

- b. The east abutted on Loram Wetan village
- c. The south abutted on Jetis Kapuan village
- d. The west abutted on Tanjung Karang village and Getas Pejaten village

Loram village is popular with bag and *Bandeng Presto* industry. Every house in the Loram Kulon village make crafts bags, such as school bag, briefcase, etc. Although it is not as good as branded bag but the people is interested on it. On the other hand Loram also known with the manufacture of *Bandeng Presto* that used as souvenir of Loram village.

2. The Population of Loram Village

The population of Loram village consists of 8791 people and 2714 families. It is divided into 4318 males and 4473 females. 2135 people are 0-5 years old, 6219 people are 15-65 years old and 439 people are up to 65 years old. Based on the data, population is divided into three aspects, including:

a. Livelihood

Table 1²

Livelihood Data of Loram’s society in 2016

Type of work	Number of people
Employees	1257 people
Self Employed/Merchants	360 people
Farmers	85 people
Plumbers	120 people
Peasants	46 people
Retired	12 people

² Profil desa Loram Kulon, 2016, p 1 asked on a date of 19 Juli 2016

Fishers	- People
Breeders	10 people
Services	21 people
Craftsmen	24 people
Art Workers	8 people
Other	135 people
Not working / unemployed	210 people

Based on the data above, most of Loram Kulon people are employees. In addition, geographically the location of the village is very strategic. It is near from tourist area of *Kreték* museum and Kudus sport center. Loram people sell their handy craft to the tourist at the area. Moreover, the visitors can come to the production house to see the production process directly.

b. Religion

The entrance of Islamic religion at Loram was brought by Sultan Hadlirin. Because, this area had just a religion before Islam, that were Hindus-Buddha. As long as, Sultan Hadlirin had a strategy to make society want to enter in Islamic religion, so that Islam could be received comprehensively.

Table II³

Religion Data of Loram's People

Religion	Male	Female
Moslem	4400	4365
Christian	14	12
Total	4414	4377

³ Profil desa Loram Kulon, 2016, p 2 asked on a date of 19 Juli 2016

So that, based on the data above, it can be seen that most of Loram's people are Muslim and most of them still use sajen⁴ as ritual tradition and there are several people which are non-Muslims

c. Education

Table III⁵

Education Level of the People

a. Category of general education graduates

Study	Number
Kindergarten	-People
Elementary / equivalent	2755 people
SMP/MTS	1602 people
SMA/MA	1925 people
Academy/D1-D3	102 people
Scholar	277 people
Postgraduate S2/S3	4 people (S2) 2 people (S3)

b. Category of Special Education Graduates

Study	Number
Boarding School	23 people
Religious Education	17 people
Special Schools	- People
Skills Course	35 People

c. Category of Fail/No Schools

Category	Number

⁴ Sajen is food (flowers etc.) are presented to the smooth and so forth;

⁵ Profil desa Loram Kulon, 2016, p 2 asked on a date of 19 Juli 2016

No Passed	239 people
No Attends	503 people

The table above shows that education level of Loram Kulon people is good. Most of them are following the decision of the government to finish the study up to 12 years (Elementary school-Senior high school).

B. Ampyang Maulid Tradition

1. Definition

Ampyang maulid consists of two words, they are "*Ampyang*" and "*Maulid*". According to the elder people of Loram Kulon "*Ampyang*" is a type of cracker made from flour with round shape and various colors. At that time the people of Loram Kulon used the cracker as garnish of food dish. It is rectangular, made of bamboo, wood to form of a place of worship in Islam as a mosque, small mosque, joglo and the other corner is decorated with planed bamboo until circular loop (*mlungker-mlungker*) then given a variety of colors. It contains of rice and side dish of food. Then, it is carried to Wali mosque namely At-Taqwa mosque in Loram Kulon every 12th of Rabi al-Awwal to obtain a blessing.

