

EXPLORING WELL-BEING VALUES ON THE “KENDURI MAULID NABI SAW” ACTIVITIES IN THE ACEHNESE COMMUNITIES

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ABSTRAK

Kesejahteraan merupakan konstruk psikologis yang multidimensi dan multi-interpretasi. Dalam kajian psikologi positif, kesejahteraan dimengerti sebagai kondisi mental yang stabil dimana individu merasakan kesan positif dalam hidupnya. Penelitian ini bertujuan untuk menjelaskan nilai-nilai kesejahteraan pada momen kegiatan 'Kenduri Maulid Nabi SAW' dapat diserap masyarakat Aceh. Karena itu untuk mendapatkan informasi yang memadai, penelitian ini dirancang melalui pendekatan analisis fenomenologi interpretatif (IPA). Partisipan penelitian diambil secara acak yang bersifat sampel insidental. Pengumpulan data dilakukan melalui wawancara mendalam dan FGD non formal pada warga Pidie dan Aceh Utara. Hasil penelitian ini menginformasikan bahwa pengetahuan dan pemahaman masyarakat Aceh tentang kesejahteraan mengacu pada keyakinan agama (iman) mendalam. Pengetahuan dan pemahaman masyarakat Aceh tentang kegiatan 'kenduri maulid' Nabi SAW diinternalisasi sebagai bagian ibadah kepada Allah SWT dalam ungkapan rasa syukur (jiwa-raga) atas diutusnya Nabi Muhammad SAW bagi seluruh alam. Implikasi kegiatan 'kenduri maulid' Nabi SAW dimaknai secara menyeluruh oleh warga Aceh dapat mengikat tali silaturahmi dan menumbuhkan rasa persatuan diantara warga Aceh dimanapun mereka berada.

Kata kunci: *Nilai-nilai Well-being, Kenduri Maulid Nabi SAW, Aktivitas Sosial-keagamaan, Masyarakat Aceh*

ABSTRACT :

Well-being is a multidimensional and multi-interpretative psychological construct. In the studies of positive psychology, well-being is understood as a stable mental state in which individuals feel positive impressions in their lives. This study aims to explain the values of welfare at the moment the 'Kenduri Maulid Nabi SAW' activity can be absorbed by the people of Aceh. This study was designed through an interpretative phenomenological analysis (IPA) approach. Research participants were taken randomly as an incidental sample. Data collection was carried out through in-depth interviews and non-formal FGDs with residents of Pidie and North Aceh. The results of this study inform that knowledge and understanding of well-being refer to deep religious beliefs (faith). The Acehnese people's knowledge and understanding of the Kenduri Maulid is internalized as part of worship to Allah SWT with an expression of gratitude (soul-body) for the sending of the Prophet Muhammad to the universe. The implications of the Kenduri Maulid Nabi SAW activities are interpreted as a whole by the Acehnese community to be able to tie's silaturahmi and foster a sense of unity among Acehnese communities in the world.

Keywords: *Well-being values, “Kenduri Maulid Nabi SAW, Social-religious activities, Acehnese communities*

Introduction

Well-being is a general appraisal of the life of a person or society subjectively that is perceived differently by each person or society /culture in this part of the global. Therefore, the conceptualization of Well-being is understood as the fulfillment of human psychic needs (the expression of individual subjective values) which is still being debated by some researchers. Some researchers doubt Well-being as a universal psychological construct, where everyone in various societal /cultural realities globally assesses the meaning of life, life goals, or quality of life as postulated by the theory/concept of Well-being (Oishi, 2012; Plaut, 2012; Belzak, et.al., 2017). In general analysis of the well-being context in various behavioral dimensions or impressions is understood as one's efforts to increase positive emotions by suppressing negative emotions so that human psychological conditions function properly (Ryff & Keyes, 2004; Deci & Ryan, 2008; Oishi, 2012; Joshanloo & Weijers, 2019).

The phenomenon of well-being in individuals or communities is based on two main approaches logic and opinion, First, well-being emphasizes the individual's assessment of his own life, both emotional and cognitive. This satisfaction is called hedonic well-being which consists of; (1) pleasant feelings, (2) unpleasant feelings, and (3) a general evaluative of a satisfying life. Second, well-being is focused on certain needs, meaning, or qualities (behavior, knowledge, morals, etc.) in the context of one's psychological development, and enables people to achieve their full potential, and this is called eudaimonic well-being (Ryan & Deci, 2001; Huta & Waterman, 2014; Sonmentag; 2015).

