

# Local Wisdom-based Character Values in Millennial Madurese Community: A Study of *Molothén* Traditions

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## Abstract

*Molothén (Mawlid al-Nabi) for the people of Madura is a profoundly ingrained local culture and wisdom. Apart from being full of religious values, this tradition also has character education values. This study aims to determine the values of character education in the Molothén tradition and how this shapes the millennial Madurese community's character. This article is a case study research using a qualitative approach. Data were collected using observation, interview, and documentation techniques. The results showed that the Madurese one generation performed the Molothén tradition to another. The character values contained in the Molothén tradition are religion, discipline, independence, responsibility, and cooperation/solidarity. These character values can then shape the personality of the millennial Madurese community to become virtuous.*

**Keywords:** *Molothén Tradition, Character Values, Madurese Society*

## Abstrak

*Molothan (Maulid Nabi) bagi masyarakat Madura adalah salah satu budaya dan kearifan lokal yang sudah mendarahdaging, selain sarat akan nilai religius, tradisi ini juga mempunyai nilai pendidikan karakter. Tujuan penelitian ini adalah untuk mengetahui nilai-nilai pendidikan karakter yang terkandung di dalam tradisi Molothan dan bagaimana hal tersebut membentuk karakter masyarakat Madura millennial. Penelitian ini merupakan penelitian studi kasus dengan menggunakan pendekatan kualitatif. Data dikumpulkan dengan menggunakan teknik observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi Molothan dilaksanakan oleh masyarakat Madura secara turun-temurun. Adapun nilai-nilai karakter yang terkandung di dalam tradisi Molothan, yaitu: religius, disiplin, mandiri, tanggung jawab, dan kerja sama/kekompakan. Nilai-nilai karakter inilah yang kemudian dapat membentuk pribadi masyarakat Madura milenial menjadi berbudi luhur.*

**Kata Kunci:** Tradisi Molothan, Nilai-nilai Karakter, Masyarakat Madura

## Introduction

The Mawlid al-Nabi, a celebration of Prophet Mohammad's birthday, is a tradition developed in the Islamic society after the Prophet Mohammad's passing. Mawlid al-Nabi is a tribute to and a reminder of the greatness and example of the Prophet Muhammad<sup>1</sup>. In Indonesia's context, the Mawlid al-Nabi celebration is one of the community's socio-religious phenomena, carried out in almost all Indonesian regions with various traditions in various cultural activities religious rituals<sup>2</sup>.

The Mawlid al-Nabi celebration illustrates a local culture full of religious nuances and has been passed down from one generation to another in a society. The Mawlid al-Nabi, which falls on the 12th of Rabiul Awal, is one of Indonesia's socio-religious traditions<sup>3</sup>. The Mawlid al-Nabi celebration illustrates the existence of local culture and traditions full of religious nuances. It has been passed down from one generation to another in the surrounding community. The Mawlid al-Nabi celebration, which the Madurese people named as Molothan, is a typical celebration. Molothan has

<sup>1</sup> Moch Yunus, "Peringatan Maulid Nabi," *Humanistika: Jurnal Keislaman* 5, no. 2 (2019): 156-62.

<sup>2</sup> Zunly Nadia, "Tradisi Maulid Pada Masyarakat Mlangi Yogyakarta," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 2 (2011): 367-84.

<sup>3</sup> Muhammad Faizin, "Maulid: Sejarah, Tradisi, dan Dalilnya," 2020, <https://www.nu.or.id/post/read/124167/maulid--sejarah--tradisi--dan-dalilnya>.

become an annual tradition of the Madurese people. The term ‘tradition’ refers to practices usually carried out openly or privately based on necessary ritual or symbolic principles, aiming to instill values and norms.

Abu Said Al-Qakburi, an Irbil governor in Iraq, introduced and conducted the Mawlid al-Nabi Celebration for the first time during Salahuddin al-Ayyubi. The Mawlid al-Nabi/Molothan tradition still exists today. All Madurese celebrate it starting from children, teenagers to the elderly. They carry out this tradition very well<sup>4</sup>. Madurese people think that this tradition is a legacy from their ancestors. According to them, this tradition must be well guarded. Besides, there are many character values contained in these traditions. Indonesia is not the only country with various strong traditions, but also in London, UK, there are currently hot discussions regarding the inculcation of religious characters into educational institutions. They believe that instilling religious traditions values is very closely related to the students’ character formation<sup>5</sup>.

Muslims believe that the Hadith is the second source of Islamic teachings after the Quran. The verses, both contained in the Quran and the Hadith, form the basis of this agreement. No doubt, it turns out that in Islam, the Molothan tradition has its foundation. There are many foundations related to the Molothan tradition. We, as Muslims, should know and understand these foundations well.

