

Public perception of the myth in traditional objects at the *Buka Luwur* ceremony of the Sunan Kudus tomb

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Abstract

This study aims to determine the process of the *Buka Luwur* ceremony of the Holy Sunan Tomb and the public's perception of objects in the *Buka Luwur* ceremony of the Sunan Kudus tomb. This uses a qualitative method and describing data descriptively. The results of this study show that the procession of the *Buka Luwur* ceremony of the tomb of Sunan Kudus is crossed on the 1st-10th of Muharam which is the recitation of the night of *I Suro*, the release of *luwur*, *munadharah* masail diniyah, *Rosul* prayers and *papat* flying, *quranickhatamanbilghoib*, orphan compensation, distribution of *asyura* porridge, recitation of *qasidah Al-Barzanji*, evening recitation of *10 Suro*, distribution of *brekat* copies, the division of the *shadaqahbrekat*, the division of the general *brekat*, and the ceremony of installing the *luwur* of the Holy Sunan Tomb. In the procession of the *Buka Luwur* ceremony of the Tomb of Sunan Kudus, there is public belief in objects that are believed to have magical powers, including water used for sharpening or purifying *Cinthakakris*, used cloth from *BukaLuwur*, *cicada* rice, and *asyura* porridge, teak leaves, and blessing rice. It is believed that the community can bring blessings, facilitate *rizki*, cure diseases, fertilize plants, predict clothing and food in the coming year, and so on.

Keywords: *Buka Luwur*, Myth, Community Perception, Sunan Kudus, Tradition

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Introduction

Indonesia is a country rich in diversity (Nikmah 2020:216). This is evidenced by the many traditions that developed in Indonesia. Tradition is used as a community identity that needs to be preserved (Jayanti, Loita, dan Safaat 2018:3). One of the cities that still preserves the tradition is Kudus City. Kudus is one of the cities used as a place to spread Islam in Java by Sunan Muria and Sunan Kudus, who are still respected by the Muslim community today. Respect made by the community in the form of colossal prayer in the celebration of haul. Haul is interpreted as a form of commemorating the day of his death every year for Sunan Kudus which is held on the 10th of Muharram, while Sunan Muria is held on the 15th of Muharam. Residents of Kudus named it the *Buka Luwur* tradition.

In this paper the author only focuses on studying the ceremony of Opening Luwur Tomb of Sunan Kudus. The Tradition of Opening Luwur Tomb of Sunan Kudus is a traditional ceremony carried out from generation to generation as a form of respect for Sunan Kudus who has fought for Islam in Kudus City (Ismaya, dkk, 2017:47). Research on people's perceptions of the mythical object *Buka Luwur* Tomb of Sunan Kudus needs to be done because the research is still minimal so the authors are interested in doing research. This is used as a form of developing scientific treasures, especially in the field of Islamic religious traditions and culture which need to be preserved.

Research relevant to this research was conducted by Mualifah (2018) concerning public perception of symbolic meaning in the Buka Luwur Tomb of Sunan Kudus Tradition. The results of this study indicate that the Buka Luwur tradition is used as a form of commemorating the services of Sunan Kudus in spreading Islam in the Kudus City. Apart from that, in the celebration of the Buka Luwur tradition there are educational values including mutual cooperation, tolerance, and so on. The similarity of this study with the author's is that they both discuss Buka Luwur, while the difference is that in this study it examines more about people's perceptions of the symbolic meaning of the Buka Luwur tradition, while the author is more concerned with people's perceptions of the myth of Buka Luwur objects which until now still trusted by the community, such as traces of luwur cloth, *Sego Jangkrik*, *asyura* porridge, *gapuro*, traces of *Keris Chintaka* jamming water, and so on.

Other relevant research was also conducted by Argarini (2015) regarding the perceptions of the Kudus people regarding the *Buka Luwur* tradition symbol. The results of this study indicate that the people of Kudus still believe that *Sego Jangkrik* contains blessings from Sunan Kudus which can cure diseases, nourish plants, and provide additional good fortune. This belief is still believed today because it is caused by the belief that anything related to Sunan Kudus can bring blessings. The similarities between this study and the author's are that they both discuss visual symbols at the *Buka Luwur* Tomb of Sunan Kudus ceremony. The difference in this study is only focusing on *Sego Jangkrik* which is believed to receive blessings, while the author does not only focus on that but also on objects that are believed to have magical powers, such as traces of luwur cloth, *Sego Jangkrik*, *asyura* porridge, *gapuro kembar*, water used for *Keris Chintaka* jamming, teak leaves, blessed rice, and so on. Thus there is a difference

This research is very important to do in order to develop symbols that are full of meaning and explain phenomena that exist in the community so that they can be used as knowledge for the community about the myths contained in the *Buka Luwur* Tomb of Sunan Kudus.

This study used several concepts as a framework for thinking. One of them is perception, which is defined as a form of individual view of objects that can be felt by the five senses (Utami, Masnunah, and Nufus 2022: 20). According to Masnunah, Wandiyono, and Aradesa (2022: 115) who said that perception is defined as a form of one's view based on the experience of real events. It can be concluded that public perception is a form of view from the community directly regarding something that happens in the environment which gives rise to an interpretation in the form of an assessment. One view of society is about myths.

Myth is defined as a form of public belief that is believed to be passed down from generation to generation (Endaswara 2006: 195). Myths are usually related to beliefs about stories about gods, demigods and supernatural life (Handini 2015: 61). It can be concluded that myth is a belief that is still believed by people from generation to generation. The myth referred to here is the belief that is believed by the community regarding traditional objects used in the *Buka Luwur* ceremony of Sunan Kudus's Tomb which can bring blessings, facilitate good fortune, cure diseases, fertilize the soil, and so on. One of the myths believed by the people until now is the existence of traditional objects from *Buka Luwur*.

