

# Preserving Traditional Islamic Thought and Practice The Codified is *Burdah* in Across Jambi City

Siti Asiah<sup>1,\*</sup> A.A Musyaffa<sup>2</sup>

<sup>1</sup> Faculty of Tarbiyah and Teacher Training at the Sultan Thaha Saifuddin Jambi State Islamic, Indonesia

<sup>2</sup> Faculty of Tarbiyah and Teacher Training at the Sultan Thaha Saifuddin Jambi State Islamic, Indonesia

\*Corresponding author. Email: musyaffa@uinjambi.ac.id

## ABSTRACT

This paper tries to construct the role of codified texts in Indonesia. This paper also attempts to investigate the sequential aspects of the is *burdah* transmission used among traditionalist Muslims across Jambi City. This paper provides *faḍā'il al-a'māl* based on several Muslim scholars. Some important questions will be discussed here, namely: why did the is *burdah* have a special position? How is the is *burdah* text structured? In this paper, I argue that the is *burdah* is composed with a kind of textual form that preserves traditional Islamic thought and practice in across Jambi City. As for This research uses quantitative methods through a cross sectional approach through survey. As for the results of this study, the existence of printed is *Burdah* texts which became booklets spread among Indonesian Muslims, especially in communities across the city of Jambi, had an influence on the characteristics of the people of Seberang Jambi City, especially during the Covid-19 pandemic. The condition is reviewed in terms of the meaning and traditions of the people of Seberang Jambi City.

**Keywords:** Traditional Islamic, *Burdah*, across Jambi City

## 1. INTRODUCTION

As it is known that every individual cannot be separated from culture, because it is unique what distinguishes one group with other groups. Every individual has rules and order of life as well as norms and traditions the same and even different from other community groups [1]. Customs are complex norms or rules that are upheld by adherents as the order in life. Custom custom is seen as law, if The habit is considered to have synergy with Islamic teachings and can be accepted by all parties without any conflict with that matter. If in the tradition there is things that can affect beliefs, then the tradition cannot be justified in Islam. Although there are several acceptable but frequent habits there is a discrepancy with the shari'a' [2], one of the cultures, especially in the area across the city of Jambi, is *burdah* reading

The is Qasidah *Burdah* is a collection of poems about the life history of the Prophet Muhammad SAW was composed by a 13th century Egyptian poet, Muhammad ibn Sa'id al-Bushiri (W. 1295). The original name of this collection of poems was Al-Kawakib ad-Durriyyah fī Madh Khair al-Bariyyah

(The Shining Stars of Praise to the Best of Man) [3]. However, later the name is *Burdah* became more widely known because of the history of its manufacture which looks spectacular. There is a story, Al-Bushiri took the initiative to compose poems of praise when he was hit by an illness that made him have to lie down in bed. bed for months. Some of the doctors who were brought in were not able cure it. This initiative appears as an intermediary prayer for the healing of the disease which he suffered. Some time after his composition was finished, he dreamed that the Prophet was visited Muhammad SAW. In his dream the prophet stroked his hair and covered him with is *Burdah* (warm clothes made of animal skins) which the prophet used to wear. Because of this dream, Al-Bushiri became completely healed and the next day he was able to leave the house fresh and fit without feeling that he had experienced a disease that was difficult to cured.

Historical review that the *Burdah* belonging to the Prophet Muhammad himself has a long and historical story important, thus strengthening the reason why the name the is *Burdah* is more popular than the name original. It was Ka'ab ibn Zuhair (W. 662) who first

got it from the prophet as a reward for his praise of the Prophet Muhammad and Islam, after before his Islam many times railed against the prophet and his followers. After he died world, the caliph at the time, Mu'awiyah ibn Abi Sufyan (W. 680), bought it from an expert Ka'ab's heir and wear it at every official state ceremony. Tradition of wearing is *Burdah* belonging to the prophet by the caliphs continued until the time of the Ottoman caliphate. After The Ottoman Caliphate collapsed, the is *Burdah* of the prophet is kept in the Topkavi museum in Istanbul, Turkey [4].

