

CHAPTER IV

Sego Jangkrik and Its Relation to mythology

A. The History of *Sego Jangkrik*

For the people of Kudus surely already know the show is *Buka Luwur Sunan Kudus*. *Buka Luwur* is the replacement ceremony of *klambu* (shroud) which surrounds the grave of *Sunan Kudus* is replaced with the new of *klambu*. *Luwur Sunan Kudus* of on at one Muharrom and installation of the new *luwur* started on 6 Muharrom. The release performed by the elders and the *kyai*, up to the communities surrounding the area in *Menara Kudus* carefully and took him to the Hall of Tajug.¹

Some people consider this event is a commemoration of the death of *Sunan Kudus* or so-called "*Haul*" (ceremony of pass away) this is from language arabic which is carried out every 10 Muharram or 10 *Shura*. But there are also some people think that traditional ceremonies *Buka Luwur* is not really death or jubilee *Haul* of *Sunan Kudus*, for when the date of death of *Sunan Kudus* are not or not yet known.

But first since 1860/1880 was already on hold *buka luwur*, and rice given to people only in a place of *tampah*. They are also the same meat and goat cooked with herbs crickets.² *Sego jangkrik* only the term for *sego iwak kebo or wedus* (rice side dish of meat or goats) in the wrap with teak leaves usually in society teak leaf village is one of the foods of the crickets, but no crickets, the origin why is named *sego jangkrik*, maybe the color of the spice color it is like crickets, and teak leaves.³

And some say about *sego jangkrik* come from "*asale sesek dadi lego*" meaning when her pain in the sense he is sad over the disaster, and disaster

¹ Interview with Administrator YM3SK , on November 16th, 2013

² Crickets here interpreted as being cooked with tamarind uyah only

³ Interview with M. Nafis Ilmi son of KH. M. Arifin Fanani, aged 25 years, From Kwanaran kudus. A Caregiver as well as PP MUS Sarang, on November 16th, 2013.

facing and he can accept or tolerate, and it is also because usually interpret as being associated with a personal life that is always *kemrungsung*.⁴

The economy of ancient Kudus Community, so that participates and prayers for elders kudus and religious scholars and the community around it are getting the rice. As time goes by, the Kudus Community of his more advanced icon, so rice that had been posted to *tampah*, and the initiative of the local community to wrap and handing out to the community. Using teak leaves because leaves its own environmentally friendly teak.⁵ Funds used *buka luwur* itself from the surrounding communities; the term give alms community to *buka luwur* event passes smoothly, all of that only expecting ridho of God. So that makes it not *sego jangkrik* the pioneer *Kanjeng Sunan Kudus* but community itself.⁶

Materials for the manufacture of *sego jangkrik* obtained from voluntary donations of people and its surrounding. The people who give donations is not only from among the moslem community, It self also from other religious communities such as the Christian community and Chinese.

The recipient of *sego jangkrik* is not only from lower middle class, but also some of the middle-class and high-class. Not only from the Moslem community, but also the Chinese religious and Christians community a participate queuing and want *sego jangkrik*. This is the main value of the tradition of *buka luwur*. Tradition of *buka luwur* is a jointness and the existence of religious tolerance. Sure, those values must remain guarded and practiced. Distribution of *sego jangkrik* by the Committee.

There are said at the time *Sunan Kudus* there is been the pioneer of the creation of the *sego jangkrik*, and even that his favorite food is *Sego Jangkrik Sunan Kudus*, but when look at there was another version said

⁴ *Kemrungsung* Indonesian language is restless hearts without direction.

⁵ Because the leaves should be ground quickly and easily search for teak leaves.

⁶ Community initiative to distribute the rice wrap for all communities, some even coming from out of town to share in this happiness.

that rice appeared when it was *Kanjeng Sunan Kudus* died, even death was not there to know for sure, so at the time of the event go to *luwur* it is not the event his haul *Kanjeng Sunan Kudus*, but unless the show courtesy of the prosperity of the Kudus Community, then they are held the *buka luwur* with the community.⁷

Sego Jangkrik itself appears since the period of *Sunan Kudus*. However the event Distributions of *sego jangkrik* after the death of *Sunan Kudus*.

