

CHAPTER I INTRODUCTION

A. BACKGROUND

In north stripe there are three large graves which have almost the same time in celebrating of *buka luwur* tradition which is held in the month of Suro in the Javanese calendar, they are the grave of Dja'far Sadiq Sunan Kudus, grave of Sunan Muria Umar Said, and grave of KH Mutamakin Kajen tarch. The third graves have special status for the citizens of north stripe because their charisma of religion is so strong. Two of them belong to Walisanga.¹ They are Djafar Sadiq and Sunan Muria.

Buka Luwur is the ceremony of the change of *luwur* or calico that used to wrap the grave, the gravestone, and the cupola grave.² Thousand meters of calico cover the grave *luwur* are replaced with new *luwur* by the people's donation. The old *Luwur* is shared freely to society, moreover, in the Mutamakin grave, The old *luwur* is auctioned off to the visitors The result of auctioning of the old *luwur* reaches the value of tens millions. The most holy and expensive *luwur* is located in the head of grave.

The *Luwur* is just a calico which has the mystical meaning in the society because there are strains of prayers and *berkah*³ in it. The residents look at a metaphysical object to reach the metaphysical. The society belief is same with animism and dynamism, but the diference both of them are only separated by a *ilahiah* divine on contemporary Muslims.

In the grave of Sunan Kudus, the events are held regularly every first of Muharram / *Shura*. The top of event is the change of a new *luwur* event. The society believe that day is the day of Sunan Kudus death. This impression arises because the change of new *luwur* events is always

¹ They are Sunan Kudus dan Sunan Muria

² Em Najib Hasan (Leader of YM3SK), haul speech in Sunan Kudus's grave Muharrom 10th, 1423 / December 6th, 2011

³ Berkah is foom and addition. Essence of barakah so much goodness and continued, do not have the right that characteristic except of Allah tabaraka wata'ala

marked by *tahlilan*, which is identical to *haul* event in general. Whereas, that date actually is not the date of death of Sunan Kudus and there is no one who knows when Sunan Kudus passed away. But, there are someone who estimates that Sunan Kudus died around the year 1555 AD. So, the event of *buka luwur* actually is the ceremony of haul which are created to avoid impression of society that the 10th of Muharram is the date of death of Sunan Kudus.⁴

The ceremony of *Buka Luwur* every year has a series of rites. The important rite is the rite of the opening of calico the grave of Sunan Kudus. The *Buka luwur* ritey held on the first of Muharram. Since that date until the main date of the assembled of a new *luwur*, the events are colored by various rites. On the night of Muharram 09th, the *Terbangan*⁵ event and reading of *Berzanji* or the Prophet's Birthday are held. That events are ended by the prayer of *Rasul*. In the morning of the 9th of Muharram is held reciting khataman of Qur'an bi al-ghaib, and continued by the slaughter of animals like buffalo and goat. That animals are donations from the society and it will be distributed back to the society.⁶

On the night of the 10st of Muharram is held *tahlil* and public recitation. The main event of *Buka Luwur* is on the 10st of Muharram.⁷ On that date, The assembling of a new *luwur* which is centered in *Tajug* (joglo reception area). That rite is done with some processions, the processions are the reading of the history of Sunan Kudus, then continued by the reciting of the prayer beads together. This series of processions is held in *tajug* and ended with the assembling of new *luwur* and the reciting of the *tahlil* prayer.⁸ On the same day, the societies also hold party. They eat the giving foods such as *nasi jangkrik*. It is a rice and meat which wrapped

⁴ *Ibid.*

⁵ *Terbangan* is rebana's tool like the *jidur*, *terbang*, *ketemplak*, and *kecrek*, thing usually for keep prophet sholawat.

⁶ Field observations on November 25th, 2011 until on December 6th, 2011.

