

## NGALAP BERKAH TRADITION (A CASE STUDY OF THE RITUAL OF VISITING THE GRAVE AND BUKA LUWUR OF SUNAN KUDUS'S TOMB)

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### Abstract

*This research attempts to analyze the form of acculturation between Islam and local culture in the tradition of ngalap berkah performed by the people of Kudus, Central Java and its surroundings. This research was conducted to find out how the acculturation between Islam and local culture in ngalap berkah and why they preserve the tradition of ngalap berkah. In this case, this research tries to use an anthropological approach to reveal the phenomenon of the buka luwur tradition. The anthropological approach is based on data collected by the author through interviews, observations, and surveys. The data processing technique in this research is descriptive qualitative, namely data analysis is carried out simultaneously with data collection. The results of this study indicate that the acculturation between Islam and local culture in the tradition of ngalap berkah carried out by the people of Kudus and its surroundings there are three kinds, namely, ngalap berkah about pilgrimage ritual to the tomb of Sunan Kudus, ngalap berkah on the former luwur of Sunan Kudus's tomb, and ngalap berkah on the distribution of sego berkat in the opening ceremony of Sunan Kudus's tomb. This tradition is still practiced by the community because they believe that the rituals of pilgrimage and opening the tomb of Sunan Kudus have nuances of abundant blessings in their lives.*

*Keywords: Acculturation; Ngalap berkah; Visiting the grave; Buka Luwur.*

### INTRODUCTION

The influence of Javanese-Hindu culture in people's lives became the main factor in the development of Islam in Java. The combination of these cultures then made Islam a very large and strong force. It can be said that in fact the teachings of Islam and Javanese cultural values have similarities in their delivery. Javanese teachings that are known to always prioritize tolerance between communities are in line with the teachings of Islam which also voices the doctrine of tolerance in social life (Kuntowijoyo, 2017, p. 228).

The influence of the combination of Javanese-Hindu and Islamic culture is also felt by the people in Kudus Regency. Kudus is one of the districts used as a location for the spread of Islam by two walisongo, namely Sunan Kudus and Sunan Muria, who in turn spread Islam emphasizing tolerance, a culture of peace and respect for local cultural values. The Al-Aqsa Mosque and Menara Kudus, for example, are historical relics that serve as concrete evidence of the fusion between Islam and Javanese-Hindu culture. In addition, there is also the tradition of grave pilgrimage and buka luwur carried out by the surrounding community to commemorate the services of Sunan Kudus, which in its implementation also contains several rituals that combine Islam with Javanese culture.

In this paper, the author seeks to explore the tradition of grave pilgrimage and buka luwur carried out by the community on the 10th of Muharram as a form of respect for Sunan Kudus. Although the exact date of Sunan Kudus's death is unknown, local scholars agreed to hold the peak of the Buka Luwur tradition on the 10th of Muharram. In its implementation, not a few Kudus people participated in the tradition of Buka Luwur Tomb of Sunan Kudus as well as performing grave pilgrimage with the aim of seeking blessings from Sunan Kudus (Erzad & Suciati, 2018). This is because people believe that in addition to performing grave pilgrimage, they also believe that a

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series of processions, *luwur* cloth, and blessing rice, often referred to as *uyah asem*, contain blessings and can provide safety. Furthermore, some people believe that the *uyah asem* obtained is efficacious for maintaining health, and if the rice is dried and sown on the land or rice fields, it will provide fertility to the land or rice fields. In fact, it is also believed that drying the rice, pounding it finely, and mixing it with livestock feed will make the livestock healthy and breed quickly.

It is undeniable that the people of Kudus Regency still maintain the tradition of *Buka Luwur* at the tomb of Sunan Kudus as one of the cultures in Kudus Regency. They do this because the *Buka Luwur* tradition is a tradition to *ngalap* blessings or get blessings, and also at the same time a unique tradition that combines Islamic values and Javanese culture. Based on the previous explanation, the author is interested in researching the tradition of *ngalap berkah* in the *Buka Luwur* event at the tomb of Sunan Kudus.

