

## Living Hadith '*Buka Luwur*' Sunan Kudus

Arif Friyadi

Institut Agama Islam Negeri Kudus

[ariffriyadi@iainkudus.ac.id](mailto:ariffriyadi@iainkudus.ac.id)

### Abstract

*Living hadith is the response of certain Muslim communities in applying the words that come directly from the Prophet. This response occurs both in the form of personal and community in interpreting certain hadiths. Living hadith is seen as an acculturation between Islamic teachings and community phenomena in local culture. One of the living traditions that has developed in the Kudus community since the 16th century is the celebration of the buka luwur of Sayyid Ja'far Sadiq, Sunan Kudus. This tradition is commemorated by the people of Kudus as the haul of Sunan Kudus which falls on the 10th of Sura (Muharram). The research was conducted using library research methods and field research in Kauman Village, Kudus City which became the center of the spread of Islam in the 16th century. This social phenomenon is categorized as living hadith because there are several indications, including; 1) This tradition is inspired by the turn of the kiswah of the Kaaba; 2) This tradition is considered by the Kudus community as a tribute to the services of Islamic preachers in the Kudus, namely Sayyid Ja'far Sadiq, Sunan Kudus; 3) This tradition is considered to be based on hadith. From this phenomenon emerged a strong Islamic motivation in the form of generosity and inner satisfaction with respect to the first Islamic spreader on the island of Java.*

**Keywords:** *Living Hadith, Sunan Kudus, Buka Luwur*

### Introduction

As a messenger of Allah, Prophet Muhammad did not leave wealth for his people. The two biggest things left by the prophet as provisions for the world and the hereafter are the Qur'an and Hadith. In one narration, it is stated that if a person follows to both, he will not go off track in this world and the hereafter. (Bar, 2000) Hadith itself is all the talks, narrations, statements, deeds and decrees that are specifically based on the Prophet (peace be upon him) (Qardhawi, n.d.).

The study of hadith from the past until now has experienced quite encouraging developments. This study is not only concerned with the sanad, such as the authentic, *dla'if* and *maudlu'* narrators, but hadith research has also developed into sanad research (Herdi, 2014). This research is considered very important because

the core issue as a source of law is broadly located there. From the content of the hadith, a fikih expert can give a fatwa that is haram, halal, permissible and so on.

One of the matn studies that is very interesting to discuss is the living hadith. This research is interesting in photographing socio-cultural phenomena that arise in the midst of religious Indonesian society. Its emergence was inspired by the traditions that appeared in the past and accepted modernity today. Considering that this is something that cannot be avoided, the hadith will become the basis for cultural practices that develop in Indonesian society which has a diversity of cultures, religions and languages.

It should be realized, Indonesia is a country that is rich in diversity. The diversity of cultures, languages, ethnicities and religions shows how rich this country is. Meanwhile, Islam came in the midst of that diversity. There was an acculturation of culture and religion which was embodied in a very diverse tradition. The tug of war between halal and haram has always been a debate over a ritual that has developed since the Walisongo era. From this phenomenon, it is necessary to base a hadith inspired by the Prophet as a legal umbrella for the ritual. That foundation then became a hereditary culture that was commemorated by certain people as a form of Islamic motivation.

One of the religious rituals that is deeply rooted to this day in the Kudus community is the ritual of *buka luwur* Sunan Kudus. *Buka luwur* is also a tradition that requires the value of *da'wah* and religious rituals (Rosyid, 2020). This annual event organized by the Sunan Kudus Foundation is an activity that includes *tabligh akbar*, *batsul masa'il*, maintenance of the relics of Sunan Kudus, charity of thousands of packs of rice for free, until it ends with the process of *buka luwur* (replacing the white cloth that covers the Sunan Kudus tomb area).

This tradition for the Kudus community is a tradition of respect for the services of Sunan Kudus as a spreader of Islam in Kudus and its surroundings. The people of Kudus and surrounding areas not only make pilgrimages to pay their respects to him, but also take care of his grave until now. This activity has become a behavioral phenomenon which later became a tradition. As the next generation, the Kudus people are aware of their responsibility to preserve this culture, as a form of respect for him (Nuha, 2016).

