

Construction of the Meaning of Maulid Nabi Muhammad in the Ngabungbang Tradition at Pondok Pesantren Cikalama in Sumedang, West Java

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Abstract

The tradition of celebrating the birth of the Prophet Muhammad or *Maulid Nabi Mubammad*, which is carried out by Muslims in various regions in Indonesia, has its own meaning, as does the tradition in *Pondok Pesantren Cikalama Sumedang West Java*, known as the *Ngabungbang* tradition. Using the phenomenological method, this study aims to uncover the construction of the meaning of those who follow the *Ngabungbang* tradition in the celebration of the *Maulid Nabi Mubammad* in Sumedang West Java. The results of the study show that there are 6 meanings in the *Ngabungbang* tradition. First, as a display of gratitude by the participants for the various blessings and gifts bestowed by Allah; Second, as a means to shape the soul in building and preserving brotherhood and the spirit of cooperation among Muslims; Third, as a means to increase obedience to Allah as the Creator, obedience to the Prophet who taught various good deeds for the salvation of humans in this world, and to the teachers who taught religious teachings; Fourth, to enhance belief and faith in the teachings of Islam; Fifth, as a motivation to ignite the spirit of work, leading to an increase in the level of economy; and Sixth, to attain inner peace from life's challenges and problems. When the inner self is at peace, one's work and activities become more focused and one's efforts become more confident in achieving maximum results.

Keywords: *Construction, Meaning, Prophet Mubammad's Birthday, Tradition*

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Introduction

In Indonesia, there are various forms of ceremonies to celebrate the birthday of the Prophet Muhammad (*Maulid Nabi Muhammad SAW*). A *maulid* ceremony usually consists of events such as chanting *shalawat*, praying, reading *barzanji* book, and so on. However, the detailed forms of ceremonies may be different from one region to another. For a long time, the *maulid* tradition in Indonesia has been acculturated with local cultures. For instance, in Kebaharan, Serang City, there is the *Panjang Mulud* tradition which is also called *ngeropok* (or *ngegeropok*). During this *ngeropok* ceremony, Muslim people in Kabaharan will parade groceries (*sembako*) around the community areas (Nurushaumy & Jaiz, 2017).

In Yogyakarta there is also an event to celebrate *Maulid Nabi Muhammad*, known as *Grebek Mulud*. The event was carried out by parading a *gunungan* from Ngayogyakarta Hadiningrat Palace to the northern square, and finished at the Great Kauman mosque (Suriadi, 2019). In South Kalimantan, the *maulid* ceremony is called the *Baayun Mulud* tradition which is carried out by swinging children (Suriadi, 2019). In West Sumatra, the *maulid* celebration is known as the *Malamang* and *Mulud Badikia* during which people make *lemang* and then gather to pray (Suriadi, 2019). Meanwhile, in Cikoang Takalar, South Sulawesi, the *maulid* is called *Maudu Lompoa*, which is carried out by decorating the boat with various foods and eggs (Suriadi, 2019). There is also the *Maarak Bungo Lamang* tradition in Luak Kapau Nagari during the birthday of the Prophet Muhammad (Hidayat & Elida, 2022).

The celebration of *Maulid* in Indonesia is diverse and varies by region. This diversity is influenced by local cultures and interpretations of the Quran and hadith (Zuhri & Dewi, 2018). The celebration of *Maulid* has been a longstanding tradition among Muslims. However, it has received criticism from certain Islamic scholars who question its authenticity. These scholars argue that the tradition lacks a clear basis in the Qur'an and hadith, and view it as a newly invented and potentially heretical practice. Additionally, they believe that some of the activities associated with *Maulid*, such as glorification, may contain elements of polytheism (*kemusyrikan*) towards the Prophet (As'ad, 2019a); (Nurohman & Muafiah, 2021).