## **RESEARCH METHOD**

This research is field research in the form of a descriptive case study analysis. This research seeks to find and use qualitative data, which intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and so on, holistically, and by means of descriptions in the form of words and language (Moeloeng, 2016). So this research seeks to describe or describe the data that has been obtained from the field and literature related to the discussion of the tradition of opening the grave of Sunan Kudus.

This research was conducted in the Kudus Regency area, by taking the focus of the study on the *buka luwur* tradition at the tomb of Sunan Kudus. According to Lofland and Lofland, the main data sources in qualitative research are words, and actions, the rest are additional data such as documents and others (Lofland & Lofland, 1984, p. 47). Therefore, the data for this study came from the main and supporting sources. The main sources came from key informants, such as community leaders, and others. While supporting sources are documents consisting of books, print media and other related events that are written.

In this research, the author uses an anthropological approach to reveal the phenomenon of the *buka luwur* tradition at the tomb of Sunan Kudus. The anthropological approach is an approach that studies humans and their culture. The purpose of the anthropological approach is to understand the object studied in totality (Geertz, 1992). In its implementation, this research model is based on data collected by researchers through interviews, observations, and surveys. In addition, researchers also equip themselves with theories related to the subject, and sharpen field observations with an interpretive approach as an effort to seek understanding of the meaning of cultural expressions (Geertz, 2014).

Acculturation is the concept of a social process that arises in a human group that has a certain culture and then comes into contact with elements of a foreign culture in such a way that the elements of the foreign culture can be accepted and processed into its own culture without losing the essence of its own culture (Koentjoroningrat, 2009).

This cultural contact or acculturation often results in cultural changes and developments in the local community for several reasons, including, first, addition, namely the addition of old cultural elements by the complex of new cultural elements so that structural changes arise or not at all. Second, syncretism, which is a combination of old cultural elements with a complex of new cultural elements without leaving their respective identities and forming a new cultural system. Third, substitution, where old cultural elements are replaced by a complex of new cultural elements. In this case, the possibility of structural changes is very small. Fourth, deculturation, namely the emergence of new cultural elements to meet various new needs arising from changes in the situation. Fifth, rejection, which is the rejection of elements of change that occur so quickly that a large number of people cannot accept them. This can lead to complete rejection, even rebellion or revival movements (A.Haviland, 1985, p. 263).

It is worth mentioning here that acculturation has been a study that has attracted much attention from Western scholars. Since the 1930s, research on the phenomenon of acculturation

has increased. For example, in 1935, the Social Science Research Council in America, which consisted of leading anthropological scholars such as Redfield, Linton, Herksovit, succeeded in compiling an overview that summarized and formulated all the problems in field research on acculturation. It was entitled *A Memorandum for the Study of Acculturation* and was published in the most important anthropological periodicals. Attention to acculturation studies increased and grew after the Second World War, with the emergence of more refined research methods. In this regard, American anthropologist J.H. Steward developed a conception of socio-cultural diversity and analyzed a process of acculturation regarding the theory of cultural change in his work *Theory of Culture Change* (Koentjoroningrat, 2009).

In addition, it is also interesting to mention here that the acculturation process can actually lead to assimilation between the culture of immigrants, namely Islam, and the culture believed by the indigenous population. Assimilation causes two things, one side causes syncretism between the culture of immigrants and the culture believed by the natives. The other side can make changes without causing social turmoil (Lubis, 2020, p. 2). This is what in turn attracts the author's attention to analyze the acculturation of Islam and local culture in the tradition of ngalap blessings with a case study of the grave pilgrimage ritual and open the grave of Sunan Kudus.

Tradition is a habit of religious activity that has taken root in socio-cultural conditions so that it becomes a kind of routine (Habibi, 2018). Basically, tradition is part of culture. Judging from the concept, culture is the result of human work that is carried out repeatedly based on a certain time with other community members. The work that is done repeatedly has become a habit called tradition. Every tradition in a society cannot be separated from traditional ceremonies or what is known as traditional ceremonies. The ceremony itself contains symbolic meanings, ethical, moral and social values that become the normative basis for individuals and communities in living life together. Traditional ceremonies reflect all plans and actions organized in a noble value system passed down from generation to generation that undergoes changes towards improvement according to the order of the times (Nuha, 2016, p. 57).

