



"Ngalab Berkah" on the Tradition to Open Luwur the Sunan Kudus Tomb

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<http://dx.doi.org/10.18415/ijmmu.v6i4.977>

Abstract

This article discusses the Ngalab Blessing phenomenon in the Open tradition of the Sunan Kudus Grave. This research uses a qualitative approaching a qualitative approach; this article seeks to answer questions about people's perceptions of cricket rice and the lithe Sunan Kudus tomb that are believed to be able to provide blessings. The problem of this research is how people's perceptions of cricket rice and lithe former Sunan kudus tomb. This research aims to describe people's opinions of cricket rice and lithe previous Sunan kudus tombs, which are believed by the community to be able to provide blessings. The results showed that cicada rice has blessings that can, among other things, cure diseases, plant crops and can provide additional sustenance. In addition to cicada rice ngalap blessings that are trusted by the community is through the flexible lithe of the former Tomb of Sunan Kudus. Mori cloth (used) the tomb of Sunan Kudus or commonly called luwur is believed to be an intermediary in obtaining blessings or fortune.

Keywords: Open Luwur; Cricket Rice; Blessing; Sunan Kudus; Cultural Studies

Introduction

Discussing rituals and religions related to the process of human activity based on knowledge of religious and community traditions. In certain conditions, the traditional ritual space can be different from the sacred ritual space. At other times the two spatial functions co-exist. Ritual traditions relating to customs procedures for generations are still carried out by the community to this day.

Indonesia is a nation that is rich in culture. The culture in Indonesia originates from the legacy of the ancestors, which is the result of integration and acculturation of various elements that come in line with the times (Rosyid, 2018). The combination of cultural elements produces regional characteristics that sometimes have similarities between one region and another (Arif, 2015).

Tradition is all the legacies of the past that come to us and enter into the culture that is now in effect (Hakim, 2003). Some people maintain traditional ceremonies for various purposes. Community supporters of the tradition maintain the tradition as usual because since they were born, they have followed the custom. One form of culture that is still implemented today is the tradition of *Buka Luwur* Sunan Kudus (Erzad, 2018). The Open *Luwur* tradition is a tradition as a form of respect for Sunan Kudus as one of the figures who contributed to the development of the Holy City. In preaching to spread Islam, Sunan Kudus is full of tolerance and sympathy (Indrahti, 2012).

The tradition of Open *Luwur* Sunan Kudus Grave is a reminder of the Sunan Kudus haul. The term Open *Luwur* itself originates from open, which is to open/replace, flexible which is mosquito net/cloth. The intention is to open/replace the mosquito net/coin in this case cloth that covers the tomb of Sunan Kudus. Mori cloth replacement is what is called *Buka Luwur*. Facilities and infrastructure carried out in the tradition of *Buka Luwur* Tomb of Sunan Kudus, as a whole are the result of community contributions in the form of rice, animals, a cloth used, to the power to cook and wrap rice, all from the community and returned to the community (Taufiq, 2018).

The essence of the tradition of *Buka Luwur* Sunan Kudus is to replace the flexible that surrounds the tomb of Sunan Kudus, accompanied by a series of ceremonies summarized in a series of hauls. The *Luwur* Open tradition lasts for ten days from 1 Suro night to 10 Suro. Within these ten days, there was a series of traditions marked by the release of *Luwur* (mosquito nets), and continued with other traditions including: Munadharah Masail Diniyah, Apostle and Flight Prayer, slaughtering Shodaqoh animals, distribution of *asyura* porridge, as well as orphanage assistance, distribution of common blessings, and until the peak of the event, namely the re-installation of *Luwur* tomb. (Interview with Nadjib Hasan 12 September 2018). At the time of installation *Luwur* also distributed cricket rice. Cricket rice is rice with a little buffalo or goat meat wrapped in teak leaves. The meat is cooked using sour fermented seasoning or often called cricket seasoning. For this reason, the wrapped rice is commonly referred to as cricket rice (Indrahti, 2012). Cricket rice is believed by the people to bring blessings so that the term ngalap blessing is identical with the cricket rice.