Changes in lifestyle and traditions in society are currently evident in the modern generation—or what is commonly referred to as the millennial generation. The millennial generation is a modern generation that lives at the turn of the millennium. Simultaneously, in this era, digital technology has begun to penetrate all aspects of life. The millennial generation, or what is also called generation Y, was born around 1980 to 2000. Therefore, it can be said that the millennial generation is today's young generation who are

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<sup>4</sup> Sirajudin Abas, *40 Masalah Agama* (Jakarta: Pustaka Tarbiyah, 2015).

<sup>5</sup> Helen Jelfs, “Religious Character in Church of England Schools: The Relationship Between a Religious Tradition and Its Educational Institutions,” *Journal of Research on Christian Education* 22, no. 1 (2013): 52–74, doi:10.1080/10656219.2013.768170.

currently around 15–34 years old. The age range is in line with the average age of students currently studying at tertiary institutions, around 19–34<sup>6</sup>.

The impression inherent in millennial society is that they are far from local wisdom traditions' culture and values. They usually consider the local wisdom tradition outdated and are more likely to be interested in modern technology and current activities, although not all think so. In reality, it is precisely in this local wisdom tradition that character education values are contained—which is undoubtedly needed by millennial society today. One of the local wisdom traditions is the Molothén, which is currently being performed by the Madurese community of West Kalimantan. Among the emerging vital issues in education today, especially in Indonesia, is character education<sup>7</sup>.

This study seeks to explain the following matters related to the Molothén tradition, such as the meaning of Molothén, the implementation of the Molothén tradition of the Madurese community, the foundation of the Molothén tradition of the Madurese community, the character values contained in the Molothén tradition of the Madurese community, as well as efforts and indicators to determine the success of character education in the Molothén tradition of the Madurese community. All of these are discussed in the research results of this study.

Several previous studies relevant to the research theme raised both the Molothén tradition (Mawlid al-Nabi) and the Madurese community. Among the existing research is related to the Mawlid al-Nabi celebration in Cikoang, South Sulawesi. Sila (2001) states that the ritual system and religious practices of the Cikoang people, as influenced by the Sayyid tradition, persisted along with Islam's development in the area. Despite facing criticism and blasphemy allegations from the Puritan Islamic groups, they persisted with their distinctive religious traditions<sup>8</sup>.

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<sup>6</sup> Syarif Hidayatullah, Abdul Waris, and Riezky Chris Devianti, "Perilaku Generasi Milenial Dalam Menggunakan Aplikasi Go-Food," *Jurnal Manajemen Dan Kewirausahaan* 6, no. 2 (2018): 240–49, doi:10.26905/jmdk.v6i2.2560.

<sup>7</sup> Rochmad Nuryadin, "Penguatan Pendidikan Karakter Melalui Pembelajaran Sejarah di Era Revolusi Industri 4.0," *Al Ghazali* 3, no. 1 (2020): 117–134.

<sup>8</sup> Muhammad Adlin Sila, "Perayaan Maulid Nabi Di Cikoang, Sulawesi Selatan: Antara Mengingat Dan Melebih-Lebihkan Semangat Nabi," *Studika Islamika* vol 8 no 3 (2001).

Meanwhile, Bahari and Zakso (2018), in their research related to mechanical solidarity with the Madurese ethnic in Pal Lima, West Pontianak, stated that mechanical solidarity with the Madurese ethnicity is still well maintained. The community has made various efforts in maintaining solidarity among its members, i.e. (1) The form of Madurese community efforts to maintain the existing mechanical solidarity, maintain traditions, maintain social networks or relationships through kinship, and maintain religious ties through religious activities. (2) The Madurese community maintains the existing mechanical solidarity, invites and inculcates the values of cultural traditions, provides access to social relations, provides examples, instills, directs education, and nurtures the community<sup>9</sup>.

Furthermore, in a study related to the revitalization of traditional Madurese expressions as an effort to preserve Madurese language and culture, Khak (2014) concluded that based on their values and functions, regular Madurese expressions could generally be grouped into (1) to maintain self-respect or dignity, (2) to maintain obedience and respect, (3) to carry out religious orders, and (4) to maintain harmony and togetherness. By recognizing and re-understanding the values and functions of UTM, the Madurese ethnic young generation can also understand their language and culture<sup>10</sup>.

The author concludes from several previous relevant studies, discussing local culture and wisdom and the Madurese community's characteristics. However, this study is a little more specific, related to the values of character education in the Molothén tradition in the millennial Madurese community of West Kalimantan. Therefore, this study is different from previous research, and even the results of this study can be used as a reference to instill Islamic character values related to tradition so that this research is considered essential to be actualized.