The is *Burdah* considered to have magical value the strong one. Interesting phenomenon for writers. Therefore, this article will convey the results of research that has been carried out to examine the structure of is *burdah* so that it is used by the people of Seberang Jambi City, some aspects of traditions and rituals using *burdah* as a medium, and values in *burdah*. The is *burdah* that is recited at the rituals performed by the Setiris community is not only refers to the original book of qasidah is *Burdah* by Imam Al-Bushiri, but a book which is an explanation (syarh) of the book of is *Burdah* Imam Al-Bushiri which was written by another religious figure, namely Ustad Abdul Majid al-Jawi al-Jambi. The research results are expected to be useful in providing an analytical contribution to religious practice and developments in Indonesia and especially in Jambi Province.

In this study, the author will describe the meaning of qasidah is *burdah* as Preserving Traditional Islamic Thought and Practice: The Codified in *Burdah* in Seberang Jambi City so that it affects the lives of Seberang Jambi City people, especially during the covid-19 pandemic. especially in the qasidah *burdah* text, as well as the meaning of qasidah itself.

## 2. RESEARCH METHOD

This research uses quantitative methods through a cross sectional approach through survey, observation and interview methods which aim to determine the Preservation of Traditional Islamic Thought and Practices: Codified *Burdah* in Jambi City. The population includes 100 people from the people of Seberang Jambi City consisting of religious leaders, youth, and the entire community of Seberang Jambi City. The technique used is purposive sampling. Normative supervision is carried out to obtain factual evidence. Research data in the form of primary data and secondary data. Primary data is the implementation of is *burdah* qasidah in daily life, especially during the COVID-19 pandemic, as well as values that affect the implementation of qasidah. The is *Burdah*. Informants interviewed were divided into two categories, namely key informants, ulama and community

leaders as figures in the process of carrying out in the *burdah* readings in Seberang Jambi City and informants supporting actors involved in practicing is *burdah* poetry. Behavioral data is obtained through direct observation of activities in the *Burdah*, cross-checks can be carried out to see quotes and actions as well as surveys on values that affect the reading of is *burdah* qasidah.

## 3. RESULT AND DISCUSSION

### 3.1. Why did the is *burdah* have a special Position

An overview of the is *burdah* in the life of the people of Seberang Jambi City in the form of rituals. As it is known that Rituals are thought patterns associated with symptoms or events mystical explanations. In general, rituals. Religion in Islam can be divided into two, namely rituals has a clear and unequivocal evidence stated in the Qur'an and Hadith For example, this first form of ritual is prayer. And ritual form the second is a ritual that does not have a clear argument in the Qur'an and Hadith, for example, is Marhabanan, the anniversary of the Prophet's birth Muhammad SAW (Mauludan). Based on the results of interviews and observations in the field, the is *Burdah* reading activities for the people of Seberang Jambi City were carried out for the following activities:

#### 1. When a member of the community is sick

The tradition of reciting Qashidah *Burdah* to the sick that was held across Jambi City is one example of the diversity religious expressions that appear in various parts of the world. Each region certain people must have different procedures for carrying out ceremonies from other areas. These differences are due to. the influence of the surrounding social structure and the differences in purpose and the purpose of carrying out the tradition of reading Qashidah *Burdah*. similar to one another, especially regarding the essence of the practice of tradition the recitation of Qashidah *Burdah*, all of which aim to get intercession from Allah SWT. Thus, the differences in reading traditions Qashidah *Burdah* which is carried out in various regions lies in the technique (procedures) and specifications of the objectives of carrying out the tradition of reading Qashidah the *burdah*. The researchers' provisional description of the majority of the people of Seberang Jambi City.