Research on living hadith and *buka luwur* has actually started. However, existing research does not specifically discuss two aspects in one study; living hadith and *buka luwur*. Research tends to only discuss living hadith partially or historically and culturally open-ended research. So this research is considered a new research in the living hadith of the Prophet.

Among the research on living hadith are; *First*, the research entitled "Living Hadith: The Tradition of Charity for Nasi Wrap on Friday by the Sijum Amuntai Community written by Muhammad Rafi." This article was published by the Living Hadis journal, in May 2019. The article highlights the charity phenomenon carried out by the Sijum Amuntai Community on Friday after Friday prayers (Qudsy, 2016). *Second*, Dona Kahfi, Iballa's writing entitled "The Balimau Bathing Tradition in the Kuntu Community: Living Hadith as Historical Evidence". This paper reveals the history of the origin of the culture of bathing using lime to welcome the month of Ramadan.

This research can be categorized as field research as well as library research, because the data used is not only sourced from interviews and field observations, but also uses data from written materials as support such as hadith books, magazines, newspapers that are considered supportive. To simplify the methodological steps as follows: The data used by the author comes from primary and secondary data. The primary meaning here is the source of the traditions as the basis of Islamic law written in the books of hadith such as the Kutub al Tis'ah and so on. Meanwhile, secondary data is a source of data that becomes a reference to support in photographing the socio-cultural phenomena of the Kudus community in the *buka luwur* celebration.

As an analytical tool, the author uses the inductive method, namely the process of thinking from the specific to the general. For this reason, we first look at the traditions that inspired this celebration which later became a tradition that developed in the midst of the Muslim community in Kudus.

## **Results and Discussion**

### **Getting to know the *Buka luwur* Tradition**

The Kudus as a religious society that always maintains religious harmony, tranquility and tranquility. This is one of them because the Kudus community interacts a lot with hundreds of Pesantren (*Ma'had*) that spread in each sub-district.

In the ministry of religious affairs in 2015, there were 68 pesantren in which there were 13,510 santri and 92 Kiai and 874 Ustadz. The closeness of Islamic science taught in the hut with the Kudus community forms the moral character and characteristics of the Islamic Kudus society.

The religiosity of the Kudus City is certainly inseparable from the role of Sunan Kudus, the most central figure in spreading Islam in the Kudus City. In the teaching passed down to the Kudus people, Sunan Kudus bequeathed a culture of religious moderation. This is reflected in the Tower building which is designed similar to a Hindu temple. He also forbade his students not to slaughter cows in the Kudus City as a tribute to hindus at that time who consulted cows. While in the economy he bequeathed "Gus Ji Gang" (*Bagus, Ngaji and Dagang*) which must be maintained in order to create a life that is in harmony between the quality of life and the economy.

The values of this Sunan Kudus religiosity are then always reflected in the life of the Kudus people until now. The Kudus Community and its surroundings every day flocked to pray for Sunan Kudus. This tradition is a form of gratitude of the Kudus People to Sunan Kudus. In addition to pilgrimage, one of the commemorations to honor The Sunan Kudus that remains awake to this day is Haul Sunan Kudus. This term was later by the wider community known as "*Buka luwur*" Sunan Kudus. The ceremony is the commemoration of the death of Sunan Kudus which is held every 10th of Muharram or 10 Sura.

As to why this commemoration should be held on the 10th of Sura, some Kudus communities think 10 Suras are considered to be sacred dates. Therefore, not only Sunan Kudus is commemorated in the month of Sura, but also some Kudus religious figures such as Sunan Muria, Mbah Kiai Telingsing, Mbah Wanar which was also carried out that month as well. Some Kudus people also believe that Sunan Kudus indeed died on the 10th of Sura (Muharram). This belief is based on some historical literacy that reveals it. This is also echoed by KH. Ma'ruf Asnawi, one of the figures of The Kudus Kiai.

