

## CHAPTER 1

### INTRODUCTION

#### A. Background of Research

Javanese society cannot be separated from rituals traditions and ceremonies.<sup>1</sup> Starting from the time of human existence in the womb, birth, childhood, adolescence, adulthood until death. Holding ceremonies that aim to avoid the occurrence of unexpected things that will make people in danger. However, when Islam came in Java, changing *selamatan*<sup>2</sup> ceremony or *kenduri*.<sup>3</sup> In the Islamic tradition of Java, when there were a change in the human life cycle, on average, they hold a ritual of salvation, or *wilujengan* ( for safety and happiness in life ), using a variety of objects, just like food as a symbol of the relationship to God..

According to Javanese Muslim community, spirituality as a form of devotion and sincerity of worship to God, partly manifested in the form of ritual symbols that contain profound meaning. Ritual symbols is an expression or manifestation of appreciation and understanding of reality unattainable to become very close. With the ritual simbols, feels that God is always present and always involved, fused in him.

Symbols ritual were understood as a manifestation of himself as a man intent that was *tajalli*, or also in part inseparable from God.<sup>4</sup> Ceremonies and traditions in a religion is also necessary to reinforce the teachings and values of a religion. And related to the human life cycle. There are many types of ceremonies and traditions in the Javanese Muslim community. One of them is the traditional ceremony Ampyang Maulid in Loram Kulon, Kudus.

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<sup>1</sup> Darori Amin, (ed). *Islam dan Kebudayaan Jawa*, Gama Media, Yogyakarta, 2000, P 130

<sup>2</sup> In KBBI, *selamatan* is selamatan celebrate or pray for the spirits ( souls ) of people who have died.

<sup>3</sup> In KBBI, *kenduri* is banquet to commemorate the event, ask for a blessing, and so on.

<sup>4</sup> K. H. Muhammad Sholikhin, *Ritual dan Tradisi Islam Jawa*, Narasi Yogyakarta, 2010, P

*Maulid* traditional ceremony takes place in *Maulud*. Which coincides at the birth of the Prophet Muhammad on 12 *Rabi al-Awwal*. Prophet's Birthday celebration is a tradition that developed in Islamic society after the Prophet Muhammad died. The purpose of this ceremony is the expression of joy and homage to the Prophet Muhammad. The way to celebrate Prophet Muhammad's Birthday is different in each region. In Islamic religious commemoration of Prophet Muhammad's birthday is a very important ceremony. For commemorating the birth of Prophet Muhammad, various ceremonies and traditions of Islam implemented by Javanese Muslim Community with a spectacular event, example *sekaten* ceremony in Jogjakarta, *mauludan* in Lombok, and etc. In Islamic Javanese, the celebration of the Prophet Muhammad's birthday identical with luxury, and its implementation for many days.

In general , Muslim society in Indonesia also welcome the birth of the prophet by organizing festivals like reading *shalawat*, poetry and *Barjanji*. According to the Javanese calendar, the month of *Rabi al-Awwal* is called the month *Mulud*. This month will be held *Muludan* event and it is celebrated with festivities and *sekaten gamelan*. Each region has a different way of celebrating the Prophet's birthday.

In the area of Loram Kulon Kudus has a special birthday tradition called *Ampyang* birthday tradition. *Ampyang* word itself comes from a kind of colorful cracker meal and usually used to decorate the shelf. (Ie shelf building that used to lift rice and side dishes or other foods in the celebration of *Maulid Ampyang* made of bamboo or wood with a shape like a place of worship religion or custom home joglo with size + 1 x 11/2 m, outside equipped with little flags and floral crest made of bamboo). While *Maulid* came from the name of the current month's activity *Mulud* in Javanese calendar (Month-Awwal in the Islamic calendar), then the

surrounding community called these activities under the name *Ampyang Maulid*.<sup>5</sup>

The purpose of the *Ampyang* birthday is a celebration of the nuances of da'wah Islamiyah carried out by Loram Kulon village community in order to celebrate the birth of Prophet Mohammed in Wali Mosque of Loram Kulon .

By celebrating *Ampyang* tradition, hopefully Muslims can imitate the simplicity and humility of Prophet Muhammad. Besides that, it will give lessons for people there and it's not expensive. The important one is how to try to be good mankind and make prophet Muhammad as our role model. So, the whole community can commemorate the birthday of Prophet Muhammad.