Traditional objects are objects that are used in carrying out traditional ceremonies. The ceremony is defined as a form of ritual activity carried out by the community from generation to generation. Pasaribu (2014: 134) defines that ritual ceremonies are usually carried out by the community as a form of belief carried out by their ancestors. The existence of rituals in all regions is a form of symbols in religion or religion which are passed down from generation to generation in order to preserve the heritage of the ancestors.

Buka Luwur is used as a ceremony that is carried out by the community once every year as a form of haul from Sunan Kudus who has spread Islam in Kudus. The series of events from *Buka Luwur* begins with the Kejawen Islamic event, namely the tradition of jamming or purifying the Sunan Kudus *Keris* which is named the Cinthaka *Keris*. Usually the purification of the *Keris* is carried out on the first Monday or Thursday after Tasyriq 11-13 Dzulhijjah which is then continued on the 1st-10th of Muharram, namely the opening ceremony of the *Buka Luwur* which is closed with the installation of a new *luwur* to the tomb of Sunan Kudus. Apart from that, the Kudus people also believe in the existence of *Buka Luwur* objects which can provide magical abilities which have a positive impact on the community, including water used to wash Sunan Kudus's *Keris* which is considered to have magical powers against the weather, used cloth from *Buka Luwur* which is considered to be able to bring good luck, *Sego Jangkrik* which is considered to cure disease, smoothen good fortune, and fertilize plants, and *asyura* porridge which is considered to bring blessings, and so on. This belief is believed by the Kudus people for generations so that pilgrims, the public, and tourists are looking forward to the *Buka Luwur* event to receive blessings from Sunan Kudus.

Based on the explanation above, the formulation of the research problem is how is the process of the Open Luwur ceremony of the Tomb of Sunan Kudus? What is the public's perception of the myth of traditional objects at the *Buka Luwur* Tomb of Sunan Kudus ceremony? Thus, the purpose of this study was to find out the process of the *Buka Luwur* ceremony of the Tomb of Sunan Kudus and to find out the public's perception of the mythical objects of the *Buka Luwur* ceremony of the Tomb of Sunan Kudus.

The research is conducted at the Menara Sunan Kudus Mosque Cemetery Foundation (YM3SK) regarding the process of *Buka Luwur* and public perceptions of the mythical objects. The method is descriptive qualitative which describes phenomena or research facts as they are (Nikmah 2021: 157). The object used in this study is YM3SK as a relic from Sunan Sunan

Kudus. The time for this research starts on 1-30 August 2021 to coincide with the Hijri year 1443 H.

This research data source is divided into two, namely primary data sources and secondary data sources. The primary data source is in the form of interviews conducted with nine informants who know, understand, and are directly involved in the process of the event from *Buka Luwur* and the people's beliefs about objects that are believed by the community to bring blessings from Sunan Kudus. As for secondary data sources in the form of journals, books, theses, archives, and so on for research in order to obtain quality results. The following are the sources interviewed by the author:

Table 1: Research Informants

No	Name	Age	Profession
1.	Kharis	40	Private worker
2.	Eko	43	Parking Officer
3.	Denny	47	Foundation Officer
4.	Zaki	20	Students
5.	Hisan	47	House wife
6.	Slamet	45	Odd jobs
7.	Lia	30	Bussinessman
8.	Listiyani	40	Housewife
9.	Khoir	47	Private Worker
10.	Budi	50	Bussinessman
11.	Ghofur	23	Students
12.	Hamam	45	Fisherman
13.	Nur	46	Housewufe
14.	Aisyah	34	Bussinessman
15.	Rohmah	45	Bussinessman

Source: Auhtor 2021

The data collection techniques for this research include observation, interviews, documentation, and literature studies. The observation technique is conducted by directly visiting YM3SK to contribute firsthand. The interview technique involves interviewing individuals who have a deep understanding and direct involvement in the event. The documentation technique is employed to record the event processions and objects that are highly regarded by the community during the *Buka Luwur* ceremony. The literature study technique is employed to seek relevant theories that can contribute to obtaining optimal results. The data analysis technique used in this study involved grouping the collected data according to their types and subsequently analyzing them using theories that are pertinent to the research. Finally, conclusions were drawn to achieve maximum results.

The beginning of the tradition of Buka Luwur

The real name of Sunan Kudus is Raden As-Sayid Ja'far Shodiq. He is a Wali who is renowned for being young in age but old in knowledge, particularly in fields such as monotheism, ushul, hadith, interpretation, mantiq literature, and especially in fiqh. Due to his vast knowledge, he earned the nickname "waliyul ilmi," which means a guardian with extensive knowledge.

Historical records indicate that Sunan Kudus played a significant role in the propagation of Islam in Kudus City. His approach can be observed through his efforts to connect with the community by understanding their expectations (Zuhroh 2018: 45). Overall, Sunan Kudus employed four da'wah approaches in spreading Islam (Kristina 2021: 1). Firstly, he adopted a gradual approach by respecting and allowing existing customs in the community, gradually introducing peaceful ways to initiate changes during preaching, aiming to avoid divisions. Secondly, Sunan Kudus respected the Hindu community by prohibiting the slaughter of cows, as the local community regarded cows as sacred animals. Thirdly, he captured the attention of the Buddhist community by incorporating Buddhist elements into the architecture of the Menara Kudus (holy tower building). Lastly, he incorporated Islamic elements, such as maulidan, into every community ritual that was rich in traditions related to salvation, such as mitoni, mapati, and death salvation. Through these da'wah methods, Sunan Kudus successfully influenced the people of Kudus to embrace Islam.

