

KULINER JADUL EMPAT NEGERI: THE MANIFESTATION OF GUSJIGANG PHILOSOPHY IN BUKA LUWUR SUNAN KUDUS 1444 H

Ahmad Nilnal Munachifdlil Ula¹, Mu'ayyadah², Ulva Rizky Mulyani³

¹Universitas Muria Kudus, Indonesia
ahmad.nilnalmuna@umk.ac.id

²Institut Agama Islam Negeri Kudus,
Indonesia
kahfeeya@gmail.com

³Universitas Muria Kudus, Indonesia
ulva.rizky@umk.ac.id

Paper received: 01 October 2022
Paper revised: 10-21 November 2022
Paper approved: 24 November 2022

ABSTRACT

The background of this article is the preservation of the local tradition of Kudus which is the focus of attention. Buka Luwur is the tradition of uncovering the white robe of Sunan Kudus's Tomb. Gusjigang that stands for ngaji (studying-learning), bagus (kind-good) pinter dagang (smart in business-trading) means good in reciting Quran and clever in trading. The culinary of Jadul Empat Negeri symbolizes myriad of values. This study aims to define the meaning of Gusjigang, and, to describe the relevance of "Kuliner Jadul Empat Negeri" in Buka Luwur Sunan Kudus ceremony to the Gusjigang philosophy." The descriptive qualitative research method was applied in this article with the type of literature. Researcher answered the question formulation with data and content analysis obtained from library sources, including scientific and non-scientific journals. However, the researcher also conducted direct observations during the "Kuliner Jadul Empat Negeri" event. The results of the study indicate the meaning of Gusjigang serves as guidance for Kudus citizens in trading and studying learning on religious and secular matters. Furthermore, the meaning of "Kuliner Jadul Empat Negeri" is a manifestation of Sunan Kudus' Gusjigang teachings. The relevance of the three is to interrelate the values contained in each focus. Work ethic, togetherness, brotherhood, and Islamic education are among these values. In conclusion, the event of culinary of Jadul Empat Negeri" symbolizes Gusjigang philosophical points in the Buka Luwur Sunan Kudus ceremony 1444 H.

Keywords: *Gusjigang; Kuliner Jadul Empat Negeri; Buka Luwur Sunan Kudus*

INTRODUCTION

Kudus is well-known as the city of *Santri* (a famous name for someone who are trained and educated in pesantren (Islamic boarding schools). This is not without reason, since according to data from the Ministry of Religion of Kudus Regency in 2015 (Mahmud 2018), it is stated that there are 68 Islamic boarding schools, 13,510 students, 92 *Kyai* (Islamic clerics), and 874 *Ustadz* (Islamic teachers). The large quantity in the designation of the city of *Santri* can already be proven if Kudus is granted the city of *Santri*. Furthermore, the city

of *Santri* title achieved by Kudus is not merely a number, but rather the attitude and behavior of the Kudus citizens themselves.

The title of *Santri* city makes it a symbol of religious Islamic society. The manifestation of the Kudus community's religiosity is reflected in daily behaviour that upholds the meaning of harmony, peace, and tranquillity. This religious attitude cannot be separated from the role of one of the Walisongo who introduced Islam in Kudus. Sunan Kudus or Raden Ja'far Shodiq, who became a role model for the Kudus community,

left a legacy full of philosophy for surviving life in the future. Sunan Kudus inherited a teaching known as *Gusjigang*. *Gusjigang* is a jargon that is preserved in strengthening the quality of individuals from the economic and religious aspects as a provision for life.

The religious aspect of the Kudus community has been entrenched for years in forming a typical Kudus culture. The Kudus community's respect for Sunan Kudus also reflects their religiosity. Among the forms of religiosity as respect for Sunan Kudus is a diligent pilgrimage (visiting a Muslim saint's or predecessor's grave). It seems that this activity has become an ingrained habit among the community. In fact, the tomb of Sunan Kudus is never empty of pilgrims from both the local and global communities. Especially on the month of Muharram, there is *Buka Luwur* Sunan Kudus ceremony at the 10th of Muharram (Ismaya, Erik Aditia, , Irfai Fathurohman 2017).

The *Buka Luwur* Sunan Kudus event schedule has a characteristic encouraged by local wisdom and philosophy of Kudus. The Hijri New Year is often celebrated in Kudus with a *Buka Luwur* on the 10th of Muharram. This tradition is essential to remember and understand, particularly in the Kudus community. Additionally, in applying the *Gusjigang* philosophy, it is '*bagus ngaji, pinter dagang*' (reciting the Quran nicely, trading smartly) which is of course relevant to the *Buka Luwur* ceremonial.

The year 1444 Hijriyah in the month of Muharram was reminiscent of the *Buka Luwur* Sunan Kudus agenda. As reported from local media of Kudus, murianews (Jiwa 2022a). The *Buka Luwur* Sunan Kudus agenda should be held on Muharram 9th. Yet, the sequence of events began on July 29th, 2022, or Muharram 1st until its peak on August 8th, 2022, which aligns with the 9th of Muharram. The Menara Kudus Mosque and Sunan Kudus' Tomb Foundation (YM3SK)

organized the activity agenda, which also included a number of activities.

Starting with the Jamasan (the tomb heirloom cleanse) procession of Sunan Kudus on July 14th, 2022. On July 29th, 2022, there was an Islamic New Year's recitation activity for 1444 H. The event began at 8 pm. Then, on July 30th, 2022, Luwur Pesarean replacement will be held in the Sunan Kudus Tomb area. The *Kuliner Jadul Empat Negeri* (The Old-school Culinary of Four Countries) would be held from July 30th to August 7th, 2022, at the Old Square of Kudus Regency, presently known as Taman Menara Kudus (Kudus Tower Park). Then, on July 31st, 2022, there was a *Buka Luwur* Carnival and P3B at 1 pm. The next event was a National Bahtsul Masail on August 4th, 2022, at 08.30 am. The next program was an Apostle's prayer and Tambourine agenda on August 6th, 2022, at 8 pm. Several agendas were also performed on August 7th, 2022 i.e., Khatmil Quran bil Ghaib, and benefits in giving to orphans. Meanwhile, in the evening, a public recitation agenda and the reading of Qosidah Al-Barzanji were held. Additionally, on August 8th, 2022, there was a distribution of *berkat salinan* (certain packed foods), *berkat umum* (communal packed foods), and *Buka Luwur* ceremony.