The population is the Nahdliyyin, interpreting the tradition of reading Qashidah *Burdah* as a form of tawakkal attitude to Allah SWT, namely tradition. The recitation of Qashidah *Burdah* is used as the last resort

of human endeavor. The tradition of reading Qashidah *Burdah* will not be carried out if the disease suffered can still be treated through medical treatment or through Dukun. When medical treatment or through a shaman has been considered unable, then the tradition of reading Qashidah *Burdah* is considered deserves to be done. Thus, the reading of the Qashidah *Burdah* here can be said as a last resort to get out of various calamities, That is, by returning all matters to Allah SWT.

2. When people occupy a new house to ward off spirits (shaitan, devils and jinn)

In addition to curing disease, another virtue is reading sholawat *Burdah* once more than reading the practice of Dalail Khairat 70 times. This is *burdah* is also used by people across the city of Jambi to ward off spirits (jinns and demons), this ritual is as the results of interviews with several community leaders across the city of Jambi, where as for their basis for doing the is *burdah* to expel spirits (jinns and demons) from Habib's story Husein bin Mohammad al Habsyi, a cleric who used to lead the assembly to practice Dalail Khairat in Mecca. He once dreamed of meeting the Prophet Muhammad who ordered him to recite the sholawat of is *Burdah* in the assembly. In that dream, the Messenger of Allah said that reading the is *Burdah* once is better than reading Dalail Khairat 70 times. Another story about the virtues of Sholawat the is *Burdah* is when Hadramaut experienced a famine so that many wild animals roamed the streets. Habib Abdurrahman al Masyhur also ordered every house to read sholawat is *Burdah*. As a result, their homes are safe from the disturbance of wild animals.

3. During the Covid-19 pandemic

The COVID-19 pandemic is a Corona Virus or severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2), which is a virus that attacks the respiratory system. The disease caused by this viral infection is called COVID-19. Corona virus can cause mild disorders of the respiratory system, severe lung infections, and even death. According to some people across the city of Jambi, there is a need for an antidote to disasters (danger, disease, etc.) through remembrance with a self-approach to Allah swt. where the media as the activity with the is *burdah*.

Based on the results of observations and interviews with the people of Seberang Jambi City, where people gathered in mosques and prayer rooms to hold the is *burdah* prayers around the village. Attended by community leaders, the event, which was carried out with health protocols, was solemn and full of humility. The torch that was brought, became a street light in this activity, that this event was intended to ward off

disease (tha'un, Madura). The results of interviews with several residents, said, "This event is intended so that the disease (covid-19) disappears from the face of the earth, people become healthy again, and can carry out their activities as usual. When people are healthy, everything can be done and life goes on as normal. The Selawat *Burdah* event, led by several community leaders and imams, started from the courtyard of the mosque. Together while chanting remembrance, people both young and old, carry torches as a symbol to eradicate evil. At every intersection (junction or crossroads) seven people call to prayer (adhan pitu, azan petto') with the intention of asking Allah swt so that all diseases will disappear from the face of the earth.

The salawat *Burdah*, which was attended by no less than 500 participants, was carried out with great solemnity and trust. In the dark of the silent night, the remembrance penetrated the silence. They hope with all their prayers that life's situation will return to normal. Of course prayers and hopes are meant for all walks of life. Without exception, because the Covid-19 virus can be transmitted from one person to another. When all walks of life are healthy, this deadly virus will disappear by itself. Selawat *Burdah*, perhaps medically still has not been touched to be used as research material. However, because the people of Seberang Kota Jambi are religious people, they believe in the power of prayer, so this activity is part of prayer and hope itself. "*Ud'uni astajiblakum*," pray to me, I will surely answer (your prayers), is the word of Allah swt in the Qur'an which is a guarantee for every request made wholeheartedly. Prayers, especially if they are done together, will be more likely to be granted by Allah swt. In the Selawat *Burdah* activity, remembrance, prayer, and hopes are echoed. So I really hope that Allah swt will grant the prayers of His servants by going around while reading the is *Burdah* salawat.

