



Barzanji's Maulid Tradition in South River Communities as a Basis of Islamic Education (Ethnographic Study)

Salamah¹, Muhammad Faqih Mukaddam²

^{1,2} Universitas Islam Negeri Antasari Banjarmasin, Indonesia

*Corresponding Author: salamah@uin-antasari.ac.id

Article Info

Article history:

Received :
Revised :
Accepted :
Available online
<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380

How to cite:

Salamah., Mukaddam, Faqih, Muhammad (2024). *Barzanji's Maulid Tradition in South River Communities as a Basis of Islamic Education (Ethnographic Study)*. 13 (2) (2024), 290-302



This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

ABSTRACT

The Barzanji tradition is a tradition of reading Arabic literary works in prose that tells the history of the life of the Prophet Muhammad SAW. some are described in beautiful words, with nuances of praise for the Prophet Muhammad SAW. by Sayyid Ja'far Al-Barzanji which is still applied by the people of South Kalimantan, especially in the Hulu Sungai Selatan area. The background to the problem of this research is that in society the commemoration of the Prophet's birthday, especially Barzanji, is just a ritual, without knowing, understanding and practicing the content and meaning of the reading of Barzanji's birthday. Meanwhile, Barzanji's birthday reading contains a lot of wisdom to be used as a guide in life. The aim of this research is that the researcher wants to describe the tradition of reading Maulid Barzanji as a basis for Islamic education and its significance in the context of Islamic educational values in the Hulu Sungai Selatan community. This research uses a type of field research conducted with a qualitative ethnographic type approach and descriptive form. Data collection techniques include observation, interviews and documentation. The results of the first research explain that the Barzanji birthday tradition is the basis of Islamic education, namely the Barzanji birthday tradition not only as a routine, but as an important means in forming someone who is knowledgeable, has noble character and is obedient to Allah SWT. Second, the significance of the Barzanji birthday tradition in the context of Islamic educational values, namely strengthening ties of friendship, teaching us to always strive to be a person with noble character in accordance with our example, namely the Prophet Muhammad, and increasing our belief and love for the Prophet.

Keywords: Tradition, Barzanji's birthday, Foundation of Islamic Education.

ABSTRAK

Tradisi Barzanji merupakan tradisi pembacaan karya sastra Arab dalam bentuk prosa yang menceritakan sejarah kehidupan Nabi Muhammad SAW. ada pula yang dijabarkan dengan kata-kata indah, bernuansa puji-pujian kepada Nabi Muhammad SAW. oleh Sayyid Ja'far Al-Barzanji yang masih diterapkan oleh masyarakat Kalimantan Selatan khususnya di daerah Hulu Sungai Selatan. Latar belakang permasalahan penelitian ini adalah di masyarakat peringatan Maulid Nabi khususnya Barzanji hanya sekedar ritual belaka, tanpa mengetahui, memahami dan mengamalkan isi dan makna dari bacaan Maulid Barzanji. Sementara itu, bacaan ultah Barzanji mengandung banyak hikmah untuk dijadikan pedoman dalam hidup. Tujuan penelitian ini adalah peneliti ingin mendeskripsikan tradisi pembacaan Maulid Barzanji sebagai landasan pendidikan Islam dan signifikansinya dalam konteks nilai-nilai pendidikan Islam pada masyarakat Hulu Sungai Selatan. Penelitian ini menggunakan jenis penelitian lapangan yang dilakukan dengan pendekatan tipe etnografi kualitatif dan bentuk deskriptif. Teknik pengumpulan data meliputi observasi, wawancara dan dokumentasi. Hasil penelitian pertama menjelaskan bahwa tradisi Maulid Barzanji merupakan landasan pendidikan Islam, yaitu tradisi Maulid Barzanji tidak sekedar sebagai rutinitas saja, namun sebagai sarana penting dalam membentuk seseorang yang berilmu, berakhlak mulia dan taat kepada Allah. SWT. Kedua, makna tradisi Maulid Barzanji dalam konteks nilai-nilai pendidikan Islam, yaitu mempererat tali silaturahmi, mengajarkan kita untuk selalu berusaha menjadi pribadi yang berakhlak mulia sesuai teladan kita yaitu Nabi Muhammad SAW, dan meningkatkan keimanan. dan cinta kepada Nabi.

Kata Kunci: Tradisi, Maulid Barzanji, Landasan Pendidikan Islam.

1. INTRODUCTION

One of the traditions that emerged in the Muslim community of Indonesia and other Islamic countries after the Prophet Muhammad SAW passed away is the tradition of commemorating the Prophet Muhammad's birthday (Moch Yunus, 2019: 36). The commemoration of the birthday contains praises to the Prophet SAW (Fuad Abdurrahman, 2021: 46). This is related to the Qur'an, Surah Al-Qalam verse 4 as follows:

وَلَنْكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

This verse strengthens the reason put forward by the verse above by stating that the uninterrupted reward was obtained by the Prophet Muhammad as a fruit of his noble morals (Mustopa, 2014: 266). Indirectly, this verse also states that the accusations of polytheists that the Prophet Muhammad was a madman are accusations that are baseless at all, because the better a person's morals are, the further he is from insanity. Conversely, the worse a person's morals are, the closer he is to insanity. The Prophet Muhammad was a man of noble morals, so he was far from crazy acts.