Chronologically, *Buka luwur* begins with the process of washing heirloom objects such as Kudus Sunan Keris named Ciptoko or Cintoko. The ritual is commonly referred to as the Jamasan keris and spear of Sunan Kudus. Keris and spears are symbols of war powers in the Islamic Kingdom of Demak at that time must always be maintained as a cultural heritage. The ritual begins from the Sunan

Kudus pilgrimage and then continues the process of decreasing the coffin above the title of the tower. Furthermore, water is watered with water landa that is lime juice smeared with black sticky rice. Before the keris and spear are moistened with water landa, first the Figure of The Ulama with prayer (*do'a*). By the general public the water then becomes a struggle because it conjures blessings from the heritage of *waliyullah*.

Historically, Sunan Kudus played the role of warlord of the Islamic Kingdom of Demak. With his ingenuity and prowess, he was dubbed *aswalyulilmi'*. Therefore, the blessing of the relics of Sunan Kudus *tafa'ul* (hope) that God gives intelligence like he has (Idrus, 2007). After the end of the washing of Keris and the heirlooms of Sunan Kudus, on the 1st of Sura (Muharram) a change of the mosquito net of the Sunan Kudus tomb that had been hanging until for one year there. The white mosquito net is called *luwur* is then dismembered and distributed to the community around the tower. The cloth is considered to bring blessings by some because it has been prayed for for a year by Sunan Kudus pilgrims (Rosyid, 2020).

On the night of the 9th of Sura or Muharram held a reading of kitab al Barzanji. This book is a history of the life of the Prophet written by Sayyid Ja'far bin Hasan. Reading the book of al-Barzanji is a form of love of the Community Kudus to the Prophet Muhammad Saw. Practicing the teachings of the Prophet from examining the history of his life will foster pride as a Muslim in making *uswah hasanah* in everyday life (Akhmadi, 2019).

After dawn on the 9th of Sura hundreds of *huffadz* (memorizers of the Qur'an) were presented at the Title of al-Aqsa Sunan Kudus Mosque (*pendapa*) to carry out the Qur'anic chanting. *Khataman bilghaib* (without seeing) this starts from juz 1 to khatam juz 30. The people present from the santri or residents around the tower will listen to the recitation of the Qur'an of the memorizers carefully.

Meanwhile, during the khataman, the committee made sura porridge made from several spices. This is as a *tafa'ul* (hope) that Allah gives rizki to the Kudus people from various unexpected sources. After the giving of Porridge Sura the committee carried out the slaughter of goats and buffaloes. These goats and buffaloes came from the *muhsinin* of the City Kudus who voluntarily set aside some of their possessions for the celebration.

On the night of the 10th Sura, a general study was delivered by several scholars' figures from inside and outside the City Kudus in turn. This study is in the form of advice for the people of Kudus and surrounding areas who are present to always maintain peace and religious in the life of the nation and religion. This spirit is always reflected in the figure of Sunan Kudus who is so plural in interpreting a difference of ummah. Islam comes as a religion of peace not an extreme religion. This spirit should always be lit in the hearts of the nation's children considering that Indonesia is a plural nation in culture and religion that has the potential to cause dissension integrity.

The morning after dawn prayers, the Committee of Open Luwur Sunan Kudus has prepared thousands of teak leaf wrap rice known as cricket rice. Actually the term cricket rice is not rice that is made with crickets, but cricket rice is white rice wrapped in teak leaves with a side dish of buffalo and goat meat that is processed and seasoned. Thousands of these rice are free to be prepared to be distributed to pilgrims. They come from inside or outside the Kudus City willing to queue jostling to get the distribution of rice blessings.

From the above explanation, it can be concluded that the procession "Buka Lwuru Sunan Kudus" is not only in the form of open mosquito nets but there are accompanying religious rituals that include: the pilgrimage of eating Kudus Sunan, guarding ancestral heirlooms, replacement of mosquito nets, recitation of maulid al Barzanji, khataman al Qur'an, almsgiving, Mauidzah hasanah.

### **The *Buka luwur* Tradition as a Living Hadith Phenomenon**

Living hadith according to Alfatih can be interpreted as a phenomenon that arises in certain communities in the form of patterns and behaviors that have a legal basis source from the hadith of the Prophet Muhammad (Suryadilaga, 2009). These patterns are categorized as community responses in interpreting the hadith of the Prophet. This method is very helpful in observing or looking for the phenomenon of living hadith is observation, interviews and documentation.