This study uses a case study method. This study is only limited to the case study of the Molothén tradition of the millennial Madurese community

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<sup>9</sup> Nurul Jannah, Yohanes Bahari, and Amrazi Zakso, "Upaya Memelihara Solidaritas Mekanik Pada Etnis Madura Di Kelurahan Pal Lima Kecamatan Pontianak Barat," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa* 7, no. 12 (2018).

<sup>10</sup> Abdul Khak, *Bahasa Ibu: Pelestarian Dan Pesona Sastra Dan Budayanya* (Sumedang: Unpad Press, 2014).

and the interview object, which are young people between the ages of 15 and 34 years old. The case study is a research method that aims to study intensively about individual social units. In this study, the case is the people of Madura Sungai Asam, West Kalimantan, who are relatively healthy in carrying out the Molothén tradition. This study uses a qualitative approach—a descriptive research approach, uses analysis, refers to data, uses existing theories as supporting material, and produces a theory<sup>11</sup>. Qualitative research aims to understand more in-depth the object under study<sup>12</sup>.

### **Character Education and Molothén (Mawlid al-Nabi) Tradition for Millennial Madurese Communities**

The millennial generation is a generation born in the early 1980s to 2000. This generation is often referred to as Gen-Y, Net Generation, Generation WE, Boomerang Generation, Peter Pan Generation, and others. They are called the millennial generation because they are the generation who live at the turn of the millennium. Simultaneously in this era, digital technology has begun to penetrate all aspects of life. Millennials have different values and behaviors from their predecessor, Gen-X (born between 1964 and 1980). Some literature states that the following values and behaviors generally characterize their characteristics: connected, multitasker, tech-savvy, collaborator/co-creator, social, adventurer, transparent, and work-life balance. In Indonesia, the different social, historical, cultural, political, and economic backgrounds certainly produce a different and unique millennial generation<sup>13</sup>.

The internet, social media, and digital apps provide millennials with various advantages that previous generations did not have. These advantages are access to vast information and knowledge, powerful analytical capabilities, unrivaled thinking speed, and unrivaled multitasking capabilities. However, all these advantages are not without cost. Millennials who are so dependent on technology and having their time spent on

<sup>11</sup> Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2009), 121.

<sup>12</sup> Gunawan Imam, *Metode Penelitian Kualitatif Teori Dan Praktik* (Jakarta: Bumi Aksara, 2013), 80.

<sup>13</sup> Yuswo Hady, "Generasi Milenial," January 17, 2016, <https://www.yuswohady.com/tag/generasi-milenial/>.

smartphone screens make them lose their raw ability to interact and socialize (necessary social skills) with other people.

The millennial generation is seen as experiencing character degradation. It can be seen from the characteristics they show. Some of these include shaking hands, being polite to older people, making small talk when starting a conversation, being polite, doing gestures and body language, manipulating facial expressions, using intonation of speech, greeting others, interrupting conversations, creating first impressions, grooming, and manner at work.

A survey in the US found alarming conditions regarding the weak social skills of the millennial generation. About 65% of millennials in the US feel uncomfortable interacting with others face to face. About 80% of them prefer to converse digitally via texting or email. This degradation is inversely proportional to when the millennial generation can reach the latest 21st-century abilities (cognitive, analytical, hard-skills) with various advanced technologies. They are underdeveloped in terms of the most basic social interaction skills (emotional, social, soft-skills)<sup>14</sup>.

The main factor for this degradation is the millennials' dependence on smartphones and the available apps. To be qualified to perform the necessary social skills above, they must practice these skills at any time by communicating and interacting directly (face-to-face) with the people in their environment. Millennials are a generation "raised" by Facebook and apps. Since childhood, their communication and interactions have been mostly done via smartphones, either through chatting, email, posting on blogs, or status updates on social media. It is through online interactions that their attitudes and behaviors are formed.

Currently, most millennial activities depend on apps, from ordering food, listening to music and watching movies, planning vacations, exercising, dating, to attending seminars and lectures. All of those can be done without having face-to-face contact with other people. With smartphones and apps in hand, millennials are indeed the most independent and productive generation. However, less time is allocated for them to relate and interact

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<sup>14</sup> Ibid.

with other people physically. This last thing is the reason why the millennials' necessary social skills are never formed and honed. When dealing with other people through chatting, their ability to automatically adjust facial expressions according to their emotions, adjust voice intonation, adjust eye contact, or perform gestures and body language are no longer needed. If the necessary socializing skills are never trained, then automatically, the essential functions will be dull.

