

**NEW INTERPRETATION ON PROHIBITION TO  
SLAUGHTER COW FOR KUDUS SOCIETY**

**(Paul Ricoeur's Social Hermeneutic Perspective)**



**THESIS**

**Submitted to Ushuluddin and Humanity Faculty in Partial Fulfilment of the  
Requirement for the Degree of S-1 on Theology and Philosophy Departement**

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**2016**

## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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*Assalamu'alaikum Wr. Wb.*

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## MOTTO

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ

لِتَعَارَفُوْا ۗ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).*

-Al-Hujuraat 13-

## **DEDICATION**

**This Thesis is dedicated to:**

**My beloved Mom and Dad,**

**My Brother and My Sister,**

**My Teachers ,**

**And everyone who loves the wisdom**

## ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises and thanks are always delivered unto Allah for his mercy and blessing. Furthermore, may peace and respect are always given to Muhammad peace unto him who has taught wisdom for all mankind.

By saying *Alhamdulillah*, the writer presents this thesis entitled: NEW INTERPRETATION ON PROHIBITION TO SLAUGHTER COW FOR KUDUS SOCIETY (Paul Ricoeur's Social Hermeneutic Perspective) to be submitted on Ushuluddin and Humanity Faculty in partial fulfilment of the requirement for the Degree of S-1 on Theology and Philosophy Departement.

There is no word could be expressed by the writer but the writer's great appreciation is delivered to all who contribute on writer's academic process. They are:

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**Transliteration Table: Consonants<sup>1</sup>**

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		هـ	h

<sup>1</sup> Quoted from *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, 2013, p. 142-144.

ش	sh		و	w
ص	ṣ		ء	'
ض	ḍ		ي	y

**Transliteration Table: Vowels and Diphthongs**

Arabic	Roman		Arabic	Roman
	A		اءى	An
	U		و	Un
	I		ي	In
اءى	ā		ؤ	Aw
و	ū		ي	Ay
ي	ī		ؤ	Uww, ū (in final position)
			ي	Iyy, ī (in final position)

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## ABSTRACT

Prohibition to slaughter cow for Kudus society is the discourse referred to Sunan Kudus' missionary. Kudus society consider that the discourse has been an early tolerant concept taught by Sunan Kudus so it has developed and grown as tradition among Kudus society. In modern context, the situation has changed caused by many factors. It lately changes the paradigm of Kudus society toward the discourse on prohibition to slaughter cow.

The purpose of this study is to know new interpretation on prohibition to slaughter cow for Kudus society based on Paul Ricoeur's social hermeneutic perspective. From this new interpretation, this study also aims to know philosophical thinking construction for Kudus society.

This study is the part of field research which the data is collected by observing, interviewing, and documenting. The type of this study is qualitative research using descriptive analysis method whereas the approaches are hermeneutical and philosophical approaches.

The result of this study is that based on Paul Ricoeur's social hermeneutic perspective, prohibition to slaughter cow for Kudus society should be placed as the local wisdom on Kudus society. From this new interpretation, it also constructs the philosophical characteristic for Kudus society relating to economical aspect in the form of conserving cow and breeding buffalo and social aspect in the form of social identity.

*Keyword: discourse, Sunan Kudus, hermeneutic, local wisdom.*

## CHAPTER I

### INTRODUCTION

#### A. Background

Every human in the world was created by God as the unique person who has the differences one another. This uniqueness is one of God's rules (*sunnatullāh*) which has become the personal identity for everyone. From this different identity, God has a command for everyone to make relation, recognize and understand each other. This was written on al-Hujuraat, 13:

يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا

وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ



*“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)”.*

By analysing of this verse, people naturally survive their life in group. This desire is called as *gregariousness*. In the term of sosiologist, it also has been famous that people could be called as *socia animal*.<sup>2</sup>

<sup>2</sup> Soerjono Soekanto, *Sosiologi: Suatu Pengantar*, Jakarta: Yayasan Penerbit UI, 1975, p.

Furthermore, in keeping their social need, they must live together then society is the right community to realize human expectation on their social need.

In the simple theory of sociology, society is described as a group of people live with and produce the culture within.<sup>3</sup> The culture will distinguish among societies by its unique characters. As people identity, the unique character of society will be the important part of social identity. Based on that statement, the social identity stands from the interaction between people and culture. That identity will grow around the society as local wisdom. In short, local wisdom certainly was born from the discourse, worldview, and social idea of the society.