On May 5, 1550 AD, Sunan Kudus passed away while leading the morning prayers in a prostrate position at the Menara Kudus Mosque. He was subsequently laid to rest behind the Menara Kudus Mosque, situated in Kauman Village, Kota Kudus District, Kudus Regency (Budi 2022: 1). To commemorate Sunan Kudus' contributions in spreading Islam, the community celebrates a haul known as the Buka Luwur tradition.

The Buka Luwur tradition takes place from the 1st to the 10th of Muharram in the Hijri year. The ceremony commences with the unveiling of the Luwur Tomb of Sunan Kudus on the 1st of Muharram at 06.00 WIB, accompanied by recitation of tahlil and collective prayers comprising tasbih, tahmid, takbir, selawat, and other repetitive readings. The highlight of the event is the installation of a new luwur cloth on the Tomb of Sunan Kudus (Interview, Kharis, Kudus, 15 August 2021).

The process of Buka Luwur tradition

The Buka Luwur ceremony begins with the purification of the heirlooms, the recitation on the night of 1st Suro, the unveiling of the Luwur from the Tomb of Sunan Kudus, munadharah masail diniyah (religious discourse), the prayer for Rasulullah (Prophet Muhammad) accompanied by terbang papat (a ceremonial act), the khataman of the Qur'an bil ghoib (silent recitation of the entire Qur'an), charity for orphans, distribution of asyura porridge, recitation of qasidah al-barzanji (a poem praising the Prophet Muhammad), recitations on the night of 10th Suro, distribution of blessed copies of the Qur'an for the community, which involves exchanging rice brought from home for Buka Luwur rice, distribution of shadaqah blessings to those who have contributed for the Buka Luwur purposes, distribution of general blessings to the public attending the main event, and finally, the installation of a new Luwur tomb for Sunan Kudus. The

following paragraphs will provide a detailed explanation of the process of the Open Luwur Tomb of Sunan Kudus ceremony.

The Keris Chintaka purification wash

The series of Buka Luwur traditions begins with the washing of Sunan Kudus's heirloom on the first Monday or Thursday after the Tasyrik day or Dzulhijah 11-13. This heirloom is a Keris called Cinthaka or Ciptaka, which dates back to the Majapahit era (Ismaya, 2017: 50). The Chintaka Keris is a weapon that Sunan Kudus used during battles. This Keris symbolizes Sunan Kudus's intelligence, agility, and determination in facing life's challenges (Mundakir and Hidayat, 2020: 215). The trimming or washing procession of the Keris takes place in the pendapa of the Tomb of Sunan Kudus, preferably during clear weather without scorching sun or rain.

During the process, the *penjamasan* (purification washing) of the Keris is conducted by a religious leader, directly led by K.H. Ahmad Badawi Basyir and assisted by the caretaker of the *Jamas*. The *penjamasan* begins with a pilgrimage to the Tomb of Sunan Kudus, followed by taking a dagger and two tridents. The Keris is then washed by pouring and immersing it in water infused with black glutinous rice straw. Afterwards, the Keris is cleaned using lime juice and warangan powder. Finally, it is dried over black glutinous rice husks until completely dry. Upon completion of the *penjamasan* stage, a collective recitation of the tahlil is performed.

As part of the *jamasan* event, various dishes are usually served, including market snacks and grilled chicken opor, which is said to be Sunan Kudus's favorite dish (Margono, 2020: 1). The purpose of washing the Chintaka Keris is to care for and preserve it, ensuring it remains free from rust, showcases its prestige, and gleams while being protected from damage. This is a way to honor and preserve the legacy of Sunan Kudus. The following is an illustration of the *penjamasan* of the Chintaka Keris of Sunan Kudus.



Picture 1. The process of *Penjamasan* Washing of *Keris* Cinthaka

Source: Detik.com

Pengajian 1 Suro night

According to the data found in the field, the *Pengajian Malam 1 Suro*, the religious study gathering, will be held on the night of Tuesday *Pon*, 1 Muharram 1443 or 9 August 2021, starting at 20.00 WIB located at the Aqsha Kudus Mosque. This *pengajian* is a grand *pengajian* by inviting Habib Umar to give the *mauidhoh* in that occasion. Mr. Kharis as the head of the *Buka Luwur* committee said that the Suro 1 night event went smoothly and was attended by many people. Congregations who attended the recitation were the public, including kyai, clerics, community leaders, as well as people from Kudus City and outsider. The purpose of the community to participate in this event is to close and open a new page for positive things. The community thinks that participating in this event will receive blessings from Sunan Kudus (Interview with Mr. Kharis, 15 August 2021). The following is a picture of 1 Suro activities at the Menara Kudus Mosque.



Picture 2. Pengajian 1 Suro night
source: Author document

The Buka Luwur (Luwur Removal)

Luwur removal is done by removing the *luwur* (fabric) of the Sunan Kudus Tomb. The symbolic opening of the event was carried out inside the tomb of Sunan Kudus and then continued with the release of *luwur* both outside and around the tomb. This procession is carried out by certain people, such as *kyai*, elders, religious leaders, community caretakers who have been given jobs by the committee (Indarti, Utaminingsih, and Ardianti, 2022:238). The *luwur* is taken to *tajug* to be stored and distributed to the community during the peak ceremony on the 10th of Muharam.



Picture 3. Luwur removal
Source: YM3SK

Munadharah masail diniyah

After the removal of the luwur, the event proceeded with the *munadharah masail diniyah*. This event serves as a learning forum to deepen religious knowledge by discussing social issues within society and finding collective solutions based on the Qur'an, Sunnah, Islamic books, and other relevant sources. Based on field data, the *munadharah masail diniyah* event was scheduled to take place on Sunday, Pon, 6 Muharram 1443 H, or August 15, 2021, starting at 07:30 in the foyer of the Kudus tower in Mosque. The event is open to the general public and includes the participation of several religious leaders who are experts in their respective fields.