Effat Al-Syarqawi sees culture from the perspective of Islam. According to Effat, culture is a treasure trove of history in community groups reflected in the testimony, in which there are various values that life must have spiritual meaning and purpose. Culture is the result of work and also due to the human environment. In another opinion, culture or civilization can also be defined as a complex unit in which there is knowledge, belief, art, morals, law, manners, and many other habitual abilities, all of which are acquired by humans as part of society<sup>15</sup>.

In order to strengthen the implementation of character education, 18 values have been identified that come from religion, Pancasila, culture, and national education goals, i.e., religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, friendliness/communicative, patriotic, respecting achievement, loving peace, loving to read, caring about the environment, caring about the social relationship, and having responsibility.

Culture must be able to be analyzed, geographically, into the local culture. A culture is an object. Culture is a system such as ritual, language, clothing, music, and culture is an actualized human feeling. In the discourse of character, it is identified with morals, manners, and ethics. Therefore, from an Islamic perspective, noble character or morals are the results of implementing sharia, which is based on a firm condition of faith and is based on the Al-Quran and as-Sunnah<sup>16</sup>.

Character is the human anthropological structure in which humans live their freedom and overcome their limitations. Education aims to mature an

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<sup>15</sup> Effat Al-Syarqawi, *Filsafat Kebudayaan Islam*, (Bandung: Pustaka, 1986).

<sup>16</sup> Nurdien Harry Kistanto, "Tentang Konsep Kebudayaan," *Sabda : Jurnal Kajian Kebudayaan* 10, no. 2 (2017): 4-5, doi:10.14710/sabda.v10i2.13248.



individual. Morals and ethics are part of the character. Character education is a system that instills character values.

Ibn Maskawaih defines morals as "a state of the soul which causes it to perform its actions without thought or deliberation<sup>17</sup>." According to etymology, the word character is formed from the Greek word *charakter*, which means to carve, and also contains the Latin word *Archelypum*, which means original or distinctive.

Character education can also be an effort and process to form humans who have character and value as characteristics or characteristics of each individual. The effect of character education is that it will produce moral, personal, and dignified individuals through biological-psychological and sociological approaches. The term Maulid or Milad, when studied in Arabic, means the day of birth. The Mawlid al-Nabi celebration of the Prophet Mohammad (PBUH) is a tradition developed in the Muslim community, undoubtedly arising long after the Prophet Mohammad (PBUH) died. In substance, this commemoration activity is an expression of joy and respect for the Prophet Mohammad.

The Mawlid al-Nabi celebration for the Prophet Mohammad (PBUH) can be a religious activity that aims to commemorate 12 Rabiul Awal as the moment of the Prophet's birth Mohammad (PBUH). Even in another opinion, Deputy Commander of Yonif Raider 509/BY Kostrad, Major Inf Nasli, stated, "With this celebration, it is hoped that we will better understand the life and example of the Prophet which was full of morals, ethics, and high and persistent perseverance in guiding humankind, especially Muslims toward a life of *baldatun thoyyibatun warobun ghofur*.

Mawlid al-Nabi. According to Kyai Hasyim, in Zuhairi Misrawi, "Every Muslim's love for the Prophet is actually as a strong foundation in their diversity. Love is the way to victory both in this world and in the hereafter." This event is filled with praise and religious sermons to revive the love for the examples and teachings it carries. The month of Rabiul Awwal feels like the Prophet's month because almost every day, there is always a celebration of

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<sup>17</sup> Rusfian Efendi, "Etika dalam Islam: Telaah Kritis terhadap Pemikiran Ibn Miskawaih," *Refleksi: Jurnal Filsafat dan Pemikiran Islam* 19, no. 1 (June 5, 2020): 44, doi:10.14421/ref.2019.1901-05.

Mawlid al-Nabi. In its implementation, both prayers from the deepest heart and colossal prayers in one assembly represent the commitment to follow the Prophet's teachings--not only from individuals but also collectively<sup>18</sup>.

There are twenty-one religious foundations, including the arguments about the permissibility of celebrating Mawlid al-Nabi (PBUH), which Sayyid Mohammad Bin Alwi Al-Maliki Al-Hasani. However, the authors only took two, i.e., the first argument that "Rasulullah (PBUH) glorifies the celebration on the day of his birth and thank Allah Most High on that day for His great blessings." Of course, thanks to the Prophet Mohammad's blessings, this nature we live in is filled with joy and happiness. He expressed his exaltation by fasting as narrated in a hadith from Abi Qatadah: That the Prophet Mohammad was asked about his fast on Monday, and he also said: "On that day I was born, and on that day I was (for the first time) received revelation" (Narrated by Al-Imam Muslim in his Sahih on the Chapter of Fasting). Furthermore, this has the same meaning as the commemoration of Mawlid al-Nabi, except that the form is different. It can be in the form of fasting, or it can also be giving a banquet or gathering for remembrance (remembering Allah), or praying for the Prophet (PBUH), or emulating his nature and actions.

