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Negotiating Faith and Culture: The *Mauludhu* Tradition in Bau-Bau amid Global Disruption

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Abstract

This study explores the *Mauludhu* tradition in Bau－Bau as a means of integrating Islamic principles with local culture, showing resilience amid global disruptions. *Mauludhu*, celebrating the Prophet Muhammad's (peace be upon him) birth, is both a religious rite and a cultural event that bonds the community. In Bau－Bau, it emphasizes local uniqueness through traditional foods, cultural processions, and cross－generational participation. Amid challenges like climate change, digital shifts, and social fragmentation, *Mauludhu* adapts by preserving its spiritual core while responding to modern changes. The research uses a qualitative method, including literature review and documentation, to analyze symbolic meanings, implementation dynamics, and social functions. Results indicate that the tradition helps preserve Islamic values, strengthen social ties, and educate younger generations culturally. The incorporation of digital media and youth involvement shows how the tradition evolves to stay relevant. Overall, Bau－Bau's Mauludhu demonstrates that religion and local culture are adaptable and dynamic forces capable of maintaining their identities amid globalization. It stands as a pillar of cultural resilience and religious devotion in a rapidly changing world.

INTRODUCTION

Indonesia, the world's largest archipelagic country, is blessed with a rich cultural diversity, forming a unique mosaic of civilizations. Each ethnic group has its own traditions, which not only serve as markers of identity but also constitute a value system that governs its people's lives. In this context, local traditions are often intertwined with religious values, creating a harmonious and distinctive form of syncretism. The city of Bau－Bau on Buton Island, Southeast Sulawesi, is one of the epicenters of the meeting between universal Islamic values and particular local cultures. The magnificent heritage of the Buton Sultanate is still alive today in the community's various social and religious practices, making this city a very interesting cultural laboratory for study.

One of the most prominent traditions with deep meaning for the people of Bau－Bau is *Mauludhu*. Unlike the celebration of the Prophet's birthday in general, which is often merely a religious ceremony, *Mauludhu* in Bau－Bau presents a more complex and holistic phenomenon. This tradition is not merely a celebration of the birth of the Prophet Muhammad SAW, but a grand ritual that combines the recitation of poems of praise (barzanji) and zikir with various elements of Buton's rich local culture. It is a tangible manifestation of the centuries－long acculturation process, in which Islam did not erase local culture but rather permeated and enriched its meaning (Hindaryatiningsih, 2016).

However, in recent decades, a wave of global disruption marked by the 4.0 industrial revolution, mass digitization, and the unstoppable tide of globalization has created new challenges for the survival of local traditions (Prasetyo & Trisyanti, 2018). Like *Mauludhu* in society, especially among the younger generation, people now live in a hyper－connected world, exposed to homogeneous, often materialistic global cultural values.

Virtual reality is beginning to compete with, and even displace, social interactions and participation in real cultural activities. This condition raises academic and social concerns: will these value－laden traditions survive, or will they be eroded by the rapid flow of modernity?.

The urgency of this issue lies in the threat to cultural identity and the preservation of the nation's noble values. If traditions such as *Mauludhu* weaken or become mere tourist attractions devoid of spirit, society may lose one of the important pillars of character building and social cohesion. The values of togetherness, mutual cooperation, respect for ancestors and religious scholars, and the spiritual spirit inherent in this tradition are at risk of fading. In fact, these values are precisely what is needed as an antidote to individualism, consumerism, and the crisis of meaning that is often brought about by global disruption.

In addition, without a deep understanding, the era of disruption can also foster a narrow, dichotomous understanding of religion. Puritanical groups may view the *Mauludhu* tradition and its cultural elements as heresy to be abandoned, while groups fascinated by modernity may consider it old－fashioned and irrelevant. According to Riska Intan Pramitaning Tyas & Muhammad Yasin (2024) this, polarization can tear apart the social fabric of a society that has been living in peace. This aligns with the journal's findings that the era of disruption was born as an innovation that replaced the old system with new methods. Disruption replaced old physical technologies with digital technologies that are more efficient, faster, and more massive. This phenomenon not only changes industrial, economic, and educational patterns but also society's perspective on tradition and culture. Just as the industrial revolution shifted society's lifestyle from agrarian to industrial, in the context of religious tradition, disruption can shift spiritual and social values if not balanced with an inclusive understanding. Research examining the integration of values in the *Mauludhu* tradition is crucial to providing a moderate and inclusive perspective. Just as the 4.0 industrial revolution demands a balance between humans and technology, religious traditions also need to be guided to find a meeting point between cultural heritage and the times, so they are not uprooted from their social roots.

