

CHAPTER III

Ritual Of Chicken Throwing

A. Geography and Demography of Kudus

Kudus regency is one of Central Java province located in the northeast of the city of Semarang. The distance between Kudus and Semarang is about 50 Km. In the administration of the Kudus regency is situated between 4 regencies, namely northern regency of Jepara and Pati, the east is bordered by Pati South bordering Grobogan and Pati and the west is bordered by Demak and Jepara Regency.¹

Geographically Kudus regency located between 110° 36' - 110° 50' East longitude and between 6° 51' - 7° 16' South latitude, with an average altitude of 55 M above sea level. Climate conditions include tropical climate with moderate temperatures. Air temperature, between 20.2 ° C - 27.9-C, with relatively low rainfall, averaging 2,000 mm/year and Helens rain on average 97 days/year².

State of the topography of the Kudus regency is made up of lowlands and highlands. The lowlands are located in the central

¹ *Peninggalan Sejarah dan Purbakala Kabupaten Kudus*, written by Dinas pariwisata and Kebudayaan Kabupaten Kudus

² *Ibid*

part and the southern part of which is a rice field. While the highlands in the northern part of the mountains of Muria.³

According to data *Kudus dalam angka 2004*, total area of Kudus 42.516 ha, that divide in 9 districts, 125 villages dan 7 *kelurahan*. About total this are is, Dawe regency is the larges in Kudus regency about 8.584 ha (20, 19 %), While the most narrow is Kota district just about 1.047 ha (2,46%) from Kudus area. For the another district is Kaliwungu district about 3.271 ha (7,69%), Jati 2.630 ha (6,19%), Undaan 7.177 ha (16,88%), Mejobo 3.677 ha (8,65%), Jekulo 8.292 ha (19,50%), Bae 2.332 ha (5,48%) dan Gebog 5.506 ha (12,95%).⁴

The geographical situation of the Kudus regency is so strategic, especially for the development of tourism, the tourism potential because there are good historical tourism, cultural and natural attractions. Kudus regency is located between the tourist destination of other counties, in the east with Rembang is a tourist area with Garden Kartini, west side with Jepara regency of the coast of Kartini, a Portugis Fortress and Karimun Jawa. Then the south located "*Kota Wali*" Demak that famous with Wali mosque (*Masjid Agung Demak*). With that kind of potential, with the onset of various other supporting facilities, Kudus regency have befitting a city of transit in the field of tourism.⁵

³ *Ibid*

⁴ *Ibid*

⁵ *Ibid*

a) People Condition

According to data *Kudus dalam angka tahun 2004*, total of Kudus people is 730.754 soul, such man 361.282 soul (49,44%) and women about 369.472 soul (50,56%). That total include 178.220 *KK* (Household) with an average every household four people. Of the population, shows that the number of women more than the number of man, with sex ratio 97,78%. This ratio means that the numbers for every 100 women there are 98 population man population.⁶

Regarding the number of inhabitants in Kudus regency each year are having addition. This can be seen in the last 5 years (2000-2004), in year 2000 total 707.329 soul, in 2004 become 730.754 soul. This figure means increased 23.425 soul, dan when measured on average each year increased 4.685 soul or 0.64%.⁷

According to the livelihoods of the population, with 10 years of age and over who have been working as many as 357.752 people. According to data *Kudus dalam angka tahun 2004*, residents of the Kudus who are working according to the main business field mostly in the industrial sector.⁸

b) Economic and social culture conditon

As it has been explained that the population of Kudus regency most of the work in the industrial sector. This goes to

⁶ *Ibid*

⁷ *Ibid*

⁸ *Ibid*

show the industrial sector is still a source of employment and livelihood is the main poles of the economy in Kudus city. The industrial sector consists of a large industry, small and medium industry. According to the BPS, the big industries is a company with a workforce of 100 or more people. The medium industry is the workforce 5-19 people and home industry had a workforce of less than 5 people.⁹

In addition to the industrial sector, the economic potential of an area especially sector trade among other things can be known from a large number of the existing market. The market is a media meeting between buyer and seller, so the more vibrant transaction occurs, it means the higher the potential trade sector also. According to data *Kudus dalam angka tahun 2004*, in Kudus regency there are 26 markets, such as 22 general markets and 4 animal markets. Of these almost all districts have the markets, average per subdistrict there are 3 markets, the only Bae district does not have a market.