The term Ngalap Berkah is a Javanese word that means seeking blessings. In Arabic, the word ngalap berkah is known as tabarruk. The word tabarruk is a derivation of the word blessing. In Arabic, the word blessing is called barakah, which means favor, happiness and addition (Munawwir, 1999). The etymological understanding is then reinforced by the information in *Mu'jam al-Lughah al-Arabiyyah al-Muashirah*, which defines barakah as God's gift that brings goodness to human life (Umar, 2008, p. 194). Based on this explanation, it can be said that ngalap berkah is an effort to get God's gift that brings goodness to human life.

The phenomenon of ngalap berkah (seeking blessings) is inherent in people's lives, especially Javanese people (Budiyanto, 2012). In Islam, ngalap berkah (seeking blessings) means that a person hopes that their life will be good by doing certain actions. However, this does not mean that the action is the cause that brings goodness, because in essence the one who gives goodness is God. In other words, action or in Arabic called amal, its position as a wasilah or intermediary to ask God for goodness. By doing an action or the term tabarukan, God will bring goodness to the person who does it (Al-Maliki, 2016).

Simply put, ngalap blessing in the event of grave pilgrimage and open the grave of Sunan Kudus, means seeking goodness through certain actions, for example by making a grave pilgrimage, getting luwur and sego blessing. These three actions are positioned as wasilah or intermediaries to ask God for goodness. By doing these actions, God gives blessings or goodness to the person who does them.

In connection with this, the author quotes the opinion of Josef W. Meri, in his book *The Cult of Science among Muslims and Jews in Medieval Syria*, he states that there are at least four ways to obtain barakah, including, first, direct contact with pious people. Second, barakah can be transmitted through the acquisition of knowledge from pious people or not. Third, barakah can be transmitted through the possession of objects or relics that come from pious people, saints, and

even prophets. Fourth, barakah can be obtained through dreaming of meeting a pious person and he gives blessings to the person who dreams (Meri, 2002).

Etymologically, the word pilgrimage means a visit to a place that is considered sacred or noble. This word comes from the Prophet Muhammad, namely *ziyarah* which is found in various hadith literature (Umar, 2008). While in terminology, pilgrimage is the activity of visiting someone who has died with the aim of praying for him to be cleared by Allah. In addition, for pilgrims, such activities are also at the same time as lessons (*i'tibar*) to always remember death (Siregar, 2017, p. 17). Not even a few of them make grave pilgrimages to tombs, especially sacred tombs, with the aim of *ngalap berkah* or seeking blessings.

The phenomenon of grave pilgrimage is not only a matter of worship and religious behavior. It can be seen from its development in various countries in the Middle East and on the Indian continent, for example, that its social and political aspects are no less important, among others through the role of various *tariqahs*. This nature can also bring new highlights to the history of the development of the phenomenon of grave pilgrimage in Indonesia, especially considering that at present the most famous sacred graves are used as objects of tourism, while pilgrimage behavior is promoted as a flagship program of national tourism. The time has come for grave pilgrimage with all its aspects of belief and ritual to be scientifically observed and examined (Chambert-Loir & Guillot, 2010, p. 8).

The tomb of a saint or saint is an area of peace amidst the commotion of the world. It is not just a holy place, but also a place to live outside of ordinary society. You can drink, eat, sleep, and talk around it. The tomb of a saint is a place of escape, a place where people feel free from various compulsions and pressures, and have time to reflect on their fate, as well as a brief refuge for various marginal people such as beggars, people with physical or mental disabilities, travelers, fugitives, and so on. In the sanctuary, social distinctions are blurred and human relations take place in an atmosphere of generosity and brotherhood. Often women can coexist with men without constraint.