While the word Maulid is derived from the Arabic *Walada* into *masdar* form *maulidan* which means birth. According to Mr. Rouf residents Loram Kulon maulid nabi said that the warning is the birthday of the Islamic prophet Muhammad expressed with different forms of celebration in every place. So Maulid Nabi is the commemoration of Prophet Muhammad's birthday which is celebrated all of Muslims with their own way. We celebrate it as the happiness expression of the arising of Prophet Muhammad. So the word *ampyang* and *Maulid* is combined together become *Ampyang Maulid*. The meaning is the unique dish filled of food which carried by the people at the celebration of Prophet's birthday at Wali mosque.

From the description above, characteristically *Ampyang Maulid* can be interpreted as a celebration colored by Islamic preaching. It is held to celebrate the Prophet's birthday by Loram Kulon people at *Masjid Wali*.⁶

2. History of *Ampyang Maulid*

Historically, distribution of Islam in Java has a big deal with Walisongo. They are pioneered the distributing of Islam in java. It includes east java, central java and west java. It can be explored by the track of Walisongo to spread Islam in java. Walisongo used an interactive media to attract the sympathetic of the common people in order they want to come in Islam. One of the media used is a set of *Gamelan* instruments.⁷

Similarly, Raden Toyib with the tittle Sultan Hadirin spread Islam in Loram Kulon village by the social approach. He used the simple way but he used social media approach was very simple but touching the people of Loram Kulon and over there, it was *Ampyang Maulid*. Since the time *Ampyang maulid* becomes one of the cultures exist in Loram Kulon as one of the preaching media which preserved until now. There are some functions and purposes of *Ampyang Maulid*, they are⁸:

- ✓ Functions of *Ampyang Maulid*
 - a. As a means to bring closer to Allah SWT.
 - b. As a means to foster a sense of love (*mahabbah*) to Prophet Muhammad.
 - c. As an Islamic preaching media.
 - d. As a means of communication in the society.
 - e. As a means of mental development and Islamic behavioral.
- ✓ Purposes of *Ampyang Maulid*

⁶ Buku pesona *ampyang maulid* edisi kedua, 2010. p 2

⁷ Buku pesona *ampyang maulid* edisi kedua, 2010. h 2

⁸ Buku pesona *ampyang maulid* edisi kedua, 2010. h 3-4

Ampyang Maulid is held on every 12th of *Rabiul Awwal* at Wali mosque namely At-Taqwa in Loram Kulon has some specific goals. It can be viewed from several aspects, including:

- In the view of the religious aspect
 - a. To encourage the people to have a great concern for the Islamic memorial day.
 - b. To encourage the public to have a habit like to give some of their property in the way of Allah SWT.
 - c. To stimulate the public to have a high concern on the development of the greatness of Islam.
- In view of the social aspects
 - a. To realize a solid Muslim brotherhood in life.
 - b. To raise the social awareness to the society.
 - c. To strengthen the relationship between Scholars, Umara, and public figure.
- In view of the cultural aspects
 - a. Preserving *Ampyang* culture as the one of Islamic preaching media.
 - b. Enriching nation's culture.
 - c. Preserving *Ampyang* as a cultural heritage.

3. Ornament

Gunungan comes from the word *gunung* meaning, or imitate the shape is similar to the mountain. Judging from his form is one form of offerings for *selametan* specifically created by islam. symbolically the mount is a form of macro from a batch of rice formed a cone. *Nasi tumpeng*⁹ is believed to be the form of the symbol of the mountain where the Summit is to the Almighty. In some traditions of islam in Java, found some of the traditions that have symbols in the form of the

⁹ Yellow Rice cone-shaped and contains chicken, tempe etc.

mount like the tradition of the *sekaten*¹⁰ in Jogjakarta. Being made for an event *selamatan* in the *kraton* Yogyakarta. As for the other examples shown in the symbol of the *gunungan* wayang kulit. *Gunungan* described *kayon* (tree of life). The image of the earthly life and spiritual life which God determines all activity in the universe.¹¹ The tradition of the *gunungan* also symbolised in the tradition of *ampyang Maulid*.



¹⁰ Derived from the word Syahadain or two sentences creed) is the anniversary commemorative event of the Prophet Muhammad are held on any date 5 months Java Mulud (beginning in Rabi ' Al Hijrah) in the square North of Surakarta and Yogyakarta.