This verse describes the duties of the Messenger of Allah as a person of noble character. He was given the task of conveying God's religion to humans so that by adhering to that religion they would also have noble morals. He said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ). رواه البيهقي عن أبي هريرة)

Meaning: "Indeed, I was sent only to perfect the noble morals (of humans)." (History of al-Baihaqi from Abu Hurairah).

Returning to the previous statement which explained that the commemoration of the Prophet's birthday contained praise for the Prophet Muhammad. Commemorating the Prophet's birthday can be carried out in various forms, including reading the book Al-Barzanji. Barzanji is the activity of reading the story of the Prophet Muhammad Saw. This Barzanji is held to commemorate the birthday of the Prophet Muhammad, and other events. Initially, Malay culture was related to Islam, resulting in a unique acculturation between the two. Traditions carried out in Arab areas as part of the traditions of the Malay community. These traditions include reading the book by Ja'far Al-Barzanji which was later called Barzanji.

Based on existing history, the spread of Al-Barzanji's birthday was spread by the Sayyids. They were people who were very influential in the process of the arrival of Islam to Indonesia and who created various kinds of traditions in Indonesia. Along with its development, reading the Barzanji book is not only for its function as a reading for birthday commemorations, but also has various benefits. The tradition of reading Barzanji's birthday has become a religious tradition.

The Barzanji tradition in Hulu Sungai Selatan Regency is routinely carried out on the anniversary of the Prophet Muhammad's birthday. Not only on the anniversary of the Prophet Muhammad's birthday. The tradition of reading the birthday of Barzanji is also carried out on Islamic holidays, for example Eid al-Fitr, Eid al-Adha, Hijri new year, moreover, there is a tradition of reading Barzanji once a week, as is done with certain songs.

The Barzanji birthday tradition is a cultural form that is still preserved today. The Barzanji birthday tradition is included in the anthropological basis which is included in the scope of the foundation of Islamic education. In theory, the Barzanji birthday tradition is a form of worship to Allah SWT, and expression of love for the Prophet Muhammad, simply hoping for His blessing (Noor Ainah, 2023: 226). However, based on facts in the field, there are problems in terms of starting time for implementation which is not well managed. There are those who celebrate their birthday at 15.00 WITA and finish close to dusk. Finally, it causes neglect of an obligation to pray at Ashar time.

Based on the gap between theory and facts in the field above, the author feels that this research is important to be studied. This is because the author wants to present the essence of the Barzanji maulid tradition which is basically a tradition of worship value contained in the values -Islamic educational values. The purpose of this writing is that the researcher wants to describe the tradition of the Barzanji Maulid in the Hulu Sungai Selatan community as a basis for Islamic education and its significance in the values of Islamic education.

2. RESEARCH METHODE

The research method in this study is a qualitative descriptive research method. The descriptive research method is a research method that describes a symptom, event, and incident that occurred at that time in depth (Sustin Sumarni Burengge, 2020: 277). Meanwhile, the approach used in this study is an ethnographic approach. The purpose of the ethnographic approach is related to studying culture which includes ways of thinking, living, and behaving in a society (Purweni Widhianningrum and Nik Amah, 2014: 78). The selection of the descriptive qualitative research method is based on the object of the study, namely the Barzanji maulid tradition in the Hulu Sungai Selatan community as the basis for Islamic education and its significance in Islamic

educational values. The author needs to describe the Barzanji maulid tradition as the basis for Islamic education and its significance in Islamic educational values.

The subjects in this study were one Barzanji maulid figure from Hulu Sungai Selatan and three people from the Barzanji maulid group from Hulu Sungai Selatan. Data collection techniques in this study used observation, interview, and documentation techniques. In the interview, the author conducted structured interviews with informants who were the subjects of the study, as mentioned above. Through these informants, the author was able to summarize data related to the tradition of Maulid Barzanji as the basis of Islamic education and its significance in the context of Islamic educational values. The data that had been collected was then analyzed using qualitative descriptive analysis techniques, namely describing what was obtained in the field in the form of descriptions. Conclude from the descriptions that had been obtained and described using the inductive method. The inductive method aims to obtain conclusions from specific things to general things, so that an accurate picture can be given of things that actually happened.

3. RESULT AND ANALYSIS

Barzanji Tradition

The Barzanji tradition is a tradition of reading Arabic literary works in prose which tells the history of the life of the Prophet Muhammad. some are described in beautiful words, with nuances of praise for the Prophet Muhammad SAW. by Sayyid Ja'far Al-Barzanji which is still implemented by the people of South Kalimantan, especially in the Hulu Sungai Selatan area. Maulid Al-Barzanji was written by Sayyid Ja'far Al-Barzanji Ibn Hasan Ibn 'Abdul Karim Ibn Muhammad Ibn Abdul Rasul with the aim of instilling and increasing a sense of love for the Prophet Muhammad SAW. and for Muslims to emulate the personality of the Prophet. Sayyid Ja'far Al-Barzanji Ibn Hasan Ibn 'Abdul Karim Ibn Muhammad Ibn Abdul Rasul was born in Madinah Al-Munawwaroh on Thursday 1 Dzulhijjah in 1690 AD and died in 1764 AD. Then he was buried in Jannatul Baqi Madinah (Hasim Ansari, 2018: 133).