The religious life of unity and confidence in God almighty very coveted by people. In 2004, the existing practices of the mosque 530 unit *mushola/langgar* 1.772 units, Kristen church 23 units, Katholik church 4 unit, Pure 1 unit, vihara 11 units and Klenteng 3 units.¹⁰

⁹ *Ibid*

¹⁰ *Ibid*

Kudus society has of custom or tradition which had been years activity *dandangan*¹¹ dan *Buka Luwur*¹². The *Dandangan* tradition is running every year, to meet in the coming fasting month (ramadhan) set around the Mosque Menara Kudus until to the east of *Simpang Tujuh* square and to the west of crossroad Jember. While the *Buka Luwur* there are two places are 10th of muharram (Suro) at the grave of Sunan Kudus and 15th of Muharram in Sunan Muria. The traditional ceremony of the changing of this tomb cover netting fabric, fitted with reading *tahlil* and praying. At the ceremony of *dandangan* and *buka luwur* this lively atmosphere, many visitors come not only Kudus society, but also from other regions.¹³

c) History of Kudus City

About the history of the Kudus city turns out to not be separated from the role guardians of *Wali Songo* spread islam in the coastal region of the northern coast of Central Java, especially in the Kudus area. He is a Sunan Kudus, also known as Raden Ja'far Shodiq, son of raden Haji Usman (Sunan Ngudung) of Jipang Panolan, grandson of Raden Rahmad (Sunan Ampel).

¹¹ Some tradition for once in year, in the menara street until gelis river traders sale anything and common of Kudus Society visit it.

¹² This event a memorial service the death of sunan Kudus or so-called "Khaul" which held every June 10 Muharram or 10 Shura

¹³ *Ibid*

Before known as figure of the Kudus city, he was a Kingdom of Demak Bintoro Senopati.¹⁴

Kudus name comes from the Arabic, *al-Quds* which means purity. The word al-Quds is taken when Sunan Kudus Hajj, he stopped into the Bait Al Jerusalem (al-Quds) to deepened. Sunan Kudus brings home straight gift shop stone written Arabic. The stone is now located in Kudus Mosque. To commemorate this city is named after the Kudus city¹⁵. Relics of gravestones with the writings of Arabic calligraphy which is located above the mihrab of the mosque is a Menara Kudus is a source of strong historical and ancestral heritage evidence. According to this inscription, scholars and Government District of results seminars in 1990, defined as the anniversary of the Kudus City, i.e. Monday *pahing* 1 Ramadan 956 H (23 September 1549 M). The Ordinance today so this Kudus set with applicable local Kudus regency number 11 in 1990 and then the decision is enacted with change the Governor of Central Java level I KDH Number 1883/278/1990 date September 7, 1990.¹⁶

Besides Sunan Kudus as the founder of the Kudus City, history has also noted the role of the other scholars. These figures are Kyai Telingsing, a muslim of Chinese descent. Kyai Telingisng this is the generation before Sunan Kudus (Kudus City

¹⁴ *Ibid*

¹⁵ *Ibid*

¹⁶ *Ibid*

Elders) who pioneered the establishment of the Kudus City. Both figures this is architects, founding fahter, founder of the Kudus City. In addition, in the development of the city and the development of islam in Kudus, Sunan Kudus also was instrumental.¹⁷

The society of Kudus *Kulon* also known with Kauman village is the legacy of history and archaeology are fairly well known mosque Minarets and Sunan Kudus grave. The area at the time of colonial is *perdikan*. In addition, in Kudus *Kulon* China's village located in the area around the Kudus Market, not far from the Mosque Menara Kudus complex. This Chinese village, there is a temple which is considered the oldest in the Kudus City. Historical heritage and other such ancient *Masjid Bubar*, Lumpang stone, Kyai Telingsing grave, *House Pencu* Kudus, *Rumah Kapal dan Istana Kembar* (Syafwandi, 1985;19-20)¹⁸

Next up in Kudus *Wetan*, is the center of Government, good governance of the district as well as the colonial Government. In this area, in the Netherlands, a settlement of Europeans and Chinese communities. In the Kudus *Wetan* relics history and archaeology, among others, *Pendopo kabupaten*

¹⁷ *Ibid*

¹⁸ *Ibid*

*Kudus, Bekas Stasiun Kereta Api, Masjid Agung Kudus, Pendopo Kawedanan Kota, Gereja.*¹⁹

B. Religious Aspect of Kudus Kulon and Wetan Society

Gelis River divide Kudus into two parts namely Kudus *Wetan* and Kudus *Kulon*. *Kulon* i.e. Kudus *Kulon* located in west of river which is the village of Kauman Menara, Langgar Dalem, Janggalan, Sunggingan, Damaran, Kajeksan. While in the east of the river is called the Kudus *Wetan* of which is the village Demakan, Panjunan, Keramat, Glantengan and Kajeksan (Sholihin:1960).

According to H. Selamat (79), villager of Langgar Dalem (Kudus *Kulon*) said that environment of Kudus *Kulon* more dominated by the *santri*. While Kudus *Wetan* more dominated by *priyayi* or government workers. The social conditions of its people can be seen from the state of their residence. Just look at the building that became the hallmark of Kudus, Menara Kudus and Sunan Kudus historical relics were found in Kudus *Kulon*. Can not deny that the influence he has on the society is great.

Menara complex, most people call it, religious routines and trade became a regular sight. Can be viewed in the image below.

