



Research Paper

Actualization of Pancasila Values in the Maulid Nabi Tradition in Gampong Bintah, Pasie Raya District, Aceh Jaya Regency

Rewizatun Islamiah¹ , Saifuddin¹, Suwardi Jamal¹

¹Pancasila and Civic Education Study Program, Faculty of Teacher Training and Education, Universitas Abulyatama, Aceh Besar 23372, Indonesia

rewizatun91@gmail.com

<https://doi.org/10.30601/a0kpcs79>

Published by Universitas Abulyatama

Artikel Info

Received:

23/02/2025

Revised:

23/02/2025

Accepted:

30/04/2026

Online first:

30/04/2026

Abstract

This study aims to explore the actualization of Pancasila values in the tradition of celebrating the birthday of the Prophet Muhammad (Maulid) in Gampong Bintah, Pasie Raya District, Aceh Jaya Regency, and to identify the supporting and inhibiting factors in its implementation. The study adopted a qualitative approach with a descriptive method. Data were collected through observation, in-depth interviews, and documentation. The informants consisted of village officials, religious leaders, youth leaders, and members of the general community. The results reveal that the Maulid tradition in Gampong Bintah reflects all five principles of Pancasila: (1) Belief in the One Almighty God is manifested through the recitation of shalawat, religious sermons, and other spiritual activities; (2) just and civilized humanity is shown through mutual assistance and communal cooperation; (3) the unity of Indonesia is evident in the inclusive participation of all community members; (4) democracy is expressed through deliberation in planning the event; and (5) social justice is seen in the equitable distribution of meals and the inclusive involvement of the community. Supporting factors include community spirit, social awareness, and village government support, while inhibiting factors include limited financial resources and residents' busy schedules. The Maulid tradition in Gampong Bintah plays an important role in preserving local culture while also serving as a living practice of Pancasila values.

Keywords: Pancasila, Maulid Tradition, Values, Actualization

1. Introduction

Pancasila is the philosophical foundation of the state and the national ideology of Indonesia, functioning as a guideline for the lives of all Indonesian people [1]. Pancasila values are expected not only to remain abstract concepts but also to be actualized in various aspects of social, national, and state life, including in the practice of religious and cultural traditions [2]. As a living ideology,



Copyright © 2026 The Authors. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

Pancasila derives its relevance from the extent to which its values are practiced in everyday life and in the conduct of public institutions [3]. For Indonesian Muslims, the principles of Pancasila are widely regarded as compatible with Islamic teachings, so that religious practice can serve as a medium for strengthening the national ideology [4].

One of the most deeply rooted religious traditions in Indonesia is the commemoration of the birthday of the Prophet Muhammad (Maulid Nabi). This celebration expresses the joy, love, and respect of Muslims for the Prophet Muhammad and takes diverse forms that blend Islamic teachings with local culture across the archipelago [5]. In Aceh Province, the tradition is known as *Kanduri Maulod* and is celebrated enthusiastically over three consecutive months (*Maulod Awai*, *Maulod Teungoh*, and *Maulod Akhee*) [6]. In Aceh, Maulid has become a socio-religious phenomenon that combines cultural practice, religious expression, and community gathering [7].

The community of Gampong Bintang, Pasie Raya District, Aceh Jaya Regency, is one of the communities that regularly holds the *Kanduri Maulod* tradition. The event involves all levels of society and includes communal eating, *dhikr* (remembrance of God), and prayer. Previous studies have shown that local traditions in various regions of Indonesia embody the values of Pancasila, such as the *Pacu Tabang Itiak* tradition in West Sumatra [8] and the *Nompudu Valaa Mpuse* tradition of the Kaili community [9], while religious traditions in Aceh, such as *Liké Geleng*, strengthen social cohesion [10]. However, studies that specifically examine how the Maulid tradition in rural Aceh actualizes each of the five principles of Pancasila remain limited. This phenomenon therefore deserves closer examination to understand how a local religious tradition functions not only as a ritual but also as a medium for reviving and practicing the noble values of Pancasila.

