Dike Maulid as Living Heritage: Negotiating Cultural Resilience in Contemporary Aceh

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Abstract

Dike Maulid is a cultural practice of the Acehnese people that combines religious expression, vocal arts, communal participation, and the intergenerational transmission of cultural values. However, social transformation, technological development, and changing patterns of community life pose challenges to the sustainability of local cultural practices, particularly among younger generations. This paper aims to examine Dike Maulid as living heritage and analyze how its continuity contributes to cultural resilience in contemporary Aceh. This study employs a qualitative approach using content analysis to examine representations of Dike Maulid, focusing on continuity, adaptation, and intergenerational transmission. The findings indicate that Dike Maulid represents cultural resilience through its ability to preserve core cultural meanings while adapting its forms, practices, and modes of transmission. Its continuity is reflected in communal participation and the transmission of cultural knowledge across generations. The analysis demonstrates that cultural resilience does not necessarily depend on preserving tradition in an unchanged form, but rather on the community's ability to adapt cultural practices without losing their essential meanings. The study concludes that Dike Maulid represents a living form of Acehnese cultural heritage that remains relevant through continuity, adaptation, and intergenerational engagement.

Keywords: dike maulid; living heritage; cultural resilience; Acehnese culture; intergenerational transmission

I. INTRODUCTION

Intangible cultural heritage (ICH) represents an important dimension of cultural life because it encompasses practices, representations, expressions, knowledge, skills, and values that are recognized and continuously reproduced by communities. Unlike tangible heritage, which can be preserved through physical conservation, intangible heritage exists through practice, participation, learning, and transmission. Its continuity therefore depends on the extent to which communities continue to practice and reproduce cultural expressions within changing social environments. According to UNESCO (2003) intangible cultural heritage is transmitted from generation to generation and constantly recreated by communities in response to their environment, historical experiences, and social interactions. This understanding demonstrates that cultural heritage is not simply a collection of inherited traditions but a dynamic process through which communities maintain their identities and establish a sense of continuity. Recent scholarship also emphasizes that intangible cultural heritage should be understood as dynamic rather than static because cultural practices are continuously negotiated between inherited traditions and contemporary circumstances (Lijuan & Pintong, 2024a).

The dynamic character of intangible cultural heritage is closely related to the concept of living heritage. Living heritage emphasizes that heritage remains meaningful when it continues to be practiced, experienced, interpreted, and transmitted by the communities that identify with it. Safeguarding, therefore, cannot be separated from community participation because cultural practices may lose their social meaning when they are removed from the communities that maintain them. UNESCO (2003) explains that safeguarding intangible

cultural heritage does not mean freezing cultural practices in an unchanged form. Instead, safeguarding focuses on transferring knowledge, skills, and meanings while allowing cultural expressions to evolve and be reinterpreted by their communities. Research on living heritage conservation demonstrates that active community participation is associated with increased cultural knowledge and awareness and contributes to the sustainability of living heritage within local communities (Abdul Aziz et al., 2023). Similarly, the sustainability of intangible heritage depends on the capacity of communities to balance continuity with adaptation rather than simply reproducing inherited forms without change.

Community participation constitutes an essential element in maintaining living heritage because local communities are not merely beneficiaries of cultural preservation initiatives but also the primary bearers, interpreters, and transmitters of cultural knowledge. Cultural practices become sustainable when community members recognize their significance and actively participate in their reproduction. Abdul Aziz et al. (2023) in their study of living heritage conservation in Melaka, demonstrate the importance of community participation and community-based education in strengthening cultural awareness and supporting sustainable communities. Their findings suggest that cultural conservation becomes more meaningful when local communities are directly involved in maintaining and transmitting their heritage. This perspective is relevant to traditional practices such as Dike Maulid, in which continuity may depend on the participation of individuals, families, religious institutions, cultural groups, and the wider community. Community involvement enables cultural knowledge to remain embedded in social relationships rather than becoming merely a documented representation of the past.

Intergenerational transmission constitutes another fundamental dimension of living heritage. Cultural knowledge is frequently transmitted through participation, observation, imitation, direct experience, and interaction between generations rather than exclusively through formal educational institutions. Through these processes, younger generations acquire not only technical knowledge but also cultural values, meanings, identities, and forms of social belonging. UNESCO (2003) emphasizes that transmission between generations is central to the continuity of intangible cultural heritage. Such transmission requires opportunities for younger generations to learn through direct participation and interaction with individuals who possess cultural knowledge and skills. At the same time, generational differences, changing lifestyles, and modernization may disrupt established mechanisms of cultural transmission, creating challenges for the sustainability of traditional practices (Zabulis et al., 2025).

