

Islam and Local Culture: A Comparative Study of Kerobok Mawlid in Kutai Kartanegara and *Baayun* Mawlid in Tapin

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Abstract:

This study aims to explore the relationship between Islam and local culture, particularly the *Baayun* Mawlid tradition in Banua Halat Village, Tapin Utara District, Tapin Rantau Regency and the *Kerobok* Mawlid Kutai tradition in Tenggarong, Kutai Kartanegara Regency. It is qualitative research that employs a phenomenological approach. Tenggarong Community and Banua Halat Village Community were the study participants. This study's findings show that (1) The *Kerobok* Mawlid tradition is carried out in the month of Mawlid, which is intended to commemorate the birthday of the Prophet Muhammad SAW by reciting the *barzanji*. The *Kerobok* Mawlid tradition is carried out as a traditional ceremony of the Kutai Kingdom, which is marked by the presence of the sultanate's soldiers, who carry stretchers containing various kinds of

traditional cakes, dozens of baskets of sinto or potpourri, and Astagona, walking around the palace. Furthermore, the *Baayun* Mawlid tradition in Tapin Rantau Regency is also carried out in the month of Mawlid to commemorate the birthday of the Prophet Muhammad SAW. This tradition is combined with the *Maayun* Anak tradition, the Banjar community custom of swinging children. (2) The relationship between Islam and the culture of *Kerobok* Mawlid and *Baayun* Mawlid is part of the manifestation of the existence of Islam in a culture. The reading of Sholawat and the Mawlid as a form of Islamic identity in the Kutai and Banjar communities combined with customs shows the relationship between Islam and culture, which are inherently one unit and have harmony within them.

Keywords: Islam, culture, kerobok mawlid, baayun mawlid

A. Introduction

Islam is the majority religion in Indonesia, which is undoubtedly rich in culture. This makes Islamic values comprehensive and not limited. Consequently, its teachings are dynamic and adaptable to the times. Islam can present itself appropriately when interacting with a heterogeneous society that possesses customs, traditions, culture, and history. Religion and culture possess symbols and values that complement and influence one another. Thus, Islam and culture form an inseparable unity and relationship¹.

Religion is a symbol of human devotion and obedience to God. Culture also has valuable symbols that enable humans to live within life itself. Religion requires symbolic tools; in other words, religion needs cultural expressions. Religion is final, comprehensive, eternal, and relevant to the present. Religion without culture may spread as religion itself. Conversely, religion can be likened to a group without a space. Islam responds to local culture, customs, and traditions in every aspect, wherever and whenever, and adapts to local culture, customs, and traditions as long as they remain within the bounds of the Quran and Hadith and do not contradict them².

In their relationship, both Islam and local culture are not inherently misguided or misleading because reason plays a role. In Islam, reason holds a crucial value as

¹ Nadhifatuz Zulfa, "Indigenous Counseling Practices in Pekalongan City," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam* 11, no. 1 (June 29, 2020): 36, <https://doi.org/10.21043/kr.v11i1.6899>.

² M Baedhawi, "Kearifan Lokal Kosmologi Kejawaen: Studi Post Kolonial Pandangan Kosmologi Romo Yoso Dan Implikasinya Bagi Warga Tutup Ngisor Magelang," *Agama Dan Kearifan Lokal Dalam Tantangan Global*, 2008, 1–47.

the foundation of cultural practices in society. In fact, Islam highly values the use of reason for humanity, as stated in the Quran, Surah Ali-Imran verses 190-191, which reads:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Translate:

(191) “Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire (191)”³

The reciprocal relationship between Islam as a religion and local culture is clearly evident in the study of the anthropology of religion. In this context, a cultural system reflects a part of religion⁴. Based on this theory, the cultural system of an Islamic society serves as evidence that Islam is a divine religion. By bringing numerous benefits to the diverse cultures of the archipelago, Islam is recognized as a religion, culture, and a great world civilization that began its history in Indonesia in the 7th century and has continued to develop to this day⁵.