⁷ Salam, Solichin. *Kudus Purbakala Dalam Perjuangan Islam*, (Kudus: Menara, 1977), p. 22

⁸ Em Najib Hasan, Kompas, December 2010.

with teak leaf. There are also a buffalo or goat meat cooked with spices and *uyah asem* and *Jangkrik goreng*.⁹

Buka Luwur for Kudus society indeed is a "Party of the people" because in this *Buka Luwur* event involve the society actively. The Societies collect the *luwur* and foods which will be distributed by themselves and process it cooperatively. All of the processes are done within the framework of gratitude. Moreover, all these donations are really pure from the public participation,¹⁰ and are not the results of the effort of the committee. The committee is prohibited to ask the donation of material in whatever form to the society. This prohibition is done from generation to generation and heired from the elders, "Go to Luwur and those which do not are asked-for a walk, let it be what it is."

In the process of cooking rice use the colossal work system which involves people in the amount of Massa, started from washing rice, cooking rice, furnace regulator, lifting rice, *ngipasi* and *ngeler* hot rice, up with the rice wrappers. The menu is cooked with a flavor of Kudus. The spices is the compound of *uyah* (salt) and sour. There are two types of menu. They are *jangkrik* fried rice and *uyah asem* jawa rice. The *uyah asem jawa* rice includes rice and buffalo meat without broth. Whereas, *jangkrik* fried rice equipped by the broth of *tetelan*¹¹ buffalo meat which is cooked in dry. Therefore, this wrapped rice also known as *uyah asem* rice or *sego jangkrik*.¹² Then, the result of cooking is wrapped in to four

⁹ Be familiar by Kudus society as *Uyah Asem* rice or *Sego Jangkrik*. This food is Sunan Kudus's favorite besides opor roast chicken, which was served at the Heritage Jamsan Kangjeng Sunan Kudus. He had shared dishes it to the community at every Muharrom 10th, or Shura, (Em Najib Hasan) and see at Ary Budiyanto, Maesah Anggni, *Buka Luwur Kangjeng Sunan Kudus*, (Kudus, Yayasan Masjid Menara dan Makam sunan Kudus), 2013.

¹⁰ Donations are not only from Muslims but also from non-Muslims. Distribution was not limited to Muslims. Proven people around the Confucian temple towers also get rations delivered specifically and also the ethnic Chinese along the way Sunan Kudus. View Nur Said. *Jejak Perjuangan Sunan Kudus dalam Membangun Karakter Bangsa*. (Bandung: Brilian Media Utama, 2010), p. 12

¹¹ Tetelan is buffalo meat which is a cut so small

¹² EM Hassan chairman Najib in his speech YM3SK peak khaul holy grave of Sunan Muharrom 10th, 1423/December 6th, 2011. "Especially for the public is provided *uyah* tamarind

categories. They are small *brekat* which is assumed to be eaten by 4 people, medium *brekat* which is assumed to be eaten by 6 people and large *brekat* which is assumed to be eaten by 8 people, and rice which is wrapped with teak leaf which assumed to be eaten 2 people.

The rice which is distributed in the time of the *buka luwur* opening procession, or often called by Kudus society as *sego jangkrik*, is symbolized as society prosperity, the rice are symbolized as food and leaf of teak which is used as wrappers of rice, is symbolized as clothing. This symbolization is belief of Kudus society and around it, which has been going on since a long time ago¹³.

If the rice is distributed enough to be distributed to the coming people, it was believed, in the next year, society will not be short food. If the leaf of teak enough used as wrappers of rice, the matter of that it is believed, in the next year, the society will not be short clothing or clothes. That is *sego jangkrik*, according to *Najib*, the rice was cooking spices with salt and tamarind, and dishes without broth, so that the rice is not fast of stale. Kudus Society, called the dishes such as *sego jangkrik*. In the traditions Kudus Society that does not slaughter a cow, *sego jangkrik* dishes are served with buffalo and goat meat.

Buka Luwur through of arena to be having aspects "*Barakah*" as social. Social dimensions that emerged from *Buka luwur* are the togetherness and solidarity that is now does scare. In an event in any case engaging hundreds of society go down without command and paid with a pay rupiah. They would be enough if there are results of the culinary offerings

rice without sauce so as not stale. However, the general public used to call it as *sego jangkrik*. "He added.

¹³ According to Chief Yayasan Masjid, Makam dan Menara Kudus (YM3SK), *Najib Hasan*, *Najib Hasan*, *buka Luwur* is tradition by handing out *sego jangkrik* are already lasted hundreds of years ago, when completed procession encountered *buka luwur*.

that can be taken home (*sego jangkrik*) as part of the *ngalap berkah*, as well as rasher of cloth *Luwur* be always in save for personal use.