At the beginning of social life and understanding, the existence of local wisdom has been considered only as something unreal or myth. This phenomena actually will have been found on every society. Perhaps, Kudus is one of the society where it is still having and standing on local wisdom. It is caused by some major figures who has developed the civilization in Kudus. They have created the local culture into the wisdom as local character for Kudus society. One of the famous figures from Kudus is Ja'far Shadiq or Sunan Kudus. He is one of *Walisongo*<sup>4</sup> who has the authoritative area in Kudus, central java. He is also one of founding father of Kudus' civilization.

Relating to Sunan Kudus' credibility and capability, there has been a famous discourse among Kudus social life. In order to success his mission on Islamic teaching, he invites the society not to slaughter cow. This discourse certainly is reasonable. Starting from the early of Kudus at fifteenth century, the society should face the contiguity atmosphere of

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<sup>3</sup> *Ibid.*, p. 54.

<sup>4</sup> *Walisongo* refers to the nine most well known as first missionaries of Islam in Java at approximately XV-XVI century. Nur Said, *Revitalizing The Sunan Kudus' Multiculturalism in Responding Islamic Radicalism in Indonesia*, Journal QIJIS Volume 1, Number 1, January-June 2013, p. 42.

Islamic and Hindu's culture and religion. Islam exactly, as new religion in Kudus, should respect upon Hinduism, the major religion at that periode.<sup>5</sup> As people know that Hindu community consider cow as the sacred animal. So, based on that situation, there are some peace ways conducted by Sunan Kudus. Sunan Kudus, with his wise advice, deserves of the harmony relation through tolerance. For long period, the discourse of Sunan Kudus finally has became the grand discourse around Kudus society.

In the historical and social development, there has been some problems relating to this discourse. The prohibition of Sunan Kudus not to slaughter cow has been on debatable till now. Some figures, through their interpretation, said that the prohibition is only the part of tolerant symbol introduced by Sunan Kudus at that time; in the time of Hindu people still became the majority. In different context relating to the decreasing of Hindu community, the tolerance could be expressed by another way.<sup>6</sup> As long as the born of this discourse, there are some understandings developing among society, these are:

1. The discourse is a strategy of Sunan Kudus' missionary as one of religious figure. So, the discourse on prohibition to slaughter cow must be conducted by Kudus society as the reagard upon him.
2. In the discussion around some researchers as the reader, the discourse is the part of religious tolerance. As the research has been conducted, they conclude that the discourse on prohibition to slaughter cow is one of Sunan Kudus strategy on his Islamic mission. By the concept of religious tolerance, Sunan Kudus tries to make harmonious life between Islam and Hinduism.

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<sup>5</sup> Sri Indrahti, *Kudus dan Islam: Nilai-nilai Budaya Lokal dan Industri Wisata Ziarah*, Semarang: CV. Madinah, 2012, p. 44.

<sup>6</sup> Statement from the chief committee of *idl qurban* 1430 H/ 2009 on Masjid Al Muhajirin (Gondang Manis, Bae, Kudus). See on <http://www.antaraneews.com/berita/163546/larangan-menyembelih-sapi-di-kudus-mulai-luntur> (accesed on 30 May 2015).

The two understanding above have become anomaly and contra-productive around Kudus society. This anomaly and contra-productive has been caused by dynamical worldview of Kudus society. Rational and essential are their characteristic as the part of modern society. It can be proven by:

1. The society has focused only on the dogmatical perspective. For the simple statement, some of this society argue that the discourse on prohibition to slaughter cow is not written in al-Qur'an and Hadits.
2. The society has focused on price. Beef is cheaper than meat.
3. The society has considered that the condition has changed after fifteenth century. Islam has been religion majority so the tolerance of Islam toward Hindu also could be changed by another way.

From the anomalies above, the prohibition to slaughter cow as the historical text of Kudus society will be lost from the social idea. It will imply on the Kudus historical existence. In fact, the text on prohibition to slaughter cow is one of local wisdom of Kudus society which fulls of indigenous philosophy. For solving this problem, Social Hermeneutic's Paul Ricoeur offers the method to analyze the problem of text interpretation.