Celebrating the Prophet Muhammad's Mawlid (birth) across various archipelago regions is one form of traditional culture. This celebration represents the love of Muslims for their Prophet, as expressed through Mawlid festivities⁶. Sultan Salahuddin Al-Ayyubi, a caliph of the Abbasid dynasty, is credited with initiating the tradition of celebrating the Prophet's Mawlid. This celebration was introduced to Indonesia after being brought by the rulers of the Fatimid dynasty who resided in Egypt⁷. During the era of the *Wali Songo* (Nine Saints), the Mawlid celebration

³ Mushaf Standar Indonesia Departemen Agama RI, *Al-Qur'an Dan Terjemah Dilengkapi Panduan Waqaf Dan Ibtida'* (PT. Suara Agung, 2016).

⁴ Bassam Tibi, *Islam and the Cultural Accommodation of Social Change* (Routledge, 2020), <https://doi.org/10.4324/9780429033513>.

⁵ Carool Kersten, *History of Islam in Indonesia: Unity in Diversity* (Edinburgh University Press, 2017).

⁶ Claudia Seise, “Women Remembering the Prophet’s Birthday: Maulid Celebrations and Religious Emotions Among the Alawiyin Community in Palembang, Indonesia,” *ASEAS-Austrian Journal of South-East Asian Studies* 11, no. 2 (2018): 217–30, <https://doi.org/10.14764/10.ASEAS-0005>.

⁷ Dewi Cendika, *Shalahuddin Al-Ayyubi* (PT Mizan Publika, 2009).

was already present in Java. Later, after Sultan Syarif Hidayatullah came to power, Mawlid celebrations were held in Cirebon.

Recitations of *Diba'i*, *Al-Burdah*, and *Barzanji*—literary works that detail the life of Prophet Muhammad (PBUH) from his lineage, childhood, youth, and prophetic mission—became central activities in Mawlid celebrations among certain communities in Java. These works also narrate the prophet's noble qualities and exemplary stories, serving as a model for humanity. Meanwhile, *Al-Burdah* is a collection of poetic praises dedicated to the Prophet, composed by Al-Busiri. In Jakarta, these recitations, commonly referred to as *rawi'*, constitute a core part of Mawlid celebrations for some communities on the island of Java.

On the island of Kalimantan, there is a Mawlid tradition interwoven with local culture. In Banjar tradition, *tasmiyah*, or the naming ceremony for a child, involves the slaughtering of livestock as an expression of the parents' gratitude for the child's birth, commonly known as *akikah*. This sacred moment celebrates the arrival of a newborn, reflecting Islamic teachings. During the Mawlid Nabi (Prophet Muhammad's birthday), a commemorative tradition emerges in Banjar society that integrates local culture through the *Maayun* (cradling) or *Baayun* practice. Over time, these two ceremonies evolved into the *Baayun* Mawlid tradition. This tradition offers a unique perspective while maintaining the same core purpose: praying for the cradled child to grow into a pious individual, respectful to their parents and community, and faithful in following the teachings of Prophet Muhammad as a role model in fulfilling their duties as Allah's servant on earth.

The *Baayun* ceremony, accompanied by recitations of poetic verses praising the noble virtues of Prophet Muhammad, is held in Banua Halat Village and carries significant values imparted by local scholars. It serves as a strategy for cultural *dakwah* (preaching through culture), a form of religious outreach that employs cultural approaches. For the Banjar community, the *Baayun* Mawlid tradition is a medium and tool for spreading Islamic teachings. The people of Banua Halat Village and nearby communities view this practice as deeply meaningful and essential.

Based on this foundation, Banjar scholars have positioned the *Baayun* Mawlid tradition as a core Islamic teaching intertwined with local culture, symbolizing cultural *dakwah*. Prophet Muhammad's Mawlid is a religious emblem aiming to foster remembrance and deepen the community's love for this revered figure—the awaited, exemplary, and enlightening Prophet Muhammad. Meanwhile, in the *Baayun* Anak tradition, the values of the Prophet's character are symbolically

reflected as a prayer and the parents' aspiration for their child to emulate the Prophet's noble qualities⁸.

The Mawlid tradition in Kalimantan, particularly in Kutai, includes a unique tradition called *Kerobok Mawlid*. The *Kerobok Mawlid* tradition, held in *Kedaton* Kutai Kartanegara, derives from the Kutai language, meaning to gather or assemble in large numbers. This tradition reflects the Kutai community's way of commemorating the birth of the Prophet Muhammad (peace be upon him), who was born on Monday, the 12th of Rabi' al-Awwal, in the Year of the Elephant. The event occurs in the courtyard of Jami' Hasanuddin Mosque in Tenggarong, which serves as the central venue for the *Kerobok Mawlid* celebration.