The relationship between continuity and adaptation is particularly important when cultural practices encounter technological and social transformation. Digital technology can provide new opportunities for documenting, accessing, and transmitting cultural knowledge, but digitalization alone does not guarantee the continuity of living cultural practices. The use of digital media should therefore be understood as a complementary mechanism for cultural transmission rather than a replacement for direct participation and community interaction. Digital documentation may expand access to cultural knowledge, while the actual sustainability of living heritage remains dependent on the communities that practice, interpret, and give meaning to that heritage. In the context of Aceh, Zulkhairi et al. (2025) demonstrate that digitalization can contribute to the preservation and dissemination of Hadih Maja, an important form of Acehnese oral tradition. Their study indicates that new forms of documentation and dissemination can create opportunities for cultural transmission in contemporary society.

The ability of cultural communities to maintain meaningful cultural practices while responding to changing circumstances can further be understood through the concept of cultural resilience. Cultural resilience does not necessarily mean maintaining cultural practices in exactly the same form as in the past. Rather, resilience can involve the capacity of

communities to negotiate social change, adapt cultural practices, and maintain essential cultural meanings and collective identities. Research on heritage-based resilience emphasizes that cultural resilience is concerned with the capacity of communities to navigate challenges through shared identity, cultural consciousness, community networks, and cultural survival (Chapagain, 2023). From this perspective, cultural heritage can become a resource through which communities respond to social transformation while maintaining connections with their cultural identities. Beel et al. (2017) explain that community heritage activities and volunteer participation can contribute to the development of resilient communities. Their research highlights the relationship between cultural activities, community engagement, and the capacity of communities to maintain their collective heritage. Furthermore, Jones & Pappas (2023) emphasize that resilience in heritage management should extend beyond technical conservation by considering cultural identity and socioeconomic dimensions. From this perspective, cultural heritage can become a resource through which communities respond to social transformation while maintaining connections with their cultural identities.

Cultural resilience also involves the ability of communities to negotiate the relationship between cultural inheritance and innovation. Rather than viewing cultural change as an automatic threat to heritage, resilience recognizes that communities may develop new ways of organizing, practicing, and transmitting cultural traditions while maintaining their essential meanings. Lijuan & Pintong (2024b) identify adaptability, learning, restoration, cultural resistance, and growth as relevant dimensions in understanding cultural resilience in heritage contexts. Although their research focuses on heritage sites, these dimensions provide a useful conceptual perspective for examining the sustainability of living cultural practices. In this regard, the continuity of Dike Maulid can be understood not only through the preservation of its traditional performance but also through the capacity of its community to maintain cultural values and participation amid contemporary social changes.

The relationship between intangible cultural heritage and cultural resilience is also evident in studies that examine heritage practices in changing social contexts. Intangible heritage can contribute to resilience when cultural practices provide communities with mechanisms for maintaining social relationships, collective identity, cultural knowledge, and continuity. However, resilience should not be interpreted as resistance to change. Instead, the transformative dimension of resilience allows communities to learn, adjust, and develop new ways of maintaining cultural practices in response to contemporary challenges. Research on intangible heritage and cultural resilience similarly demonstrates that cultural heritage can function as a resource for communities facing demographic, social, and structural changes (Trummer & Uhlig, 2025).

Aceh provides an important context for examining the relationship between living heritage, cultural continuity, and resilience because religious values and local cultural practices have historically developed through complex interactions. Acehnese cultural traditions frequently combine Islamic values with communal practices, oral expressions, ritual activities, and local knowledge. One example is *Khanduri Maulod*, which has become deeply embedded in the social and religious life of Acehnese communities. Abubakar (2016) found that *Khanduri Maulod* functions as a cultural and religious practice through which communities express gratitude, strengthen social relationships, perform religious activities, and transmit Islamic values. The practice includes communal gatherings, religious preaching, *shalawat*, *zikir*, and poetic expressions associated with the commemoration of the Prophet Muhammad.

The cultural significance of Maulid in Aceh is also demonstrated (Shadiqin & Ikramatoun, 2022), who describe Maulid celebration as more than a religious commemoration. Their ethnographic study shows that Maulid in Aceh constitutes a cultural construction embedded within Acehnese society and is expressed through religious practices, communal activities, food traditions, *dhikr*, and Maulid lectures. This demonstrates that

Maulid functions simultaneously as religious expression and cultural practice and provides an important social space for the reproduction of collective values and identity. Their findings further illustrate that Maulid celebrations are connected to the broader social organization of Acehnese communities, demonstrating how religious expressions and cultural practices contribute to the construction of collective identity.