Distributions of *sego jangkrik* is already done since long time ago, but the time of *Sunan Kudus* is not yet, because *sego jangkrik* it is like people can be a blessing, *Albarokah that ziyadatul khoir* (added the right), it is *tabarukan* to *Sunan Kudus*, so that gets a lot of goodnesses, and blessed that cannot be seen but felt.⁸ And there are some people said the goal distanced from accident and *bala'* (disaster from Allah).⁹ To give charity on the month of muharram, because there are some scholars who argue that the 10th of muharram is a good time to worship, such as fasting, alms, and provide compensation for orphans.¹⁰

The Distributions held *sego jangkrik* because *shodaqah* and rites resting on tradition,¹¹ and the emergence of its. *Sedekah* or dues residents of Kudus and surrounding areas which are then used to create a pack of rice given to surrounding communities and those who arrive from kudus, even from outside the city of Kudus.¹² It is rice is such as *berkat* when there is *selametan* (take eat so big prayer of faith by so many of the people) anyone interpret it like that.¹³ It is *sego jangkrik* -typical rice in the

⁷ Interview with Deny Nur Rahmat, age of 40 years, from the village of karang malang, (Administrator YM3SK), on November 14th, 2013

⁸ Interview with Ibnu Ziyad, age of 28 years, From the Village of Langgar dalem dukuh langgar dalem, on November 14th, 2013

⁹ Interview with M. Khodlir Akbar, on November 14th, 2013

¹⁰ Interview with Faishol Arijudin, age of 24 years, alumni student PP Musyq Kudus, on November 14th, 2013

¹¹ Interview with M. Atho' Al Haq, age of 23 years, on November 14th, 2013

¹² Interview with M. Khodlir akbar, age of 21 years, on November 14th, 2013

¹³ Interview with Hudallah al afa, age of 26 years, on November 14th, 2013

marinade with the crickets of the Kudus, the *Uyah Asem*. It is delicious, especially the teak wrapped with lettuce, add a delicious of aroma.¹⁴ The typical given Kudus of rice to the community on the date Muharram10st, the month is involved with and is a series of events go to *luwur Sunan Kudus*, not as a haul (ceremony of pass away) of *Sunan Kudus* because he died on the date Muharram 10st.¹⁵ The *sego jangkrik* is favorite foods include *Kanjeng Sunan Kudus*.¹⁶ Some say the rice is it, probably because the old doctrine by the community so that it becomes in the special right.¹⁷

B. *Sego Jangkrik* in View of the Community

In mentioned, there are say this is the distribution *sego jangkrik* as a symbol or a sign of prosperity of the economy community.¹⁸ And that is a distribution of *sego jangkrik* may be more into Javanese culture.¹⁹We as a society must realize the preservation of sacred Javanese culture, but do not get sidetracked from the *Shari'ah of Islamic*.²⁰Culture of Java at the time influenced the teachings of Hinduism and Buddhism that teaches each other and love each other, so mixed with the teachings of islam until now, such as the existence of *kenduren*, send prayers for the deceased.

Imaging phenomena reached power plant in the act (to some extent), Bourdieu called it a "meaningful action" both religious as well as other cultural phenomena. Image of *Sunan Kudus* in the Kudus Community has gone through the power and fight the sign system construction of local

¹⁴ Interview with Abdu'I and in the opinion of Abdu'i, age of 28 years, teachers in Madrasah Cendono Bae Kudus, on November 14th, 2013

¹⁵ Interview with Faishol Arijudin, age of 24 years, on November 14th, 2013

¹⁶ Interview with Nujumul Laili, age of 21 years, alumni Madrasah Aliyah NU Banat 2011, on November 14th, 2013

¹⁷ Interview with Indra Parito Utomo, age of 24 years, graduate of IAIN Walisongo 2013, on November 14th, 2013

¹⁸ Interview with Atho' and In the opinion of M. Atho' al-haq, age of 23 years, A Caregiver as well as PP Darun Najah Kudus, on November 14th, 2013