The scholars who support the celebration of the Prophet's birthday have responded to objections and questions about the practice. They argue that the celebration, known as the maulid, is a "good bid'ah" and acceptable in Islam. Concerns about birthdays being associated with non-Islamic religious practices, such as serving food in Hinduism or using music in Christianity, are addressed. The scholars explain that the birthday activities in the *maulid* are not meant to conflict with Islamic teachings and that the music and songs performed during the celebration carry messages of faith and serve as a form of happiness for the Prophet's birth (As'ad, 2019b). Unlike typical birthday celebrations, the music used in the maulid is aligned with Islamic values.

The celebration of the Prophet Muhammad's birthday has endured through the centuries due to several reasons. One important factor is the religious impact of the Prophet's birthday. *Ulamas* have utilized a "da'wah" strategy that integrates religious teachings with local cultural traditions. An example of this approach is the "Maudu Lompoa" tradition, propagated by Syekh Djalaluddin, an Acehnese *ulama* who traced his lineage to the Prophet Muhammad. This tradition effectively communicates religious messages while preserving local customs (Juliyati & Rahman, 2021).

The variation in traditions surrounding the Prophet's birthday across different regions in Indonesia is a testament to the influence of Islamic "da'wah" patterns. In Indonesia, there are three main patterns of Islamic da'wah: integrative, dialogue, and a combination of both. These patterns have shaped the diverse celebrations of the Prophet's birthday in the country (Rumahuru, 2020).

The integrative pattern of Islamic da'wah in Indonesia has resulted in a fusion of Islamic teachings and local culture, creating new and enduring traditions. This approach to Islamic propagation has also contributed to the longevity and continued growth of Islam in Indonesia.

While there have been changes in the implementation of the maulid over time, such as differences in the *Jamba* and *Pinumkopi maulid* in Pariaman (Jupriani, Mukhaiyar, 2021), the fundamental function and meaning remain unchanged. These shifts

in implementation reflect the impact of societal changes that have taken place over time (Jupriani, Mukhaiyar, 2021).

In addition to societal changes, a lack of education and information regarding the Prophet's birthday among the community has resulted in a lack of understanding or misinterpretation of the celebration (Fatmawati, 2020). One example of a *maulid* celebration that has undergone changes is the *Mabi maulid* ceremony in Praje, which was once accompanied by religious music but has now evolved to incorporate diverse music, including *dangdut* (Khaerunnisa et al., 2019). The tradition of *maulid* in various regions that has survived until now is also due to religious and social motivations. People also feel a positive impact on their lives after performing or participating in the *maulid* ceremony. The impact can be seen in various fields, especially in the social, economic, and cultural tourism fields, which can improve the surrounding community (Juliyati & Rahman, 2021).

Another factor that drives people to perform the *maulid* is a sense of gratitude for the blessings and lessons taught by the Prophet for the well-being and safety of the Muslim community, as a form of obedience to religious teachings and commands, a form of unity and mutual cooperation, and an economic factor (Ishak et al., 2020); (Hidayat & Elida, 2022).

In addition, there is inner satisfaction when performing or participating in the *maulid* ceremony of the Prophet. There is a power that can calm the heart and soul. Moreover, the worship ritual is practiced not only during the *maulid* of the Prophet, but every moment with reciting the *salawat* and practicing what has been taught by Prophet Muhammad (Setiawan, 2022).

The tradition of *Maulid* has endured to this day as a way to commemorate and pay homage to the birth of the Prophet, as well as to strive to emulate his teachings. This is reflected in the *Baayun Maulid* ceremony, which blends local traditions with Islamic teachings in a harmonious manner over time (Jamalie, 2014).

Meanwhile, the celebration of *Maulid* with various rituals and grand events conveys a message to Muslims to study and not forget the history of Prophet Muhammad, who struggled to establish

the teachings of Islam. In addition, it has an important meaning of togetherness and building camaraderie with others (Manullang et al., 2021).

There are various messages and meanings stored in the tradition or ceremony of Maulid. Such as the *Dikee Molod* poems containing messages about monotheism (*Taubid*), exalting the Prophet, expressing joy at the birth of Prophet Muhammad, obedience to Allah's laws and the Prophet's sunnah (Syarifuddin & Manan, 2020).

