

THE VALUE OF TRADITIONAL SOCIAL EDUCATION "BUKAK LUWUR SUNAN KUDUS"

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Abstract: This study examines the value of traditional social education "Bukak Luwur Sunan Kudus". In particular, this research is aimed at uncovering the meaning of the tradition of "Bukak Luwur Sunan Kudus"; the peculiarities of the tradition of "Bukak Luwur Sunan Kudus"; and the value of social education contained in the "Bukak Luwur Sunan Kudus" tradition. The qualitative approach was chosen as a way to reveal the tradition of "Bukak Luwur Sunan Kudus". As for the results of this study, the meaning of the social tradition of "Bukak Luwur Sunan Kudus" starts from replacing the mosquito net in the area of Sunan Kudus's tomb, the traditional social event "Bukak Luwur Sunan Kudus" an effort to pray for, respect, imitate the teachings and seek blessings from Sunan Holy. For the Kudus community, the implementation of Bukak Luwur" is considered an obligation. The peculiarity of the "Bukak Luwur Sunan Kudus" tradition is Ashura Porridge as a mandatory dish in the tradition. Meanwhile, the value of social education in the "Bukak Luwur Sunan Kudus" tradition includes: Social care values, responsibility values, mutual cooperation values, religious values, sharing values, gratitude values, values of unity and integrity.

Keywords: the value of social education; tradition; Open Luwur

Abstrak: Penelitian ini mengkaji tentang nilai pendidikan sosial tradisi "Bukak Luwur Sunan Kudus". Secara khusus penelitian ini ditujukan untuk mengungkap tradisi "Bukak Luwur Sunan Kudus"; kekhasan tradisi "Bukak Luwur Sunan Kudus"; dan nilai pendidikan sosial yang terdapat dalam tradisi "Bukak Luwur Sunan Kudus". Pendekatan Kualitatif dipilih sebagai cara untuk mengungkap tradisi "Bukak Luwur Sunan Kudus". Adapun hasil dari penelitian ini, pemaknaan dari sosial tradisi "Bukak Luwur Sunan Kudus" dimulai dari penggantian kain kelambu area makam Sunan Kudus, acara sosial tradisi "Bukak Luwur Sunan Kudus" upaya untuk mendoakan, menghormati, meneladani ajaran-ajaran dan mencari keberkahan dari Sunan Kudus. Bagi masyarakat Kudus pelaksanaan Bukak Luwur" merupakan hal yang dianggap suatu kewajiban. Kekhasan dari tradisi "Bukak Luwur Sunan Kudus" yaitu Bubur Asyura sebagai sajian wajib dalam tradisi. Sedangkan, nilai pendidikan sosial dalam tradisi "Bukak Luwur Sunan Kudus" meliputi: Nilai peduli sosial, nilai tanggungjawab, nilai gotong royong, nilai religius, nilai berbagi, nilai rasa syukur, nilai persatuan dan kesatuan.

Kata kunci: nilai pendidikan sosial; tradisi; Bukak Luwur

INTRODUCTION

Kudus has an important meaning in its history mainly because of the character of its founder, namely Jafar Shodiq who played an important role in the development of Islam in the country. The city where there is a historical Islamic heritage and one of the centers of Islamic symbols in the era of the Demak Kingdom. Kudus City is a city known as the city of santri which means a symbol of a religious society. The religious beliefs of the Kudus people are seen in their daily actions and behavior which always hold fast to tranquility, harmony, tranquility and peace. The religious beliefs of the Kudus community cannot be separated from the figure of Sunan Kudus or Raden Ja'far Shodiq as the ancestor of the Kudus community (Ismaya, 2017).

Kudus City apart from being the center of Sunan Kudus's da'wah, is also the center of government which is also known as Kudus Darussalam, a government that promotes a culture of harmony in conveying Islam, avoiding coercion and respecting local cultural values (Said, 2014). For some Indonesian Muslims, the tradition of pilgrimage to the tomb of Wali Songo, must be familiar with the two names Sunan Kudus and Sunan Muria. The two guardians who preached on the island of Java at that time were buried in the holy city. The names of these two guardians are still respected by their Muslim citizens. His respect is reflected in the big prayer celebrating khaul. Kudus residents call it a traditional activity of Bukak Luwur (Rosyid, 2018).