## **B. Research Question**

Based on the background above, the problem of this research will be explained more systematically in the research question, are:

1. What does the value of the philosophy of the *Ampyang Maulid* tradition in the village Loram Kulon Kudus?
2. What are the forms of the phenomenon of cultural resistance *Ampyang Maulid* ?

## **C. Aim of Research**

Based on the above problems , the objectives to be achieved in this study are as follows :

1. To determine the value of the philosophy of the phenomenon of *Ampyang Maulid* tradition in the village of Loram Kulon Kulon District Kudus.

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<sup>5</sup> <http://pesonakaliputu.blogspot.co.id/2015/01/ampyang-maulid-desa-loram-kulon.html>. Acces at 17 Desember 2015

2. To determine the shape of the phenomenon of cultural resistance *Ampyang Maulid*.

#### **D. Significant of Research**

The benefits that can be drawn from this study are :

1. The author will get better understanding, enriching and expanding the repertoire of knowledge about the value of the philosophy of the phenomenon of *Ampyang Maulid* tradition in the village of Loram Kulon Kudus and writer will also find out more about the cultural phenomenon of resistance *Ampyang Maulid*.
2. It can broaden the knowledge of the value of the philosophy of the *Ampyang Maulid* tradition in the village Loram Kulon Kudus as a form of local wisdom of Javanese culture.
3. It can provide data and information, especially about the value of the philosophy of the *Ampyang Maulid* tradition in the village Loram Kulon Kudus.

#### **E. Theoretical Framework**

The existence of traditions in religion has very significant role. Because of many values and signs. Religion is a symbol that represent of obedience value to God, whereas tradition is a value and symbol for human that can live in it. So, the relation between religion and tradition are for building of social community.

In religion, tradition has high values and social arrangements which are defined by society. So, the people will not do whatever that they want but also there is role that has to be done.

The several of variations in tradition have indicated about rich tradition. So, we have to keep our tradition, so that it becomes a local wisdom and can be preserved as social construction in social ethic.

Peter L. Berger concludes that religion as social construction, the religion not only kept our world but also as building of world. In his

theoretical analyze, Berger looked at that religion came from social view (revelation) as something which has a meaning, value and world view of transcendent that was processed (changed) by people when they make social interaction in the world. From here, tend to looked at something from appearing something by phenomenology of religion.<sup>6</sup>

According to Gerardus van der Leeuw, the method of religion phenomenology contained of 7 phases, there were: 1) classification was giving name to a phenomenon, 2) taking part that tradition in our live, because something that appear was a sign, mean absolute and had to be interpreted. Interpretation can be practiced if the phenomenon was happened deliberately and consciously only, 3). *Epoche* was bracketing, so all of opinion was normative. Since his research, the phenomenology has to be hold up from give a judgment, because the judgment could obstruct the essence of science (*wessen*, a concept which is taken by Hegel's philosophy) from phenomenon. The concept of *epoche* was taken from Husserl's philosophy, 4) searching the essence phenomenon and ideal type from the relation structure of phenomenon, 5) *Das Verstehen*, was to understand and comprehend of phenomenon, 6) correcting the research result, 7) giving conclusion.<sup>7</sup>

There was an important thing of the religion phenomenology approach. That phenomenology was a method to understand the religion's people neutrality as preparation to reconstruct the experience of other people.

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<sup>6</sup> Moh Soehadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*, Suka-Press UIN Sunan Kalijaga, Yogyakarta, 2012, P 40-41

<sup>7</sup> Herman L. Beck, "Ilmu Perbandingan Agama dan Fenomenologi Agama: Mencari Intisari Agama" in the *Ilmu Perbandingan Agama di Indonesia dan Belanda*, Trans. Lilian D. Tedjasudhana, INIS. P 58-59

## F. Prior Research

Prior research is other terms of examining the data from the researcher before.

Tradisi Gapura Masjid At-Taqwa Desa Loram Kulon, written by Lukhi Ambarwati. This thesis discusses about myth of tradition gapura Masjid At-taqwa, norm and response around the society with this tradition. The traditions were *sego kepel*, *kirab pengantin* or *mubeng gapura*, and *kirab Ampyang Maulid*. All of these traditions have been practiced and defended by the society.