¹¹ Sutyono, *Poros Kebudayaan Jawa*, Graha Ilmu, Yogyakarta, 2013, p 35



Sumber : dokumentasi perayaan *ampyang maulid* 2015

The mountain contains the form of crackers and *Kepel* rice used as garnish of the rectangular food dish, made of bamboo, wood with a form of worship places of Islam like a miniature of mosque, traditional house and others. In the corners of mountain is garnished with specific flower called *Jambul*. It is a name of bamboo shaved until wrinkled and then give it various colors.

4. Ritual

There are several rituals in *Ampyang maulid* celebration. A week before the celebration held, there will be Loram Kulon expo. It shows the results of stand for community activities in Loram Kulon which is a livelihood of Loram Kulon people. At the early morning of celebration day, the people of Loram Kulon is gathered to read *Sholawat* and history of Prophet Muhammad at the mosque. The climax of *Ampyang Maulid* celebration will be start after Dzuhur. The first agenda is opening, then reading verses of Holy Quran, then reading *Sholawat Al-barjanji*, then the spech. The first speech is

delivered by the chairman of the committee and the next is the head of Kudus regency. Then the final is *Ampyang Maulid* celebration.¹²

5. Prayers

Prayers are recited when *Ampyang* birthday celebration is the reading of *Sholawat Al-barjanji* after dawn and then continued after lunch Dzuhur before the climax celebration there is a prayer of salvation in front of the *Ampyang* mound then it is distributed to the people. It is aimed to seek His blessing.

C. Community Response toward *Ampyang Maulid* Tradition

As the cultural heritage, *Ampyang maulid* tradition is existed till now. Based on the background of Loram people, there are two opinions:

a. Positive response

Most of the people's response is very positive about *Ampyang Maulid*. They are very enthusiastic to do it. The woman of Loram Kulon Noor Rosidah¹³ said:

"Personally, I received the tradition of *Ampyang Maulid*. It is because of the presence of these celebration is able to uphold and preserve the culture of early society and can be classified heresy repertoire".

Another woman Regina¹⁴ added:

"*Ampyang Maulid* celebration is a great moment to commemorate the struggle of the Great Prophet. Moreover, it is the time to exalt the name of the Prophet, raising the name of the prophet then we imitate Him. So it is a positive activity. Well expression of happiness is a form of love to Him. Moreover, Muslims will be love Him more and imitate all the morals of the Prophet".

¹² Interview by Mr. Afroh on date 19 Juli 2016

¹³ Interview with Nor Rosidah tanggal 20 Agustus 2016

¹⁴ Interview with Regina tanggal 20 Agustus 2016

So, *Ampyang Maulid* according to the Loram Kulon people is a sacred tradition. It is proved by the words of the Wali mosque caretaker Mr. Afroh. He said that *Ampyang* tradition is awaited event. The people is very enthusiastic and glad to do it.

b. Negative response

Mr. Anis Aminuddin¹⁵ said that no one denies it or argues negatively about the tradition, all of them are received it well and joy. Because all people accept this tradition with very happy and enthusiastic and they assume that the tradition originated from a common ancestor should be conserved.

D. *Ampyang Maulid* tradition of political conflict between Sunan Kudus and Sultan Hadirin

Before discussing about *Ampyang Maulid* tradition of political conflict between Sunan Kudus and Sultan Hadirin, audience should have to know the history of the sultan Hadirin. Sultan Hadirin was the husband of Kalinyamat Queen. Kalinyamat Queen was the daughter of Sultan Trenggono. He was a grandson of Raden Patah, the first sultan of Demak. His real name was being argued, some people called her as the Queen Arya Jepara, Ratu Kencana and Raden Ayu Retno Wuryani. She was known as a pretty, smart and bold sultan's daughter. She had high level of *kanuragan* and very genius. She was believed to be the duke of Jepara when she was a girl. Her territory includes Jepara, Kudus, Pati, Rembang and Blora. Some people argued that the kingdom was in the Kriyan but others said in the Mantingan. Kalinyamat Queen succeeds to develop Jepara. It can be seen from the welfare of the people. Even she brought to be trading port center. Then, she got married with "Toyib" which then holds Sultan Hadirin. There were several versions about Toyib. Some called him the son of "Sultan Ibrahim" the title of Sultan Mukhayat Shah.