Within this broader Maulid tradition, Dike Maulid, also referred to as *Dikee Molod* or *Dikee Maulod*, represents a distinctive Acehnese cultural and religious performance. Dikee Molod combines religious recitation, vocal performance, poetic expression, rhythmic elements, and collective participation during Maulid celebrations. Syarifuddin & Manan, (2020) in their study of the Dikee Molod group of Dayah Tgk Chik Digla in Aceh Besar, demonstrate that the verses performed during Dikee Molod contain religious messages concerning monotheism, *shalawat*, and expressions of joy surrounding the birth of the Prophet Muhammad. Their study further shows that the practice is maintained through ritual reproduction and its recognition within the social and cultural system of Acehnese communities.

The findings of Syarifuddin & Manan (2020) are important because they establish that Dikee Molod is not merely an artistic performance but is embedded within a religious and social system. Its verses convey religious teachings, while its performance creates a cultural space through which these meanings are collectively reproduced. Beyond its religious content, the collective performance of Dike Maulid also provides opportunities for social interaction, cultural learning, and the strengthening of relationships among community members. Participation in such activities may connect different generations through shared experiences and collective expressions of religious and cultural identity. In this sense, Dike Maulid can be examined as a cultural practice that potentially contributes to communal participation and social cohesion. The practice therefore contains both expressive and transmissive dimensions: it communicates religious messages while simultaneously providing a mechanism through which cultural knowledge and practices can continue to be reproduced within the community.

However, understanding Dikee Maulid as living heritage requires moving beyond its religious messages and ritual functions to examine how the practice continues, changes, and is transmitted within contemporary society. Existing studies have provided valuable explanations of Maulid as a cultural and religious practice in Aceh (Abubakar, 2016; Shadiqin & Ikramatoun, 2022), while Syarifuddin and Manan (2020) have specifically examined the religious messages and ritual practice of Dikee Molod in Aceh Besar. Nevertheless, these studies have not primarily examined Dikee Maulid through the analytical lens of living heritage and cultural resilience**,** particularly regarding the relationship among continuity, adaptation, communal participation, and intergenerational transmission.

This gap is particularly significant in the context of contemporary social transformation. Changes in patterns of community interaction, technological development, changing forms of entertainment, mobility, and generational preferences may influence how traditional cultural practices are learned and performed. Studies of intangible cultural heritage indicate that generational gaps and changing lifestyles can challenge established forms of cultural transmission, while adaptation can simultaneously create opportunities for heritage practices to remain meaningful in contemporary contexts (Zabulis et al., 2025). These circumstances make it important to examine how cultural communities maintain opportunities for younger generations to participate in traditional practices and how inherited cultural knowledge is negotiated within contemporary social environments.

Consequently, the sustainability of Dike Maulid should not be understood simply in terms of whether its traditional form can be maintained unchanged. A living heritage perspective instead raises questions about how the practice remains meaningful, how cultural knowledge is transmitted between generations, how communities participate in its

reproduction, and how forms of adaptation may occur without eliminating its essential cultural and religious meanings. This perspective is consistent with recent heritage scholarship, which emphasizes the need to balance continuity and innovation, inheritance and revitalization, and cultural authenticity and contemporary relevance (Lijuan & Pintong, 2024a). This approach also recognizes that safeguarding cultural heritage requires maintaining the conditions that allow communities to continue interpreting, practicing, and transmitting their cultural expressions.

Dike Maulid can therefore be conceptualized as a living heritage practice whose sustainability depends on the interaction between cultural continuity and social adaptation. Its cultural resilience may be reflected in the ability of Acehnese communities to maintain the essential meanings, values, and collective functions of the practice while adapting the ways in which it is performed, learned, and transmitted. Such an understanding also places community members, particularly younger generations, not merely as recipients of an inherited tradition but as participants in the ongoing reproduction and transformation of cultural heritage.

Based on this research gap, the present study aims to examine Dike Maulid as living heritage and analyze how its continuity contributes to cultural resilience in contemporary Aceh, with particular attention to continuity, adaptation, communal participation, and intergenerational transmission. By positioning Dike Maulid within the framework of living heritage and cultural resilience, this study seeks to contribute to the broader scholarship on intangible cultural heritage by demonstrating how the sustainability of cultural practices can emerge through the capacity of communities to preserve essential meanings while adapting the forms and mechanisms through which those meanings are practiced and transmitted.