From the observations made by the tradition of "*Buka luwur* Sunan Kudus" it can be categorized as a living hadith because it is not only the tradition of opening the white cover of Sunan Kudus grave but there are also many Islamic traditions carried out by the Kudus community in the context of the haul of Sunan Kudus. Furthermore, one by one the religious rituals will be discussed by the author.

## 1. Sunan Kudus grave Pilgrimage

The pilgrimage to the grave is a sunnah practice recommended by the Prophet to his people as part of the reminder of death. As the Messenger of Allah said: "I used to forbid you to visit the grave, even though I had asked Allah's permission so that I could visit my mother's grave. So make pilgrimages, verily, visiting the graves will remind you of death." (al Turmudzi).

The prohibition of visiting graves actually occurred at the beginning of da'wah, namely when da'wah in Mecca. The reason behind the prohibition of pilgrimage according to the Book of Tuhfadz al Ahwazi was due to the weak faith of the early companions of Islamic da'wah. So that by visiting the grave, it raises the perspective of the Meccan polytheists if Muslims also worship inanimate objects which are also the same as them. After the Medina period, the faith of the Companions was firmly engraved in their hearts. Only then did the Prophet encourage his companions to make a pilgrimage to the grave.

From the hadith above, we can understand that the pilgrimage to the grave is a sunnah practice carried out by the Prophet. In addition to the prophets, several friends have also implemented this recommendation. A'isha in another hadith was asked, where are you from, O Ummul Mu'minin?" She replied, "I am from the grave of my brother". Some hadiths also mention that the prophet recommends praying to the grave by "*Assalamu'alaikum ya ahla diyarul mu'minin wainna, God willing, bikum lahiqun*" (Imam Turmudzi). Among the wisdom of visiting the grave is remembering death. Death will surely come to anyone who lives. This is explained by Allah in (Surah Al Baqarah: 185). "If death comes to a person, then he cannot possibly delay the death" (Surah al A'raf: 34). So by visiting the grave, one can take the wisdom scattered in his life, namely death. A person will die under the ground and will be responsible for all the deeds that have been done in the world.

## 2. Protecting Ancestral Relics

Every nation certainly has a legacy from their ancestors, including the Prophet Muhammad. One of the ancestral relics of the Prophets that is intact until now is the Kaaba building. It is a cube-shaped building which has a height of 15 meters, a length of 16 meters was first built by Prophet Ibrahim AS. This is explained in (Surat al-Baqarah: 137).

Six years before Muhammad was appointed as a prophet there was a great flood that hit Mecca at that time. The flood caused almost the entire building to be destroyed. All Quraish leaders agreed to rebuild the Kaaba as before. In the process of laying the Black Stone, all the tribes fought over who was worthy of laying the Black Stone. Until the mediator between them was Muhammad who was not yet a prophet. A man known as Al Amin (trustworthy) was the one who asked all the tribal leaders to hold the ends of the turban and be lifted together (Hisyam, n.d.).

The portrait of the incident above can be concluded that taking care of ancestral relics is something that has been done by the Prophet. Relics are a symbol of material past glory. Caring for and maintaining it is a must as a successor. One of the efforts to maintain the ancestral heritage in Kudus is to purify the Sunan Kudus kris. The procession has been going on for generations as a form of efforts to preserve culture as was done by the Prophet in preserving the cultural heritage of the prophet Ibrahim's ancestors.

### **3. White cover of Grave Replacement**

Before the procession of opening the white cover nets took place, the committee first invited all visitors to pray together to pray for Sunan Kudus and the figures who spread Islam for the first time. After that, the committee distributed market snacks to the audience. Snacks Market according to the Javanese ritual has a philosophy that the Javanese people are people who like *sesrawungan* (human relations, strong friendship). Snacks from the market also symbolize prosperity. It is associated that the market is the center of various goods, such as fruits, rings, bracelets, food, and much more (Sholikhin & Muhammad, 2009).