In the ritual of *Ketan Rosul* in the tradition of the birth celebration of Prophet Muhammad in Nur Giri Cipta Rengga Astana Gunung Djati Cirebon, it also holds the following meanings: (a) The value of divinity, reflected in the behavior of people who are always grateful and pray; (b) The value of social community, reflected in the behavior of people who maintain harmony, togetherness, cooperation, peace, and share wealth with others or give to charity; and (c) The value of moral character, reflected in the behavior of people who are obedient and serve in following the ritual, respecting the struggles of ancestors, valuing others, and having a great sense of responsibility (Khasanah, 2022a).

Similarly, the meaning of the birth celebration of the Prophet in the Islamic Sasak community and the Hindu Bali community is seen as a form of unity and brotherhood among humankind, not only based on faith but also across different religions or beliefs (Wirata, 2018).

There is a range of meanings regarding the *maulid* event that is incorporated with local culture, as indicated in previous explanations. However, there has been no research on the meaning of the *Ngabungbang* tradition in Sumedang, West Java. Despite prior research on the *Ngabungbang* tradition, including studies that examine the event from a cultural philosophy perspective (Hadziqi, 2021); (Nabilah & Tarpin, 2022), both of these studies explain the process and history of the *Ngabungbang* tradition using a descriptive historical approach.

These two studies on *Ngabungbang* differ in their focus and research methods. This study employs a phenomenological method

and aims to understand the meaning of the participants when participating in the *ngabungbang* event in the context of the *maulid* of Prophet Muhammad in Sumedang, West Java.

Methods

This study employs a phenomenological method. The data collection technique utilized in-depth interviews and observation, in an attempt to gain insight into the research objective, which is to understand the meaning constructed by the participants during the celebration of Prophet Muhammad's *maulid* with the *Ngabungbang* tradition at *Pesantren* Cikalama, West Java. The informants in this study include the leader (*pimpinan*) of the *pesantren*, teachers (*para guru*), students (*santri*), and participants who regularly take part in the *Ngabungbang* event.

Result and Discussion

This research focuses on the *Pondok Pesantren* Cikalama in Sumedang, West Java, as a *pesantren* that holds the *Ngabungbang* event. The *pesantren* was established in 1630 and is one of the oldest in West Java. It was previously named *Riyadbus Shorfi wa Nabwi*, but was later changed to Cikalama, which means "Cikal Bakal Ulama" (*forrunner of ulama*). This nickname was given by the students of Cikalama to the *pesantren* that has a tradition of producing *ulama* and building *pesantren* in their place of origin. This nickname is not arbitrary, as this *pesantren* has produced many *ulama* who spread the teachings of Islam in West Java.

The Cikalama *pesantren* has long been practicing the *Ngabungbang* tradition. However, not all regions can perform the *Ngabungbang* tradition, as they must have permission and comply with the regulations set by the founder. The senior of the Cikalama *pesantren* only started to perform the *Ngabungbang* in about 1990, after receiving official and written permission from the previous *pesantren*.

The *Ngabungbang* event held at the *Pondok Pesantren* Cikalama in Sumedang, West Java, on the occasion of the Prophet's birthday, is interpreted by its congregation in various ways, ranging from a form of gratitude to God who has given countless blessings and wealth, as a form of obedience as a servant to the Creator of

the universe, God, obedience to the Prophet and the teachers who have educated and guided to the path that is approved and loved by God. Furthermore, the *Ngabungbang* event is also interpreted as a means to sharpen empathy towards others, improve togetherness among Muslims, and is also interpreted as a door to open and expand business opportunities.

Generating Gratitude

The participants in the *Ngabungbang* event at the *Pondok Pesantren* Cikalama Sumedang in West Java interpret it as a form of gratitude for the blessings of wealth, achievements, and accomplishments in life, health, and safety in daily activities, all of which have been given by Allah SWT.

