

**BODO MULUD TRADITION
A UNIQUE CELEBRATION FOR THE MUSLIM COMMUNITY OF DEMAK**

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ABSTRACT

This research focuses on describing the traditions of the prophet's birthday in Demak regency. For the Demak community the festival traditions are different from other Muslim communities. Methodologically, this study uses a phenomenological approach by relying on participant-observation techniques and in-depth interviews. As for the results of this study, it can be concluded that the celebration of the Prophet's birthday in the Demak community is carried out by reading poetic texts as contained in the books of al-Barzanji, al Dzibai and also Simth al Durar. Apart from that, there are food treats and meals, food distribution to neighbors and mayoran (eating together in one group). The reading of al Barzanji, al Dzibai, Simth al Durar is intended to understand the Sirah Nabawiyah (prophetic history) as an expression of the love for the prophet Muhammad and to do wasilah (intermediary prayer). In the activities of ater-ater and slametan it is intended to save oneself from all the troubles of life by means of alms

Keyword: Mawlid festival, Al-Barzanji and Ater-ater

Introduction

The celebration of the Prophet Muhammad's birthday (mawlid Nabi) is one of pivotal Islam's festivals (Nico Kaptain: 1994, 17), whose fame almost matches the two Islamic holidays' fame with religious legal provisions, Eid al-Fitri and Eid al-Adha. Nevertheless, it has been celebrated in almost the entire Islamic world, even celebrated by Muslims in non-Islamic countries such as in the Netherlands, England, the United States, and others. That is why it is considered something essential for Muslims to commemorate the prophet Muhammad's services in spreading the teachings of Islam and, at the same time, as role models. So it is not surprising that his memorial service almost always describes the history of the Prophet's life, or at least cites something concerning the Prophet's life as a moral idea in explaining contemporary problems faced by Muslims.

Especially for Indonesia's people, the prophet's birthday celebration is vibrant with various nuances and forms. However, some oppose the festival because the Prophet and his companions did not prescribe it.

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Like Muslims in other areas, Muslims in Demak also celebrate the prophet's birthday, but with a different nuance. In Demak, this celebration is held in almost all corners of the village, starting from formal, non-formal institutions, specific organizations, madrasas, and several groups at the village, sub-district, and even district levels. Usually, the pattern used in this celebration is like a grand recitation where a series of events begins with the reading of the holy verses of the Koran, then a few remarks from several community leaders, and ends with a description of the wisdom of the prophet's life history or other religious themes. They celebrate it on the 12th of Rabi 'al-Awwal (Javanese: month of Maulud) in the Hijri year, which most Muslims believe to be the birthday of the Prophet (Nico Kapten: 1994, 40), but some hold it outside that date, and the important thing is still in the month of Rabi 'al-Awwal.

For the Demak community, most of the Nahdliyin residents (the followers of Nahdlatul Ulama Organization), celebrating the Prophet's birthday, have the special traditions and patterns beside use the above design. This pattern and practice is to read collectively about poetic texts that contain the history of the prophet Muhammad and the worship of his virtue. In general, they read the poetic texts from 1 to 12 of Rabi 'al-Awwal, but some are read every Friday night and Monday night throughout the year. Meanwhile, the poetic texts read are Maulud ad-Diba'i, Maulid Syaraf Al-Anam, and Maulid al-Barzanji, which are quotations from the book Iqd al-Jawahir by Syekh Ja'far ibn Hasan al-Barzanji. And the book Maulid, which is called the last one, is the most widely read in Demak society.

Besides the above pattern, Muslims in Demak celebrate the prophet Muhammad's birthday with the unique traditions called Bodo Mulud emerging in the 1990s. It has a specific nuance and forms that are different from other celebrations held by other Muslims in several areas. Among its uniqueness are the massive parties such as Ied al Fitri, like fine dining, food sharing to the neighbor. It forces the researcher to explore how the Bodo Mulud becomes a unique habit in Demak society, mainly in Eastern Demak: Karanganyar, Gajah, and Dempet sub-districts in which this tradition never existed before in other areas.