¹⁹ Interview with Hudallah al aufa, age of 26 years, came from Kajen Pati, on November 14th, 2013

²⁰ Interview with Abdu'I and in the opinion of M. Abdu'i, age of 28 years, on November 14th, 2013

culture to them. A mark can be connected to another sign which can be found in the model to the religious or cultural community construction of religion (Islam). They are Islamic identity has a distinctive and unique and has a legacy of patriotism and the spirit of the legendary. This continues to be unearthed until the model in a socio-cultural and religious attitude to Muslims (a cultural identity).²¹

Other person say it is made like *sego jangkrik* fertilizer for plants, logically it does not make sense, but it is believed the people will give plants on fertility. It is just all believe in Allah, his name is faith. If the drug or medicine *sego jangkrik* his name of *tabarukan*(*tabarukan* derived from the word meaning *albarokah al baraka* is additional and development in goodness) continue to be stability.²² The blessing of *sego jangkrik* prayer the *Patni-Patni* and nice trace holy persons (*wali-wali*), and some say it depends on personal individual who judged it.²³

It is a reasonable thing, since the beginning of trust developing in Java is animism and dynamism. Refers to the animism and that have such dynamism there is belief that worship spirits of the ancestors are called animism. Dynamism is comprehension/trust that certain objects on both objects on or off even the objects of creation (such as spear and kris) have supernatural powers and is considered to be sacred.

So they were extolling the benefits of a positive and a negative impact and an object. Fortunately Islamic more tolerant response to it and teach that an object in a custom (custom) does exist which give rise to the

²¹ Nur Said, *Jejak Perjuangan Sunan Kudus Dalam Membangun Karakter bangsa*, (Bandung & sanggar “Menaraku” ,Publisher Brillian Media Utama, Kudus. first edition, 2010), p. 25

²² Interview with M. Nafis Ilmi, on November 16th, 2013

²³ Interview with M. Atho’ al-Haq, on November 14th, 2013

impact, but because it of all is God, not objects. As usual the sick will be cured after taking medication.²⁴

There is a story of a mother,²⁵ when her daughter was 8 years old, and settled in elementary school of class 4, while sickly, until her daughter was taken to the place of treatment, ranging from clinics to the midwife, usually if the medication right to midwife immediately healed, but it has not healed well, and then brought to *mbah tukang pijet*²⁶, She said that his daughter was exposed to *sawanen*²⁷ *bledeg*.²⁸ Until the body of heat, then some say *sawanen barongan*.²⁹ Body it did was powerless to do activities, body very thin, when the new left school one day. She have thereafter did not set out any more, it is about one month more or less until his daughter's mother's last illness, then the mother of abandonment on the Almighty Allah who has the universe, there is time to build, the mother took her daughter and when lining up still sick, then Rice's given right to his daughter, and said, “ *Nok, niki lho dipangan, mugi-mugi diparingi seger kwarasan, sangking barokahe Sunan Kudus*”. (Son, this rice is eaten, may be healing, from his blessed *Sunan Kudus*).

A mother's belief that her daughter was cured, efficacious with an interval of a day, the agency that had been heat already subsiding. Trust and confidence in the heart that can change all that, and resting all that to Allah who created the universe.

²⁴ Interview with Faishol Arijudin, age of 24 years, came from of village Panjang Bae Kudus, on November 14th, 2013

²⁵ Interview with Muthmainnah, age of 46 years, came from of village Singocandi Kota Kudus, on November 15th, 2013

²⁶ Old woman affected skin or tired, or affected area *sawanan singocandi*.

²⁷ When analyzed in terms of metaphysics, sick because of this convulsion principle similar to a trance. Mind of blank, so that creatures from another dimension come into play here, want to get into the body, while there is a soul in this body is already filled, then there was a fight between the outer dimensions and body dimensions in this.

²⁸ Bledeg (Java language, the Indonesian language continued when thunder

²⁹ *Barongan* is artificial beasts for the show, run by a man who goes into the artificial body. Bamboo clumps pretty much. That time princess *barongan* home watching his brother, until the princess was his brother had stayed at home.

