



## Research Article

# Mawlid An-Nabi Celebration Across Different Countries in Cultural Dimension Aspects

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**Abstract.** Mawlid an-Nabi is an annual event held on the 12th of Rabi' al-Awwal to commemorate the birth of Prophet Muhammad (PBUH). Many countries around the world organize Mawlid al-Nabi celebrations with their own cultural characteristics. This study aims to provide an overview of Mawlid al-Nabi celebrations in various countries from a cultural perspective. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework was applied to facilitate the data screening process. Study objects were obtained from online databases such as JSTOR, Scopus, The Lens, Proquest, and Google Scholar using Boolean operators, and data analysis was conducted using

cultural theories by Koentjoroningrat and Geert Hofstede. This study reviewed 16 studies from 16 different countries. The findings indicate that most countries celebrating Mawlid an-Nabi reflect aspects of large power distance and dominant collectivism. Additionally, all cultural elements of the societies contribute to the diversity of Mawlid an-Nabi celebrations. In terms of celebration rituals, there are two distinct approaches: inclusive and exclusive. These two methods are practiced in both majority and minority Muslim countries. Variations in interpretations and perspectives of Sharia law among Muslim communities result in differing views and controversies regarding the celebration of Mawlid an-Nabi. The widespread and varied celebrations of Mawlid an-Nabi in various countries highlight the cultural richness of the Muslim community, particularly as a tribute to the birth of Prophet Muhammad (PBUH), despite some Muslim communities opposing it due to differing viewpoints.

**Keywords:** cultural aspects, mawlid an-Nabi, Muslim communities

**Abstrak.** Mawlid an Nabi adalah sebuah acara tahunan yang diadakan pada tanggal 12 Rabiul Awal untuk memperingati hari kelahiran Nabi Muhammad PBUH. Banyak negara di dunia yang menyelenggarakan perayaan Mawlid al Nabi dengan karakteristik budayanya masing-masing. Penelitian ini bertujuan untuk mengetahui gambaran perayaan mawlid al Nabi di berbagai negara ditinjau dari aspek kebudayaan. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) diterapkan untuk memudahkan penyaringan data studi. Objek studi diperoleh dari online database berupa JSTOR, Scopus, The Lens, Proquest, dan Google Scholar dengan metode boolean operators dan analisis data menggunakan teori kebudayaan oleh Koentjoroningrat dan Geert Hofstede. Terdapat 16 studi yang digunakan dalam penelitian ini yang berasal dari 16 negara berbeda. Dari penelitian ini ditemukan bahwa sebagian besar negara yang merayakan Mawlid an Nabi mencerminkan aspek large power distance dan collectivism dominant. Di samping itu semua unsur kebudayaan masyarakat telah mewarnai keanekaragaman perayaan Mawlid an Nabi. Dalam aspek upacara perayaan mawlid, terdapat dua cara yang berbeda yakni secara inclusive dan exclusive. Dua cara perayaan mawlid ini diterapkan baik di negara-negara yang mayoritas maupun yang minoritas penduduknya beragama Islam. Variasi dalam interpretasi dan sudut pandang terhadap hukum syariat yang dianut oleh masing-masing komunitas Muslim menjadikan adanya pro-dan kontra dalam konteks perayaan Mawlid an Nabi. Diselenggarakannya perayaan Mawlid an Nabi secara meriah dan beragam di berbagai negara menandakan eksistensi kekayaan budaya umat Islam khususnya sebagai penghormatan terhadap kelahiran Nabi Muhammad SAW walaupun tidak sedikit komunitas muslim yang menentangnya sebab perbedaan pandangan terhadapnya.

**Kata Kunci :** aspek budaya, komunitas muslim, mawlid an-Nabi

## INTRODUCTION

Mawlid an-Nabi is an annual event commemorating the birth of Prophet Muhammad Peace Be Upon Him (PBUH). This observance typically falls on the 12th of Rabi' al-Awwal in the Hijri calendar. In Arabic, 'mawlid' or 'milad' translates to 'birth.' In the context of the Mawlid an-Nabi commemoration, it signifies a significant moment in Islamic history honoring the birth of Prophet Muhammad (PBUH). More than just commemorating his birth, this celebration also serves as an opportunity for Muslims to reflect upon and appreciate the teachings of Prophet Muhammad (PBUH).

The Mawlid an-Nabi serves as a revered and festive occasion in the life of Muslim communities. During this commemoration, various meaningful activities are undertaken to honor and celebrate the birth of Prophet Muhammad (PBUH). Acts of

worship, remembrance (*zikr*), recitation of blessings (*shalawat*), charitable food distribution, Quranic recitations, and religious lectures are commonly performed during the Mawlid an-Nabi. Additionally, it is noteworthy that Prophet Muhammad (PBUH) practised fasting on Mondays to commemorate and revere his birth. Through these diverse activities, celebrating Mawlid an-Nabi becomes a moment of joy and an opportunity to enhance faith and draw inspiration from the noble life of Prophet Muhammad (PBUH) as a noble role model.