¹⁹ *Ibid*



Picture 1. Complex Sunan Kudus Mosque from the front



Picture 2. Market atmosphere in front of Mosque Sunan Kudus Complex



Picture 3. Market in front of Mosque Sunan Kudus Complex



Picture 4. Market Atmosphere in front of *Klenteng*



Picture 5. Klenteng Arround of Menara Complex

So there is a term that is typical among *Kudus Kulon* society i.e. “Gus Ji Gang”. Work for the sacred, especially in environments that mentioned by *Kudus Kulon* ideal youth must have a minimum three (3) popular character in the acronym " Gus - Ji - Gang " (Good moral, smart *mengaji*, and skilled trades)²⁰. The third character is an ideal youth can be explained as follows :

First, "Gus" meaning good or handsome. This handsome is not only physically but also good in personality (inner beauty).

²⁰ This fact get agreement by oleh KH. Syafik Nashan, Chief of Majelis Ulama Indonesia (MUI) Kabupaten Kudus when he give some academic speachin STAIN Kudus, at 28 juli 2009. This is also true by Hasyim, the real son of Kudus country and also as Direktur in Central Riset and Manajemen Informasi (CERMIN) Kudus when interview with Kompas, see harian Kompas, 30 Oktober 2003.

Moral aspects greatly enjoy Kudus communities. In this connection attention is usually the fate, educational, and social.

Second, " Ji " smart *mengaji* or more popularly known as student (*santri*). This is an important priority for the character of these students as a basis for future leaders oriented household obedience to the Islamic Shari'ah. These characters are usually identified by looking at the educational background. They have the tang prioritize students based on religion rather than general education. This is not out of the social hierarchy of Kudus *Kulon*, which put clerics at the highest position.

Third, the "Gang" lively trade. It is not complete to be Kudus people especially citizens of Kudus *Kulon*, if not able to trade. This trade skills can not separated enjoy because of better livelihood options uphold the profession as a trader. Because the spirit of trade based on the Islamic values of the desired trade professions honest merchant, as Sunan Kudus, Prophet are also a merchant²¹.

While Kudus *Wetan* many domination by *priyayi* and office workers. Heritage Office of Regent as there is in the picture below:

²¹ Nur Said, *Jejak Perjuangan Sunan Kudus Dalam Membangun Karakter Bangsa*, Brillan Media Utama, Bandung. 2010 cet 1 p. 127-128.



Picture 6. Office Kudus Regent

C. Tradition of Wedding Kudus Society

As an area which still holds fast to the culture ancestors, the Kudus City remains famous for its customary marriage which still used Javanese cultural elements. With numerous processions carried out gradually such that there will be presented by researcher.

a) Step “Jomblangan”

1) Meaning and Definition of Jomblangan

- Word *jomblangan* come from javanese language it means *Jomblangan* : somebody (*parago*) as connector in the series of matchmaking.

- Definition *Jomblangan* This is the initial stage of a matchmaking and a period assessments. A person who becomes an *Jomblangan* usually chosen from close family or close associate who was quite influential, because this is the nature of the *Jomblangan* role of taking the core emphasizes a belief to the families and the personnel.²²

2) *Jomblangan* Activity

Someone who is trusted by the family of the would-be groom, carry out visits to the prospective hospitality of the bridegroom's daughter.

The core issues ranging:

- Safety/welfare families.
- Know the status of the girl/woman who wants to get a clear picture about the attitude of prospective bridegroom's family.
- Conveys a visit in a calculated benefit personal intermediaries families it represents.

²² Dinas kebudayaan dan pariwisata kebudayaan provinsi Jawa Tengah, Ragam Pengantin Jawa Tengah.2010 Cet. 1 p.43

Assessments that stages usually played by intermediaries is mostly successful, but there are times when having a failure and no matches.²³

If according to the calculation there is no match, *Jomblang* must stop or cancel his intention to continue the next stages while the results of the assessments will be reported to the giver of the bridegroom's family trust that man.

b) Step “*Nakokno*”

1) Meaning and sense *nakokno*.

Literally the word *nakokno* is derived from the Java language: *takon*, meaning to ask. So that *nakokno* contains the notion of asking the candidates to formally certainty and suitability or approval to propose.

2) *Nakokno* Ceremony

1. Getting started after get an overview is positive there is already a match both sides, then the man formally carry out the ritual of

²³ *Ibid* p.44

nakokno. Some ways and means of the ceremony that needs to be prepared:

- Determine the elders cast *nakokno* (own or parents can designate another person)
- Prepare gift shop / *gawan* (gift) the completion of the visit, especially sugar, coffee, ambon banana, *juadah telesan* like *nogosari*, *bikang* and so on that will be taken by the *pinisepuh*.
- Pass on the information to the family of the bride, the daughter of the late *jomblang* visit plan, so that the prospective bride's family had prepared acceptance of the visit as well as possible.

2. Implementation of ritual *nakono*

- Acceptance *besan*²⁴ candidate atau yang mewakili.
- Penyerahan *gawan* (buah tangan) kepada *pinisepuh* calon. *besan* putri.

²⁴ Besan is relationship between parents whose children are married to

- Talks *nakokno* officially implemented.

