

Maulud Janjanen (MJ): A Tradition of Muslim Family Education in Temanggung

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ABSTRACT

The Maulud Janjanen tradition represents a form of religious cultural expression embedded in the rural Muslim communities of Temanggung Regency. This study aims to examine the contribution of Maulud Janjanen (MJ) to the development of family character and the preservation of intangible cultural heritage within the framework of Islamic family law (fiqh al-usrah). Utilizing a qualitative approach and case study method, data were collected through interviews, participatory observation, and documentation. The findings reveal that this tradition functions as a medium for instilling spiritual and social values such as responsibility, exemplary conduct, and communal cooperation. The involvement of multiple generations establishes it as a natural mechanism for transmitting values and cultural identity. Furthermore, this practice aligns with the Islamic legal principle of 'urf ṣaḥīḥ, where local customs are recognized as sources of law as long as they do not contradict the Sharia. This tradition remains relevant as a strategy for character education and cultural preservation amid the challenges of modernization.

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Introduction

Islamic family law (al-ahwāl al-syakhṣiyyah) not only regulates legal-formal relations such as marriage, talak and inheritance, but also includes aspects of the family's moral and spiritual responsibilities in forming a generation with morals (Azra, 2000). In the framework of maqāṣid al-syarī'ah, education in the family is an important part of maintaining nasl (offspring). One practice that enlivens the educational function of the family is the Maulud Janjanen tradition, which is an activity of reading the story of the birth of the Prophet Muhammad SAW in congregation, accompanied by blessings and prayers, which is carried out in a religious and family atmosphere.

This tradition is a form of character education based on emotional experiences and real-life examples within the family environment. As al-Ghazali emphasized in Iḥyā' 'Ulūm ad-Dīn, children are a trust, and their hearts are pure gems that must be instilled with good values through nurturing habits. Therefore, involving children in Maulud Janjanen serves as a natural means of internalizing Islamic values. Permadi et al. (2025: 27),

The celebration of the Prophet's Birthday also enjoys legitimacy in Islamic law through the concept of 'urf ṣaḥīḥ. Imam Jalaluddin al-Suyuthi stated that customs can be used as a legal basis as long as they do not conflict with sharia. Furthermore, according to Sayyid Abdurrahman Ba'alawī, customs intended as a means of approaching God become acts of

worship. Therefore, the celebration of the Prophet's Birthday can be categorized as a valid cultural worship according to sharia, as well as a means of preserving values and education within Muslim families.

In the context of Islamic jurisprudence (*fiqh al-usrah*), this tradition also serves as a vehicle for *tadbīr al-usrah* (family management) that fosters a spiritual atmosphere within the home. Maulud Janjanen not only strengthens family ties but also serves as a space for the transmission of religious, cultural, and social values. This is reinforced by Azyumardi Azra (2019), who asserts that Islam in Indonesia thrives in cultural harmony, not in rejection of it.

However, modernization and digitalization pose challenges to the sustainability of this tradition. Shifts in lifestyle, weakened intergenerational interaction, and the dominance of popular culture have led some younger generations to view Maulud Janjanen as obsolete. Yet, intangible cultural heritage such as this is a crucial instrument for character formation and maintaining the continuity of local Islamic cultural identity.

Zamakhshari Dhofier (2011) emphasized that traditions like Maulud are not merely ceremonial, but rather a means of moral and spiritual education passed down through Islamic boarding schools (*pesantren*) and communities. Heridianto (2025) also stated that Maulid activities are a collective space for fostering the values of mutual cooperation and empathy. Meanwhile, Shodiq (2020) emphasized that cross-age participation in activities like *sholawat janjanan* demonstrates the continuity of cultural values and community identity.

Thus, it is crucial to conduct a scientific study of Maulud Janjanen from the perspectives of Islamic law, character education, and cultural preservation. This research examines the practice of MJ in Temanggung as a unique case study, as it has not been extensively discussed in academic literature. Using an interdisciplinary approach (*fiqh*, cultural anthropology, and Islamic education), this study seeks to confirm that Maulud Janjanen is a strategic instrument in building family character and preserving cultural values amidst global challenges.