The Mawlid an-Nabi celebration began to be recognized by the Arab Muslim community since the Fatimid dynasty. The Fatimid dynasty ruled Egypt from 358 AH/969 CE to 567 AH/1171 CE. Ibn al-Tuwayr (1130-1220M/ 525-617 H), in a book written by Kaptein, describes the Mawlid an-Nabi celebration in the Fatimiah dynasty. On the 12th of Rabi' al-Awwal, orders were given to create an attractive confection by molding hard sugar, which was then placed on 300 copper dishes to commemorate the Prophet's birthday (PBUH). These dishes were distributed among dignitaries (*arbab al-rusum*) and functionaries (*arbab al rutab*). Each dish was consistently replenished from a *qawara* throughout the day, from dawn until late afternoon (Kaptein, 1993). The Mawlid an-Nabi celebration is one of the religious events of the Fatimid Shi'ite. Kaptein asserted that the earliest documented observance of the Mawlid by the Fatimid community occurred in 517 AH, while the Sunni celebration was first referenced in historical records from 546 AH. (Katz, 2007).

Another source mentions the widespread Mawlid an-Nabi celebration during the Ayubid dynasty under the leadership of Salahuddin Ayyubi. According to Salahuddin Ayyubi's view, the celebration of Mawlid an-Nabi was not merely a formal ritual but an opportunity to deepen one's faith; hence, it was not considered a form of worship that violated religious regulations (Manullang et al., 2021). On the other hand, the Mawlid an-Nabi celebration increased the spirit of warfare and love of the homeland among all Muslims during that era. Thus, the celebration expanded throughout the world, and it is still celebrated annually.

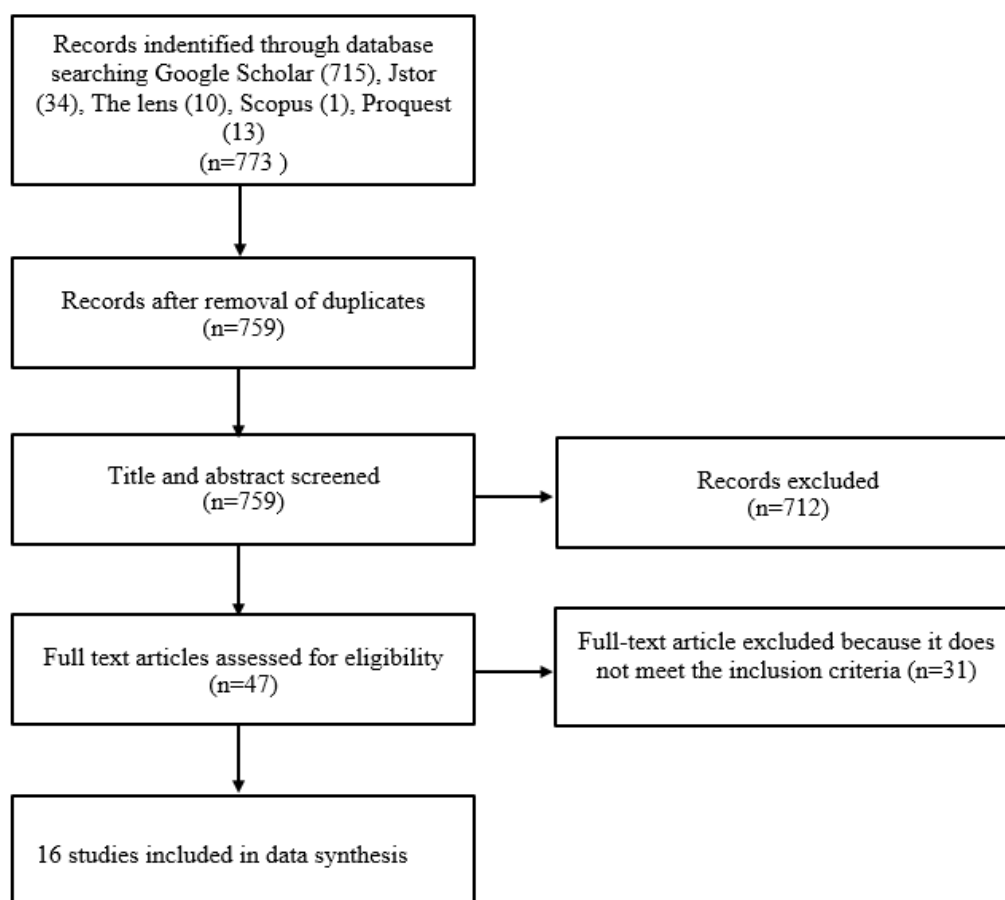
Scholars worldwide have different perspectives regarding the observance of Mawlid an-Nabi, whether it constitutes an innovation in Islam (*bid'ah*) or not. In its literal sense, *bid'ah* signifies the establishment of a path not previously trodden by others. Moreover, Sharia law terminology denotes a novel approach in religious affairs akin to Sharia, observed by individuals who excessively aspire to worship and anticipate recompense (Wardiyanto et al., 2020). Despite the controversy, this celebration has gained significant popularity and become an integral part of Muslim life in various countries across continents, including Indonesia, Turkiye, Saudi Arabia, the United States, Russia, Africa, and others. Considering the cultural backgrounds of Muslim communities in different countries, the practices of Mawlid an-Nabi celebrations exhibit distinct characteristics. Nevertheless, in terms of essence and purpose, the participants of the Mawlid an-Nabi share the same goal: to enhance faith and emulate the Prophet Muhammad (PBUH). This diversity becomes a crucial novelty for undertaking a literature review of the Mawlid an-Nabi celebration across different countries viewed from cultural aspects.