With regard to the essence of the *nakokno* ceremony as follows:

- a. *Nakokno* or ask circumstances her daughter parents circumstances.
- b. *Nakokno* or ask their willingness to be proposed.
- c. *Nakokno* or ask the *pasaran*²⁵ day her daughter.
- d. *Anakokno* or ask there are *kudangan*²⁶ (*bobono*) for her daughter.
- e. *Nakokno* or ask their willingness to be proposed.

3. After the event is finished the parents of the groom promise will take preparation to do propose, the test has been executed

²⁵ In javanese people use the five days, for example, kliwon, legi, wage, pahing and pon.

²⁶ *Kudangan* it means some request from the dauhgtter for example, gold ring or others.

and day have been chosen, after that have done the ritual *nakokno*.

c) *Lamaran* Ritual

1) Mean and sense of Propose

Etimologically word “*Lamaran*” come from javanese language *lamar* it means want (willing) and the figure who referred called by proposer. As for understanding the application ceremony is a ceremony marking the desired official ties, both sides as a sign that the girl had been in a bond of a man as a candidate of husband/wife or regular called by *pacangan*.

2) Preparations of Propose Ritual.

- Man side :

Prepare the objects of propose to be submitted that is customary for a minimum of “*sandangan sepengadeg*²⁷” the complete outfit for a woman. Quality clothing and complete cover fashion whether or not depending on the level of social economic proposer, but the objects required to be performed:

²⁷ It means complete outfit.

Jarit, *kebaya*²⁸, *selendang*²⁹ and women's jewelry. Other fashion accoutrements i.e.: sandal, *udhet*, *kotang*, *tusuk konde* and others. As for women's jewelry is usually in the form of bracelets, necklaces, rings, *suweng*, *peniti* and so on.

Preparation gift for *lamaran* are like various types of food and fruits *Sejodhang* (one *jodhang*); kind the food there are definitely some kinds such as : *gemblong ketan*, *puli*, *pisang raja*, *pisang susu* and *jubungan*. That mean by *jubungan* is rice with chicken soup that placed on the basket *sinoman* (*klandik*). Are food companion *gemblong ketan* free nfor chosen and free for kind such as : *kuro*, *bikang*, *lapis*, *ketan salak*, *nagasari* and so on.

Prepare for parents and members of *lamaran* ritual, including providing information on the implementation of *lamaran* to the family of the prospective bride (through *jomblang*)

Preparation of *laran* from women side:

²⁸ Woman's blouse the front of which is pinned together

²⁹ Shawl or stole worn over o. shoulder or diagonally across body

1. Preparation the parents and immediate family to receive *lamaran*.
2. Preparing device and event styling execution ceremony *lamaran/pacangan*.

d) **The Proses of *Lamaran***

In the day and moment have defined by groups of small family groom candidates led by the couple's parents are present at home his candidate *besan*. After groups of acceptance by the host and the elderly, and ritual of *lamaran* will begin, with the order of the following:

- 1) *Asung pambagyo*, is the ceremony of welcome by the host community.
- 2) *Gatining karso*, the principal purpose of the submission of the groups of guests, by a parent, the prospective groom proposer.
- 3) Giving proposition
- 4) After parents explained giving *lamaran* by oral to the family women, so gave:
- 5) Matter primer propose are *sandangan sapengadeg*, jewelry and promis propose.

Gawan is companion gift for *lamaran*, that like *gemblong ketan, pisang raja, pisang susu, nasi jubungan* and *ingkung*, as well as an assortment of other types of food.

Speech from the owner home, the poin is received that *lamaran* and continue by praying together and eating.³⁰

e) *Ater tukon*

With have done the proces of *lamaran*, the next step is the determination of the time of the wedding day. Approximately one month prior to the wedding day, the parents of the prospective groom must implement mandatory activities i.e. “*Ater Tukon*”

The meaning from “*ater*” it means give or surrender, while “*tukon*” it means granting or replacement value.

So *ater* the usual replacement value mean *tukon* (purchase) symbolic for prospective bride.

The means that are prepared by the parents of the prospective groom includes:

Some money: many at least depending on the level of economic and social capabilities of the prospective groom's

³⁰ *Ibid*

parents, with the calculation of the minimum sufficient cost wedding / *selamatan*.

Gawan: such as sugar, coffee/tea, banana *raja/ ambon* dan just another small food.

Brideprice: objects (goods) that are desired by men as a sign of a Chair candidate (giving) that is the switch. The higher dignity and social economy the higher dignity and also the higher the socio-economic value of dowry which (could Al-Qur'an, a disembodied form of jewelry of gold and so forth)

i. Implementation of *ater tukon* ritual

1. Parents and the family of the prospective in-laws accepted by the groom's parents/family of the prospective bride.
- 2 *Asung pambgya* (The welcome ceremony and so forth)
3. Delivery *gatining karsa* (meaning its presence) which continued:
 - Submission *tukon*
 - Submission *gawan*

- Convey the determination of the day and the date of execution of the marriage.

4. Finish.

f) Wedding Ceremony

He execution ceremony consists of 2 activities/events:: *midodareni* and wedding.

1. *Midodareni* Ritual:

Night of *midodareni* as the centre of activity was at the home of the prospective bride that night before the execution of the wedding.