The second proposition is that joy and happiness for the presence of the Prophet (PBUH) is something that is ordered by the Qur'an; Allah Most High says: "Say, With the grace of Allah and with His mercy (this book has been revealed). So they should rejoice in it. It is much better than that (wealth) which they accumulate (QS. 10: 58)." Allah Most High tells us to be happy with His mercy, while the Prophet (PBUH) is the most incredible mercy of Allah. Allah said: "And We have not sent you but as a mercy for all the worlds (QS. 21: 107)."

Madurese society and the Molothan tradition cannot be separated. The Madurese people always adhere to the traditions that have been taught by their ancestors, including the majority who are Muslim. Religious worship for the Madurese community is carried out with full diligence and obedience because it is based on the awareness and belief of *Ngajhi Bandhana Akherat*

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<sup>18</sup> Misrawi and Zuhairi, *Dadratussyaikh Hasyim Asy'ari Moderasi, Keutamaan Dan Kebanggaan* (Jakarta: PT Kompas Media Nusantara, 2010).

(reciting as a provision or capital for the hereafter). It can also be proven in their clothing, which has distinctive characteristics, i.e., *samper* (long cloth), kebaya, and burgo'(veil) for women, sarong, and *songko'* (cap or headcover for males) for men, which have become a characteristic of Islam, especially in the Madurese community in rural areas<sup>19</sup>.

The Madurese community has a collective life pattern that is an effort to maintain solidarity and traditions between the community members. The Madurese people are famous for their solidarity, but they also like to live in groups based on lineage and kinship so that an environment where people who still have a kinship way of life is still often found. The reason also cannot be separated from the habit of parents who will set aside whatever little of their income to save and buy land not far from where they live so that when their children are married, they can live in the same neighborhood<sup>20</sup>.

The millennial generation (generation Y) of the Madurese community today is certainly not technology illiterate but still prioritizes collaborative characteristics. According to the generation division theory put forward by Karl Mannheim, millennials are those born from 1980 to 1997. As for those born after the end of 1997, the emerging generation as generation Z<sup>21</sup>. There are several types of characteristics of the millennial generation, i.e., 1) millennials believe more in user-generated content (UGC) than direct information; 2) millennials prefer cellphones over TV; 3) millennials must-have social media; 4) millennials do not like to read conventionally; 5) millennials tend to be disloyal, but they work effectively; 6) millennials tend to make cashless transactions; 7) millennials know more about technology than their parents; 8) millennials make use of technology and information; 9) millennials tend to be lazier and more consumptive, and so on<sup>22</sup>.

Currently, Indonesian families face challenges in line with the entry of new values or global cultural values that are often contrary to their cultural

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<sup>19</sup> Wiyata and A Latief, *Mencari Madura* (Jakarta: Bidik Phronesis Publishing, 2013).

<sup>20</sup> Nurul Jannah, Yohanes Bahri, Amrazi Zakso, Upaya memelihara Solidaritas Mekanik pada Masyarakat Etnis Madura di Kelurahan Pal Lima Kecamatan Pontianak Barat. (Program Studi Pendidikan Sosiologi FKIP Untan Pontianak)

<sup>21</sup> Muhammad Khozin, *Santri Millenial* (Jakarta: Bhuana Ilmu Populer, 2018).

<sup>22</sup> Hidayatullah, Waris, and Devianti, "Perilaku Generasi Milenial Dalam Menggunakan Aplikasi Go-Food." *Jurnal Manajemen dan Kewirausahaan* 6, no. 2 (2018): 240-49. doi:10.26905/jmdk.v6i2.2560.

values. In this condition, the resilience and even the national culture's survival are very dependent on the family's resilience as the smallest unit of a nation in facing the current global culture penetration. Every individual in an Indonesian family is currently facing a conflict between *Das Sein* (what happens or the reality) and *Das Sollen* (what should happen or is expected) to understand national cultural values, resulting in weakening individual resilience a protector in facing global cultural values<sup>23</sup>.

Today, millennial Madurese certainly are not illiterate anymore with their ancestors' traditions, although many are indifferent to the existing traditions. However, this does not hinder the preservation of their traditions. The author discusses many parts of Madurese culture in West Kalimantan, especially in commemoration of the Prophet's Birthday (SAW). The first is white porridge culture (*tachin ressem*) every Muharram. both red porridge culture and white porridge (*tachin mera pothe*) every month Shaffar. The third is *Bo 'Robo'* (*Robo-robo*) *fitshen*, *carok*, *kerapan sapi* (bull race), and many other cultures. It certainly proves that the Madurese people of West Kalimantan are still adhering to tradition since time immemorial. The foundations of the Millennial Madurese Society's Molothan Tradition

Madurese people celebrate Molothan because it has become a culture passed down by their ancestors. They think that Molothan is a culture that must be preserved from one generation to another to respect the ancestors who have made Molothan as their culture.