During the event, participants engage in discussions about various societal problems, addressing each issue one by one. Each participant is given the opportunity to share their opinions, drawing from relevant books, the Qur'an, and other sources. The responses are then filtered and conclusions are reached based on the Islamic rulings presented by the participants in the forum. The following image illustrates the *munadharah masail diniyah* event.



Picture 4. Munadharah Masail Diniyah
Source: Author documentation

Doa Rasul and Terbang Papat (four tambourines)

The *Doa Rasul* is a form of prayer that contains praise for the prophet Muhammad *Shalallahu 'alaihi wasallam* accompanied by typical Islamic musical art by using tambourines, well-known as *terbang*. *Terbang* is a traditional musical instrument used to accompany the recitation of the *barzanji* or the *Doa Rasul* which contains praise delivered to the Prophet Muhammad SAW (Nuha, 2016:58).

The titles of the poems that are usually sung include *Assalamualaik*, *Tanaqal*, *Wulidan*, *Bisyahri*, and so on. Mr. Kharis said that this event was generally accepted and there were around 131 tambourine players from 9 sub-districts in the Kudus which were directly led by the Menara Terbang Group (Interview, Mr. Kharis, 15 August 2021). Meanwhile, according to Rosyid (2019: 291) the purpose of this event is as a form of praise offered to the prophet Muhammad who will later get intercession on the Day of Judgment. The following is a picture of the apostle's prayer and flying papat at the tomb and Menara Sunan Kudus Mosque.



Picture 5. Doa Rasul and Terbang Papat
Source: Author documentation

Khataman qur'an bil ghoib

Khataman Qur'an bil ghoib is an activity where individuals memorize the Qur'an and complete its recitation without reading. This event consists of nine *khataman*. The event begins with an opening ceremony and religious message delivered by the respected elder preacher of Kudus City. This is followed by the main *khataman* ceremony, which is repeated nine times. The rewards from the *khataman* are dedicated to Sunan Kudus, with the belief that those who participate will receive blessings from completing the Qur'an.

According to Mr. Kharis, the completion of the *Qur'an bil ghoib* will take place on Wednesday, *Legi*, 9 Muharram 1443 or August 17, 2021, at the Al-Aqsa Kudus Mosque. The event will be led by K.H. Abdul Basit, along with 18 Qur'an memorizers divided into nine groups, completing the *khataman* nine times. This corresponds to the number of districts in the Holy City. Additionally, the religious message from the esteemed preacher serves as the opening *khotmil* (conclusion) of the Qur'an recitation. The *khotmil* rewards of the Qur'an are specifically dedicated to Sunan Kudus, and participants are expected to receive blessings from their participation in completing the Qur'an. The following image depicts the *bil ghoib khataman* activity at the Sunan Kudus Luwur Opening event.



Picture 6. The Khataman Qur'an Bil Ghoib Sunan Kudus
Source: YM3SK

Donation for the orphans

Donation for the orphans is an activity carried out by giving a proportion of wealth in the form of money or gifts to othe rphans. This event will be held on *Legi* Wednesday, 9 Muharam 1443 or 18 August 2021 at 08.00 WIB until finished. The number of orphans supported is 88 yatama and duafah who are around the Menara Kudus Mosque (Deni interview, 2021). This activity is used as a means of Islamic da'wah which aims to help meet the necessities of life and lighten the burden (Bastomi, 2016: 163). The following is a picture of the donation event for orphans at the Open Luwur Tomb of Sunan Kudus.



Picture 7. Donation for Orphan
Source: YM3SK

Giving the asyura porridge to people

Asyura porridge is a symbol of historical commemoration of the safety of Prophet Noah and his people from the flood that hit society in ancient times (Indrahti, et al 2018: 90). Asyura porridge is prepared the day before the traditional *Buka Luwur* ceremony, namely on 9 Muharam 1443 or 18 August 2021. Mr. Kharis said that in making asyura porridge during the *Buka Luwur* activity the local community assisted them with their

respective tasks, such as making porridge, mixing, delivering, and so on (Interview with Mr. Kharis, 15 August 2021). Mrs. Hisan as helper who helped make the ashura porridge said that the porridge was made for three hours with 9 raw materials, such as rice, corn, green beans, soybeans, cassava beans, cassava, peanuts, bananas and sweet potatoes (Interview, August 18, 2021).

The various menus served are in the form of white porridge, pieces or slices including tofu and tempeh, omelet, chilies, shrimp, pelias, anchovies which are placed on plates covered with banana leaves and then distributed to the community around Menara Kudus, namely Kauman Village, Kerjasaan, and Damaran. Apart from that, this porridge is made as a benefit to women community who have read Al-Barzanji at Pawestren Menara Kudus Mosque (Interview with Mrs. Listyani, 18 August 2021). This porridge is believed to contain many blessings from Sunan Kudus (Rosyid 2021:154). The following is a picture of the distribution of ashura porridge



Picture 8. Assyura Porridge Distribution
Source: YM3SK

The recitation qasidah al-barzanji

Al-Barzanji qasidah recitation is an activity of reciting poetry about the life of the Prophet SAW in order to welcome the birth of Maulid al-Rasul composed by Sheikh Ja'far al-Barzanji (Miskahuddin and Zuherni 2021: 55). The purpose of writing this book is to evoke the spirit of Islam towards the love of the Prophet Muhammad so that Muslims can emulate his personality, character, behavior and noble character to be applied in everyday life. (Nurdin 2016:54).