¹⁵ Interview with Mr Anis Aminuddin on 19 Agustus 2016

He met Kalinyamat Queen when he was sent by his father to learn about religion with the governments of the Sultanate of Demak. He was a handsome young wise extensive religious knowledge and very brave man. Then he paired with a Kalinyamat Queen and named "Sultan Hadirin".¹⁶

There was another version of Toyib. He was the son of the Sultan of Aceh. Because he has more capabilities and a good personality, he was appointed by his father became the Sultan of Aceh. But he was brother called "Takyim" disagreed that a dispute between them. Even though he was father inswasted him to be a king but he was not. Because of the dispute, Toyib left the country and wander into China. He was adopted by a retainer Kingdom of China. Because of very hard to call Toyib name in Chinese pronunciation, the name was changed as the "Toyat". He stayed in china for about 5 years. Then he went to Java Island and worked in the palace of Queen became a gardener.

There was another version tells the origin of Prince Hadirin. He called "Squire of Wintang" previously. He was a trader from china to the Java Island by three ships filled with a variety of merchandise from China. When he arrived in Ujung Lor, all the ships sank because of storm hit. All the passengers and his wife passed away, just Juragan Wintang was survivor. Then he met Sunan Kudus and being a muslim. He became a disciple of Sunan Kudus, later named "Rakit". He was ordered to reside at the edge of the Kalinyamat River. By the time goes this place grew up to be a village, it was called Kalinyamat by Sunan Kudus. Then he began to trade and known as a very rich merchant. He has a shipyard and put themselves under the rule of the Sultan of Demak Trenggono. Then he married the daughter of the Sultan Trenggono namely "Retno Kencono". After got married, the duke power delivered by Kalinyamat Queen to her husband. Then they develop and build Jepara together.¹⁷

¹⁶ <http://ticjepara.com/> acces at 5 September 2016

¹⁷ <http://ticjepara.com/> acces at 5 September 2016

Unfortunately, the marriage of Kalinyamat Queen and Sultan Hadirin was not long last. Sultan Hadirin was killed by agents of the Duke of Arya Penangsang in the year 1549. There were two stories about the death of Sultan Hadirin and both of them stated Arya Jipang or Penangsang that killed Sultan Hadirin.

The first version tried to connect the murder of sultan Hadirin with the crisis and seize the throne in Demak Bintoro. Thus, this case related with political issue. When crisis was existed in Demak for the throne, the power of sultan was increase. After Raden Patah passed away that followed also with Prince Sabrang Lor, Sultan of Demak II, the throne should be passed into the oldest brother, he was Prince Seda Lepen. But he had also passed away after killed by Sunan Prawoto which seemed to have been the throne of Demak. Because of it, the throne fell into the hands of Prince Trenggana. He was Sunan Prawoto's father.

After Prince Trenggono's died, Sunan Prawoto achieved the throne of demak kingdom. But Arya Penangsang became furious because the killer of hwas father became the Sultan of Demak. In fact, he demanded his rights as the legitimate heir to the sultanate of Demak. Arya Penangsang then sent his servant named Rangkut to kill Sunan Prawoto. The attempt was successful, but the power and wealth into the hands of Sultan Hadirin which also gets right to nurse Arya Pangiri, the crown prince of Demak to adulthood. It could occur because the wife of Sultan Hadlirin was Sunan Prawoto's sister. Of course Kanjeng Kalinyamat Queen and Sultan Hadirin seek justice for the actions of his disciples to Sunan Demak, Arya Penangsang. But Sunan Kudus legitimize Penangsang Arya instead he said "your brother has debts of starch on your sister Arya Penangsang therefore like to pay the debt only". Kanjeng Queen became upset over the words of Sunan Kudus and he soon returned with her husband. But in the way that he was confronted by a messenger of Arya Penangsang which indeed was assigned to intercept her and her husband.