The veneration of saints is also related to human identity. As a universal religion, Islam does not fulfill the primary human need to belong to a special and limited group. By teaching, performing *karomah* and breathing his last in a place, the saint has set that place apart and distinguished its inhabitants from all others. He becomes the glue of the community and its special protector. His grave becomes the chosen shrine where the community visits on certain occasions to perform a ritual. The saint knows all the ups and downs of the community, and he ensures its survival and protects its customs (Chambert-Loir & Guillot, 2010, p. 15).

In this case, for example, according to the local community, the tomb of Sunan Kudus is considered a sacred place that can become the glue of the community because of its nuances of *karamah* and blessings. Therefore, the author will present such community beliefs in the analysis section.

## RESULT AND DISCUSSION

### The Procession to Open the Sunan Kudus Tomb

Kudus City is located in the northern part of Central Java Province. It is not far from Mount Muria and is near Demak and the metropolitan city of Semarang. The city is best known for its numerous *kretek* cigarette factories and the Majapahit-style brick architecture of its grand mosque, which visually symbolizes the transition from Hinduism to Islam. The city of Kudus, which takes its name from *al-Quds*, the Arabic name for Jerusalem, has long been known as a holy city. Near its grand mosque is the tomb of Sunan Kudus, one of the main preachers of the 16th century, who helped the ruler of Demak establish the first sultanate and who preached Islam in the surrounding area (Chambert-Loir & Guillot, 2010, p. 367).

The implementation of memorial ceremonies in order to honor people who have died is a very strong tradition in the midst of society, especially those who have died are famous figures in the field of religion and daily life. This is proven by the existence of a ceremony that is considered

sacred by the people of Kudus, namely the traditional ceremony of Buka Luwur Tomb of Sunan Kudus (Amaruli, 2017).

Buka Luwur is a ceremony commemorating the death of Sunan Kudus or called haul which is held every 10th of Muharram or 10th of Shura. However, there are some people who think that the traditional Buka Luwur ceremony is held on the 10th of Muharram because that date is considered sacred. However, the strongest source says that the Buka Luwur ceremony is actually in the context of the haul of Sunan Kudus, which coincides with the day of his death (Nuha, 2016, p. 60).

In order to commemorate the services of Sunan Kudus, after his death a tradition is always carried out in the tomb complex of Sunan Kudus, namely Buka Luwur. Organizing memorial ceremonies for the dead has become a very strong tradition, especially when the deceased is a well-known figure in the community. The tradition of Buka Luwur of Sunan Kudus's tomb, referred to here, is a tradition in which there is a ritual of replacing the mosquito net or mori cloth (luwur) used to wrap headstones, cupolas, tombs, and buildings in the area of Sunan Kudus's tomb. In its implementation, the Buka Luwur tradition is carried out from the middle of the month of Dhulhijjah, namely the procession of tanning the heirlooms of Sunan Kudus, to the peak event on the 10th of Muharram, namely the installation of a new luwur at the tomb of Sunan Kudus (Aldyan, Wardo, & Marimin, 2019, p. 158).

Chronologically, the process of the Buka Luwur ceremony actually begins with the purification of the heirloom in the form of a kris believed to belong to Sunan Kudus, which is carried out long before the 10th of Muharram, at the end of the month of Dhulhijjah. Usually the water used to wash the kris, which in Javanese is called kolo, is contested by people who own krises to wash their krises, because they expect blessings from Sunan Kudus. Then on the 1st of Muharram, the mosquito net or white cloth is removed from the tomb that has been used for one year. The mosquito net or white cloth used to cover the tomb is fought over by the community to get a blessing.

On the night of the 9th of Muharram or Shuro, a reading of the Book of Barjanji is held, which is an expression of their love for the Prophet Muhammad Saw. On the 9th of Muharram, after the dawn prayer, a khataman of the Quran is held. While the khataman takes place, bubur syuro is made, which is a food in the form of porridge seasoned with various spices. This is intended as a memorial to Prophet Noah after the water ran out from the flood that hit his people, while the food is believed to be a cure for various diseases. In addition to making bubur suro at the time of the khataman, an animal is also slaughtered, usually a goat or buffalo. According to one person who was once a committee member in the event, the goats slaughtered can reach 80 to 100 goats. Then in the evening, on the 10th of Muharram, a public recitation is held on the struggles and personality of Sunan Kudus, which is expected to be an example for the community.

