



Social and Religion Value of Muludan and Mutual Assisting in Community

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Abstrak

Penelitian bertujuan menemukan nilai-nilai sosial dan perilaku lingkungan pada kegiatan jumat berkah, muludan dan kerjabakti. Metode penelitian yang digunakan yaitu kualitatif. Pengambilan data dengan teknik *purposive*. Sedangkan pengumpulan data dilakukan dengan wawancara mendalam dengan responden. Hasil penelitian dianalisis dengan teknik triangulasi. Hasil penelitian menunjukkan bahwa masyarakat bekerjasama dengan anggota masyarakat yang lain pada kegiatan acara muludan dan saling membantu kepada anggota masyarakat yang sedang sakit. Nilai sosial dan pahala juga terdapat pada jumat berkah dimana hari ini dianggap momen terbaik untuk bersedekah. Pada saat acara muludan, *social capital* nampak ketika ibu-ibu sangat kompak untuk melaksanakan kegiatan muludan terutama pada saat menyediakan konsumsi dan perencanaan kegiatan muludan. Disamping itu, ada social networking pada masyarakat sebagai jembatan penghubung secara sosial kepada dunia luar untuk mendapatkan ustad yang berpotensi sebagai penceramah. Pada saat ini terjadi pemilihan sumberdaya manusia yang berkualitas karena atas rekomendasi dari anggota masyarakat yang mengenal calon yang mengisi acara muludan. Pada saat itu juga terdapat nilai-nilai pemberdayaan gender menjadi bagian dalam kegiatan ini karena peran perempuan dan laki-laki bisa optimal. Disamping itu, kegiatan kerja bakti juga dilakukan oleh pemuda untuk bersih-bersih sungai-sungai agar terhindar dari bencana dan lingkungan.

Kata Kunci: Kompak, Muludan, *Social linkage*, *Social Bridging*, *environment*.

Abstract

The research aims to find social values and environmental behavior in Friday blessing, muludan and community service activities. The research method used is qualitative. Data collection with purposive technique. Meanwhile, data collection was carried out by in-depth interviews with respondents. The results of the study were analyzed by triangulation technique. The results showed that the community cooperated with other community members in muludan events and helped each other to community members who were sick. Social value and rewards are also found on blessed Friday where today is considered the best moment to give charity. During the muludan event, social capital appears when the mothers are very united to carry out muludan activities, especially when providing consumption and planning muludan activities. In addition, there is social networking in the community as a social bridge to connect with the outside world to get clerics who have the potential to be lecturers. At this time there is a selection of quality human resources due to recommendations from community members who know the candidates who fill the muludan event. At that time there were also values of gender empowerment being part of this activity because the roles of women and men could be optimal. In addition, community service activities are also carried out by youth to clean rivers to avoid disasters and the environment.

Keywords: Cohesive, Muludan, Social Linkage, Social Bridging, Environment.

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INTRODUCTION

The Prophet's Birthday Ceremony is a form of traditional culture. Maulid The Prophet is one form of a love of the people to His Messenger. The beginning from the Prophet's Birthday, the first time by the first ruler of the Bani Fatimah settled in Egypt then arrived in Indonesia for the services of Sultan Salahuddin Al Ayyubi Caliph of the Abbasid dynasty, in Java the tradition of the Prophet's Birthday has existed since walisongo eras while in Cirebon itself the Prophet's Birthday after Sultan Syarif Hidayatullah is in power. Some Javanese people celebrate Maulid by reading Barzanji, Diba'i or al-Burdah 3 or in the terms of the people of Jakarta known with raw. Various kinds of events are made to enliven this event, gradually become part of the customs and traditions of the local culture (Rohmah, 2015). The celebration of the Prophet Muhammad's Birthday was originally used by scholars to spread Islamic teachings to the public, by holding cultural acculturation which later made the Prophet's Birthday as a tradition which was interpreted as the anniversary of the birth of Prophet Muhammad SAW to imitate the life of the Prophet (Khaerunnisa, 2019).

