved and passed down over generations.

Maulud Nabi, which is held in a mosque or prayer room, is led by a religious figure with a strong background in religious knowledge, particularly Islam. Kyai, ustads, abah and ulama are names for people who can lead the celebration of the birthday of the prophet Muhammad S.A.W in the mosque or prayer room. Meanwhile, the celebration of The Prophet's Maulud at residents' homes may be led by residents who have a celebration or homeowners, people of a high social class. The primary distinction between celebrations in mosques and those in residents' homes is the event's leader, who must be a religious figure in the mosque but is permitted by village community leaders in residents' homes.

Religious leaders obtain cultural symbols through educational knowledge obtained from madrasas, Islamic boarding schools, or religious-based schools. However, if the community leaders are obtained from descendants who are already descended from their forefathers. Anyone who wishes to become a religious figure can fight for, achieve, and take the symbolic capital of the Islamic arena. The symbolic capital of the Madura cultural arena, on the other hand, is extremely rare and even difficult to obtain due to heredity.

5) CONCLUSION

For the Madurese, the commemoration of the Prophet Muhammad S.A.W. birthday in Madura has two essential venues that cannot be separated: the Islamic arena and Madura culture. The two spheres are intertwined and provide a plethora of cognitive, epistemological, and affective concepts that enhance Madura's culture and help people understand the significance of the Prophet Muhammad S.A.W. birthday celebration. The freedom of Madurese, particularly Muslims, to celebrate the Prophet's Maulud not just in mosques but also at home demonstrates Muslims' worldwide affection for Prophet Muhammad S.A.W. The more places where the Madurese commemorate the Prophet's birthday, the more evidence of Muslims' appreciation for the Prophet Muhammad S.A.W.

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