II. METHOD

This study employed a qualitative approach using qualitative content analysis to examine Dike Maulid as living heritage and its contribution to cultural resilience in contemporary Aceh. Qualitative content analysis was selected to systematically identify, categorize, and interpret meanings and patterns within textual data (Elo & Kyngäs, 2008).

The data consisted of scholarly articles, books, and relevant documentary sources concerning Dike Maulid, Maulid traditions in Aceh, intangible cultural heritage, living heritage, cultural resilience, and intergenerational transmission. Sources were purposively selected based on their relevance, academic credibility, and contribution to the research objectives. Studies specifically addressing Dikee Molod in Aceh Besar, including Syarifuddin and Manan (2020), were used alongside studies examining Maulid as an Acehnese cultural and religious practice.

Data were analyzed through data preparation, coding, categorization, and researcher interpretation. Relevant textual segments were identified and coded, then grouped into four analytical categories: continuity, adaptation, communal participation, and intergenerational transmission. The researcher subsequently interpreted the relationships among these categories by comparing patterns across the selected sources. The interpretation focused on how Dike Maulid maintains cultural meanings, responds to social change, involves community participation, and transmits cultural knowledge across generations. The analytical framework was informed by the concepts of living heritage and cultural resilience, while the final interpretation was developed by the researcher based on patterns identified in the data (Hsieh & Shannon, 2005).

The researcher interpreted the findings by relating the identified patterns to the broader concept of cultural resilience, particularly the capacity of communities to maintain essential cultural meanings while adapting practices and modes of transmission. Trustworthiness was

strengthened through systematic source selection, comparison across sources, and transparent documentation of coding, categorization, and interpretation (Elo et al., 2014).

III. RESULTS AND DISCUSSIONS

A. Result

The qualitative content analysis identified four interconnected dimensions that characterize Dike Maulid as living heritage: continuity, adaptation, communal participation, and intergenerational transmission**.** These dimensions emerged from the systematic comparison and interpretation of the selected scholarly and documentary sources. The findings indicate that the sustainability of Dike Maulid does not depend solely on maintaining its traditional form, but on the community's capacity to maintain cultural meanings while responding to social change.

The four dimensions represent interconnected processes rather than separate characteristics of cultural sustainability. Continuity concerns the maintenance of essential cultural and religious meanings, while adaptation relates to the capacity of cultural practices to respond to changing circumstances. Communal participation provides the social environment through which the practice is reproduced, whereas intergenerational transmission ensures that cultural knowledge and values remain accessible to younger generations. The relationship among these dimensions indicates that the sustainability of Dike Maulid involves both the preservation of inherited cultural meanings and the continuous reproduction of cultural practices within community life.

Continuity

The first finding concerns the continuity of cultural and religious meanings embedded in Dike Maulid. The practice continues to function as a cultural expression through which religious values, cultural knowledge, and collective identity are maintained. The analysis shows that continuity is particularly evident in the persistence of the meanings and cultural functions associated with the practice.

Continuity, therefore, should not be understood simply as the preservation of every element in an unchanged form. Rather, it refers to the continued recognition and reproduction of essential cultural meanings within the community. Dike Maulid remains meaningful because the cultural values embedded within the practice continue to be reproduced through participation and cultural transmission.

This interpretation is supported by Syarifuddin & Manan (2020), who identify religious messages concerning monotheism, shalawat, and expressions of happiness surrounding the birth of Prophet Muhammad in the verses performed by the Dikee Molod group of Dayah Tgk Chik Digla in Aceh Besar. These findings provide an important basis for understanding the cultural continuity of Dike Maulid because its verses preserve religious messages that are communicated through an established form of collective performance. The continued significance of these messages demonstrates that cultural continuity involves the maintenance of religious knowledge and symbolic meanings associated with the tradition.

Furthermore, the relationship between Dike Maulid and the broader Maulid tradition in Aceh indicates that its continuity is connected to a wider cultural and religious context. Shadiqin & Ikramatoun (2022) explain that Maulid celebrations in Aceh involve religious expressions and communal activities that contribute to the reproduction of collective cultural identity. Thus, Dike Maulid can be understood as part of a broader cultural environment in which religious expression and local traditions interact.

Adaptation

The second finding concerns the ability of Dike Maulid to respond to changing social conditions. Contemporary social transformation, technological development, and changing

patterns of community interaction create new conditions for the continuation of local cultural practices.

The analysis indicates that adaptation may occur in the form, context, and mode of transmission of Dike Maulid. Such changes do not necessarily eliminate its cultural identity as long as the essential meanings of the practice remain maintained. Adaptation therefore represents an important mechanism that enables Dike Maulid to remain relevant in contemporary society.