The values contained in the *Ngabungbang* held at *Pondok Pesantren* Cikalama Sumedang in West Java are the values of monotheism (*Taubid*), which can be seen from the constant expression of gratitude by the local community and participants, whether in the form of prayer or helping to serve food to participants, or preparing food during the event of the birth of the Prophet Muhammad (Khasanah, 2022b) that need to be considered and investigated through research in more depth whether the ritual traditions of ketan Rosul have the meaning of values education in its implementation. The method used in this research is qualitative method. This method clearly define a wide variety of research procedures, so that it will produce descriptive data from what was observed in the activity of the ritual traditions of ketan Rosul and the traditions of the implementation of mulud Nabi either written or oral. This method has the objective to know and understand a phenomenon that is experienced by research subjects such as motives, behavior, opinions, interaction, language, action, motivation and others naturally using a variety of methods of natural. This method aims to find the results that can be trusted, it is necessary to some requirements such as the requirements for data, data collection techniques, data management and analysis of data observed. The results showed that the values of Islamic education that contained in the ritual of ketan rosul in the tradition of mulud Nabi in Nur Giri Cipta Rengga Astana Gunung Djati Cirebon, namely: (a.

The birth of the Prophet, besides being an expression of gratitude and a gesture of thanks to the Almighty Allah and the Creator, is also an effort by the Muslim community to appreciate and respect the Prophet Muhammad, who must be emulated, and especially to Allah SWT. Thanks to the love of Allah SWT, the lives of the participants who constantly celebrate the birth of the Prophet are always on the path that He approves (Rais et al., 2020); (Ishak & Sinambela, 2022); (Hidayat & Elida, 2022).

In the book of Al-Barzanji, which is commonly recited during the celebration of the birth of Prophet Muhammad, it embodies the meaning that Muslims should show pride, respect and position Prophet Muhammad as the most noble leader of the Muslim community (Syifa & Kepirianto, 2021); (Jamalie, 2014).

The birth of Prophet Muhammad serves the purpose of giving thanks to the blessings of Allah, and to increase the love and obedience of Muslims towards the teachings of religion (Ishak et al., 2020). This tradition is certainly beneficial, as it supports positive aspects for Muslims and encourages them to continuously uphold and follow the path of the Prophet.

The *Ngabungbang* tradition is similar to the *Baayun Maulid* tradition, which blends local culture with Islamic teachings, resulting in a beautiful collaboration. The sense of gratitude in the *Ngabungbang* tradition, as per the study by Jamalie (2014), on the *Baayun Maulid* tradition, is a manifestation of gratitude for the birth of a child, as well as a reminder and respect for the birth of Prophet Muhammad. There is a slight difference, as Jamalie's research focuses on the birth of Prophet Muhammad as a carrier of the truth rather than the blessings and gifts given by Allah.

Brotherhood and the Spirit of Mutual Cooperation

In addition to expressing gratitude, the *Ngabungbang* tradition is also a means of fostering relationships and strengthening camaraderie among the members of the Cikalama Sumedang Jawa Barat Islamic boarding school community. During the *Ngabungbang* event, it serves as a gathering place for community members, both old acquaintances and new, to meet and connect.

Among these community members, a sense of camaraderie and brotherhood is fostered, as they become fellow members of the *Ponpes* Cikalama community. Many community members also continue to communicate and even form close bonds as if they were siblings.

Celebrating the birth of the Prophet Muhammad brings a sense of Islamic culture to the community, especially among the Muslim community. When celebrating the birth of the Prophet Muhammad, those in the surrounding area and attendees of the event will communicate and develop strong relationships as members of the same Muslim community (Manullang et al., 2021). Moreover, the celebration of the birth of the Prophet Muhammad fosters strong solidarity, a sense of unity, and the spirit of teamwork within the community (Wirata, 2018); (Ishak et al., 2020). The culture of unity and teamwork is becoming rare in today's society, which is being overtaken by various new cultures offered through massive media messages.