Some salawat the is *burdah* poetry which is one of a series of remembrance that is echoed during activities around the village. Selawat is a prayer devoted to the Prophet Muhammad. By reading the prayer, it is hoped that Muhammad's people will get intercession and the goodness of life in this world and in the hereafter.

### 3.2. How is *burdah* text structured

According to Poerwadarminta [5], defines that *Burdah* is poetry praise (good) to Rasulullah SAW written by Imam Bushiri, as an expression of feeling longing and deep love for Prophet Muhammad SAW with everything implication. according to Ulin

Nihayah [6], the following is the prologue of the contents and stanzas of the is *burdah*:

1. The lover's love prologue, there is 12 stanzas.

Prologue on the is *burdah* section that referred to in literature is called *syakwa al-gharam* (inner expression by poet). In this section a the poet expresses his heart with figurative and symbolic language. At the beginning of the stanza he shows a taste his love for the Messenger of Allah with a story that begins with fate, that is an expression of sadness over the joy that experienced by poets and close people with him, that is, his neighbor in Dzu Regards. It has become commonplace for classical Arabic poets in always start his poetry refers to the place where he get deep memories in his life, especially the village the page. Love for the Prophet expressed by Imam Bushiri in verses 1-12.

2. Warning of danger obeys lust, there are 16 stanzas

In the second part of the *burdah* verse, contains a warning about the dangers of air lust. Regarding this lust, al-Bushiri reveals the character of lust in *Burdah*. The amount is there 16 stanzas starting from stanzas 13-28. In the teachings of control lust, al-Bushiri recommends so that the will of lust is thrown away far away, don't be pampered and assigned. Because lust is misguided and misleading. Hunger and full, both can be destructive then it should be carefully balanced. Invitation and persuasion of lust and the devil should be fought with all his might power, don't get carried away.

3. Praise, there are 29 stanzas.

Praise to the Prophet Muhammad SAW. Al-Bushiri's Praise to the Prophet not limited to the nature and quality private, but revealing. The most important advantages of the Prophet are: the greatest miracle in the form of the Qur'an, the most eternal miracle. The Qur'an is a book that does not contains doubts, not weathered by changing times let alone interpreted and understood wisely with armed with knowledge and wisdom. The wisdom and content of the Qur'an has lasting relevance all the time and always have broad context with historical events that are temporal. Al-Quran forever live in the memory and soul of the people Islam. This section is part the essence of *burdah* is about Rasulullah SAW. When praising The Messenger of Allah is one of the prayers then *burdah* can be said in form of prayer. As for this chapter starting from stanzas 29-58.

4. Birth story, there are 13 stanzas

Maulud Prophet Muhammad SAW. This is *burdah* section tells about the birth of the Prophet Muhammad SAW along with amazing events in surroundings as a

sign of birth Rasulullah. Number of stanzas in part these four there are 13 and starting from stanza 59-71.

5. Miracles, there are 16 stanzas

The story of the miracles of the Prophet Muhammad SAW, who outward. The number of stanzas of 16 stanzas and starts from 72-87.

6. The specialty of the Qur'an, there are 17 stanzas

Tells the features of the miracles of the prophet Muhammad SAW, in the form of the revelation of the is Qur'an as a guide. As for the number of stanzas is 17 and at verse 88-104

7. Isra 'Mi'raj, there are 13 stanzas

Says Isra 'Mi'raj, the holy journey of the Prophet Muhammad, from Masjidil Haram until Sidratul Vomit. The number of stanzas is 13 of stanza 105-117

8. Jihad, as many as 22 stanzas.

The story of the struggle of the Prophet, Prophet Muhammad SAW's might and friends in war against the enemies of Islam. In it describes how Prophet Muhammad's Courage scare the enemy away. Amount the stanza is 22 stanzas in chapters 118-139.