The findings suggest that adaptation should be understood as a process of negotiating cultural continuity with changing social circumstances rather than simply modifying traditional practices. This distinction is important because not every change necessarily strengthens cultural resilience. Adaptation becomes meaningful when it enables communities to maintain the essential religious and cultural values of a tradition while responding to contemporary conditions. In this regard, the continuity of Dike Maulid should be considered in relation to the ability of its cultural bearers to maintain its significance while allowing appropriate changes in the ways the practice is communicated and transmitted.

Beel et al. (2017) demonstrate that community heritage activities can contribute to cultural resilience through community engagement and the reproduction of local heritage. Their research provides a relevant perspective for understanding how cultural practices can remain meaningful within changing environments. Similarly, Mukhlis et al. (2025) discuss cultural resilience in the Kerinci Indigenous community in relation to the preservation of cultural heritage amid modernization and social change. These studies reinforce the interpretation that adaptation does not automatically indicate cultural decline. Instead, it may provide opportunities for inherited cultural practices to remain relevant while maintaining their essential meanings.

Communal Partcipation

The third finding demonstrates that communal participation is fundamental to the existence of Dike Maulid as a living practice. The tradition is reproduced through collective involvement, including participation in performances, learning processes, cultural activities, and social interaction.

The analysis indicates that community members are not merely recipients or audiences of the tradition. They function as cultural holders, performers, learners, and transmitters. Through this participation, Dike Maulid remains embedded within the social life of the community rather than becoming merely a documented cultural artifact.

The significance of communal participation can be understood through the relationship between cultural practice and collective ownership. When community members participate in cultural activities, they contribute to the reproduction of shared meanings and the continuation of cultural knowledge. This participation also creates opportunities for social interaction and strengthens the relationship between cultural identity and community life. Consequently, communal participation is not simply an additional activity associated with Dike Maulid but an important condition that enables the tradition to function as living heritage.

This interpretation is consistent with Abdul Aziz et al. (2023), who emphasize the importance of community participation in living heritage conservation. Their study demonstrates that community involvement and community-based education contribute to cultural awareness and the sustainability of heritage. In relation to Dike Maulid, this perspective highlights the importance of maintaining opportunities for community members to participate in cultural practices rather than relying exclusively on documentation or formal preservation initiatives.

Intergenerational Transmission

The fourth finding concerns intergenerational transmission. The continuity of Dike Maulid requires younger generations to encounter, learn, practice, and understand the cultural meanings associated with the tradition.

The analysis demonstrates that transmission does not occur only through formal instruction. It can take place through participation, observation, social interaction, and involvement in communal cultural activities. Intergenerational transmission is consequently closely connected with continuity, communal participation, and adaptation.

The importance of intergenerational transmission is also reflected in the relationship between cultural knowledge and generational engagement. The existence of experienced cultural bearers does not automatically guarantee the sustainability of a tradition if younger generations have limited opportunities to learn and participate. Therefore, transmission requires meaningful interactions through which younger community members can acquire not only the technical aspects of cultural performance but also the religious meanings, values, and cultural responsibilities associated with the practice.

Idaryani & Fidyati (2023), in their study of Acehnese heritage language, demonstrate that changing attitudes and educational pressures can influence established patterns of intergenerational cultural transmission. Although their research focuses on language, it provides a relevant comparison for understanding the challenges involved in maintaining inherited cultural knowledge. In the context of Dike Maulid, this suggests that the sustainability of the tradition requires opportunities for younger generations to develop meaningful connections with the cultural practices they inherit.

Intergenerational transmission should therefore be understood as an ongoing process of cultural reproduction rather than a one-directional transfer from older to younger generations. Younger generations may also contribute to the continuation of cultural heritage by interpreting and engaging with inherited traditions within their contemporary social environments.

Table 1. Dimensions of Dike Maulid as Living Heritage

Dimension	Analytical Finding	Contribution to Cultural Resilience
Continuity	Essential cultural and religious meanings remain maintained	Sustains cultural identity
Adaptation	Forms, contexts, and modes of transmission respond to social change	Maintains cultural relevance
Communal Participation	The practice is reproduced through collective involvement	Strengthens cultural ownership
Intergenerational Transmission	Cultural knowledge and values are transferred across generations	Supports long-term continuity

The four dimensions presented in Table 1 demonstrate that the sustainability of Dike Maulid is not determined by a single cultural mechanism. Rather, cultural resilience emerges through the interaction between the preservation of essential meanings, the capacity to respond to change, active community involvement, and the transmission of cultural knowledge across generations. These dimensions provide an analytical foundation for understanding Dike Maulid as a living cultural practice.

