

CHAPTER IV

ANALYSIS

A. The Value of the Philosophy of the *Ampyang Maulid* Tradition in the Village Loram Kulon Kudus

Islamic tradition is hereditary in Islamic customs that come from the past but its existence is still around today. In Indonesia there are many traditions including in the *ampyang Maulid* tradition to perform in the *Maulid* to commemorate the day of the birth of the Prophet Muhammad. In the tradition of this community is certainly doing a good interaction whose name is intentional or not. The interaction itself is a reciprocal relationship between individuals to each other. In celebration of the tradition certainly intentionally or not surely execute whose name interaction because it aims to cultivate brotherhood, more know each other etc.

Loram's tradition is a Sultan Haḍirin's strategy to invite Loram's people to enter Islam religion in Loram Village. At the time, Sultan Haḍirin as a son in law of Sunan Kudus, he asked by Sunan Kudus to spread Islam in the South of Kudus, Loram Village. Briefly he spread Islam As a strategy, built a mosque and gate / Gapura. Gate / gapura built at 1596/15971 by Sultan Haḍirin and Tjie Wie Gwan. The building resembles a Pura in Bali. Besides that, Gapura has function as a tactic or strategy not only to draw an interesting Loram's people who Hinduism, but also as the culture heritage that have to preserve.

As the culture heritage, exactly, at Gapura there are three tradition that held on by Loram's people, are: Tradition of Mubeng Gapura, Sego Kepel as thank giving to God and Ampyang Maulid is the annual agenda at Rabi'ul Awwal month in commemoration of Prophet Muhammad SAW's birthday. All of tradition has been progressing until now.

About ammoreded *Maulid*, many circles allow the grounds as a tradition inherited of the companions and as evidence of a sense of love of the Prophet Muhammad. The tradition of *Maulid* starts on the reign of Saladin with the aim of reviving the spirit of the people of Islam. View of Muslims against the Prophet's birth month good proven since 1st of 12 Rabi ' Al-Awwal all Muslims echoed the readings *sholawat*, both individually and group. These activities aimed as a love (*mahabbah*) against Prophet Muhammad and got the intercession of him. The nature of the warning, there is the presence of the Prophet, to celebrate the values of local wisdom, as was done in the village of Loram Kulon i.e. *Ampyang Maulid* which aims to commemorate the spread of Islam in the area by the Sultan Hadirin.

Ampyang birthday tradition is one of the traditions that exist in loram kulon. This tradition was brought by the Sultan Hadirin loram aims to encourage people to convert to Islam. Ampyang Maulid is actually a prophet Muhammad birth celebration custom in Loram Kulon Kudus. The 12th day of Rabiul Awal in Arabic calendar is a special day for Moslems. On that day, Moslems usually celebrate the birth of their great prophet, Muhammad SAW. It is one of the biggest celebrations held beside Eid Al-Fitr and Eid Al-Adha. The Moslems spend their twelve days for praising the great of Muhammad (Reciting Al-Barjanji or Sholawatan) while conducting special customs that have been arranged for one day based on the local tradition. Kudus as the town in Central Java province which is well-known for its high religiousness, certainly has the special custom in celebrating the prophet birth. Even each of the 9 districts has their own original custom. People in Kudus have different traditions due to the prophet birth celebration.

Ampyang Maulid is one of the customs held for celebrating the prophet birth. It can be found in Loram Kulon, the southern 3 km village from Kudus town square. That such kind of custom conducts on the 12th

day of Rabiul Awal and also included in well-preserved tradition recently. The participants vary from children, teenagers and adults in the form of group. They usually represent their organization, mosque and others. Moreover, the celebration starts from 5 a.m. until 6 p.m. and involved 3 kinds of unique tradition. They are conducting kirab, distributing nasi kepel and having culinary and craft expo.

In this case, H. Anis¹ argued that, the tradition of *Ampyang Maulid* is held as an activity or Sultan Haqirir's way to spread the message of Islam to his community so that, they can be easier to accept the message it. In Javanese, tradition of ceremony is combined between religion and culture unsure, such us:²

- a. The tradition related to the way of life everyone, such as: the ceremony before someone's birth, after birth and death.
- b. The tradition related to the fulfillment of needed, such as: someone built the house, make new street, plant a paddy and the other.
- c. The tradition related to the current month or year, such as: bersih desa (annual agenda to purification the village from bad condition), saparan (şaffar in the month of Hijriyah, usually has current even), ruwahan (Jumadil 'Akhir), suran (Muharram), riyayan (two celebration in Islam, are: Idul Fitri and Idul Aða), syawalan (Shawwal) , kupatan (the seventh days of Shawwal).

