Celebrating the Prophet's Birthday: a Manifestation of the Character of Cooperation in Islamic Education

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ABSTRACT

Purpose of the study: The aim of this research is to explore and reveal the values of Islamic education in the tradition of celebrating the Prophet's birthday in one of the villages in Indonesia, in several countries such as Iran and Pakistan by integrating qualitative and phenomenological approaches.

Methodology: This research uses qualitative methods with a phenomenological approach to explore the values of Islamic education in celebrating the Prophet's birthday in various regions in Indonesia, Iran and Pakistan. Data was collected through interviews, observation and document research, then analyzed through the stages of data reduction, data presentation, verification and drawing conclusions.

Main Findings: The research results highlight the differences and similarities in the traditions of the Prophet's birthday in Indonesia, Iran and Pakistan. In Indonesia, celebrations tend to reflect local cultural diversity and interfaith tolerance. In Iran, the Prophet's Birthday tradition has become an integral part of Muslim life with the added element of art and performance. Meanwhile in Pakistan, celebrations involve strong religious and social activities, strengthening the bonds of the Muslim community.

Novelty/Originality of this study: The novelty of this research lies in exploring the unique aspects of celebrating the birthday of the Prophet Muhammad SAW in madrasah in Indonesia, Iran and Pakistan. This study explores the values of Islamic education embedded in this tradition, contributing fresh insights into various cultural expressions and spiritual meanings in society.

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1. INTRODUCTION

The manifestation of love for Rasulullah SAW can be found in the historic moment of the Prophet's birthday [1], [2]. When Muslims celebrate Mawlid, they not only commemorate the physical birth of the Prophet Muhammad, but also awaken a deep feeling of love and respect for his teachings. The Prophet's birthday is a stage for expressing affection, admiration and submission to the Prophet who is considered a perfect role model. During this celebration, Muslims often hold various activities such as reciting the Al-Quran, religious lectures, and reciting prayers to strengthen spiritual ties with the Prophet. In the Mawlid atmosphere, a widespread sense

of togetherness and love emerges among Muslims [3], [4]. Becoming a moment that strengthens the inner connection with the Prophet Muhammad SAW and increases faith and piety.

The Prophet's birthday is considered important for Muslims because it is a concrete manifestation of love and respect for the Prophet Muhammad SAW. This celebration is a medium for expressing admiration, affection and loyalty to the Prophet as the main role model in life [5], [6]. Muslims in Iran and Pakistan, for example, are very vocal in celebrating the Prophet's birthday. In Iran, the anniversary of the Prophet's birth is characterized by religious and cultural activities that reflect the diversity of Islamic traditions, while in Pakistan, the Prophet's birthday is a moment to strengthen social bonds and solidarity among Muslim communities. In both countries, Muslims celebrate the Prophet's birthday with enthusiasm, involving themselves in religious, social and cultural activities to strengthen their spiritual connection with the Prophet Muhammad. The celebration of the Prophet's birthday is not only a religious ritual, but also an expression of deep love and diversity in respecting the teachings and life of the Prophet Muhammad.

In celebrating the Prophet's birthday, Islamic values are manifested which cover various aspects of Muslim life in general [7], [8]. This momentum becomes a stage for Muslims to reflect on and practice the Islamic teachings contained in the life of the Prophet Muhammad. During the Mawlid celebration, Muslims dig deeper into the understanding of honesty, justice, compassion and example exemplified by the Prophet Muhammad [9], [10]. This increased understanding of Islamic values is reflected in activities such as religious lectures, recitation of the Al-Quran, and various forms of worship carried out during the celebration. Apart from that, the Prophet's birthday is also an opportunity to strengthen Muslim solidarity and increase feelings of brotherhood through social activities and charity that support the human values taught by Islam. Thus, the Prophet's birthday is not only a moment to celebrate the birth of the Prophet, but also a vehicle for spiritual development and the application of Islamic values in everyday life.