1. The means that are prepared:

- The scattered flower bath water.
- powder/*mangir* and other odours.
- manufacture of decoration/altar
- the shaman's bridal

2. The means by which the prospective groom was prepared in the form of *ubarampe* (equipment) “*Ater Sajen*” such as:

- Like *ingkung* and *jubungan* rice
- *Jodhang*³¹ - *sajen* shouldered 4 people

3. Realization of *Midodareni*

Usually begins after the isya' pray ceremony with the sequence: Isaac as follows:

- Bathing the prospective bride with flower water, scattered by the shaman's bridal and parent.
- Bride spread with powder, egg/*mangir* and fragrances.
- Princess bridal hair-cut that fine hair the prospective bride's brow (*Sinom*)
- Cosmetic such as *apsaras* (simplified)
- Coll in *midodareni* (*wungon*) by family, relatives, neighbours and free is a prospective bride, while the 22.00 hours should already breaks so that next day fresh look face covenant of marriage.

g) **Ritual *Akad Nikah*.**

Kudus society generally as Muslim, all the more in the countryside unspoilt part of adherents of islam. Therefore the

³¹ Jodhang is javannes language mean like a pail

implementation of the marriage are also arranged in islam, so bridal in Kudus called by "Toto Kaji" also styled by customs is not incompatible with islam.

Special for wedding greeting headed by *Qadi (naib)* Islamic Religious Affairs Office, which involves:

- Parent/guardian of the bride
- *Mudin*³²
- The two witnesses
- *Naib/* Islamic Religious Affairs Office district.
- Candidate of bride

h) Highlight custom Kudus bridal.

1. As the highlight of custom Kudus bridal are doing *boyongan*, that divided become:

- a. The procession of the groom to the bride's house in a custom.
- b. Giving *sasrahan* rooster (male) in the custom.
- c. *Panggih* (bridal appointment)
- d. *Sungkeman*³³

³² Some scholar in kudas that held everything about religioun peblem in society

e. *Andrawina* (suave)

f. The movement's bridal.

Preparation of ritual movement's bridal by Kudus custom consists of:

1) Preparation of groom:

- *Gagar mayang sakembaran*³⁴
- *Pengapit sakembaran*
- *Pinisepuh sarimbitan*
- *Patah sakembaran*
- *Putri domas*
- *Botoh jago sasrahan*
- Rooster
- Followers bridal
- Set of *terbang jidhur* art
- Set of *barongan* art

³³ Sungkeman is tradition to be the hallmark for Javanese ceremony, which is usually held to complement the specific event such as a wedding. The meaning of *sungkeman* comes itself comes from the word *sungkem* meaningful cross-legged sitting or squatting while kissing the hand.

This tradition can be found in a particular moment in the Java community for example on Idul Fitri day or in wedding party.

³⁴ A pair of twin *mayang* and a pair of young coconut that acne is still there. In ancient times a term that is widely used is *gagar mayang*. *Gagar* means autumn or fall out, meaning both will be soon handed away his virginity and chastity. Today the term is often used is the same one which means twin, so both families should continue to unify thoughts, intents and purposes so that in line or always seiya one mind. The twins *mayang* made from *janur* assembled and shaped to resemble a basket filled with foliage on stems of a banana.

➤ A group of artists filler breaks

2) Preparation means bride bride women

- *Taruban/ tratag rambat*³⁵
- *Altar / wiwahan*
- Rice yellow (*Kucuran*)
- *Pinisepuh sarinditan* (Parents couple)
- Some one as reciever rooster
- *Jambe betel bundle*
- *Wijikan kembang setaman*
- Chicken egg
- *Banyu siwur* (clean water in a dipper)

3) Order of ceremony *boyongan* wedding
Kudus custom.

The procession of the bride “*toto kaji*” went to the residence of the bride, with the following order:

- *Gagar mayang sakembaran* (left/right steet)
- Somebody brings rooster as gift
- Couple parents
- *Patah sakembaran*
- Groom with 2 escorts people.

³⁵ Sort aisle that protrudes forward

- Bride's maid / family
- Near family of groom
- Followers *jidhur* art
- Followers from close friends.
- Followers *barongan* art.³⁶

i) Rooster *Sasrahan*.

As the motorcade arrived at the front end of most *taruban* (*tratak* cutting a dash *janur*³⁷), It all stopped with the standing position available, but sound of *terbang jidhur* and *gamelan barongan* even the stamping/increases, accompany the ceremony giving “*jago*” in the following order:

- *Botoh* rooster groom come forward (the arena in front of tarub)
- *Botoh* receiver gift rooster keep up with the perfumes of yellow rice (*ngukuri jago*)
- *Kobokan*³⁸ Yellow Rice is discarded and the direct approach *botoh* to accept rooster gift.
- Finish.