If we want to understand the meaning tradition from phenomenology approach. We have to know what the meaning of phenomenology is. Phenomenology is a method and a philosophy. As the method, he spreads out of steps which must be taken. So that we get the

¹ Interviewed with H. Anis on Oktober 02, 2016

² Nilnas Sa'adah, *The philosophical meaning of Mubeng Gapura Masjid Wali at-Taqwa in marriage traditional Loram Kudus (phenomenology studies)*, IAIN Walisongo. Jurusan Aqidah Filsafat (FUPK), Fakultas Ushuluddin, 2014. P. 52

pure of phenomenon and subjectively than consciousness and trying to get back to the "pure consciousness". To reach the pure consciousness, we have to free ourselves from the experience and the descriptions of life. If this case has been done, will remain images are essential or intuition of essence.

Furthermore, phenomenology seeks to present philosophy as principal and autonomous methods; a root science can serve to all knowledge. In Contrary with the methods of objective science, formal logic and dialectical method which overcomes obstacles. Phenomenological methods were begun by people who know and experience that is the people who conduct the perception. Phenomenology as a philosophy, according to Edmund Husserl is to give knowledge about what is essential. In the investigation steps, he found the objects (unlimited number) formed by the consciousness. So, phenomenology described as return to the object, as the reverse of the illusion or the composition of the mind. It's because the object is the direct object of consciousness in its pure form.³

From the phenomenological approach by Edmund Husserl, he always tries want to approach reality not from the argument - arguments, concepts or general theory. Because of every object has a nature meaning. To get more clearly and simply, will be summarized some characteristics of philosophical phenomenology that has relevance to the phenomenology of religion, are:⁴

³ Nilnas Sa'adah, The philosophical meaning of Mubeng Gapura Masjid Wali at-Taqwa in marriage traditional Loram Kudus (phenomenology studies), IAIN Walisongo. Jurusan Aqidah Filsafat (FUPK), Fakultas Ushuluddin, 2014. P. 53

⁴ Tholhatul Choir & Ahwan Fanani, (ed.), *Islam Dalam Berbagai Pembacaan Kontemporer*, Pustaka Pelajar, Yogyakarta, Cet.1, 2009, p.32

1. Watak Descriptive. Phenomenology seeks to describe the nature of the phenomenon, how about the look manifests itself, and essential structures on the basic of human experience.
2. Antireduksionisme. Exemption from preconceptions uncritical that prevent them from realize the specificity and difference phenomenon, than provide space to expand and deepen of the experience and provide descriptions are more accurate about this experience.
3. Intentionality. Describe about the phenomenon of consciousness form. To illustrate, identify, and interpret the meaning of a phenomenon. A phenomenologist should consider intentional of his data and the intentional structures of consciousness with the desired reference and meaning.
4. Confinement (epoche). Interpreted is as delays assessment. Only with confining beliefs and judgments are based on the natural view of unexamined. A phenomenologist can know the phenomena of experience and get the concept of the basic structure.
5. Eidetic vision. Is a cognitive understanding (intuition) about the essence, often described as well as the eidetic reduction, which implies "universal essences". This essential expresses of the "essence" (whatness) something, which is an important characteristic and unchanged from a phenomenon that allows us to recognize the phenomenon as a particular kind of phenomenon.

From the step above, are:

1. Descriptive character Ampyang Maulid tradition, the tradition of *Ampyang Maulid* is a tradition to celebrate Ampyang commemorate the birth of Prophet Muhammad which was held at Loram Kulon. This tradition was brought over by the Sultan of the audience which aims to invite people to Islam.
2. Antireductionisms, where the tradition is guide by Juru Pelihara of Gapura. *Ampyang* word itself comes from a kind of colorful cracker

meal and usually used to decorate the shelf. (The 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 1 1/2 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*.

3. Intentionality, traditions brought by the Sultan of the audience, so the tradition is held by people especially those with Loram's once a year. To that end, while warning of the birth of the Prophet Muhammad Loram's community will carry out that tradition.
4. Epoche, suspend the argument that tradition is an event, because it is a tradition to commemorate the celebration of the birthday of the Prophet Muhammad.
5. Eidetic vision, in terms of the history of the Maul is carried by Ampyang Sultan Haḍirin has the objective to facilitate the people to Islam loram. Because at that time people Loram are still Hindus. After that, the Hindustani curious and they want to enter Islam or being a Muslim people. The Sultan of success doing it. Later, then, Afroh said that "when the celebration of Mawlid Ampyang tradition is carried out the person who used to be a Hindu to Islam".

The tradition of *Ampyang Maulid* not only does this ANCAK (the building used to lift rice along side the giant or other food in the celebration of *Ampyang Maulid* made of bamboo or wood with a shape resembling an Islamic place of worship or traditional house joglo) but also has a lot of tradition values, are:

1. As a sense of gratitude toward the gift of God, the people when celebrating the tradition of *Ampyang*, they present the results of the Earth like:

fruits, vegetables. It is a form of Loram Kulon Community gratitude to God, who bestows her sustenance.