The interest of society in every *Buka Luwur* is distribution of *sego jangkrik*. The rice is distributed free by the executive committee to be believed have virtue as special appropriate what to use believed of society. Thousands of society the are not just Kudus society but also society outside Kudus society will to stand from morning until noon in order to get a packet of “*sego jangkrik*”.¹⁴

Besides in the grave of Sunan Kudus, this kind of activity also occurred in the tomb *danyang-danyang*¹⁵ that exists in every village, especially in Kudus area. Uniquely, *Buka luwur* each of *danyang* is implementable at the month *Shura / Muharram* this is after the implementation of *Buka luwur Sunan Kudus*. In implementation, the distribution of *sego jangkrik* as peak from a series activity of *buka luwur* each village. By local society, *sego jangkrik* is also believed to give its own blessings like *sego jangkrik* coming from *buka luwur* Sunan Kudus.

The Tradition of the *Buka luwur* according to one A'wan syuriyah MWC NU Gebog kudus, Kyai Aminudin Mawardi, a form of ritual as an expression of love for the trustees to expect a blessing upon *karomah*. "Moreover, the trustees have a tremendous *karomah* is able to provide benefit and protect the public at large" he said.¹⁶ With the love of the saints, *kyai* Aminudin believed to world happines and the hereafter. Such

¹⁴ Recognition of a citizen Grobogan java, fathonah (40) had come over in the morning with other people just want to get the blessings of the Sunan kudus. He believed, rice packets from *luwur* opening procession will bring blessings. "Most of the rice is to be eaten with family, the rest to neighbors who do not get the rice," he says.

Selamat Datang di computer Online- www.suhucomputer.blogspot.com. Accessed on July 11th, 2013

¹⁵ The term to refer to public figures founder of the village. It could have been a saint or a poet.

¹⁶ Welcome to in computer Online- www.suhucomputer.blogspot.com. he said when forming a committee leader Raden Muhammad Syarif haul Padurenan village, Accessed on July 11th, 2013

insight is followed by the public and is monitored and *seguyup* to honor saints and scholars' great through buka luwur.¹⁷

The Blessing of *sego jangkrik* is believed by kudos people and non people¹⁸ includes curing diseases, as media came for luck, as compound of rice at home in fact as compound of rice to be sold at the rice shop.¹⁹ According to the rice tourist seller around terminal Menara Kudus, sales increased because the rice was mixed with *sego jangkrik*. It is possible, there are still people who not get *sego jangkrik* because they came late until finally they decided to buy the rice around *Menara* for *ngalap barokah*.²⁰

It is unique precisely when *sego jangkrik* is distributed to the rice field, rice or other crops. Usually farmers spread seed rice to plant rice. And then usually spread manure to make plant there. But this time it is distributed in the rice fields. As scientific that rice not fertilizer to make plants or seeds of rice that are scientific rice are being the rice seedling.

¹⁷ Mawardi Aminudin chaplain is one of the MWC syuriyah A'wan NU Gebog district, he talked about the tradition of open luwur "especially the trustees have tremendous karomah able to provide benefit and protect the public at large," he said while forming the committee haul raden champion muhammad sharif village padurenan. Welcome to in computer Online www.suhucomputer.blogspot.com. Accessed on December 11th, 2013

¹⁸ Pati, Demak, Jepara, Grobogan even outside the region such as Central Java and Cirebon Lamongan survey dated Juny 05th, 2011

¹⁹ As recognition Annisa citizens Kompas.com Lamongan on December 17th, 2010 view at <http://oase.kompas.com/read/2010/12/17/13372536/Warga.Antre.Nasi.Tradisi.Buka.Luwur> accessed on January 12th, 2013

Also opinions Susiyati (Demak Sayung citizens) believe that blessing *nasi jangkrik*. Blessing it can vary; for example, provide sustenance to the family, healing the sick, and to remind the recipient to the giver of Life December 06th, 2011

