

**AMPYANG MAULID TRADITION IN KUDUS: DISCOURSE
OF RELIGION PHENOMENOLOGY**



Thesis

**Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the
Requirement for the Degree of S-1 of Islamic Theology on Theology and
Philosophy Department**

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2016

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 16, 2016

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Dear Sir,

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MOTTO

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا

DEDICATION

This Thesis is dedicated to:

My beloved Mom and Dad,

Two of my brothers

My Teachers ,

And everyone who loves the wisdom

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Transliteration Table: Consonants¹

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	ṣ		ء	’
ض	ḍ		ي	Y

¹ Quoted from *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, 2013, p. 142-144.

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
	A		اءى	An
	U		و	Un
	I		ي	In
اءى	Ā		ؤ	Aw
و	Ū		ي	Ay
ي	Ī		ؤ	Uww, ū (in final position)
			ي	Iyy, ī (in final position)

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CURRICULUM VITAE

ABSTRACT

In Indonesia there are many cultural traditions that reflect the wealth of the nation of Indonesia that is recognized by many countries. The culture is the heritage of the fighters and the trustees who had fought for the nation of Indonesia. In Java alone there are cultural traditions that must be preserved, one of which is a cultural tradition of *Ampyang Maulid* in the village of Loram Kulon kec. Jati kab. Kudus. *Ampyang maulid* tradition is a tradition held to commemorate the birthday of the Prophet Muhammad. This tradition was brought over by the Sultan of the attendees. Sultan is the husband of the Present Ratu Kalinyamat and daughter of Sunan Kudus named Raden Ayu Prodobinabar. Sultan Hadirin was commissioned by Sunan Kudus to spread Islam in Loram Kulon. In the spread of Islam Sultan Hadirin using media in the form of *Ampyang* to celebrate this. The problem in this research is the first how the value of the philosophy contained in the celebration of the *Ampyang Maulid* tradition, the second is a form of cultural resistance of Sultan Hadirin with Sunan Kudus from the phenomenon of *Ampyang Maulid*.

This research is a field research that is both a descriptive analysis. The source of the data in the form of primary data, namely data obtained directly from sources such as the associated societies and religious figures in the local area. While secondary data sources comes from books that are associated with the title. Method of collecting data using interviews and documentation later in analyzing data using descriptive analysis.

As for the results of the research have been obtained of the researchers is the value the philosophy contained in the celebration of the *Ampyang Maulid* tradition As a sense of gratitude toward the gift of God, as a form of a sense of loved to the prophet Muhammad, as Islamic propagation the media, as a form of cultural heritage in Loram Kulon. While the celebration of the *Ampyang Maulid* tradition there is no connection in the form of cultural resistance between Sultan Hadirin with Sunan Kudus because the tradition in celebration of the media as a aims of da'wah of Islam because in ancient times the guardian when using the media that spread Islam very easily remembered by the community.

Keyword : Maulid Nabi, Sultan Hadirin, local wisdom