

ABSTRAK

Tradisi Ampyang Maulid merupakan perayaan Maulid Nabi Muhammad SAW yang dilaksanakan setiap tanggal 12 Rabiul Awal di Desa Loram Kulon, Kecamatan Jati, Kabupaten Kudus. Tradisi ini ditandai dengan prosesi kirab budaya, doa bersama, serta pembagian makanan kepada masyarakat sebagai simbol kebersamaan dan rasa syukur. Tradisi Ampyang Maulid dipelopori oleh Sultan Hadirin, tokoh penyebar Islam di Loram Kulon, yang menjadikannya sebagai sarana dakwah sekaligus media pelestarian budaya lokal. Penelitian ini bertujuan untuk mengungkap makna Tradisi Ampyang Maulid melalui pendekatan interpretasi budaya Clifford Geertz, yang memandang kebudayaan sebagai system makna dan symbol yang diwariskan. Metode penelitian yang digunakan adalah etnografi, dengan teknik pengumpulan data berupa observasi partisipan, wawancara mendalam, serta dokumentasi lapangan. Analisis dilakukan dengan pendekatan interpretivisme simbolik untuk menyingkap makna simbolik, sosial, dan religius dari tradisi tersebut. Hasil penelitian menunjukkan bahwa tradisi Ampyang Maulid memiliki tiga dimensi utama: (1) Makna simbolik, di mana ampyang dan gunung menjadi lambang keberkahan, kebersamaan, dan rasa syukur; (2) Makna sosial, yang tampak dalam partisipasi masyarakat lintas musholla, sekolah, dan organisasi, sehingga memperkuat solidaritas dan identitas komunal; (3) Makna religius, yang diwujudkan melalui doa bersama dan peringatan Maulid Nabi sebagai sarana dakwah serta ekspresi cinta kepada Nabi Muhammad SAW. Dengan kerangka Geertz, tradisi ini dapat dipahami sebagai sistem simbol yang membentuk jaringan makna budaya dan religius masyarakat Desa Loram Kulon. Kesimpulan penelitian menegaskan bahwa tradisi Ampyang Maulid bukan sekedar ritual tahunan, melainkan sistem simbol yang meneguhkan identitas sosial, religius, dan budaya masyarakat.

Kata kunci: Clifford Geertz, interpretasi simbolik, Ampyang Maulid, Loram Kulon, sistem simbol

ABSTRACT

The Ampyang Maulid tradition is a celebration of the Prophet Muhammad SAW's birthday, held every 12th of Rabiul Awal in Loram Kulon Village, Jati District, Kudus Regency. This tradition is marked by cultural parades, communal prayers, and the distribution of food to the community as symbols of togetherness and gratitude. The Ampyang Maulid tradition was initiated by Sultan Hadirin, an Islamic figure in Loram Kulon, who used it as a means of preaching and as a way to preserve local culture. This study aims to explore the meaning of the Ampyang Maulid Tradition through Clifford Geertz's cultural interpretation approach, which views culture as a system of inherited meanings and symbols. The research method used is ethnography, with data collection techniques including participant observation, in-depth interviews, and field documentation. Analysis is conducted using the symbolic interpretivism approach to uncover the symbolic, social, and religious meanings of the tradition. Research results show that the Ampyang Maulid tradition has three main dimensions: (1) Symbolic meaning, where ampyang and gunung become symbols of blessings, togetherness, and gratitude; (2) Social meaning, which is seen in community participation across mosques, madrasas, and organizations, thereby strengthening solidarity and communal identity; (3) Religious meaning, which is manifested through collective prayers and the commemoration of the Prophet's Maulid as a means of da'wah and an expression of love for Prophet Muhammad SAW. With Geertz's framework, this tradition can be understood as a system of symbols that forms a network of cultural and religious meanings of the Loram Kulon Village community. The research conclusion emphasizes that the Ampyang Maulid tradition is not merely an annual ritual, but a symbolic system that affirms the social, religious, and cultural identity of the community.

Keywords: Clifford Geertz, symbolic interpretivism, Ampyang Maulid, Loram Kulon, symbolic system