In accordance to Paul Ricour, the text should be autonomous stand on the originally its self. It means that no reason to destroy every text written by an author. The text should be understand as an author's grand work whereas the interpretating paradigm of the text will and should develop as dynamical revolution of science. The way conducted by society as the reader is revealing new interpretation on the original text in order to born new understanding of paradigm in the relevant context of moden era. By this background, this research will discuss about new interpretation on

prohibition to slaughter cow for Kudus society (Paul Ricoeur's Social Hermeneutic perspective).

## **B. Research Questions**

In order to systematize the understanding of the background above, the main problems of this thesis will be formulated into two questions as follow:

1. How is new interpretation on prohibition to slaughter cow for Kudus society based on Paul Ricoeur's social hermeneutic perspective?
2. What is philosophical thinking construction for Kudus society?

## **C. Aim and Significance of Research**

### **1. Aim of Research**

Based on the above questions, the aim of this research are:

1. To know new interpretation on prohibition to slaughter cow for Kudus society based on Paul Ricoeur's social hermeneutic perspective.
2. To know philosophical thinking construction for Kudus society.

### **2. Significance of Research**

This research has significance to be one of literatures especially for student of Theology and Philosophy and generally for student of State Islamic University (UIN) Walisongo Semarang.

Theoretically, this research signify to enrich hermeneutical study as one of methodological approach for text interpretation. During the

conducting of text interpretation, hermeneutic has been unaccepted as one of interpreting method for text by some figures especially among muslim figures. It is caused by the early controversial of hermeneutic emergence as bible interpretation.

Practically, this research has significance for society in order to introduce new paradigm about re-interpretation on prohibition to slaughter cow.

#### **D. Theoretical Framework**

The discourse about the text has been the part of hermeneutic<sup>7</sup>. As one of the interpretation theory, hermeneutic was born as the solution of human science failure against natural science<sup>8</sup>. This problem of science brings some philosophers to emphasize hermeneutic as the method of interpreting and understanding the text. One of philosophers concerning on social hermeneutic is Paul Ricoeur<sup>9</sup>.

Text generally, according to Paul Ricoeur, is any discourse fixed by writing but it does not stop here. He continues his short definition that the text as the object of interpretation should be widely focused also on

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<sup>7</sup> Etymologically, hermeneutic comes from Greek *hermeneuon* which has been approved by linguist as “interpret”. The etimological definition, mostly, refers to Greek mythology of Hermes. Hermes is one of Jupiter’s messenger who delivers and interprets the message from Jupiter to all of people. E. Sumaryono, *Hermeneutika: Sebuah Metode Filsafat*, Yogyakarta: Kanisius, 1995, p. 23.

<sup>8</sup> Both of human and natural science have the different paradigm as a science. Natural science systematically has the character of definite, regular, objective, netral and measurable. For the object, the natural science takes from empiric data. In the term of science method the character has been called as *nomotetik* method. In opposite, the object of human science is taken from the act of people which hasn’t the character as like natural science has. In short, both of natural and human science should have different method. Edi Mulyono, *Belajar Hermeneutika*, Yogyakarta: IRCiSoD, 2012, p. 27-28.

<sup>9</sup> Born in Valence in 1913, Ricoeur began his philosophical career at a time when European thought was dominated by the ideas of of authors such as Husserl, Heidegger, Jaspers and Marcel. Marcel influence him on a concrete ontology. For getting this aim, he use methodology of Husserl’s phenomenology. Paul Ricoeur, *Hermeneutics and the Human Sciences, Essays on Language, Action and Interpretation*, translated by John B. Thompson, Cambridge: Cambridge University Press: 1981, p.2.

human action. He determine that human action is one of the text because it shows some understanding and meaning. Both of text and human action have internal structure and external projection of interpretation. This character only could be known by argumentation process (hermeneutical process). This theory has been taken by Ricoeur from Max Weber's thought. For the proof his theory above, Ricoeur offer some arguments. First, human action is the part of text its self. Second, the methodology of human science has similar with the procedure of text interpretation.<sup>10</sup>

Based on the school of hermeneutical interpretation, Ricoeur has been the part of objectivism-*cum*-subjectivism. This school considers that the interpretation of the text not only focus on author's understanding (objective perspective) but the reader's understanding (subjective perspective) is also necessary to interpret the text. It caused by pre-understanding factor of the reader becoming as one aspect to influence the text interpretation.<sup>11</sup> The dichotomy between objectivism and subjectivism has been solved by Ricoeur through his theory of *decontextualization* and *recontextualization*. This theory said that for keeping the autonomy of the text, reader should liberate the text to be interpreted. This is called as *decontextualization*. And for seeing the background of the text as the modal of interpretation, reader should know the history of the text. This is called as *recontextualization*. Both of *decontextualization* and *recontextualization* should be conducted by the reader in order to born the understanding of text.<sup>12</sup>

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<sup>10</sup> *Ibid.*, p. 21.