Bridal appointment ceremony

³⁶ *Ibid*

³⁷ Young coconut leave

³⁸ Water to washing hand

Such a submission of a rooster is finished, both of bridegroom is reunited, in the following order:

- Groom that companion 2 couple people step by step come forward in altar.
- Bride with guided parents dressing and shaman walked slowly pick up the husband.
- Both the bride and groom each other throw hand-rolled betel jambe (*sawat-sawatan jambe suruh*)
- The bride immediately respect while hunkered down in front of her husband.
- The husband stepped on an egg which continued with flower water garden symbolically by the bride
- Finish washing both the bride and groom were given drinking water supply with tool *siwur* (scoop from coconut shell)
- Both the bride and groom sat on the altar and ceremonial appointment was the bridegroom.

j) **Ritual of *Boyongan***

After *pahargian* short It is considered enough, then the ceremony invitation immediately exercised the bride picked up by groom.

5. *Sepasaran* is: five days after the day of the marriage, by forming ceremony *selamatan* or *rosulan* that is not bound by a traditional code of conduct.³⁹

D. **Ritual of Chicken Throwing in Wedding Ceremony**

a) **History of Chicken Throwing Tradition**

Kudus with cultural diversity and soial condition make this city has many colors. Religious aspect harmony created very harmonious. Can be find that behind Menara Kudus complex there is *klenteng* which until now still awake and well-maintained.

Kudus culture is very interesting, one of them is ritual of chicken throwing, this tradition done when some couple bride are comes from Kudus Kulon and Wetan society. As the author explained about Kudus *Kulon* and *Wetan*. The divide between the

³⁹ *Ibid*

two areas is Gelis river⁴⁰. According to the belief of local people river is a place or kingdom for the supernatural beings, believed to be often distracting if not given *sesajen*.

History of Kudus in the past is so interesting. Before entering islam in Kudus city, the majority of Kudus people are Hindhu. With the proof of Menara Kudus mosque is an a Pure before. The place called by Kudus in the past is the place that located in west of Gelis river.⁴¹

Arround of Kudus in the past was a zoo. Still so much trees life in arround Kudus city. Because of faith of Hindhu about myth was a strong so thay way has influence to the tradition now. A tradition that done when the people of Kudus Kulon and Wetan get married and pass to the Gelis river. This tradition is called as the “*buwak sengkolo*” with throw the chicken in the river.

According to the faith of Hindhu in the past, Gelis river was a kingdom of spirits the matter was a big snake. The snake was asceticism in Rahtawu montain. To eliminate this plague that

⁴⁰ According to the story called "Gelis" because when it comes the flood cannot be predicted because it so quickly and the loss or reflux ever so quickly in just a matter of hours. So in Java language called "Gelis"

⁴¹ Interview with Mr. Sutyono at 11th Desember 2014 at 15.30 WIB

do not wanted by them so they throw the chicken as the peace to the spirits⁴².

There is a belief if in ancient times rivers were also inhabited by dangerous animals. Because at that time there is a permanent bridge as it is today. Then throw the chicken as a hoax so that groups of a bridal who will pass through the river was able to walk safely and free from the disorder.

The interpretation of "*buwak sengkolo*" in the tradition is very common indeed. *Sengkolo* or in this case defined as mean can happen in reality is real and not real. The danger could be from impaired spirits or from the animals that live in the river.

In the Kudus people trust also if every bride that brings *sawan*. Which have an impact on the smooth running of the event. With offerings of chicken that was expected all the wedding procession sets can run smoothly.

When islam began to enter into the Kudus city which was brought by Sunan Kudus Shaykh Ja'far Shodiq. The traditions inherited from their ancestors experienced a change in meaning. Offerings are dumped into the Gelis river is deflected to *shodaqoh*.

⁴² Interview with Mr. Sancaka Dwi Pani

Sunan Kudus in the history of the spread of islam is known as a tolerant figure against the cultural heritage and traditions existing in the Hindhu. He did not directly eradicate exhausted all existing traditions but will deflect to the correct Islamic guidance. This was the one who made the Da'wah Sunan Kudus can be accepted by the local community⁴³.

As an example of a ban on the slaughter of cows for the Kudus people. This is one of the strategies he used to propitiate the Hindhu religions. Because cows are animals that are sacred by the Hindhu. And this strategy has succeeded in making their sympathy and converted to islam. Such confidence is still guarded by the most Kudus society especially in the environment of the Menara Kudus. And even then there is also the myth that develop if there is a violation it will get evil.

Back on the tradition of dumping chicken made Kudus society if groups of brides passing Gelis river. At the beginning of that tradition is the offerings that were sacrificed to the spirits by Sunan Kudus deflected to alms or shodaqoh. As set out above. On the banks of the river or Gelis is an abode for the scavenger or bum.

⁴³ Interview with Mr. Sutiyono

The same tradition the same procession but had different goals. Chicken is tossed into the river bank is a form of sharing to a fellow. People who live on the banks of the river rarely feel riding the chicken meat. Then the tradition by having their delicious taste can take is.

Without these traditions have to eliminate and not to violate the teachings of the Islamic religion is not wrong if the success of the spread of islam in the Kudus City did not escape the ingenuity he used in preaching. Suppose just at that time he was firmly in the tradition of their ancestral heritage is eradicating the Dawah he will get a rejection from the local community.