## **METHODS**

This study employed a literature review approach to analyze the research data. The research data was obtained from various database sources of scientific articles related to mawlid an-Nabi in various countries in the world. This study also employed two cultural theories, specifically Koentjoroningrat and Geert Hofstede, to analyze the data sources by aligning relevant cultural aspects with both theories. These two theories are relevant for examining the Mawlid an-Nabi celebration across different countries from cultural aspects. Koentjoroningrat, in his theory, stated seven universal cultural elements, including language systems, knowledge systems, social systems, systems of daily life and technology, livelihood systems, religious systems, and artistic expressions. (Sumarto, 2019). Hofstede, in his theory, stated that there are six cultural dimensions within societies, namely power distance, uncertainty avoidance, individualism vs collectivism, masculinity vs femininity, long-term orientation vs short-term orientation, and indulgence vs. restraint (Hofstede, 2001).

On the other hand, this study used secondary data from previously conducted studies to inform its analysis. Secondary data were obtained by searching for studies relevant to the research focus, enabling the addressing of research questions on online databases such as JSTOR, Scopus, the Lens, Proquest, and Google Scholar. Keywords employed included ("mawlid" OR "mawlid al nabi" OR "mawlid" OR "mawlid nabi") AND "Celebration" AND "cultural" AND ("in America" OR "in Asia" OR "in Russia" OR "in Europe" OR "in Australia" OR "in Africa"), based on Boolean operators.

The inclusion criteria for this study included textbooks, theses, dissertations, and indexed open-access journals. The data sources utilized in the study spanned a ten-year period from 2014 to 2023, covering the content of the text in English, Indonesian, Turkish, and Malay languages. Conversely, exclusion criteria involved sources outside of textbooks and non-open-access journals, as well as the content of the text not in English, Indonesian, Turkish, or Malay languages or those that did not address topics relevant to the study.



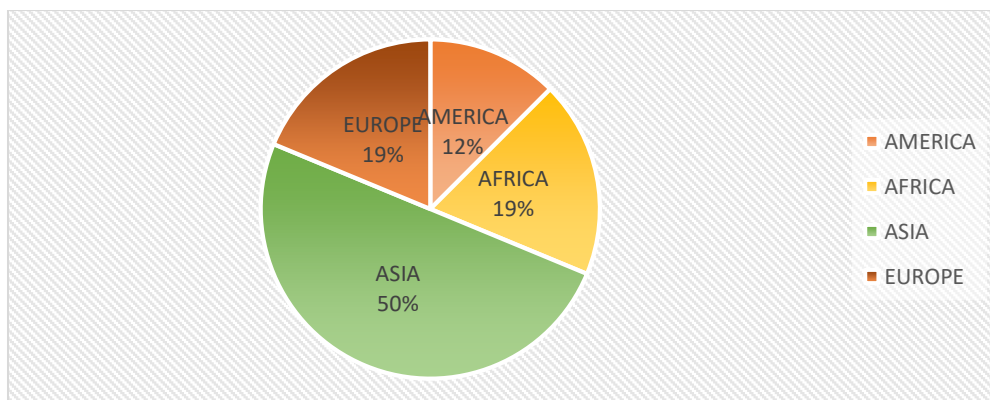
**Figure 1. Documentation of Review of Selected Scientific Articles**

From five online database searches, a total of 773 relevant scientific articles were found. Subsequently, duplicates were removed from the total data, resulting in 759 articles for screening based on their titles and abstracts, followed by data extraction. The scientific articles were extracted by analyzing them according to author names, research titles, objectives, research methods, and results, and based on inclusion criteria. 743 scientific articles did not meet the inclusion criteria; hence, 16 articles were deemed suitable for evaluation and potential synthesis or employed as study materials.