<sup>11</sup> M. Amin Abdullah dkk, *Pemikiran Hermeneutik dalam Tradis Barat: Reader*, Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2011, p. xiii-xiv.

<sup>12</sup> Abdul Wachid B.S., *Hermeneutika sebagai Sistem Interpretasi Paul Ricoeur dalam Memahami Teks- Teks Seni*, Journal Imaji, Volume 4, Number 2, Agustus 2006, p. 217.

In the short theory of Ricoeur's interpretation, there are three moment to born the interpretating of the text, these are<sup>13</sup>:

1. Guessing process. This step consider that the reader does not know the author's understanding. So, the reader should assume and guess the meaning of the text. This has been the first understanding of the reader, in Ricoeur's term it has been called as pre-reflective understanding.
2. Validating process. This step will criticize and correct the first understanding (pre-reflective understanding) through some argumentations and rationalizations.
3. Appropriation process. This process leads the reader to understand themselves toward the projection of the text. So the concept of human existance will born here. This step will show a dialogue between reader and the text.

#### **E. Prior Research**

Based on some observations have been done, the discussion about this research has been no specifically researched yet. However, it has been discovered some academic works published by some authors relating with this discussion. Those are:

1. An article on Journal *Harmoni* Volume X, Number 1, Januari - Maret 2011 entitled *Sunan Kudus' Legacy on Cross-Cultural Da'wa* by Zaenal Mutaqin. This article explain about some traditions of Sunan Kudus legacy. Some traditions have been explored by the author as the proof of Sunan Kudus success on harmonization between religion teaching and local wisdom tradition.

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<sup>13</sup> Syafa'atun Almirzanah dan Syahiron Syamsuddin, *Upaya Integrasi Hermeneutik dalam Kajian Qur'an dan Hadis Teori dan Aplikasi Buku 2*, Yogyakarta: Lembaga Penerbitan UIN Sunan Kalijaga, 2011, p. 67.

2. An article on Journal QIJIS Volume 1 Number 1, January-June 2013 entitled *Revitalizing the Sunan Kudus' Multiculturalism in Responding Islamic Radicalism in Indonesia* by Nur Said. This article describe about the multiculturalism aspect introduced by Sunan Kudus. This study is the author's respond on Islamic radicalism in Indonesia. In this article, Nur Said mentions the special aspect on political perspective of Sunan Kudus policy in order to built the social system at that time.
3. A thesis of Muhammad Fadlullah, the student university at UIN Walisongo Semarang, entitled *The Meaning behind Chicken Throwing in Wedding Ceremony (Study of Kudus Kulon and Wetan Society)*. This thesis describes about the social construction of Kudus society by one of local tradition. This thesis gives the overview that Kudus society has been constructed by two social phenomena of Kudus *wetan* and *Kulon*. From this local phenomena, Kudus has he unique tradition in wedding ceremony among the society of Kudus *wetan* and *Kulon*. So, this thesis contain some historical background and analysis of Kudus society in order to reveal the meaning of the phenomena on wedding tradition among Kudus *Wetan* and *Kulon*.

## **F. Research Methodology**

### **1. The Type of Research**

Based on the pattern of the research questions above, the type of this research is qualitative research. This research is using field research. According to Lexy J. Moleong, field research is considered as the method

to collect qualitative data. So, the researcher will participate in field area to observe the phenomena.<sup>14</sup>

## 2. Source of Data

The source of data is categorized into two sources:

### a. Primary Source

The primary source is the data taken from original source related to the research. The primary data of this research is the statement of some Kudus figures.

### b. Secondary Source

Secondary source of this research is taken from some literatures including of some books, papers and other references supporting this research. That is the book of Paul Ricouer entitle *Hermeneutics and the Human Sciences, Essays on Language, Action and Interpretation*. It is supporting to analyse the discourse on the prohibition to slaughter cow.