Long time before humans know the great religions, even since the early history of humanity, beliefs about the delicate creatures already exists. The creature in view of their various. There are can not be seen at all, nothing appearing on certain people through a spell or an amulet, and there is also a pervasive on something so anyone have a chance to see it.⁴⁴

After the development of the tradition of having a variety of shifts. Starting from the history and the meaning of the tradition. In fact most of the Kudus Community do not know

⁴⁴ M. Quraish Shihab, *Jin, Iblis, Setan dan Malaikat Yang Tersembunyi*, Lentera Hati, Jakarta, 2002 cet 1 p.15

exactly from whom or when beginning the tradition. They just did a hereditary as taught by parents and their predecessors..

Kasmuji (67) villager of Demakan (Kudus *Wetan*), who lived on the banks of the Gelis river said if the ritual of chicken throwing already exist at the time of their ancestors. We as a generation only run what has already become a tradition that exists. We believe that every newlywed couples bring “*sawan*” so with these exile chicken tradition can be eliminate and prevent newlywed from danger and doom.⁴⁵

Kasmuji is also one of the people who ever get chicken in that ritual.

“Kulo nggeh nate mas angsal pitik buakan niku. Jenengan percoyo nggeh monggo mboten nggeh mboten nopo-nopo. Pitik seng dientuk niku nak dirumati cocok, gampang manak, mboten gampang keno penyakit. Gadahe kulo nate dugi eketan”

(I have got chicken from that tradition. You agree or disagree does not matter. The chicken from this tradition easy to keep. My mine is about 50 tails)

The history when tradition iti began no one knows. Almost every citizen that the author encountered say the same.

⁴⁵ Interview with Mr.Kasmuji in his home at Demakan village 15th September 2014 at 10.00 WIB

Mr. Totok Demangan resident (54) (Kudus Kulon) explained as if from a young tradition that already exists.

“Nak ditakoni kapan dimulaine nggeh mboten ngertos mas, la wong niku pun dados tradisi turun temurun, awak dewe namung nglajutke opo seng dadi tradisi wong zaman biyen. Wong kuno niku kan duweni keyakinan nak kali iku akeh dipanggoni bongso jin lan setan. Supayane penganten seng lewat iku aman teko gangguan, terus dibuaki pitik nalikane ngliwati jembatan niku.”

(if you ask to me when the tradition begine i do not know, because this tradition was begine in the past, i just continue what the people done. Oldest has belief river is place of spirits kingdom. Make bridal free from spirit annoyance)

The belief made the hereditary tradition such as mandatory is implemented. Suggestion will get bad or evil impact many believed local societies. But it is also been said if that becomes their respective beliefs. If sure there are effects, then if not implemented later will get the plague.⁴⁶

But, there are people do not belief for this tradition. Among urban or modern circles-as well as many who didn't do the tradition. One of the factors underlying disease is the lack of penagjaran of the elderly and the weakening confidence in the traditions of their ancestral heritage. That makes them

⁴⁶ Interview with Mr. Totok (the keys of Masjid bubar) 17th September 2014 at 18.30 WIB

increasingly steady is not the occurrence of impact as told by many people. If there's someone who breaks the tradition they will get the hazards, such as collision, illness or divorce.

b) Proses of Chicken Throwing Ritual

Chicken Throwing ritual in bridge Gelis river executed when the groom was about to do a covenant of marriage at the residence of the prospective bride. The cortege will pass through the bridge and then disposing of the chickens brought from home on the edge of the bridge. Like the one in the picture below.



Picture 7. Proses of chicken Throwing ritual in Gelis river bridge

This is called by local people as a tradition “*buwak sengkolo*” or in the Indonesian language throw away the plague. This type of chicken is used up than have events. If the economy is strong can wear a rooster or chicken that is already up, whereas if the intention economy only got the chicken could be smaller. Most importantly their chickens must alive⁴⁷.

In ancient times the motorcade of the bridegroom's men follow by horse or wagon decorated beautifully. The horse was a dashing and nice selected. Wagon and horses used to be decorated with ornaments “*kembang mayang*”. Decoration indicates if the motorcade it was groups of bride and groom. Community under the bridge, ancient or commonly referred to “*kere ngisor jembatan*” will go to the bridal party in droves to snatch a chicken will be discarded.

Any effect on the economic level total and good wagon and horses used. The rich have the event, the more great wagon and worn. As spoken by H. Selamat:

“Masalah dokar seng kanggo iring-iringan iku yo tergantung seng duwe hajat. Nak sugeh yo akeh tur apik. Nak biasa-biasa yo dokar re biasa ae”

⁴⁷ Interview with H.Selamet (79) in Langgar Dalem Village 15th September 2014 Village 15th September 2014 at 13.30 WIB

(Wagon use in wedding ceremony depend on economic of bridal family. If from richman wagon is beautiful. If from common people there is no special)

Examples of cases of marriage Kudus Kulon and Wetan the marriage Muhammad Zain Nur (30) son of Mr. H. Muzammil (pass away) from the village of Demakan (Kudus Wetan) with Afrihana Nur (25) daughter of Mr. H. M. Rashid from the village of Kajeksan (Kudus Kulon)⁴⁸.