<http://regional.kompas.com/read/2010/12/17/0935155/Kisah.Nasi.Jangkrik.di.Makam.Sunan.Kudu> s. Accessed on January 12th, 2013

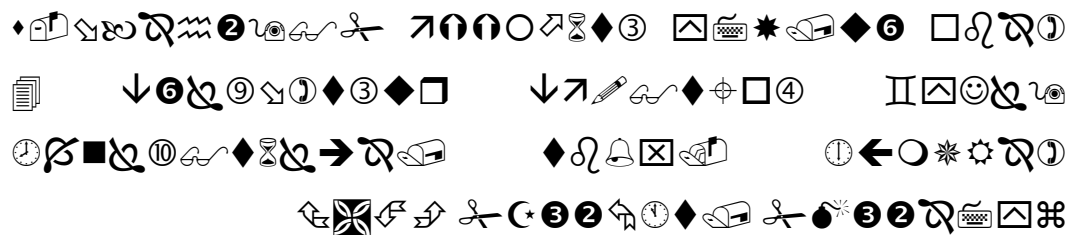
Residents also Undaan Kidul Sugiatur Undaan kudos and Aminah (40) Bae Ngembalrejo Kudus residents who claimed each year participate *sego jangkrik* ask for blessing himself and his family because he was convinced that the rice has been prayed by Kudus charismatic priest December 06th, 2011

Also Faisol students around the sacred lodge will make *sego jangkrik* for iftar menu to be increased Muharrom 10th, blessing.

²⁰ Results researcher chat with some rice sellers around the terminal peak tourist Sunan Kudus after the event is over December 06th, 2011

But by the peoples, the *sego jangkrik* has benefits and blessing is exceptionally for plants.²¹

Being with the understanding of the "*berkah*" is like that, some people of society are willing to do anything to get the *sego jangkrik*. With standing or buying from people who are willing to sell the results of his labors. Even for those who really fail to get *sego jangkrik* assume lets this year, failed to drag the cropping sustenance or declining health. Those fanaticisms some society that grow on. The effect they believe presence of the power *sego jangkrik* can be understood be excessive, as well as forget the ways of Allah in giving to luck and blessing from it. This is being in QS. Al-Isro: 30.



“Verily your Lord does provide sustenance in abundance for whom He pleases, and He provides in a just measure. For He does know and regard all His servants.”²²

B. Research Question

Based on the description that has been presented in the background, the focus of this research study will be explained more systematically in the research question as follows:

1. What is the meaning of *sego jangkrik* and buka luwur tradition?
2. Why is *sego jangkrik* used in the tradition of *buka luwur*?

²¹ As recognition Iis Hidayati, villagers Gondang Manis, kecamatan Bae, that every open luwur get rice was consumed, but there are dried to be used as fertilizer for crop fertility.

Also confession Umayyad (45) Klumpit villagers who believe rice wrapper of buka luwur procession will bring blessings. "Most of the rice is to be eaten, the rest for fertilizer plant View at <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/09/12/27/98287-tradisi-buka-luwur-di-makam-sunan-kudus>. Accessed on January 12th, 2013

²² Yusuf, Ali Abdullah, *The Holy Qur'an Text and Translation*, Islamic Book Trust Kuala Lumpur 2005, Surah (7) Al-Isra' : 30, p. 331

C. Aim and Significance of Research

1. Aim of Research

- a) It is aimed to know what *sego jangkrik* is be accustomed cooking to Kudus Society
- b) It is aimed to know the reason why *sego jangkrik* becomes a symbol of *buka luwur* tradition.
- c) It is aimed to know early emergence of public confidence in the Sunan Kudus blessed in *sego jangkrik*.

2. Significant of Research

- a) Hopefully, this research will add information about the knowledge for society about the traditions that exists in the Kudus city, especially *buka luwur* of tradition.
- b) Result of this research is expected to be useful for Islamic thought in developing Islamic studies treasure, primarily for Ushuluddin Faculty in Aqidah Akhlaq department, to be referred and compared to further reseach in the same topic.

D. Prior Research

In the case *buka luwur sunan kudus* at the least of creation that ever discussed it. That is the book “*Jejak Perjuangan Sunan Kudus dalam Membangun Karakter Bangsa*” by Nur Sa’id, just only discussed about a glance of ritual *buka luwur Sunan Kudus* and social impact to society.