One manifestation of Islamic values that can be found in the celebration of the Prophet's birthday is the character of cooperation. This momentum strengthens the values of togetherness and solidarity of the Muslim community. During the Mawlid celebration, Muslims work together in organizing various religious and social activities, such as group recitations, reading of holy books, and charity activities [11], [12]. The character of this cooperation reflects the spirit of mutual cooperation recommended in Islamic teachings, where Muslims support each other to achieve common goals in goodness and piety [13], [14]. Thus, the Prophet's birthday becomes an occasion to strengthen feelings of brotherhood, emphasize the importance of helping each other, and illustrate Islamic values that encourage Muslims to work together in creating a harmonious and loving environment.

This research is in line with research conducted by Mahfud [15] which discusses the embodiment of the value of Islamic education in the culture of the Prophet's birthday. Even though the Mawlid celebration is recognized as an important moment for understanding and practicing Islamic teachings, there is a tendency in some cases where the focus on religious values tends to dominate, while broader aspects of Islamic education are neglected. There is a need to further explore and integrate Islamic educational values, such as an emphasis on science, ethics and justice, in Mawlid celebrations [16], [17]. In this way, the Prophet's birthday can become a more comprehensive vehicle for developing a deep understanding of Islam and encouraging balanced development of character and knowledge in Muslim society. Thus, this research is a further effort to bridge this gap so that the celebration of the Prophet's birthday can make a maximum contribution to holistic and inclusive Islamic education.

Novelty in the actualization of Islamic cultural values in celebrating the Prophet's birthday can be found through a creative and contextual approach. This innovation emerged in an effort to combine religious traditions with local cultural elements, creating a celebration that is more dynamic and imbues Islamic values in the context of the times . There are new initiatives that utilize technology, art and modern educational approaches to convey Islamic teachings as a whole. For example, the use of social media to disseminate information about the Prophet's birthday, the application of local arts and culture in celebrations, and the development of creative educational programs that include Islamic values [18], [19]. By embedding novelty in a traditional context, the actualization of Islamic cultural values in the Prophet's birthday can be a more effective means of achieving educational goals and community development based on Islamic values.

The actualization of Islamic cultural values in celebrating the Prophet's birthday has significant implications for the development of Muslim society. Through a contextual and innovative approach, there is strengthening of Islamic identity, community solidarity, and increased understanding of Islamic teachings. This implication also creates space for the integration of Islamic values with local culture, enriching the meaning of the Maulid celebration [20], [21]. The aim of this research is to investigate and analyze in depth the celebration of the Prophet's birthday as a manifestation of the character of cooperation in the context of Islamic education. The focus is to identify how this celebration can be an effective vehicle for actualizing the values of Islamic education through the cooperation of Muslims. This research aims to explore and document collaborative practices that emerge during Mawlid, as well as measure their impact on character development and understanding of Islamic education in society. Thus, this research seeks to contribute to a better understanding of

the potential of celebrating the Prophet's birthday as an educational tool that promotes Islamic values through active collaboration in an educational context.

2.   RESEARCH METHOD
2.1 Types of Research
This research is qualitative research with a phenomenological approach. Qualitative research is research that is used to understand phenomena related to what is experienced by research subjects, such as behavior, perceptions, motivations, actions and so on, holistically and described in the form of words and language, in a specific context that natural and using various natural methods [22], [23]. Phenomenology means seeing, recording, constructing reality by rejecting all assumptions that contaminate the concrete experience of humans (subjects) [24], [25]. Research that uses a phenomenological approach is research to discover or understand a phenomenon, where someone must observe the phenomenon as honestly and purely as possible. Phenomena can only be understood by people who experience the phenomenon [26], [27]. So, it can be concluded that the phenomenological approach is a research approach to observe a phenomenon that occurs in a person or community group in an area or that the researcher experiences himself. The author uses this phenomenological approach to understand and analyze or clarify data regarding the thought patterns and behavior of the Kaburu community regarding the celebration of the Prophet Muhammad's birthday.