On the morning of the 10th of Muharram after the dawn prayer, the event of replacing the mosquito net or white cloth begins with the reading of the holy verses of the Koran and tahlil which is only specifically followed by the kiai, then the installation of the mosquito net begins. At the same time, there is a distribution of food in the form of rice and cooked meat to the community, which is wrapped in teak leaves. People are willing to jostle and struggle to get the rice and meat, because the food is considered to have blessings and contains many properties to cure diseases. After the changing of the mosquito net and the distribution of the rice, the buka luwur ceremony is declared over (Nuha, 2016, p. 60).

The Following is the Series of Events to Open the Sunan Kudus Tomb

Events	Date
Jamas Pusaka	Thursday Legi, 14th Dzulhijjah 1444 H/ 14th July 2022 M, at 07.00 WIB

New Year Recitation 1444 H	Saturday night, 1th Muharram 1444 H/ 29th July 2022 M, at 20.00 WIB
Release of the Pesarean Luwur	Saturday Pahing, 1th Muharram 1444 H/ 30th July 2022 M, at 06.00 WIB
Jadul Culinary of the Four Lands	Saturday Pahing-Sunday Kliwon, 1th- 9th Muharram 1444 H/ 30th July s.d 7th August 2022 M, at 08.00-21.00 WIB
Kirab Buka Luwur and P3B	Sunday Pon, 2th Muharram 1444 H/ 31th July 2022 M, at 13.00 WIB
National Bahtsul Masail	Thursday Pahing, 6th Muharram 1444 H/ 4th Agustus 2022 M, at 08.30 WIB
Doa Rasul and Terbangun	Sunday night, 9th Muharram 1444 H/ 6th August 2022 M, at 20.00 WIB
Khatmil Quran bil Ghaib	Sunday Kliwon, 9th Muharram 1444 H/ 7th Agustus 2022 M, at 04.30 WIB
Give the Orphans	Sunday Kliwon, 9th Muharram 1444 H/ 7th August 2022 M, at 08.00 WIB
Recitation of Qosidah al-Barzanji	Monday night, 10th Muharram 1444 H/ 7th August 2022 M, at 19.30 WIB
Public Recitation	Monday night, 10th Muharram 1444 H/ 7th August 2022 M, at 19.30 WIB
Distribution of Berkat Salinan	Monday Legi, 10th Muharram 1444 H/ 8th August 2022 M, at 01.30 WIB
Distribution of Cards	Monday Legi, 10th Muharram 1444 H/ 8th August 2022 M, at 03.00 WIB
Distribution of Berkat	Monday Legi, 10th Muharram 1444 H/ 8th August 2022 M, at 05.00 WIB
Buka Luwur Ceremony	Monday Legi, 10th Muharram 1444 H/ 8th August 2022 M, at 07.00 WIB

### **Ngalap Berkah beliefs about the pilgrimage to Sunan Kudus Tomb**

As the author has previously stated, grave pilgrimage, especially to the graves of guardians, has become a tradition or habit for people in Indonesia. They do this in order to seek blessings through the medium of the saint. In this case, for example, the tomb of Sunan Kudus is never empty of visitors. In fact, visitors come not only from Kudus, but also from various regions in Indonesia. The enthusiasm of this community certainly has different purposes or intentions. Therefore, in this case, the author tries to serve some informants who were successfully obtained by the author while conducting field research at the tomb of Sunan Kudus.