This study aims to: (1) describe and analyze the forms of actualization of Pancasila values in the Maulid tradition in the Gampong Bintang community, and (2) identify the supporting and inhibiting factors in the process of actualizing these values.

2. Method

Research Design and Site

This study used a qualitative approach with a descriptive method. This approach was chosen to obtain a comprehensive and in-depth picture of the actualization of Pancasila values in the Maulid tradition at the research location [11], [12]. The study was conducted in Gampong Bintang, Pasie Raya District, Aceh Jaya Regency, over a period of approximately two months.

Data Collection

Data were collected using three main techniques: (1) participatory observation, in which the researchers were directly involved in the preparation and implementation of the Maulid; (2) unstructured in-depth interviews with key and supporting informants; and (3) documentation in the form of photographs, videos, and notes related to the event. Informants were selected purposively and divided into two categories. Key informants included the *Keuchik* (village head) of Gampong Bintang, youth leaders, and the Maulid committee. Supporting informants included the *Tengku Imum* (village religious leader), the Head of Village Affairs (*Kepala Urusan*, KAUR), and representatives of the general public.

Data Analysis

The data were analyzed continuously throughout the fieldwork using the interactive model, which consists of data condensation (selecting and focusing relevant data), data display (organizing data into narratives), and conclusion drawing and verification (verifying findings against field data) [13]. The use of three data collection techniques and two categories of informants allowed the findings to be cross-checked, thereby strengthening their credibility [14].

Research Ethics

All informants were informed of the purpose of the study before the interviews and participated voluntarily. In this article, informants are identified only by their roles in the community.

3. Result and Discussion

The results show that the entire series of activities in the Maulid tradition in Gampong Bintang actualizes the five principles of Pancasila. The findings for each principle are presented below, followed by the supporting and inhibiting factors and a discussion of their significance.

The Value of Belief in the One Almighty God (First Principle)

The actualization of the first principle is clearly visible at the core of the Maulid celebration. The activities focus on strengthening faith in and devotion to Allah SWT and on fostering love for the Prophet Muhammad (peace be upon him). This is realized through collective worship, namely the performance of *dhikr* (known locally as *meudike*), the recitation of prayers, and poems of praise to the Prophet such as the *Dalail Khairat*. The highlight of the event is a religious sermon delivered by an invited religious scholar (*ulama*), which emphasizes emulating the Prophet's character, strengthening monotheism, and increasing worship. As the *Tengku Imum* of Gampong Bintang stated, "The sermon explained how the Prophet Muhammad always maintained prayer, was honest... submitted to Allah alone... This is all part of strengthening the values of Belief in the One Almighty God."

The Value of Just and Civilized Humanity (Second Principle)

The second principle is actualized through a spirit of social concern and mutual cooperation. The community works together selflessly, from setting up tents and cleaning the *meunasah* (village prayer hall) to cooking and preparing dishes. The tradition also includes *Idang Meulapeh*, in which each household brings layered dishes to be served at the mosque or *meunasah*; the food is then eaten together and shared among all those present. On many occasions, the celebration is also accompanied by charity for orphans and the poor, emulating the generosity of the Prophet Muhammad.

The Value of the Unity of Indonesia (Third Principle)

The Maulid tradition in Gampong Bintang serves as an effective social glue that strengthens community unity. All elements of society are involved regardless of social status, economic status, or age, and everyone sits together in a single series of events. The Maulid is also a gathering place for residents who rarely interact because of their busy daily lives. According to the *Keuchik* of Gampong Bintang, "Maulid is one of the most effective traditions in building a sense of unity... differences in social, economic, or perspectives can be bridged."