## 3. Approach of Research

The approach of this research is hermeneutical and philosophical approach. Hermeneutical approach is determined to find the corelation between the text and social phenomena. Hermeneutic has been focusing the study on the principles of methodological text interpretation. Text is not only as the historical heritage which has the meaning only in the etymological and terminological context, but the text is an understanding process between subject (reader) and social context. Philosophical approach has been focusing the study on achieving the general conclusion

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<sup>14</sup> Lexy J. Moleong, *Metodoogi Penelitian Kualitatif*, Bandung: PT Remaja Rosdakarya, 2007, p. 26.

by founding the main problem. This approach will analyze the problem from the essential, so it will be radically and integrally.<sup>15</sup>

#### 4. Method of Collecting Data

The method of collecting data on this research use observation, interview, and documentation.

- a. Observation means observing and listening in order to understand and find answers or evidence by writing, recording, or photographing to discovery and analyse.<sup>16</sup> The observation of this research aims to discover and to analyze Sunan Kudus historical information. It will be conducted in *Yayasan Masjid, Menara, dan Makam Sunan Kudus* (YM3SK) as the center of Sunan Kudus historical information.
- b. Interview aim to get the response of Sunan Kudus' discourse on the prohibition to slaughter cow. It will be taken from some informants including of some figures as a sample. This research uses non-probable sampling focusing on purposive sample (snow ball).<sup>17</sup> This sampling requires on uniqueness and complexity of the sample through key informant in order to determine the sample. From the key informant, this research get three samples, they are the committee of YM3SK (*Yayasan Masjid Menara dan Makam Sunan Kudus*) as the center of Sunan Kudus' information, NU (*Nahdatul 'Ulamā'*) and *Muhammadiyah* as the most Islamic school in Kudus.

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<sup>15</sup> Team Direktorat Jendral Pendidikan Islam, *Metodologi Studi Islam*, Modul Direktorat Jendral Pendidikan Islam, p. 78.

<sup>16</sup> Imam Suprayogo Tobroni, *Metodologi Penelitian Sosial Agama*, Bandung: Remaja Rosda Karya, 2001, p. 128

<sup>17</sup> Nyoman Kutha Ratna, *Metodologi Penelitian Kajian Budaya dan Ilmu-ilmu Sosial Humaniora pada Umumnya*, Yogyakarta: Pustaka Pelajar, 2010, p. 213.

- c. Documentation aims to collect the data from books, papers, newspaper, magazine or ancient inscription.<sup>18</sup>

#### 5. Method of Analyzing Data

In order to make the data analysis, this research uses descriptive-analytic method which includes both of analyzing and interpreting data. The method of analyzing data is the process of organizing and systematizing the data in order to reveal the theme and the hypothesis of the research. After the analyzing of the data, the method of interpreting data will describe the data in order to reveal the substantive theory of the research.<sup>19</sup>

### G. Structure of Writing

In order to organize and understand, this research will be divided into five chapters, those are:

The first is an introduction chapter which includes of background, research questions, aim and significance of research, theoretical framework, prior research, research methodology and structure of writing.

The second is a chapter which contains the main theory relating to this research. It will be divided into four sub-chapters. First sub-chapter will describe about Paul Ricoeur's biography and work. Second sub-chapter will describe about Paul Ricoeur's thought on text and metaphor. Third sub-chapter will describe about Paul Ricoeur's thought on social hermeneutic. Fourth sub-chapter will describe about Paul Ricoeur's methodology of interpretation.

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<sup>18</sup> Jusuf Soewandi, *Pengantar Metodologi Penelitian*, Jakarta: Mitra Wacana Media, 2012, p. 160.

<sup>19</sup> Lexy J. Moleong, *op.cit.*, p. 247.

The third is a chapter which present the data of this research. It will be divided into five sub-chapters. First sub-chapter will explain about Sunan Kudus' genealogical background. Second sub-chapter will explain about Sunan Kudus' work and thought. Third sub-chapter will explain about the history of prohibition to slaughter cow. Fourth sub-chapter will explain about the interpretation of prohibition to slaughter cow. Fifth sub-chapter will explain about Social fact of Kudus and its society.