So that the desire to fulfill individual/group needs, both in the sense of subjectively assessing life, can create good feelings or try to rise from pain (adversity) and become more stable and good (hedonic) (Carr, 2004; Deci & Ryan, 2008; Diener, 2009) as well as regarding someone's experience of recognizing the values of truth, the purpose of life, the meaning of life, Well-being, or satisfaction in human life (eudaimonic) (Ryff & Keyes, 2004; Huta & Waterman, 2014; Joshanloo, 2014). On the other hand, studies on well-being have also been conducted on people who are concerned with religious and cultural teachings (Steger, 2008; Abu-Raiya & Pargament, 2011; Oishi, et al., 2012; Izvant, 2013; Parker, et al., 2013).

The 'Kenduri Maulid Muhammad SAW' is one of the social-Islamic religious activities in the global Muslim community, including in Indonesian where historically is integrated with harmony with religion The Maulid Nabi SAW is celebrated by the Indonesian Muslim communities in various ways and is unique according to the culture that is developing and embraced by the people in each region (Yunus, 2019). The purpose of the maulid Nabi SAW commemoration is understood by the Indonesian people to various, such as strengthening Islamic preaching, remembering the struggle of the Nabi SAW in Islamic teachings for all happiness (*Rahmatan'lil A'lamiin*), etc. (Yunus, 2019). The 'Kenduri Maulid Nabi SAW' context is one of

the ritual religious forms of gratitude behavior which is a voluntary action to benefit others where good action (sadaqah) is more intrinsically motivated (internal). In scientific understanding, the term gratitude comes from the Latin word *Gratia*, which means grace, generosity, or gratitude (depending on the context) (<https://www.health.harvard.edu/healthbeat/giving-thanks-can-make-you-happier>).

In many contexts and situations, gratitude includes many meanings. Gratitude can be in the form of feelings of Well-being for getting something according to individual wishes and desires, whether real or not. Therefore, with gratitude, everyone acknowledges the goodness in his life (Allen, 2018; Stoerkl, 2019). In the process, people usually realize that every positive behavior they do is actually for the good of their life; useful and valuable for themselves and their social reality (Emmons & McCullough, 2003). In a different language, being grateful will form a person who knows himself as a human who is nothing. Everything goes according to the will of Allah, the almighty power.

These studies present describes values of well-being in the 'Kenduri Maulid Nabi SAW' activities in the Acehese communities. This study aims to explore well-being values termed the 'Kenduri Maulid Nabi SAW' context in the aspects of knowledge, affective, and conative of citizens' behavior in the reality of Aceh by taking a sample of residents of Pidie and North Aceh district, Aceh Province. The presence of this study to explore the views of the community is certainly different from previous studies. On the other hand, similar research is rarely carried out, especially in Indonesia.

Method

This research was designed through a phenomenological approach in the interpretative phenomenological analysis (IPA) model. Analysis in IPA is said to be 'bottom-up'. This means that researchers generate codes from the data, rather than using pre-existing theory to identify codes that can be applied to the data. IPA studies do not test theories but are often relevant to the development of existing theories (Smith, 2007). Participants in this study amounted to 30 informants in the reality studies district, but after re-verifying, the level of seriousness in the success of this study only those who met the criteria used were 20 participants. This study also identified several criteria for research informants, a native of North Aceh people willing to be participants, willing to be interviewed, literate, at least junior high school education, and aged 25-65 years. The data collection of this study uses passive-engaged in-depth interviews and FGD. Furthermore, the data analysis using the interpretative phenomenological analysis (IPA) is carried out in seven stages. Presenting field findings and concluding the results of a narrative study contains various themes that emerged from sewers, thus answering the problem of the studies.

Results and Discussion

Rationality of Studies

The realization of this study was conducted in the western part of the Pidie and North Aceh region. In the Pidie area, research was conducted in the Mutiara, Kembang Tanjong, Kota Bakti, and Padang Tiji sub-districts. While in the reality of the North Aceh region, research was applied in Muara Batu, Dewantara, and Lhoksukon sub-districts. The reality of data input of studies topic in both locations of this study appears in various segments and situations naturally, for example; at places of worship (mosques) during Friday prayers, social activities in the village, when relaxing at coffee shops or refreshing, and so on. Note that the application of citizens as good action in Aceh's socio-religious context isn't only focused on an educational institution; construction of pesantren, Meunasah, mosques, or orphanages, but more broadly according to the context of situations where crowds of people become daily routines because empirically there are many poor people (beggars) who expect sustenance from residents. The poor are usually looking for sustenance where there are crowds of people, o'clock starting at 9:00 until 6:00 p.m.