The Value of Democracy Led by Wisdom in Deliberation/Representation (Fourth Principle)

The fourth principle is particularly evident in the planning stage. Before the Maulid celebration, the community of Gampong Bintang always holds a deliberation (*musyawarah*) in which religious leaders, village officials, youth leaders, and community representatives sit together to form a committee. Technical matters, such as the event schedule (to avoid clashing with other villages), fundraising, the division of tasks, and the selection of speakers, are discussed and decided through deliberation. A member of the organizing committee emphasized, "We made all decisions through deliberation... everything was decided by consensus. It was precisely from this deliberation that a sense of ownership of this event grew."

The Value of Social Justice for All Indonesian People (Fifth Principle)

The fifth principle reflects the spirit of sharing and equality and is directly practiced in the distribution of food from the Maulid celebration. *Kanduri Maulod* dishes, as well as meat when available, are distributed fairly to all village residents without exception, so that every individual, regardless of social status or contribution, can share in the joy and blessings of the Maulid. As the Head of Village Affairs (KAUR) explained, "We strive to ensure that Maulid activities are inclusive... Food is distributed equally... All of this is a tangible manifestation of the value of social justice."

Supporting and Inhibiting Factors

The study identified several factors that support the implementation of the tradition: (1) high religious awareness and the community's love for the Prophet Muhammad; (2) strong support from religious and traditional leaders; (3) a deep-rooted spirit of mutual cooperation and collective participation among residents; and (4) support from village government officials. The inhibiting factors are (1) limited funds and resources for organizing large-scale events, and (2) residents' busy schedules, which sometimes reduce their participation in preparations.

Discussion

The findings show that the Maulid tradition in Gampong Bintah is not merely a religious ritual but a social space in which all five principles of Pancasila are practiced simultaneously. The first principle is expressed through collective worship and religious sermons, confirming that religious devotion and commitment to the national ideology are mutually reinforcing for Indonesian Muslims [4]. This is in line with Shadiqin and Ikramatoun [7], who showed that Maulid in Aceh is simultaneously a cultural practice and an expression of religiosity, and with Yunus [6], who described *kenduri Maulid* as a communal institution embedded in Acehese social life.

The strong social cohesion observed in Gampong Bintah can be explained by the social functions of group rituals. Collective rituals signal group membership, promote affiliation, and strengthen cooperation among participants [15], [16]. Communal eating, such as the *Idang Meulapeh* tradition, further reinforces social bonds and a sense of belonging [17]. Similar effects have been reported for the *Liké Geleng* tradition in South Aceh, which strengthens friendship, kinship, and cooperation [10]. The central role of the *meunasah* in the Maulid celebration also reflects its function as a source of social capital in Acehese villages [18], although changes in the lives of the younger generation pose challenges to this function [19].

The practice of deliberation in planning the Maulid shows that the fourth principle is not only a constitutional norm but is also lived at the grassroots level, consistent with the view of Pancasila as a living constitution whose values must be reflected in social practice [3]. Likewise, the equitable distribution of food and charity for orphans and the poor are concrete expressions of social justice. These findings are consistent with studies on other local traditions in Indonesia, such as *Pacu Tabang Itiak* [8], *Nompudu Valaa Mpuse* [9], and *Ambelu* [5], which also embody Pancasila values through religious and cultural practice. They also support the argument that Pancasila values are best internalized through daily practice rather than abstract instruction [1], [2].

These findings have implications for civic education. Local traditions such as the Maulid can serve as contextual learning resources for Pancasila and Civic Education, as local-wisdom-based learning has been shown to be effective in revitalizing Pancasila values [20] and in shaping the Pancasila student profile [21]. At the same time, the inhibiting factors identified in this study, namely limited funds and declining participation due to residents' busy schedules, indicate that the sustainability of the tradition requires support from the village government and the active involvement of the younger generation [19].