The occurrence of the phenomenon of blessing is inseparable from public trust in the cricket rice. Excessive behavior arises in the community who believe in the blessing of the cricket rice. Aside from being eaten immediately, cricket rice is dried in the sun until it dries and then spread to the fields or pounded until it becomes smooth and mixed in their own rice so that they get a blessing (Yuwono, 2017). The community believes that cricket rice can bring good fortune, so they are willing to queue for a long time and jostle to get cricket rice (Budiarto, 2016).

The Menara Mosque Foundation and the Tomb of Sunan Kudus (YM3SK) themselves hold the tradition of Open *Luwur* Tomb of Sunan Kudus to honor the teachings of Sunan Kudus, namely tolerance in religion (Amaruli, 2017). Through the Open tradition of *Luwur* Sunan Kudus, the YM3SK preserves the lessons of Sunan Kudus intolerance in the form of an order not to slaughter cows as a form of respect for the Holy community (Marwoto, 2016). Where once the majority of the diverse Hindu community, which purify cows. So that in cricket rice meat used in the form of buffalo and goat meat. Until now, the prohibition against slaughtering cows is still preserved by the community as a form of respect for Sunan Kudus.

The tradition of Open *Luwur* Sunan Kudus is also a means to strengthen ties in society. Cricket rice is a blessing from the implementation of the Sunan Kudus haul which is intended as a form of caring for others and as a symbol of prosperity because the distribution of rice is intended for all people regardless of ethnicity, race, and religion.

Buka Luwur as a cultural tradition has attracted the attention of several researchers, among others Research conducted by Ni' mah (2007) discusses the management of funds for the development of Islamic da'wah through the tradition of *Buka Luwur* in the Tomb of Sunan Kudus. The management of funds for the development of Islamic da'wah can be channeled and neatly arranged; management is carried out by committee Open *Luwur* (Irianto, 2016).

The second research conducted by Ismaya (2008) discusses that the Opening Ceremony of *Luwur* Tomb of Sunan Kudus Grave has a very high value, exemplifying the values of the struggle of the saints, especially Sunan Kudus in social life. Open *Luwur* Tomb of Sunan Kudus contains noble meanings and values, among others: a high tolerance for others regardless of race and religion, mutual assistance to help and respect among religious people, get used to charity, always draw closer to God Almighty (Habibi, 2018).

The third research conducted by Nuha (2016) discusses the tradition of Open *Luwur* Sunan Kudus Grave containing exemplary values , so it needs to be institutionalized and passed on to the younger generation. The *Buka Luwur* tradition also functions as a uniting social group and maintains the balance and harmony of life from time to time.

The four studies conducted by Erik (2017) discuss the meaning and value of the tradition of *Buka Luwur* Sunan Kudus. Open *Luwur* Sunan Kudus is a form of respect for the Holy community towards Sunan Kudus which has been instrumental in shaping the religious life patterns of the Holy people. Open *Luwur* Sunan Kudus for the Holy community has a very high value, which is to emulate the values of the struggle of the *walisongo*, especially Sunan Kudus in social life.

Open *Luwur*, as one of the traditions of the Kudus community, is not yet understood by all Kudus societies. Also, the meaning and value contained in the *Buka Luwur* tradition. The occurrence of a blessing phenomenon in the tradition of *Buka Luwur* Sunan Kudus shows the existence of differences in perception between the Menara Mosque Foundation and the Tomb of Sunan Kudus and the people who follow the Open *Luwur* Sunan Kudus tradition.

Research Methods

This study uses a qualitative approach to the type of case research or field studies. The research locations are the "Al Aqsa Mosque (Menara Masjid) and the Tomb of Sunan Kudus, which are in a complex where the *Luwur* Open tradition takes place.

The primary data was obtained directly by researchers through interviews with informants, namely the board of the Menara Mosque Foundation and the Tomb of Sunan Kudus and the citizens of Kudus who follow the tradition of *Buka Luwur* Tomb of Sunan Kudus. Secondary data in the form of documents containing information about *Buka Luwur* tradition.

In this study, interviews were addressed to Mr. Nadjib Hasan as Chairperson of the Menara Mosque Foundation and the Tomb of Sunan Kudus (YM3SK), Mr. Deny Nur Hakim YM3SK Staff, Mr. Munajad As the caretaker of the tomb of Sunan Kudus, Mr. Sugeng, Mr. Rohman, Mrs. Nuryanti, Ms. Sunarti and Mr. Toha as the people who follow the tradition of *Buka Luwur*, the tomb of Sunan Kudus.