Khasanah (2022) that need to be considered and investigated through research in more depth whether the ritual traditions of ketan Rosul have the meaning of values education in its implementation. The method used in this research is qualitative method. This method clearly define a wide variety of research procedures, so that it will produce descriptive data from what was observed in the activity of the ritual traditions of ketan Rosul and the traditions of the implementation of mulud Nabi either written or oral. This method has the objective to know and understand a phenomenon that is experienced by research subjects such as motives, behavior, opinions, interaction, language, action, motivation and others naturally using a variety of methods of natural. This method aims to find the results that can be trusted, it is necessary to some requirements such as the requirements for data, data collection techniques, data management and analysis of data observed. The results showed that the values of Islamic education that contained in the ritual of ketan rosul in the tradition of mulud Nabi in Nur Giri Cipta Rengga Astana Gunung Djati Cirebon, namely: (a also states that the significance of the celebration of *Maulid* can be seen in the behavior of the community, who not only express gratitude and

constantly pray for blessings, but also consistently maintain unity, mutual cooperation, harmony and share their wealth with others through acts of charity to those in need.

The act of sharing wealth during the tradition of *Maulid* is not limited to material or financial forms, such as the collection of money for communal meals and other expenses. Instead, it also involves bringing one's own food from home to the event, and then sharing it with others or giving it to those who did not bring any food. This act of food sharing is a distinct characteristic of the community during the celebration of the birthday of the Prophet Muhammad ((Rais et al., 2020); (Ishak & Sinambela, 2022); (Hidayat & Elida, 2022)). The community, when celebrating *Maulid*, acts like people who held a big event (*bajatan*), preparing food and sharing it with neighbors and relatives. This act of sharing food during *Maulid* occurs in several other regions as well.

The activity of preparing food together at the local community leaders, religious leaders, and the *pesantran* strengthens not only the bond of brotherhood, but also emotional connections, preserving the tradition of unity and promoting peace (Nurlatifa et al., 2022). This activity also trains empathy towards others and enhances religiosity, preserving the cultural heritage passed down from ancestors.

The celebration of *Maulid Nabi* also contributes to building social capital, such as when women (*ibu-ibu*) collectively prepare food for the celebration, fostering social relationships. During the celebration of *Maulid Nabi*, there is also an opportunity for social networking, as the gathering of people from different educational, professional, and cultural backgrounds creates inter-group connections (Bahagia et al., 2021).

Increasing Obedience to the Teacher and the Khaliq

In the tradition of *Ngabungbang*, the congregation is very diligent in fulfilling the requirements and various important rules that must be observed by the congregation in carrying out the *Ngabungbang*. Within the tradition of *Ngabungbang*, there is a practice that must be carried out at 12:00 am on the 14th of Rabiul Awwal. The practice must not be recited in any place, but must be read in an open space, not even covered by a roof.

There have been congregants who violated these rules and requirements, resulting in misfortune. A congregant who violated the rules by reciting the practice in a prohibited place, suffered an accident on the way home from the *Ngabungbang* event. In addition, there is also a rule that the prayer in the *Ngabungbang* tradition cannot be written. If there is a congregant who violates this rule, they must be prepared to bear the consequences. There was once an instance where a congregant forced themselves to write their prayer, and sure enough, when returning from the *Ngabungbang* event, the congregant suffered an accident during the journey. These two incidents indicate how the congregants must be obedient to the rules and teachings taught by the *Kiais*. These two incidents also indicate that if one is not obedient, it will result in fatal consequences.

The obedience of the congregation can also be seen in the consistency of the performance of *Ngabungbang*, which is always performed on the 14th of Rabiul Awal. The reason for the performance on the 14th of Rabiul Awal is because it coincides with the birthday of Prophet Muhammad SAW, which is the 12th of Rabiul Awal, and the 14th of Rabiul Awal is considered a good day as the moon shines brightly on that day. The *Ngabungbang* event itself is performed for two days, from the 12th to the 13th of Rabiul Awal, there is a Display of Talismans event, which showcases heirlooms and relics from the ancestors of the *Ponpes* Cikalama. All of the events from start to finish are performed without exception, even during the 2019-2021 COVID-19 pandemic which imposed many restrictions on gathering, but the leaders and elders of the Cikalama remained obedient to the mandate to organize *Ngabungbang* without strict health protocol rules.