The ceremony begins with the recitation of the *Barzanji*, followed by a procession featuring trays filled with traditional cakes. At the same time, dozens of baskets containing *sinto* (a floral arrangement) or *bunga rampai* and the *Astagona* are brought out of the Kutai Sultanate Palace. These items are paraded between the Sultan's palace and *Kedaton* and eventually get to the courtyard of Jami' Hasanuddin Mosque, the leading site for the *Kerobok Mawlid* ceremony.

Asyrokol recital welcomes royal guards with *Sinto Astagona* and cakes to Jami' Hasanuddin Mosque. The cakes are subsequently distributed to all participants inside and outside the mosque. The *Kerobok Mawlid* festival finishes with a religious discourse given by an esteemed scholar.

B. Literature Review

1. Islam and Culture

Allah SWT sent Prophet Muhammad SAW, through whom Islam was transmitted. Islam is the final and perfect religion, concluding the teachings of past communities. Islamic teachings will be applicable until the end of time. The Qur'an and as-Sunnah supplement Islam's teachings by providing a perfect and enduring direction for human existence.

The Arabic term "Islam" is derived from the root "*aslama*," which means "to surrender" in Indonesian. Surrender refers to a servant submitting themselves to their Creator, Allah SWT, embracing all His decrees and destiny with devotion and becoming pious. This entails following all commands and avoiding all prohibitions. Islam can be characterized as saying that Allah

⁸ Zulfa Jamalie, "Akulturasi Dan Kearifan Lokal Dalam Tradisi Baayun Maulid Pada Masyarakat Banjar," *El-HARAKAH (TERAKREDITASI)* 16, no. 2 (December 30, 2014): 234, <https://doi.org/10.18860/el.v16i2.2778>.

SWT is the sole Lord of the universe, and Prophet Muhammad is the final prophet and messenger. This is demonstrated by meeting the responsibilities established in Islam's pillars, such as performing the five daily prayers, paying zakat, fasting during Ramadan, and performing Hajj to the Kaaba if possible⁹. Islam is a religion with foundational pillars and objectives encapsulated in its vision and mission as *rahmatan lil 'alamin* (mercy to the world), aiming to create peace for Muslims and for others outside of Islam.

Culture can be defined as the outcome of human creativity, initiative, and labor. Thus, humans and culture are analogous to two sides of the same coin and cannot be separated because they are inextricably linked and form a system. Humans have one distinct advantage over Allah's other creations: reason, which distinguishes them. Humans can invent with reason, resulting in benefits for us today. However, not all human products or acts are considered cultural. This is because culture has different characteristics, and human action or production can only be deemed culture if it becomes a habitual practice and identifier of a specific communal group.

The term "culture" comprises two elements: a noun and an action or activity. Culture is understood as a noun when it refers to the outcome of creative output, which has a fixed and final nature as something established, standardized, or static. On the other hand, culture is understood as an action or activity, a dynamic process that grows and develops over time. It depicts the conscious expression of human behaviors as they perform their life duties within their surroundings¹⁰.

Raymond Williams further divides culture into three categories. First, culture is concerned with society's spiritual development, knowledge, and the beauty of the distinct personalities of its people, groups, or communities. Second, it refers to knowledge-expressing activities and their consequences (for example, cinema, art, theater, and so on). Third, it is linked to life, which includes people's ways of living, activities, beliefs, and customs¹¹.

Given that culture is a component of Islam, the two are inextricably linked. In other words, religion is both a symbol and a system of divine principles that intelligent individuals adhere to. Through this cognition, humans can

⁹ P D Hamka and R Penerbit, *Tasawuf Modern* (Republika Penerbit, 2014), <https://books.google.co.id/books?id=KEniDwAAQBAJ>.

¹⁰ Mudji Sutrisno and Hendar Putranto, *Teori-Teori Kebudayaan, (No Title)* (Yogyakarta: Kanius, 2005).

¹¹ Sutrisno and Putranto.

express their actions using existing elements, resulting in specific cultures based on where they live and grow.

2. Relationship between Islam and Culture

Religion and culture are inseparable in human experience. Humans require religion to fulfill spiritual needs and culture to meet physical needs. Together, they allow humans to live in colorful patterns that provide more comfort.