Research Findings

Description of Individual Knowledge of Well-being from the Kenduri Maulid Activities

In Acehese reality, the practice of gratitude with the implementation of alms 'kenduri maulid' to Baginda Rasulullah SAW is held in the month of maulid in the Hijriyah calendar count (from the 12th of rabi ul awwal to the Final Jumadil or approximately 3.5 months). Long before the month of maulid comes, Acehese communities have prepared to save money to be able to give alms during the month of maulid. If they don't do 'kenduri maulid', they don't feel good as Muslims. The reality of kenduri maulid events in the reality of Aceh is carried out by all citizens, both in their hometowns, in places of learning (religious science or general education), as well as in places where citizens do activities (working).

The knowledge and meaning about well-being values from the "kenduri maulid" activities behavior in the reality of the Pidie and North Aceh district, in general, has no striking difference because historically they have a similar philosophy of life. Residents in the two regions absorbed the knowledge of Well-being and gave Sadaqah according to their religious beliefs (Islam), both from the clerics (teachers of the Qur'anic), from Islamic education teachers during school, and from reading references from childhood to adulthood. Well-being is considered a life goal of Muslims. Some individuals also view well-being as satisfaction in life. The 'Kenduri Maulid Nabi SAW' activities are considered a good deed that brings reward according to Islamic teachings. Gratitude through alms is a form of real action for Muslims to love the Nabi SAW, a noble human being in the sight of Allah. It would be very stupid and shameful if you didn't want to give alms to the Nabi Muhammad SAW. The relevance of this individual knowledge snippet is explained in several interview results in the social reality of Aceh can be analyzed from the study's results.

Tgk Hasan (60 Aged), a community leader in Beureunuen City, Mutiara sub-district, explained that:

"Well-being is Allah's grace and mercy for His servants who are pious and obedient". In addition, Tgk. Hasan also provided information that "obedience in implementing Allah's order is an incomparable pleasure, which is to get Allah's heaven in the hereafter. And in this world get peace and peace in life "(An interview at the Coffee shop, Bereunuen, Pidie, 25/03/2021

Another resident's view, Mr. Umaruddin (45 Aged), a teacher at Junior High School (SMP) at Kembang Tanjong explained:

"I believe that all alms are part of worship. Kenduri Mawlid is also part of worship because humans can be grateful for God's blessings on the sending of the Nabi SAW as rahmatan lil'amin (Rahmat of Allah to this universe). What if there is no Nabi Muhammad SAW who guides people and fixes morals, what will become of us humans, no more like animals...that's the logic of common sense" (Interview with Mr. Umarudin, resident of Kembang Tanjong, Pidie district, 10/03/2021)

The opinion and understanding of another resident of Pidie, Tgk Zulkifli (50), a recitation teacher (Islamic teaching), sees well-being as the core of human life in this world and the hereafter.

"In my opinion, this life for humans is nothing more than worship to Allah. So all the deeds we do must be worth worship, all for Allah. Celebration of the Maulid Nabi SAW is also part of worship (gratitude for favors) in remembering the struggle of the Nabi SAW to address and foster human moralities. Yeah ... it is appropriate for us as a community to celebrate the feast by giving alms so that the Islamic brotherhood remains intact throughout our lives, I think that's the meaning of"(An interview, Tgk Zulkifi, at the coffee shop, Lamlo-Kota Bakti, Pidie area, 15/04/2021).

A housewife, Mrs. Fatimah (47 aged), a resident of Padang Tiji, Pidie. According to him:

"Kenduri Maulid Nabi SAW" is a form of worship and good deeds as a sign of gratitude for human beings who believe in Allah. So, sometimes we don't have many other good deeds, giving charity sincerely on the birthday of the Nabi SAW can help us to achieve goodness in Allah's sight I believe that... (Interview with Mrs. Fatimah, Keude Padang Tiji, 20/04/2021).