And also the book “*Kudus Purbakala Dalam Perjuangan Islam*” by Solichin Salam to be discussed a glance about reality of *buka luwur sunan kudus*, whether to correct *buka luwur* commemorate the death day of Sunan Kudus.

And also the book “*BUKA LUWUR KANGJENG SUNAN KUDUS Karamah Penuh Barakah*” karya Ary Budiyanto, Maesah Anggni. The agenda of colossal *Buka Luwur Kangjeng Sunan Kudus* this is the

example from prototype how to means muharram month with looked at behavior and islamic of tradition *Kanjeng Sunan Kudus*.

Besides those threes books, there are several printed media like Kompas, Suara Merdeka, Radar Kudus Jawa Pos Group and online media such as the ROL and Kompas.com; just only reports activities Buka Luwur Sunan Kudus every year. The Sunan also sometimes Occurs society assumptions related with *buka luwur*. In fact, There is no specific discussion can tell about the mythology of *Sego Jangkrik* that is distributed to Kudus society who participates Buka Luwur. Because of that reason this research Investigate the antropology case.

E. Theoritical Framework

The mythology term to mean the study of myths (for example comparative mythology), as well as a set or collection of myths (such as Inka). In folkloristic, a myth is a sacred story that usually explains how the world and humans can form as it is today, although in a very broad sense, the term can refer to the traditional story.

The mythology most closely related legends as well as folklore, the mythology can include the creation story of the world until the origin of a nation. Unlike mythology, the folklore, the time and the place and the story is not regarded as a sacred story which is believed to the truth, while the legend, the perpetrators are human and even though it although the chronology is considered really happen invite stories of supernatural beings (gods, demons, etc.). Extraordinary events (curses, magic, etc.), as in the mythological background of the legend are usually time when people already there and is associated with the history and origin of a place.

The agenda which there are series of ceremony. *Buka luwur* is the evidence how of karomah some of waliyullah direct radiatte magnificence of Allah swt, to collect a pilgrim and committee in program to continue of

return *berdzikir* for him and behavior in benefaction following good example of Rasulullah Muhammad SAW.

Buka is opened and *Luwur* is clothes covered *Sunan Kudus* grave. *Buka luwur* is opened and to change of *luwur* or slip cover / calico of grave *sunan Kudus* which is held of carried once a year. In *subuh* on 1 *syuro*²³, a community and a pilgrim casually done hide complex of grave *sunan Kudus*. This special day, they do not want to miss the annual momentum that was believed to be full of great opportunity.

Tradition of *buka luwur* with distributes *nasi uyah asem* or *sego jangkrik*²⁴ after passed of hundred past years. This distribution of wrapper *nasi uyah asem* is symbolic as prosperity of society.

The meaning *sego jangkrik* not only definition but in the same manner as be past believed related to *sego jangkrik*, and why *kudus* society the meaning blessing or *keberkahan* to used symbols it is *sego jangkrik*, and in *sego jangkrik*, and in *sego jangkrik* there is two kinds symbols that is process and matter. In here the meaning process to used system colossal or cooperation or togetherness included. Muslim's people or non muslim and appear blessing (*keberkahan*) that is cooperation and then appear tolerance.

The matter to uses buffalo, because in *Kudus* shalt not castrate to cow, in fact (even) to eating, that is in honour of Hindu society in *Kudus* city until now, and *Sunan Kudus* teach a lesson on tolerance, then as long as to make use buffalo meat. Wrapper, in here to make use teak leafs so as to vile, and here it is meaning, in order that fraternally decided long lasting.

²³ Muharram /Shura are one of the four months that glorified Allah. Moreover, Muharram or Shura also perhaps a symbol of freedom from ignorance Muslims.