4. Conclusion

The Maulid tradition in Gampong Bintang, Pasie Raya District, Aceh Jaya Regency, is a concrete manifestation of the practice of Pancasila values. The value of divinity is reflected in collective worship, *dhikr*, and joint prayers led by religious leaders. The value of humanity is reflected in mutual cooperation, the *Idang Meulapeh* tradition, and charity for orphans and the poor. The value of unity is reflected in the participation of all levels of society, which strengthens solidarity and togetherness. The value of deliberation is reflected in decision-making that involves religious leaders, community leaders, and youth in planning the event democratically. The value of social justice is reflected in the equitable distribution of food and assistance. The Maulid tradition thus strengthens not only spiritual values but also social solidarity, justice, and unity, making it a living practice of Pancasila.

The village government, religious leaders, and community leaders are encouraged to continue supporting the tradition, including by mobilizing funds and involving the younger generation in its preparation. The tradition can also be used as a contextual learning resource for Pancasila and Civic Education. This study is limited to a single village and a single tradition; future research could compare Maulid traditions in several regions of Aceh or examine other local traditions as media for the actualization of Pancasila values.

Acknowledgement

The authors would like to thank the officials and residents of Gampong Bintang, Pasie Raya District, Aceh Jaya Regency, for their hospitality and participation in this research, as well as the reviewers for their valuable feedback and suggestions.

Authors' contributions and responsibilities

Rewizatun Islamiah: conceptualization, investigation, data collection, formal analysis, writing – original draft. Saifuddin: supervision, methodology, writing – review & editing. Suwardi Jamal: supervision, validation, writing – review & editing.

Funding

This research received no external funding.

Availability of data and materials

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Competing interests

The authors declare no competing interest.

Ethical approval

This study involved interviews with adult informants on cultural and religious practices. All informants participated voluntarily after being informed of the purpose of the study and are identified only by their community roles in this article.

Additional information

No additional information from the authors.

Declaration of Generative AI and AI-Assisted Technologies

During the preparation of this manuscript, Claude (Anthropic) was used to improve the language and readability of the English text and to format the manuscript and references according

to the journal template. The tool was not used to generate research data, perform the analysis, or draw conclusions. The authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