First, Muhammad Ubaidillah, one of the pilgrims to the tomb of Sunan Kudus from Demak. According to Ubaid, he made a pilgrimage to the tomb of Sunan Kudus in addition to having an inner alaqah with Sunan Kudus, he also had the aim of seeking blessings from Sunan Kudus. He does this as an intermediary to get closer to God and also as an intermediary so that in life he will always be in happiness, luck, prosperity and safety. In fact, Ubaid added, he always makes time for a grave pilgrimage to Sunan Kudus's grave in the midst of his busy teaching schedule in Temanggung (M. Ubaidillah, Interview:2023).

Second, Firman Kaisa, a pilgrim to Sunan Kudus's grave from Semarang. Grave pilgrimage, said Firman, is one way to communicate with Sunan Kudus. In addition, he made a pilgrimage to Sunan Kudus's grave with the aim of doing taqarrub to God through Sunan Kudus. Interestingly, he made a pilgrimage to Sunan Kudus's grave this time to seek blessings so that working on his thesis would be given ease and smoothness. Therefore, she always took the time to make a pilgrimage to Sunan Kudus's grave in the midst of her busy research in Kudus (F. Kaisa, Interview; 2023).

The interesting explanation from several informants about the grave pilgrimage led the researcher to state that in addition to the purpose of the grave pilgrimage that has been stated above, including ngalap blessings and the like, it should also be said here that the grave pilgrimage tradition actually shows the acculturation between Islam and Javanese culture. Islam, through the Prophet Muhammad, strongly encourages its followers to perform grave pilgrimage rituals. Similarly, Javanese culture also encourages its people to honor deceased ancestors, so that the nyadran tradition and the like appear in Javanese culture.

### **Ngalap Berkah Belief in the Luwur Former of Sunan Kudus Tomb**

Kain Mori Makam Sunan Kudus or commonly called luwur, is believed by the community as an intermediary in obtaining blessings or fortune. Luwur measuring 10-20 cm is distributed on the 10th of Muharram along with the taking of blessing baskets. The distribution of luwur measuring 3-5 meters is carried out on the 12th of Muharram. Not just anyone can get the luwur of Sunan Kudus's tomb. Usually, people who get luwur are elder clerics, community leaders, residents who have been registered as committees, and all those who have contributed to the luwur opening ceremony.

Not a few people outside Kauman Village ordered from family or friends who got the luwur. They do this as a form of seeking blessings from the Luwur of Sunan Kudus's tomb. Regarding the luwur, they have various beliefs, ranging from putting the luwur in a cap, placing the luwur on the vehicle, to making the luwur on the belt as an amulet. They do all this solely in order to seek blessings for safety, happiness and luck in life.

In the author's field research, there were several informants who gave explanations about the belief in ngalap blessings to the former luwur tomb of Sunan Kudus. First, Syuaib Amin, who is a native of the area around the Holy Tower and at the same time a religious figure, stated that the former luwur of Sunan Kudus's tomb has shades of blessing. Therefore, said Syuaib, the former luwur of Sunan Kudus's tomb is usually kept by the community in their respective homes. In this way they believe that the luwur is a wasilah or intermediary to bring happiness, welfare, and tranquility (S. Amin, Interview; 2023).

In line with the previous explanation, Zulfi Fuad Tamyiz, a Kudus-born religious figure who now resides in Yogyakarta, also stated that the former luwur of Sunan Kudus's tomb is indeed full of blessings. In this case, said Zulfi, he also happened to have received the former luwur and kept it in his house in Yogyakarta. He did this because he believed in the blessing of the luwur (Z.F Tamyiz, Interview; 2023).

In addition to the statements of several informants about the former tomb of Sunan Kudus, another important thing that must be conveyed by the researcher here is that the belief in the former tomb of Sunan Kudus has at least shown the acculturation between Islam and Javanese culture in the community. The acculturation can be seen because of the meeting of Islamic values, such as tabarruk, with Javanese culture, namely ngalap berkah. It is this belief that makes people have the desire to get the former luwur of Sunan Kudus's tomb.