The name Barzanji became popular in the 1920s. In the book Al-Barzanji, the story of the Prophet Muhammad is written, which is very beautiful. The writing is in the form of poetry, prose and qosidah which really attracts the attention of readers and listeners. Barzanji is a tradition that aims to preach through art and books as its source. Reading barzanji is a value of worship because it explains about the Prophet, both his life journey and his behavior, which is an example for us in living our daily lives.

Commemoration of the birthday of the Prophet Muhammad. Initially carried out to raise the enthusiasm of Muslims in facing the crusade. At that time, Muslims were divided into many kingdoms and sultanates. However, it remained under one caliph from the Bani Abbas dynasty in Baghdad. To raise enthusiasm and unite the brotherhood of Muslims, the government at the time of Salahuddin Yusuf Al-Ayyubi appealed to all Muslims throughout the world to commemorate the birthday of the Prophet Muhammad. At that time Sultan Salahuddin Ayub Al-Ayyubi issued instructions for all Muslims throughout the world to commemorate the birth of the Prophet Muhammad. every year on the 12th of Rabi'ul Awal. One of the activities pioneered at that time was Salahuddin Ayub Al-Ayyubi, who held a competition to write a history of praise for the Prophet Muhammad. as beautifully as possible. Knowing this, all ulama and writers were invited to take part in the competition. The competition was won by Sheikh Ja'far Al-Barzanji.

Barzanji essentially sends prayers and conveys greetings to the Prophet Muhammad (Hajizar, 2017: 152). Barzanji is a form of Islamic preaching through art and the Barzanji book as its source. Therefore, all members of this art are also Muslim. For people or people who follow the Islamic

religion, reading Barzanji or the Barzanji book is good and even gets rewards, because the content contained in the book tells the story of the journey, life and behavior or example of the Prophet Muhammad. through art, namely singing with Islamic poetry which is usually called shalawatan. For Muslims, the reading of Barzanji written in Arabic is generally a tradition in connection with the birth of a child who is only seven days old, delapan or 35 days old, which is also held at the same time as the aqiqah event with the slaughter of a goat.

It is said to be worship and preaching, because the artist of Barzanji art (reading the Barzanji book which contains the Prophet's example) is a good deed or worship that will get a reward from Allah or God. In addition, in this art, religious messages are also inserted or can be called a tool for delivering da'wah, so that people always obey their worship. While amaliah for a person who adheres to Islam (Muslim) is used as a way to maintain the welfare or beneficial actions and prevent harm or useless things, both with God and between fellow human beings. Thus it can be said that a citizen will feel satisfied and happy, if they have carried out the tradition or ceremony. In addition, they feel happy because it is their obligation and responsibility as parents and supporters of the tradition that is recommended by His lord, namely Allah SWT has been implemented. It can also be a basic human drive to maintain and preserve his life to be realized in his relationship with humans and humans, humans with their God, either directly or indirectly. These elements have apparently been absorbed into the hearts of rural communities and are experienced as part of their life needs, especially in the context of developing spiritual mentality through the Barzanji ritual.

Tradition in a traditional ceremony, in this case birth, is an integral part of the culture of the supporting community. Its sustainability is possible because its function for life. Supporters of tradition or traditional ceremonies are carried out by every citizen because they feel they can fulfill a need, both individually, socially and religiously, namely God and the Prophet Muhammad SAW. Socially, namely in accordance with human nature as social beings. The tradition of barzanji is as a sunnah worship because it can increase the love and practice of morals that exist in the Prophet Muhammad SAW. as a good example, strengthening the bonds of brotherhood of Muslims, and various other wisdoms (Shela Citra Purwaningsih Harahap et al., 2021: 72-73).

Philosophy in Implementing the Barzanji Tradition

Philosophy is a thought that is done deeply towards something to its roots so that a fundamental result is obtained. So, in the context of the Barzanji tradition, the philosophy is as follows:

- a) Love and respect for the Prophet Muhammad SAW.
One of the main philosophies in Barzanji is an expression of love and high respect for the Prophet Muhammad. For believers, love for the Prophet Muhammad. is very important, Love for the Prophet Muhammad. is above everything, more than love for his wife and children, love for position, even love for himself. In Barzanji's poetry there is also a lot of praise for the Prophet Muhammad. in all things (Musohihul Hasan, 215: 2024).
- b) Religious spirit and example
The Barzanji tradition teaches us to emulate the noble qualities of the Prophet Muhammad. for example patience, wisdom, humility and compassion for the people. This aims to enable readers and listeners of Barzanji's birthday to emulate the noble qualities of the Messenger of Allah (Feni Fatmawati, 68-69: 2024).
- c) The importance of community unity
Basically, the commemoration of the birthday through the Barzanji tradition aims to unite the people and explain the good qualities of the Prophet, the Prophet's preaching and others to all people throughout the world. Traditions also illustrate the importance of togetherness

in carrying out worship. This is because it strengthens social ties and a sense of unity (Sulaiman and Indra Harahap, 1302: 2024).