Based on the above illustration, the main problem is how the origin of the tradition of the Bodo Mulud includes the forms and nuances of its implementation practiced by the Muslim Demak community?

In general, this research aims to answer the above problems and provide input on the historical tracing of the origins of the Bodo Mulud in Demak. Specifically, the purpose of this study is to describe the Bodo Mulud tradition for Muslims in the Demak community with the dynamics and nuances of its implementation.

The benefits of this research are to contribute to Islamic intellectual treasures related to the history of Islamic culture. Besides, this study also explains the implementation of Bodo Mulud which is slightly different from the mindstream of other traditional Islamic groups.



Research Method

1. Research Setting

These research subjects are Muslims in Demak district who always carry out Bodo Mulud activities by taking samples of research subjects in several sub-districts who have represented most of the Muslims Demak community. Among the data sources taken were Karanganyar District, Gajah District, Dempet District residents supposed to be initiators or advocates for the Bodo Mulud.

2. Research Approach

In general the principles and research subjects are different from the prophet Muhammad's birthday celebrations' nuances in areas other than Demak district, the researcher used an ethnographic research approach to describe a culture. In this research, the researcher's role is only as an observer of an event that takes place without the researcher's intervention to direct the event (Endraswara, Suwardi: 2006, 10). Besides, the researcher uses in-depth interviews to determine the meaning of symbols (Spradley, James P.: 2007, 35) practiced in celebrating the Bodo Mulud.

3. Data Collecting

To obtain valid data, researchers used several data collection methods as follows

a. Participant Observer Method

This method collects data through the technique of the researcher following direct activities on the object under study. (Koentjoroningrat: 1981,173). By this method, the researcher explores and appreciates what is happening in the field with the uncontrolled observation model (free observation), which uses observation measures without using structured written techniques.

b. Interview Method

The researcher uses this data collection method by conducting in-depth interviews with respondents and other parties related to the problem under study with a specific purpose, (S. Nasution ,: 1992, 129). Thus the interview method is Verbal communication between researchers and subjects to get an explanation.

c. Documentation Method

This method is used to view artifacts or books used as a back for the Maulud celebration and the texts read at the festival.

4. Data Analysis

This type of research is descriptive-analytical research, which describes the phenomenon under study in detail based on the data found, followed by an analysis of existing data to get conclusions.



After collecting the data through observation, documentation, and interviews, the researcher has analyzed the data with three steps: data reduction, data display, concluding, and verification (S. Nasution: 199, 129). However, because the approach of this research is ethnographic, specifically in conducting fieldwork, the researcher concludes human culture from three sources: (1) from what people say, (2) from the way people behave, (3) from the various of the used artifacts (Spradley: 2000, 37). Data analysis is a continuous process with regularity patterns, explanations, and proportions. In this cycle, the researcher's activity begins to move with data analysis and data collection during the process. Data reduction is made by clarifying similar data and codifying it

C. Result and Discussion

1. The origins of the Prophet's Birthday Celebration Tradition in the Archipelago

It is necessary to describe at a glance the beginning of the entry of Islam into the Archipelago to provide a clear picture of when the tradition of reading al Barzani began to be carried out by the community because this will give an essential view of whether this tradition emerged since Islam entered this area or emerged after a long process of Islamization in the region.

According to Johns, there are many local sources with characteristics of introducing Islam to the archipelago through teachers with Sufi solid features. More detailed characteristics of them can be seen in the following description.

They are wandering preachers who have traveled to various parts of the world. They live voluntarily in poverty and are often associated with trade or handicraft groups, according to their ordo (tarekat). They teach the secrets of theosophy, which are generally well known by the Nusantara people, adapted to Islamic teachings or the development of the principal Islamic dogmas. They master the magic and have the power to heal; they are ready to maintain continuity with the past and use pre-Islamic cultural terms and elements in an Islamic context (A.H. Johns: 1961, 10-23).