2.2 Population and Sample
This research was conducted in Kaburu Village, Bontomanai District, Selayar Islands Regency. Researchers were interested in taking the location as a research location because researchers discovered unique traditions in celebrating the birthday of the Prophet Muhammad in Selayar Islands Regency, one of which is usually carried out by the Kaburu community. Apart from that, the researcher wants to introduce the procession for celebrating the Prophet's birthday in the village, which of course contains Islamic educational values [28], [29]. This research was conducted in Kaburu Village, Bontomanai District, Selayar Islands Regency. Researchers were interested in taking the location as a research location because researchers discovered unique traditions in celebrating the birthday of the Prophet Muhammad in Selayar Islands Regency, one of which is usually carried out by the Kaburu community. Apart from that, the researcher wants to introduce the procession for celebrating the Prophet's birthday in the village, which of course contains Islamic educational values.

2.3 Data Collection Techniques
The data collection techniques in this research were carefully designed to include several complementary approaches to gain an in-depth understanding of the traditions of celebrating the Prophet's birthday in Kaburu Village. First, an interview approach was used as an interactive method to obtain a direct perspective from the Kaburu community who celebrated the Prophet's birthday. These interviews allowed the researcher to explore the values, beliefs, and practices embedded in the celebration. Furthermore, an observational approach was used to directly observe the processions and activities that occurred during the celebration of the Prophet's birthday. These observations provide a real picture of how the Kaburu community appreciates and engages in these celebrations, as well as enriching understanding of practices that may not be revealed through interviews [30], [31]. Finally, document research was used to collect secondary data, such as the history of the Prophet's birthday celebration, event guides, and previous writings related to this tradition. This approach supports contextual and historical understanding of the celebration, as well as ensuring the accuracy and comprehensiveness of the data obtained. By combining these three approaches, this research aims to build a holistic and in-depth picture of the values of Islamic education contained in the celebration of the Prophet's birthday in the Kaburu community.

2.4 Data Analysis Techniques
The data analysis stage in this research plays a crucial role in describing and compiling the results obtained from various sources, namely observation, interviews and documentation. The researcher systematically processed all the data collected, recorded important findings, and arranged them logically to explore and discover the deepest values of Islamic education in the tradition of celebrating the Prophet's birthday in the Kaburu community. The data analysis process consists of several steps, starting with data reduction, where information obtained from various sources is reduced and organized so that it can be interpreted more effectively [32]–[34]. Next, data presentation is carried out to convey the results of the analysis in a clear and comprehensive way. In this stage, the findings are expressed in detail and in depth, clearly describing the values of Islamic education that are reflected in the practice of these celebrations. No less important, data verification is carried out to ensure the validity and accuracy of the analysis results, minimize bias, and increase the reliability of the findings [35], [36]. The final step involves creating data conclusions, where the researcher relates the findings back to the research questions and formulates strong, data-based conclusions. The entire data analysis

process is the core of efforts to understand and describe the values of Islamic education in the context of celebrating the Prophet's birthday in the Kaburu community with a holistic and structured approach.

2.5 Research Procedures

This research procedure began with selecting a research location in Kaburu Village, Bontomanai District, Selayar Islands Regency, based on the unique tradition of celebrating the Prophet's birthday by the Kaburu community. After that, population identification was carried out by focusing on the Kaburu community who actively celebrated the Prophet's birthday. The sample was selected purposively to achieve an in-depth understanding of this tradition [37]–[39]. Data collection techniques were carried out through interviews, observation and document research. Interviews were conducted to gain direct insight from the community regarding the celebration of the Prophet's birthday, while observations were used to directly observe the practices that occurred during the celebration. Data was also collected from documents related to the celebration of the Prophet's birthday in Kaburu. After that, the collected data was analyzed through data reduction, data presentation, verification and drawing conclusions. All research procedures were designed to ensure the accuracy, reliability and comprehensiveness of research results related to the values of Islamic education in the celebration of the Prophet's birthday in the Kaburu community.

3.   RESULTS AND DISCUSSION

The Prophet's birthday celebration is a celebration of the birth of the Prophet Muhammad. as a form of respect and gratitude among Muslims for his birth, which is usually done in the month of Rabi'ul Awwal by reading the story of the Prophet's life, eating together and praying together. This birthday celebration tradition is also carried out by the people of Kaburu Village, Bontomanai District, Selayar Islands Regency. Celebration of the birthday of the Prophet Muhammad saw. It was originally founded by Sultan Abu Said Muzhaffar Kaukabri, governor of Irbil in Iraq at the beginning of the 7th century Hijriah. He invited preachers or clerics to inflame the fighting spirit of the Muslim community in facing the threat of Gengiz Khan. There is also an opinion that Sultan Saladin al-Ayyubi was the first person to celebrate the birthday of the Prophet Muhammad [40], [41]. His aim in celebrating the Prophet's birthday was to inflame the spirit of jihad among Muslims during the Crusades.