#### 1. Foundations of Religion

Sayyid Mohammad bin Alwi Al-Maliki Al-Hasani explained, Maulid al-Nabi is a moment of meeting or gathering whose purpose is to listen to and save the life history of the Prophet Muhammad. in the maulid al-Nabi remembers Allah's mercy and His grace upon those present. We only celebrate Mawlid al-Nabi according to what Shaykhu aliaslami said: "Because of (their) love for the Prophet Muhammad, and to glorify Him<sup>24</sup>." Furthermore, Allah will reward us for this love and

<sup>23</sup> Heru Dwi Wahana, "Pengaruh Nilai-Nilai Budaya Generasi Millennial Dan Budaya Sekolah Terhadap Ketahanan Individu (Studi Di SMA Negeri 39, Cijantung, Jakarta)," *Jurnal Ketahanan Nasional* 21, no. 1 (2015): 14, doi:10.22146/jkn.6890.

<sup>24</sup> As-Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani, *Wajibkah Memperingati Maulid Nabi SAW* (Surabaya: Cahaya Ilmu, 2007).

sincerity. Al-Imam Mohammad Al-Bushiriy (in his burdah kasidah) stated:

Leave what the Christians say about their Prophet  
And make compliments you like about him and complete praise for him  
Made attribution to the essence of all glory that you like  
And attribute to its noble degree all the majesty you like  
For indeed the glory of the Prophet (PBUH) do not have  
Limits so that none of the human speech can describe

The Islamic scholars say: "If a pious says: 'Woe to people' to belittle others and consider themselves better, then they are the ones who are the most wretched and the most to lose among them." Sayyid Mohammad bin Alwi Al-Maliki Al-Hasani said that "In fact, the commemoration of Mawlid al-Nabi is a manifestation of love for the Prophet, and a sign of a strong relationship with him and loyalty in following his sunnah. Moreover, it does not mean that those who do not commemorate the day are those who do not love and follow him<sup>25</sup>".

The Islamic scholars in the Syafi'i School declared that the law is sunnah for commemorating the birthday of Prophet Mohammad (PBUH) and the commemoration of Isra Mi'raj. Celebrating the Prophet's birthday can be observed with various practices. The most important thing is that all of them are intended for the sake of glorifying our Prophet Mohammad (PBUH).

However, what is no less important is that in this commemoration, there should be no practice or celebration that is prohibited in religion, such as celebrating mawlid with revelries, gambling, and dancing, which are prohibited in the religion.

## 2. Foundation of Culture

The Indonesian people's cultural plurality presents various forms of Mawlid al-Nabi commemoration indigenous to each region due to a combination of local customs. For example, The Madurese community has a Molothén tradition. The Minang community has a Bungo Lado

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<sup>25</sup> Ibid.

tradition. The people of Kudus have the *Kirab Ampyang* tradition. Moreover, some other communities use the *Grebeg Maulud* tradition<sup>26</sup>.

The Sungai Asam Madurese community observes the Mawlid al-Nabi (PBUH) tradition because it is a tradition/habit passed down by their ancestors. For the people of Sungai Asam, Mawlid al-Nabi's tradition is excellent to be implemented because it is a form of evidence of their love for the Prophet Mohammad.

### **Implementation of the Molothan Tradition for Millennial Madurese Community**

Based on the researchers' results, various views were obtained regarding the Molothan tradition of the Millennial Madurese Community. The Molothan tradition, which is a celebration of the Prophet Mohammad's birth (PBUH) held on the 12th of Rabi'ul Awwal, is carried out based on the arguments Qur'an (QS. 33: 56). Therefore, during the celebration, there is a recitation of the prayers addressed to the Prophet Mohammad. At the time of the Molothan tradition commemoration, there will always be an abundance of fruits and food. Various kinds of fresh fruits are combined with other foods. According to the community, it happened because all plants were happy and prayed to the Prophet when the Prophet Mohammad was born.

Furthermore, according to some people, the Prophet Mohammad (PBUH) did not like food cooked on the fire. Therefore, when Molothan dishes were served, there were more nuances of fresh fruit. As for the common types of food in Molothan celebrations, there are rice, meat, *Kocor* (*cocor*), sticky rice (*Polot*), *Bowlu*, and other types of cakes, which are commonly called *Cechen*.