Another resident of the Pidie area, Bang Abdullah (47 aged) sees the value of 'Kenduri Maulid' as part of worship in Islamic teachings with sizes and also worth the Sadaqah (set aside wealth) on good deeds that have multiplied rewards. Bang Abdullah, who works as a manager of a rice stall, said:

"For me, well-being... and happiness in this life, we can properly absorb the teachings of our religion and we do it according to the religious knowledge that we acquire so that it becomes attached to our soul... For example, 'kenduri maulid' is a noble deed, we give alms us to remember and remember our Nabi who has laid the foundation of true faith, why don't we be grateful" (An interview, Bang Abdullah, at Keude Geudong, North Aceh, 25/02/2021).

Meanwhile, information or views of North Aceh residents related to the well-being values in the context of 'Kenduri Maulid' activities, s explained from the results of interviews with several residents in the Kreueng Mane, Dewantara, Matangkuli, and Lhoksukon areas, North Aceh district. Tgk. Hamdani (54 aged), a traditional leader from Keude Mane, Muara Batu, Nort Acehsaid:

“I think, moments of well-being or happiness in the lives of all kinds of people... yes, sometimes physically and mentally healthy, people cannot stop being grateful for God's blessings. Some people have abundant wealth...can have fun, eat well and travel anywhere, without worry...also feel happy in their life. So happy moments are perceived by different people. But... for me, people's happiness and life satisfaction are not complaining and being able to be grateful according to the teachings of their religion, that is extraordinarily prosperous both physically and mentally” (interview, Tgk Razali, resident of Keude Mane, Muara Batu, North Aceh, 10/02/2021).

The view of other residents, Mr. Hasballah (42 aged), a high school teacher from Matangkuli resident, said that the value of well-being in the 'Kenduri Maulid' activity depends on each individual, whether he is sincere in worshipping Allah. Mr. Hasballah said:

“If we always do good deeds according to our religion, I think all of them will bring happiness and well-being to our lives. True... not all humans can do it, and that's why sometimes we feel unhappy in life. Our charitable values give happiness to our life as long as we have the intention to make life happy and prosperous. I... think that is the meaning of well-being in this life” (Information, Mr. Hasballah, at the Matangkuli coffee shop, North Aceh, 15/02/2021)

Furthermore, the view of a housewife, Mrs. Salbiah (38 aged), who works as a 'lontong' seller (typical Indonesian food, a substitute for eating rice) in the Lhoksukon area, mentions the values of well-being or happiness in the life of this mortal world and how humans respond to being happiest, satisfied or prosperous. self. According to him:

“Well.... Sir, I think it depends on how people interpret it. For me, it's quite simple, we can fulfill our basic needs and we can also carry out religious orders properly and correctly following Allah's commands.... we are satisfied and happy in this life. We are not in debt, our children are not immoral, and with all our good neighbors, we can feel well in our reality. What if you have a lot of debt and the children don't follow what we teach, okay...drunk for life...hahaha” (Interview, Ms. Salbiah, resident of Lhoksukon City, North Aceh, 18/02/2021).

Therefore, describes of the resulting interview above will provide an understanding of the cognitive aspects of individuals about being happy according to the educational uptake they learn. While gratitude is implemented by citizens as good behavior (sadaqah) that is given sincerely (sincerely) without ever discussing the value of the Sadaqah given. In addition, when The 'Kenduri Maulid Nabi SAW' activities, someone is also in a happy condition and the recipient of sadaqah is also happy. Models like this in the eyes of informants are seen as a way of human well-being in this world.

Description of the understanding of well-being values from 'kenduri maulid' activities in Acehnese communities

In general, residents of Pidie and North Aceh districts understood well-being as a result of their impression of positive cognition, affection, and actions individual in life. Likewise, the context of gratitude is

understood as actions that bring benefits to the individuals who work on them. The context of the “Kenduri Maulid” is also understood to be not limited to narrow (helping individuals in need), but also in socio-religious activities (a sadaqah for social purposes in their homes/resident villages), such as contributing labor in village activities; cooperation, community wedding parties, etc. This description of social reality reflection contributes to the achievement of well-being by individuals in the life that surrounds it. For more details, here are several in-depth interviews with these studies. Tgk Hasan (60 aged) understands well-being values as a form of extraordinary favors and become the ideals of all Muslims in this world. According to him:

"Ithink, well-being is a blessing that Allah gives to those who serve him. Yeah... happy the purpose of Muslim life, and the way things are; dzikir, give sadaqah, don't envy others, and others. In essence, life is always doing good". (An interview, Tgk. Hasan, at Keude Bereunuen, 23/03/2021)

Tgk Hasan also explained the meaning of 'Kenduri Maulid' as the same as charity, which is sincerely providing the best food without expecting a reply.