Allah SWT presented Islam to the world as a religion that bestows mercy on all creation and enriches humanity through its principles. As Allah SWT reveals in the Quran Surah Taha, verse two:

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾

Translate:

(2) *“We have not sent down to you the Qur'an that you be distressed”*¹²

In this explanation, anyone who follows the guidance of Allah SWT, as conveyed in the Quran, will lead a life filled with goodness and blessings. Conversely, those who disregard and are indifferent to Allah's guidance will experience a life filled with difficulties and devoid of the pleasures of life. Every aspect of life is addressed within Islamic teachings, and thus, every action is guided by the rules prescribed by Islam. These divine revelations from Allah SWT are the foundation of all such laws.

From the explanations above, it is clear that Islam and culture illustrate their differences: revelation serves as the basis of Islamic teachings, while human creativity generates culture. The intersection of Islam as a religion and culture naturally occurs in human life because it fulfills human needs. Therefore, Emha Ainun Nadjib, a cultural expert and devout Muslim, has paid significant attention to culture through his extensive discussions.

At several seminars and religious gatherings, Emha Ainun Nadjib has thoroughly researched and discussed the relationship between Islam and culture. From a young age, he was exposed to culture, with Islam as the framework for his interactions with it. He believes that Islam and culture are

¹² Mushaf Standar Indonesia Departemen Agama RI, *Al-Qur'an Dan Terjemah Dilengkapi Panduan Waqaf Dan Ibtida'*.

inextricably linked; at times, Islam expresses itself as a culture, and at other times, Islam is the spirit of that culture. He believes that Islam and culture have a connection that can be seen as a sign of Islamic identity, in which persons are both cultural and religious individuals¹³. This is seen in everyday life within the context of culture¹⁴.

3. Commemoration of Mawlid of the Prophet Muhammad SAW

The term "Mawlid" is derived from Arabic and means "commemoration" of Prophet Muhammad SAW's birth. In Arabic, "Mawlid" or "*Muludan*" comes from "*Waladun*," which means "born¹⁵." Thus, "Mawlid of Prophet Muhammad" refers to the endeavour to celebrate the Prophet Muhammad's birth, which occurs on the 12th of *Rabiul Awal* in the Hijri calendar. Muslims around the world commemorate this occasion. Mawlid Nabi celebrations became a tradition in Muslim communities long after Prophet Muhammad's (peace be upon him) death. Essentially, this remembrance is about joy and reverence for the Prophet Muhammad SAW¹⁶.

The tradition of Mawlid Nabi spread to the Indonesian archipelago alongside the process of Islamization. As a result, there has been much debate about the origins of Islam in Indonesia, often stemming from the assumption that the first instance of Islamization must have occurred during a specific event with an identifiable figure. However, many scholars agree that Islam first entered Indonesia through Arab, Indian, and Persian traders along coastal areas. Nevertheless, the author does not address the historical entry of Islam into Indonesia. Instead, he focuses on how the tradition of celebrating Mawlid Nabi Muhammad SAW spread from Arabia to Indonesia¹⁷.

According to Ali bin Muhsin al-Saqaf, the commemoration of Mawlid Nabi served as an effective means of da'wah (Islamic propagation) during the

¹³ Emha Ainun Nadjib, *Tidak, Jibril Tidak Pensiun* (Bentang Pustaka, 2017).

¹⁴ E A Nadjib, *Gelandangan Di Kampung Sendiri: Pengaduan Orang-Orang Pinggiran* (Bentang, 2015), <https://books.google.co.id/books?id=TvDgBwAAQBAJ>.

¹⁵ N J G Kaptein, *Perayaan Hari Lahir Nabi Muhammad SAW: Asal Usul Dan Penyebaran Awalnya : Sejarah Di Magrib Dan Spanyol Muslim Sampai Abad Ke-10/Ke-16*, Seri INIS (INIS, 1994), <https://books.google.co.id/books?id=3QfYAAAAMAAJ>.

¹⁶ Ahmad Ibrahim, "Peran Pondok Pesantren Dalam Melestarikan Tradisi Barzanji (Studi Kasus Pondok Pesantren Darussalam Pucang Kradinan Dolopo Madiun)," *Journal of Community Development and Disaster Management* 3, no. 2 (June 1, 2021): 43–57, <https://doi.org/10.37680/jcd.v3i2.1033>.