- d) Hope to get the prophet's intercession
Barzanji is a prayer containing praise to the Prophet Muhammad. Basically, shalawat is a request for blessings and paying respect to the Prophet Muhammad. By performing shalawat, it is hoped that we will receive intercession from the Messenger of Allah. on the day of judgment (Wardiani Heliadi, 2026: 21).

Barzanji Tradition Identity

The identity of Barzanji's birthday refers to its distinctive characteristics as a work of religious literature that functions in the Islamic tradition, especially in celebrating the Prophet's birthday. The identity of Barzanji's birthday is as follows:

- a) Religious literary works

Barzanji literary work is an Arabic literary work in the form of prose or poetry with a religious theme and focuses on the Prophet Muhammad. Barzanji contains poetry of praise and the life story of the prophet Muhammad Saw. Barzanji is a literary work that is widely read in Islamic religious ceremonies (Abdul Fatah and Lutfiah Ayundasari, 2021: 52).

- b) Read in the birthday tradition

The main identity of the Barzanji tradition is that it is used in celebrating the birthday of the Prophet Muhammad. The Barzanji tradition is also carried out on certain occasions, for example celebrating the birth of a child, marriage and circumcision. The goal is to ask Allah so that what is desired will come true (Ikbal, Rahmat, and Abdul Rahim Yunus, 2023: 151)

- c) Symbol of love for the Prophet Muhammad SAW.

The Barzanji tradition teaches about the importance of loving the Prophet Muhammad. The Barzanji tradition reflects the love of Muslims for the Prophet Muhammad. while preserving this tradition. The Barzanji tradition with its meaningful poetry has become an important symbol in Islamic culture which preserves spiritual and social values, and strengthens social ties in society (Muhammad Qomarullah et al, 2024: 29).

The Concept of the Foundation of Islamic Education

Omar Muhammad Al-Thoumy Al-Syaibany stated that the foundation of Islamic education is the basic goals of Islam which come from Islamic sources, namely the Qur'an and Hadith. Then the results of the development of the two Islamic laws are qiyas, ijma', ijihad and tafsir. From understanding the various sources of Islam, a foundation of knowledge about the universe, humans, society and nation, knowledge of humanity and morals is obtained.

Islamic values are basically a collection of life principles and are related to the rules of human life which become the Islamic value system. Specifically, Nata stated that the values contained in the Qur'an and Sunnah can be grouped into intrinsic values and instrumental values. Intrinsic values are related to a person's faith in Allah SWT. While instrumental values concern values that arise from the experience of perfect faith, for example work ethic, obedience to worship, patience, gratitude, and other good values. According to Achmadi, related to the concept of intrinsic and instrumental values, they can be constructed into two, namely moral teachings and social education. The construction of these values is needed to formulate the goals of Islamic education, namely to prepare pious and pious children, not only to prepare humans as residents but also as whole humans. Humans consist of several types, namely integral elements in the form of body, spirit and reason.

The spirit, mind and body are united to form humans, all interacting as a whole from reality. Furthermore, Ahmad Tafsir explained that appropriate teaching is teaching that provides benefits to students. In the sense that teaching can shape and influence the character of students. Islam emphasizes intrinsic and instrumental values as a guideline for becoming a better person. These two values distinguish between Islamic axiology and materialism. There are four educational standards in accordance with the values that are based on the foundation of Islamic education, namely the first standard of teaching materials that contain Islamic-nuanced materials. Second, the curriculum standard that has the ultimate goal of devotion to Allah SWT. Third, the standard of Islamic educational subjects. Finally, the standard of educational institutions that are characterized by Islam (Idam Mustofa, 2021: 27-29).

Various Foundations of Islamic Education

The main foundation of Islamic education is the Al-Qur'an and Hadith. The Koran is the revelation of Allah SWT. which was revealed to the Prophet Muhammad. through the intermediary of the angel Gabriel. Meanwhile, Hadith is everything from the Prophet Muhammad. both his words, actions, and his silent nature, namely when there is a problem and he keeps quiet. Something that came from the Prophet Muhammad. also comes from the Al-Qur'an which was conveyed by Allah SWT. through the intermediary of the angel Gabriel. From the hadith, many sources of knowledge have been developed, for example the life history of the Prophet Muhammad. in building Islamic civilization, his household life, his daily behavior and so on which are sources of knowledge (Nuraeni Nuraeni and Endin Mujahidin, 2021: 107).