The recitation of *Al-Barzanji* in the Open Luwur Tomb of Sunan Kudus ceremony is carried out on the night of Thursday Pahing, 10 Muharam 1443 or 18 August 2021. The event starts after the Isya prayer at 19.30 by dividing two congregations, namely male and female congregations. The female congregation is in Pawestren (a place for women's prayers), while the male congregation is in the tajug pavilion. The participants for reading Al-Barzanji were teenagers and villagers around the Kudus Tower. The purpose of this activity is to strengthen ties between citizens (Faizal 2019:58). The following is a picture

of the reading of Qasidah Al-Barzanji from the Open Luwur Tomb of Sunan Kudus ceremony.



Picture 9. The Recitation Qasidah Al-Barzanji
Source: YM3SK

Religious message 10 suro night

The event is held on the night of Thursday *Pahing*, 10 Muharam 1443 or 18 August 2021. The event starts at 20.00 and is located at the Al-Aqsa Mosque. This event was the culmination of the Buka Luwur Tomb of Sunan Kudus ceremony (Ismaya, et al 2017: 50). This event was not only attended by the Kudus community, but also the community outside Kudus, such as Demak, Pati, Jepara, and so on, both parents, youth, adults, and children (Interview, Deni, 24 August 2021).

This agenda begins with the opening by reading the *iftitah* prayer. The second agenda, the recitation of the nariyah prayer led by Ustaz H. Hilal Haidar. The third agenda, *khotmil* Qur'an led by Ustaz H.Ulil Haidi. The fourth agenda, tahlil and prayer led by K.H.Sulhanan. then, the fifth, the recitation of muharam tasbih and ashura prayer led by K. H. Syaifuddin Lutfi. The sixth event, reciting Qur'an by H. M. Rohani international *qori'* from Demak. The last program was the maidhoh khasanah and a joint prayer led by Habib Umar Mutohar. The purpose of this activity is to expect blessings from Sunan Kudus. The following is a picture of the 10 Suro Recitation activities.



Picture 10. Pengajian 10 Suro
Source: Author Documentation

The distribution of berkat salinan

Berkat Salinan is returning the gifts to the community by exchanging rice that has been brought with *Buka Luwur* rice. The distribution of *berkat salinan* is on Thursday night on 10 Muharam or 19 August 2021 which starts at 01.30 WIB at the Kudus tower. As for the participants of *Berkat Salinan* is the public. Here is a picture of the distribution of *berkat salinan*.



Picture 11. The Distribution of Brekat Salinan.

Source: Author Documentation

The distribution of berkat shadaqah

Berkat Shodaqoh is a gift given to the people who have given charity for the purposes of *Buka Luwur*. In this concept, there is unlimited. Usually, people who give *sadaqah* are given cards to exchange for the blessings that have been provided by the committee and then taken according to the specified time. This blessing is used as a form of gratitude from the committee to the community who have helped contribute to the *Buka Luwur* tradition.

As for giving the gifts, those who give small donations will be given a gift using teak leaf packages containing rice and meat, while large donors will be given a basket of rice and meat, and the biggest donors, such as buffaloes, will be given special gifts which will later be delivered directly by the committee to his house. Apart from that, they also give to the people who participated in the success of the *Buka Luwur* event, such as cooks, bowlers, khatimin, and orphans. The gifts of the shodaqoh card is carried out on Thursday Pahing 10 Muharam or 19 August 2021 at 03.00 WIB and is located on Jl. Sunan Kudus 188. The following is a picture of the distribution of *shadaqah* gifts.



Picture 12. The Distrubution of *Shodaqoh* gift
Source: Tribunnews

The distribution of gifts for public (sego jangkrik)

The distribution of gifts for public is given to public people ahead of the peak event of *Buka Luwur*. People from both Kudus and outside the Kudus City line up around the Al-Aqsa Mosque to get *Sego Jangkrik*. In general, the distribution of *Sego Jangkrik* is carried out after the Morning Prayer by reciting a prayer which is led directly by the caretaker of Sunan Kudus's tomb. That was distributed at the Tajug Menara Kudus Hall.

Mr. Kharis said that the amount of *Sego Jangkrik* that will be distributed is around 32,000 packets which will later be distributed to the public. In addition, he also said that *Sego Jangkrik* is used as a symbol of religious tolerance because it contains buffalo and goat meat. This is because cows are used as an animal that is considered sacred by Hinduism, so Sunan Kudus forbade Islamic people in Kudus not to slaughter cows as a form of respect for other religions (Interview, Mr. Kharis, Kudus, August 15, 2021).

Sunan Kudus always teaches the Muslim community to have good character by upholding the values of tolerance of other religions which are symbolized by the building of the Al-Aqsa Mosque and the Menara Kudus (Syakur, 2021:21). It can be concluded that Sunan Kudus always instills an attitude of tolerance between religious adherents so that a sense of unity and integrity is established between communities. The following is a picture of the distribution of *Sego Jangkrik*.



Picture 13. *Sego Jangkrik* Distribution
Source: Author documentation

The mounting of luwur ceremony of Sunan Kudus tomb

The ceremony for mounting a new luwur is the top event of *Buka Luwur* which was held on 10 Muharram 1443 at the Tajug Hall of the tomb of Sunan Kudus. This ceremony is very solemn, even though it is crowded because the area is very narrow. This event was attended by elderly clerics, regents, tourism offices, community leaders, clerics, the association of tombs organizer in Java, and other parties listed on the invitation (Interview, Mr. Kharis, Kudus, 15 August 2021).