Because of the charismatic authority and magical powers, some Sufi teachers were able to marry the aristocratic archipelago daughters and give their children the prestige of royal blood and at the same time an aura of divinity religious charisma. As a result, Johns concluded that Islam could not take root among the Archipelago people or Islamize their rulers until the Sufis broadcasted Islam. It was not the dominant picture of the development of Islam in the Archipelago until the 13th century. ((AH Johns: 1961, 14). Other historians support this Sufi theory by providing additional comments, which among other things, point to the same success of the Sufis in Islamizing the large population of the Indian subcontinent during the same period. (Fatimi: 1986, pp. 94-98).



From the description above, it can be concluded that Islamic broadcasters in the Archipelago can be identified as Sufi groups. Because the carriers of Islam to this region are Sufi groups, all the traditions they carry out are also transmitted to new converts. The religious traditions at that time reflect exactly what the Sufis brought, although perhaps with different nuances due to the process of cultural acculturation. And it should be noted that the process of Islamization was fast for the Archipelago people because of the ingenuity of Islamic broadcasters in conveying Islamic teachings under the Archipelago traditions trending to mystical and magical.

Among the traditions transmitted to new believers in this archipelago is the celebration of the prophet's birthday. Muslims in this region may have carried out the tradition of this celebration and the Islamization process that occurred in the 13th and 16th centuries, as mentioned above. To find authentic evidence is indeed difficult, but at least what has been done by the Sufi groups and perhaps other scholars as a carrier of Islam to this region has also been practiced here. This is supported by the fact that in the 13th and 14th centuries in the Middle East region where Islam originated, there was already a tradition of commemorating the prophet's birthday, both carried out by Sunnis and Shiites. (Captain Nico, 1994).

And among the sufi groups who came to Nusantara are those who adhere to both Sunni and Shi'i thought schools, so it naturally affected practices of this celebration tradition in this region.

Now the problem is whether the celebration of the prophet's birthday practiced in Demak by reading the ritual texts of the sirat al-Nabi or simply what was done by the Mamluk rulers in Egypt and the Ottoman Turks in medieval times by distributing gifts to all the poor people and the scholars? This is what is difficult to prove because of limited sources of data to analyze. There are only a few sources explaining the celebration of the prophet's birthday, which the rulers of the Islamic kingdom carried out in Java, the Mataram sultanate - as a legacy of the Sultanate of Demak - and the Sultanate of Banten. Although this data indicates that the Muslims of the Archipelago carried out the Prophet's birthday celebrations at that time, it cannot be concluded that the ritual of reading poetic texts for the worship of the Prophet was carried out like what the people of Demak today.

To further assist the explanation above, we can refer to the news about the arrival of the tarekat - as a binding unity among its members' brotherhood - to the Archipelago. Several different sources conveyed data on the tarekat organizations that originally came to the Archipelago, some mentioned the Naqsyabandiyah, al-Qadiriyyah, al-Syuhrawardiyah, al-Syaththariyyah and others. In general, these tarekat did exist in the Archipelago around the 16th century, but have not yet taken root as tarekat organizations in the Middle East, as evidenced by being among the oldest Islamic texts from Java and Sumatra that still exist until now (brought to Europe around 1700) found not only Sufism treatises and miraculous stories originating from Persia and India, but also the manual jurisprudence found.

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The oldest Javanese religious treatises that still exist today seem to indicate an attempt to strike a balance between the teachings of divinity, fiqh and Sufism. Only in later Javanese writings are there much thicker Sufism teachings. The tarekat did not appear to have gained many followers before the end of the 18th and 19th centuries. (Martin Van Bruinessen: 199, 188). This information will make it clear that before the 18th century in the Archipelago there was no tradition of reading the rituals of the Prophet's birthday as is found today, especially since the poetic texts were generally written in the late 18th century, such as the book al-barzanji and others.