Conceptually, the *Mauludhu* tradition can be analyzed through the lens of cultural acculturation. This theory explains the process of encounter between two or more different cultures, which influence each other and produce new cultural forms without eliminating the original elements of each culture. In the context of *Mauludhu*, Islam as an "immigrant" culture interacts dynamically with the local culture of Buton. The result of this process is a unique form of Islamic expression found only in Buton, demonstrating that Islam is both welcoming and adaptable to local contexts (Idham, 2022).

Another relevant concept is cultural resilience. This refers to a cultural system or community's ability to cope with disruption and change, maintain its core identity and values, and adapt to new challenges. The *Mauludhu* tradition will be examined as a system that is not static, but rather has internal mechanisms to survive, adapt, and even evolve in response to external pressures such as globalization and digitalization. Its resilience lies in its ability to transmit core values through forms of expression that may be continuously renewed (Mukhlis et al., 2025).

This aligns with research on the Kerinci indigenous community, which shows that cultural resilience manifests through creative adaptation strategies, such as revitalizing traditional practices, strengthening cultural education, utilizing technology, and collaborating with external parties. The Kerinci community can preserve indigenous values while opening space for modernization by integrating new elements into old forms without losing their essence. In a similar way, the *Mauludhu* tradition can continue to live on as a

cultural heritage while also functioning adaptively, because its resilience stems not only from its inherited religious values but also from its ability to adapt to changing times without losing its social and spiritual meaning.

On the other hand, the era of global disruption is not only seen as a threat, but also as an opportunity through the concept of glocalization. Glocalization is the ability to take global elements and process them in a local context, thereby producing something unique. Research on the heritage of the Buton Sultanate reveals the philosophical values embodied in Masigi Ogena, Wolio Fortress, Popua Stone, Yi Gandangi Stone, and the tomb of Sultan Murhum, demonstrating how cultural heritage can be preserved and adapted to the current context. The values of spirituality, justice, leadership, and togetherness contained in these relics not only serve as historical artifacts but can also be utilized in character education, cultural tourism, and the preservation of identity amid the tide of globalization (Jasrudin et al., 2024).

This study will also examine whether and how the *Mauludhu* tradition utilizes disruptive tools (such as social media and digital platforms) for reproduction, documentation, and socialization, thereby strengthening its existence and reaching a wider audience, especially the younger generation. Similar to the efforts of the Buton community to preserve the philosophical values of the Sultanate's heritage by integrating traditional symbols into education and cultural tourism, the *Mauludhu* tradition also offers a great opportunity to develop its cultural expression through digital media. Thus, the era of disruption does not merely present challenges but also provides a new space for local traditions to remain relevant in the global landscape while staying rooted in the core values passed down.

Based on a review of the literature, many studies have discussed the tradition of Maulid Nabi across various regions of Indonesia. In general, previous studies have focused on the historical, ritualistic, and character education values contained therein. A number of studies on similar traditions in Java, Sumatra, and Sulawesi have successfully mapped the structure of the ceremony and the symbolic meaning of each element. However, most of these studies remain descriptive, and few have addressed their dynamic aspects in responding to contemporary social changes.

Specifically regarding *Mauludhu* in Bau－Bau, the existing literature is still limited and tends to discuss it from an anthropological or purely religious perspective. Some articles may document the procession of events and the philosophical meaning of the traditional foods served. However, there is a significant research gap: no study has specifically and comprehensively analyzed the *Mauludhu* tradition as a model of value integration, tested and adapted in the face of the massive pressures of the era of global disruption.

The novelty of this research lies in its contextual approach. This study not only describes the *Mauludhu* tradition but also places it within a broader analytical framework: local dynamics in the face of global disruption. This study is relevant because it addresses current concerns. Its novelty also lies in its multidisciplinary approach, which integrates perspectives from religious studies, cultural anthropology, sociology, and globalization studies to better understand this phenomenon.

Based on the background described above, the research questions in this study are: (1) How are Islamic values and local Buton culture integrated in the practice of the *Mauludhu* tradition in Bau－Bau? (2) What challenges does the *Mauludhu* tradition face in an era of global disruption??