The *Buka Luwur* tradition in question is the replacement of the white robe that covers Sunan Kudus' tomb with a new one. The tradition is carried out every Muharram, which is also a memorial of Sunan Kudus' passing anniversary. Nonetheless, since the specific day, month, and year of his death are remaining unknown, the tradition is known as *Buka Luwur* rather than *haul* (his passing anniversary). The Kudus community, particularly in the village of Kauman, organize a series of activities in collaboration with the Menara Kudus Mosque and Sunan Kudus' Tomb Foundation. From a cultural perspective, the Sunan Kudus Tomb complex has been designated as a national ranking cultural

site by the Central Java Provincial Government, according to inventory number 11-19/Kud/O1/TB/04 (Rosyid 2021).

The *Buka Luwur* tradition should be understood as a cultural site established by the Central Java Provincial Government. The responsibility of the Kudus community is to maintain and to preserve Kudus cultural heritage. There is tremendous optimism that numerous inventions, which are similar to the *Gusjigang* philosophy in the Kudus community, can be revitalized. It is proven by the existence of traditions such as *Buka Luwur*, which must be preserved and never run out of meaning and value. Aside from the *Buka Luwur*, which would be held on the 9th of Muharram, a series of traditions that would attract attention is the exhibition of the “*Kuliner Jadul Empat Negeri*”. This *Buka Luwur* is seen as a sort of social harmonization. That is, in the *Buka Luwur* tradition, it implies strengthening a bond of friendship among people (Nuha 2016).

Such tradition is important to remark especially for the younger generation of Kudus who are required to understand the origins and traditions of their community. Moreover, it is not only to preserve culture but also to enhance the relevance of *Gusjigang* values in daily practice. Of course, the Kudus community and outsiders may learn about Kudus through the cultural site approach and then follow customs that have developed without rejecting the era of modernisation.

Accommodating various aspects of culture, economy, and religion should also be emphasized in the knowledge of Sunan Kudus' traditional *Buka Luwur* culture. Primarily in Kudus, there are two Walisongo who spread Islam, Sunan Kudus and Sunan Muria. Both provide a philosophy that guides and characterizes a society.

The present phenomenon on the digitization of moral and economic changes is obvious.

Online trade, which is increasingly being hailed, also anticipates SMMEs that want to remain and are more acknowledged. Furthermore, in the Kudus community, the term *Gusjigang* appeals to wealth while still carrying self-goodness from forbidden deeds and strong faith.

Youths should be more familiar with their own culture rather than other cultures. The history of the area includes the cuisine surrounding it. What's unique about the *Buka Luwur* Sunan Kudus agenda is that there is an exhibition of *Kuliner Jadul Empat Negeri*. Normally, it is held at the Ta'sis of the tower, but this year it coincided with the *Buka Luwur* Sunan Kudus. The schedule has been set for July 30th to August 7th, 2022 and would take place at Kudus Tower Park. Many provide booths with typical old-school culinary and come from four countries. The Empat Negeri (four countries are Europe, China, Arabia, and Java. They have all been acculturated in the Kudus region since ancient times. Menara Kudus (Kudus Tower) is a symbol of pluralism, identical to Hindu temple buildings and numerous complementary buildings as ornaments that show the harmony of diverse ethnic populations, particularly Javanese, Chinese, and Arabic.

During the European colonial era, cuisines were characterized by wheat-based. Then the spread of Islam was started by Arabian missionaries. Even a Walisongo representative in Kudus, Sunan Kudus, is a Middle Eastern or Arabian missionary. The Tionghoa or Chinese elements also manifest from the existence of a temple building in Kudus as well as one of the Chinese cleric figures namely Kyai Telingsing. The Javanese elements originate from the Kudus region, which was previously Hindu and is geographically located on Java Island.

A series of *Buka Luwur* events and old-school culinary exhibitions this year as a formed

effort in preserving the *Gusjigang* philosophy. *Gusjigang* is a term that is interpreted as *gus* means nice person, *ji* means good at reading the Quran, and *gang* means good at trading. *Gusjigang* philosophy is the teachings of Sunan Kudus. He was famous for: *waliyyul ilmi* (guardian of knowledge) and *wali saudagar* (guardian of merchants).

In order to preserve tradition and the modernization era, it is important to study the relevance between *Buka Luwur*, *Gusjigang*, and “*Kuliner Jadul Empat Negeri*”. Besides, it is significant to understand the meaning and value of the three. It is intended that by writing this article, it would become a reference for cultural enthusiasts and outsiders to reflect on the culture that continues to be cared for a while to some extent following to Shari’a guidelines.

Literature Review

Gusjigang philosophy manifests itself in a variety of objects, one of which is “*Kuliner Jadul Empat Negeri*” in the *Buka Luwur*. Previously, similar research had been interested in studying the meaning of *Buka Luwur*. First, research (Ismaya, Erik Aditia, Irfai Fathurohman 2017), discusses the meaning and value of *Buka Luwur*. According to the findings of this study, *Buka Luwur* Sunan Kudus has good and high values, one of which is the value of struggle that may be learned from Walisongo, particularly Sunan Kudus, in experiencing the journey of life. Second, research (Nawali 2018), discusses the meaning of *Gusjigang*. Similar to Erik Aditia’s research, this research also contains *Gusjigang* values, that is the value of Islamic education. Third, research, (Suyahmo, 2016), is about the meaning of *Gusjigang* which inherits character values as social capital in Al-Mawaddah Islamic Boarding School Kudus. As a result, the findings of this research indicate that *Gusjigang* values are inherited in the areas of local culture and economic

independence. Fourth, research (Bastomi, 2019), is on the philosophy of *Gusjigang* in Islamic da’wah which serves as a guide to the behaviour of *amar ma'ruf nahi munkar*. It is also related to the morals of society, which is regarded as *Gusjigang* culture. Fifth, research (Rosyid, 2021), is about the *Buka Luwur* tradition preserved by the people in Kudus, Central Java. This research simply reveals a description of the ongoing *Buka Luwur* tradition. Sixth, research (Soegiarto 2017), discusses *Gusjigang* from the viewpoint of Kudus community trade business actors. The article specifically, discusses *Gusjigang* from a stakeholder and sustainable viewpoint, or from an economics perspective.