In more detail, it is necessary to discuss the network of Middle Eastern and Archipelago scholars around the 18th and 19th centuries. Several prominent Malay-Indonesian scholars came from various regions and ethnic groups in the Archipelago from the XVIII to the beginning of the XIX century. Some of them came from the Palembang area in South Sumatra. The most important of them were Syihab al-Din bin abd Allah, Keimas Fakhr al-Din, Abd al-Shamad al-Falimbani, Keimas bin Ahmad and Muhy al-din bin Syihab al-Din. Next up were sheikh Arsyad al-Banjari and sheikh Nafis al-Banjari from South Kalimantan, Abd al-Wahhab al-Bugisi from Sulawesi, Abd al-Rahman al-Mashri al-Batawi from Batavia and Dawud bin Abd Allah al-Fattani from Southern Thailand. Although there is little information about them, it should be acknowledged that their teachings and their role and involvement were essential in social and intellectual circles in the Archipelago in the 18th century.

Among their very influential teachers were the Barzanji family hailed from the Kurdistan region known as the Kurds. The Barzanji descent who made this family name widely known in the Archipelago was his great-grandson, Ja'far ibn Hasan ibn Abd al-Karim (1690-1764), who was born in Medina and spent his entire life there. (Martin Van Bruinessen: 1999, 97) He wrote several works on worship which have become very popular throughout the Islamic world today. The work which is now known as "al-Barzanji" is his mawlid book entitled al-Iqd al-Jawahir. Perhaps this work is the famous work of all the mawlid books, and in many places, has become part of the standard rituals of the Qadiriyyah order. As Trimingham states, the mawlid is not universally accepted into popular religious practice, but the mawlid Barzanji is a widely recognized sacred text in Indonesia until now. This text is available in Indonesia with many different editions; some Indonesian scholars have published their comments and translated into Sundanese, Javanese, Malay, and Indonesian. Another book that he dedicated to the Prophet, Qishat al-Mi'raj, was a unpopular book in Indonesia. Another work that is no less popular is a biography of Sheikh Abd al-Qadir, Lujain al-Dani fi Manaqib al-Syeikh Abd al-Qadir al-Jilani, a work that has even penetrated throughout the Archipelago. This book is read by almost all followers of the Qadiriyyah order, at least when commemorating the day of Sheikh Abd al-Qadir al-Jilani's death every 11th of Rabi 'al-Akhir. It is even read by those who are not followers of this trek to reject the dangers.



2. Views of the Demak Community on Berjanjen Activities

One of the Demak people's traditions surviving till now is reading the al Barzanji book in their various life cycles. For them, the term Barzanji is better known as the term Berjanjen. A promise is a form of a verb that means reading the book of al-Barzanji at every community celebration, which contains the Prophet Muhammad's life history, and prayers, read together and led by an imam or an Ustaz in turn. In the 1980s, people in Demak Regency on every occasion had a celebration in conjunction with reading al-Barzanji, as revealed by one of the informants stated that (Personal interview, 7 November 2022).

Before the 1980s people always read al Barzanji at every celebration, such as the birth of a child, even it was recited until the day of puputan (the day of the umbilical cord was cut), building of a house, circumcision, marriage and others. But nowadays, the culture of reading al-Barzanji in relation to an event or activity is starting to erode, except for the special celebration of the Prophet's birthday and the celebration of Rebo Wekasan, a last Wednesday of shafar month.

The same thing was stated by Kyai Lukman that all forms of religious activities, mainly in Demak, are always coupled with the reading of Barzanji, such as aqiqah (a celebration of new baby born), moving to a new house, bride and groom, or other celebrations. In general Demak people believe that all good religious activities bring blessings. Therefore, every community's desire is always coupled with the reading of al Barzanji, which aims to make their wishes blessed by God Almighty (personal interview: 28 October 2022).