The ceremony begins with the recitation of surah *al-Fatihah*, *qira'atul Qur'an*, dhikr by reading *hasbunallah wani'mal vice ni'mal maula wani'man nasyir* 70 times, and ends with *Asyura* prayers. Then, the event continued with *tahlil* and prayers at Sunan Kudus' tomb accompanied by prayers from all the congregation and then luwur installed in Sunan Kudus's tomb which was brought from the Tajug Pendopo to the pesarean. Arriving at the pesarean, a new luwur was mounted that covers the tomb of Sunan Kudus on the inside. Then, at the gate of the tomb, a cloth was installed that read as-Sayyid Ja'far Shodiq Waliyullah in letters written in Arabic.

After the luwur has been installed, it is continued with the recitation of *tahlil* and prayer. After the luwur installation ceremony, the attendees who took part were given luwur brekat and pieces of old luwur cloth from the tomb of Sunan Kudus (Mundakir and Hidayat 2020: 220). The following is a picture of the ceremony for installing the new luwur tomb of Sunan Kudus.



Picturer14. The Ceremony of mounting new Luwur
Source: YM3SK

People Belief in Traditional Objects at the *Buka Luwurof Sunan Kudus's Tomb*

People perception is the view or response about something that happened, giving rise to an interpretation in the form of an assessment obtained through the five senses and previous experience. Here are objects that are still believed by the public to have magical powers.

The used cloth of buka luwur

The cloth used for *Buka Luwur* is the cloth used to cover the Tomb of Sunan Kudus. Mr. Kharis said that the used *Buka Luwur* cloth was distributed at the top event of the installation of Luwur Tomb of Sunan Kudus on 10 Muharam 1443 H (Interview with Mr. Kharis, 15 August 2021). The size of the *Buka Luwur* cloth distributed is 105 cm x 20 cm. In addition, he stated that not everyone could get used *Buka Luwur* cloth, but only certain people could get it, such as clerics, religious leaders, invited guests, committee members, and the public who took part in the peak event of installing the new luwur of the Sunan Kudus Tomb (Interview with Mr. Kharis, 15 August 2021).

These are several methods used by the people who take benefits from the used cloth of *Buka Luwur*

Zaki, as a member of the Kudus community, said, "The luwur cloth is usually distributed free of charge to those who are closest to them, such as Pak Yai, foundations, and certain people who get it. Usually the hallmark of the cloth obtained is that it is cut into small pieces of about 1 meter and on the cloth there is a photo of ancient tombs. Because not just anyone can get Mbah Sunan's used cloth. So, usually I get it from Pak De because by chance every time there is *Buka Luwur* he always gets it. So when Pak De can be distributed to his nephews. I usually use the cloth to make the mythical wallet so that the money is always there and never runs out." (Zaki Interview, August 15, 2021).

In contrast to Mr. Denny as the Coordinator of Public Relations and Publication of the Menara Sunan Kudus Mosque Foundation (YM3SK), "The unique thing that not many people know is that the cloth used to cover the Tomb of Sunan Kudus can be made into koko clothes and it is a matter of pride for people who can wear it." (Interview with Denny, 24 August 2021).

Mr. Khoir who placed the used *Buka Luwur* cloth on the front of the car, "When I usually get the cloth I don't put it on the front of the car. According to rumors circulating, the used cloth of *Buka Luwur*, if you put it in the car, it will prevent it from breaking down and getting stuck. And finally I tried it when I couldn't put it in the car. And thank God, until now my car has never broken down and I hope that with this cloth I will receive blessings from Mbah Sunan Kudus because it is always flowed with the prayers of the pilgrims." (Khoir Interview, 15 August 2021).

Then, Mr. Ghofur, "I usually don't cut the cloth into small pieces. Then from that piece, don't wrap it in plastic and then don't put it on the side of the cap. I hope that through the intermediary of the cloth from the former *Buka Luwur* Sunan Kudus I can increase my self-confidence and be able to more easily absorb the subject matter easily." (Ghofur Interview, 23 August 2022).

Unlike what Mr. Eko did, "If I usually get the cloth, I don't share it with my friends. Even before the *Buka Luwur* tradition, they had told me to ask for the cloth. When he didn't ask, he said to put it on the main pillar on the roof of the house, he hoped that it would make it easier to build a house. In fact, many people in Kudus also believe that they are placed above doors, windows, under roof tiles, hoping that they will receive blessings, safety, and peace in their household (Eko Interview, 15 August 2021)

From the several opinions above, it can be concluded that the cloth used for *Buka Luwur* Tomb of Sunan Kudus is believed to have magical powers. The people who get the cloth are used according to their individual needs. As the above data shows, used *Buka Luwur* cloth is made into koko clothes, wallets with the hope that good luck will always

be provided, placed in front of the car in the hope of avoiding strikes and accidents, placed in caps to increase self-confidence and make it easier to absorb knowledge, placed on the main pole supporting the house in the hope that it will facilitate the construction of the house, placed on the door, window shutters, under the roof tiles in the hope that blessings, safety and tranquility will be given to the household, and so on.

This opinion was reinforced by Rosyid (2019: 290) who said that the used cloth from *Buka Luwur* was used to make turbans, koko shirts, sleyers, and some were kept at home, in wallets, wrapping pieces of umbilical cord, wrapping *Kerises*, buffalo bows when slaughtered, and so forth. As for the utilization of used *Buka Luwur* cloth, it is used in accordance with the beliefs of each which is believed to bring convenience, safety, distress, blessings, and so on. said that Luwur used cloth became a struggle for the community because it was to get blessings (Al-Qudsy 2015: 1). The following is a picture of Sunan Kudus's *luwur* cloth.



Picture 15. The Used cloth of *Buka Luwur*.
Source: Author Documentation

Water used for purification of Keris Cinthaka

The water used to purify Cinthaka's *Keris* is often contested by the community, especially those who own the *Keris* (Ismaya, Fathurohman, and Setiawan 2017: 50). The water from the *penjamasan* is usually used for the ritual of cleaning the *Keris* that is owned so that the *Keris* that is owned is not rusty or damaged and is well maintained. Usually, on the 1st of Muharam or Suro, people who own *Kerises* do the *penjamasan* (purifying) of their *Kerises*. This aims to maintain, continue, and respect traditions that have been passed down from generation to generation.