Tradisi Maulid dalam budaya Jawa ( Studi Kasus Seni Tradisional Sholawat Emprak di Klenggotan Piyungan, Yogyakarta ), written by Misbachul Munir , UIN Sunan Kalidjaga, Adab 2012 Jogjakarta. This thesis discussed on the diversity of forms procession birthday, where the reading of this sholawat using traditional arts Javanese culture called sholawat Emprak.<sup>8</sup>

Nilai Sosial unsur filosofis dalam Upacara Grebeg Sekaten di Surakarta, written by Sri Hartono. 1985. Essay, Faculty of Philosophy, University of Gajah Mada. Yogyakarta. This thesis described grebeg maulud Surakarta with elements of social philosophical and social values.<sup>9</sup>

Nilai Pendidikan Islam dalam Tradisi Grebeg Maulud di Kraton Surakarta, written by Santoso. 2010. Essay. Faculty islamic education. Islamic Religious Education Program. State Islamic High School Salatiga. Thesis contained Values Islamic Education in the Tradition Grebeg Maulud in Kraton Surakarta.<sup>10</sup>

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<sup>8</sup> Thesis Misbachul Munir, entitled "Tradisi maulid dalam budaya jawa (Case Study Of Traditional Arts Sholawat Emprak in Klenggotan Piyungan, Jogjakarta ), student faculty Adab UIN Sunan Kalidjaga Jogjakarta, 2012.

<sup>9</sup> Thesis Sri Hartono, entitled " Nilai Sosial unsur filosofis dalam Upacara Grebeg Sekaten di Surakarta ", student faculty of philosophy university og Gajah Mada, 1985.

<sup>10</sup> Thesis Santoso, entitled "Nilai Pendidikan dalam Tradisi Grebeg Maulud di Kraton Surakarta, student faculty islamic education. Islamic Religious Education Program, 2010

## G. Methodology of Research

The study was based on a rule formulated in a systematic and explicit, which was closely related to the philosophy of traditional values issue *Ampyang Maulid*.

### 1. Kind of research

This research was a field research (field research) was a research that the data principally collected through observation and observation data resources in the field of data collection conducted by research in the place of the symptoms studied. This study was essentially a method to find specifically the reality that has occurred in the midst of public life.<sup>11</sup>

This thesis research methods using qualitative research methods and methods of approach to the phenomenology of religion. phenomenology of religion was a new approach in the study of religion, although theologically and methodological phenomenology of religion was still a debate among scientists of religion but this approach was able to dig deeper into the meaning of a phenomenology of religion, in addition to being able to be a middle ground for philosophical and theological approach in exposing the phenomenon of religion. Approaches in the study of religion that separating religion and the sacred, transcendent forces, big and powerful will liberate religion from theology, and phenomenology of religion had its context<sup>12</sup>, in terms of classification of this research used descriptive analysis.

### 2. Source of data

There were two forms of data sources in this study will be used as the author as an information center supporting data needed in research. Referral source data was:

#### a. Primary data

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<sup>11</sup> Kartini Kartono, *Pengantar Metodologi Riset Sosial*, Mandar Maju, Bandung, 1990, p .

<sup>12</sup> Komunika ISSN: 1978-1261 Vol.7 No.2 Juli - Desember 2013 pp. p 10

Type of primary data was related and basic data obtained directly from the object of research. While the primary data source was a data source that can provide research data directly.<sup>13</sup> Primary data in this study was all the data related to the tradition of *Ampyang Maulid*. While the source of primary data in this study were the perpetrators who carried out the tradition of *Ampyang Maulid* and people who were nearby.

b. Secondary data

At this secondary data refers to data that supported the main source. Secondary data in this study was taken from journals, thesis, papers, or sites that contained about the value of traditional philosophy *Ampyang Maulid* especially in the study of phenomenology and generally about *Ampyang* tradition of *Maulid* as local wisdom then part of the ethical culture. Several books on traditions, local wisdom, ethnical culture and others related to this topic.

The books were taken by the author include: *Ritual dan Tradisi Islam Jawa* by KH. Muhammad Sholikin ( Narrative , Yogyakarta , 2010) , *Revealing Culture and Know Java* by Thomas Wiyasa Bratawijaya ( Pradnya Paramita , Jakarta , 1997) , *Islam and Javanese culture* by Drs . Darori M. Amin (ed.) (Gama Media, Yogyakarta, 2000), *Ethics Java "A Life Falsafi wisdom Java"* by Franz Magniz Suseno (PT. Gramedia Pustaka Utama, Jakarta, 2003).