One of the traditional Javanese religious rituals that is always attached is cutting the rice cone. The rice cone-shaped cone or mountain has a peak. Underneath there are various side dishes such as; fish, bean sprouts, meat, warehouse and long beans. *Tumpeng* also symbolizes one's fertility and well-being. The peak is a symbol of the desire of a Muslim to spread, which is to achieve glory in the sight of Allah. The culmination is a picture of God's power. So, a person who wants to reach the pinnacle of desire must be close to Allah. Otherwise he will fall into arrogance.



The other complementary side dishes are; eggs that symbolize the wiji dadi (seeds) of human occurrence, sprouts which are symbols of future humans who will grow, long beans as a symbol of human life must think long, garlic and red which means human actions must always be based on careful consideration.

In other terms, this *tumpeng*/rice cone is also known as the tumpeng prophet which in Javanese is: parents in the kang plate or one must traverse the straight path in order to follow the teachings set by the Prophet). Meanwhile, the side dish in it is chicken *ingkung* (*inggala njungkung*) which also means worshiping only fully to Allah. It can also be referred to as *nasi uduk*, which actually means wudlu rice, because it used to be during the cooking process in a state of ablution (Sholikhin & Muhammad, 2009).

The committee carefully lowered all the white white cover nets that had been hanging in the area of Sunan Kudus's tomb. Furthermore, the cloth that had been hanging for a year was immediately replaced with a new one. The old cloth will be distributed to residents around the minaret mosque, donors, clerics and religious leaders around Kudus.

#### 4. Reading the Kitab al Barzanji

One of the greatest wisdoms of Allah swt sending prophets is as *uswatun hasanah* (good role models) for the entire ummah. This is reflected in (Surah al-Ahzab: 21) "Indeed among you there is an prophet who is a good role model for those who hope for Allah, the Last Day and dhikr to Allah." Loving the Prophet and making him an idol in a Muslim is a form of faith. In a hadith he was once asked by a young man, "When is the Day of Judgment, O Messenger of Allah?" he instead asked, "What are you preparing to face the Day of Judgment?" "I only love Allah and His Messenger." He replied, "You will be with those you love". This command is also strengthened by (Surah Ali 'Imran: 31) which reads: "Say (Muhammad), "If you love Allah, follow me, Allah will surely love you and forgive your sins." Allah is Forgiving, Most Merciful."

Interesting what Muhammad Sholikhin described in his book "Javanese Islamic Tradition". In the explanation it is said that reading the history of the Prophet or guardian or religious leaders in general is because they are amazed or have to read the history of the life of the person who has died. So reading it will inspire people who read it. In the hadith it is also explained:

من روح مؤمنا فكانما أحياء ومن قراء تاريخه فكانما زاره فقد استوجب رضوان الله

"Whoever makes the history of the believer (who has died) is the same as bringing him back to life; whoever recites his history as if he was visiting him. Whoever visits him Allah will grant him paradise."

By reading the history of the Prophet we are eager to revive the prophet in the body and soul of the Muslim ummah. Following his life and history is the path that every Muslim must take to achieve the pleasure of Allah.

## 5. Khataman Al Qur'an

For the Kudus people who have interacted a lot with hundreds of Pesantren of the Qur'an, it is normal that every time they have a desire to bring in a hafidz of the Qur'an to complete the Qur'an. Apart from being a source of law, for its readers, the Qur'an has a lot of wisdom contained in it. Among the wisdom that is if someone reads the Qur'an will be raised in rank before Allah. As explained in the hadith narrated by Umar bin Khattab. "Allah raises and lowers the status of a people with the Qur'an". In another hadith, the Prophet also explains that the best person is one who learns and teaches the Qur'an (Husain, nd).

By reciting the Qur'an for the deceased, it is hoped that Allah will further elevate the status of the deceased. Moreover, the reading is especially for the saints of Allah who in the Qur'an have been promised paradise. Because they actually do not die, always the guardians of Allah will always live with Allah and get sustenance that will not be interrupted.