Overall, the findings demonstrate that Dike Maulid functions as living heritage through the interaction of continuity, adaptation, communal participation, and intergenerational transmission. These four dimensions constitute the processes through which cultural resilience is produced and maintained.

B. Discussion

Continuity and Cultural Meaning

The finding that continuity is associated primarily with the preservation of cultural meanings supports the understanding of heritage as a dynamic process rather than a fixed cultural product. Research on intangible cultural heritage emphasizes that cultural practices exist within changing cultural environments and are continuously negotiated by the communities that maintain them.

explain that intangible cultural heritage needs to be understood within a cultural ecology in which cultural practices interact with social, environmental, and community conditions. This perspective is relevant to Dike Maulid because its continuity cannot be measured only by whether every external element remains unchanged.

The present finding therefore distinguishes between continuity of form and continuity of meaning. Dike Maulid demonstrates continuity when its fundamental cultural and religious meanings remain recognized and reproduced within the community, even when particular forms of practice may respond to contemporary circumstances.

This distinction is particularly important because the preservation of cultural heritage does not necessarily require the reproduction of every historical element in exactly the same manner. UNESCO (2003) recognizes that intangible cultural heritage is constantly recreated by communities in response to their environment and historical experiences. Accordingly, continuity should be examined through the persistence of cultural meanings and the community's capacity to maintain the significance of inherited practices.

In the case of Dike Maulid, the religious messages identified by Syarifuddin & Manan (2020) provide a concrete basis for understanding this continuity. The presence of messages concerning monotheism, shalawat, and the commemoration of the Prophet Muhammad demonstrates that Dike Maulid carries religious knowledge through its performance. These messages constitute important elements of the tradition's cultural significance because they connect artistic expression with religious understanding. Therefore, the continuity of Dike Maulid involves not only maintaining a form of vocal performance but also preserving the religious meanings communicated through that performance**.**

This finding also supports the interpretation of Dike Maulid as living heritage. The practice remains alive not because it is isolated from change, but because its meanings continue to function within the social and cultural life of the community.

The relationship between religious meaning and communal cultural identity is also consistent with Shadiqin & Ikramatoun (2022), who explain that Maulid celebrations in Aceh function as cultural and religious expressions embedded within local society. Their findings suggest that religious celebrations can become important spaces for reproducing shared cultural values and social identity. Dike Maulid can therefore be interpreted within this broader cultural context, where religious expression contributes to the continuity of collective identity.

Adaptation as Cultural Resilience

The second finding demonstrates that adaptation is an important mechanism of cultural resilience. Beel et al (2017) show that community heritage activities can contribute to resilience by strengthening community identity and enabling traditional cultural practices to be reproduced alongside contemporary influences.

This perspective is particularly relevant to Dike Maulid because the practice exists within a changing social environment. Its sustainability requires the ability to respond to changes without eliminating its essential cultural meanings.

A similar relationship between resilience and adaptation can be seen in the study of the Kerinci Indigenous community. Mukhlis et al. (2025) demonstrate that cultural resilience involves strategies through which communities preserve cultural heritage while negotiating modernization and changing social conditions.

The findings of the present study therefore suggest that adaptation should not automatically be interpreted as cultural decline. Instead, adaptation can function as a mechanism that enables cultural practices to remain relevant. In the case of Dike Maulid, cultural resilience emerges when adaptation occurs without eliminating the essential meanings that provide the practice with its cultural identity.

This interpretation highlights an important distinction between adaptation and the loss of cultural identity. Adaptation refers to the capacity to negotiate changes while maintaining the fundamental values that give a cultural practice its meaning. Conversely, changes that eliminate the essential cultural and religious messages of a tradition may weaken its connection with inherited cultural identity. Therefore, adaptation should not be evaluated solely through visible changes in performance but also through the extent to which the meanings and functions of the practice remain recognizable.

The concept of cultural resilience thus provides a framework for understanding how Dike Maulid may maintain continuity within contemporary society. Its resilience is not necessarily demonstrated by the absence of change, but by the ability to maintain cultural significance while responding to new social conditions. This perspective also reinforces the importance of community involvement because adaptation must remain connected to the values and interpretations of the cultural bearers themselves.

Communal Participation and Cultural Ownership

The third finding highlights communal participation as a central mechanism in the sustainability of Dike Maulid. Living heritage requires active participation because cultural practices cannot remain alive solely through documentation.

Abdul Aziz et al. (2023) demonstrate that community participation is closely related to the conservation of living heritage and to community-based education. Their study emphasizes that living heritage may be weakened when it becomes separated from the community that practices and maintains it.