Based on interviews conducted by researchers, the celebration of the Prophet's birthday in Kaburu Village with all the processions contained in it contains various meanings if observed more deeply. It is not just a tradition that needs to be debated about whether it is heretical or not. The values of Islamic education are provisions consisting of norms, viewpoints and rules contained in Islamic education and are always related to faith, sharia, worship and. In the series of celebrations of the Prophet's birthday carried out by the people of Kaburu Village, the aim is to show love for Allah and love for the Prophet. In Kaburu Village, regarding when it was first held and where the celebration of the Prophet Muhammad's birthday came from. In this case, the people do not know and cannot confirm clearly when this tradition first developed in their village, because they only follow the customs of their ancestors who celebrated the Prophet's birthday from generation to generation. According to a statement from one of the informants, the birthday held in Kaburu Village was the same as the birthday held by residents of Parak Village, who came from Cikoang Village, Takalar Regency, which is called maudu' lompoa. Maudu' lompoa itself began when Sayyid Jalaluddin, a great scholar from Aceh, came to Cikoang to spread Islam in 1629 AD/

The sacred atmosphere of the Prophet Muhammad's birthday. awakened by the chanting of the Barzanji book. The phenomenon when mahallul qiyam is also awakened is very sacred. When they stood up to chant the Asyraqal Badru prayer, the people who read the Barzanji recited it solemnly. This Mahallul Qiyam is a form of joy and respect for the Prophet SAW. They felt happy as if they were in the time of the Holy Prophet. born. Although for some groups, standing while reading the Mawlid book is something that is difficult for logical thinking to accept and is a matter of heresy, for some readers of the Mawlid book or the Barzanji book, this mahallul qiyam phenomenon is held firmly. Mahallul qiyam is a normal thing, it is not a problem of worship, sharia or sunnah.

In Iran, celebrating the Prophet's birthday is an integral part of Muslim life. This tradition is characterized by various religious events and activities such as reading the holy book, recitations, and parades commemorating the birth of the Prophet Muhammad SAW. In Iran, the celebration of the Prophet's birthday also reflects the richness of local culture with the addition of elements of art, music and traditional performing arts. Even though Iran is a predominantly Shia country, the Prophet's birthday is celebrated lively and includes religious aspects that reflect the diversity of Islamic traditions. In Pakistan, the Prophet's birthday is also an important occasion that is widely celebrated throughout the country. This tradition involves religious activities such as reciting the Al-Quran, religious lectures, and recitation of the Koran [42], [43]. Parades and street processions are often held to convey Islamic messages to the general public [44], [45]. The Prophet's birthday in Pakistan is often filled with social activities, including providing food to the needy and various acts of charity to increase solidarity among the Muslim community. These two countries show how the culture of the Prophet's

birthday permeates everyday life by combining elements of religion, local culture and social activities to celebrate the birth of the Prophet Muhammad SAW.

The actualization of the cultural values of the Prophet's Birthday in Islamic Religious Education is very relevant in increasing the matrix of faith in the Prophet Muhammad. The aim of learning to believe in the Prophet involves a deep understanding of the life, teachings and example of the Prophet as the main reference in carrying out Islamic teachings. Through the Prophet's Birthday approach, the aim of this education is to strengthen Muslims' belief in the prophetic message and foster love and loyalty to the Prophet. How to increase faith in the Prophet involves holistic learning, including the study of sirah, inspirational stories, and the role of the Prophet in shaping morals and ethics. Integration of the cultural values of the Prophet's Birthday in the Islamic education curriculum can be done through the use of interesting learning methods, reflective activities, and developing appreciation for the religious values inherited through the Maulid tradition. Thus, Islamic education can be an effective means of increasing faith in the Prophet and realizing the cultural values of the Prophet's birthday in the daily lives of Muslims.