In another hadith text the prophet recommends that his ummah gather and read each other and correct the reading of the Qur'an by saying: "It is not a people gather in one of the houses of Allah's houses (mosques), to read the Qur'an and study it, except that tranquility will be sent down upon them, and Allah's mercy will cover them, the angels will surround them and Allah will mention them in the presence of His creatures who are near Him (the angels)." (HR. Muslim)

From the hadith above, it can be concluded that reading the Qur'an is not only good for the reader, but also for the listeners of the reading. The mustami ', will get a radiance of calm in his heart. The more often he hears the Qur'an, the calm will clearly radiate from his heart. So, the Sunan Kudus haul is a series of rituals for the hearts of believers who long for true happiness in the form of peace of mind. With peace of mind, a person will be directed his life so that he dies in a

calm and safe heart condition. "Except for those who face Allah in a safe condition of heart." (Surah Ashyu'ara ': 89)

## 6. Tabligh Akbar

Tabligh Akbar is another word for Maudzah hasanah, which can be defined by teaching or inviting kindness through polite, conciliatory speech and behavior. Maudzah hasanah is usually conveyed by Kiai or ulama figures to the general public. Maudzah hasanah is a direct command of Allah. In (Surah An-Nahl: 125) it is stated: "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily, your Lord, it is He who knows best who has strayed from His path and He who knows best who is guided."

The content presented in Sunan Kudus's tabligh akbar haul is very diverse. Among those that are frequently reviewed is the content of religious moderation. In this case, the lecturer always invites the public to imitate Sunan Kudus for the plurality that he always promotes. Sunan Kudus is a person who reconciles. Among the diversity of religions that existed in Java at that time, he did not necessarily force non-Muslims to embrace his religion. This is also reflected in the life of the Prophet (Rosyid, 2019).

The Prophet was a very polite person to anyone, including non-Muslims. He did not immediately fight non-Muslims, but also invited them with polite invitations, discussed and married the daughters of non-Muslim figures as a form of attracting the hearts of his people. Several times the insults that were directed at him were even returned with affection. This happened when the Prophet migrated to Taif where the residents of Taif threw stones at him. These two figures; The Prophet and Sunan Kudus certainly become a valuable reflection of a Muslim in the life of the nation and state. There are many hadiths that show that he was a person who advocated peace.

In Sahih Bukhari it is stated: "If a person kills an unbeliever mu'ahad (Kafir who has made a peace agreement by keeping the Unitary State) then he will not smell the smell of heaven. Even though the smell of heaven has been smelled from a 40-year journey." In the hadith above, it is very clear that the prophet forbade his people from terrorizing non-Muslims. If this happens, in fact he is not a Muslim. He only wears Muslim clothes, but what he does is the devil's. With the momentum of Sunan Kudus's haul, Kudus residents and surrounding areas were

invited to return to see the history of Sunan Kudus's struggle which always emphasized peace rather than conflict. Awakening the spirit of religious moderation in the procession of Sunan Kudus's haul is a necessity in the midst of the storms that always confront the unity of the Indonesian nation.

## **7. Charity of Nasi Jangkrik**

One of the teachings of the prophet to his people that will always be remembered is charity. Islam through the Prophet encourages his people to give charity in contributing to alleviating poverty in the midst of the Muslim community. There are at least hundreds of hadiths of the prophet that reveal the privileges of charity. Among the hadiths is the promise of Allah to those who give sirri (secret charity). They will have the shade of Allah on the day there is no shade there (Sahih Bukhari: 188).

Charity is a manifestation of harmony between human beings. Complementary between poor and rich so that the chain of life will always rotate. Muslims who are rich with their wealth have an obligation to support the poor. If not, there will be a life gap that is so far away. The essence of zakat and charity is a bridge so that this inequality does not widen.

A good charity in the hadith narrated by Imam Nasa'i is the charity of finished food to others. This is based on the hadith taught by the Prophet to Aisyah, "If you cook, then multiply the sauce. Then look at your neighbors and give some of them to them." (Sunan Kubro Imam Nasa'i: 11302)

The distribution of thousands of crickets rice/ nasi jangkrik which was donated from the muhsinin around the Kudus Tower in the Sunan Kudus *Buka luwur* ritual is a ritual based on the living hadith of the Prophet. With charity, it will lead to harmony among the citizens, breaking the social inequality that occurs in the midst of society. Charity of crickets rice is also a sign of the religious spirit of the Kudus community which is getting more mature.