"So by doing the 'Kenduri Maulid', people will know their Nabi and always bersalawat for the Nabi SAW. So in Aceh communities, the moment of the 'Kenduri Maulid' has become a 'mandatory' tradition (good deeds) solely hoping for the blessings and affection of Allah"(An interview, Tgk Hasan, residents of Bereunuen, Pidie, 23/03/2021).

While other residents, Mr. Umaruddin (45 aged), a citizen of Kembang Tanjong, Pidie, Aceh, expressed his view:

"In our society, maybe in world society too, the notion of being happy and prosperous, getting lots of money or being successful in one's job, of course, all human beings will feel happy and satisfied. But what needs to be interpreted in depth.... now the point is how intention and sincerity before doing something, is more important and very important in the teachings of our religion (Islam) to get the value of worship... especially the practices recommended by our religion, such as 'Kenduri Maulid' of the Nabi SAW., I think so"(An interview, Mr. Umar at Coffe shop, Keude Kembang Tanjong, 10/03/2021)

Another informant, Tgk Zulkifli (48 aged), a resident of Lamlo, Kota Bakti, Pidie district, Aceh Province, provided information about the meaning and values of well-being from the 'Kenduri Maulid Nabi SAW', an event which is held by Muslims every year. According to her:

"We... have our views, but when it comes to religion and carrying out religious orders we must obey and follow the Al-Qur'an and the Sunnah of the Nabi. So, if we are guided and follow these two guidelines in life, I think the view of Muslims is focused, there is no difference and confusion. 'Rabbana atina fiddunnya hasanah wa fil Akhirati hasanah wa qina 'azabannaar', so this is the key to well-being in Islam" (Interview, Tgk Zulkifli, at the Lamlo mosque, Kota Bakti, Pidie, 15/04/2021).

Meanwhile, another resident, Mrs. Fatimah (45) sees a lot of well-being value in the Kenduri Maulid activities. Besides that, the residents are willing to give their excess fortune (share it) to others in the form of groceries. eat together (regardless of socio-economic status). According to Mrs. Fatimah:

"Yeah....I think there are many...benefits and advantages of activity, moreover, these religious activities are all worth worship. That's right... in our religion all God's commands and prohibitions. good for humans. Kindness and inner well-being. I think so, it's understandable that I'm not highly educated, sorry if I'm wrong" (An interview with Mrs. Fatimah, resident of Padang Tiji, Pidie, 20/03/2021)

On the other hand, residents from the North Aceh area, also have views on the importance of Kenduri Maulid for well-being values are evident from interviews with participants in this study. Another piece of information from a resident of the Matangkuli sub-district, Mr. Hasballah (42 aged) understands the maulid celebration can provide peace of mind and body for the faithful servants of Allah. He said:

"Happy ... the keyword for intelligent human life, everyone's dream, therefore everyone does all activities to achieve physical and mental well-being. It's just that sometimes there are different views in interpreting the good conditions felt by the community. So in my opinion ... activities such as 'kenduri maulid' to the Prophet SAW, good deeds that give happiness to Muslims" (An interview, Mr. Hasballah, resident of Matangkuli, North Aceh, 18/02/2021).

Almost the same view, it is also understood that holding a 'kenduri' on the Maulid Nabi SAW can increase the sustenance and blessings of sustenance obtained in life. This context is absorbed as a value and meaning for the well-being of human (Muslim community) life. This understanding is shared by Bang Abdullah, a seller of rice (prepared food) at Keude Geudong, North Aceh. According to him,

"our's are the people of the Nabi Muhammad SAW, it would be very embarrassing if we did not hold a maulid celebration. Alhamdulillah, I am very grateful to be able to always celebrate Maulid of Nabi SAW. My family and I are very happy, to be able to share our fortune with other people on the maulid..... In general, the people in my village are like that.... we see beautiful and happy, very lively" (An interview, Bang Abdullah, a resident of Geudong village, North Aceh, 25/02/2012)

According to other residents of Lhoksukon City, Mrs. Salbiah (38 aged), this 'Kenduri Maulid' activity is a form of our gratitude to Allah SWT. According to her:

"The 'kenduri maulid' is the impression of the love of the people to the Nabi SAW, who has guided people from the path of misguidance to the path of truth and faith in Allah. Well... this is a life of happy achievement because it was sent... that's what I think" (An interview, Mrs. Salbiah, resident of Lhoksukon, North Aceh, 13/02/2021)

Shown by the results of this study interview, there is almost no difference in views between men and women, in understanding the context of Well-being and Sadaqah behavior. All informants can absorb the knowledge they have so that they are confident that The 'Kenduri Maulid Nabi SAW' activities will give power to the formation of well-being in a person. This gives a general understanding that the socio-religious values and norms that apply to a community will contribute to the reasoning and understanding of concepts that are quite meaningful for each citizen of the local community. This reality is different from one region to another, even though a nation.