The Molothan tradition is performed as gratitude to Allah SWT for all His blessings and as a sense of joy and happiness for the Prophet's birth (PBUH). The character values that exist from this tradition are sharing. The foundation that the Madurese people use is very close to their culture. The teenagers were very enthusiastic about the celebration, as they are flocking to the mosque. Many values are obtained from the Molothan tradition: sharing

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<sup>26</sup> Faizin, "Maulid: Sejarah, Tradisi, Dan Dalilnya." 2020, <https://www.nu.or.id/post/read/124167/maulid--sejarah--tradisi--dan-dalilnya>.

joy and happiness, meeting and gathering, sharing in togetherness, and protecting/obeying the culture passed down from the ancestors. Millennial Madurese are still celebrating Molothén. They celebrate by going to the mosque together.

### **Character values contained in the Molothén Tradition for Millennial Madurese Community**

The commemoration of Mawlid al-Nabi has a positive impact in shaping the character of Muslims. Mawlid al-Nabi (PBUH) in the Madurese community emphasizes cooperation between the surrounding community so that sometimes when in a house, there is a mawlid event, it will look crowded and joyful. Their purpose in gathering at the house that holds the Mawlid commemoration is to cook food, such as rice, meat, *kocor* (cocor), sticky rice (*polot*), *bowlu*, and other types of cakes which are commonly called Cechen. After cooking and preparing these meals, the females went *Konjangan*, and the males went together to offer thanks, sent prayers for the Prophet, and prayed together for the families who have held this Mawlid commemoration event. It is considered very good among Madurese because there is a very close relationship between them.

Secretary-General of Ahlul Bait Indonesia, al-Ustadz Sayyid Ahmad Hidayat, in one of his core sermons, once emphasized that one of the goals of Prophet Mohammad's presence on earth was for us humans to have noble morals<sup>27</sup>. Among the Mawlid al-Nabi (PBUH) tradition's character values are part of the 18 values that come from religion, Pancasila, culture, and national education goals that the researchers have explained in the cultural theory section in this study. There are character values in Mawlid al-Nabi's (PBUH) tradition, i.e., religion, discipline, independence, responsibility, and cooperation/solidarity.

The first is religiosity. A character based on religious values refers to the fundamental values found in religion (Islam). We find character values that

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<sup>27</sup> Admin, "Ahlul Bait Indonesia Sulsel Selenggarakan Acara Maulid Nabi Bersama Pemkot Makassar Artikel Ini Telah Tayang Di Tribunnews.Com Dengan Judul Ahlul Bait Indonesia Sulsel Selenggarakan Acara Maulid Nabi Bersama Pemkot Makassar," December 26, 2016, <https://www.tribunnews.com/tribunners/2016/12/26/ahlul-bait-indonesia-sulsel-selenggarakan-acara-maulid-nabi-bersama-pemkot-makassar>.

are the basic principles of character education from several sources, including values from the Prophet's example, manifested in his daily attitudes and behavior<sup>28</sup>. The tradition of Molothen or Mawlid al-Nabi (PBUH) is an attempt by the Madurese community to celebrate the Prophet's birthday and emulate his attitudes and behavior, in which prayers and prayers are also offered.

The second is discipline. This character is essential for individuals to have so that other good character values emerge. The importance of strengthening the value of discipline is why there are now many deviant behaviors contrary to disciplinary norms<sup>29</sup>. The Sungai Asam Madurese community performs Mawlid al-Nabi on the 12th of Rabi'ul Awwal. In the morning, they gather at the mosque in the congregation, reflecting the character of discipline.

The third is being independent. In this sense, the community members have to solve their problems or interests with full responsibility<sup>30</sup>. In the Sungai Asam Madurese community, sometimes some people celebrate in their homes outside the 12th, but still the month of Rabi'ul Awwal. Independence in an individual is essential. Therefore, the attitude of independence must be accustomed to children as early as possible.

Fourth is responsibility. it can be interpreted as a responsibility that a person must carry out and the responsibility to pay the consequence of what they have done for themselves, society, the country, and God Almighty<sup>31</sup>. The millennial Madurese of Sungai Asam celebrates and perform the Mawlid al-Nabi (PBUH) Tradition with full responsibility. All people have a sense of responsibility by offering food in the forms of rice, chicken, and cakes.

<sup>28</sup> M Furqon Hidayatullah and Muhammad Rohmadi, *Pendidikan Karakter: Membangun Peradaban Bangsa* (Yuma Pustaka, 2010), 61.

<sup>29</sup> Wuri Wuryandani, Bunyamin Maftuh, and Dasim Budimansyah, "Pendidikan Karakter Disiplin Di Sekolah Dasar," *Jurnal Cakrawala Pendidikan* 33, no. 2 (2014): 286.