The position of the *Gusjigang* has a significant functional impact on the survival of the Kudus community. It is proven at the culinary exhibition in Kudus. Showing old school snacks from four corners such as Javanese, Chinese, Western, and Arabic.

History records that Kudus had been visited by these four countries. Even today, they still live side by side in peace. The Chinese where the place of worship is adjacent to the Kudus Tower, Java, the acculturation of the tower building, the Arabs of the nation from which the guardian of Sunan Kudus came from, precisely from Palestine. and the West refers to the historical struggle of the Indonesian people against the colonialists.

All four of them have been and even still give color to the character of Kudus. The community is also starting to gradually adapt to all the changes due to global travel. However, the *Gusjigang* teachings still bring people to hold on to spirituality as the highest value. The presentation of articles in the earlier studies includes similarities and differences with the author's article. The author’s article is similar in that it uses the focus of *Buka Luwur* Sunan Kudus and its value, as well as *Gusjigang* in

terms of philosophy, which is served as a guide for the Kudus community. While it differs from the previous article in that the author's article describes the meaning and relevance of one of the *Buka Luwur Sunan Kudus 1444 H* ceremonial with the *Gusjigang* philosophy. The author's article combines elements that have a value-correlation between *Gusjigang*, *Buka Luwur*, and "*Kuliner Jadul Empat Negeri*".

Thus, the local traditions of the Kudus people in the form of *Buka Luwur Sunan Kudus*, the *Gusjigang* philosophy, and the *Jadul Empat Negeri Culinary* need to be preserved and understood because they contain many important civilization treasures for future generations.

Conceptual Framework

The literature review in this study makes the "*Kuliner Jadul Empat Negeri*" an object in the *Buka Luwur Sunan Kudus 1444 H* ceremonial as a manifestation or form of Islamic culture. According to Wahid in Naufal (Prihantari 2019), the use of Islamic culture terms with *cultural Islam*. Explaining how normative teachings from God in Islam be combined and matched with the culture of people without losing their identities. *Cultural Islam* is an essential subject today to avoid polarization between Islam as a religion and culture. According to Sunan Kudus' da'wah approach, which is closer to culture to Islamic da'wah is thoughtful, wise, and friendly. Islam is not hostile, but friendly. This has an impact on how we accept Islam as a humanist religion.

The usage of the term cultural Islam in studying *Gusjigang* philosophy, which makes the object of cultural meaning and relevance between "*Kuliner Jadul Empat Negeri*" as its manifestation. The relevance of the two that connect values for each other. (Najib Hasan 2006), explaining the roots of *Gusjigang* provides a simple image of the Kudus people having a

trading spirit which refers to the teachings of their ancestors, Sunan Kudus, which has become an easily recognizable characteristic since it has become a value and impacts the economy.

Furthermore, the concept of cultural Islam, which explains the interconnection of Islamic culture, raises a new paradigm with an Islamic economic perspective. *Gusjigang* is essentially the concept of correlation between Islamic religious values and economic activities. There appear to be production, consumption and distribution activities. This is apparent in the exhibition "*Kuliner Jadul Empat Negeri*". Where there are traders who act as producers, buyers as consumers, and the process of moving goods is called distribution.

This article uses the study of Max Weber's perspective on a religious anthropology. The concept of Islamic religious values related to economic activities refers to the idea of social expert Max Weber. Following the book "*The Protestant Ethic and The Spirit of Capitalism*" in Djoko Santoso, that the relevance of religious teachings in its implementation is a spirit of work ethic, which is related to religious values with economic values (Djoko 2016).

Gusjigang is the fundamental concept underlying the relation between Islamic religious values and economic activities. As a consequence of Sunan Kudus' designation as the guardian of merchants, a paradigmatic symbol of the moslem community group who trades/merchants have emerged, and the term "pious merchant" has become a positive spirit for Moslems in Kudus in establishing a high economic work ethic encouraged by the spirit of strong religious values.

In the article of Sudrajat 1994, which was quoted by (Djoko 2016), Weber attempted to position religion as a determinant factor in his book. So, religion is a factor which impacts or has the ability to change the pattern of thought and

economic behaviour. It should not be the other way around. Weber emphasizes yet again that religious awareness is not simply an outcome of socioeconomic realities, but rather a dominant factor that can affect the manner of view or behaviour of aspects such as the cultural economy.

Similarly, in line with the view of Geertz, a cultural expert, in his outstanding book "Agama Jawa: Abangan, Santri, Priyayi Dalam Kebudayaan Jawa" explains the function of religion in socio-cultural life. That religion is not just formal teaching that comes from the holy book; it is a symbol of holiness manifested by its adherents' religious behaviour. Religion is positioned as a symbol system which impacts human perception, behaviour, and understanding.

According to the study by two religious sociologists and anthropologists, Max Weber and Clifford Geertz, *Gusjigang's* status as religious teaching impacts religious economic behaviour. It was seen during the "*Kuliner Jadul Empat Negeri*" event at the *Buka Luwur* Sunan Kudus 1444 H ceremonial.

The relation between *Gusjigang*, "*Kuliner Jadul Empat Negeri*", and *Buka Luwur* Sunan Kudus shows the continuity of one value to another. According to Driyakara, values are not things that can remain alone and are ideas. However, as a meeting of human experience, it has a positive meaning for him. *Gusjigang*, as a social reality, encourages internalization or appreciation of Islamic teachings through the specific culture of a region, particularly Kudus (Driyarkara 1964).

In this way, Weber's theory in the view of religious anthropology which is associated with the practice of the *Buka Luwur* Sunan Kudus tradition is in accordance with its principles. This tradition is rooted in the values held by a community in a particular area.

RESEARCH METHOD

This article applies a type of literature review method. This sort of study refers to exploring in-depth data related to the issues being addressed through multi-literature, which could include books and relevant research findings, to answer the questions being studied (Mahmud 2011a).