## RESULTS

### Study Characteristics by Research Area

The 16 articles meeting the inclusion criteria originated from various countries across several continents, including Asia (Singapore, China, Indonesia, India, Sudan, Thailand, Lebanon, Syria), Europe (Albania, Turkey, and Russia), Africa (South Africa, East Africa, and West Africa), and America. The research scope addressed in each study revolves around the Mawlid an-Nabi celebration and its relation to cultural aspects. The classification of the study findings from these articles is depicted in the following diagram.



**Figure 1. Study Characteristics of Mawlid an-Nabi Celebration by Research Area**

### **Study Characteristics by Publication Type and Year**

Based on 16 selected scientific studies, 11 were journal articles, three originated from books, one from a book chapter, and one from a thesis. Following the inclusion criteria, studies published within the last ten years, the highest number of publications occurred in 2019 (three articles, one thesis, and one book), followed by 2017 (two articles and one book), 2022 (one article and one book chapter), 2023 (one article and one book), 2014 (two articles), 2021 (one article), 2016 (one article), and 2015 (one article). However, no studies meeting the search criteria were found for the years 2018 and 2020.

### **LITERATURE SEARCH RESULTS**

**Table 1. Summary of Studies Included in the Literature Review**

No	Title	Author, Publication Date, & Location	Sample and Setting	Research Methods	Purpose of Study	Important Finding	Geert Hofstede's Cultural Aspects Relation	Koentjoroningrat's Cultural Aspects Relation
1	Aesthetics of Muslim public and community formations in Cape Town: observations of an anthropologist	(Alhourani, 2015) Southern Africa	Muslim Communities in Cape Town, South Africa	Descriptive qualitative	Knowing the way individuals express their Muslim identity is influenced by the diversity of Muslim cultures. Also, it reflects Islamic aesthetics depicting spiritual experiences symbolically, commonly shared, and practiced by Muslims from various cultural backgrounds in South Africa.	The celebration of Mawlid in South Africa is held officially (at the national level), massively and annually. This event is attended by many people, not limited to the Muslim community, but non-Muslims can also participate. The characteristics of this Mawlid event include the presence of official Mawlid invitations, diverse attire such as white clothing, keffiyeh, caps, hijabs, and various shoes, distribution of roses to everyone, as well as the use of multiple languages in speeches and songs, Muslim women's choir on stage, and the South African national anthem at the beginning of the event.	Large power distance; collectivism; femininity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.

2	Hearing Sacred Sounds in Hindi Film Songs: Thoughts on the Mawlid in Tamale, Northern Ghana	(Young, 2017) Pennsylvania	Tijani Muslim communities in northern Ghana	Descriptive qualitative	The cultural influence on celebrating the Prophet's birthday among the Tijani Muslim community in northern Ghana is manifested through incorporating sacred sounds in Hindi film songs and Arabic texts for singing Mawlid songs during the celebration.	The Mawlid celebration in Ghana is an all-night event commemorating the birth of Prophet Muhammad through dance, singing, and drumming, adapted to the melodies of Sacred Sounds in Hindi Film Songs and a blend of Arabic texts from the Quran, as well as Hausa and Dagbani languages. While held annually, this celebration can also occur on various occasions, such as weddings or birth celebrations. In northern Ghana, the Mawlid is led by Tijani Muslim religious leaders, who also serve as teachers in daytime Islamic schools and instruct the Mawlid repertoire for youth in the local community at night.	Large power distance; collectivism; masculinity; short-term orientation.	Language system, knowledge system, religious system, and art.
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3	Islamic Cultural Trends in East Africa	(Piga, 2014) East Africa	Muslim Communities in East Africa	Descriptive qualitative	Analyzing the slave trade on the Swahili coast of East Africa in the 18th and early 19th centuries; the Qadiriyya and Shadhiliyya brotherhoods; Mawlid, translation of the Quran into East African languages; Public Sermons Mihadhara, Islamic Associations, and Sufi Orders in Zanzibar.	The celebration of the Prophet's birthday in East Africa lasts for three weeks. This Mawlid festival plays a significant role in the history of coastal civilization as many people (including enslaved people and migrant laborers) embraced Islam. In contrast, others were impressed by the event. A distinctive feature of the Mawlid in East Africa is the recitation of poetry known as "utenzi."	Large power distance, collectivism.	Language system, knowledge system, religious system, and art.
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4	American Milad: Celebrating the Birthday of the Prophet	(Hermansen, 2017) New York	A Group of Indo-Pakistani American women in San Diego, California, and fifty Muslims in a posh northern suburb of Chicago by the shore of Lake Michigan	Descriptive qualitative	To understand the history, content, and variations in the observance of Mawlid within Muslim communities in America.	Mawlid celebrations in California and parts of the Chicago area vary in scale, involving Muslim communities in activities like city street processions or gatherings in venues such as banquet halls, community centers, rented hotel rooms, university auditoriums, and chapels. Participants typically wear traditional Muslim attire, with men donning white thawbs and women wearing modest Islamic clothing with hijabs. Some celebrations are held at homes with fewer than a hundred attendees, featuring Quran recitations, poetic praises to Prophet Muhammad, and lectures by scholars. Flat-screen TVs and sound systems facilitate the event, allowing women to participate in a separate room within the exact location, while sweet treats complement the festivities.	Large power distance; collectivism; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.
5	Contemporary mawlid in Chicago	(Howe, 2019) United Kingdom	Muslim Communities in Chicago	Descriptive qualitative	To investigate the increasing popularity of Mawlid in Chicago, especially during its birth month, focusing on the efforts of two Muslim communities in Chicago, namely the Mohammed Webb Foundation and the Chicago Mawlid Committee, in reviving the practice of Mawlid.	The celebration of Mawlid in Chicago, especially during its birth month, is primarily organized by two influential organizers, namely the Webb Foundation and the Chicago Mawlid Committee, in mosques, hotel conference rooms, community centers, or on university campuses in Chicago. A series of programs such as dhikr (the practice of remembrance to Allah), nasheed performances (songs to glorify the Prophet in Arabic, Urdu, and English), and lectures by American Muslim intellectuals are featured. The characteristics of this Mawlid include the participation of women and children, food distribution at the end of the event, guitar performances or spoken words, and live streaming or web broadcasting to reach a larger audience.	Large power distance; collectivism; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.
6	Kajian Terhadap Sambutan Maulidur Rasul Anjuran Habib Ahmad Ismail di Singapura Serta Pengaruhnya Terhadap Golongan Bukan Islam	(Muhammad et al., 2016) Malaysia	Muslim Communities in Bedok Reservoir Road, east Singapore	Descriptive qualitative	To analyze the largest celebration of Maulidur Rasul in Singapore initiated by Habib Ahmad Ismail.	The Mawlid celebration organized by Habib Ahmad Ismail has become the largest in Singapore and is attended by various segments of society regardless of race or religion. Despite controversies, the celebration features diverse cultural performances, including martial arts demonstrations, musical performances, and dances from various cultures. The event also includes narrators, <i>nasheed</i> , and <i>qasidah</i> recitations as part of its program.	Large power distance; collectivism; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.