¹⁷ Siti Marfu'ah and M Inu Fauzan, "Panjang Mulud Dalam Tradisi Masyarakat Banten (Study Kasus Perayaan Maulid Nabi Dalam Perspektif Islam)," *Jurnal Cahaya Mandalika ISSN 2721-4796 (Online)* 3, no. 3 (December 30, 2022): 931–42, <https://doi.org/10.36312/jcm.v3i3.1513>.

Islamization of Javanese society. This has also contributed to the enduring nature of the Mawlid tradition, which the community has increasingly embraced over time. This phenomenon allows people to enjoy emerging traditions, making them feel more connected to Islamic and Indonesian cultural identities¹⁸.

Mawlid Nabi is celebrated in Indonesia for a variety of reasons, including its debut during the Demak Bintara and Mataram Kingdom eras. These kingdoms referred to the Mawlid festival as "*Sekaten*," derived from "*Syahadatain*," which means the two witnesses of faith (the Islamic confession of faith)¹⁹. During the reigns of these two kingdoms, the Mawlid festival helped to propagate Islam by conserving ancient traditions that were consistent with Islamic beliefs.

The commemoration of the Prophet Muhammad's birthday (Mawlid) is a sign of Islamic devotion. In this context, Mawlid celebrations appear strongly linked with local culture. Historical sources from ancient countries continually emphasize the importance of Mawlid celebrations. This shows that these celebrations' aspects were documented and stored as part of the royal records. Mawlid celebrations are still documented in many Indonesian kingdoms. This demonstrates that the tradition of Mawlid festivities frequently got considerable backing from the rulers of those nations.

Three main factors contributed to the emergence of Mawlid celebrations during the reign of the Demak Bintara Kingdom and the Mataram Kingdom:

- a. Mawlid as a means of spreading Islam: At that time, the king was regarded as Sayyidin Panatagama Khalifatullah, a religious leader responsible for safeguarding and disseminating Islam²⁰.
- b. Mawlid as a historical affirmation: Its celebration legitimized the authority of a sultan or kingdom as the heir of an Islamic dynasty. This established Mawlid as a cultural tradition that could not easily be erased, as it became a legacy to be further developed, gaining creativity and popularity among Muslims.

¹⁸ Ahmad Tsauri, "Sejarah Maulid Nabi Meneguhkan Semangat Keislaman Dan Kebangsaan Sejak Khaizuran (173 H) Hingga Habib Luthfi Bin Yahya (1947 M-Sekarang)," *Pekalongan: Menara Publisher*, 2015.

¹⁹ Tsauri.

²⁰ Tsauri.

- c. Mawlid as a cultural institution: It symbolized the status of a sultan or king as the highest leader who inherited cultural traditions from ancestors, which needed to be preserved by society.

In the history of Islam's spread in the Nusantara (archipelago), Mawlid celebrations were utilized by the *Wali Songo* (the Nine Saints) as a medium for da'wah (Islamic propagation) through various activities that attracted the community to recite the *Shahadatain* (the two declarations of faith) as a sign of conversion to Islam. Consequently, the Mawlid celebration became known as the *Perayaan Syahadatain* (*Shahadatain* Celebration), which, in the Javanese dialect, was pronounced as *Saketan*. The *Shahadatain* was symbolized by two gamelans created by *Sunan Kalijaga*—the *Gamelan Kiai Nogowilogo* and *Guntur Madu*, which were played in the courtyard of the Demak Mosque during the Mawlid celebration.

C. Research Methods

This research is qualitative research employing a phenomenological approach. The study involves observing and analyzing the traditions of "*Kerobok* Mawlid" in Kutai Kartanegara and "*Baayun* Mawlid" in Tapin. It focuses on understanding the meaning and relationship between Islam and local culture as experienced by the communities in Tenggarong and Banua Halat Village.

The phenomenological approach is used to explore how these communities perceive and integrate Islamic values within their cultural practices. The method emphasizes descriptive insights from direct observations and cultural documentation.