However, the researcher also added several informants and observations in this article. Informants who were used as sources of information were Public Relations of the *Buka Luwur* Committee Sunan Kudus 1444 H, Muhammad Kharis, traders and buyers at the old school culinary exhibition. The results of the researchers' observations when visiting the exhibition which was carried out on July 31, 2022. The data collection process for researchers started from the fact that in Kudus the tradition of *Buka Luwur* Sunan Kudus was still preserved in Muharram 1444 H ago.

Researcher used the process of literature review method (Zed 2008). First, it began by choosing a topic based on the problem or phenomenon that occurs. Second, researcher explored information on the focus of the problem being studied. This information is important in determining the focus of the problem under study. Third, researcher determined the focus of research based on information and priority problems. Fourth, researcher reviewed literature sources related to the topic under study. Fifth, researcher took note of the research findings obtained from various sources. This is an important step before processing research data. Sixth, the researcher processed the obtained data and reports the study's results based on the specified systematics.

There are two types of data sources in literature research: primary and secondary sources (Mahmud 2011b). Primary sources are the main source relevant to the study object under

study. There is still stuff to do with literature, both books and relevant scientific journals. Secondary sources are sources that complement the primary data in the main journals used in the research focus. Secondary sources can include journal references.

Data collecting techniques with literature research are one process of collecting data. In general, how to obtain data by digging out information on data sources, both primary and secondary. So, in the literature research, documentation is used as a collection technique. The documentation technique is a method used by researcher in finding data in the form of notes, newspapers, online media, and others (Arikunto 1993). This technique is applied to explore in-depth information about the object under study. Inductive data analysis techniques are used in literature research. This means that researcher analyzed data by drawing conclusions or inferences from concrete situations to abstract notions, or from a specific understanding to a general understanding.

The literature research instrument is the researcher himself because the approach used is qualitative. The objective and factual principles are adhered to by the researchers to provide quality research. This research takes a qualitative approach. This is due to the source of data used in this kind of literature research being a description in the form of words. According to Moleong, the characteristics of qualitative research are natural settings, human research instruments, inductive data analysis, in-depth theory, and descriptive data presentation (Moleong 2009).

RESULT AND DISCUSSION

Literature review covering the main focus of the four-country old school culinary exhibition, *Gusjigang*, and sunan Kudus open luwur. All three have relevance in the value of each element.

The tradition of opening the luwur sunan Kudus has become an annual ceremony to commemorate the moslem saint, Sunan Ja'far Shodiq.

Tradition is part of the abstract cultural form proposed by (Koentjaraningrat 2015), that there are three forms of culture, that is: First, the form of culture as a complex and ideas, ideas, values, norms, rules, and so on. These ideas are always related to one another to form a cultural system that is often known with the term custom. Two, the form of culture is a complex part of activities, as well as of patterned actions of humans in society. The form of culture is called a social system consisting of human interacting activities, relation, and association with each other according to certain patterns based on customary behavior. Third, the form of culture as objects made by humans is often referred to as physical culture. Physical culture in the form of all physical results and activities, actions, and human works in society.

The existence of this tradition opens up many opportunities for exploring village branding through a schedule of activities. The schedule of activities that have a clear structure is supported by the motivation and inspiration behind the activities. One of the inspiring activities was the four-country old school culinary exhibition in the sunan Kudus 1444 H. Inspirational reasons are getting a lot of attention from local and global communities. The exhibition provides information locally and is full of wisdom that old school culinary culinary can be reintroduced. The context of backwardness is no longer an accusation but a force that manifests in culinary exhibition activities.

The community enthusiastically welcomed the culinary exhibition tradition. It is called old school culinary because the food traded is classified as old. Meanwhile, the four countries where the culinary comes from made Kudus

nuanced with various civilization, from Islam, Java, Europe to China. There is a unification of civilization to form such tradition.

Neat harmonization is transformed into a way of integration in various disciplines. Kudus brings its inhabitants to commemorate Sunan Kudus and his teachings. The teaching implied in the majority of the population is *Gusjigang*, which means good at learning, smart trades. Consistency in maintaining traditions harmonizes religious doctrine and economic wealth. People's knowledge of norms and values will shape an implication in real life. It refers to Weber's view religion is as a way of life. He continued, dealing with other aspects of religion became a bridge of harmonization and self-confidence.

This condition can be implemented through the Sunan Kudus *Buka Luwur* activity which holds an old school culinary exhibition in four countries as a manifestation of *Gusjigang*'s philosophy. This article will discuss various questions about what the philosophy of *Buka Luwur*, *Gusjigang* and old school culinary is in the four countries. These three things are elaborated into following sub topics so as to create relevance which is reflected through the values in it. First, it reveals about the meaning of *Buka Luwur*, *Gusjigang* and old school culinary of four countries. Second, it relates to the relevance implied in positive values.

The Meaning between *Gusjigang*, *Buka Luwur* Sunan Kudus, and *Kuliner Jadul Empat Negeri*

Every event, idea, and concept have a meaning that connects them all. This article discusses on three main topics: the meaning of *Gusjigang*, *Buka Luwur* Sunan Kudus, and "*Kuliner Jadul Empat Negeri*." As discussed in the introduction, this article discusses the meaning of these three terms and their relevance. The meanings in each of these are as follows:

The Meaning of *Gusjigang* at Exhibition: *Kuliner Jadul Empat Negeri* in *Buka Luwur* Ceremonial

The *Gusjigang* philosophy in Kudus society was formed since the status of Sunan Kudus as a guardian of knowledge and of merchants. These consequences give rise to life's meaning, which influences religious, cultural, economic, and moral aspects. The meaning of *Gusjigang* derives from the words *gus*, *ji*, and *gang*. *Gus* means a person who behaves kindly in appearance, *Ji*, is a religious observance based on the sincerity in reciting the Quran. *Gang* means people who like to trade and are identified with business in the economic field. However, as time passed, the meaning of *Gusjigang* was transformed (Nawali 2018). First, the meaning of *gus* includes not only good physical appearance but also moral behaviour. The subject used is *gus*, not only for males but also for females. Regardless of the fact that in Javanese culture, *gus* implies a male, in contrast to this understanding, if *gus* is a good persona. The character is ingrained in the Kudus community, which is behaving, speaking, and looking good.