2. As a form of a sense of loved to the prophet Muhammad, in the *Maulid* all Muslims celebrate the birth of the Prophet Muhammad. At this celebration aim as a form of a sense of love, respect to the Prophet Muhammad.
3. As Islamic propagation the media, Sultan of old Ladies in spreading Islamic in the village of Loram Kulon he uses social media approach is very simple but it can touch the hearts of Loram Kulon Community and surrounding areas, the media is in the form *Ampyang Maulid*.
4. As a form of cultural heritage in Loram Kulon, cultural *Ampyang* carried by the Sultan of the attendees. Traditions *Ampyang* held to commemorate the day of the birth of the Prophet Muhammad. Today, this tradition is still passed on orally by Loram Kulon Community as culture in commemorated the *Maulid* of the Prophet. This tradition has also been patented by the Department of tourism and culture of the Holy district in 2004 as the cultural heritage of Loram Kulon.

Ampyang Maulid tradition not only contain religious values, but along with the development of religious values contained therein has been transformed and fused with other values, such as the social values, culture, and economy. First, social values. The social value of ceremony *Ampyang Maulid* can be seen from the participants who come from all walks of life against the background of the economic, social, political and age. When modernity has managed to form a human-human, modern individualism, then the execution of this ceremony is friendship to build human values that humanist; mutual respect, appreciate, and not afraid to variety. Second, the value of culture. At the time of the ceremony *Ampyang Maulid* is one of the forms of expression of local values that live and thrive in society. In this way local values handed down so that it is possible to keep on surviving. Third, economic value. Over time, the implementation of the *Ampyang* ceremony to celebrate not just the rituals,

but also a cultural festival which has the potential to increase the prosperity of the community. With its economic potential, then developed the execution ceremony *Ampyang Maulid* will not only give happiness spiritually to implement, but will also improve the welfare of society.

B. The forms of the phenomenon of cultural resistance *Ampyang Maulid*

The spreading of Islam in Java is historically much related to the duties of the *Wali* in pioneering and broadcasting the Islamic religion among the Java community that covers an area of East Java, Central Java and West Java. This can be seen through the *Wali Songo* track in preaching Islam. In spreading Islam in Java, they use the media to attract sympathetic people who do not know Islam yet, even people who are not familiar with the teachings of Islam, among others, the media used is a set of gamelan instruments.

Raden Toyib or better known by the name of Sultan Hadirin is a son-in-law of Sunan Kudus. Sultan Hadirin was given the task to spread the Islamic religion in the Jati region, precisely in the village Loram Kulon. In Loram he founded a mosque named At-Taqwa mosque, or well known as Wali Mosque. It was the first time Islam was taught and introduced to the public in Loram Kulon. Every Friday Sultan Hadirin rode on his horse from Mantingan Jepara to Loram Kulon to do Friday prayer, continued his *dakwah*.

In spreading the teachings of Islam in the village Loram Kulon Sultan Hadirin also uses a social approach with a simple way but touching people's heart. He spread Islam with a tricky way. He approached the society who used to be Hindu, and talked with them and using a soft and slow way without trying to change Hindu's culture. Evidence of Hindu culture preservation is building *gapura* reflecting Hindu architecture, in addition he also held events that attract public attention by holding *Ampyang maulid* events.

But by the Dutch until the Japanese occupation in 1941-1945, the tradition of *Ampyang* was not implemented due to the economic crisis of

food and clothing. In the year 1945-1946 *Ampyang Maulid* tradition remains stalled due to political and economic situation is not normal (transition) after the Japanese invaded. New in 1947 AD *Ampyang Maulid* tradition activities resumed as *syi'ar* Islamic religion and still be a tradition that preserved and became the pride of the community surrounding Loram Kulon.⁵

Ampyang maulid phenomenon is not because of cultural resistance froms between Sultan Hadirin with Sunan Kudus. Because there is a story that described the Sultan Hadirin is a son in law of Sunan Kudus. The story said that in making the tower of *Masjid Menara Kudus*, Sunan Kudus gathered the mard and all the family to discuss about it. In parley Sunan Kudus divided tasks, and Sultan Hadirin got the assignment to make the *mihrab* of the mosque. Soon it was decided that all the parts should be completed on *Jum'at Wage*. Then at the time of manufacture, Sultan Hadirin could not attend. Sunan Kudus still patiently waiting. And finally Sultan Hadirin come. But when He come, Sultan Hadirin did not greet Sunan Kudus but directly went backward. He collected dry banana leaves (called *klaras* in Java). And tying it with a pounding on poles anchored in place of *mihrab*. Then Sultan Hadirin whip three times and be a magnificent wall. After that he immediately leaved without saying. Because of this Sunan Kudus got angry and He assumed that Sultan Hadirin just off magic. In anger, Sunan Kudus told his subordinates named Arya Pinangsang to kill Sultan Hadirin. From this it can be concluded that the tradition *ampyang maulid* is no relation with a form of resistance cultural but tradition *Ampyang* is a form or media of spreading Islam.

⁵ Interview with Mr. Afroh on 1 Okt 2016