D. Findings and Discussion

1. Manifestation of Islamic Existence in Kutai Kartanegara and Tapin

The *Kerobok* tradition originally emerged from the customs of the *Kedaton* (royal palace) of Kutai Kartanegara, involving gatherings of large crowds, ceremonial events, and the preparation of various local traditional cakes. These cakes were then paraded around the ceremonial site and later distributed to the attendees. The term "*Kerobok*" is derived from the Kutai language, meaning "gathering" or "crowding" to bring people together. However, with the introduction of Islam to the *Kedaton* of Kutai Kartanegara, the *Kerobok* tradition incorporated Islamic elements, particularly in celebration of the Prophet Muhammad's Mawlid. Hence, the name evolved into the "*Kerobok* Mawlid" tradition.

The *Kerobok Mawlid* is held to commemorate the birth of the Prophet Muhammad SAW on the 12th of *Rabi'ul Awwal* in the Islamic calendar. In Kutai Kartanegara, the event typically occurs in the courtyard of Jami Amir Hasanuddin Mosque in Tenggarong. The ceremony begins with the recitation of *Barzanji* inside the mosque. Subsequently, dozens of soldiers from the Kutai Kartanegara Sultanate parade traditional cakes along with dozens of baskets of "sinto" (decorative arrangements) and *astagona* (offering trays). This procession moves from one palace to another, ending at the Jami Amir Hasanuddin Mosque courtyard. Upon arrival at the mosque, the procession is greeted with the recitation of *Asrakal*, followed by the distribution of cakes to the attendees. The tradition concludes with a Mawlid sermon delivered by an invited scholar.

The preservation of this tradition, integrating Islamic values, illustrates the embodiment of Islamic existence deeply rooted in society as part of Islamic practices²¹. In addition to the *Kerobok Mawlid* tradition preserved by the Kutai Kartanegara *Kedaton*, there is the *Baayun Mawlid* tradition in Banjar, particularly in Banua Halat, Tapin Regency, South Kalimantan.

The *Baayun Mawlid* ceremony was inspired by parents' habit of rocking their children in cradles to lull them to sleep, expressing parental affection to ensure the child feels safe and comfortable. The term "*Baayun*" originates from the Banjar language, meaning "rocking" or "cradle," while "Mawlid," derived from Arabic, refers to the commemoration of the Prophet Muhammad's birth. Thus, *Baayun Mawlid* represents rocking a child as an expression of gratitude for the Prophet's birth, the bearer of mercy.

In the past, Banjar people believed that children who underwent the *Baayun* ritual would receive blessings, be less prone to crying, and be safeguarded from harm. Therefore, every child traditionally underwent this ceremony as a mark of respect and an offering to Datu Ujung.

Mawlid celebrations in Indonesia have long been embedded in the culture and spiritual life of the community. The *Kerobok Mawlid* tradition in Kutai and *Baayun Mawlid* tradition illustrate the strong Islamic existence in local cultural practices.

- a. First, the *Kerobok Mawlid* and *Baayun Mawlid* traditions reflect Islamic existence through worship practices. Communities recite *Salawat*

²¹ Nadjib, *Tidak, Jibril Tidak Pensiun*.

- (praises), read the Quran, perform congregational prayers, and attend religious lectures combined with local cultural expressions. This demonstrates that Islam is a vital part of Indonesian culture.
- b. Second, the Mawlid celebrations in Kutai and Banjar also reflect Islamic existence through cultural practices. People sing religious songs, distribute gifts, and prepare traditional foods, highlighting the integration of Islam into local culture.
 - c. Third, the Mawlid celebrations in Indonesia illustrate Islamic existence through acts of charity. Communities organize social activities such as donating food to orphans, assisting the underprivileged, and holding religious gatherings to disseminate Islamic teachings.

From the above description, it can be concluded that the *Kerobok* Mawlid and *Baayun* Mawlid traditions strongly manifest Islamic existence within community culture.

Mawlid is a celebration held to commemorate the birth of the Prophet Muhammad SAW. The *Kerobok* Mawlid in Kutai and *Baayun* Mawlid in Banjar have distinct characteristics but share a common goal of spreading religious messages. The *Kerobok* Mawlid in Kutai begins with prayers and Quran recitations, followed by praises for the Prophet Muhammad SAW. Meanwhile, *Baayun* Mawlid in Banjar incorporates local cultural elements of rocking children as part of the celebration.

Both traditions are integral to the culture of East Kalimantan, conveying religious messages and fostering respect for the Prophet's birth. These ceremonies serve as a means to promote tolerance and mutual respect among people of different faiths in East Kalimantan.