This perspective strengthens the interpretation of the present findings. In Dike Maulid, community members function simultaneously as cultural holders, performers, learners, and transmitters**.** Participation therefore produces cultural ownership because members of the community are directly involved in reproducing the practice.

The significance of participation also distinguishes living heritage from heritage that exists primarily as an archival object. Documentation can preserve information about Dike Maulid, but participation is what enables the practice to continue functioning within community life.

Furthermore, communal participation creates a relationship between individual involvement and collective cultural responsibility. When community members participate in a cultural practice, they contribute to maintaining the knowledge and values associated with that practice. This involvement can also strengthen social relationships because cultural activities provide opportunities for individuals to share experiences and express a common cultural identity. Consequently, the sustainability of Dike Maulid should be understood not only through the preservation of its performance but also through the maintenance of the community relationships that support its continuation.

The findings also indicate that cultural ownership should not be understood merely as formal recognition of a tradition as part of local heritage. Rather, ownership becomes meaningful when community members actively recognize, practice, and transmit the cultural expression. This reinforces the argument that community participation is a fundamental component of living heritage and an important social foundation for cultural resilience.

Intergenerational Transmission

The fourth finding demonstrates that intergenerational transmission is essential to the long-term sustainability of Dike Maulid. Cultural knowledge cannot be sustained indefinitely

if younger generations become disconnected from the practices through which such knowledge is learned.

Evidence from Aceh demonstrates the importance of intergenerational processes in cultural sustainability. Idaryani & Fidyati (2023), in their study of Acehnese heritage language, found that changing attitudes and educational pressures have affected traditional patterns of intergenerational transmission. Their findings demonstrate that cultural transmission can become vulnerable when younger generations have fewer opportunities or motivations to engage with inherited cultural practices.

Although their study focuses on language rather than Dike Maulid, the comparison is relevant because both involve the transmission of cultural knowledge between generations. The findings suggest that continuity requires more than the existence of older cultural bearers; it also requires younger generations to have opportunities to participate in and attach meaning to the cultural practice (Mursyidin et al., 2026).

Thus, intergenerational transmission in Dike Maulid should be understood as an active process rather than a one-directional transfer of knowledge. Younger generations are not simply passive recipients of tradition; they can become participants who interpret, practice, and contribute to the continuation of cultural heritage.

This understanding is consistent with UNESCO's (2003) perspective that intangible cultural heritage is transmitted across generations while being continuously recreated by communities. Transmission therefore involves more than memorizing inherited information. It includes learning cultural skills, understanding symbolic meanings, and developing the ability to participate in cultural practices. In the context of Dike Maulid, the transmission process may involve learning religious verses, understanding their messages, observing performances, and becoming involved in collective cultural activities.

The relationship between transmission and cultural resilience is particularly significant because each generation plays a role in maintaining the continuity of cultural identity. If younger generations are provided with meaningful opportunities to participate, they may become active cultural bearers who contribute to the reproduction of inherited traditions. Accordingly, intergenerational transmission functions as a mechanism through which cultural continuity is extended into the future.

Adaptation, Living Heritage, and Younger Generations

The relationship between adaptation and younger generations becomes increasingly important in the context of technological change. Contemporary cultural heritage practices encounter new forms of communication and new cultural environments that influence how younger generations engage with tradition.

Research on Acehnese cultural heritage provides an example of how local traditions can remain relevant to younger generations. Husni et al. (2026) , in their study of Saman Dance, demonstrate that Acehnese cultural heritage can function as a medium for transmitting Islamic and cultural values to younger generations in the digital era.

Similarly, research on the Tatambaken oral tradition shows that modernization can challenge intergenerational transmission, while adaptation of the tradition's functions can contribute to its continued vitality as living heritage. Rattu et al. (2026) emphasize the importance of combining natural transmission within families with broader revitalization efforts.

These studies support the interpretation that adaptation does not necessarily mean abandoning tradition. Instead, adaptation can create new spaces through which younger generations encounter and engage with cultural heritage. For Dike Maulid, this means that sustainability may depend partly on the ability to connect inherited cultural meanings with forms of participation that are accessible and meaningful to younger generations.

Nevertheless, technological development should not be considered sufficient on its own to guarantee cultural continuity. Digital documentation and communication can expand

access to cultural expressions, but they cannot entirely replace the social interaction and practical experiences through which cultural knowledge is learned. Therefore, technological approaches to safeguarding Dike Maulid should complement direct participation and community-based transmission rather than replace them.