9. Al-Bushiri's Regret

Contains regrets and pleas for forgiveness. In these stanzas Imam Al-Bushiri describes his deep regret for Al-Bushiri's habit of composing poetry with the expectation of material, Al-Bushiri's regret. The number of stanzas is 12 and is seen in stanzas 140-151.

10. The is *burdah* book cover

In this last part, is a closing and a prayer. On In this section, Al-Bushiri's skill in expressing *matla'* is seen. so that at the end of this chapter, Al-Bushiri make sentences as beautiful as possible. This part is also Al-Bushiri's hope that his sins will be forgiven. The number of verses is 10 stanzas starting from stanzas 152-161.

Shalawat the is *burdah* has a purpose for peace of heart and soul and hoping for the blessing of Allah SWT and the intercession of the Prophet Muhammad SAW While the function of the ritual prayer This is *burdah* is the fulfillment of needs spiritually with prayer then the needs of the *jam'ah* can be met well or to abort Our obligation as Muslims in prayer to the Prophet Muhammad SAW. As is well known, Shalawat is not just reading only wirid. But it can also be prayers in any ritual in life. So with the reading of shalawat becomes a tradition spiritual within to fulfill human desires. With trust to Prophet Muhammad SAW is a way of closeness to Allah SWT.

In the *burdahan* ritual procession there are ethics that must be applied. The author notes some of these ethics based on observations and interviews with community leaders and Kyai and teachers as leaders of the implementation of the is *burdah*.

1. Ethics in the *Burdahan* rituals: a. Intentions, come honor mawlid, love the Prophet. b. Arrive early, and immediately enter the room. c. Get a fixed seat by arriving early d. Sitting cross-legged/cross-legged. The palms are clasped together, the fingers are straight, not crossed like praying Christians. f. Diligent line, massage and meeting. Prioritize filling the front row which is vacant than the dawam where it sits. g. Quiet, concentrated but not tense. h. Listening and answering *burdah* stanzas with sholawat. i. Do not look away or sleepy/sleeping. j. Don't lean back, sit up straight, but keep your eyes and heart respectful respect. k. Pray at the time of maqam mustajabah, or at the time of reading that is thrilling. l. Between taste and reason should not be disconnected. Let the mind keep limiting our existence in a clear place and condition. m. If there is gaharu road, grab the smoke 3 times.

2. When standing ashraqaal, the right palm is opened above the left hand like praying people. o. If you are saying a personal prayer, don't hear his voice friend sitting next to me. Pray both hands are raised not to exceed the shoulders. When there is a feeling of emotion, you can't cry. Those who are outside will continue to be solemn. No recording in any form.

3. Ethics in Explanation: a). Sit neatly don't talk too loudly. When you talk and laugh in a low and low voice. b). Eat and drink according to etiquette. c). Respect teachers by not smoking. d). Listen to advice and suggestions with pleasure. Accept advice with an open mind. e.) Say yes to command words even though you can't do them. f.) Receiving messages by involving feelings of fullness in heart. g. No need to take notes, and don't ask. h. Don't even think about suudzhon's attitude.

Reading the Qasidah the is *Burdah* of the Prophet SAW in circles society in general, especially the people across the city of Jambi, the aims and objectives are not solely to celebrate Muhammad SAW., but also for certain purposes in various rituals that accompany a person's life cycle. For example, to fulfill vows, move houses, sick people and ward off danger (*bala* '), especially during this covid-19 pandemic. used as a form of practice tarekat. This is *burdah* reading model is often carried out by tarekat organizations in Indonesia [7]. In terms of tarekat, the *burdahan* ritual is an obligatory *mujahadah* (damam). This is meant to connect the inner bond with Rasulullah SAW. because in *burdahan* there is a prayer reading. The inner bond is also carried out with

the priest as the guiding teacher students on the journey of purification of the soul to reach God. Therefore, the recitation of *Burdah's* birthday should not be carried out just anyone. Only people who take orders from the teacher murshidnya (as a science whose chain reaches the author and only can Rasulullah SAW.