The use of prayer in the *Ngabungbang* event also represents the obedience to the teachings of the teachers or elders who taught the prayer in the event. The prayer recited, practiced, and given to the congregation in the *Ngabungbang* tradition originates from the founders of the *Pesantren* Cikalama, named Eyang Oma. The prayer must be initiated by a woman and cannot be initiated by a man. The leader of the *Ngabungbang* event must be a woman, which means that it is an expression of her emotional love for the Prophet

Muhammad (Claudia, 2018). The prayer in the *Ngabungbang* event has a meaning as a prayer for salvation and can only be memorized without being written or recorded.

Despite being questioned and doubted, regarding the female lead in sacred events commemorating the birth of a great Islamic prophet, the reality is that until now, the managers (*pengelola*) of *pesantren* and the congregation remain consistent in carrying out the event. Among the congregation, there is no one who protests, but they are rather obedient.

The *Ngabungbang* event, which is filled with a long series of activities, starting from the Isya prayer to just before dawn, but the congregation is so obedient. The congregation is not tired and continues to participate in the *Ngabungbang* event with enthusiasm. Before the main event at midnight, the congregation makes a pilgrimage to the graves of the ancestors of the *Pesantren* Cikalama. Starting from the Gigilaya gravesite, which is the gravesite of Syaikh Abdul Mutholib Bangkir, one of the founders of the Cikalama Boarding School. Then followed by the gravesite of Syaikh Abdul Jalil, and finally to the graves of the elders of Cikalama.

After the pilgrimage, the congregation returns to the *pesantren*. At the *pesantren*, some food has been served to the congregation after the pilgrimage. While waiting for midnight for the reading of the diploma, the congregation interacts with the elders of the *pesantren* Cikalama.

In the *Ngabungbang* event, participants must follow the series of activities until the main ceremony at midnight, which is the presentation of a series of prayers or *ijazah* by the leader of the *Ngabungbang*. This *ijazah* serves as official recognition that participants have received prayers, which they can practice in their daily lives. The reading of the prayers is led by a woman, and is performed 40 times, followed by all participants (Nabilah & Tarpin, 2022).

The prayers are to request Allah's protection from all evil, and to seek safety in both this world and the hereafter. The language used in the *Ngabungbang* event is not Arabic or the Sundanese

or Javanese regional languages, but it is still strictly followed by participants. *Kiai* leaders do not dare to change the prayers to Arabic.

The traditional meaning of *Ngabungbang* in the Prophet Muhammad's birth celebration event at the *Pondok Pesantren* is the same as the various Prophet Muhammad's birth celebration rituals in various regions, which serves as concrete evidence of the obedience of Muslims to Islamic teachings (Ishak & Sinambela, 2022). Additionally, it is an effort to demonstrate obedience to Prophet Muhammad who spread the teachings of Islam (Pernau & Stille, 2021). The *maulid* celebration is also an effort to increase the quality of obedience to Allah's laws and the Prophet's traditions (Syarifudin & Manan, 2020).

In the *maulid*, there is also another meaning, which is the transformation of moral values, which can be seen in the attitudes and characters of people who participate in the birth celebration. They are always obedient and full of service, they respect the ancestors who taught goodness, they provide an example of mutual respect for each other, who are also birth celebration participants (Khasanah, 2022b) that need to be considered and investigated through research in more depth whether the ritual traditions of ketan Rosul have the meaning of values education in its implementation. The method used in this research is qualitative method. This method clearly define a wide variety of research procedures, so that it will produce descriptive data from what was observed in the activity of the ritual traditions of ketan Rosul and the traditions of the implementation of mulud Nabi either written or oral. This method has the objective to know and understand a phenomenon that is experienced by research subjects such as motives, behavior, opinions, interaction, language, action, motivation and others naturally using a variety of methods of natural. This method aims to find the results that can be trusted, it is necessary to some requirements such as the requirements for data, data collection techniques, data management and analysis of data observed. The results showed that the values of Islamic education that contained in the ritual of ketan rosul in the tradition of mulud Nabi in Nur Giri Cipta Rengga Astana Gunung Djati Cirebon, namely: (a.