<sup>30</sup> Retno Dewi Mulyani and Pudjo Suharso, "Pelaksanaan Pendidikan Karakter Mandiri Dan Tanggung Jawab Pada Anak Buruh Perkebunan Di Dusun Sukamade Desa Sarongan Kacamatan Pesanggaran Kabupaten Banyuwangi," *Jurnal Pendidikan Ekonomi: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi Dan Ilmu Sosial* 14, no. 1 (2020): 259.

<sup>31</sup> Eva Triyani, A Busyairi, and Isa Ansori, "Penanaman Sikap Tanggung Jawab Melalui Pembiasaan Apel Penguatan Pendidikan Karakter Siswa Kelas III," *Jurnal Kreatif: Jurnal Kependidikan Dasar* 10, no. 2 (2020): 152.



The fifth is cooperation/cohesiveness. It is the interdependence of individuals in community groups working toward common goals. Its interdependence influences both individual behavior and group outcomes. Positive interdependence causes individuals in the group to promote learning in others instead of hindering (as in a competitive group) or neglecting (as in a group of individuals) learning from others<sup>32</sup>. The Sungai Asam millennial Madurese community cooperates in the Mawlid al-Nabi (PBUH) event in the Molothén tradition held at the mosque. They came to the mosque to bring food to the congregation.

The process of character building can be explained using the perspective of Bloom's taxonomy theory in the 5-level of the affective domain, i.e., receiving (acceptance), responding (participation), valuating (appreciation), organizing (organization), characterization (character building)<sup>33</sup>. At the first level, receiving is shown by the millennial Madurese community's awareness and attention toward the Molothén tradition. This level is still in the form of a mindset. At the second level, responding is shown as obeying rules, guidance, and orders. At this level, the Molothén tradition's implementation by the Madurese community is limited to fulfilling the rules or traditional guidelines passed down by their ancestors.

Furthermore, at the level of appreciation (valuating), it is shown in the form of appreciation for the values contained in the Molothén tradition. This attitude is a manifestation of the continuous awareness of the Madurese community. At the organizational level, it is characterized by a consistent and stable attitude towards the values that have been internalized from the Molothén tradition. At the last level, characterization is marked by the crystallization of values in the Molothén tradition of the Madurese community, which is internalized within themselves, and then transformed into social life to form civilization.

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<sup>32</sup> David W Johnson and Roger T Johnson, "An Educational Psychology Success Story: Social Interdependence Theory and Cooperative Learning," *Educational Researcher* 38, no. 5 (2009): 365-79.

<sup>33</sup> Lubis, Maesaroh, and Nani Widiawati. "Integrasi Domain Afektif Taksonomi Bloom dengan Pendidikan Spiritual Al-Ghazali (Telaah Kitab Ayyuhul Walad)." *Journal Educative: Journal of Educational Studies* 5.1 (2020): 41-56.

Based on the discussion above, it can be understood that there are many character values in a sustainable tradition in the Sungai Asam Madurese community. This tradition can make social life harmonious and organized as a whole, which positively impacts social life<sup>34</sup>. In this context, it is certainly contrary to the previous view that the millennial generation has experienced a character degradation. This view is not relevant to the millennial generation of the Sungai Asam Madurese community.

Dependence on technology is a significant factor in the emergence of the view that the millennial generation has experienced character degradation. Millennials are considered so dependent on technology that their time is used to mingle in cyberspace via smartphones. It is considered to make them lose their essential ability to interact and socialize (necessary social skills) with other people. However, this view can be dismissed in the Madurese community and is not proven to have happened. The millennial generation of Madurese people still inherits the characters passed down by their ancestors through the Molothan tradition from one generation to another. These characters become a solid foundation in forming a harmonious society.

Instilling character values is the responsibility of one group, such as from school and family, and society. Traditions that are passed down from one generation to another in society support the formation of character values. The three elements in education/values are interrelated and influence each other.

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<sup>34</sup> Wouter Sanderse, "Does Neo-Aristotelian Character Education Maintain the Educational Status Quo? Lessons from the 19th-Century Bildung Tradition," *Ethics and Education* 14, no. 4 (2019): 399-414, doi:10.1080/17449642.2019.1660456.

## Conclusion

This study aims to determine the values of character education in the Molothén tradition and how this shapes the millennial Madurese community's character. The commemoration of the Prophet's birthday in Islam underlies the Molothén tradition's implementation, which then experiences a mixture of local cultures.

The character values contained in the Molothén tradition or the commemoration of Mawlid al-Nabi carried out by the Madurese community include; religiosity, discipline, independence, responsibility, and cooperation or cohesiveness. The millennial generation of the Madurese people still upholds the characters passed down by their ancestors through the Molothén tradition from generation to generation. These characters become a solid foundation in the formation of a virtuous society.

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