Sego jangkrik and there is also involved with the porridge, which is also held in *Menara Kudus* but not as much as the *sego jangkrik* was involved with slurry that is wrapped with banana leaves, and inside there are vegetables, and healthy diet, except for milk, which is made by females, if *sego jangkrik* by male, and then distributed to the community only, the *Menara kauman* who at the time held before it was distributed to the *sego jangkrik* of society.³⁰

Some say that the rice could give blessings, *ngalap barokah* Sunan Kudus with Queuing *sego luwur*.³¹ Some say that it gives the blessed *sego jangkrik*,³² and there are people who ask for the *sego jangkrik* start up dawn.³³

There is also purchase from people who queued there are *sego jangkrik*; there are children and also parents who sell *sego jangkrik* of them to people who did not join the queuing.³⁴

³⁰ Interview of mister Denny Nur Rahmat who became one of the staff YM3SK, on November 16th, 2013

³¹ Interview with Ulil Abshar, age of 23, from the village of Gebog Kudus, queued *sego luwur*, if the *sego jangkrik pati* area, but when asked the original starch *sego jangkrik* say no, because there are *buka luwur* starch *Mbah Mutamakin*(*he is ulama' of islamic from pati*)but no rice, said a IAIN original student Kajen Starch, *sego* Ulil say this to my meal, but made no such place in the fields, his intention *ngalap barokah* kanjeng sunan. And it also depends on the beliefs of people put rice paddy fields that let the plants grow at dawn and taken away from the disease, which is certainly the *wasilah Kanjeng Sunan*, on November 17th, 2013

³² Interview with the ex head of the RT 1, He singocandi father Usman Nur village, age of 60 years, native Singocandi Baru, about *sego jangkrik* that give blessing, give blessing here in the sense of the sacred trust Kanjeng Sunan (defined here can add splendor, splendor morals, and daily behavior -day) and he said it was all just because of Allah SWT, on November 16th, 2013

³³ Interview with Masroah, age 36 years, from Jepara Mlonggo. He said in the *Menara Kudus* already on the evening before the division *sego jangkrik*, he is stayed in the *Menara* of the mosque, because he wanted his *sego jangkrik* queued Kanjeng Sunan began to dawn queue that has been opened, visitors who come not only from the saints, but also from outside the sacred deliberately to attend the opening ceremony and the *kudus luwur* him Kanjeng Sunan, *ngalap barokah* him Kanjeng Sunan Kudus is *sego jangkrik*, on November 14th, 2013

³⁴ And it *sego jangkrik* sold for 10 thousand, and there were 8 thousand, and there were five thousand, that's all they did for her *ngalap barokah* Kanjeng Sunan kudus, and there are students who sell the cottage son accidentally to a father who was waiting in son queue lines, at a price 10 thousand, the father was already bought *sego jangkrik* to people who lined the belt of the son as much as 5 packs, he said that the father, is to mix the rice that I sell in the market. And to

There is the queuing *sego jangkrik* also makes with the intention of exercising patience strict adherent of islam, if you want to get a blessing from the reading of the prayers have been chanted by the clergy and religious scholars of Kudus ranging from around after dawn. After that *sego jangkrik* can be distributed to the people. Evidence in the reading of the prayers, to remind us that the future can be better than before, so there are blessings in the heart and the soul. But all of that is inseparable from belief.

And there is *sego jangkrik* is dried, after which it spread to areas in the rice fields. It is used for fertilizer, and there are also Mothers who use *sego jangkrik*, when the child is sick, the sego is already soaked with water that is dried after it made the water compresses an unused the child. Also clothes in the refrigerator so as not to foul, and then passed to his grandson who has become a doctor, it follows that doctors who have expertise in preparing drugs for patients, why they do it, it is because last solidity, it all depends on a person's heart, and stability if intention only because of Allah, all of that will is fulfilled.³⁵

About the conviction to make it more *sego jangkrik* has meaning, and have magnetism, then include that fix charitable deeds, so many *dzikir* (make wish for god)to always closer to Allah, and protected from evil. So being able to have a noble personality like his *Sunan Kudus*.