There are some interviews from the community who used the used water of *Penjamasan Keris Chintaka*

"So usually when I purify a *Keris*, the first step I do is moisten the *Keris* with water used for *jamasan*, after that I dry the *Keris* that I have soaked. After it's dry, I grease the *Keris* with oil so it doesn't get rusty." (Budi interview, Demak, 10 August 2022).

“Before doing the purification washing of the *Keris*. The first step I did was to prepare water in which I gave the fragrance of incense and seven kinds of flowers. Then when it's ready then I put the *Keris* into the water. Furthermore, the final step is usually not basting with arsenic. Most of the water for the jamasan is contested by the people who own the *Keris* because the water has many benefits. I hope that with this *Keris* I can receive blessings from Sunan Kudus.” (Interview with Slamet, Kudus, 10 August 2022).

From the several opinions above, it can be concluded that the community has their own belief in the *Keris* purification used water which is used by the *Keris* owners to purify the *Keris* with the aim that the *Keris* they own can avoid rust. As stated by Agus (2020: 1) that the former washing of the Chintaka *Keris* is believed to be able to care for and maintain the *Keris* so that it is free from rust and to reveal more of the prestige of the *Keris* so that it shines more and is protected from damage. In addition, the *Keris* has power that is obtained through prayer so that the power is stored in the *Keris* which will later affect its owner (Musadad, 2008: 152). The strength of the *Keris* is different, some are good and some have a bad effect on the owner. The magical power of the *Keris* is influenced by the state of the *Keris*, some of which are due to its prestige, the kitchen, or both.

Keris has several kinds of power, including (1) power that resembles sound vibrations that can spread in all directions. However, the vibrations of the *Keris* are not physical vibrations so that what humans feel are non-physical vibrations, (2) contain spirits. If the *Keris* contains spirits, then the owner who owns the *Keris* must be diligent in giving offerings, (3) it contains some of the supernatural powers of the master who made it. The magic is performed by the master by means of blowing (blowing), (4) the luck that contains God. This can happen because of a prayer or supplication made by the master who made it (Hardjonagoro in Musadad, 2008: 153).

It can be concluded that the public's belief in the *Keris* is used as an effort to bring oneself from the Creator who has created, cared for, and managed the entire universe including humans. The community's belief in the power contained in the *Keris* is reflected in the behavior of both individuals and groups in the form of the heritage jamming tradition which is considered to bring safety and ease in achieving goals. Even so, those who own a *Keris* still believe that the source of strength in the *Keris* comes from the blessings of Allah Almighty.

Sego Jangkrik

Sego Jangkrik is rice containing buffalo and goat meat which is processed using salt and tamarind which is then wrapped in teak leaves. According to Jiwandhana (2019: 1) says that *Sego Jangkrik* are Sunan Kudus's favorite food. Usually *Sego Jangkrik* are distributed before the top event of the new luwur installation on the 10th of Muharam. The purpose of sharing *Sego Jangkrik* is to foster a sense of sharing between people. Here is a picture of *Sego Jangkrik*.



Picture 17. *Sego Jangkrik*

Source: Author Documentation

When distributing *Sego Jangkrik*, people are willing to stand in line to get them. In fact, since dawn tens of thousands of people have lined up around the Al-Aqsa mosque (Budhiyanto and Anggni 2010: 19). The people who queued were not only in the Kudus area, but many from outside the city, such as Jepara, Demak, Kendal, Pati, Semarang, Rembang, Pati, and Surabaya (Interview with Mr. Kharis, 2021). *Sego Jangkrik* are believed to bring blessings. As stated by Listiyani, "I am willing to stand in line from the end of dawn to get cricket rice. Hopefully, we will receive blessings from Mbah Sunan Kudus so that he will be given smoothness in seeking sustenance." (Listiyani interview, 18 August 2021).

While other residents, there are those who hope to get the convenience of a mate and there are those who believe it can cure illness. Rosyid (2021: 154) also argues that many benefits are obtained from sego crickets, including as a fertilizer for plants, healing diseases, and facilitating good luck.

Bubur Asyura (Asyura Porridge)

Bubur asyura (the porridge of Asyura) is one of the culinary awaited by the community during the *Buka Luwur* ceremony of the Tomb of Sunan Kudus. This porridge has a unique taste. In addition, its unique taste is also the first food that people like after *Sego Jangkrik*. Bubur asyura is distributed on the 9th of Muharram (Rosyid, 2020: 75). This porridge is cooked by dozens of women who help participate in the making it with the aim of receiving blessings from Sunan Kudus.

Mrs. Hisan, as a cook at *Buka Luwur*, said that there are 8 ingredients used in Bubur Asyura, including cassava, yam, corn, peanuts, tolo nuts, soybeans, bananas, sweet potatoes, and rice. Eight food ingredients that will be made as porridge according to Prophet Noah's ashura porridge which is eight (Interview, Hisan, August 18, 2021). In addition, the porridge is also equipped with nine additional ingredients or toppings, including tofu, tempeh, pentol, shrimp, bean sprouts, chili, anchovies, oranges and omelette. He also said that the topping numbering nine means the number of wali songo numbering nine. Wali songo is a guardian who spreads Islam in Java (Interview with Mrs. Listiyana, August 18, 2021).