"Bukak Luwur" is actually just a term, the mention of khaul or the anniversary of Sunan Kudus's death is deemed inappropriate because there is no historical source that knows for sure when Sunan Kudus died. In essence, what needs to be understood from Bukak Luwur is the commemoration of the haul that has been passed down from generation to generation as a tribute to Sunan Kudus as waliyullah who spread Islam in the Kudus area.

"Bukak Luwur" is a Javanese term which means "Bukak" means to open, while "luwur" is the cloth that covered the tomb of Sunan Kudus. The Bukak Luwur tradition cannot be separated from the ritual procession of replacing the mosquito net covering Sunan Kudus' tomb which was held on the 10th of Muharram/Syuro. In observations made to the management of the Menara Mosque Foundation and the Tomb of Sunan Kudus (YM3SK), said that the substance of the Bukak Luwur tradition is khaul, commemorating the death of a saint. Because the death of Sunan Kudus is not known in detail, the tradition is named the Bukak Luwur tradition, in order to avoid the misunderstanding that the 10th of Muharram is not the date of Sunan Kudus's death. The first event is the replacement of the white cloth that surrounds the Sunan Kudus tomb complex, while the procession is like the khaul ritual, which begins with the completion of the Qur'an (reading the Qur'an bi al ghaib), general recitation, reciting tahlil and ending with praying to Allah SWT.

In the Bukak Luwur event, as direct observation by researchers, this tradition is followed by all elements of society starting from the elder clerics in Kudus, local government officials, students, the general public from Kudus and its surroundings.

In the Bukak Luwur tradition, visitors or pilgrims queue in an orderly manner to get "Sego Jangkrik" (rice with sliced buffalo meat wrapped in teak leaves and tied with bamboo rope) and "luwur" cloth (tomb covering cloth) which some people believe will bring blessings and luck to those who get it (with Allah's permission). as observed by researchers on the Bukak Luwur tradition in 2022, the number of buffalo slaughtered and those related to the event is a donation from the local community. While the menu is a typical dish called "uyah asem" (salt and sour) cuisine, because what stands out is the salty and tamarind taste.

METHODS

This study uses a descriptive qualitative approach in order to be able to reveal in detail the value of social education in the "Bukak Luwur Sunan Kudus" tradition. The stages start from collecting data by conducting semi-participatory observations which at certain times place the researcher as a participant. The next stage is in the form of interviews with the "Kudus Kulon" community, the name for the community around the Sunan Kudus tomb complex as many as 3 people, 3 caretakers of the tomb, and 3 non "Kudus Kulon" communities who join the queue in the "Bukak Luwur Sunan Kudus" tradition which is studied accordingly. research rules. Documentation and literature study were also carried out especially in the archives of Bukak Luwur activities in previous years in order to get a complete picture of this tradition.

RESULTS AND DISCUSSION

The Meaning of the Tradition of "Bukak Luwur Sunan Kudus"

The Bukak Luwur tradition is a tradition that has become a form of respect for the "Kudus Kulon" community, especially from the Kudus community in general for Sunan Kudus and the predecessor auliya kyai who have contributed. The aim is as a form to commemorate the struggle that Sunan Kudus has carried out to spread Islam, especially in the Holy City.

Based on the interview results, the Bukak Luwur tradition is a process of replacing the mosquito nets in the cupola of Sunan Kudus's tomb and in the buildings around it. The Bukak Luwur tradition activity is held once a year, and the implementation of the Bukak Luwur tradition is not a haul event, because until now we do not know the name of when Sunan Kudus died, and regarding the matter of Sunan Kudus dying in detail we do not know for sure. and do not know the historical source.

In the Bukak Luwur tradition, there has never been a name haul event, which is done by Bukak Luwur method. The Bukak Luwur tradition activities are carried out in accordance with the implementation of the surrounding community as well as all funding obtained from the surrounding community. While the function of the manager is just to freeze if an activity cannot be carried out by the implementation committee then the manager or the foundation will intervene in carrying out the Bukak Luwur activity.