The validity of the data in the study is the source triangulation technique. Data analysis was performed through inductive-descriptive-derivative analysis. Data analysis is performed when the data

collection is in progress, and after the data collection has been completed within a specified period. In this study, the Creswell model data analysis model was used.

Discussion

1. YM3SK's perception as well as the community regarding the Open tradition of Sunan Kudus Grave

As the organizer of the tradition of Open *Luwur*, the Tomb of Sunan Kudus for YM3SK and the community, this tradition has its own meaning as follows:

a. As a form of respect for Sunan Kudus

YM3SK and the surrounding community carry out the tradition of Open *Luwur* Tomb of Sunan Kudus as a form of application of the teachings of Sunan Kudus who are actively doing good for the benefit of the people, being sincere in helping, and respecting among religious people. One form is all the materials used in the *Buka Luwur* tradition are donations from the community.

As stated by Mr. Denny Nur Hakim as YM3SK staff:

"In the *Buka Luwur* tradition, the committee is not allowed to ask for donations to the community; therefore, the city wants to contribute in whatever form we accept. Such as buffalo, goat, rice sugar, soy sauce, fabric to replace the pliable and so forth. For workers ranging from slaughtering animals, cooking, to wrapping rice, everything is done voluntarily, and nothing is paid for." (Interview with Denny Nur Hakim 12 September 2018).

YM3SK accepts that any contribution from the community is not limited to Muslims, but also to non-Muslim groups who want to contribute is also allowed.

b. As a means of Sunan holy sanctification

In the month of Muharram there is a tradition of *Buka Luwur*, which in essence is a commemoration of the Sunan Kudus haul. The term Open *Luwur* itself originates from open, which is to open/replace, flexible which is mosquito net/cloth. The intention is to open/replace the mosquito net/cloth, in this case, the fabric that surrounds the tomb of Sunan Kudus. Mori cloth replacement is what is called *Buka Luwur*.

This is consistent with what was said by Mr. Deny. The results of the interview excerpt are as follows:

"To commemorate the death of Sunan Kudus, this Open *Luwur* event was made. But until now, the day or date of death is unknown. Therefore, so that the community does not assume the time of 10 Muharram, the day of his death is strange, then it is packaged in the form of *Buka Luwur*". (Interview with Denny Nur Hakim 12 September 2018).

The term haul is not used either because it is feared that the community will consider the 10th of Muharram as the day of the death of Sunan Kudus while the term Muharram is still used, because it is an Islamic calendar called Ashuro which means ten, so it was used on the 10th of Muharram. The Open Procession of *Luwur* Sunan Kudus is a very long series of events.

As expressed by Mr. Nadjib Hasan, Chairperson of the Menara Mosque and the Tomb of Sunan Kudus (YM3SK) said:

"The *Luwur* Open tradition lasts for ten days from 1 Suro night to 10 Suro. Within these ten days, there was a series of traditions marked by the release of *Luwur* (mosquito nets), and continued with other traditions including: Munadharah Masail Diniyah, Apostle and Flight Prayer, slaughtering Shodaqoh animals, distribution of *asyura* porridge, as well as orphanage assistance, distribution of common blessings, and until the peak of the event, namely the re-installation of *Luwur* tomb". (Interview with Nadjib Hasan 12 September 2018).

c. The tradition of Open Luwur as an Obligation

The Open tradition of Sunan Kudus Grave has been carried down for generations and has been a tradition that has been preserved to this day. Submission of the tradition of *Buka Luwur* to the younger generation begins when still a child. They are accustomed to following the existing traditional processes such as a pilgrimage to the tomb, recitation, and helping their parents. So they know and become a habit that they do until adulthood.

As Munajad said as the caretaker of the Sunan Kudus Tomb:

"If the problem of the delivery of residents here already knows by itself. Because since childhood on the 1st to 10th Muharram has been invited to the tomb". (Interview with Munajad 13 September 2018).

This makes it possible to maintain the implementation of the tradition of *Buka Luwur* Sunan Kudus in accordance with regulations such as the YM3SK is not allowed to ask for donations deliberately. Funds and materials used in the culture of *Buka Luwur* Sunan Kudus were obtained from voluntary contributions by the community.