Second, the meaning of *ji*. Developed in the essence of diligently reading the Quran or called *santri* (pious). Kudus's civilization was marked by the establishment of the Kudus tower hundred years ago by Ja'far Shodiq or Sunan Kudus. The area around the tower is currently filled with Islamic boarding schools from diverse fields. There are *kitab kuning* (classical islamic books) and *tahfidz* (the memorization of the quran) fields. In addition to students in Islamic boarding schools, the culture of people who love to recite the Quran has resulted in the establishment of various *salafiyah* schools i.e., traditional schools with mixed modern and traditional curriculum such as Qudsiyyah and TBS. The measurement of diligent reciting is intended for the Kudus community because there is a mosque in the

Kudus tower that has been made to symbolize Islam to this day.

Third, the meaning of the *gang*. It became known as the trade expert during its development. It can be seen from the livelihoods that exist in the Kudus community. Also, it is the embodiment of the teachings of Sunan Kudus as the guardian of merchants. These consequences are included in the philosophy, in which the traits of *Kudusans* are trade experts. The *kretek* (unfiltered cigarettes) industry has introduced Kudus as a Kretek City. Industries from various other work disciplines have also acquired the existence of many entrepreneurs in the Kudus area. The basic meaning is supported not just by the author's analysis but also by various existing sources.

Being nicknamed by *Gusjigang* indicates a self-image, the identity of the Kudus persona which refers to not only religious but also trade experts. Although they have not yet reached the expert level, the characteristic of the Kudus community is that they like to trade. As a result, it is possible to conclude that *Gusjigang* is another word for good morals, pleasure in studying, economic stability and maturity, and religiosity (Bastomi 2019).

Thus, the *Gusjigang* philosophy, apart from the explanation per syllable in its abbreviation, is also about a person's work ethic in business. The context of trading is based on the teachings of the Islamic religion. According to Tasmara, as cited by (Mahmud 2018), the work ethic in the view of Islam is a sequence of Khalifah and 'Abd values that form Moslem character in work. The *Khalafy* value conveys the meaning of actively, creatively, and innovatively thinking forward. While the value of 'Abd is a value that includes morals and ethics that apply in society and religious law.

In the same line to study (Soegiarto 2022), the *Gusjigang* acronym is the application of values. However, Soegiarto used the terms

financial and spiritual maturity. Financial maturity is defined as the ability to meet basic requirements such as robeing, housing, and food. Meanwhile, spiritual maturity consists of emotional, spiritual, and intellectual. *Gusjigang's* work ethic emphasizes the vertical relationship between humans and their creator. Therefore, the *Gusjigang* philosophy balances the interests of the world and of the hereafter.

The Meaning of Buka Luwur Sunan Kudus

The tradition of *Buka Luwur* Sunan Kudus becomes an annual one preserved by the community. The purpose of this *Buka Luwur* Sunan Kudus is to honour Kudus' ancestors. Interestingly, the *Buka Luwur* Sunan Kudus event always consists of a long series of events for days so that it distinguishes itself from other *Buka Luwurs*. *Buka Luwur* has a meaning as a sort of powerful harmony amongst community members and even those outsiders (Nuha 2016).

As previously mentioned, the *Buka Luwur* Sunan Kudus procession series is lively and meaningful. Initially, *Buka Luwur* Sunan Kudus was intended to celebrate Sunan Kudus' *Haul* (death anniversary), eventhough, the actual date of his passing is unknown. Hence, according to the clerics' agreement, *Buka Luwur* is commemorated every 10 Muharram. The *haul* itself is a memorial for those who passed away among clerics or meritorious figures. So, the name *Buka Luwur* Sunan Kudus was chosen in addition to the event to change the *luwur* robe covering the tomb and to make it public. So, the public is increasingly familiar with it by *Buka Luwur* rather than *haul* (Ismaya, Erik Aditia, Irfai Fathurohman 2017).

Similar to *haul*, *Buka Luwur* is also intended to serve as a form of *ta'dzim* and *tawadhu* from the surrounding community to Sunan Kudus. Seeing the progression and struggle in the fight for Islam so that the community can preserve the

tradition. The tradition of *Buka Luwur* according to (Nuha 2016) is a long series that accompanies it. Before the main ceremony of *Buka Luwur* on 10th of Muharram, it begins with the sanctification or cleansing of the heirloom, particularly the *Keris* (a traditional Javanese dagger), which is believed to belong to Sunan Kudus. Previously, on the 1st of Muharram, the white robe that covers the tomb is removed. That white robe is called as *luwur*. The community also took the white robe in the hope of receiving God's blessings. The *Buka Luwur* Sunan Kudus has become an attractive and living tradition being preserved.

The Meaning of Kuliner Jadul Empat Negeri

Regarding the process of the culinary exhibition of *Kuliner Jadul Empat Negeri*, Muhammad Kharis the organizing committee revealed, it is the first time to hold it in the month of Muharram. In previous years it was held at the mosque *ta'sis* event in the month of Rajab.

A series of the traditional *Buka Luwur* Sunan Kudus 1444 H event has uniqueness that has not happened yet in the previous year. This is because this one ceremony is normally conducted at the *ta'sis* of the Kudus tower in the month of Rajab. (Izzati 2022). Unlike in 1444 H, this culinary exhibition with the theme "*Kuliner Jadul Empat Negeri*" enlivened the tradition of *Buka Luwur* Sunan Kudus. The culinary exhibition was held from July 30th, 2022 to August 7th, 2022, starting with the Jadul (old-school) cuisine of four countries in the Old Square of Kudus Regency or currently known as Taman Menara Kudus.

This old-school food exhibition presents various kinds of typical cuisine from Java, China, Arabia, and Europe. Kudus vendors took advantage of the occasion to bring old-school cuisine to the event randomly. This "*Kuliner Jadul Empat Negeri*" came into effect on July 30th, 2022 until August 7th, 2022. As quoted

from murianews, (Jiwa 2022b), Public Relations of the *Buka Luwur* Sunan Kudus committee, Muhammad Kharis stated that this old-school food consists of *nasi jangkrik*, *nasi uyah asem*, to old-school culinary used to enliven the culinary festival. Visitors are also not charged for entrance fees. So, they could be pleased by choosing their favourite foods.