²⁴ According Deny of society interview at the time, *sego jangkrik* is a rice in interview at that time, *sego jangkrik* is rice inside contained buffalo meat dishes wrapped in teak leaves, and the rice will be distributed to thousands of people who come. Looked in [http : // sendang-kapit-pancuran.blogspot.com/2012/01/nasi-jangkrik-simbol-kesejahteraan.html](http://sendang-kapit-pancuran.blogspot.com/2012/01/nasi-jangkrik-simbol-kesejahteraan.html) Accessed on September 06th, 2013

Flavor (cooking spices) *uyah asem* that is simple but process have to meaning specials

And *sego jangkrik* wrapped with teak leaf, and invitee. Found out of rice wrapped of *keranjang sinoman* with foundation and also take leaf. By used of *keranjang* that from bamboo not cardboard actually form means to come back source, before cardoard known. The other to contain rice and side dish, in *keranjang* to contain a torn piece *cloth of luwur*, nasi uyah asem believed by of common society wreaked of blessing, if rice remainder spreading in wet rice field, so be came prosperity.

Word *Al mubarak* (be blessing) the means is which became kindness so many. To take from word *al-birkah* means searching of blessing , *Ibnul Qoyim* said: “*Barokah* is comfort and addition. Essence of *barokah* is kindness so many and directly, do not have the right be possessed characteristic it except Allah tabaraka wa ta’ala.” They receive and intercept hold to characteristic of blessing Allah always has practices kindness so many and directly for fellow. The blessing Allah swt be straight smoothen swift, as purpose their to visit sacred place although Kaum anshor receive and precondition all casing for a pilgrim, this blessing is as spirit and create and to all the things that make this luwur continued opening ceremonies were carried out each year.²⁵

It is perhaps not a few of their film- blindly her unity – loss of consciousness *in ngalap berkah* until strunggly and squeezing into, disapper interesting of ritual of Syuro. Or too joyous welcome the Islamic new year in month Muharram without behavior of religious and reflection

²⁵ This symbolism is public confidence of kudos and around, which has been going on since the first. If given enough rice to be distributed to the people who come, be trusted, in the year ahead, people do not to be deprived of food. And, if the identity of the wrapper leaf was enough to make the rice wrappers, it is believed, in the year ahead, people will not lack clothing or clothing," said Najib, when found after a procession yesterday. Sendang Kapit Pancuran, *Nasi Jangkrik Simbol Kesejahteraan Masyarakat Kudus*.
<http://sendang-kapit-pancuran.blogspot.com/2012/01/nasi-jangkrik-simbol-kesejahteraan.html>
 Accesed on September 06th, 2013.

self in this Month Allah. ²⁶May be because this avoid doing and *pemali* turn up contain threat will be the fall of bad luck and great disaster for there which more than of advance personal affair from at self of nearer for God owner of month which this sacred.

F. Methodology Research

This research is categorized into qualitative research with the concept of Anthropology. So, this research has to step specifically by getting of the date and in this study has a particular step in obtaining the data and method to analyze it.

1. Types of research

This research belongs to field research which intensively studying on an individual or community to mythology of Sego Jangkrik.

2. Location of research

Research entitled “THE MYTHOLOGY OF “SEGO JANGKRIK” (The Case Study of Tradition Before *Buka Luwur* Sunan Kudus). Research data took from The Menara Kudus area.

3. Data

In this research, there are 2 kinds of data sources; Primary and secondary

a. Primary Sources

Types of primary data is that the data relating to the principal and obtaining directly from the object of study. While the primary source is that data source that can provide research data directly.²⁷

Data source of this research take from historian tomb of Sunan Kudus, administrators, and the historian of Kudus, and surrounding communities. Whereas primary Data is all data relating to *sego jangkrik* Kudus. And actions to cultivate what they believed all

²⁶ *Ibid.*, p. 54

²⁷ Joko P. Subagyo, *Metode Penelitian Dalam Teori dan Praktek* (Jakarta: Rineka Cipta, 1991), p. 87-88

along, and carry out the rituals in a holy people and their Muharrom.

b. Sources of secondary

Secondary data types are supports data of primary data. Or they can be defined as a source that can provide additional information or strengthen the basic data.²⁸ In this study, the source secondary is anything that has competence with which the subject matter in this study, either in the form of humans or objects (magazines, books, journals, newspapers, or the data in the form of photographs) relating to research problem.