The Uniqueness of the Tradition of "Bukak Luwur Sunan Kudus"

The series of activities from the beginning to the end of the implementation of the Bukak Luwur Sunan Kudus tradition lasted for 15 days. This special tradition in the "Kudus Kulon" area has been preserved until now. This once-a-year routine is a cultural tradition that the residents of Kauman Village have been waiting for as evidence of respect for Sunan Kudus. In this Bukak Luwur tradition, there is something unique/typical from one of the series of events of the Bukak Luwur tradition of Sunan Kudus.

Local cuisine related to ceremonies, especially during the Bukak Luwur Sunan Kudus tradition which is the replacement of mosquito nets in the Sunan Kudus tomb area. When the implementation of the Bukak Luwur tradition takes place, it is never left behind, namely the availability of Ashura Porridge which can be enjoyed by visitors. Rewang mothers are busy preparing Ashura Porridge at the Sunan Kudus Bukak Luwur tradition. Ashura porridge is made when the month of Shura arrives, the month of Shura is another name for the month of Muharram, the first month on the Islamic calendar (Hijriyah).

Based on the results of the interview, the unique thing that exists in Sunan Kudus's Bukak Luwur tradition procession is the Ashura Porridge, whose raw material is made of 8 grain food ingredients. This Ashura porridge is made and distributed the day before the peak of Bukak Luwur, which is on the 9th of Muharram/Shura. Usually distributed to the kyai, and community leaders and the general public around the Tower. The tradition that has been running for hundreds of years is carried out by the community as a form of alms from the Prophet Noah when he survived the flash flood, with the making of Ashura Porridge which until now is maintained.

In addition, Bubur Ashura is one of a series of events for Bukak Luwur Sunan Kudus, this event which is held once a year. During the activity, one of them was making Ashura Porridge which was made from various raw materials and containers for samir and takir made from banana leaves in round and square shapes. A unique and distinctive thing that is never left behind during the Bukak Luwur tradition. From the distribution of Ashura porridge it is delivered to the houses of the surrounding residents. Not all get Ashura Porridge, only certain people in the surrounding village.

According to the book *Kudus and Islam: Local Cultural Values and Pilgrimage Tourism Industry* by Sri Indrahati, Asyura Porridge is made from 8 different ingredients which include: rice, corn, soybeans, green beans, cassava, tolo beans, peanuts, bananas. The eight ingredients are said to be in accordance with the Ashura Porridge made by Noah. Apart from these raw materials, the Asyura porridge is sprinkled with several other snacks, namely pentul, sprouts, red chili, shrimp, fried tofu, fried tempeh, fried anchovies and eggs (Indrahti, 2017).

Pentul is a fried food with a circular shape made of various ingredients, namely coconut, meat, wheat, mixed with brown sugar plus lime leaves. Each of these ingredients is mixed and then adjusted into small rounded pieces after which they are fried. While the samir used for the Ashura Porridge container is specially made using banana leaves which are rounded to support the appearance, so that it has its own value and beautifies the dish. Then takir from banana leaves is also folded in the form of a box as a container of porridge, the meaning of takir is taken from the words piety and dhikr, from these two things are containers, practices as God's creatures.

Ashura porridge is said to have been preserved because it was an alms from Noah when he survived a flash flood on 10 Muharram/Shura. So the tradition of slametan with Ashura Porridge until now continues to be carried out in the Bukak Luwur tradition.

The Value of Social Education in the "Bukak Luwur Sunan Kudus" Tradition

Value is a concept that distinguishes an individual or group by having something in common, and this similarity influences the choice of how individuals or groups achieve their goals. Every individual or group has and pays attention to certain values that are not the same as others or associations. Values themselves cannot be separated from human existence because values are owned and framed through a long cycle. Especially because of the collaboration between people and the climate in general. Based on this premise, people act and act in a coordinated manner to achieve the work of love in accordance with the beliefs they have in themselves.