Kanjeng Sunan Kudus is *wali*(holy person) who like from a group or like the guardian and like to be tolerated among believers, it is proof of excellency manners *Kanjeng Sunan Kudus*, and gave lesson of the disciples to keep always respect other people, although it is not the

mix the cooked rice every day by his wife, in order to increase the benefit in all ways, namely by eating the sego jangkrik.

³⁵ Interview with Hj. Raminah, age of 55 years. Came from the village of Singocandi Kudus, on November 15th, 2013

Muslims, including respect for guests, so the emergence of community among the *sego jangkrik* to honor guests who are arriving from out of town even out of State, from his sacred it so that they are able to manifest the sublime personality of the tolerance and respect.

Sunan Kudus, known as the figure who teaches tolerance in religion. Among others, symbolized by a ban on slaughtering cows and building towers that symbolized the unity of religious culture. “*Buka luwur* for more on the tradition of reverence, not celebrating death, because until now it has not been found the historical record of his death.”³⁶

Buka luwur tradition³⁷ must be preserved and in actualized on to the next generation, because of this tradition is a reflection of cultural value system of the society of the Kudus religious, and Javanese in general. In addition, the existence of mutual tolerance in execution and *buka luwur* which is also the most valuable lesson from the event goes to luwur. It is purpose to honor and commemorate the service of *sunan kudus* in spreading Islamic lessons

Akhlak is taught to anyone, so the Kudus Community also has intelligence and good manners, that is, to teach about the behaviour, so the Kudus Community able to have *unggah-ungguh*(courtesy, manners, morals, using the Java language)as well as his taught *Sunan Kudus*. Roland Barthes called the (myth), which is a system of communication that contains a message (a form of tagging). There is not limited by the object of his message, but the way to his message. The myth of *Sunan Kudus* also can be found on the relics of cultural heritage objects, can also be found in history, pictures, legends, traditions, art and expression of

³⁶ <http://suaramerdeka.com/v1/index.php/read/kejawen/2011/07/29/558>, at accessed on November 09th, 2013 at time 23:40

³⁷ This is the replacement netting procession in the tomb of Sunan Kudus accompaniment of the prayers and the reading of the sentence *toyyibah* (tahlil, shalawat, istigfar, and short letters al-Quran that was preceded by Khataman Quran full).

folklore that evolved among the public. Now he is popular as a trustee who is lenient, scholars, courageous, charismatic, and artists.

Ceremony of *buka luwur* at the grave of *Sunan Kudus* held every 10 muharram, has reached its peak,³⁸ and not misinterpreting about blessing *sego jangkrik*, but in other areas there is a saying that *sego sejuta pepesan* (teak of leave in form *pepesan* like *pepesan* of fish), its shape is similar to *sego jangkrik* wrapped with leaves of teak and there is flesh it.³⁹

³⁸ This is indicated by the distribution of *sego jangkrik* in the complex area and the Tomb and Menara of Sunan Kudus. Thousands of people from around the tomb as well as from various regions outside Kudus, menara *Sunan Kudus* packed complex. They were queuing since early morning and some even night to get *sego jangkrik*. Density of residents who lined both old, young, male - men and women have seen in a long queue since the beginning of the rice committee distributed around 05.00. Residents that still jostling queue despite fairly extensive area provided. In order to get a pack of rice, hundreds of people willing to squeeze and queuing for hours in the Menara Mosque, Kudus, and Central Java. Residents of various areas are hoping to get *sego jangkrik* or rice with meat or goat meat wrapped in teak leaves.

The density of queues to make some kids cry so pinched and evacuated from the crowd to safety. Not a few children that separated from their parents. As for those who cannot wait to queue up trying to penetrate the guarded fence queue officer.

Hundreds of residents are willing to queue to get *sego jangkrik* that are considered to bring fortune and safety. The tradition of distribution *sego jangkrik* in the Mosque Menara Kudus This is one of a series of events *buka luwur* or *selamatan Kanjeng Sunan Kudus*.