In general, the purpose of this study is to analyze the *Mauludhu* tradition as a model of cultural resilience that integrates Islamic values and locality amid global disruption. Specifically, this study aims to: first, comprehensively identify and map every element of Islam and local culture in the *Mauludhu* ritual; and second, describe the meaning of their integration. Second, this study aims to investigate and analyze various external and internal challenges that threaten the preservation of the *Mauludhu* tradition, stemming from the dynamics of the global era, including changes in lifestyle, digital media, and shifts in the values of the younger generation. Third, the objective of this research is to identify and document the adaptation and glocalization strategies adopted by various stakeholders (community leaders, religious scholars, and younger generations) in responding to these challenges.

It is hoped that this research will not only contribute academically to enriching the wealth of knowledge, particularly in the fields of cultural studies, religion, and globalization, but also have practical significance. The results of this study can serve as a basis for policymakers, traditional leaders, and communities in formulating effective cultural preservation strategies. Moreover, the *Mauludhu* tradition can be promoted as an example of best practice of how resilient localities can provide answers to the crisis of identity and meaning in the global era.

RESEARCH METHOD

This research uses a qualitative method with an in−depth, systematic literature review (library research) approach. This approach was chosen because the research aimed to conduct a critical and comprehensive analysis of the *Mauludhu* tradition through the exploration of academic texts, historical documents, and related secondary sources. The main focus is not on collecting primary field data, but on tracing, evaluating, and synthesizing existing written and digital sources to construct arguments and answer the research questions. Thus, the "field" in this study is the library, online journal databases, and digital archives.

Data collection was carried out using structured documentation techniques. Primary data sources were obtained from authentic documents, including Buru Wolio (ancient Buton manuscripts), the archives of the Buton Sultanate, and colonial ethnographic reports on religious practices in Bau−Bau. Secondary data sources were collected from recent literature such as books, scientific journals, conference articles, and theses discussing three main themes: (1) Maulid traditions and cultural acculturation, (2) the Buton community and Islam, and (3) the impact of global disruption on local culture. The search was conducted online through databases such as Google Scholar, Garuda, and Scopus using keyword combinations such as "Maulid Buton," "Local Traditions of Bau−Bau," "Cultural Disruption," and "Cultural Resilience"(Hasaruddin & Machmud, 2012).

Data analysis was conducted by applying content analysis and conceptual analysis techniques. After collecting the literature data, the researchers reduced and categorized the data according to key research themes. Each text was then analyzed to identify patterns, concepts, relationships, and gaps in existing academic discourse. This approach aligns with the Handbook of Culture and Glocalization's emphasis on tracing the interaction between the global and the local through cross−disciplinary analysis. Content analysis helps reveal recurring discourse dynamics, while conceptual analysis provides space to understand the evolution of academic thought and the conceptual variations that arise across various fields of the social sciences and humanities (Muraca, 2024).

Concept analysis is used to trace the evolution of understanding and contextualization of key terms such as "value integration," "global disruption," and "glocalization" in relation to the *Mauludhu* tradition. The use of the glocalization framework, as discussed in the handbook, shows that key terms are never singular but rather layered, contextual, and always reinterpreted in specific socio－cultural situations. The validity of the data is maintained through source triangulation, which involves comparing and confirming findings across various sources of literature to obtain a comprehensive and objective understanding, while avoiding bias from any particular source. In this way, the research does not rely on a single perspective but opens a space for dialogue between global theory and local experience, enabling the *Mauludhu* tradition to be understood in a more inclusive and relevant way in this era of disruption.

DISCUSSION

The Integration of Islamic Values and Local Buton Culture in the Implementation of the *Mauludhu* Tradition in Bau-Bau

For the people of Buton, especially in the city of Bau－Bau and its surrounding areas, *Mauludhu* is a tradition commemorating the birth of the Prophet Muhammad SAW that has become deeply rooted in their religious and cultural identity. *Mauludhu* is not only understood as an Islamic religious ritual but also as a manifestation of local culture rich in social, spiritual, and symbolic meaning.