As stated by Mr. Deny. The results of the interview excerpt are as follows:

"Yes, indeed the contribution in the tradition of volunteering *Buka Luwur* from the community. YM3SK is not allowed to ask for donations to the public". (Interview with Denny Nur Hakim 12 September 2018).

A large number of contributions from the community illustrates the enthusiasm of the society towards these traditions. At the same time, making the tradition belongs to all people regardless of ethnicity, race, and religion.

2. YM3SK's Perception on Cricket Rice in the ritual of Open Luwur in the Tomb of Sunan Kudus

In the tradition of Open *Luwur* Tomb of Sunan Kudus, the cricket rice distribution is always eagerly awaited by the community. The following is the YM3SK's perception of the cricket rice in the *Buka Luwur* Tomb of Sunan Kudus:

a. Rice Crickets as a symbol of welfare

Nadjib Hassan as the head of YM3SK revealed that the *Buka Luwur* tradition of distributing cricket rice had lasted hundreds of years ago and was symbolized as community welfare (Interview with

Nadjib Hasan 12 September 2018). The symbol in cricket rice, according to him, is interpreted as food, and teak leaves, which are used to wrap rice, are interpreted as clothing (Budianto, 2012).

Symbolization in cricket rice is the belief of the Holy community and its surroundings, which has been going on since long ago. If enough rice is distributed to be distributed to the people who attend, it is believed in the next year the community will not lack food. And if there are enough teak leaves to make rice wrappers, it is thought to, in the next year, the city will not require clothing or clothing.

As stated by Mr. Deny. The results of the interview excerpt are as follows:

"But there are those who believe that the teak leaves that are made to wrap rice are more in the year that food clothing in Kudus is cheap otherwise it means less expensive" (Interview with Denny Nur Hakim 12 September 2018).

b. Rice Crickets as alms

For the YM3SK the cricket rice distributed as a form of donation in a series of hauls whose reward was addressed to Sunan Kudus because the core of the haul series was praying and giving alms. The philosophy of the distribution of cricket rice according to Nadjib Hassan as the Chairperson of YM3SK is to build a spirit of sharing with fellow humans, especially to people in need. Thanks to cricket's rice, it is distributed to all people without regard to ethnicity, race, and religion. (Budianto, 2012).

The perception of the Holy community in Cricket Rice in the tradition of Open Luwur Tomb of Sunan Kudus

The Kudus community thinks that cricket rice can bring blessing. The blessing of cricket rice is what gave rise to the phenomenon of *ngalap* blessings in the tradition of *Buka Luwur* Tomb of Sunan Kudus which is very identical to the distribution of cricket rice. The intended blessing of cricket rice varies depending on people's belief in cricket rice.

c. Rice Crickets can fertilize plants

Some Kudus people believe that cricket rice distributed can feed plants so that the harvest can be abundant. Cricket rice that is obtained is dried in the sun to dry then spread to the fields in the hope that the harvest will be abundant and trusted so that the plants are not exposed to pests.

As stated by Mr. Sugeng, the community around the Tomb of Sunan Kudus. The results of the interview are as follows:

"I will dry the cricket rice so that it will last long. I will scatter the rice in the goldfields so that there will be a lot of blessing this year and my fields will not be affected by pests. (Interview with Sugeng 12 September 2018).

d. Cricket rice can cure disease

The Kudus community also believes that cricket rice can be used to cure illness. Cricket rice obtained is usually dried and then pounded for later drinking. As expressed by Ms. Sunarti, the community around the Tomb of Sunan Kudus. The results of the interview are as follows:

"I am sick and have been treated everywhere; there is no result mas, my neighbor's canal came and gave cricket rice that has been pounded, for a mixture of herbs. After I drink, it turns out my body feels good. Therefore cricket rice can make medicine." (Interview with Sunarti 12 September 2018).

Besides being able to cure the disease, Kudus society believes that eating cricket rice can bring blessings in the form of health. There are even those who think that cricket rice is directly eaten at a place where the blessing will be greater.