A resident of Demak that was in a queue, Mahmudah said he had been in the area since the Menara of Sunan Kudus night around 22:00. She and her husband, willing to spend the night in the mosque of Al-Aqsa *Sunan Kudus* so as not to miss the *sego jangkrik* distribution. "I am afraid that cannot (*sego jangkrik*), so I Relax sleep in the mosque," he said. This was done, further Mahmudah, in order to get *sego jangkrik* which he believed to bring fortune. According to him, cricket is a food craze *sego Sunan Kudus* in addition Opor grilled chicken. Thus, the expected blessing *Sunan Kudus* will get. "Yes hopes to be blessed as a guardian of the *Sunan Kudus of Allah*," he said. Chairman of the Foundation Board Mosque, Menara and Tomb of *Sunan Kudus* (YM3SK).

³⁹ That is why blessing?, It is because it gives the benefits of rice through intermediaries *Kanjeng Sunan Kudus*, it is from Allah, the term *wasilah* to *Kanjeng Sunan Kudus*, it is all because *sego jangkrik* was read *Manaqib sego, tahlilan* with clerics of kudos and elders, on the night of 10 Shura, and on the morning of the event for us all to be given pray safety, from custody (of the court of vice and disease). It was his intention *tabarukan* later, do not because of his *sego jangkrik* earlier, but the prayers were read earlier, towards him Allah (creator). He said K. Hidayatullah preacher at the age of 36 years, from Daren Nalumsari Jepara, on November 13th, 2013

And he also had once bought *sego jangkrik* it for Rp. 250.000.00 to a pack, but now because he has been having an cottage, instead of a direct submission to the committee *buka luwur menara*, and sometimes if it is still rice menara, and given to the lodges, or the place would hold a haul.

C. *Sego Jangkrik* According to Religious Mythology

The Islamic only determines the limitation, which may be applied or not. And basically, all of these things are legal as long as there is no *nash shorih* (obviously, lafadz-lafadz in texts which clearly gives the meanings) that forbid it. We can only assume that the Distribution of *sego jangkrik* is legal because it is alms. But we are also need to address other matters, such as the soundness of the community recipient, the queue is sometimes dangerous, and processions.⁴⁰

In view of religion go to a diversion when there is nothing that crossed the line, and not deviated from islam because its intention is alms. Local clergy should give enlightenment to avoid wrong belief. In addition, to his departure *madlorotan*(something that is not profitable (not good) losses)after dawn, jam-packed, even unconscious need to overcome.

Religion does not prohibit and restrict about *sego jangkrik* themselves, so we as Muslims who adhere to the religion who have been dwelling in heart. Creed here which means as much as about beliefs, and while that belief is in the heart.

Sego jangkrik according to religion and according to the existing Patni is sanctified, says about the *sego jangkrik* of *wasilah* God through his *Sunan Kudus*. So, which happened indeed really exist.

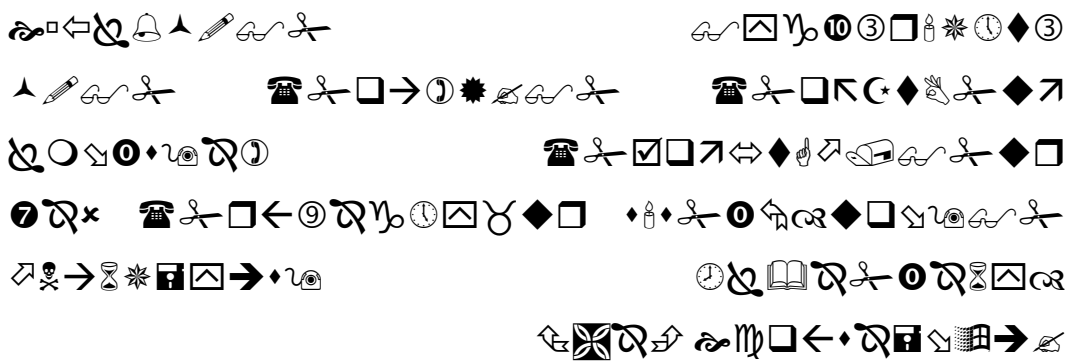
Some said it is his intention, but it apparent *wasilah* due to God and having known what is expressed clearly on of holidays, and a *wasilah* resonate globally, then it should also note the notion-the notion contained in him. To all who have the right, should be given his rights.