In everyday life, the Kauman community alludes to the values that come from the teachings of Islam which are accepted as the main religion that can obtain salvation in the world and the hereafter as the teachings of Sunan Kudus which focus on guidelines for resistance, among others, and doing great things. This is the difference in the value of life of the Kaumam community in different networks. The value of life that is mutually tolerant and kind among others, the strong value of religion in life makes the people of Kauman have their own characteristics. For the individual Kauman the main thing in life is to ask for and present the Qur'an.

When conducting the Bukak Luwur tradition, the "Kudus Kulon" community does not anticipate any rewards in the form of material or the like. For the people of "Kudus Kulon",

completing the Bukak Luwur traditional event is solely based on honesty and devotion to Sunan Kudus. In addition, as a form of utilizing the teachings of Sunan Kudus, it is always continuous to do useful things for the benefit of the people. The rules and regulations are also the values that underlie the Bukak Luwur tradition, especially solidarity, which means helping each other. Because in preparation for the Bukak Luwur tradition, the "Kudus Kulon" community cannot do without the help of "Kudus Kulon" outsiders. It is from these rules that the Buka Luwur traditional event can run smoothly.

So the values of social education contained in the "Bukak Luwur Sunan Kudus" tradition include: social care values, responsibility values, mutual cooperation values, religious values, tahlil values, alms values, gratitude values, values of unity and integrity. Among them all have included the values contained in the Bukak Luwur tradition.

a. Social Care Value

Social care is a mentality and activity that needs to offer help to others and less fortunate individuals. Because as friendly beings we cannot live alone, we need help from others to fulfill a need so that there is dependence between humans and others. This value is seen by welcoming all family members and friends who don't really care about their social position. Social considerations have also been encouraged in Islam.

Social values provide an overview of actions that are important for society to take and actions that are not important to do. So, social values show attitudes, actions of humans, so social values are values held by a group of people, regarding things that have been considered good or bad by society. In the Buka Luwur tradition there is a value of social care where in each Buka Luwur tradition some residents work on each other to cook or rewang, from there people will work together, feel sympathy, mutual cooperation and help each other so that there is social concern between inhabitant.

b. Value of Responsibility

The value of responsibility is an attribute that must be owned by each individual. In the Big Indonesian Dictionary, obligation is a commitment to bear everything. Consequently, the value of obligation is the concern for people for human behavior.

The attitude of responsibility is the act and behavior of humans carrying out their obligations, which they do, to themselves, society, the natural, social and cultural environment, the state and God Almighty. The value of the obligation of carrying out the Buka Luwur tradition is the extent to which the panel appointed to take care of it, carry out its obligations and some of the residents who are asked

for their energy to cook to prepare the Buka Luwur tradition. With that they are responsible with the mandate that has been given.

c. The Value of Gotong Royong

The value of gotong royong is the family culture of the Indonesian people, the spirit of gotong royong has been utilized since the period of Indonesian autonomy against bribers. Gotong royong is a metal that consistently works together between people, working connected to each other, with a spirit of solidarity so that all problems that occur can be resolved. Mutual cooperation is applied and inculcated in the life of the "Kudus Kulon" community in order to create harmony and resistance in the midst of various differences, thereby being able to understand and carry out the characteristics contained therein.

The value of gotong royong in the traditional Buka Luwur activity of the Kudus community contains honorable traits that are beneficial for the harmony of public activities in today's society. Respectful qualities in gotong royong can be associated with people in the future, especially at a younger age as a collection of people who will continue to live in the future to form a character, help, togetherness or tolerance in society. And to deal with various shifts in values in the era of global culture.

d. Religious Value

Religion is a religion that comes from a foreign language, religion as a form of object means that religion or belief exists in natural forces above humans. Religious comes from the word religious which means a firm nature that is brought from birth in a person. Religion is one of the qualities of madrasas, especially the mentality of submission in completing the strict lessons received and having a tolerant spirit towards the implementation of love for followers of different religions, and furthermore living in agreement with adherents of different religions.