This distinction is important because younger generations need opportunities not only to access information about Dike Maulid but also to understand its cultural significance and participate in its practice. The combination of contemporary communication channels and direct cultural engagement may provide opportunities to strengthen the relationship between inherited traditions and contemporary experiences. In this way, adaptation can contribute to the continuity of living heritage without necessarily eliminating the cultural meanings associated with the tradition.

Dike Maulid as Living Heritage and Cultural Resilience

The integration of the four dimensions provides the central interpretation of this study. Dike Maulid can be understood as living heritage because its continuity is produced through the interaction between cultural persistence and social adaptation**.**

The concept of heritage-based resilience strengthens this interpretation. Chapagain (2023) argues that heritage can contribute to resilience, but that the relationship between heritage and resilience needs to be understood in relation to community capacities and the social contexts in which heritage is practiced. Based on the present analysis, continuity provides cultural grounding, adaptation provides flexibility, communal participation provides social support, and intergenerational transmission provides future continuity**.**

The interaction among these dimensions provides the central analytical contribution of the study. Continuity alone may preserve cultural meanings, but without adaptation, cultural practices may experience difficulties in responding to changing social environments. Similarly, adaptation without continuity may weaken the essential identity of the tradition. Communal participation provides the social environment that connects these two processes, while intergenerational transmission enables their continuation across generations. Cultural resilience therefore emerges through the interaction of all four dimensions rather than through any single dimension operating independently.

This relationship can be understood as a continuous cultural process in which inherited meanings are maintained, practices are negotiated in response to change, community members reproduce cultural expressions through participation, and younger generations acquire the knowledge required to continue the tradition. Such an interpretation positions Dike Maulid not merely as a religious performance but as an ongoing cultural process through which religious values, collective identity, and social relationships are reproduced.

These dimensions should therefore not be treated as independent characteristics. They form an interconnected process: Continuity→maintains cultural meaning**,** Adaptation→enables response to change**,** Communal participation→reproduces cultural practice, Intergenerational transmission → ensures future continuity.

The central contribution of this study is consequently the interpretation of Dike Maulid as a living heritage practice whose cultural resilience emerges through the interaction of continuity, adaptation, communal participation, and intergenerational transmission**.**

This interpretation extends the understanding of Dike Maulid beyond its role as a religious or ceremonial performance. It positions Dike Maulid as a cultural process through which identity, knowledge, values, and social relationships are continuously reproduced.

Implications for Cultural Heritage Safeguarding

The findings have implications for the safeguarding of Dike Maulid and other forms of Acehnese intangible cultural heritage. Safeguarding should not be restricted to documentation, recording, or archival preservation. It should also strengthen the social conditions that allow cultural practices to remain active within their communities.

Community participation is particularly important because living heritage can become weakened when cultural practices are separated from the communities that maintain them. Abdul Aziz et al. (2023) emphasize the importance of community participation and community-based education in sustaining living heritage.

The findings therefore suggest that safeguarding Dike Maulid should emphasize four interconnected strategies: maintaining essential cultural meanings, supporting appropriate adaptation, strengthening community participation, and creating opportunities for intergenerational transmission. Such an approach recognizes communities not merely as objects of cultural preservation but as active holders, practitioners, learners, and transmitters of heritage.

From an educational perspective, the findings suggest that local cultural heritage can be introduced through learning activities that connect cultural knowledge with students' social and cultural environments. Educational institutions may contribute to cultural safeguarding by providing opportunities for younger generations to learn about the history, religious messages, and cultural significance of Dike Maulid. Such efforts should complement the role of families, cultural practitioners, and community institutions in transmitting cultural knowledge.

Ultimately, the sustainability of Dike Maulid depends not only on preserving the cultural expression itself, but also on maintaining the social relationships, cultural knowledge, participation, and intergenerational processes through which the tradition continues to exist.

IV. CONCLUSION

This study concludes that Dike Maulid represents a form of living heritage that contributes to cultural resilience in contemporary Aceh through the interconnected processes of continuity, adaptation, communal participation, and intergenerational transmission. The findings demonstrate that the sustainability of Dike Maulid does not depend on preserving the tradition in an unchanged form, but on the community's ability to maintain its essential cultural and religious meanings while adapting its forms, contexts, and modes of transmission to changing social conditions. Communal participation strengthens cultural ownership and enables the practice to remain embedded in community life, while intergenerational transmission ensures that cultural knowledge and values continue to be reproduced across generations. Thus, Dike Maulid demonstrates that cultural resilience is achieved through a dynamic balance between preserving cultural meaning and responding to change, positioning the tradition as a continuing and relevant expression of Acehnese cultural heritage.

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