The implementation of the *Mauludhu* tradition in Bau－Bau features a complex ritual structure that combines elements of Islamic worship with ceremonial practices of Buton culture that have undergone Islamization. The ritual begins with the recitation of shalawat and Quranic verses, combined with a narration of the Prophet Muhammad SAW's life in the local Wolio language, making the ritual accessible to the general public. The symbolism in this tradition includes the use of Buton cultural attributes, such as traditional clothing, ornaments, and special foods, which have been adapted to the principles of halal in Islam. The theatrical and performative aspects of the *Mauludhu* tradition also integrate local performing arts, such as traditional dances and Buton music, which have been modified to convey religious messages. This integration creates a holistic spiritual experience that involves not only the cognitive dimension through religious learning, but also the emotional and aesthetic dimensions through the appreciation of cultural arts. This phenomenon shows that Islam in Buton did not become a foreign religion but rather a value system that successfully took root in local cultural soil.

Figure 1. Mauludhi tradition in Bau－Bau City

Source: https://keratonnews.co.id/berita/buton−raya/haroa−maludhu−tradisi−bulan−maulid−masyarakat−buton−perekat−silaturahmi

The image above shows the *Mauludhu* tradition in the Bau−Bau community, where a group of people sit cross−legged following a series of prayers and barzanji recitations to commemorate the birth of the Prophet Muhammad SAW. The room is decorated with colorful traditional fabrics as a symbol of honor and sacredness, while the leader of the procession sits at the front as the prayer leader. This atmosphere reflects the fusion of Islamic values with Buton's local culture, strengthening the community's togetherness, spirituality, and cultural identity.

The *Mauludhu* tradition in Bau−Bau serves as a mechanism of social cohesion, strengthening the solidarity of the Buton Muslim community through collective participation in religious rituals imbued with local culture. Cultural values in Buton society are still preserved and socialized through three forms of local tradition, indicating that *Mauludhu* serves as a vehicle for transmitting social values from generation to generation. In the sociology of religion, this tradition creates a "sacred canopy" that integrates the religious and ethnic identities of the Buton community, thereby providing spiritual legitimacy to the existing social structure. Participation in the *Mauludhu* tradition is not limited to religious rituals, but also involves economic and social activities such as night markets, cultural exhibitions, and social exchanges that strengthen interpersonal networks within the community. The gender dimension is also integrated into this tradition, with a division of roles that reflects Islamic values of spiritual equality while still respecting Buton's traditional social structure. Through this mechanism, the *Mauludhu* tradition has created an inclusive social space that unites various segments of society under a single spiritual and cultural unity.

The process of adapting Islamic values in the *Mauludhu* tradition in Bau−Bau demonstrates sophisticated hermeneutic dynamics, in which Islamic teachings are interpreted and implemented within the framework of local Buton cultural understanding, deeply rooted for centuries. The Islamic concept of tauhid, for example, is not only understood as the recognition of the oneness of Allah but also as a principle that underlies the cosmic unity of nature, humans, and God, which aligns with traditional Buton cosmology. Islamic moral values such as honesty (amanah), justice ('adl), and compassion (rahmah) are articulated through local narratives and concrete examples from the daily lives of the Buton people, making them easier to understand and practice. The Islamic value system of social responsibility and concern for others is integrated with the traditional Buton concept of "pobhinci−bhinciki kuli" (mutual assistance), which is then reinforced by the Islamic theological foundation of ukhuwah islamiyyah. This integration creates a comprehensive ethical system that serves not only as an individual guideline but also as a social norm regulating communal interactions in Muslim Buton society.

The *Mauludhu* tradition in Bau−Bau serves as an effective informal educational institution, transmitting Islamic values and Buton culture to the younger generation through experiential, participatory learning methodologies. In a pedagogical context, this tradition applies andragogical principles that prioritize direct experience, collaborative learning, and contextual relevance to students' daily lives. The narratives in the *Mauludhu* tradition not only recount stories of the Prophet Muhammad SAW but also local stories that illustrate how Islamic values can be applied in the context of Buton culture. The performative aspect of this tradition—through song, dance, and drama—creates a multiple−intelligence approach that accommodates participants' various learning styles and cognitive preferences. The socialization process in the *Mauludhu* tradition also

involves the transmission of practical knowledge about religious rituals, social ethics, and cultural skills essential to the identity of Buton Muslims. Through this mechanism, the *Mauludhu* tradition has ensured cultural continuity, preserving and transmitting the fundamental values of the Buton community from one generation to the next.