## **Conclusion**

The phenomenon of Sunan Kudus's *Buka luwur* religious ritual which starts from the pilgrimage of Sunan Kudus's tomb, khataman al-Qur'an, charity of crickets rice, opening of Sunan Kudus white cover nets, mauidzah hasanah to reading the Book of Al Barzanji is a portrait of religious rituals based on the living hadith of the Prophet. This phenomenon as manifest the obedience of the Kudus Muslims to the

Prophet. This phenomenon is also a tribute to the services of Sunan Kudus as a spreader of Islam in Kudus and its surroundings. This activity has become a portrait of behavior which later became a tradition. As the next generation, the Kudus people are aware of their responsibility to preserve this culture. One of the great lessons that can be taken from this iftar celebration is the reflection of Sunan Kudus's religious moderation. Awakening this spirit is a necessity in the midst of a storm that wants to destroy the unity and integrity of the Indonesian nation. *Buka luwur* is also a sign of the religious spirit of the Kudus community which is getting more mature, because there is a tradition of distributing rice on wrap, as a form of mutual love between the people.

\*\*\*\*\*

## Bibliography

- Aini, A. F. (2015). Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa. *Ar-Raniry, International Journal of Islamic Studies*, 2(1), 159. <https://doi.org/10.20859/jar.v2i1.35>
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Bar, I. A. (2000). *Jami' al Bayan al 'Ilmi*. Dar Ibnu Juwaizi.
- Kahfi, D. MA, I. (2020). Tradisi Mandi Balimau di Masyarakat Kuntu. *Paper Knowledge . Toward a Media History of Documents*, 1, 12–26.
- Herdi, A. (2014). *Memahami Ilmu Hadis.pdf*. Tafakkur.
- Hisyam, I. (n.d.). *Sirah an Nabawiyah*. Dar al Ma'rifah.
- Husain, A. bin M. bin. (n.d.). *Bughyah al Mustarsyidin*. Dar al Qalam.
- Idrus, M. (2007). Makna Agama dan Budaya bagi Orang Jawa. *Unisia*, 30(66), 391–401. <https://doi.org/10.20885/unisia.vol30.iss66.art7>
- Muslim, I. (n.d.). *Shahih Muslim*. Dar al Fikr.
- Nuha, U. (2016). Tradisi Ritual *Buka luwur*: Sebuah Media nilai-nilai Islam dan Sosial Masyarakat Kudus. *Smart*, 2(01), 55. <https://doi.org/10.18784/smart.v2i01.298>
- Pemikiran, S., Visi, M., & Kebudayaan, K. (2017). *Makna dan nilai buka luwur sunan kudus*.
- Qardhawi, D. Y. al. (n.d.). *Dirasah fi al Fikihi Maqasid Al Syari'ah*. Dar el Syuruq.
- Qudsy, S. Z. (2016). Living Hadis: Genealogi, Teori, Dan Aplikasi. *Jurnal Living Hadis*, 1(1), 177. <https://doi.org/10.14421/livinghadis.2016.1073>

- Rosyid, M. (2019). Kajian Tradisi Khoul Sunan Kudus *Analisis: Jurnal Studi Keislaman Islam dan Kearifan Lokal*. 19(2), 279–296.
- Rosyid, M. (2020). Makna Bubur Sura dalam Tradisi *Buka luwur* Makam Sunan Kudus Prespektif Budaya. *Sosial Budaya*, 17(1), 73–82.
- Sholikhin, & Muhammad, K. (2009). *Ritual dan Tradisi Islam Jawa* (1st ed.). Narasi.
- Suryadilaga, M. A. (2009). Model-Model Living Hadis Pondok Pesantren Krapyak Yogyakarta. *Alqalam*, 26(3), 367.  
<https://doi.org/10.32678/alqalam.v26i3.1559>
- Turmudzi, I. al. (n.d.-a). *Sunan Turmudzi*. Dar al Fikr.
- Turmudzi, I. (n.d.-b). *al jami' al Turmudzi*. Dar el Syuruq.