As expressed by Mr. Rohman, the community around the Tomb of Sunan Kudus. The results of the interview are as follows:

"After I got the cricket rice, bro, I immediately ate cricket rice there. For the blessings that I will quickly get, my body will be healthy and not prone to illness." (Interview with Rohman 13 September 2018).

e. Rice crickets can provide sustenance

Cricket rice is also interpreted by the community to be able to bring blessings in the form of a sustaining fortune. Some Kudus people believe that eating cricket rice can bring benefits in the form of smooth trading.

As expressed by Mrs. Nuryanti, traders in the area of the Tomb of Sunan Kudus. The results of the interview are as follows:

"Thank God, my good fortune, I trade here to get a good chance here. If there are events like this, there are many people who come to Kudus, so the tomb of Sunan Kudus is never empty". (Interview with Nuryanti 13 September 2018).

Some people also take advantage of the distribution of cricket rice as an opportunity to get a fortune by selling cricket rice obtained to people who want it but do not want to bother waiting in line. The price is set for a packet of cricket rice around 20-30 thousand rupiahs. The value of blessing through cricket rice is a commodity that can be traded in rupiah.

Blessings from the tradition of *Buka Luwur* Tomb of Sunan Kudus are indirectly obtained by the surrounding community from the distribution of the cricket rice. Among other stalls selling food, souvenir stalls, and impromptu parking attendants.

3. *Community Perception on Luwur / Mori former Tomb of Sunan Kudus*

In addition to cicada rice *ngalap* blessings that are trusted by the community is through *Luwur*, the former tomb of Sunan Kudus. Mori cloth (used) the tomb of Sunan Kudus or commonly called *luwur* is believed to be an intermediary in obtaining blessings or fortune. Not just anyone can get flexible at the ceremonial *Buka Luwur* tomb of Sunan Kudus. The people who get flexible are Kyai Sepuh, community leaders, residents who have been registered as a committee and are willing to help, as well as those who are considered to have contributed to the opening ceremony of the Sunan Kudus tomb of *Luwur*. All of these criteria have been recorded by the committee of Menara Mosque and the Tomb of Sunan Kudus (YM3SK) in accordance with the agreement.

Many people outside the village of Kauman order it to family or friends who get flexible, even though it only gets flexible in a small size. The vertex is sometimes also sold to people who want to have

such lithe. The price is fixed for the extermination of the former tomb of Sunan Kudus depending on the size of the lithe magnitude. The extermination of the former tomb of Sunan Kudus is believed by the community to be able to bring blessings, one of which is a blessing (Yusuf, 2018).

As revealed by Toha, pilgrims to the tomb of Sunan Kudus. The results of the interview are as follows:

"This loose cloth is placed on doors, shutters, or blender (roofing poles) or under tiles in the hope that the house will always be endowed with blessings, given safety and a harmonious atmosphere mas." (Interview with Toha 14 September 2018). The Kudus community believes that the fabric of the old Sunan Kudus tomb can bring blessings. If the stretchy cloth is placed in the house, they hope that blessings will always be overflowed, given safety and a harmonious atmosphere.

Conclusions

The open tradition of Sunan Kudus Grave is a tradition that has been passed down as a form of Sunan Kudus haul. As well as a means to respect and emulate the teachings of Sunan Kudus. In the implementation of the *Buka Luwur* tradition up to now the rule is still maintained that in organizing the committee is not allowed to ask for donations from the community. All materials used in the *Buka Luwur* tradition are donations from the community.

For YM3SK and the traditional community of *Buka Luwur* is a form of alms in a series of hauls whose reward is addressed to Sunan Kudus because the core of the haul series is to pray and give alms.

The Kudus community considers that cricket rice has blessings that can, among other things, cure diseases, plant crops and can provide additional sustenance. In addition to cicada rice ngalap blessings that are trusted by the community is through *Luwur*, the former tomb of Sunan Kudus. Mori cloth (used) the tomb of Sunan Kudus or commonly called *luwur* is believed to be an intermediary in obtaining blessings or fortune. The fabric of the elaborate former Tomb of the Sunan Kudus tomb is believed by the community to bring blessings. If the stretchy cloth is placed in the house, they hope that blessings will always be overflowed, given safety and a harmonious atmosphere.

The phenomenon of ngalap blessing is caused by the belief of the community that all things related to Sunan Kudus can bring blessings. The belief spreads by word of mouth and is also supported by the experience of people who believe in it.

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