Maulid Nabi or the celebration where some Muslim societies are conducted have several values including tradition and culture, social cohesion, social trusting, mutual working and social linking and development of gender. In implementing of muludan activity, there is culture heritage value which is god value to be implied in life of societies including the culture of deliberation or togetherness, obey to the leader, cooperation and working together. Birthday of Prophet Muhammad. or it is recognized as muludan are conducted based on several varieties which it links to social and culture in one region. To my shame, a celebration of the birthday of the prophet Muhammad S.A.W. is performed couple with manian tradition. Manian is a custom and tradition or belief to set brotherhood done on the birthday of the Prophet Muhammad to entertain families who have been separated a long time. It refers to several benefits to the community typically for communication process, relation, and mutual working (Marasabessy, 2018). In other locations, in Pariaman West Sumatra known as Dikie Maulid. The celebration of Dikie Maulid is an Islamic religious expression with various activities such as Malamang, Mahanta Kue, and Bajamba, and it constitutes the identity of the local culture of Padang Pariaman society.

There are various art forms and elements in the ceremony of Maulid Nabi, among others are literature, music, dance, and fine arts (Suryanti, 2012). In Indonesia, Maulid Nabi is held in a small mosques, Mosque, Taklim assemblies, and in a boarding schools with numerous methods such as circumcision, Islamic teaching, and contests. In this celebration, societies usually read Nabawiyah history (the history is related to Muhammad S.A.W. prophet since birth to pass away). It is released through reading prose and sometimes it is sung. The community in some areas perpetrate Maulid Nabi Muhammad S.A.W. in several ways despite the activity is not connected to the birth of the prophet Muhammad S.A.W.(Farid, 2016). Beside that, there is spirit behaviour to pursue harmony, keep the friendship spirit among of citizenship in rural, the spirit of diversity, cooperation and order. Value is roled as glue for social linkage, it is guiding for behaviour, value as social protection, and value as social control (Syarifuddin, 2019). It is supported that solidarity in the group can be a power for a positive movements like mutual cooperation, or other work based on collective action.

On the contrary, it also leads to the destructive action and devastates a civilization and even it appears stereotype. (Andari, 2020)In addition, muludan can connect the people in the group to the outside of these communities through they invite the cleric (religion teacher/preacher) to join as well as giving discourse. As result, it can build social relations in communities through the people in groups to outside. Meanwhile, the usage of social relation behaviour leads to enlarging social connecting. Networking helps a person to demand assistance when experience a miserable situation or there is a crisis. The more preferences in social networking, the more option for someone to obtain assistance (Afqari & Dharmawan, 2018). Muludan also leads to boost the role of women in public activity. When muludan is held, both women and men are involved in releasing the activity. In this, equality of role of women in Muludan activity can be as proof that Islam has

empowered women. Al-Quran is handed down to Muhammad S.A.W. prophet for all of the humans on the surface of the earth to appreciate the women and respect them based on equality principle as the honour of god creature. The glorification in front of god doesn't determine based on gender but it relies on the quality of worship that have been performed (Zulyadain, 2017).

Based on this theory show that Maulid Nabi Muhammad S.A.W results in religious value where the societies are aware that they must respect their prophet through the celebration of prophet birthday. Another value is a social aspect, it leads to building social relation to all of the people who blend the celebration and it makes them more close to other as well as it protects mutual working in inside of community group because to release the activity need action based on collectively. It is online released as all of the societies mutual cooperation to release that. In Indonesia typically, mutual cooperation can be categorized as tradition and culture. In rural areas are still preserved the attitude to develop social aspects and overcome the arduous situation. Besides muludan have social and cultural values. Another activity which it is conducted a couple with muludan is cooperation in societies who they dwell in the countryside as the tradition. (Mulyani, 2020) said that social inclusion and mutual cooperation between communities as a joint effort to reduce the impact of the Covid 19 pandemic. Real results have been felt by the poor and marginalized, not only in the economy but also in learning about food security and independence.