Description of the tendency of individual behavior to perform 'kenduri maulid' in Acehese communities.

In the Acehese communities, the 'kenduri maulid' event has become a social obligation. This stems from the recommendation of Acehese ancestors during the kingdom of Aceh Darussalam led by Sultan Ali Mugayatsyah (17th century), where the Sultan gave orders to hold 'kenduri maulid' as a socio-religious activity that must be celebrated by all the people of Aceh Darussalam. The aim was to create a bond of *ukhwah* (cohesive) and strengthen the friendship between residents (fraternal ties) in the reality of Aceh in a good and dignified manner. This can be rooted in the ancestral commandments of the Acehese nation in the past to become the philosophy of life of the Acehese generation today because it doesn't conflict with the values of Islamic teachings (Information from some of the residents, a traditional and religious figure of the Pidie region, 15/03/2021).

Therefore, in the reality of Acehese society, the feast of 'maulid Nabi SAW' is termed 'kenduri maulid' or 'Urou Muelod' (Aceh language), namely eating together with all citizens/community as a sign of gratitude for favors. Furthermore, the 'kenduri maulid' in Aceh isn't only carried out by the rich, but also the poor (regardless of socio-economic status), but all citizens are ready (voluntarily) to donate their property (carry out kenduri) to Baginda Rasulullah *Sallahu'alaiwasallam* (SAW). For clarity, the following are interviews with several residents from Pidie and North Aceh regarding the seriousness of carrying out the 'kenduri maulid' activity which residents believe can bring blessings and prosperity to their lives. One of the residents of Kembang Tanjong, Pidie, Mr. Umarudin (45 aged) explained:

"What I know..... yeah, Acehese people from a long time ago like to make kenduri activities as an expression of gratitude, in kenduri rituals also pray for blessings and safety from Allah. For example, if you want to go to the holy land of Mecca to perform the Hajj pilgrimage, you also make a kenduri in the village before leaving for the pilgrimage...that's what I've seen since I was a child until now"(An interview, Mr.Umar, at Keude Kembang Tanjong, Pidie, 10/04/2021).

Mr. Umarudin, the teacher of 'Pancasila and Citizenship Education' (PPKn) at government-owned junior high school (SMPN) Kembang Tanjong added his explanation about the meaning of well-being in 'kenduri maulid' activities:

"Especially in the celebration of the birthday of Nabi SAW (maulid), of course, 'kenduri maulid' is more specific with Acehese food dishes delivered to meunasah or to the mosque to be distributed to all residents who come. I think Maybe this is what causes our Indatu (the ancestors of the Acehese) to hold the 'kenduri maulid' every year. In addition to an expression of gratitude to Allah for the favor of Nabi SAW sent as a mercy for the universe, also the most beautiful moment to pray to Allah asking for the syafa'at Rasulullah in the afterlife where eternal life forever". (An interview, Mr.Umar, at Keude Kembang Tanjong, Pidie, 10/04/2021).

Another resident in the Pidie area, Tgk. Zulkifli (48) also revealed his life experiences, and provided information about the tendency to hold Maulid celebrations as if they were a sacred obligation that cannot be ignored, and understood by the people of Aceh.

“According to my experience and understanding, with my height, the celebration of Maulid is already a major Islamic holiday on this earth, apart from Eid al-Fitr and Eid al-Adha. In Aceh, it's the month people celebrate the maulid Nabi SAW celebration.....Well, maybe in the month of Rabi'ul Awwal, they don't have time to do it, because there are obstacles, busyness, or residents who haven't harvested rice yet... I saw from a young age that there will be a celebration next month maulid. This is different from Muslims in other regions or countries. I can prove that residents feel extraordinary happiness and satisfaction. Pidie is very lively with a very special menu of food and side dishes.....”. (Information from Tgk Zulkifli, Kota Bakti, Keude Lamlo resident, 15/04/2021)

Tgk Zulkifli, a religious figure, also explained further that in addition to providing kenduri dishes to the meunasah (Acehnese multipurpose building; village meetings, community meetings, places of worship, etc.) or mosque, the kenduri maulid is also held at each resident's house from morning to evening, and this may also differ from region to region others in Aceh.