References

- [1] D. Anggraini, F. Fathari, J. W. Anggara, and M. D. A. Al Amin, "Pengamalan nilai-nilai Pancasila bagi generasi milenial," *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)*, vol. 2, no. 1, pp. 11–18, 2020, doi: 10.33474/jisop.v2i1.4945.
- [2] M. D. Ardhani, I. Utaminingsih, I. Ardana, and R. A. Fitriyono, "Implementasi nilai-nilai Pancasila dalam kehidupan sehari-hari," *Gema Keadilan*, vol. 9, no. 2, pp. 81–92, 2022, doi: 10.14710/gk.2022.16167.
- [3] R. N. Situmorang, "Actualization of Pancasila values as a living constitution in Indonesian constitutional practice," *Indonesian Journal of Pancasila and Global Constitutionalism*, vol. 5, no. 2, pp. 352–385, 2026, doi: 10.15294/ijpgc.v5i2.46582.
- [4] A. C. Rofiq, "Ideal relationship between Pancasila and Indonesian Muslims," *ARISTO*, vol. 8, no. 2, pp. 274–296, 2020, doi: 10.24269/ars.v8i2.2459.
- [5] H. Jubba, S. A. Galib, D. D. Yuktikarini, and M. J. Asti, "Acculturation of local culture in the celebration of the Maulid Nabi in Indonesia: A study of the Ambelu tradition from the perspective of the al-Shafi'i and Hanafi madhhab," *Mazahibuna: Jurnal Perbandingan Mazhab*, vol. 6, no. 2, pp. 160–177, 2024, doi: 10.24252/mazahibuna.vi.39964.
- [6] M. Yunus, "Tradisi perayaan kenduri Maulid Nabi di Aceh Besar," *Jurnal Adabiya*, vol. 22, no. 2, pp. 32–48, 2020, doi: 10.22373/adabiya.v22i2.8142.
- [7] S. I. Shadiqin and S. Ikramatoun, "Mawlid celebration in Aceh: Culture, religious expression, and political medium," *MIQOT: Jurnal Ilmu-ilmu Keislaman*, vol. 46, no. 1, pp. 122–138, 2022, doi: 10.30821/miqot.v46i1.919.
- [8] H. Hariyanti, I. Irayanti, L. Retnasari, A. Istianah, G. C. Permady, and S. K. Sasmita, "Existence of local wisdom based on Pancasila values amidst the dynamics of global issues," *Jurnal Etika Demokrasi*, vol. 8, no. 2, pp. 223–233, 2023, doi: 10.26618/jed.v8i2.10611.
- [9] U. Unzila and T. E. Riandhana, "Implementation of Pancasila values through the local wisdom of Nompudu Valaa Mpuse in the Kaili community," *Journal of Islamic Education Students*, vol. 6, no. 1, pp. 336–349, 2026, doi: 10.31958/jies.v6i1.16735.
- [10] B. Abubakar, I. Ikhwan, and S. Sugiarso, "Strengthening of social cohesion in the practice of Liké Geleng among the Aneuk Jamè ethnic group in Aceh," *Jurnal Sosiologi Walisongo*, vol. 5, no. 1, pp. 15–30, 2021, doi: 10.21580/jsw.2021.5.1.5479.
- [11] H. Kim, J. S. Sefcik, and C. Bradway, "Characteristics of qualitative descriptive studies: A systematic review," *Research in Nursing & Health*, vol. 40, no. 1, pp. 23–42, 2017, doi: 10.1002/nur.21768.
- [12] J. W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. Thousand Oaks, CA, USA: SAGE Publications, 2018.
- [13] M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. Thousand Oaks, CA, USA: SAGE Publications, 2020.
- [14] L. S. Nowell, J. M. Norris, D. E. White, and N. J. Moules, "Thematic analysis: Striving to meet the trustworthiness criteria," *International Journal of Qualitative Methods*, vol. 16, no. 1, art. no. 1609406917733847, 2017, doi: 10.1177/1609406917733847.
- [15] R. E. Watson-Jones and C. H. Legare, "The social functions of group rituals," *Current Directions in Psychological Science*, vol. 25, no. 1, pp. 42–46, 2016, doi: 10.1177/0963721415618486.

- [16] N. M. Hobson, J. Schroeder, J. L. Risen, D. Xygalatas, and M. Inzlicht, "The psychology of rituals: An integrative review and process-based framework," *Personality and Social Psychology Review*, vol. 22, no. 3, pp. 260–284, 2018, doi: 10.1177/1088868317734944.
- [17] R. I. M. Dunbar, "Breaking bread: The functions of social eating," *Adaptive Human Behavior and Physiology*, vol. 3, no. 3, pp. 198–211, 2017, doi: 10.1007/s40750-017-0061-4.
- [18] A. Nurdin, F. M. Kasim, M. Rizwan, and M. Daud, "The implementation of meunasah-based sharia in Aceh: A social capital and Islamic law perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, vol. 5, no. 2, pp. 760–779, 2021, doi: 10.22373/sjkh.v5i2.10710.
- [19] A. Azwarfajri, "Perubahan fungsi dan kedudukan meunasah dalam kehidupan generasi muda Aceh," *Jurnal Sosiologi Agama Indonesia*, vol. 3, no. 2, pp. 129–141, 2022, doi: 10.22373/jsai.v3i2.1889.
- [20] B. Sumardjoko and M. Musyiam, "Model of civic education learning based on the local wisdom for revitalizing values of Pancasila," *Jurnal Cakrawala Pendidikan*, vol. 37, no. 2, 2018, doi: 10.21831/cp.v37i2.18037.
- [21] F. Anis, P. A. Nugroho, T. S. Hutami, D. A. Puspitaningrum, Nasution, and S. Katsuhisa, "Integrating Gresik's local cultural wisdom into character education for shaping the Pancasila student profile," *Jurnal Civics: Media Kajian Kewarganegaraan*, vol. 22, no. 2, pp. 228–240, 2025, doi: 10.21831/jc.v22i2.86062.