Increase Faith in the Creator

The tradition of *Ngabungbang* was performed prior to Indonesia's independence. Initially, the tradition of *Ngabungbang* was only carried out among families and students at the *pesantren* Cikalama. However, as time passed, more and more people from the surrounding community started to participate in the tradition of *Ngabungbang* due to its positive effects. The participants would inform others about it, resulting in people from various regions in West Java flocking to participate. It is not surprising that every year, the number of participants in the tradition continues to increase, with thousands of people gathering around the *pesantren*.

The increasing number of participants from different regions is due to the perception of success and progress in terms of economy, peace, and safety from those who have participated in the event. This is what the participants are seeking, and they believe they can achieve this sense of certainty after participating in the *Ngabungbang* event.

The celebration of *Maulid* also holds the meaning of reinforcing one's belief in the Creator. According to data gathered from the field and from research findings, *Ngabungbang* in Cikalama, contains the meaning of striving to build good relationships with Allah, Prophet Muhammad, ancestors, and the supernatural powers believed by its followers (Hadziqi, 2021)..

Participants feel a stronger sense of faith after visiting and participating in *Ngabungbang*. The positive effects of participating in *Ngabungbang* vary; some participants attend the event in hopes of improving their economic situation, but after asking for prayer at the event, their sales increase. Others have experienced being saved from accidents on the road despite severe damage to their vehicles.

There are also participants who believe that the water from *Ngabungbang*, used for prayer, still retains its power even a year after the event. One participant reported that after someone in their community had a seizure, they used the water to treat the person and they recovered. Another participant survived a subsequent landslide while evacuating victims, which was unexpected considering they were in the middle of the landslide area and everyone around them

perished.

The congregation members who were spared from disaster and calamity are those who regularly attend the Prophet's *maulid* at the *Ngabungbang* event, so it is not surprising that they believe they have received divine grace from Allah. The celebration of Prophet Muhammad's birthday, known as *maulid*, by offering salutations to Prophet Muhammad SAW can increase one's affection towards Prophet Muhammad, who brought the Islamic message to humanity (Zubaedi et al., 2020).

Similarly, Farah (2020) states that the maulid of Prophet Muhammad is the door opener to attain Allah's favor, which at the same time by participating in the maulid activity, can strengthen one's belief in the Creator of the universe and its contents, as well as elevate the status of Prophet Muhammad SAW (Syarifuddin & Manan, 2020).

Facilitating Prosperity

The next meaning contained in the *Ngabungbang* event in the commemoration of the birth of the Prophet Muhammad in the *Pondok Pesantren* Cikalama is the energy that can increase motivation in work, thereby increasing the economy.

Among the attendees and participants in the *Ngabungbang* event are quite diverse, with the goal of improving the economy in the future. This includes a fast-growing career, rapidly increasing sales of goods, fast-growing business, and so on. Attendees who interpret that the prayers commonly recited during the *Ngabungbang* event will feel their efficacy when in a hurry, especially in urgent matters related to the world or the economy. By simply reciting them, solutions to these problems will soon be found.

The impact of the economic increase is not only felt by those who come from outside the *pesantren* Cikalama, Sumedang area in West Java, but also by the local community around the *pesantren*. The *Ngabungbang* tradition, which is always carried out, has an impact on the surrounding community, which is always given guidance and blessings from Allah. At each *Ngabungbang* event, people who trade around the Cikalama benefit greatly, as do parking attendants

who earn more than usual.

The *Maulid* of Prophet Muhammad does not have a direct impact on the economy, but when the participants gather with different backgrounds and professions, they interact with each other, opening up opportunities for joint business ventures or cooperation among the participants. The behavior of the participants in the Maulid always maintains unity and progress together, leading to sharing of blessings with others (Khasanah, 2022b) Among the participants, if they learn that others need help, especially in terms of the economy, it is not difficult to provide assistance.