In the interception that ultimately Sultan Hadirin was killed by Arya Penangsang. It happened approximately 1471 years of Java or 1549 M

Second version, a narrative tale stated that took part in the Hadirin Sultan mosque towers with establishment of the Holy. It was said that prior to the construction of mosques, Sunan Kudus muster his family and aides, Sunan Kudus shared duties in parley turns Sultan got the assignment to make the *mihrab* of the mosque. Soon it was decided also that the mosque should be on Friday Wage. Entire sections of the mosque should be collected, somehow that day Emperor did not attend to the location of mosques. Sunan holy still be patient he thinks there may be a sudden affairs that the Sultan could not attend. Long story short after not appeared suddenly Sultan finally emerged. Of course Sunan wanted to scold him, instead he went straight backward mosque.¹⁸

Inwardly Sunan Kudus wondered what the law wants it. Sunan continue to observe the more he was surprised to see the sultan Hadirin picking banana leaves that have been dried (called *klaras in java*) and tied with a pounding on poles anchored in place *mihrab*. Sudden Sunan heard the thunder of the whip three times, suddenly shocked because that was just a bunch of *Klaras* the belt has been turned into a strong wall. Sultan leaved without saying goodbye and return directly to Jepara. Immediately after Sultan death suddenly has stood proudly. Of course, makes the feeling of Sunan become angry and furious he kicked *mihrab*, it was said Sunan until *jengkang* backward. He felt Sultan magic show off in front of him. He felt at underestimate and in contempt, finally he called Arya Penangsang and were falling to kill Sultan Hadirin. Though Arya Penangsang itself felt fear and trembling confront Sultan Hadirin. Then he ordered his servants and told to kill the sultan to go after the Sultan. Having overtaken servant feel shaky to face the sultan. Sultan was surprised anyone blocking, he asked what exactly wanted it, fearing the

¹⁸ <http://nankkarzi.blogspot.co.id/2010/07/sejarah-dan-asal-usul-sultan-hadlirin.html>.
aces at 5 September 2016

man was frank that he was sent to kill her. To my surprise, Sultan Hadirin felt not the slightest upset. Even as if he already knew his end had arrived. He sent his servants to perform their duties immediately. Sultan finally succeeded in suicide.

From the story of the history of the sultan's audience can be concluded that the tradition *ampyang maulid* nothing to do with the political conflict between Sunan sanctuary with sultan Hadirin, the above story also said that no political conflicts between Sunan sanctuary sultan Hadirin proved above explained that the murder sultan audience occurs because of the crisis seizure throne in Demak Bintoro. Thus, in the deaths smells of politics between Arya Penangsang (Sunan Kudus disciples).¹⁹

In folklore another version says Sultan Hadirin took part in the construction of the tower of the Holy Mosque. It was said that prior to the construction of mosques, Sunan Kudus muster his family and aides, Sunan Kudus shared duties in consultative turns Sultan got the assignment to make the *mihrab* of the mosque. But in work tasks performed on Friday sultan wage attendees came late so Sunan thinking about Sultan Hadirin diverse. And the wait finally came, but the Sultan Hadirin came at that time did not greet Sunan Kudus but directly backward mosque then collect banana leaves which have been dried (called *klaras* in java) and he binds *Klaras* it by pounding on poles anchored in place *mihrab* and *mihrab* eventually become large and majestic mosques after the sultan audience went home without saying goodbye at the Sunan Kudus sanctuary so that the audience thinks that the Sultan to show off his power until the Sunan Kudus feel angry then asked Arya Penangsang Sunan Kudus to kill Sultan Hadirin.²⁰

¹⁹ <http://nankkarzi.blogspot.co.id/2010/07/sejarah-dan-asal-usul-sultan-hadlirin.html>.
aces at 5 September 2016

²⁰ <http://nankkarzi.blogspot.co.id/2010/07/sejarah-dan-asal-usul-sultan-hadlirin.html>.
aces at 5 September 2016