4. Methods of Data Collection

a. Observation

Method of data collection is using observation techniques that closely connected with the process of observation and recording of events as seen and experienced by the writer. The observation consists of two types namely participatory observation, which means researcher actively involves in the activities that are being researched and non participatory observation where the researcher does not need to engage in activities that are being studied.²⁹ While the type of observation that I use is participatory observation, namely a meaningful participatory observation, I actively involved in the activities that are being researched and I looked directly *Buka luwur* event, and contributed sego jangkrik in Shura. It is concluded and analyzed in this study.

In here process to used system colossal or cooperation or togetherness include. Muslim people or non muslim and appear

²⁸ Sutrisno Hadi, *Metologi Research*, (Yogyakarta: Andi Offset, 1992), p. 147

²⁹ *Ibid.*, p 147

blessing (*keberkahan*) that is cooperation and then appear tolerance.

Sego jangkrik include symbols of buffalo, why buffalo? Because in here do you know about kudu city, shall not castrate to cow, in fact (even) to eating, that is in honour of Hindu society in kudu city until now, and sunan kudu teach a lesson on tolerance, then as long as to make use buffalo meat.

Symbols of wrapper, in here have to symbols and to make use take leaf so as to vile. It is meaning in order that fraternally (*rasa persaudaran kita*) decided long lasting.

Symbols flavor (cooking spices) uyah asem that simple but process of have to meaning special.

b. Interview.

Interview method is a method of collecting data by asking questions verbally and orally anyway.³⁰ While this type of interview guidelines that will be used by the writer is unstructured interview guidelines. The interview guide that contains only the outlines of the questions that will be asked.³¹

While the interview will be conducted on board the Menara Kudus. Interviews will be held in November and coincides in Asyuro (a month of buka luwur Sunan Sudus). Interview questions cover all the necessary aspects of research as sources of material that will be needed to conduct this research.

Kudu society

1. Abdu'i, age of 28 years, teachers in Madrasah Cendono Bae Kudu, teachers in Madrasah Cendono Bae Kudu, according from Abdu'I about *sego jangkrik* is special rice in Kudu with cooking spices crickets, which is onion and garlic etcetera.

³⁰ S. Margono, *Metodologi Penelitian Pendidikan*, (Jakarta: Rineka Cipta, 2004), p. 165

³¹ Arikunto Suharsimi, p. 231.

Sense of delicious, wrappers with teak leaf deliciously of aroma, on November 14th, 2013

2. Ulil Abshor, age of 23, from the village of Gebog Kudus, on November 17th, 2013
3. M. Khodlir Akbar, age of 21 years, according from Akbar about *sego jangkrik sedekah* or contribution of Menara society and surrounding and then to used *sego jangkrik* make teak leaf as wrappers of rice and give to Kudus society and around it and came on peoples, on November 14th, 2013
4. Hudallah Al Aufa, age of 26 years, according from Aufa about *sego jangkrik* like *berkat* at expression of gratitude to God (*selametan*) on November 14th, 2013
5. M. Atho' Alhaq, age of 23 years A Caregiver as well as PP Darun Najah Kudus, according from Atho' about *sego jangkrik* is give alms (*sedekah*) be dependent on traditions, on November 14th, 2013
6. Faishol Arijudin age of 24 years, alumni student PP Musyq Kudus, on November 14th, 2013
7. Laili, Nujumul age of 21 years, alumnus Madrasah Aliyah NU Banat 2011, on November 14th, 2013
8. Indra Parito Utomo, age of 24 years, graduate of IAIN Walisongo 2013, on November 14th, 2013

Queuing of people

1. Aminah, age of 40 years, Bae Ngembalrejo Kudus.
2. Fathonah age 40 years Recognition of a citizen Grobogan Java.
3. Iis Hidayati, villagers Gondang Manis, Kecamatan Bae
4. Masroah, age 36 years, from Jepara Mlonggo, on November 14th, 2013

5. Muthmainnah, age of 46 years, came from of village Singocandi Kota Kudus, on November 15th, 2013
6. Usman Nur, ex chief of the RT 1, He came from Singocandi village, age of 60 years, native Singocandi Baru, on November 16th, 2013
7. Hj. Raminah, age of 55 years. Came from the village of Singocandi Kudus, on November 15th, 2013
8. Sugiatun, Undaan Kidul Undaan kudu