Ibu Listiyana also said that Bubur Asyura is interpreted as a form of gratitude to Prophet Noah and his people who survived the flash flood. Then, Prophet Nuh ordered

his people to cook the available ingredients as porridge which was then eaten together which started with a prayer (now called *selamatan*) as a form of gratitude to God. The event was then made into a tradition for scholars to take wisdom from the events of Prophet Noah so that during the month of Muharram, they perform a prayer in the mosque or *musala* as a form of gratitude to God.

As for the people who get this porridge, only the people who are within the scope of Sunan Kudus Tomb Tower Mosque include the villages of Kauman, Kerjasan, and Damaran. Then distributed to *kyai* and also distributed to women who read *barzanji*. The amount of porridge that was cooked was about one thousand, 750 were slathered and 250 were chopped to be distributed after the *barzanji* event. As for the number of workers, there are about 20 people who each have their own responsibilities. This shows the enthusiasm of the people to help make the *Buka Luwur* event a success with the hope of getting blessings from Sunan Kudus.

Lia, as a resident who received Ashura porridge, said, "I am very happy when I get Bubur Asyura, but not everyone can get it. It is usually the people around the committee who get it. Because I am a person from Demak, I can get people around the Kudus tower, so this is the first time I have received the blessing of Sunan Kudus." (Interview, Lia, August 10, 2022).

From the opinion above, it can be concluded that the community believes that Bubur Asyura can get blessings from Sunan Kudus. Rosyid (2020:1) also stated that bubur asyura has a meaning that refers to the contents of Law Number 5 of 2017 on Cultural Development which is linked to the basic concept of culture which has the meaning of tolerance, local diversity, cross-regional, participatory, benefits, sustainability, freedom, expression, unity, equality, and mutual cooperation. Here is a picture of Bubur Asyura.



Picture Bubur Asyura
Source: Author documentation

Daun Jati (Teak Leaves)

Teak leaves are one of the types of leaves that can be processed into food and herbal medicine. The leaves are wide and long. Usually this leaf is used to wrap *Sego Jangkrik* during the *Buka Luwur* ceremony. According to Aji (2019: 1) said that teak leaves

have been used since ancient times to wrap both sacrificial meat and *Sego Jangkrik*. This is because it is convenient and easier when wrapping *Sego Jangkrik*. In addition, wrapping with teak leaves does not quickly cause the meat to smell.

According to Ibu Listyani, as a trader, she said that this teak leaf is trusted by the community, if there are not enough teak leaves at the time of wrapping *Sego Jangkrik*, then the need will be difficult, while if there are still teak leaves left, then the needs of the community will be easy (Bu Listyani, Interview, August 24 2021). This opinion is reinforced by Hadi (2016:1) who said that the myth of teak leaves has been around for a long time and it is believed that if the teak leaves used to wrap *Sego Jangkrik* are lacking, then it is predicted that the need for clothes will be difficult, while if the teak leaves are still there then the need for clothes will be easy and cheap. This belief is trusted from generation to generation, even though there is no form of document or writing, but it has been trusted for generations. The following is a picture of a teak leaf.



Picture 18. Teak leaves
Sourcer: Murianews.com

Nasi Berkah (Blessing Rice)

Blessing rice is rice that is shared by the community. This rice is believed by the community if the blessing rice is still left, then it is a sign that the food needs in Kudus City will be met, on the contrary, if there is less, then the price of food will be expensive and difficult (Listyani interview, August 24, 2021). This opinion is in line with what was expressed by Mrs. Hisan who said that the myth is still believed by the community about the remaining blessing rice which is interpreted as a good sign that the needs of the Kudus community will be met easily (Hisan Interview, August 24, 2021).

This opinion is in line with the opinion expressed by Hadi (2016:1) who stated that the myth has been believed by the community for a long time if this blessed rice is still there then the food and clothing needs of the Kudus community will be met and cheap. However, the myth returns to each individual because this myth is not only around the Kudus Tower, but has spread in several Kudus areas, especially those who once studied around the Kudus Tower. Here is a picture of the blessed rice.



Picture 19. Nasi BERkah
Source: Author Documentation

Conclusion

The Buka Luwur ceremony of Sunan Kudus Tomb is held once a year on 1-10 Muharram. The opening ceremony of Sunan Kudus Tomb is used as a form of respect for Sunan Kudus, who fought for Islam in Kudus by upholding the value of religious tolerance. The Buka Luwur ceremony of the Sunan Kudus Tomb begins with the purification washing of the Keris, the Pengajian Malam Suro, the Buka Luwur (Releasing the cloth cover of Sunan Kudus Tomb), the munadarah of the diniyah masail, the Doa Rasul, and the Terbang Papat (Four tambourines), the khataman of the Al-Qur'an bill ghaib, donation for orphans, the distribution of Bubur Asyura, the reading of Al-Barzanji's qasidah, Pengajian 10 Suro, distribution of Berkah Salinan (Return Gifts), distribution of brekat shadaqah, distribution of general brekats, and the installation ceremony of the new tomb of Sunan Kudus.

The series of Buka Luwur ceremonies give the perception of the community's trust in objects believed to have magical powers, including water used for cleaning or washing Cinthaka Keris, the used Buka Luwur cloth, Segi Jangkrik, and Bubur Asyura, teak leaves, and blessed rice. These objects are believed to have magical powers such as obtaining blessings, facilitating provision, curing diseases, fertilizing plants, predicting the future clothing and food of the Holy City, and clearing positions, among others.

The existence of this activity is an example of Sunan Kudus' struggle to spread Islam in Kudus City by upholding the value of religious tolerance. This is evidenced by the building of towers and the ban on slaughtering cows, which are considered sacred animals for the Hindu community. It serves as a form of cultivating character education for the Kudus community, instilling an attitude of tolerance among religious people and establishing a sense of unity and cohesion between communities.

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Ghofur, Kudus, 23 Agustus 2022.
Hamam, Kudus, 24 Agustus 2022