(Astuti, 2021) reported that the participation of the Covid-19 Responsive Village community and the government's efforts to deal with COVID-19. Ideas, facilities, infrastructure, skills or goods that are carried out to every member of the community with the intention of providing positive value or added value or benefits for handling the problems of handling the COVID-19 pandemic in the community. Strong partnerships between and within cooperatives and mutuals can be instrumental in enhancing the emerging role of the movement as a pivotal actor in transforming towards sustainable and resilient societies (Dave, 2021). This research will investigate some of the goals that comprise the social value including social cohesion, social trusting, mutual cooperation and development of gender in muludan. The other aim is to discover about the other mutual working or mutual assisting which is related to a social charity like visiting member of societies who they are sick or suffer from malady and try to connect the behaviour in Islamic value. Lastly, the researcher would like to find out the mechanism and the pattern of muludan and mutual helping in societies.

METHODS

The research on social capital and environment behaviour based on Muludan tradition and community service was conducted in Limus village, Bogor West Java. Qualitative research, thus, refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things. In a qualitative approach, data can be obtained through observations, interviews, document analysis, and focus group discussions. Qualitative research is a research approach that uncovers certain social situations by properly describing reality, formed by words based on data collection techniques and relevant data analysis obtained from natural situations (Umrati, 2020). There are five features of qualitative research including studying the meaning of people's lives, under real-world conditions, Representing the views and perspectives of the people (labelled throughout this book, as the participants, Covering the contextual conditions within which people live, Contributing insights into existing or emerging concepts that may help to explain human social behaviour and Striving to use multiple sources of evidence rather than relying on a single source alone (Yin, 2015).

In order to collect the respondents, the researcher exerts a purposive technique to determine the sample. The sample is the youth person namely Elisa who is an active person in social activity in limus village. She is deemed as the people enable to answer all of the questions from researchers and have wide the experience to adjust the societies. There are some data that researchers attempt to obtain including the social value of Muludan such as cooperation and social relations as well as trusting in social as well as Friday bekah which is

a valuable event for donating food and beverage to another (it contains social value like cooperation in the community to release the activity). Other social aspects are to offer a question to sample about the gender development because there are chores for women and there is responsibility for men which they work in a group without overlook each other. It is connected to religious values where the people must work together without seeing the status and regret the role of women in development. Another question is to ask about mutual assisting which is very valuable to aid the person who experiences misery. It also has linkage to Islamic religion where the people must assist the other typically the person who need it most.

Lastly, to ask about the cleaning of the river as the tradition of the young generation. It is shown that teenagers have an essential role in reducing flooding disasters and emit garbage from important environments. The data which are collected from several sources including in-depth-interview must be mixed with several data such as observation and documentation. Once data have been gathered, the researcher tries to identify the result of the record in some time such as data from in-depth-interview in the morning time and evening time. As it has a connection and the respondent answer is persistent, It is mentioned valid data from in-depth-interview. It is mentioned as triangulation data.

RESULT AND DISCUSSION

Mutual cooperation or working together societies are conducted in some activities like muludan and Friday blessing. In Friday blessing, one person collects one glass of rice and it is distributed to the mosque. The rice will be rendered to people who come to the mosque. Societies trust that Friday is the god day to release worship and give alms to people who perform Friday worship in the mosque. The rice also is cooked by the societies who have been pointed by the people. At this time, the creative society made uduk rice. Societies work together to cook the rice and all of the food that has been processed must be stabbed in the mosque. The societies provide tables in front of the mosque to service the adherent of religion. There is one table which is used for the table. The people who come to the mosque demand to have the food without paying. Besides, the people donate rice, there are people also who participate to give side dishes. Teachers of religion usually give side dishes. In addition in Friday blessing, someone contributes such as their energy, money, and act as a volunteer. Usually, the people from some of the employee consume sort of food such as come from showroom and bank office.