### **3.3. Values from the tradition of *burdah* readers for people across the city of Jambi**

Based on the results of observations and theoretical reviews, that qasidah has values in the daily lives of people across the city of Jambi. as below:

#### **1. The Unifying Symbol**

Based on the previous description, where *burdah* is used for several events and activities for the people of Seberang Jambi City. The results of the interview that for some people in Seberang Jambi City, the *Burdah* song is believed to have magical powers, so that it becomes a ritual that is read at certain times. Because of this interpretation of magical powers, *Burdah* increasingly finds its existence in the depths of society when it is hit by a pandemic. It is not just a rite of expression that has a communicative aspect whose orientation is not only technical and pragmatic, but has become a kind of religious symbol that carries ideas or meanings.

It is in this religious ceremonial construction that *Burdah*, which is a religious symbol, contributes greatly to building a religious community and public order. According to Elisabeth K. Nottingham's description in Religion and Society [8] which confirms how symbols are the most effective way to strengthen unity among adherents (religions) in this world.

The Nottingham theoretical argument was also confirmed by Aziz Faiz through his writings on Religious Symbols and Social Representations. For Faiz, religious symbols make a big contribution in building a religious community and order in society. Faiz shares the same dance with Peter L. Berger, who looks at society functionally and is tasked with maintaining meaning and order.

The contextualization of is *Burdah* in the social dynamics of religious communities can help maintain order in the structure of society. An anomie will occur if the individual is not united in it, in the ceremonial construction of is *Burdah*. He felt alienated and lost his identity as part of the structure of that society.

Thus a symbol unites. The content of a system of meanings and ideas that are believed to be shared in a

religious symbol triggers the awareness of people's attitudes to merge in circles and lines towards a substantive connection with their God. In the tradition of the village community, for example, we find people parading around the highway, climbing inclines, making friends with the thick night while holding torches, these are all manifestations of the functionalization of religious symbols that can move people's loyalty.

as in the previous description that in the is *burdah* temple there is Tawassul, namely praying to Allah swt., through an intermediary, either in the form of charity, or a pious person whose position is close to Allah swt. In this section Imam Bushiry tries to praise His Majesty through the salawat he has made, because His Majesty is God's lover, and near with Allah swt., become Imam Bushiry pray to him with a purpose complain about their fate, so that they can be healed by Allah swt., and receive His help and blessings.

2. Example Education Method According To Albert Bandura's Social Learning Theory.

Exemplary is one method impactful impact on the success of preparing and shape the character of children morally, spiritually, and socially. Qashidah *burdah* through his poems are so beautiful, which tells the story of the chosen Prophet, written by a pious poet. According to social learning theory, the interaction between Clients with the environment can be a factor in modifying a behavior. Technique modeling is one of the ways in which counseling is prepared according to theory Albert Bandura. This research aims to analyze educational values exemplary in qasidah *burdah* poems and their relevance to theory social studies Albert Bandura. This can be seen from the results of researchers' observations on the attitudes and characteristics of the youth of the Seberang Jambi community.

As is known, the sholawat *burdah* poems tell the virtues of character and attitude Prophet Muhammad SAW If it is associated with Albert's social learning theory Bandura, on social learning theory, The interaction between the client and the environment can be modify a behavior. Modeling technique is one of the counseling techniques compiled according to Albert Bandura's theory. Modeling technique (imitation) is applied if counseling has a goal to create a new behavior for the client.