7	Representative Works of Sufi Literature Circulating in China	(Bin et al., 2022) United States of America	Muslim Communities in China	Qualitative Research	To examine Sophie's significant works that have been preserved and passed down, investigating their historical origins and stylistic characteristics while also addressing the gaps in existing research on this topic.	Mawlid has been celebrated in China for over 280 years, primarily in Northwest China, and the recitation of Mawlid al-Nabi poetry verses has become an integral part of commemorating the Prophet's birthday and emulating his virtues, typically held in mosques for three days. Mawlid celebrations invite Islamic religious figures, while financially capable families often host Mawlid recitations at home for two days with invitations to scholars. A distinctive feature of Mawlid celebrations in China is that participants read the Mawlid Nabi text with a high and slow tone, as most do not speak Arabic or read the Quran.	Small power distance; collectivism ; long-term orientation.	Language system, knowledge system, social system, religious system, and art
8	Celebration of the Mawlid of Prophet Muhammad SAW: Ritual and Share Islam Value in Indonesian	(Manullang et al., 2021) Lampung	Muslim Communities in Indonesia	Literature Study	To analyze the annual celebration of Mawlid, including the ceremonial elements and Islamic symbols, which are part of Indonesia's rituals and religious nuances.	The celebration of the Prophet's birthday in Indonesia has become an annual agenda and a national holiday. Various forms of Mawlid celebrations across provinces in Indonesia have their own distinct characteristics according to their cultural backgrounds and local wisdom. The programs of the Prophet's birthday celebration include prayers, remembrance of God, reciting Arabic books about the Prophet's birthday, praising the Prophet, lectures from pious individuals, and communal meals. All segments of society, including men, women, the elderly, youth, and children, can participate in this event. Readers and officials of the Mawlid are predominantly male.	Large power distance; collectivism ; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.