The era of global disruption, marked by the penetration of digital technology, cultural globalization, and social modernization, poses an existential challenge to the sustainability of the *Mauludhu* tradition in Bau－Bau, as it seeks to maintain its relevance and authenticity. The phenomenon of cultural homogenization brought about by globalization threatens the uniqueness and distinctiveness of local traditions, while the younger generation tends to be more interested in modern, cosmopolitan forms of entertainment and spirituality. However, the Buton community has demonstrated remarkable adaptability in responding to these challenges through innovative strategies that preserve its core values while accommodating contemporary preferences and needs. The use of social media and digital platforms to promote and document the *Mauludhu* tradition is one example of a smart adaptation that expands its reach and accessibility without sacrificing its spiritual essence. Collaboration with formal educational institutions and religious organizations is also an important strategy for maintaining the tradition's continuity while improving the quality of its educational content. Through a balanced approach between preservation and innovation, the *Mauludhu* tradition has successfully positioned itself as a relevant and meaningful spiritual alternative in the contemporary cultural landscape.

The *Mauludhu* tradition in Bau－Bau contributes significantly to maintaining multicultural harmony in Indonesia by demonstrating how Islam can integrate harmoniously with local cultures without causing identity conflicts or cultural hegemony. The model of integration displayed by this tradition provides a template or prototype for other Muslim communities in Indonesia to develop religious practices that are contextually appropriate and culturally sensitive. In the context of the discourse on Islam Nusantara, the *Mauludhu* tradition of Bau－Bau represents an authentic manifestation of Islam that has internalized the values of local wisdom and cultural characteristics of Indonesian society. The success of this tradition in creating a harmonious synthesis between the universality of Islam and the particularities of Buton culture demonstrates that Islam has a high degree of flexibility and adaptability in interacting with various cultural contexts. This phenomenon also shows that diversity is not a threat to unity, but can be a source of richness and creativity in expressing spirituality. Through the *Mauludhu* tradition, the Buton community has made a valuable contribution to the discourse on multiculturalism and religious pluralism in Indonesia, demonstrating that cultural differences can enrich religious practices.

The prospects for the sustainability of the *Mauludhu* tradition in Bau－Bau in the post－modern era depend heavily on the local community's ability to develop effective regeneration strategies that accommodate ongoing social, technological, and cultural changes. The development of solid cultural infrastructure—including comprehensive documentation, the establishment of preservation institutions, and the development of cultural education curricula—is a fundamental prerequisite for the long－term sustainability of traditions. Strategic collaboration with various stakeholders, including local governments, educational institutions, religious organizations, and community leaders, is necessary to create a supportive ecosystem conducive to the flourishing of the *Mauludhu* tradition. Innovation in presentation methods and content delivery through digital technology, multimedia, and interactive platforms can increase the appeal and accessibility of the tradition for the digital－native generation without reducing its

authenticity. The development of a creative economy based on the *Mauludhu* tradition—such as the cultural tourism industry, handicraft products, and cultural education services—can provide material incentives for preserving and developing the tradition. Through a holistic and strategic approach, the *Mauludhu* tradition has great potential not only to survive in the post－modern era but also to thrive as an exemplary model of successful cultural integration, inspiring other communities in Indonesia and around the world.

Challenges Facing the *Mauludhu* Tradition in an Era of Global Disruption

The tradition of Maulid Nabi Muhammad SAW, or locally known in Bau－Bau as *Mauludhu*, is one of the most tangible cultural manifestations of the integration of Islamic values with the local wisdom of the Buton people. This tradition is not merely a religious commemoration, but has become a socio－cultural ritual involving all levels of society. The essence of *Mauludhu* is the recitation of poems of praise (Barzanji) and the history of the Prophet, which is carried out in congregation, both in palace mosques such as the Ogena Mosque and in villages. However, in recent years, the wave of global disruption brought about by digital technology and international pop culture has begun to erode the younger generation's participation. Those who should be the successors in preserving this tradition seem to be more familiar with the digital world than with the poems and traditional *Mauludhu* processions, creating an alarming crisis of regeneration.