Then from these two main sources, various other foundations were born, including the following (Ukhtul Iffah, Hasanah Hasanah, and Baitur Rahman, 2021: 93):

a. Historical basis

A historical basis is a basis based on past experiences. This basis can be used as a guide to predict the future. Because this basis provides data and an overview of the advantages and disadvantages of a policy and the progress and decline of educational achievements that have been obtained. The Arab nation has a passion for literature, so literary education in Arabia is important in the current curriculum. This is because other literature becomes an identity, academic potential, as a source of national unification, 2024: 41).

b. Anthropological basis

The anthropological basis is related to the system of fundamental ideas in determining the patterns, systems, and structures of educational disciplines so that they are relevant to the patterns, systems, and structures of culture. Anthropology as the foundation of social sciences so that it discusses the human condition. Anthropology is seen as a scientific basis for study because its study covers all knowledge that is systematic and universally reliable and is carried out empirically (Diani Ayu Pratiwi et al., 2021: 13-14). The anthropological basis is more specifically related to the traditions or customs of society, in the form of words or deeds that are carried out continuously, so that the soul feels calm when doing it because it is in line with reason and is accepted by a prosperous nature. Traditions or customs of society must continue to adhere to the Qur'an and Hadith, as said by the Prophet Muhammad SAW.

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ

Meaning: "Whoever makes a good Sunnah (way) in Islam, then he will get a reward from his actions and a reward as big as that given to his followers without decreasing in the slightest from it. "And whoever makes a bad Sunnah (a method) in Islam, he will accept his sin and the sin as big as that given to his followers without reducing it in the slightest." (HR. Muslim).

The era of the Prophet Muhammad. Customs that do not conflict with Islamic teachings are permitted and not prohibited by Him. For example, the Arab habit of singing poetry. When the Prophet entered Mecca to perform the Umrah, Ibn Rawahah sang the nasyid "the son of the infidels has fallen from His path. Now we see their destruction, until the chief is separated from his bed, and a friend denounces his own friend." Seeing that, Umar r.a. said "O Ibn Rawahah, in the forbidden land in front of the Messenger of Allah. so are you humming poetry? Rasulullah Saw. also said "leave it, O Umar, his poetry will hit them faster than arrows". In another history. Rasulullah SAW. said, "by the substance that I have in my hands, Ibn Rawahah's words about the musrikin are more painful than arrows."

The above incident shows that the customs of Arab society that do not conflict with Islamic teachings can be used as a legal basis or educational basis. And also the study of lineage is a custom of Arab people. Because it does not conflict with the Qur'an, it is also permitted by the Prophet Muhammad. as teaching materials for the habituation of friendship or morals (Lalu Muhammad Nurul Wathoni, 2020: 42-43).

c. Sociological basis

Sociological basis is related to things in society. The implications of sociological basis in educational practice can be seen in the existence of social structures in various environments education or three centers of education. The implications of sociological foundations in the family environment can be seen from the practice of parenting patterns that are passed down from generation to generation in the family. An example of parents who are willing to sacrifice for their children's school fees so that their children's social status can increase. The implications of sociological foundations in the school environment can be seen in the existence of a cooperative body between the school and community leaders, including representatives of students' parents, for example the creation of a school committee, inviting resource persons to the school from among the main figures in the community, for example, traditional leaders and village heads. community. While in the community environment, the implications of sociological foundations can be seen from the process of interaction between individuals, groups and socialization. This interaction produces culture, customs and norms that exist in society, for example moral and immoral norms. A real example of the implications of sociology in community education is that there are local content lessons in each region as a form of effort to preserve culture (Bramianto Setiawan, Apri Irianto and Susi Hermin Rusminati, 2021: 28-29).

Islamic Education Values

a) Social values

Social values are values that are believed by society to be true regarding what is considered good or what is intended to improve. Social values. Social values are divided into two words, namely values and social. Values in the KBBI dictionary are traits that are important or useful for humanity. Values are practical and effective in the soul and actions of humans and are institutionalized objectively in society (Binti Wafiotun Nurika, June 2017: 21).

b) Moral values

Moral values are values that have a purpose, namely to form humans who have noble morals and can be role models for others. Moral education is the main thing in Islamic education. This is in line with what Athiyah Al-Abrasyi said that the main goal of Islamic education is to educate children to have good personalities (Alhairi, 2002: 12).

c) Faith values

The value of aqidah is a value related to a belief. The value of aqidah education can also be interpreted as a matter that is justified by a strong spiritual heart deep within our soul that grows and from a source that cannot be felt, forcing humans to believe in a provision without evidence and cannot be shaken by subhat storms (Andi Muhammad Abar, 2022: 89-90).

d) Worship (U'budiyah)

Worship (U'budiyah) is ritual devotion as ordered and regulated in the Al-Qur'an and Sunnah. The content of worship in Islamic education is oriented towards how humans are able to fulfill things, namely first establishing a complete and direct relationship with Allah. Second, maintain relationships with fellow humans. Third, the ability to look after and promote oneself. Life must be supported by these three unified paths. Thus, the aspect of worship can be said to be a tool used by humans to improve morals and get closer to Allah SWT. (Aisyah and Alimni, 2019: 139-140).