9	Celebrating the Prophet: religious nationalism and the politics of Milad-un-Nabi festivals in India	(Parvez, 2014) London	Muslim Communities in India	Ethnographic research	To analyze the celebration of Milad-un-Nabi in Hyderabad as an example of religious ethnonationalism, emerging from a complex political situation that led to riots in 2010	Muslim community celebrating Milad-un-Nabi in modern India tends to be a minority. Still, in Hyderabad, India, this celebration is conducted publicly, involving the entire Muslim community with male dominance. This event's characteristics include using green flags along the streets and buildings, serving kheer puris, traditional Saudi attire, reciting prayers and songs through loudspeakers, and repeated calls for celebration."	Large power distance; collectivism ; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.
10	The Mawlid Tradition of Muhammad in Sudan	(Mabrur et al., 2023) Purwokerto	Muslim Communities in Sudan	Literature Study	To offer an overview and <i>mufassir</i> interpretation of the unique tradition of Prophet Muhammad's Mawlid in Sudan, distinguishing it from practices in other nations	The celebration of Mawlid in Sudan has been ongoing for centuries, primarily with male participants. The Mawlid program begins with recitations, poetry, and Mawlid hymns for 12 days. One unique aspect of Mawlid in Sudan is the Zaffah, a procession on the main city streets accompanied by the best praises and the sound of <i>nuba</i> , conducted in a large tent illuminated by lights. Participants hold hands and spin clockwise, led by the	Large power distance; collectivism ; masculinity; long-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.
						murshid teacher in recitations accompanied by music and the presentation of traditional Sudanese sweets called 'khalawiyah.'		
11	Celebrating Muhammad's Birthday In Buddha's Land	(Yusuf, 2017) Geneva	Muslim Communities in Thailand	Historical Study	To understand the celebration of the Prophet's birthday (Mawlid) in Thailand as an instrument to build, manage, and promote the state's relationship with Islam in Thailand.	The timing of the Mawlid celebration in Thailand is determined by the Chularajmontri Office (Shaikh al-Islam), the official head of the Thai Muslim community. The Mawlid program includes the recitation of the Quran, poetry, narratives of the life and deeds of Muhammad, singing praises to the Prophet Muhammad, feasting, and exhibitions of religious artifacts, Muslim attire, and Thai Muslim cuisine. Additionally, Mawlid in	Large power distance; collectivism ; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.

						Thailand also involves Quran reading competitions as preparation for Thai Quran reciter to participate in the Association of Southeast Asian Nations Quran recitation competition in Kuala Lumpur, Malaysia.		
12	A Mawlid al-Nabī under Close Surveillance: Beirut, November 2019	(Aubin-Boltanski, 2023) Netherland	Muslim Communities in Barbīr, West Beirut, Lebanon	Ethnographic research	To analyze the changes within the Sunni community in Barbīr, West Beirut, in maintaining the annual Mawlid celebration amidst criticism from various Islamic sects	The celebration of the Prophet in West Beirut receives less attention from the community due to the influence of Islamic sect propaganda (Wahhabi). Other characteristics of this celebration include a parade carrying large banners with messages of preaching and love for the Prophet, distribution of Mawlid brochures, beating of Muslim drums, and singing nationalist	Large power distance; collectivism ; masculinity; short-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.
						songs and hymns from the Mawlid organizers. The parade concludes with a sermon. Most participants in the parade are Muslims of all ages and genders, from children to the elderly.		
13	Prophetic rituals in modern Syria: Defending the "old orthodoxy" with the ulama in it	(Pierret et al., 2023) Netherland	Muslim Communities in Syria	Descriptive qualitative	To know the contemporary challenges in the celebration of the Prophet's birthday by the Syrian community in the modern era.	The Mawlid celebration in urban Syria is well-organized and orderly, contrasting with a carnival atmosphere. It takes place in various mosques every evening of the 12th of Rabi' al-Awwal, with the participation of primarily Muslim men wearing traditional Islamic attire. During the celebration, there are readings of the Mawlid text, choir singing, speeches by religious figures, and prayers, with special features such as guest honors, fundraising, and the presence	Large power distance; collectivism ; masculinity; long-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.