This research is in line with research conducted by Özay [1], which discusses the connection between the actualization of the cultural values of the Prophet's birthday in Islamic education, especially in the matrix of increasing faith in the Prophet, namely the lack of emphasis on developing cooperative character among students. Although several previous studies have highlighted the important role of the Prophet's birthday in increasing faith, most have not focused attention on how the cultural values of the Prophet's birthday can be applied to foster cooperative character [46], [47]. Therefore, this research is needed to fill this gap by exploring in more depth how the celebration of the Prophet's birthday can concretely contribute to the development of cooperative character in the context of Islamic education. This research aims to provide new insights and unique contributions by focusing on how the cultural values of the Prophet's Birthday can be implemented effectively to shape the character of cooperation among students, complementing and enriching previous research findings in the realization of faith in the Prophet.

The novelty in this research lies in a deeper focus on the character of mutual cooperation as a result of the actualization of the cultural values of the Prophet's birthday in the context of Islamic education, especially in the matrix of increasing faith in the Prophet. The difference with previous research can be seen from the integration of cultural values of the Prophet's birthday both in formal education environments such as schools and madrasas, both in Indonesia and abroad. This research explores the impact of Maulid cultural values in forming a cooperative character in students at the madrasah level, opening up space for learning strategies and innovation that can be applied in various Islamic educational institutions. Thus, this research makes a significant contribution to the development of Islamic religious education by focusing on practical and practical aspects that have the potential to increase Islamic values and cooperation among the younger generation of Muslims.

The inability of students to develop cooperative characters in Indonesia, Iran, and Pakistan can have significant impacts in the short and long term [48], [49]. In the short term, a lack of cooperative character can affect classroom dynamics, hinder collaboration, and create interpersonal tension among students [50], [51]. This can have a negative impact on students' academic performance and psychosocial well-being [52], [53]. In the long term, the inability to develop a cooperative character can be detrimental in the context of social and professional life [54], [55]. The ability to collaborate is a critical skill in the modern world of work and in an increasingly globalized society. Students who are less skilled at working together may have difficulty adapting to social and professional environments that require effective teamwork.

Meanwhile, the lack of strengthening the value of faith in the Prophet can also have a serious impact, especially in the formation of Islamic identity and morals for students in Indonesia, Iran and Pakistan. In the short term, the inability to strengthen the values of faith can affect a deep understanding of Islamic teachings and the moral values taught by the Prophet Muhammad. In the long term, this can have implications for weakening the foundation of moral and spiritual values that underlie students' behavior and decisions in adulthood. The formation of a strong Islamic character can be a foundation for facing ethical and moral challenges in society [41], [52]. The limitations of this research may lie in the limited generalization of research results because it focuses on the specific context of Indonesia, Iran and Pakistan. Nevertheless, this research can be a basis for further research involving a larger sample and a wider variety of contexts.

4. CONCLUSION

Based on the results of research conducted by related researchers regarding the values of Islamic education in the tradition of celebrating the birthday of the Prophet Muhammad SAW. Procession celebrating the birthday of the Prophet Muhammad SAW. in Kaburu Village, namely: purifying and preparing for birthday needs when entering the month of Safar, watching ambelu' or angarra', a'rate' (barzanji), as well as gathering and eating together. This research highlights the importance of developing the character of cooperation and strengthening the value of faith in the Prophet in the educational context in Indonesia, Iran and Pakistan. It was found that a lack of cooperative character in students can have a negative impact in the short and long term,

affecting academic achievement, psychosocial well-being, and readiness to collaborate in social and professional environments. Strengthening the value of faith in the Apostle has also proven important in forming students' moral and spiritual foundations. Therefore, the integration of educational approaches that encourage the character of mutual cooperation and strengthening the value of faith in the Prophet is very important to build a generation that is not only academically intelligent, but also has a solid moral and spiritual foundation. Researchers recommend deepening understanding of the impact and strategies for developing the character of mutual cooperation and the value of the Apostle's faith in the educational context.

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