The Mawlid Barzanji Tradition in the Hulu Sungai Selatan Community as a Foundation for Islamic Education

To find out the Barzanji tradition in the Hulu Sungai Selatan community as a basis for Islamic education and its significance in the context of Islamic educational values, the researcher collected data by observing and interviewing one figure from the Barzanji birthday of Hulu Sungai Selatan and three members of the Barzanji birthday group in Hulu Regency, South River. From the results of the data collection activities above, the researcher obtained the results of his research on the barzanji tradition in the Hulu Sungai Selatan community as a basis for Islamic education and its significance in the context of Islamic educational values. Based on the results of the interview, it was explained that the Barzanji birthday tradition is the basis for Islamic education, namely that the Barzanji birthday tradition is not only a routine, but also an important means of forming someone who is knowledgeable, has noble character and is obedient to Allah SWT.

As a result of the interview with Mr. Bustani, he explained that he had known Barzanji's birthday since childhood. Because in general, every year in Hulu Sungai Selatan, the Barzanji birthday is celebrated. The main tone in Barzanji's birthday is the usak tone. This tone is the characteristic of the Barzanji Hulu Sungai Selatan birthday tradition. Then other tones emerged as a result of the development of usak tones such as rast and hijaz. The rast and hijaz tones originate from Middle Eastern qasidah tones. He also said that the most important thing with Maulid Barzanji is to increase our love for Rasulullah SAW (Bustani, 2024).

The results of the interview with Mr. Fitri Nuryadin, he explained that in the implementation of the Barzanji maulid there is moral education, namely to emulate the behavior of the Prophet Muhammad. Everything that comes from the Prophet Muhammad is good. Because the Prophet Muhammad is as role model for all creatures. (Fitri Nuryadin, 2024). Then related to the implementation of the Barzanji maulid tradition as follows:

a. Opening

The results of the interview with Mr. Fitri Nuryadin, he explained that the Barzanji tradition begins with an opening ceremony from the host. Starting with a speech from the host and opening the event by inviting all those present to recite the umul Qur'an, Surah Al-Fatihah, so that the event that is carried out runs smoothly and gets blessings from Allah SWT. (Fitri Nuryadin, 2024)

b. Reading of the Qur'an

The results of the interview with Mr. Fitri Nuryadin, he explained that after the opening by the host, it is continued with the reading of the Qur'an by a previously determined qori. In general, the surahs that are usually read by the qori at the Barzanji tradition are Surah Al-Ahzab verse 21,

Surah Al-Ahzab verse 40, and surahs related to the Prophet Muhammad's birthday. (Fitri Nuryadin, 2024).

c. Religious lectures

The results of the interview with Mr. Fitri Nuryadin, he explained that the event after the reading of the Qur'an was continued with a religious lecture (Fitri Nuryadin, 2024). Then based on the results of the interview with Mr. Said Jauhar, he explained that the implementation of this religious lecture depends on the lecturer. If the lecturer has not arrived at the location, then the religious lecture is placed at the end before the closing of the event (Said Jauhar, 2024).

d. Reading of Barzanji

The results of the interview with Mr. Bustani, he explained that the reading of Barzanji begins with the reading of tahtim first or what is better known by the community as maulid husna, continued with the reading of shalawat and laqadja so on, then reading the narrations of Al-Barzanji starting with narration one to narration four, and finally the reading of asyraqal badru (Bustani, 2024).

The results of the interview above are related to what the author got from the informant, namely Mr. Bustani, who explained that the Barzanji tradition has its own uniqueness, namely in terms of sound. In general, the Barzanji tradition in Hulu Sungai Selatan is read in a high tone. This is what distinguishes it from other areas both in the scope of South Kalimantan and outside South Kalimantan (Bustani, 2024). This is in line with the results of the interview with Mr. Bustani, he explained that the uniqueness of the Hulu Sungai Selatan Barzanji tradition also lies in the songs used. Historically, the initial tone of the maulid was the usak tone which has been developed until now, resulting in the emergence of the songs hijaz, nahawand, rost, and sikhah. This is a distinctive characteristic (Bustani, 2024).

e. Recitation of prayers

The results of the interview with Mr. Said Jauhar, he explained that the Barzanji tradition is closed with a prayer. This prayer that the author knows is in the form of a haul prayer and a Barzanji maulid prayer (Said Jauhar, 2024).

The significance of the Maulid Barzanji tradition in the Hulu Sungai Selatan community in the values of Islamic education

The results of the interview are explained regarding the significance of the Barzanji maulid tradition in the Hulu Sungai Selatan community in Islamic educational values, namely as follows:

a) Social values

The results of the interview with Mr. H. Jsrani explained that the values of Islamic education in the Barzanji tradition are social values. This is marked by the implementation of the Barzanji tradition, people gather in a place such as a house, school, mosque, prayer room and so on to praise and tell the life of the Prophet Muhammad (Jsrani, 2024). It should also be noted, the results of the interview with Mr. Said Jauhar explained that the readers of the Barzanji tradition are chosen people. Usually people live far apart from each other. During the implementation of the Barzanji tradition, people gather together and this strengthens the bonds of brotherhood (Said Jauhar, 2024). The significance of the Barzanji maulid tradition in this case is to further strengthen the bonds of brotherhood between each other.