Firm traits, values originating from religion which contain the values of compassion, discipline and example, all of which are based on Islamic teachings so that humans are in all respects close to Allah SWT. The value of love as a sign of obedience to Allah in regular daily life. The value of discipline is reflected in the habit of worshipping every day. While exemplary can be seen from human behavior, it is something that is vital for people's lives. Trust as a structure that can be trusted will make individuals capable and reliable.

The assertive qualities contained in the Buka Luwur tradition, especially the value of compassion, are essentially a way of getting closer to God, which is reflected in the soul of the local area in carrying out the value of benefit for everyone. Buka Luwur custom is the practice of replacing

mosquito nets in the tomb room of Sunan Kudus, which has become a habit and a form of respect for the residents of "Kudus Kulon". So the Buka Luwur tradition is very influential on the existence of the "Kudus Kulon" community, from a movement that includes, one of which is realized by praying together.

e. Value of Tahlil

We all pray to Allah in various ways, one of which is tahlilan, tahlilan is very important for Islamic culture in Indonesia which is a consequence of acculturation with local culture and in it are the words Tasbih, Tahmid, and Takbir. As was done during the implementation of the Sunan Kudus Buka Luwur tradition, it contained tahlil readings and prayers. From this tahlilan, our means to ask Allah, and through the intermediary of this tahlilan, we ask Allah so that the ancestors and guardians are now recognized as close and protected from their torment.

f. Alms Value

We as Muslims live in the world, it is recommended that we give some of the wealth we have, therefore, the wealth we have is to grow gratitude to Allah for all the blessings of health and wealth and what Allah has given while living in this world.

g. Value of Gratitude

The expression of gratitude as the identity of the "Kudus Kulon" community believes it has meaning and values from the tradition or culture behind its implementation. The meanings and values are nothing but a form of expression of gratitude to Allah SWT. Do not forget to express gratitude for the implementation of the Sunan Kudus Buka Luwur tradition which is manifested by one of the activities of reading tahlil and recitation as an expression of the gifts and blessings of Allah SWT to the "Kudus Kulon" community.

Expression of gratitude is recognized as something that prioritizes meaning and is based on religious values, gratitude is believed to be a culture and is believed to be a forum for establishing ties of friendship, which can strengthen solidarity, mutual cooperation, and a sense of kinship in a community group.

h. Value of Unity and Unity

The Sunan Kudus Buka Luwur tradition which is held at Sunan Kudus's grave in "Kudus Kulon" has the value of community unity and integrity. As a community or citizen of "Kudus Kulon" who upholds noble values, the Buka Luwur tradition involves the activities of the entire community, the ulama, the kyai, the santri. Intended for the common interest that provides welfare, safety and

peace for the "Kudus Kulon" community. The value of unity and unity as well as in connection with the Sunan Kudus Open Luwur tradition can also be seen at the time of the joint prayer.

CONCLUSION

The meaning of the Bukak Luwur Sunan Kudus tradition is a process of changing the mosquito net in the area of Sunan Kudus's tomb and the buildings around it, which is carried out once a year on the 1st to 10th of Muharram/Shura. Bukak Luwur is only a term to commemorate the haul of Sunan Kudus, it is not used with the name haul because the historical source of when Sunan Kudus died is unknown, so it is used with the traditional name of Bukak Luwur. The activities of the Bukak Luwur Sunan Kudus tradition have become a tribute to the people of Kauman Village to pray and remember the services of Sunan Kudus.

The peculiarity of one of the series of events in Sunan Kudus's Buka Luwur tradition is the Ashura Porridge. The making of Ashura Porridge is never left behind at the Buka Luwur traditional event, which is made from 8 grain raw materials, namely: rice, corn, green beans, soybeans, tolo beans, peanuts, cassava, bananas, and sprinkled with various kinds of food. other snack ingredients.

The values of social education contained in the Bukak Luwur Sunan Kudus tradition are the value of social care, the value of responsibility, the value of mutual cooperation, the value of religious, the value of tahlil, the value of alms, the value of gratitude, and the value of unity and integrity. Some of these values have included the value of social education in the Bukak Luwur Sunan Kudus tradition which can be used as an example and guide for daily life.

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