Akad nikah held on August 23, 2014 in Kajeksan village. Such traditions existing before crossing the gelis river bridge family of candidate of groom throwing the chickens on the edge of the bridge. However, the difference is that the motorcade are used instead of the wagon but cars and motorcycle. The family assumed importance already dispose of chicken as a condition. If using cars are easier and simple⁴⁹.

⁴⁸ Interview with Mrs. Hj. Zuriyah in Demakan village 15th September 2014 at 09.00 WIB .

⁴⁹ Interview with Mr. Syafi'i in Demakan village 15th September 2014 at 11.00 WIB .

c) Regulation in Chicken Throwing Ritual

In proses of chicken throwing ritual there are several conditions that must be met the first is:

1) Chicken

Chicken is the most important requirement that must be present in the ceremony. Type or the adjustment is not determined. Can use the adult rooster or chicken that is still young. Depending on the strength of the economy and the belief shared by the bride's family. The chicken will be discarded at the bridge was still alive⁵⁰. Not in the form of ready-made dishes or dishes. Unlike most existing surroundings offering to society in general. The form of dishes like curry sauce, grilled chicken or fried chicken.

2) Bridge:

This bridge is believed by the community Kudus Kulon and Wetan as the residence of the jin and spirits. The famous bridge of the ritual to bridge is *Kali Gelis*. In ancient times under the bridge is home to the homeless or people more often refer to it as *orang sosial*.

Below is a picture of the bridge of river gelis now:

⁵⁰ Interview with Mr.Kasmuji



Picture 8. Condition of bridge of gelis river



Picture 9. Condition of bridge of gelis river

3) Wagon:

The show was getting crowded and vibrant as there are decorated with nice wagon. Wagon is a transport device using the horse as a towing beast. In ancient means of transportation that is very popular. Officials often use it for the procession⁵¹.

The wedding of Kudus *Kulon* and *Wetan* society the motorcade wagon this can be show of local people⁵². Because of wagon is full of colorful ornaments. A horse used was dashing and handsome. The amount shall vary depending on the financial ability of the bride.⁵³



Picture 10. Wagon that is used in chikcken banishment tradition

⁵¹ Interview with Mr. Jumaidi in Janggalan village 15th September 2014 at 20.30 WIB

⁵² Interview with Mr. Islahudin in Sunggingan village 15th September 2014 at 19.00 WIB

⁵³ Interview with H. Selamat

E. Effect Break Chicken Throwing Ritual

The belief is believed to be hereditary had a great impact. A suggestion has already formed in the subconscious of the Kudus *Kulon* and *Wetan* society if they not implementing these traditions or rituals will get the plague.

The impact of the offence this may cause usually overwrite to his bride. There is a real story hit the bride who forgot to carry out the tradition. The bride suddenly got hysterical and cannot be controlled or in the Kudus people called by *ngromyang*. Of the immediate family brought the incident to the *dukun*. After analysis, he said that the who forgotten bride do the tradition of dumping chicken in bridge Gelis river.⁵⁴

Upon returning from the shaman, the bride's family directly implement the suggestions of the shaman. By bringing a big cock, the family went to the bridge and orders Gelis river someone who was there to witness that they have conducted the ceremony. Amazing the bride that *ngromyang* is instantly healed.⁵⁵

⁵⁴ Interview with Mr. Totok

⁵⁵ *Ibid*

F. Argument Figure from Kudus

Here the author tries to give you a little overview of opinions about chicken throwing ceremony in wedding of Kudus *Kulon* and *Wetan* society by displaying the opinion of the local character:

- 1) Hj. Silky Harirah (60) supervisor of boarding school *Al- Qudsy* Demaan village (*Kudus Wetan*) : culture or tradition chicken throwing that done by Kudus Kulon and Wetan society is does not matter, because it is one of the local wisdom has taught by our predecessor. Ancient people must have had a hidden message that is inserted in the ceremony. If the problem of shirk or not is depend on who viewed.

“tradisi buak pitik neng jembatan nak menurutku ora masalah mas, soale iku yo diajarke wong zaman biyen mas. Wong zaman biyen iku nak marai keapikan ugag langsung tapi lewat ritual-ritual. Koyo contone tradisi pulian, iku niate kan shodaqoh seng ganjarane dikhusuno kanggo ahli kubur seng wes do mati. Angger ugag diniati nyembah karo jin seng ono neng jembatan menurutku ora ono masalah mas.”⁵⁶

(chicken trowing ritual in my opinion s no problem, because this tradition in thought by oldest in the

⁵⁶ Interview with Ms. Hj. Silky Harirah (60) gurdian of boarding school *Al- Qudsy* Demaan village 15th September 2014 at 15.00 WIB

past. Oldest give good example not directly but with symbols. For example puli tradition, it means shodaqoh with food that the reward given to the soul of family. If in our faith is not give to jin located in bridge is not problem.)