2. Culture and Diversity in Tradition

Mawlid is a celebration to commemorate the birth of Prophet Muhammad (peace be upon him). Muslims observe This celebration worldwide, with variations influenced by local cultures and customs. Mawlid is one of the most popular cultural and religious traditions in Indonesia.

The Mawlid tradition also includes activities such as communal meals, listening to sermons and stories about the life of Prophet Muhammad, and integrating these with local community cultures. These activities aim to remind Muslims of the importance of respecting and honoring the prophets. The Mawlid tradition also encompasses social activities like giving alms and

sharing food with needy people. This serves to honor and appreciate the prophets by following their teachings on kindness and justice.

Mawlid remains one of the most prominent cultural and religious traditions in Indonesia. Activities related to Mawlid remind us of the importance of respecting and honoring the prophets and practicing their teachings. As such, the Mawlid tradition sustains religious and cultural values in Indonesia.

The *Kerobok* Mawlid and *Baayun* Mawlid traditions clearly illustrate how the Kutai and Banjar communities have embraced these celebrations as cultural and religious practices. This is evident in the processes involved. For instance, the *Kerobok* Mawlid tradition combines the Kutai palace culture with Islamic traditions spread worldwide by Muslims. This includes gathering the community to prepare a variety of traditional cakes and conducting customary rituals. The events also feature the recitation of *Barzanji* and hymns praising Prophet Muhammad (peace be upon him), along with spiritual guidance or sermons delivered by religious scholars.

Similarly, the *Baayun* Mawlid combines the local Banjar cultural practice of rocking children (*maayun anak*) with the celebration of Mawlid. In addition to preserving local culture, the *Baayun* Mawlid reflects the community's hopes that prayers for the children participating in the ceremony will help them emulate the exemplary character of Prophet Muhammad (peace be upon him).

These examples show how local communities view these traditions as cultural practices and a form of religious spirituality. They serve as a vessel for embodying Islamic values and enhancing devotion to Allah SWT²².

3. Cultural Determination

As explained by M.H. Ainun Najib earlier, not all cultures can have a relationship or connection with Islam. This requires a process of selection and determination of culture beforehand. This is because not all cultures can freely incorporate Islamic elements. Only certain cultures can be accepted and integrated with Islamic values. For example, the *Kerobok* culture in Kutai involves a tradition where the community gathers to perform a ceremonial ritual, starting with making traditional cakes that are then distributed to the community. This clearly represents a culture developed by the Kutai community that does not conflict with Islamic values or laws.

²² Nadjib.

This cultural selection makes it clear which traditions align with Islamic values and do not contradict Islamic law, allowing them to be infused with Islamic culture. Consequently, communities can continue their traditions passed down through generations while incorporating Islamic values without violating Islamic law. Not all cultures can be integrated or related; for example, cultures involving polytheistic elements would contradict the creed of a Muslim and cannot be connected with Islam²³.

Similarly, the *Baayun* Mawlid tradition, which initially involved swinging children in a cradle to ensure they sleep comfortably, peacefully, and safely as a form of parental affection, originates from Hindu culture. However, when combined with Islamic values and as long as it does not conflict with Islamic laws, it can establish a relationship between Islam and local culture. In other words, a relationship between Islam and local culture can be established as long as a culture or tradition is integrated with Islamic values and laws and does not contradict them.

E. Conclusion

The *Kerobok* Mawlid and *Baayun* Mawlid traditions exemplify the harmonious integration of Islamic values with local cultural practices in Kutai Kartanegara and Banjar communities. These traditions reflect the deep-rooted existence of Islam within the culture, where acts of worship, cultural expressions, and social practices converge to celebrate the birth of Prophet Muhammad SAW. The *Kerobok* Mawlid, with its ceremonial processions, and the *Baayun* Mawlid, intertwining local child-rearing customs with Islamic teachings, demonstrate how culture and religion can coexist and enrich each other without compromising Islamic principles. These traditions serve as mediums for religious devotion, community engagement, and cultural preservation, fostering a sense of unity and mutual respect among diverse groups. The study underscores the significance of cultural adaptation in spreading and maintaining Islamic teachings, highlighting that Islam's universality can be expressed through the lens of local customs as long as they align with its fundamental principles.

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