This modeling technique (imitation) is one of the most effective techniques available can have a positive impact on students. An educator set an example for good behavior, good example based on the teachings of the Prophet Muhammad, especially in accordance with sholawat the is *burdah*, automatically if it happens repeatedly, it will be imitated by students. The

exemplary values in sholawat the is *burdah* have a positive impact on both sides, both educators and students. The values that contained in it can be learned and applied in everyday life. With the practice of values in sholawat the is *burdah* in accordance with Albert's social theory Bandura will create a good learning cycle, until the end forming students as human beings. This is as the results of the questionnaire and attitude survey applied by the youth of Seberang Jambi City, where the indicators are Character Education Values. Values in the development of character education according to the Ministry of National Education [9], as contained in the Table 1.

**Table. 1.** Implementation of characteristic values in youth across the city of Jambi

Number	indicator values of characteristics	Percent age	Descrip tion
1	Religious,	96 %	
2	Honest	84%	
3	Tolerance,	86 %	
4	Discipline,	88%	
5	Moral Goodness	83 %	
6	Zuhud's life	85%	

Based on the data above, it can be seen that the youth of Seberang Jambi City carry out the values characteristic of the nation so far. the initial capital conditions for the formation of future generations in preserving a better Islamic religion with a better religious attitude and more Sufistic attitudes.

**4. CONCLUSION**

The existence of printed is *burdah* texts which became booklets spread among Indonesian Muslims, especially in communities across the city of Jambi, emerged through three historical phases. The first phase is the emergence of various interpretations of is *burdah* and the emergence of several hadiths that explain several *Faḍā'il al-A'māl burdah* readings. The entry of Islam into the archipelago brought by the second order conveyed mystical interpretations and customs and finally put forward is *burdah* texts. Third, the impact of the supporting forces between traditionalist and modern Islam in Indonesia at the beginning of the 20th century which prompted special traditionalists in communities throughout the city of Jambi to produce printed *Burdah* texts. These historical phases can influence Muslims in the archipelago to position codified is *burdah* texts to play their roles as they are, especially during the COVID-19 pandemic. Although recent developments have shown that the separation and polarity between traditional Islam and modern Islam in Indonesia,

especially in communities throughout the city of Jambi, is increasingly blurred, especially in terms of the education system, so that is *burdah* affects the characteristics of youth throughout the city. Jambi and the people of Seberang Jambi City.

## REFERENCES

- [1] U. Hasanah, “Nilai Moral Dalam SĀQ AL-BAMBŪ Karya SA‘ŪD ALSAN‘ŪSĪ”, *Adabiyyāt: Jurnal Bahasa dan Sastra*, 1(1) (2017) pp 112–138. <https://doi.org/10.14421/ajbs.2017.01.106>
- [2] Miftahul. “Adat Turun Tanah Bagi Suku Jawa Di Kota Palangka Raya Ditinjau Dari Prespektif Islam”. *Jurnal Studi Agama dan Masyarakat*, 11(2) (2015) 191–208. <https://doi.org/10.23971/jsam.v11i2.437>
- [3] Rosalinda, “Tradisi Baca Burdah dan Pengalaman Keagamaan Masyarakat Desa Se tiris Muaro Jambi”, *Kontekstualita*, Vol. 28, No. 2, 2013
- [4] M. Adib, *Burdah, Antara Kasidah, Mistis dan Sejarah*, Yogyakarta: LKiS, 2009
- [5] Poerwadarminta. *Kamus Umum Bahasa Indonesia*. Jakarta. PN Balai Pustaka. 2007
- [6] U. Nihayah, “Konsep Seni Qasidah Burdah Imam Al-Bushiri”, *Jurnal Dakwah*, 34(1) Januari-Juni 2014, pp. 300-302
- [7] A. Muthohar, *MAULID NABI: Menggapai Keteladanan Rasulullah*, Pustaka Pesantren. Yogyakarta. 2011
- [8] E. K. Nottingham, *Agama dan masyarakat = suatu pengantar sosiologi agama*, Bandung, Raja Grafindo Persada, 2002.
- [9] Anonim, *Pengembangan Pendidikan Budaya Dan Karakter Bangsa*, Kemendiknas Jakarta: Puskur, 2010.