b) Moral values

The results of the interview with Mr. Fitri Nuryadin, he explained that the values of Islamic education in the Barzanji tradition are moral values, especially those he specifically directs to children. He said that the Barzanji tradition introduces someone who is commemorated, especially his noble morals, to children. However, more than that, in general, with the Barzanji maulid tradition we can emulate the morals of the Prophet Muhammad SAW. both from religious

lectures and the stories of the Prophet SAW. which are read during the implementation of the Barzanji tradition (Fitri Nuryadin, 2024). A similar thing was also conveyed by Mr. Said Jauhar. He explained that the implementation of the Barzanji tradition can motivate us to improve our morals. This is because during the implementation of the Barzanji tradition we gather with pious people, ustadz, habaib and other noble people who make us better, especially in our morals (Said Jauhar, 2023). The significance of the Barzanji maulid tradition in this case is to teach everyone to always try to be a person with noble morals according to our example, namely the Prophet Muhammad SAW.

c) Faith values

The results of an interview with Mr. Fitri Nuryadin, he explained that the values of Islamic education that are also in the Barzanji tradition are faith values. This is marked by the implementation of the Barzanji tradition, people can know, for example, if they tell a story about a prophet, it must be related to Allah SWT. For example, knowing the nature of Allah SWT. This means that this faith value is present during religious lectures which are a unity in the Barzanji tradition (Fitri Nuryadin, 2024). The significance of the Barzanji maulid tradition in this case is that it can increase our love and belief in the Prophet Muhammad SAW. as the best example for all creatures. Moreover, this is emphasized during religious lectures. At that time, the story was told about the Prophet Muhammad SAW. including about the physical, morals, lineage of the prophet and so on.

The various statements above can be concluded by the author that the tradition of the Barzanji maulid as the foundation of Islamic education, namely the Barzanji maulid tradition is not only a routine, but also an important means of forming someone who is knowledgeable, has noble character, and is obedient to Allah SWT. Related to the implementation of the Barzanji tradition, it begins with the opening by reading the Al-Fatihah surah, reading the Qur'an, then a religious lecture, then the main event is the reading of the Barzanji maulid with the characteristics of Hulu Sungai Selatan, reading asyraqal badru, and finally closed with a prayer in the form of a haul prayer and a Barzanji prayer. Meanwhile, the significance of the Barzanji maulid tradition in the values of Islamic education is to strengthen the ties of friendship, teach to always try to be a person with noble character in accordance with our example, namely the Prophet Muhammad SAW, and increase our faith and love for the Prophet SAW.

4. CONCLUSION

The Barzanji birthday tradition as a basis for Islamic education, namely the Barzanji birthday tradition, is not just a routine, but also an important means in forming someone who is knowledgeable, has noble character and is obedient to Allah SWT. Meanwhile, the significance of the Barzanji birthday tradition in the values of Islamic education is strengthening ties of friendship, teaching us to always strive to be a person with noble character in accordance with our example, namely the Prophet Muhammad, and increasing our belief and love for the Prophet.

From the results of the information data that has been presented, to increase interest in literacy for children, they must have more interesting stories to arouse children's interest in reading. For example, introducing children to folktales or fairy tales from various cultures as part of literacy activities. This not only increases interest in reading but also introduces children to different cultural values.