3. Collecting of data

a. Observation

Observation was a method used in this study. Observation in qualitative research was not had an exact pattern, because the

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<sup>13</sup> P. Joko Subagyo, *Metode Penelitian Dalam Teori dan Praktek*, Rineka Cipta, Jakarta 1991), p 87-88



focus of the research is not yet clear. The focus of observation will develop during observation activities.<sup>14</sup>

b. Interview

The interview was a meeting between two people to exchange information and ideas through question and answer, so it can be constructed meaning in a particular topic. The interview was used as data collection techniques if researchers want to conduct a preliminary study to find problems that must be investigated, but if researchers want to know the things of respondents deeper.<sup>15</sup>

c. Documentation

The document was a record of important events that have already passed. Documents can be in the form of text, images, or the monumental works of a person.<sup>16</sup> Documents in the form of a research study that was relatively simple, the form should not require you to approach respondents in the beginning. However, you can track their steps through the documents they left behind.<sup>17</sup>

4. Analyzing of data

This research used qualitative descriptive data analysis. It meant the research procedure that produce a descriptive data in the form of written words or from the people verbally and the observed of behavior.<sup>18</sup> Besides that, for getting an optimal result and a proper conclusion, this research also used phenomenology method. That method has purposed to describe a situation or phenomena systematically<sup>19</sup> that relates to find the real meaning of tradition and there was relationship between tradition as local wisdom and a part of

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<sup>14</sup> Sugiyono, *Memahami Penelitian Kualitatif*, CV ALFABETA, Bandung 2014, p 67

<sup>15</sup> Ibid, P 72

<sup>16</sup> Ibid, P 82

<sup>17</sup> Loraine Blaxter, Christina Hughes, *How To Research Seluk-Beluk Melakukan Riset*, PT Indeks Kelompok Gramedia, Jakarta, 2001), P 252

<sup>18</sup> Husaini, Usman. Purnomo, Setiadi Akbar, *Methodologi Penelitian Sosial*, PT. Bumi Aksara, Jakarta, 2008), P 52

<sup>19</sup> Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan dan Praktek*, Rineka Ilmu, Jakarta, 1996), P 243

social ethic. Phenomenology was a science about physically cases; it meant to understand about of religion (*verstehen*) and this essence (*wesen*) was used an approach of free valuation to the manifestations (*erscheinungen*).<sup>20</sup>

Then, the phenomenology studies has been used to research the phenomenon of *Ampyang Maulid* Tradition in Loram Kulon Kudus.

## 5. Systematical of Writing

This thesis consists of five (5) chapters, namely:

As the media to understand the issues that have been raised in a coherent and systematic above, the authors make systematic writing as follows.

Chapter I contains the Introduction which includes the chapter Background, Problem Formulation, Objectives, Benefits of the Research, Literature Review, Research Methodology, and Systematics Writing.

Chapter II describes the theoretical framework of tradition and religious ceremonies. There, the author will clarify the issue of religious ceremonies, functions and social approach, rituals and value systems, religious ceremonies and profane transcendence, the Prophet's birthday ceremony in Islam, the Prophet's birthday celebration and social interaction, the celebration of the Prophet's birthday according to the religious leaders.

Chapter III explains the tradition of *Ampyang Maulid* in Loram Kulon Kudus. In this chapter will discuss the geographical location of the Holy Prophet's birthday Loram Kulon according Loram Kulon Kudus community. Then discusses the definition, history, ornaments, ritual, and prayer *Ampyang Maulid* tradition. Discussing the public response to the tradition *Ampyang Maulid* Loram Kulon (accepted or

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<sup>20</sup> Djam'annuri, *Studi-studi Agama: Sejarah dan Pemikiran*, Pustaka Rihlah, Yogyakarta 2003, P 128

rejected). In this chapter also discusses the *Ampyang Maulid* tradition and political conflict between Sunan Kudus and Sultan Hadirin

Chapter IV Analysis of *Ampyang Maulid* tradition. In this chapter the writer will explain about the value of the philosophy of the phenomenon of *Ampyang Maulid* tradition in Loram Kulon Kudus District. The author describes is also a form of resistance *Ampyang Maulid* cultural phenomenon.

Chapter V is closing it is the end of the discussion of the study which includes Conclusions, Recommendations.