Based on the explanation above, people in Demak regency read Barzanji in every religious ritual or cultural rituals such as the Prophet Muhammad's birthday, marriage, aqiqah (a celebration of new baby born), building a house, occupying a new home, living Friday nights, going on pilgrimage, circumcision, or other celebration or thanksgiving. The reading of Barzanji has become part of the culture of the Demak people, because this has become a habit of the Demak community, so if they are not reading al Barzanji they feel that something is missing in the event. Event, according to them, there are several reasons and goals for al Barzanji recitation in every religious or cultural ritual, as follows:

K. Ali Masmui stated that: People carry out al Barzanji as a form of their love for the Prophet Muhammad. For example, if someone likes or loves something, he will never forget, call it, and tell others. As with al Barzanji, which contains many prayers when read, this shows our love for the Prophet. Therefore, reading al Barzanji means showing love for the Prophet Muhammad as it is said in the hadith.

Whoever remembers me (mentions) then he loves me and whoever loves me is with me in heaven.

Besides, people carrying out al Barzanji aim to get blessings so that the community's desire is blessed by Allah Almighty, carried out, and given salvation in every process of their wants and afterward.

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Therefore, reading al Barzanji means that we have shown love for the prophet Muhammad.

Bapak Abd Latif stated that the community implements al Barzanji because it has been a tradition from generation to generation from our parents which continues to our children and grandchildren to this day, as a form of public gratitude for what it has gained or achieved by inviting neighbors to share what they have obtained. Also, the implementation of Barzanji is also a form of love for the Prophet Muhammad. Because in the Barzanji, it contains the history of the Prophet Muhammad, so that when it is carried out, of course, the people will return to remember the Prophet who was a role model in the life of Muslims. Furthermore, it was said that the implementation of the Barzanji had a good impact on people's lives, for example, strengthening the habit of minannas, on families and neighbors (personal interview: 28 October 2022).

Kyai Umar Faruq stated: In my opinion, the recitation of al Barzanji in every community celebration is just a tradition acquired and taught by our parents, teachers, and kyai-kyai before. Therefore, we do not say that this tradition is an obligation or harmful because there is no argument explaining the obligation or prohibition of carrying out the tradition. So because this is just a tradition that has been carried out since a long time ago, there is nothing wrong if the community carries out and preserves the Barzanji tradition in every day of their wishes. Because in practice there is nothing that deviates from the teachings of Islam, in fact there are many benefits that can be obtained in people's lives such as, many prayers to the Prophet, asking for prayers to be given salvation, giving alms, as a connector and glue of friendship between the community, especially neighbors, figures religion, as well as distant family. Because usually, when a Barzanji is held, many people are involved, helping each other in preparing everything related to the implementation of Barzanji. What's more, the prayer contained in the Barzanji has a very good meaning, not only praying for those who have a desire but prayer of goodness for the country, to the author of the Barzanji book, people who read it, listen to and pay attention to this book is also offered (Personal interview: 7 November 2022).

3. Form and Nuance of Eid Maulud Implementation

a. Form of Implementation

Over time, the Prophet Muhammad's birth anniversary through the tradition of reciting prayers developed in this country's Muslim community. This is indicated by a large number of hadrah communities and prayer activities in several cities. Generally, people who practice the tradition of salawat (read: mawlid) are traditional or cultural Muslim groups. This group is defined as a community that manifests itself substantively in Islamic cultural institutions and civilizations. In this case, cultural Islam can be realized in preaching, education, Islamic boarding schools, arts, and culture. Even more narrowly, cultural Islam is synonymous with ritual Islam or "mosque Islam" which has nothing to do with politics and power (Azumardi Azra: 1997, 74).

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In Demak district, reading the prophet Muhammad history has been held for a long time by reading al-Barzanji, which was held after Maghrib to Isha prayer. There are also those who hold after Isha prayer until late at night. With the accompaniment of hadrah or tambourine, the chanted qasidah is more memorable. Meanwhile, rhythm and songs adjust to the developing taste of song art, both songs with nashid nuances, gambus and even dangdut memory songs, such as Ida Laila songs composed in the 1970s, for example. For now, the most widely adapted songs are the syairan songs of Gus Dur, which begin with the words Ya Rasul Allah Salamun Alaik ... that's what people say, although Gus Dur does not write them.