“The Acehnese (especially Aceh Pidie) spend a lot of money to give alms and help others...they are happy and happy in their hearts, moreover, a lot of money or income has economic value...of course, they are very happy and very happy in their life. I think...the basis of jealousy and jealousy of residents of other areas (in Aceh)....to the Aceh Pidie people...so that there was negative stagnation (stamped by the Pidie people as stingy people) by pedicab drivers or hawkers cigarette traders in the past until this happened incitement from generation to generation.....ha..ha..ha” (An information, Tgk Zulkifli, teacher of Qur'anic, Kota Bakti, Pidie, 15/04/2021)

In the understanding of other residents, Tgk Hasan (60 aged), a public figure who is also a traditional figure in Mutiara District, Pidie Regency, the compliance of Acehnese Muslims in carrying out the maulid kenduri is an expression of deep love for the Prophet Muhammad and his people hope to meet the Prophet SAW in the hereafter.

"For me, kenduri maulid is a sacred activity and we need to preserve it from generation to generation so that they get to know the Prophet, a great and noble human being on the side of Allah SWT. Only the Prophet helped and freed his people from the ferocity of hell. Other prophets were not able to help their people from hell fire So, our kenduri to the Prophet SAW is nothing compared to his good services that love his people to be safe in this world and the hereafter...that's my opinion." (interview, Tgk. Hasan, resident of Bereunuen, Pidie, 10/03/2019).

On the other hand, women who sell ready-to-eat rice also have views that are almost the same as men. Mrs. Fatimah (47 aged), said that the context of the maulid kenduri in the social reality of Aceh has become part of the life of the people of Serambi Mekah.

"As far as I can remember... since I was a child, the celebration of Maulid was packaged through joint festivities. It has blended with the people of Aceh who emigrated, in the month of Maulid, most of the time. of them returning to their hometowns...celebrating the 'kenduri maulid' with their families and relatives. I

also don't understand, it has become a habit in Aceh. It is this value of togetherness that makes the birthday celebration lively... gives happiness to the people of Aceh, and I feel it in my life..."(Information Mrs. Fatimah, at the keude Padang Tiji, Pidie,

Meanwhile, the views of the people of North Aceh regarding the seriousness of holding a feast in the month of Maulid are not much different from the residents of their neighboring Pidie region. This was revealed in several focused field data explorations based on the perspective of Aceh's social reality. Tgk. Hamdani (50 aged), said:

"Well....if it becomes a religious recommendation.....it is usually done wholeheartedly, including the moment of kenduri maulid Nabi SAW. Kenduri maulid is a good deed, proof of gratitude, and is also worth sadaqah. Our parents or grandmothers in the past 5-8 months before the maulid month had prepared all the necessities to be able to perform kenduri 'keu Pang ulee' (Nabi SAW leader of the prophets), for example planting rice or preparing cows, goats or chickens and ducks especially for intend and ask Allah accompanied by blessings on Nabi SAW to be able to hold a maulid Nabi SAW, ...well.. that's what I know" (An interview, Tgk Hamdani, resident of Muara Batu, North Aceh, 15/02/2021)

Almost the same explanation was conveyed by another participant, Mr. Hasballah (45 Aged), a resident of Matangkuli, North Aceh region, According to him,

"In addition to remembering the Prophet's struggle to commemorate the Maulid Nabi SAW, human beings have morals and believe in Allah, through Islamic da'wah... I also think we need to give charity (kenduri) so that it will be more blessed and easier for us to earn. That way... our souls become peaceful and feel happy in life, because of gratitude for God's blessings. So the moment of the celebration of the maulid is more on the day of sharing with others so that the sustenance will increase while also helping orphans" (information, Mr. Hasballah, at Keude Matangkuli, 18/02/2021)

The realization of the socio-religious activities of the maulid event is generally absorbed and felt by Muslim Acehnese as a moment to offer praise to Allah, asking for prayers so that Allah's grace and love will always be bestowed on the Apostle. Apart from that, he also delivered blessings and greetings to the prophet Muhammad SAW to recall the hardships of his struggle in spreading Allah's messages so that humans would be safe in this world and the hereafter. That is the essence of what was explained by another resident, Mrs. Salbiah (38 aged).