The board from

1. K. Hidayatullah, preacher at the age of 36 years, from Daren Nalumsari Jepara, on November 13th, 2013
2. M. Nafis Ilmi son of KH. Arifin Fanani, aged 24 years, From Kwanaran Kudus. A Caregiver as well as PP MUS Sarang, on November 16th, 2013
3. Deny Nur Rahmat, age of 40 years, from the village of Karang Malang, (Administrator YM3SK), on November 16th, 2013
4. Ibnu Zyad, age of 28 years, From the Village of Langgardalem hamlet Langgar dalem

c. Documentation

Documentation technique is the technique of data collection (information) in the form of written data sources or pictures. Written sources or pictures could be official document, books, magazines, records, personal documents and pictures³² related to research problems.

5. Methods of Data Analysis

a. Descriptive

This study uses descriptive approach the troubleshooting procedures are investigated, by depicting or describing the state of the object in the present study based on the facts that appear or as

³² Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta, Raja Grafindo Persada, 2002), p. 71

they are.³³ This method is used to describe in detail about the mythology of Sego Jangkrik in Kudus area.

b. Antropology research (Clifford Geertz)

Anthropology is a branch of science that is concerned with the organization's efforts to document the social relations and cultural patterns of practice in certain places, and develop more or less the theories regarding the similarity and differences, it is more important than the "uniqueness" of human life. View from the above theory, the existence of *sego jangkrik* are believed to bring fortune, social relationship was very important to the realization of *sego jangkrik* in the event Buka Luwur Sunan Kudus, all of this is over traditions cultural that are believed to be conserved in order to force the Islamic religion still intact, so that Muslims and other Muslims remain closely intertwined relationship.

Analysis cultural is the search for meanings, assessing the guesses explanatory drawing conclusions from guesses the better.

Tafsir culture (Geertz Method)

1. Study was grounded research: qualitative field research to see and relate directly to the subject under study, where researchers equip themselves with theories relating to frame the subject is not observed, but as a preparation to sharpen the field observations
2. Interpretative approach: seeking to understand the meaning of the expression of culture, rather than just looking for causal relationships.

Definition of anthropology cultural (Geertz)

Culture is a system of symbols available in the public life of a society that actually shows the meaning systems (systems of meaning) how concerned citizens:

^{33 33} Hadari Nawawi, Mimi Martini, *Penelitian Terapan, Cet II*, (Yogyakarta: Gajah University, Press), p. 73

1. Seeing, feeling, thinking about the world (system of ideas);
2. Acting on the values of the corresponding (action system); and
3. Finally manifests itself in the form of cultural objects.

Thick description: an interpretation by describing the system configuration or meaningful symbols in depth and thorough.

In depth interview: interview depth of the respondent / subject of research by involving themselves in the lives of the studied subjects.

Participatory observation: ethnographer seeks to become part of a community that is observed, and relations closely related to the subject under study.

Understanding from within: understand the subject under study by means of the perspective that is being observed (emic).

G. Systematical of Writing

To prepare this paper, and to make it easier to understand the main points of its contents, the writer will present it systematically as writing as follows:

Starting with explanations the background of the problem, this will be the explanations for why the writer raised this title, followed by the formulation of the problem, objectives and benefits of the research, it is in order to explain the writer principle of the study that will be discussed, which serves also as a confirmation of the title next is description by literature review, as well as the systematic of writing of the results in this study.

The next step will describe a literature review of definition of mythology, part of mythology and the development of all kinds of mythology, and also describe religious mythology, of which myth as religious believes, and the emergence of religious factors, as well as a description in Islamic mythology.

Furthermore, Chapter three is to present data from the interviewee about history of *Sego Jangkrik*.

And followed by chapter four is presenting the data analysis for public and *Sego Jangkrik* in religious views.

Furthermore, this paper the end with the fifth chapter that the concludes all chapter, which presents the conclusions of all the effort that have been done, in addition, the writer dose not forget to deserve suggestions and criticism in the hope of what the writer has received it from readers, to encourage the writer to be able to improve for better quality.