In this time, societies service the religious follower through food that they have created such as uduk rice that consists of fried egg, noodles, and tempeh. The objective of this behaviour is they trust that as they conduct this activity, they can obtain blessings and they believe that giving food and beverage to another is the best worship in Islam. They are also aware that religion teaches people to behave alms to others. It must be supported by the other discovering. They do also on Friday because they believe that Friday is the best day or special day in Muslim societies. Donating is included social worship. This action refers to societies life around, contains mutual helping and socially responsible, it wishes to achieve economic equality and it abolishes the rate of destitution in societies (Sami & HR, 2014). (Rafi, 2019) reported that there were two major roles of rice package including internal functions namely treatment of the earth, emerge the level of belief and increase social charity of soul. Moreover, external function includes as a medium to connect human god and it builds the relationship between a wealthy person and those who live under ability (the people who need most). It is boosted that implementing alms as a clue better faith of someone and hopes to obtain a reward from Allah (Firdaus, 2017).

Another action based on social power is muludan. In religion, the tradition of muludan is linked to religion namely as a celebration of Muhammad SAW prophet birthday, the meaning is more than that like it increase the sense of love Muslim societies to their prophet as well as it stringent the rate of faith in the religion which they believe it. In an implementation, the meaning of this traditional content is reading

sholawat of the prophet that has a linkage to religion (Nadia, 2011). In Limus village, for releasing the activity, the people ask to contribute around RP. 20,000. One person in societies is pointed out as a saver the money. The funding which has been gathered will be destined to purchase cake and cups. Money also exerts to pay the discourse (ustad/religion teacher). Each of societies is responsible to cook 10 food boxes or besek. The people who cook food, demand 10 boxes from one person who is convinced as the place to save numerous food boxes. While the boys are tasked to clean the mosque before the activity is started and check the sound system. Meanwhile, the household of the mother ensures for distributing food and beverage. In this activity, there is a social aspect such as social cohesion and participation of societies in muludan activity. It enables to release of the activity as the societies don't combine social power. Basically, In Limus village, there are some stages of muludan activity H-1 muludan/rajaban event usually residents clean the mosque so that it is clean and tidy.

When the afternoon on the day of the event, there are usually several residents who are assigned to wrap snacks or tidy up the styrofoam which will be distributed later, snacks containing cakes are distributed at the beginning when guests have arrived, heavy meals are distributed after the event is over. And there is also one resident who is assigned to pick up or guide the speaker so that he doesn't stray to our place and is warmly welcomed by Hadroh's children in the Limus alley. The Hadroh children in the Limus alley consist of young people, whose average age is 14-15 years, 15 minutes before the event ends, the committee or the person assigned to tidy up the food will distribute the food or besek that the residents have collected. When the event is over, the men, both youths and their fathers clean the dirty mosque or mosque yard, so that it is clean and tidy as before. They have a role to release the activity based on gender. In this, women and men participate together for achieving the goal namely muludan. There is a task for women who adjust the economic function like to ensure the best food and beverage for all the people who come to Muludan.

Muludan activity gives the opportunity to women for involving in public activity such as purchasing some of the food ingredients and cooking in one house of women who they have been pointed out by the community. It leads to abolish the perception that women overlook in development. There are some indicators that can be used to mention that women are involved in developing such as participating women in education from middle level and high grade, working and involving in political determination (Sari et al., 2021). However, in order to achieve this goal, women still confront some arduous conditions typically in gender. Therefore, to optimize the role of women, it needs to be boosted, empowered, giving equal opportunity as men. In Islamic teaching, men and women are the same, the differences between them are viewed based on their morality rate (Nurlatifah et al., 2020). Despite in this discovering show that women have a privilege position compare to the role of man, in another finding reported that women still strive to abolish the perception that man has a higher position in development. Women both mothers of the household and young women are burdened by household activity, it is a factor to trigger women doesn't get the opportunity time to improve themselves.