"In my view, the maulid celebration isn't just a happy event because we can eat together, but there are messages and values of worship that are full of wisdom that we offer through prayers and blessings. That's why at our place, the month of Mawlid feels happy, like the month of Ramadan welcoming Eid Al-Fitr, all relatives gather to apologize to each other for the forgiveness of mistakes and mistakes that have been made" (an interview, Mrs. Salbiah, Lontong seller, Lhoksukon, North Aceh 10/02/2021)

From all the descriptions from the interviews above, it is possible to understand the reality of the values and meaning adopted by the people of Aceh from celebrating the Prophet's birthday as a form of respecting and loving the Prophet Muhammad in this life. In general, the values of people's well-being and happiness in the celebration (kenduri) of the Prophet's birthday become quality socio-religious activities, not

just eating together and rah-rah, but the people of Aceh get the essence of the activities they do. Therefore, the people of Aceh see the essence and value of happiness from kenduri maulid as part of worship, good deeds that need to be empowered in social life so that each individual can get used to being grateful for all the blessings that Allah has given.

Discussion

These studies present an overview of well-being values from activities of socio-religious with a focus on the psychological improvement of individuals. From the cognitive aspect, it was revealed that individuals knew that Sadaqah were good deeds, noble behavior, or included worship for a Muslim. This knowledge is obtained by individuals from the teachings of their religion (Islam) delivered by their teachers of religion, religious teachers in schools, or by reading Islamic religious books. The context of kenduri maulid is good deeds that are well recorded in the minds of individuals as important for meaning and well-being values. While the affective aspects of the individual gratitude and giver can only be happy if the 'Kenduri Maulid Nabi SAW' activities are done sincerely and not forced to do. The approach to the kenduri maulid Nabi SAW that is absorbed by the people of Aceh is gratitude and love for the Prophet Muhammad. This may also be understood by the global Muslim community. Through a positive mental approach and a longing heart, the impulses and emotions become well controlled.

The moment of the hajatan of the maulid that is practiced by the people of Aceh will be different from the giving of alms which is commonly done by Muslims in the world (helping each other and helping each other). The maulid event held in the reality of Aceh presents several special (best) foods that are excessive (abundant) for residents to eat together (regardless of socio-financial status). In fact, in many situations, the kenduri maulid is also served to residents of different religious beliefs/faith, as part of mutual love. The results of this study can be used as comparison material for previous studies that focused on the individual being level. Well-being is explained by the Psychology and Modern health science researcher through the adaptation of assessment demos to good conditions through instruments presented with logical-mathematical analysis.

While this study highlights the value of well-being through a logical analysis of reality based on Islamic indigenous psychology and positive psychology with the premise of well-being referring to the values of Islamic teachings. The approach used in this study is a qualitative analysis of psychology with an interpretive phenomenological analysis model, in which socio-religious activity has its side of analysis and interpretation of values and meanings based on experience and knowledge of the reality being researched, instead of incorporating the ideology of the researcher in the various sides and aspects highlighted.

Conclusions

There are fundamental differences in the study of well-being according to the study of modern psychology and Islamic psychology. Well-being from the point of view of modern psychology leads to the context of hedonism and eudaimonic (Aristotle), which presents a reduction in negative emotions and an increase in positive emotions, as well as reviewing one's life journey to feel well-being. The modern view of

well-being is useful for comparative studies and the results obtained. Prosperity in Islamic psychology is precisely understood as human nature, and humans must achieve it as the goal of human life in this world. The findings of this study contribute to the value analysis of the context of individual well-being based on the activities carried out in social life. This is inseparable from the importance of the cognitive, affective, and conative domains. The cognitive aspect is the absorption of knowledge about morals (religion) that is known and studied by individuals from childhood to adulthood and has strengthened the appreciation of the value or meaning of religious knowledge (affective aspect) which individuals believe is the principle of attitude and behavior in their life. Therefore, in reality, individuals tend to try to realize knowledge in social life more broadly so that the meaning of knowledge can be absorbed properly. This research can provide an academic contribution to policymakers related to social well-being so that the policies adopted are following the socio-religious context of society. The reality of the findings of this research can be reviewed or re-proved in the same or different socio-religious contexts in Acehese society, especially the discourse on well-being.

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