The existence of this culinary exhibition has a good goal of increasing local small enterprises in Kudus. In addition to introducing old-school cuisine from various countries, there are four earlier. It turns out that this exhibition is also a space to move away from the existing local small enterprises actors. On that occasion, quoted from Joglojateng, (Fatoni 2022), Hartopo, the Regent of Kudus, shared an explanation regarding this "*Kuliner Jadul Empat Negeri*" exhibition. He added that this event is a form of priority for local small enterprises to trade by getting a large amount of space.

It was also expressed by Lindawati, a community member who is a Kudus local small enterprises actor from *Kampung Pecinan*, stated that she was glad since the local government was paying special attention to have been present for the local small enterprises labelled as a minority. The reason for this is that she is an ethnic Chinese and appreciates the Kudus district government's commitment.

The purpose of the exhibition "*Kuliner Jadul Empat Negeri*" was also expressed by Em.Nadjib Hasan as the chairman of the Menara Kudus Mosque and Sunan Kudus' Tomb Foundation, that the old-school cuisine exhibition aims to provide space for local SMME sellers, particularly those from minority groups in Kudus as reported by joglojateng.com.

Kudus City itself is a city established by Sunan Kudus with someone named Tee Ling Sing of Chinese descents. Quoted from Yuanzi in

Muh Rosyid's article, 2017, the presence of Tee Ling Sing is not as well known as Sunan Kudus. Tee Ling Sing is a South Chinese painter from the Sung Yuan Dynasty. His arrival was recorded with Zheng He to have traded and become a missionary who established a mosque and Islamic boarding school in Nangguk, a village in Kudus. The existence of Cheng Ho and Tee Ling Sing sailing to Java at the same time still warrants more investigation (Moh Rosyid 2019).

The reason for choosing this old-school cuisine is to introduce diverse previous foods rarely found. Meanwhile, the four countries themselves are a new advancement in branding the Kudus city. Furthermore, Muhammad Kharis as the Public Relations committee, added that this is because Kudus is a civilization-rich city. According to him, Kudus is made up of four civilizations. The existence of acculturation still leaves its mark.

The old school cuisine that is rarely found through the *buka luwur* activity of Sunan Kudus 1444 H was reintroduced. One of them is school snacks that can be called ice cork. The characteristic that looks easy is that it tastes sweet, has a soft texture and is like a cork when eaten. Many variants of flavors that can be tasted ranging from chocolate, vanilla, and various fruits.

Besides ice *gabus*, old school snacks that attract attention are gethuk, maryam bread, dawet ice. Gethuk is a food from cassava which is added with sugar or coconut milk so that it become delicious. Meanwhile, there is also *maryam* bread, which is a wheat-based food originating from Arabia which is fried plus other complementary. However, apart from old school cuisine, contemporary food that reflects one of the four countries such as the West is dimsum. The event is an economic activity accompanied by pride in its culture.

According to the situation of the field where the old-school exhibition was held. Still, in the quote from nu online, (Izzati 2022), there are Javanese cuisines such as various sweet porridge, *pecelan*, fried rice, and *es dawet*. While typical Arabic cuisine such as kebuli rice. In contrast to typical Western foods, such as salads, and corndogs. As with China, it also includes special foods such as Chinese basket cakes. The participation of vendors representing this typical cuisine has received a positive response. So, the existence of this "*Kuliner Jadul Empat Negeri*" exhibition is to create a branding of the Kudus Regency which is full of civilization. In addition, it allows Kudus' business actors the space to introduce various culinary offerings.

The Relevance between *Kuliner Jadul Empat Negeri* and *Gusjigang*

The meanings in the focus of *Gusjigang*, "*Kuliner Jadul Empat Negeri*" and *Buka Luwur* have continuity between the three. This continuity indicates the relevance that complements one another. Relevance brings meaning to the existence of positive values so that the elements of *Gusjigang*, *Buka Luwur*, and the exhibition "*Kuliner Jadul Empat Negeri*" become the harmonization of life in the Kudus community.

As for what is meant by value according to Purwadarminta, in Prihantari, is something that is considered valuable or quality of something that determines human behaviour, for various reasons such as pleasure, satisfaction, interest, profit, or even because it has become a belief system (Prihantari 2019).

According to the *Buka Luwur* Sunan Kudus cultural tradition (Rosyid 2021), it is in accordance with Handoyo's concept of value. Handoyo defines the concept of value consists of material, vital, and spiritual realms. The concept is also following Notonegoro's version, that value contains material, namely the value used since it

is useful for human survival. Second, vital values, are used because they are beneficial for living activities, and third, spiritual values, are used because they are useful for human spirituality. This spiritual value is made up of the value of truth, which is derived from reason, mind, and human creativity. The two aesthetic values are values that come from feelings, and moral values which derived from human will. Then the religious value is the highest value of spiritual value.

Strategic position with the highway and the tomb of Sunan Kudus so that visitors can come anytime to buy old school culinary delights. Researchers encountered various culinary delights from the four countries. Starting from dawet ice, maryam bread, cork ice, egg crust, kebabs, and various seafood.

Kharis agrees that the old culinary delights of these four countries as the embodiment of the *Gusjigang* philosophy, that in practice the old culinary delights of these four countries take the form of buying and selling. It is valid to say that it applies the *Gusjigang* philosophy which is the hallmark of Kudus. Moreover, in accordance with the momentum of *Buka Luwur*, the owner of *Gusjigang*, namely Sunan Kudus, that the people of Kudus must be good at trading and good at reciting the Koran. Simply put, trading practices cannot be separated from the *Shari'ah* and add new treasures about the *Gusjigang*.

The harmonization of each region in Kudus is integrated within the framework of moderation and the *Gusjigang* philosophy. It signifies that it's not just looking materially but the essence of the effort is to achieve inner peace. For example, even though there is a great momentum to increase prices, the tariffs that are set are the same as normal when outside this momentum. The researchers proved directly when buying cork ice, it was only 5 thousand rupiahs, 10 thousand rupiahs for kebabs, 6 thousand rupiahs of dawet

ice, and a thousand rupiahs per skewer of various seafood. Buyers also vary from small children to adults.

One of the sellers encountered by researchers is Kebab. A woman as a seller said that she gave a positive response to this culinary exhibition. Apart from trying to make a profit, it also enlivens the tradition of *Buka Luwur Sunan Kudus*.

A buyer from Kudus, Nor Azizah also said that introducing old school culinary delights needs to be preserved. It is intended that future generations should know and take care of it particularly with regard to the history of Kudus.