In the Demak area, the prophet's mawlid's reading texts read generally are the mawlid al-Barzanji by Syeikh Ja'far ibn Hasan ibn Abd al-Karim al-Barzanji, mawlid al-Diba'I by Abd al-Rahman al-Zabidi and al-Burdah by al-Imam al-Bushiri. Other scattered works, for example, can be designated as mawlid Sharaf al-Anam, Qasidah al-Munfarijah and mawlid al-Azab.

Among the most popular chanted works are mawlid al-Barzanji and mawlid al-Dziba'i. The two mawlids are read in collaboration. This means that pieces of the poetic text of mawlid al-Dziba'i are read to begin or in the middle of reading the prose text at the mawlid al-Barzanji. However, some read specifically mawlid al-Dziba'I without collaborating with mawlid al-Barzanji. In general, this chanting goes through several stages.

The first is reading al-Fatihah which is led by an imam or an elder and followed by the demonstrators (audience). They read the prayer together with the words "Allahumma Salli ala Muhammad"

The second is chanting kasidah around 11 stanzas (Al-Dziba'i, Mawlid al-dziba'i: 1986, 3) or lines containing the Prophet's prayers, requests for forgiveness and ends with a request for shafa'at (the help) to the Prophet. Then in chanting this qasidah, a munshid is then imitated by the audience.

The third is reading a prose by al-Barzanji called Barzanji Natsar. This prose contains praise to Allah, the history of the Prophet's life from his birth, his characters, his virtues and his morals. In reading this prose, those who are able to read it take turns reading only one chapter of the story which the author of this mawlid has limited with the words "Aththir Allah Qabrah al-Karim ..." Meanwhile, the audience will answer with prayer at the end of each sentence.

The fourth, when the reading reaches the sign "Mahalul-Qiyam" (standing time), all the audience begin to stand with the greeting of Ya Nabi Salam Alaik ... Ya Rasul Salam Alaik (Al-Dziba'i, Mawlid al-dziba'i: 1986, 11). When the entire audience stands up to their hearts, their hearts will imagine as if the holy Prophet presents in their midst giving blessings to them. Nevertheless, generally the common people do not know the purpose of this standing. This is exactly what the tarekat experts practice when chanting the Prophet's birthday as mentioned above. Then return to sit together by continuing to read the prose earlier.



The fifth, it ends with reading the prayer provided in the books of mawlid in which the prayer is led by an imam or elder person.

The whole series of chanting of the Prophet's birthday has been decorated with sayings and recitations of prayer. The purpose of the recitation of this prayer is to fulfill the religious advice that comes from the Qur'an "That Allah and His angels say salawat on the Prophet. O people who believe, pray and greet you as much as possible" and the Prophet's Hadith "Whoever hears my name, let him pray to me". It means as an expression of love for the Prophet and his family. Similar to this with hadith related to Sufism have been found (Abu Bakar Atjeh: 1979).

The chanting of the Prophet's birthday for the general public - especially in Demak - is not only carried out in the month of Rabi 'al-Awwal as the month of the Prophet's birth, but some perform it throughout the year every Friday night, Monday night and even every night after the birth of a child during seven nights in a row. For those who carry out after the birth of a child, the aim is not to celebrate the Prophet's birthday but to get blessings for the Salawat recitation that has been recited by the entire audience hoping their new baby born will become pious children who can follow what the Prophet exemplified.

2. Nuance of Eid Mawlid

For the people of Demak, commemorating the Prophet's birth (Mawlid) is not like other Muslim communities, which is merely reading poetic texts on the eve of the mawlid. But they do it all night and all day long. The most widely read by the Demak community is mawlid al-Barzanji, mawlid al Dziba'i and also sometimes collaboration between both al Barzanji and al Dzibai. Of the three reading models, the most common is collaboration between the two using the following techniques

- a. Beginning with reading the poetry found in the book mawlid al Dziba'i
- b. Read prose as an opening in the book al-Barzanji
- c. When he stood up, took the verse taken from Mawlid Dzibai
- d. It ends with a prayer taken from al Barzanji

The reading activities of these poetic texts are carried out in almost every mushala. In Tanjungkamal village, for example, every mushala there is a reading of the Prophet's mawlid starting after maghrib prayer until late at night, after dawn until 10 o'clock, continuing after midday and ending after Asr prayer. Mawlid reading like this is widely practiced in Karanganyar, Dempet and Gajah districts.