It can be supported by a lack of people consciousness in developing the women. It is to some factor such as the education rate of women is lower than men. It perpetuates the women include in household activity and devote their life to assist the family and household work (Purnamasari et al., 2020). Even there is collective action where they work together in a group to complete the activity. It is supported that women and others must work based on the group because Muludan is a common goal instead of individual interest. In Muludan, the social connection can be identified in Muludan like the person in social group have outside relation of the group for searching the best religious preacher. The person who is connected will offer to societies whether they accept or no the offer. Individual and other person in inside group have strong social binding as well as society build social connection outside of local people (Mujahidin, et al., 2020). They are determined by the person when Friday night religion (yasinan) activity. The other it show that societies have social cohesion in some religious activity. Meanwhile, (Syarifuddin, 2019) said that in its implementation

there are noble cultural values that are good to be applied in social life. Such as the culture of deliberation/togetherness, obedience to the leader, mutual cooperation and cooperation. In addition, there are also values of the spirit of fostering harmony, the friendship between fellow villagers, the spirit of religion, cooperation, order.

Besides that, (Maijar, 2018) reported that muludan lead to social values such as exemplary of prophet including the motivation to build brotherhood, it is not only in the Muslim community (ukhuwah Islamiyah) but also compatriots (ukhuwah wathaniyah) as well as human brotherhood (human brotherhood). Practically, the form of muludan application can be varied rely on location and tribe. The tradition of Muludan comprises several stages including preparation, applying and closing of activity which doesn't beyond religious value (Safitri et al., 2013). Then, social charity can be investigated in societies when there are members of societies suffer from an ailment. Each member contributes to giving money to the person who experiences the disease. The aim is to assist and alleviate the burden who they face to burden like a malady. It looks like the societies have a strong linkage. Initially, mutual assisting in Limus hutment, mutual helping is started when there is member of societies face to hurdle. The person is rare to discover outside of the house, the person shy to chat to another and in weak condition. The societies in limus village have marked the question of why someone never participating again in several activities in the village where the person always includes.

The person always disappears in several activities like religion teaching in a social environment and mutual working. Once after that circumstances, the member of the community demand the person family for a reply to the question of why the person doesn't attend the activity. Sadly, the person experiences hardly any ailment but the person doesn't visit the hospital because the person doesn't have adequate funding to pay for the treatment. At that time, one of the member societies come to the house of the person who suffer from malady and tries to see the last condition of the person. Social charity grows from this phenomenon because all of the social members must have high solidarity and charity to other people. In order to combat this situation, the members of societies initiated to demand all the people have to be responsible through distributing some money to aid the people who are impacted by the disease. The purpose is to assist the person with the payment when someone brings tit o the hospital. After the event occurs, the ommunity in limus village always donate their money to people who need assistance. Practically, when collecting the money, there is someone who give a task for gathering the money from the social environment. Some steps are perpetrated such as asking contribution to other. In this step, societies motivate to treat the person to the hospital for receiving medicine from the doctor. For other citizens, if anyone wants to come to see the hospital carrying a parcel and encourage the person so that the person still has the spirit to recover. In Kampung Gang Limus visited the sick people in the way contributions had become a tradition to keep the blessings and strengthen the brotherhood.