						of parliament members or elite politicians seeking support.		
14	The Prophet, His Mevlud, and the Building of the Albanian Nation-State	(Bria, 2022) Netherland	Muslim Communities in Albania	Descriptive qualitative	To explain how Mevlud (Mawlid in Arabic, Mevlid in Turkish) is related to the nation-building process in Albania.	The celebration of Mawlid in Albania is conducted in two modes: public and private. In the public mode, the ceremony begins with the recitation of the Quran and an official speech, followed by the Mevlud prayer and salavat. Meanwhile, in the private mode at home, only one or two parts of the text are sung in family gatherings. The celebration lasts for five days, with candle lighting at night, using the Mawlid text in Arabic script and Albanian language, with the majority of readers being males.	Large power distance; collectivism; masculinity; long-term orientation.	Language systems, knowledge systems, social systems, systems of livelihood, religious systems, and arts.
15	The Talking Dead: Everyday Muslim Practice in Russia	(Schmoller, 2020) Rusia	Muslim Communities in Russia	Anthropological Research	To know the "traditional Islam" in Russia and Russian Muslim society's corresponding customs and rituals.	The Mawlid celebration in Russia occurs in mosques, and those adhering to traditional Islam participate. The program provides an overview of traditional Islam in the country, with youth and ethnic minority members singing religious songs. Some elders encourage attendees to wear traditional Tatar and Bashkir attire. Emphasis is placed on connections with other Muslim communities, with speakers invited from Dagestan and Egypt. At the end of the celebration, a book by a Sheikh from Dagestan is distributed to attendees, while religious leaders highlight the political importance of protecting traditional Russian values.	Large power distance; collectivism; masculinity; long-term orientation.	Language systems, knowledge systems, social systems, religious systems, and arts.
16	Dġn, Rġtuel Ve Hafiza: Mevlġd Geleneġġ Üzerġne Sosyolojġk Bġr Ğnceleme	(ġahġn & Tezġ, 2019) Turkiye	Muslim Communities in Anatolia, Turkie	Sociological research	To analyze the tradition of Mawlid from three aspects: the concept of Mawlid, Ottoman and Mewlid traditions, and the literary character of Mawlid.	The celebration of Mawlid in Turkey tends to be more collective than individual. The main participants are males of all ages, while most women attend at home. The Mawlid event includes Quran recitations, readings of the Mawlid text by Süleyman Çelebi, singing accompanied by Islamic musical instruments, poetry, and the distribution of food and drinks in mosques, which is considered more effective than elsewhere due to the serene atmosphere.	Large power distance; Weak Uncertainty Avoidance; collectivism; masculinity; long-term orientation.	Language systems, knowledge systems, social systems, religious systems, and arts.

## DISCUSSION

### Mawlid Celebration in Different Countries

Mawlid an-Nabi, generally organized as an annual event, commemorates the birthday of Prophet Muhammad (PBUH) and is celebrated by Muslims worldwide. Millions of Muslims globally hold the Mawlid al-Nabi celebration, which falls on the 12th of Rabi al-Awwal in the Islamic lunar calendar. Several countries, such as Indonesia and Malaysia, designate Mawlid an-Nabi as an official national holiday, but in some other countries, it is not recognized. On the other hand, the organization of Mawlid an-Nabi in different countries has a relationship with the inclusive and exclusive characteristics and aspects of the dominant culture reflected in the society.

### Inclusive Mawlid Celebration

It is essential to take into account a range of contexts, including not only the economic, social, political, ecological, and cultural aspects that impact local communities but also the factors that influence inclusivity or exclusivity, both at the local and global levels (Gupta et al., 2015). In the context of community cultural ceremonies, an inclusive approach underscores the importance of ensuring that all members feel recognized and engaged in the celebration. Inclusive ceremonies ensure the involvement of diverse societal factions, embracing individuals from various cultural, religious, or identity backgrounds, all without prejudice. This cultivates an environment of inclusivity and acceptance, fortifying social bonds among community members and nurturing an appreciation for cultural diversity. Thus, inclusive cultural ceremonies not only commemorate cultural heritage but also embody principles of equality, respect, and solidarity among all participants. Thailand and Singapore are two countries that exemplify inclusivity in their celebration of Mawlid an-Nabi by extending invitations to individuals from all walks of life, irrespective of race, ethnicity, or religion (Yusuf, 2017) (Muhammad et al., 2016). Conversely, East and South Africa similarly embrace this ethos, transforming the Mawlid celebration into a significant event that attracts numerous tourists and prompts individuals to explore Islam (Piga, 2014).

### Exclusive Mawlid Celebration

In the context of community cultural ceremonies, this exclusive approach reflects a tendency to concentrate celebrations only on specific groups with particular cultural backgrounds, social statuses, or religious affiliations. Social exclusion mirrors unequal access to opportunities and services that support a prosperous and satisfying life for all individuals. This encompasses limitations on providing input and expressing opinions on policies affecting their lives within society (Day, 2021). Therefore, this approach implies that the Mawlid an-Nabi celebration is only observed by certain circles. Several countries that have implemented this approach include Russia, China, and Syria.

In the Russian region, Mawlid an-Nabi celebrations took place in mosques, involving participation from those following traditional Islam, providing insight into the country's traditional religious practices, including youth and ethnic minority members participating in singing religious songs (Schmoller, 2020). In China,

orthodox Muslims, particularly all followers of Hua Si Men Huan, exclusively organized Mawlid an-Nabi by inviting Islamic religious figures to mosques for three to four days. Conversely, families with good finances celebrated Mawlid at home by inviting religious figures but for a shorter duration (Bin et al., 2022). Another country that exclusively organized Mawlid is Syria, where the celebration's practices are more structured. Social solid hierarchy is evident in the celebrations as they are primarily directed towards Sunni scholars and urban elites in Syria rather than the Muslim community as a whole. Most attendees received special treatment according to their social status and scholarly expertise. Elderly scholars were seated in the front, followed by younger scholars, then political elites, officials, and community members who contributed significantly to the mosque financially (Pierret et al., 2023).