According to Kyai Lukman, the practice like the one above, namely reading the mawlid during the night and the day of the mawlid has been a tradition since the 1980s where the tradition of using loudspeakers became entrenched on the grounds of the preaching of Islam.



However, it is only limited to the three sub-districts above, while in several other sub-districts such as Mranggen, Bonang, Wedung, Karangawen, generally Muslim residents only read at night of mawlid (Personal interview: 28 October 2022).

3. **Ater-ater Tradition**

The term ather-ater is often combined with the word panganan (pasugatan, bojana)' to become food items, which refers to the activity of delivering or carrying food from someone or a family to another person or family at a certain time with the certain intention. In the Demak community, food items have been carried out for a long time, across generations, so that is a sufficient reason to declare it as "traditional". This tradition, among others, is held mostly in the last week of Ramadan (especially on the 21st to 27th of Ramadan), as a statement of gratitude that the holy month of Ramadan is approaching its end, immediately changing to the month of Shawwal, where the first day of Eid al-Fitr arrives.

Ather-ater is done to connect and strengthen the relationship between families or neighbors. On the same day before or after ater-ater a family receives food delivery from another family, so that "food exchange" is created between relatives, neighbors or friends. By carrying out this tradition it is believed to be able to facilitate fortune and prolong life and be kept away from harm.

For the people of eastern Demak, the ater-ater tradition is not only done to welcome Eid al-Fitr, but has also been practiced when commemorating the birth of the Prophet on the 12th of Rabi 'al Awwal. This tradition is done right on the day of the mawlid, not before or after. Even in some people around the mushala or mosque, they have joined together to buy goats and then slaughter them together for doing mayoran (special eating) in celebrating the birth of the Prophet Muhammad as the torch of the times. Because of this, humans get the enlightenment of life to be able to distinguish which ones are right and which are null. The point is to be grateful for the birth of the Prophet Muhammad as a messenger for mankind's guidance in living life in the world and the hereafter, as said by Kyai Lukman as a local religious figure (personal interview: 28 October 2022).

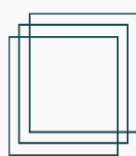
For the preparation of these items, the community has prepared a day before the anniversary of the birth of the Prophet Muhammad by shopping for some necessities of goods, such as meat, spices, snacks and others. This has resulted in a market atmosphere in the Demak area that is very crowded, more than on normal days, even equaling before Eid al-Fitr, so that traders, especially vegetables, meat and spices, are very busy on that day (personal interview: 6 November 2020), as expressed by Mrs. Rohayati:

Yeaach before the maulidan, the Gajah market is not crowded with people shopping for the necessities of Eid al-Fitr or alms.

That statement was also corroborated by a senior trader at Gajah Market in Demak district, Ibu Nyai Khumairoh.

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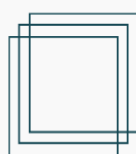
The activity of carrying out the ritual of reading the poetic texts of al-Barzanji, Mawlid al Dzibai or collaboration between both, and also followed by the several nurturing activities is called Bodo Mulud for the traditional Muslim community of Demak.

D. Closing

Thus Bodo Mulud for the people of eastern Demak is a special moment and a unique tradition. This tradition from year to year is getting livelier with the intermittent sound of mosques and mushala throughout the Prophet Muhammad's birth which is almost the same in the Muslim community in West Nusa Tenggara. Even though in a few activities of the prophet's birthday commemorating is similar with other muslims in another area, in fact muslim in Demak add several rituals such as ater-ater and mayoran.

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