The numerous values found in *Buka Luwur* allow for a new conception of the relation to the *Gusjigang* concept. The tradition of *Buka Luwur* and the exhibition "*Kuliner Jadul Empat Negeri*" enlivens the relevance between values.

The Relevance of Economic Value

The exhibition "*Kuliner Jadul Empat Negeri*" in the *Buka Luwur* ceremonial represents the concept of material value called economic value. Because the people who participate as traders in the exhibition must have economic motives. The existence of a profit motive is in accordance with the *Gusjigang* concept which likewise promotes the concept of trade in work. The ambition to earn a profit in trading must be supported by a strong work ethic.

Sellers in the exhibition "*Kuliner Jadul Empat Negeri*" as producers are a manifestation of economic behaviour that is inextricably linked to Islamic teachings. So, earning a profit is not only achieving material gains but also non-material. The concept of a strong work ethic in Islam is not only established by local customs or cultural traditions, but also by a person's religiosity of belief in the religion he adheres to. Belief in Islam manifests itself as faith, sincerity, doing

good, and piety. So, actualization in trade at the "Kuliner Jadul Empat Negeri" exhibition has a strong work ethic based on religious values (Djoko 2016).

The Relevance of Socio-cultural Value

In addition to the economic value which resulted in the relationship between *Gusjigang* and the "Kuliner Jadul Empat Negeri" exhibition. However, there are also socio-cultural values which underlie the behaviour of a society. The norms and values that apply in society will shape individuals to follow what has become a mutual agreement. This also occurred at the exhibition "Kuliner Jadul Empat Negeri" and *Gusjigang*. The reason is not only to emphasize the characteristics of each country that forms civilization in Kudus. However, it preserves culture and retains the history of the past.

Cultural preservation can be seen in various fields, including the culinary field. The exhibition is a valuable culture that needs to be preserved to train an individual to be independent. That way individuals can do what their ancestors did. The success of the community in practicing independence in tracing what happened in the past is supported by the *Gusjigang* concept promoted by Sunan Kudus. The existence of the exhibition "Kuliner Jadul Empat Negeri" provides a mutually reinforcing value between individuals. Social interaction and a sense of belonging to the Kudus treasures are established by good patterns and behavior between the seller and the buyer (Suyahmo 2016).

The Relevance of Islamic Education Value

The value represented in "Kuliner Jadul Empat Negeri" in the *Buka Luwur* Sunan Kudus commemorial is the value of Islamic education. The combination of vendors selling both traditional and modern foods that are affiliated with the characteristics or identical

from four countries, primarily Java, Arabia, China, and the West. From grilled sausages to *es dawet kliwon*, *es gabus*, *kebabs*, *burgers*, *roti cane*, *dim sum*, *kerak telur*, as well as other juices. This information was obtained from direct observations of researchers at the Kudus tower motorbike taxi terminal.

The excitement of the "Kuliner Jadul Empat Negeri" booth or bazaar led to a cultural acculturation dimension that was reflected in the food. Visitors are enthusiastic about exploring each bazaar to enjoy the snacks that have been bought for consumption. The presence of a bazaar or stand with the title "Kuliner Jadul Empat Negeri" reveals many Islamic educational values. The real evidence of these values is as follows:

The Value of Brotherhood

In the distribution of booths by the committee, they did not distinguish between the village, or district, background. This can be seen from the sellers who come from diverse parts of Kudus. In fact, this activity also brought the interest of other people who wanted to taste "Kuliner Jadul Empat Negeri". Just mentioned her name is Tyas who comes from Jepara. She deliberately visited the tower simply to savour the food. Sunan Kudus' philosophy of *Gusjigang* is evident in the "Kuliner Jadul Empat Negeri" exhibition. The vendors work hand in hand as well as sharing laughter, exchanging pennies, and tidying up the stuff. In addition to seeking profit through the selling side, but also seeking blessings from helping.

As in the 90th verse of Surah An-Nahl, which means "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded" (Zakkiyah 2020).

According to the verse above, Allah S.W.T

commands his people to be fair, help others, and not create enmity between others, which can be established as a result of a good relationship. The companionship process in the *Buka Luwur* tradition is a way of meeting each other with families, relatives, and elder Kyai, between people, communicating with each other, and socializing with others to establish togetherness and harmony.

The Value of Togetherness

In the implementation of culinary exhibition activities in a series of *Buka Luwur* events, it is seen that many sellers showed a sense of togetherness. One emotion that appeared to the vendors at the old-school culinary exhibition is joy and pride for they can introduce the typical cuisine of their origin. However, without intimidating the other party. Vendors from several ethnic groups, including Javanese and Chinese, set up their booths and peddled their culinary delights (Izzati 2022). Carrying out the *Gusjigang* philosophy is proven not only by looking for material but by building social interaction between traders. Even consumers helped enliven this exhibition by buying special culinary interests. *Gusjigang* influences the mindset and behaviour of the Kudus community to remain well-mannered and modest.

Cultural and Islamic values mingle and leads to the concept of *Gusjigang* with the value of togetherness. As a guidance for Muslims, the Qur'an also teaches in Allah's word, Ali Imran (3:103 Quran), which means "And hold firmly to the rope of Allah all together and do not become divided...". The value of togetherness is connected to the value of brotherhood. The form of togetherness which is built from each individual to others generates an attitude of brotherhood. The sense of belonging to each other cannot be disrupted by prejudices or skepticism. *Gusjigang*

remains as a philosophy coping with to the problems of the community (Zakkiyah 2020).

CONCLUSION

Kudus, in all of its characteristics, represents local wisdom in the form of *Gusjigang*. The opportunity to introduce the *Gusjigang* concept was accompanied by the *Buka Luwur* Sunan Kudus 1444 H ceremonial in the "*Kuliner Jadul Empat Negeri*" exhibition. The discussion in this article shows the following results: first, the meaning of *Gusjigang*, *Buka Luwur*, and "*Kuliner Jadul Empat Negeri*".