Now let us see what is in the Qur'an and the Sunnah of the Prophet Muhammad these sense-sense embodied in him. That is what has been said and done the companions at the time of the Prophet. In addition to

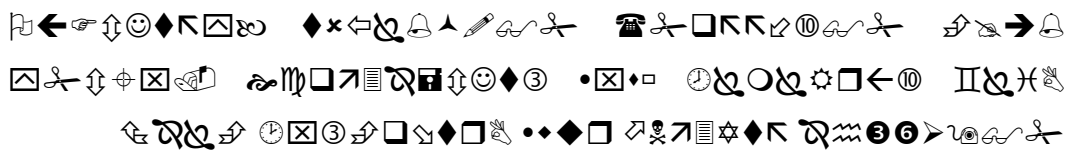
⁴⁰ Interview with Faisol Arijudin, age of 24 years, on November 14th, 2013

noting the Hadits-Hadits with a look at the resonate and mean. Because this is often inconvenient people and this issue. And also led to doubts-doubts about the meaning and resonates, so people no longer understand the real intent.

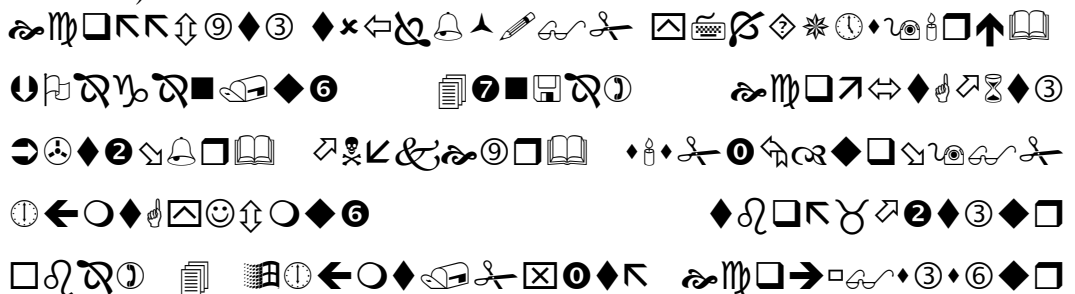
There is nothing that *wasilah* resonate in the Qur'an is the word of God which says:



“O you who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that you may prosper.” (Al-Maidah : 35)⁴¹



Say: “Call on those-besides Him whom you fancy: they have neither the power to remove your troubles from you nor to change them.” (Al-Isro’ : 56)⁴²



⁴¹ Yusuf, Ali Abdullah, *op. cit.*, surah (5) Al-Maidah: 35, p. 124

⁴² Yusuf, Ali Abdullah, *op. cit.*, surah (17) Al-Isra’: 56, p. 334



Those whom they call upon do desire (for themselves) means of access to their Lord—those who are nearest: they hope for His Mercy and fear His Wrath of your Lord is something to take heed of. (Al-Isra': 57)⁴³

Wasilah (is media or cause the closer) God commanded that delivered by angels and prophets is *wasilah* used for closer to God Almighty by mandatory and circumcision done what does not include *wasilah*. The same was the case, whether circumcision according to Shari'ah Messenger was ordered to do it. And that became the basis of the joints or in this case the is faith to what is conveyed by the Apostles. *Wasilah* ordered following what was delivered by the Apostles. So much as the lover of Allah who became the nearest Allah *wasilah*, this is what is meant.

And some say with words *tawasul* (intermediaries who held God and his servants) that there are three kinds. Two of them are recognized by the rest of the Muslims. The first, relating to faith and Islam. Do the *tawasul* with faith it means with the Prophet. Second, pray and ask for the intercession of people who disobeyed the Prophet prayed at the *tawasul* and ask for the intercession of people who disobeyed the Prophet do the *tawasul* then that person is heathen or apostasy, and therefore have to repent. If they did not repent then this person should be killed as an apostate.