References

- [1] Abar, Andi Muhammad, "Nilai Aqidah, Ibadah, Syariah dan di Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam," Universitas Islam negeri Sultan Aji Muhammad Idris Samarinda: *AJW : Al-Ghazali*, 1 no .1 (Juni 2002): 89-90.
- [2] Abdurahman, Fuad, *Jalan Damai Rasulullah: Risalah Rahmat bagi Semua*, (Ciputat: Pustaka Alvabet, 2021), 46.
- [3] Ainah, Noor, "Tradisi Pembacaan Kitab Maulid Barzanji di Kota Kandangan," *Islamic Education* 1, no. 2 (June 30, 2023): 226.
- [4] Aisyah dan Alimni, "Nilai-Nilai pendidikan Islam dalam Tradisi Bersih Desa di Purbosari Kecamatan Seluma Barat Kabupaten Seluma" *Manhaj: jurnal penelitian dan Pengabdian Masyarakat* 4, no.2 (2019): 139-140
- [5] Alhairi, "Nilai-Nilai Pendidikan Islam dalam Pelaksanaan Tradisi Barzanji (Studi pada goup Al-Barzanji Surah Babussalam , "Universitas Islam Kuantan Singingi": *Jurnal Al-Hikmah*, 12, no. 1 (2002): 12.
- [6] Ashari, Hasim "Tradisi 'Berzanjen' Masyarakat Banyuwangi Kajian Resepsi Sastra terhadap Teks al-Barzanji," n.d., 133.
- [7] Fatmawati, Feni, "Nilai Dakwah dalam Tradisi Maulid Nabi Muhammad Saw pada Jama'ah Masjid Al - Huda Desa Karang Joho Kecamatan Badegan," 68-69, accessed November 10, 2024, <https://ejournal.insuiponorogo.ac.id/index.php/jcd/article/view/1025/522>.
- [8] Fattah, Abdul dan Lutfiah Ayundasari, "Mabbarazanji: Tradisi Membaca Kitab Barzanji dalam Upaya Meneladani Kehidupan Nabi Muhammad Saw" 7, no. 1 (April 30, 2021): 52, <https://doi.org/10.61136/v81dks45>.
- [9] Hajizar, *Dimensi Spiritual Nyanyian Religil Nagari Bunga Tanjung Padang PA*, (Padang: Institut Seni Indonesia Padang Panjang, 2017), h. 152.
- [10] Harahap, Shela Citra Purwaningsih, Solihah Titin Sumanti, dan KhoirulJamil, "Tradisi Barzanji Dan Implementasinya di Rantau Parapat," *Local History & Heritage* 1, no. 2 (September 20, 2021): 72-73, <https://doi.org/10.57251/lhh.v1i2.99>
- [11] Iffah, Ukhtul, Hasanah Hasanah, dan Baitur Rahman, "Pendidikan Islam dan Hak Penyandang Disabilitas; Suatu Pandangan Komprehensif dan Integratif," *Edupedia: Jurnal Studi Pendidikan dan Pedagogi Islam* 5, no. 2 (January 22, 2021): 93, <https://doi.org/10.35316/edupedia.v5i2.1092>.
- [12] Ikbal, Rahmat, dan Abdul Rahim Yunus, "Nilai-Nilai dalam Tradisi Mabbarazanji," *Rihlah: Jurnal Sejarah dan Kebudayaan* 11, no. 02 (December 31, 2023): 151, <https://doi.org/10.24252/rihlah.v11i02.44209>.
- [13] Mustofa, Idam, "Landasan Pendidikan Islam : (Telaah Kebijakan Standar Nasional Pendidikan)," *JIEEM: Journal Of Islamic Education and Management* 1, no. 2 (2021): 27-29.
- [14] Mustopa, "Akhlak Mulia Dalam Pandangan Masyarakat," *Nadwa: Jurnal Pendidikan Islam* 8, no. 2 (October 19, 2014): 266.
- [15] Nuraeni dan Endin Mujahidin, "Landasan dan Prinsip-Prinsip Perencanaan Pendidikan Islam," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 2, no. 2 (July 31, 2021): 107, <https://doi.org/10.32832/itjmie.v2i2.4596>.
- [16] Nurika, Binti Wafiotun, "Nilai-Nilai Sosial pada Pengamal Tarekat Maqsabandiyah," no 1 (2024): terus menerus karena Al-Quran, no. (Juni 2017): 21

- [17] Pratiwi, Diani Ayu, Kosilah, Asnawi, Adi Susilo Jahja, Maria Patrisia Wau, I Ketut Suardika, Mega Adyna Movitaria, Syafruddin, Ima Wahyu Putri Utami, Robertus Adi Sarjono, Owon, Akhmad Riandy Agusta., Najuah, Salman Alparis Sormin, Konsep Dasar IPS (Aceh: Yayasan Penerbit Muhammad Zaini, 2021), 13-14.
- [18] Qomarullah, Muhammad, Solimin, Aisyah Raihan Fadillah, Septi Yanti, Bima Aditya Pratama, Darul Qutni, Nurma Wahyuni, "Tradisi Maulid Al- Barzanji untuk Menumbuhkan Kecintaan pada Nabi Muhammad SAW di Desa Bangun Rejo," *Jurnal Uluan : Pengabdian Kepada Masyarakat* 2, no. 1 (August 22, 2024): 29, <https://doi.org/10.37092/uluan.v2i1.749>.
- [19] Setiawan, Bramianto, Apri Irianto dan Susi Hermin Rusminati, *Dasar-Dasar Pendidikan: Kajian Teoritis untuk Mahasiswa PGSD (Jawa Tengah: CV Pena Persada, 2021)*, 28-29.
- [20] Sulaiman dan Indra Harahap, "Eksistensi Tradisi Perayaan Maulid Nabi Muhammad SAW Menurut Tarekat Syattariyah di Jalan Denai Gg. Masjid," 1302, accessed November 10, 2024, <https://doi.org/10.58578/tsaqofah>.
- [21] Wahidin, La Ode, Halik, Fitri Alrasi, Muhammadong, Jumadil, Ahmad Helwani Syaffi Rosyida Nurul Anwar, Marzuki, Syahrizal, Ali Mustopa, Susanti, Hasni Hasan, Azwar, *Ilmu Pendidikan Islam*, (Padang: CV. Gita Lentera, 2024), 41.
- [22] Wathoni, Lalu Muhammad Nurul, *Hadis Tarbawi : Analisis Komponen-Komponen Pendidikan Perspektif Hadis*, (Lombok Tengah: Forum Pemuda Aswaja, 2020), 42-43.
- [23] Widhianningrum, Purweni dan Nik Amah, "Akuntansi Ketoprak: Sebuah Pendekatan Etnografi Masyarakat Seni Ketoprak di Pati," *Assets: Jurnal Akuntansi Dan Pendidikan* 3, no. 2 (October 10, 2014): 78, <https://doi.org/10.25273/jap.v3i2.1218>.
- [24] Yunus, Moch, "Peringatan Maulid Nabi (Tinjauan Sejarah dan Tradisinya di Indonesia)" 5 (2019): 36.