The *Ngabungbang* event can improve the economy because it becomes one of the attractions of local culture. Therefore, preserving the *Ngabungbang* event is the same as preserving local tourism, which can advance the economy of the surrounding community (Juliyati & Rahman, 2021); (Ishak et al., 2020). Currently, there are many religious tourisms, and the *Ngabungbang* is a major event for the local community, leading to transactions between newcomers and natives or between newcomers from different regions at the *Ngabungbang* location. This situation will drive the economic cycle faster.

Inner Peace

There are attendees who feel calm, relaxed, and completely unperturbed by worldly matters when they participate in the *Ngabungbang* event. They seem to be infused with additional energy after attending the *Ngabungbang* Prophet's Birthday celebration. Given the situation and conditions in society, particularly the rising prices, the impact of layoffs and job losses, as well as ongoing disasters and illnesses, including the COVID-19 pandemic, the community of *Pondok Pesantren* Cikalama and its surroundings are no exception. Nevertheless, the attendees of *Pondok Pesantren* Cikalama remain calm and optimistic, and are confident in overcoming these challenges.

The *Maulid* also serves as a means to soothe the heart and soul when one feels distressed, by reciting the praises of the Prophet (Setiawan, 2022). The teachings of the Prophet are certainly benevolent and bring salvation in this world and the hereafter,

making one's heart and mind peaceful.

Dampak yang lebih besar dalam hati dan pikiran, yaitu setelah mengikuti maulid Nabi Muhammad Saw., ada perasaan tenang dalam menghadapi berbagai situasi yang tidak menentu (Huda & Sa'dudin, 2019). Situasi yang kalau dilihat dari kacamata manusia bisa berakibat stress bahkan depresi.

Ngabungbang merupakan bagian dari kearifan budaya lokal yang kalau dijaga dan diturunkan ke generasi-generasi berikutnya, membuat masyarakat yang senantiasa melaksanakannya bisa merasakan ketenangan hati dan pikiran, tidak mudah emosi, membantu melancarkan usaha atau meningkatkan rezeki. Sebagaimana budaya lokal di daerah lain, yang bisa menjaga keharmonisan, ketenangan, dan kesejahteraan masyarakatnya, kalau dijaga secara baik (Majid et al., 2022); (Arif & Lessy, 2021).

The greater impact on the heart and mind after participating in the *Maulid* of Prophet Muhammad is a feeling of peace in facing various uncertain situations (Huda & Sa'dudin, 2019). Such situations, when viewed from a human perspective, can result in stress or even depression.

Ngabungbang is a part of the local cultural wisdom, which, if preserved and passed down to future generations, can result in a community that constantly practices it to experience peace of mind and heart, remain less emotional, and help improve their livelihood. Similar to other local cultures in other regions, preserving it well can maintain harmony, peace, and prosperity of the community (Majid et al., 2022); (Arif & Lessy, 2021).

Conclusion

Based on the results and discussion presented, there are 6 meanings contained in the tradition of Ngabungbang that is commonly held on the 14th of Rabiulawal as a celebration of the birth of Prophet Muhammad in *Pondok Pesantren* Cikalama, Sumedang, West Java. First, gratefulness for the gifts from Allah SWT, including the granting of success, smooth business, health and safety; Second, *Ngabungbang* also has the meaning of building and maintaining unity and brotherhood among Muslims and preserving the tradition of

mutual support and easing the burden among the Muslim community; Third, another meaning is as a medium that can enhance the quality of obedience and adherence to various teachings and commands of Allah SWT, being faithful and practicing the sunnah of the Prophet, who provided an example and other good deeds, for the success of humans in this world and in the hereafter, and respect for the *Kiai* as teacher who have educated and taught various religious teachings as a preparation for this world and the hereafter; Fourth, increasing faith and belief in the teachings of Islam as a religion that teaches mercy to all creatures; Fifth, increasing the level of well-being of the congregation, as many members share business opportunities or cooperate and there is a multiplied spirit in working; Sixth, the birth of the prophet can bring peace to the heart and mind, thus avoiding various heart and physical illnesses.

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