Tawassul (closer to God in a certain way) there are three kinds:

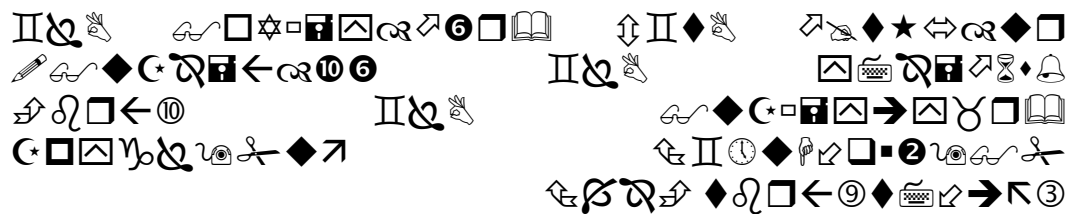
1. *Masyru'*, is *Tawassul* to Allah someone with *asma'* and his charitable nature of either doing or through prayer the *Salih* who was still alive.
2. *Bid'ah*, is the closer to God in a way that is not mentioned in the legislation, there are *speerti* with the prophets and the people *Ibn saalih*, with their position, honor them and so on.

⁴³ Yusuf, Ali Abdullah, *op. cit.*, surah (17) Al-Isra' : 57, p. 334

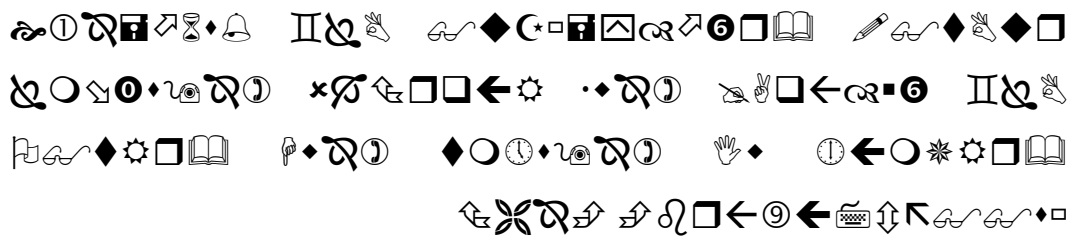
3. *Syirik*, If making people dead as intermediaries in worship, including prayer to them, asking and begging his help to them.

The basic pillars in Islam are *Tauhid*, oneness of Allah. This was the West riding to Islam. All religions in this world from ancient until later in the end times, no one will be admitted apart from religious trust about the oneness of Allah. This is the unity with Allah sent messengers and lowers the book from the sky.

With the word of God in the qur'an.



“And question you Our messengers whom We sent before you; did We appoint any deities other than (Allah) most Gracious, to be worshipped? (Al-Zukhruf: 45)⁴⁴



Not a messenger did we send before you without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me. (Al-Anbiya’: 25).⁴⁵

⁴⁴ Yusuf, Ali Abdullah, *op. cit.*, surah (43) Al-Zukhruf : 45, p. 608

⁴⁵ Yusuf, Ali Abdullah, *op. cit.*, surah (21) Al-Anbiya’: 25, p. 384

Distributions of *Sego Jangkrik*

1. *Sego Jangkrik* was given to the invited guests, and the Religious and scholars-*ulama* ' who read out, as well as completing the *manaqib al-Quran* reading *berjanjen* and *istighosah*, along with a prayer recited at the time of the 10th after *subuh*, was involved in building the *Menara Kudus*.
2. *Sego Jangkrik* that were given to some people, and gifts for smooth Tomb *Buka Luwur Kanjeng Sunan Kudus*, covering property, mind and energy.
3. *Sego Jangkrik* was given to the entire family of existing around the sacred *Kyai*. (The term here to send rice to *ater ater Kyai's* family).
4. *Sego Jangkrik* was given to holy people around that do the queue for *sego jangkrik*, and distribution of rice to ritual do queue that includes of *Kudus Tradition* of it is own. The cultivated out until now.