The meaning of *Gusjigang* is interpreted as to the Kudus people are not only good in pursuit of worldly material but also of the religious values in their every business. The essence of *Buka Luwur* is a form of respect for the Sunan Kudus ancestors who islamically founded the Kudus Regency's civilization. While the exhibition of "*Kuliner Jadul Empat Negeri*" implies the application of the *Gusjigang* concept and reminds the history of the Kudus civilisation that has been visited even up to this day from four countries: Java, Arabia, China, and Europe.

Furthermore, there is relevance between *Gusjigang*, *Buka Luwur*, and "*Kuliner Jadul Empat Negeri*," which manifest in positive values. The values of socio-culture, of Islamic education and of economics are all relevant. The value of Islamic education may also manifest in the value of togetherness and of brotherhood. Thus, "*Kuliner Jadul Empat Negeri*" in the *Buka Luwur* Sunan Kudus 1444 Hijriyah ceremonial is a realization of *Gusjigang*'s philosophy.

REFERENCES

- Arikunto, Suharsini. 1993. *Prosedur Penelitian: Suatu Pendekatan Praktis*. Jakarta: Rineka Cipta.
- Bastomi, Hasan. 2019. "Filosofi Gusjigang Dalam Dakwah Pengembangan Masyarakat Islam Kudus." *Community Development* 3(1):67.
- Djoko, Santoso. 2016. "Gus-Ji-Gang Dalam Praktik Bisnis : Studi Kasus Komunitas Usaha Bordir Keluarga Di Kecamatan Gebog-Kabupaten Kudus. Disertasi Satya Wacana University. S." *Repository.Uksw. Edu* 12. Retrieved ([https://repository.uksw.edu/bitstream/123456789/7062/1/D_902012109_BAB I.pdf](https://repository.uksw.edu/bitstream/123456789/7062/1/D_902012109_BAB%20I.pdf)).
- Driyarkara. 1964. *Percikan Filsafat*. Jakarta: PT Pembagunan.
- Fatoni, M. 2022. "Bincang Akrab Pelaku UMKM Dengan Bupati Kudus Di Stan Kuliner Jadul Empat Negeri." *Joglojateng.Com* 1. Retrieved (<https://joglojateng.com/2022/08/01/bincang-akrab-pelaku-umkm-dengan-bupati-kudus-di-stan-kuliner-jadul-empat-negeri/>).
- Ismaya, Erik Aditia, , Irfai Fathurohman, Deka Setiawan. 2017. "Makna Dan Nilai Buka Luwur Sunan Kudus." *Jurnal Kredo* 1(1):47.
- Izzati, Afina. 2022. "Momen Muharram, Aneka Kuliner Jadul Meriahkan Bazar Di Menara Kudus." *NU Online.or.Id* 1. Retrieved (<https://www.nu.or.id/daerah/momen-muharram-aneka-kuliner-jadul-meriahkan-bazar-di-menara-kudus-c2inQ>).
- Jiwa, Anggara. 2022a. "Cek Di Sini, Jadwal Rangkaian Buka Luwur Sunan Kudus 2022." *Murianews.Com* 1. Retrieved (<https://www.murianews.com/2022/07/27/304812/cek-di-sini-jadwal-rangkaian-buka-luwur-sunan-kudus-2022>).
- Jiwa, Anggara. 2022b. "Kuliner Jadul Buka Luwur Sunan Kudus Hadirkan Penganan Tempo Dulu,." *Murianews.Com* 1. Retrieved (<https://www.murianews.com/2022/07/30/305534/kuliner-jadul-buka-luwur-sunan-kudus-hadirkan-penganan-tempo-dulu>).
- Koentjaraningrat. 2015. *Pengantar Ilmu Antropologi, Jakarta, 2015, 145*. Jakarta: Rineka Cipta.
- Mahmud. 2011a. *Metode Penelitian Pendidikan*. Bandung: CV Pustaka Setia.
- Mahmud. 2011b. *Metode Penelitian Pendidikan*. Bandung: CV Pustaka Setia.
- Mahmud, Hasan. 2018. "Indigenous Konseling Gusjigang Dalam Pemikiran Kearifan Lokal Sunan Kudus." *Konseling Edukasi* 2(1):122–23.
- Moh Rosyid. 2019. "Mempertahankan Tradisi: Studi Budaya Di Kampung Kauman Menara Kudus." *Patanjala* 11(2):300.
- Moleong, Lexy J. 2009. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Najib Hasan. 2006. *Zajrah Spriritual Dan Jejak Para Wali*. edited by Kompas. Jakarta.
- Nawali, Ainna Khoiron. 2018. "Nilai-Nilai Pendidikan Islam Dalam Filosofi Hidup 'Gusjigang' Sunan Kudus Dan Implikasinya Terhadap Kehidupan Masyarakat." (2).
- Nuha, Ulin. 2016. "Ulin Nuha, 'Tradisi Buka Luwur', Jurnal Smar, (Vol. 2, No. 1, Tahun 2016), Hlm. 56." *Tradisi Buka Luwur* 2(1):56.
- Prihantari, Prastuti Muji. 2019. "Nilai-Moral Dalam Tradisi Buka Luwur Makam Sunan Kudus Di Kabupaten Kudus Skripsi." Universitas Negeri Semarang.
- Rosyid, Moh. 2021. "Pelestarian Tradisi Buka Luwur : Studi Budaya Di Makam Sunan Kudus Jawa Tengah Preservation of Luwur Open Traditions : Cultural Studies in the Tomb of Sunan Kudus , Central Java."

Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology) 6(2):158.

Soegiarto, D. W. I. 2017. “*Gusjigang* Dalam Perspektif Stakeholder Dan Sustainable Pada Industri Di Kudus.” P. 18 in *Universitas Muria Kudus*.

Soegiarto, Dwi. 2022. “Pengaruh Islamic Human Capital Terhadap Kinerja Manajerial Dengan Pendekatan *Gusjigang*.” 8(02):2202–9.

Suyahmo, Maharromiyati. 2016. “Pewarisan Nilai Falsafah Budaya Lokal *Gusjigang* Sebagai Modal Sosial Di Pondok Pesantren Entrepreneur Al Mawaddah Kudus Abstrak.” *Journal Of Educational Studies* 5(2):170.

Zakkiyah, Rana. 2020. “Nilai-Nilai Pendidikan Islam Dalam Tradisi *Buka Luwur* Sunan Kudus.” UIN Walisongo Semarang.

Zed, Mestika. 2008. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.