In terms of helping this, we should not choose who has the right to help This is where our wisdom is in a please without seeing treasure, race, age or religion. Another social value is mutual trusting among member societies. They trust a person who adjusts the money because all of the items that they have been purchased must be transparent. All of the member societies can view whatever that they buy. They also believe in others because all of the members know where the funding is disbursed and how much money is still available. Another tradition that young generation perform is cleaning river based on collectively. Once the young people complete their action, the household of mother services them with some food and beverage. From an Islamic perspective, the behaviour in Limus village is related to Islamic teaching where the people and another in community perform mutual working. Islamic teaching has demanded all of the adherer to perform such as alleviate the other person obstacle like participating to overcome the person who suffers from the disease. Allah has asked to person to release aiding in community. Allah says: And please help you in kindness and piety. And don't help me to sin and violations. And fear you to God, in fact, God's torment is very heavy (Qs Al-Maidah verse 2).

It is supported by some of the hadith where we a task to others in a social environment like supporting others to abolish other hardships like suffering from the ailment. In the Hadith, whoever visits his sick brother, he will always be in Khurfatul Jannah until he returns." Then he was asked, "O Messenger of Allah, what is khurfatul jannah? Rasulullah sallallahu 'alaihi wa sallam said, "Pick the fruits in heaven (HR. Muslim). (Lismayana & Akib, 2019) reveal that the attendance of night to visit their night who experience an ailment can stronger family relationship among member of neighbour, it is not only for the person who still struggle to deal with disease but also the strong social connection to the person who nurtures the individual who still ill. Islam teaching demands to someone for talking about steady fast and belief to people who still strive to combat the ailment. The major point is to behave good behaviour to a neighbour. It can create societies resilience because there is social power to bolster individual resilience by way of mutual helping and visiting when the member of societies suffer from the disease (Bahagia, et al., 2020). It is linked to social capital can boost the resilience (Bahagia et al., 2020). In addition, social capital such as helping each other, working hand in hand and doing good to each other has become a tradition for the community to deal with COVID-19 (Bahagia, et al., 2021).

Moreover, it is boosted that Muslim people must behave based on morality to fellow humans, to themselves, to their family, and to members of the community in societies generally. Morality is essential meaning in life because attitude and behaviour physically can be viewed as the appraisal in society commonly (Ismail, 2017). Furthermore, the real situation grows the consciousness of each person who they must be responsible to help others because, in forthcoming, the person can possess entitlement from another particularly to Night who they always meet in daily activity and mutual chat each other. Even in local people like Urug societies render rice to vulnerable group of people such as widow, orphan, and the person who need it most (Bahagia, et al., 2021). It is connected why the Urug societies hesitate to trade their paddies because it is valuable for ensure fundamental need (Bahagia, et al., 2020). Therefore, the first person who gives the assistance is the person who dwells near to the person namely night, it doesn't mean that the person who settles far from the location despite it is their family (Supendi et al., 2019). Then, (Santoso, 2017) reveal that human enable to run their life, therefore it rises mutual appreciating among of them and mutual keeping the right of another. Even social interaction is very important in everyday life. Social interaction is necessary to create a social relationship between individuals or between groups with one another (Pranata & Hartati, 2017). All the young people who include in this activity eat and drink together. While the funding comes from the societies. It seems tradition since previous years ago. In addition, the people have high charity in a social environment. For example, when in an environment there are destitute people.

CONCLUSION

The result above can be concluded including the community have social capital including social relations in inside of the group to continue social power as well as social cooperation among them to release muludan activity. Furthermore, the community also has outside networking because there is a person in social group to connect them. Social cooperation and worship value can be indicated in jumat berkah where the people convince that this day is the best for donating. Moreover, muludan activity develop of gender. Women have privilege position in achieving this activity because there is a role for women as public activity where the women participate in muludan such as providing food and beverage and planning the activity, It is eliminated the descrimination the role of women in development and reach the equality among of the community. Islamic teaching instruct the human that both of man and women have the same position in Allah but it can distinguish based on the quality of their worship. Beside that, the community preserve the mutual assisting among of them like helping the sick people and try to omit the burden as well as giving some money to help them. In Islam,

there is responsibility to visit the people who they unwell. Besides, community service is also carried out by youth to clean rivers to avoid disasters and the environment.

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