Research Methods

This research uses a qualitative approach with a case study method, focusing on the Maulud Janjanen tradition in Temanggung Regency. Data collection techniques included in-depth interviews with community leaders and cultural practitioners, participant observation during MJ activities, and documentation of Maulid manuscripts. Data were analyzed descriptively and qualitatively through data reduction, thematic presentation, and conclusion drawing. Data validity was achieved through triangulation of sources, methods, and theories, encompassing Islamic law, cultural anthropology, and character education.

Results and Discussion

The research results show that the Maulud Janjanen tradition has a strong influence on the character formation of Muslim families. This practice is carried out collectively, involving all family members, including children, thus creating a natural space for the transmission of values. Values such as mutual cooperation, responsibility, politeness, and love for the Prophet Muhammad (peace be upon them) are taught not verbally, but through direct involvement in sacred activities.

MJ activities are not just rituals, but also a vehicle for emotional and spiritual education. In one household, for example, this activity brings together three generations: grandparents, parents, and children. This process creates a space for harmonious interaction and strengthens family bonds.

From a *fiqh* perspective, this tradition is legitimate because it aligns with the principle of *al-ʿādah muḥakkamah* (legally recognized customs). In a cultural context, MJ serves as a mechanism for preserving intangible culture. Inheritance is carried out through oral, symbolic, and practical channels, for example through the reading of the books *Barzanji*, *Simṭu ad-Durar*, and *Diba'*. According to Cavalli-Sforza, cultural inheritance through social interaction is a crucial process in the sustainability of collective identity.

The community is also innovating, such as packaging MJ events with creative narratives and digital documentation to make them relevant to the younger generation. This demonstrates that preserving traditions can go hand in hand with adapting to the times.

Thus, Maulud Janjanen is not only an expression of love for the Prophet, but also an instrument of character education and preservation of local Islamic culture that is contextual and applicable.

This research presents novelty by placing the Maulud Janjanen tradition as a medium for character education in Muslim families specifically in Temanggung Regency. The uniqueness lies in the interdisciplinary approach that combines Islamic family law (*fiqh al-usrah*), cultural functionalism, and social inheritance theory. Another novelty is the active involvement of three generations in one house as a means of inheriting collective values, as well as the digitalization of traditions as a form of modern adaptation. There has been no previous study that systemically highlights MJ as a cross-generational cultural practice and a mechanism for character formation based on local customs

This research concludes that the Maulud Janjanen tradition is a local Islamic cultural entity that functions strategically in two main aspects: family character education and the preservation of Nusantara Islamic culture. This tradition is not merely a ceremonial ritual, but rather a mechanism for emotional and spiritual value education that takes place within the domestic space of Muslim families in Temanggung Regency.

The implementation of Maulud Janjanen has proven effective in shaping religious and social character through active cross-generational involvement. Values such as love for the Prophet Muhammad (peace be upon him), mutual cooperation, responsibility, sincerity, and togetherness are naturally internalized through repeated and meaningful practice. Within the context of Islamic law, this practice is legitimate according to the principles of *'urf ṣaḥīḥ* and *al-'ādah muḥakkamah*, making it part of the contextual and applicable implementation of Islamic family law (*fiqh al-usrah*).

This research also presents novel findings in the form of an integrative analysis of local culture and Islamic law, a topic rarely explored in previous studies. These novelties include an interdisciplinary approach, the involvement of three generations as a means of transmitting values, and adaptation through digital documentation to maintain the relevance of traditions in the modern era. This tradition demonstrates that local wisdom can provide a solution for character education and strengthening Islamic identity in facing the challenges of modernization, value disruption, and the crisis of family spirituality.

Therefore, Maulud Janjanen needs to be preserved as part of intangible cultural heritage and as a valid medium for character education from a sharia and cultural perspective. Going forward, preserving this tradition must involve collaboration between families, community leaders, educational institutions, and the government to ensure it remains vibrant, contextual, and relevant across generations.

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