### **Ngalap Berkah's Belief in Sego Berkat**

Sego Berkat or Sego Jangkrik is a term commonly used to refer to the mass distribution of rice on the 10th of Muharram. In its implementation, not a few people are crowded and willing to wait to get the rice. The people who come to the sego berkat distribution are not only from Kudus,

but also many people who come in droves from outside the city, ranging from Jepara, Demak, Pati, Semarang, to Tuban and Surabaya. It is the belief in ngalap blessing that makes them enthusiastic to get the sego blessing. In addition, they also believe that the sego blessing has many properties, ranging from the belief that the sego blessing can cure diseases, sego blessing can affect the sale of rice, to the belief that livestock that eat sego blessing will grow healthy, fat, and breed quickly.

In the field research that the author conducted, there were several informants who provided information regarding the belief in the blessing of blessed rice. First, Achla Milal Ma'la (24), who is an alumnus of the Banat Kudus madrasa and an alumnus of the Raudlatul Jannah Islamic Boarding School, believes that the blessed rice in the Buku Luwur tradition has a blessed value. Therefore, according to Achla, by getting the blessed rice, she feels a kind of inner bond (*alaqah bathiniyyah*) with Sunan Kudus. Furthermore, regarding the blessed rice, she also said that if the rice received is in good condition, it means that it indicates that the person is good. But on the contrary, Achla added, if the rice received is rather stale, it means that there is something that needs to be improved from that person. In addition, interesting information that the author obtained is that he also likes to keep the rope that binds the rice. He does this not only because it is aesthetically pleasing, but also because he believes that the rope is a way to seek blessings for happiness and safety in life (A.M Ma'la, Interview; 2023).

Second, Muhammad Emil Hakim Aba (24), an alumnus of the Taswiquth Thullab Salafiyah (TBS) Kudus madrasa and an alumnus of the Ma'had Ulum ash-Syar'iyah Yanbu'ul Quran Islamic Boarding School in Kudus, argues that the rice blessing in the Buka Luwur tradition has nuances of blessing. According to Emil, he obtained the blessing because he felt a kind of inner satisfaction. In other words, by getting blessed rice, he gets happiness and peace of mind. In addition, Emil continued, in the economic aspect, he also admitted that he benefited from the distribution of the blessed rice. This is because he has also sold the blessed rice that he got for Rp. 20.000 to people who happened not to get it or ran out of it (E.B Aba, Interview; 2023).

Third, Alfian Noor Arsyi (25), an alumnus of Qudsiyah madrasa and Raudlatul Muta'allimin Kudus Islamic boarding school, believes wholeheartedly that the blessed rice in the buka luwur procession contains abundant blessings. The reason is, spiritually and spiritually, he feels the blessing in himself. Alfian said, the blessing was in the form of increasing goodness in himself. Because of this feeling, he is almost never absent from the blessing rice distribution procession. In fact, he is willing to jostle and queue for a long time to get the blessed rice (A.N Arsyi, Interview; 2023).

In addition to the statements of several informants about the tradition of distributing sego berkat at the buka luwur event of the tomb of Sunan Kudus, another important thing that researchers must point out here is that the procession of distributing blessed rice in the event has at least shown the acculturation between Islam and Javanese culture. The acculturation is visible because of the contact of Islamic values, such as almsgiving and tabarruk, with Javanese culture, namely the giving of rice blessings and ngalap blessings. It is this belief that makes people still flock to the procession of blessing rice distribution.

## CONCLUSION

Based on the explanation that has been presented by the author, it can be concluded that in the grave pilgrimage ritual and the opening of the tomb of Sunan Kudus there are three traditions of ngalap blessing, namely the belief in ngalap blessing about the pilgrimage to the tomb of Sunan Kudus, ngalap blessing for the tomb of Sunan Kudus and the belief in ngalap blessing for the sego blessing distributed at the opening ceremony of the tomb of Sunan Kudus. These three things also show the acculturation between Islam and Javanese culture. However, in addition to these three things, it is possible that there are other ngalap blessings beliefs carried out by the community in the tradition of opening the tomb of Sunan Kudus, given the many processions carried out at the event that have the potential to carry out ngalap blessings beliefs.

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