### **Dominant Cultural Aspects in Mawlid Celebration**

In Singapore, China, Indonesia, India, Sudan, Thailand, Lebanon, Syria, Albania, Turkiye, Russia, South Africa, East Africa, West Africa, and America, Mawlid al-Nabi celebrations tend to reflect large power distance and collectivism. These aspects underscore the importance of showing deference to esteemed individuals or elders, teachers primarily direct educational instruction, and a structured hierarchy that exists within religious institutions. (Hofstede, 2001). Mawlid an-Nabi celebrations in these countries annually invite elder religious intellectuals to give lectures or speeches. The aspect of collectivism, in general, puts the interests and welfare of the group as a top priority compared to the individual. Regarding collectivism, Hegel (2003), a German philosopher, argued that individuals must obey the general will of the group to gain real existence and freedom. This means that in a collective culture, the most important thing is that the individual obeys the social collective (Zhang & Han, 2023).

The celebrations of Mawlid an-Nabi across different countries have all fulfilled cultural aspects according to Koentjoroningrat's perspective, specifically language systems, knowledge systems, social systems, livelihood systems, religious systems, and the arts. The Mawlid an-Nabi text recited during the celebration is in Arabic and is then translated into various languages, as seen in Turkiye, Albania, Indonesia, and America. Additionally, the poetry and Mawlid songs incorporated a mix of Arabic and the countries' official languages, as observed in Africa, India, Indonesia, and America. Knowledge systems are conveyed through insights from Islamic religious figures during Mawlid an-Nabi celebrations. Concerning social systems, Mawlid an-Nabi celebrations are open to all social classes as they are held in mosques or public spaces free of charge. The technological tools used in the Mawlid vary widely, including LED TVs, sound systems, streaming services, flags, stages (Hermansen, 2017), a large tent decorated with lights (Mabrur et al., 2023), A horizontal banner bearing the inscription 'Muḥammad ḥubbuka yajma'unā' (Muḥammad, your love unites us), stickers with the logo of love for the Prophet Muhammad (PBUH), and yellow parachute gate balloons (Aubin-Boltanski, 2023). Regarding religious systems, most Mawlid an-Nabi celebrations are conducted by Sunni adherents, traditional Islam followers, or adherents of specific Sufi orders. However, there are Islamic sects like

Wahhabism and Salafism that discourage Mawlid celebrations due to them being deemed contrary to Islamic Sharia law, as seen in Lebanon, Syria, and India.

### **Pros and Cons of Mawlid an-Nabi Celebrations in Different Countries**

The Mawlid an-Nabi celebration is inseparable from the opposition between different perspectives among Muslim communities regarding the implementation of its commemoration. This fact reflects differences of opinion about the importance and validity of celebrating Mawlid an-Nabi and the appropriate way to commemorate it under Islamic law. While some groups think that Mawlid an-Nabi is an essential moment to celebrate and honor the Prophet Muhammad (PBUH), others may doubt or reject the practice due to theological considerations or legal views that consider the celebration of Mawlid to be *bid'ah* in Islam (Sulaiman, 2021). Some groups and scholars argue that there is no valid evidence from the Quran or Hadith that supports the Mawlid an-Nabi celebration and emphasizes the importance of adhering to the teachings of Islam following the practices taught directly by the Prophet Muhammad (PBUH). Lebanon is one of the countries where the Mawlid an-Nabi celebration has been unfavorably received by Muslim communities due to indications of Islamic sect propaganda (Wahhabi) (Aubin-Boltanski, 2023). While in southern Africa and Singapore, some people and scholars consider the Mawlid an-Nabi celebration on a large scale by presenting a gathering of men and women, both Muslim and non-Muslim, is prohibited in Islam (Alhourani, 2015) (Muhammad et al., 2016). On the other side, the different views of Muslim communities in other countries are not addressed with protests or simultaneous demonstrations. Thus, in a global context, the Mawlid an-Nabi celebration reflects the ongoing discussion between different traditions and interpretations within Islam.

### **CONCLUSION**

The Mawlid an-Nabi celebration across different countries reflects cultural diversity, traditions, and the reverence of Muslim communities towards Prophet Muhammad (PBUH). Countries that exclusively organize Mawlid celebrations are not always related to having minority Muslim populations, as some countries with a tremendous Muslim population also adhere to this exclusive approach. Conversely, inclusive Mawlid an-Nabi celebrations are not limited to countries with Muslim-majority populations but are also organized in countries where Muslims are a minority. On the other hand, the pros and cons of the Mawlid an-Nabi celebration across different countries are associated with varying interpretations and legal perspectives of Islamic law adopted by the respective Muslim communities. Additionally, despite differing celebration traditions in each country, the objective remains consistent: to commemorate the birth and emulate the exemplary life of Prophet Muhammad (PBUH).

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