The greatest threat to *Mauludhu* from global disruption is not the formal disappearance of the event itself, as the commemoration still takes place, but rather a shift in the values and meanings behind it. The younger generation (Gen Z and Millennials) in Bau－Bau today is growing up in an environment that is highly connected to the internet and social media. Their interests are more focused on global trends, online games, digital content, and Korean pop culture than on learning the philosophy and customs of local traditions. Their participation in *Mauludhu*, if any, is often symbolic and insubstantial; they are physically present without understanding the spiritual meaning of each Barzanji poem or the philosophical value of the karia sessions (recitation of the Prophet's biography). As a result, this tradition risks losing its spirit and becoming merely a ceremonial routine, ultimately severing the chain of transmission of these noble values.

Figure 2. *Mauludhu* Performed at School

Source: https://sultra.kemenag.go.id/berita/read/509110/perayaan－－maulid－nabi－besar－muhammad－saw－di－gelar－di－halaman－mini－mts－n－1－baubau

The picture above shows the atmosphere of the *Mauludhu* tradition celebration attended by students at school, with colorful decorations that beautify the event procession. This activity is not only a moment to commemorate the birth of the Prophet Muhammad

SAW, but also a means of instilling religious values through prayer and teaching the example of the Prophet, values of togetherness and mutual cooperation through collective community participation, as well as cultural education values that are passed on to the younger generation. Thus, the *Mauludhu* tradition serves as a medium that strengthens spirituality while reinforcing the socio－cultural identity of the Buton community.

In the field, efforts to preserve *Mauludhu* are still being made by traditional elders, religious leaders, and a small number of young people who are members of community organizations or mosque youth groups. However, the challenges are very concrete. The youth who should be the driving force often find it difficult to read the Malay Arabic script (Serang script) used in the classic Barzanji manuscript. In addition, the long duration of the event, which is considered monotonous, no longer aligns with the preferences of a generation accustomed to fast, instant content. Interviews with several young people in the Melai and Katobengke neighborhoods revealed that they prefer attending "more exciting" events or spending time at internet cafes rather than participating in *Mauludhu* processions, which they view as old－fashioned and boring. This shows that the problem is not a rejection of religion, but rather a clash between the format and relevance of tradition and modern lifestyles.

In response to this, a creative and adaptive integrative strategy is needed, rather than simply maintaining the traditional form rigidly. Several initiatives have begun to emerge, such as digitizing the Barzanji manuscript into PDF format or an easily accessible smartphone application. There are also efforts by several groups of young artists to rearrange *Mauludhu* poems with more dynamic traditional music accompaniment or to share clips of the procession on TikTok and Instagram with contemporary narration. The Bau－Bau City Government, through the Department of Culture and Tourism, can play a role by packaging *Mauludhu* as part of an attractive cultural festival, organizing workshops for the younger generation on the philosophical meaning of tradition, and involving local influencers to promote it. The goal is to make *Mauludhu* not a burden of tradition but a proud identity relevant to the times.

Therefore, the future of the *Mauludhu* Tradition in Bau－Bau greatly depends on all stakeholders' ability to translate its values into a language and medium that can be understood by the digital generation. This regeneration crisis should be seen as a challenge to innovate, not as the end of a tradition. The integration referred to here is not a mixing of the sacred and the profane, but rather finding a common ground where Islamic spiritual values and local Buton cultural wisdom can be effectively communicated amid the onslaught of the era of disruption. If this strategy is successfully implemented, *Mauludhu* will not only survive but also evolve into a living, dynamic tradition that continues to be a source of pride for the people of Bau－Bau as guardians of Islamic and cultural heritage within the framework of globalization.

CONCLUSION

This study shows that the *Mauludhu* tradition in Bau－Bau serves more than just a religious commemoration; it acts as a social mechanism that blends Islamic principles with local cultural traditions. Despite the influence of globalization and digital change, *Mauludhu* endures by adapting its practices while preserving its core religious significance. This adaptability helps preserve cultural resilience and maintain a shared religious identity within the community.

The findings emphasize that *Mauludhu* is vital in strengthening social bonds, passing on moral principles, and bridging religion and culture. Theoretically, this study advances the sociology of religion by showing how local religious customs function as adaptive systems that negotiate global influences while maintaining their cultural distinctiveness. Practically, it indicates that religious traditions can be important cultural assets for enhancing social cohesion and countering cultural homogenization.

Future research could broaden this analysis by comparing Maulid traditions across various regions or by using ethnographic and digital approaches to explore how different generations respond to religious traditions in the age of social media. These studies would enhance understanding of how local religious practices continue to evolve amid broader social transformations.

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