The fourth is a chapter which discuss about the analysis of theoretical framework, the data and the method to analyzing data in order to answer the question of this research. It will be divided into two sub-chapter. First sub-chapter is new interpretation on prohibition to slaughter cow. Second sub-chapter is philosophical thinking construction for Kudus society.

The fifth is an epilogue chapter which includes of conclusion, suggestion and closing.

## CHAPTER II

### PAUL RICOEUR AND SOCIAL HERMENEUTIC

#### A. Paul Ricoeur's Biography and Work

Paul Ricoeur is one of twentieth century philosopher concerning on hermeneutical study. He was born on 27 February 1913 in Valence (South France). At 1915, his grandfather takes him care because he was an orphan. Because of his grandfather's care, he lives on Protestant sphere.

Ricoeur's work started from 1930 as the student university at Sorbonne. In his study, he got *licence de philosophie* (1930). He was graduated from Sorbonne University and achieved *agregation de philosophie* on 1935. In 1937 till 1939, he was on conscription military. Because of his participation on military war, he was taken prisoner during the year of 1945. In this condition, he study on some figures who finally influence his thought, the figures are Gabriel Marcel and Edmund Husserl. Marcel was influence him on concrete ontology. In order to achieve this thought characteristic, he used Husserl's methodology on phenomenology.<sup>20</sup>

After passing his difficult condition as prisoner, Ricoeur joined on Strasbourg University as the lecturer on philosophical field (starting from 1948) and also as the student on doctoral (achieving on 1950). In 1957, he participated on his alma mater (Sorbonne University) as the lecturer on philosophical field. In 1966, Ricoeur moved to Nanterre University and he was appointed as the dean of this university on 1969. Because of some conflict in this university, he resigned as dean and moved into Louvain University. In 1973, he returned to Nanterre University and participated on

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<sup>20</sup> Paul Ricoeur, *Hermeneutics and the Human Sciences, Essays on Language, Action and Interpretation*, translated by John B. Thompson, Cambridge: Cambridge University Press: 1981, p. 2.

Chicago University as lecturer. This last condition of his life leads him to focus on hermeneutical study. He was died on 20 May 2005 in Prancis.

In his life, he contributed many works including of philosophical, hermeneutical, theological, and political study. Some of his works which has been translated on English such as *Freud and Philosophy : An Essay on Interpretation* (1965), *Conflict Interpretasi* (1969), *The rule of Metaphor* ( 1975), *The Theory of Interpretation* (1976), *Hermeneutic and Human Sciences* (1981), *Time and Narrative* (1984), and *From text to Action* ( 1991).

## **B. Paul Ricoeur's Thought on Text and Methapor**

### 1. The Definition of Text

The study of hermeneutic most certainly relates to the study of text. Actually, the term of text is often used and referred to linguistic and literature study. It has been explained by both figures. Jorge Gracia defines text as a group of entities, used as sign, which are selected, arranged, and intended by an author in a certain context to convey some specific meaning to an audience.<sup>21</sup> While according to Guy Cook, text is every form of language including not only the word printed on sheet but also every expression of communication, utterance, music, picture etc.<sup>22</sup> In other hand, text is also placed as the main object of hermeneutical study.<sup>23</sup> Emilio Betti said that the main work of hermeneutical interpretation

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<sup>21</sup> Jorge J. E Gracia, *A Theory of Textuality : The Logic and Epistemology*, New York: State University of New York Press, 1995, p. 4.

<sup>22</sup> Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*, Yogyakarta: LKiS, 2006, p. 9.

<sup>23</sup> The early historical emergence of text as script was famous since people succeeded on documenting their activity in the script form. It has been considered that the method of biblical interpretation on Hermeneutic tradition is the early historical emergence of text. Nyoman Kutha Ratna, *Teori, Metode, dan Teknik Penelitian Sastra dari Strkturalisme hingga Poststrukturalisme Perspektif Wacana Naratif*, Yogyakarta: Pustaka Pelajar, 2013, p. 247.

(*auslegung*) is to make understanding of text appropriate with the aim of the author based on social activity of that time.<sup>24</sup> Paul Ricoeur defines text as any discourse fixed by writing.<sup>25</sup> From Ricoeur's definition, text is divided into two main points; the first is text as a discourse and the second is text as a writing.

First point, Text as a discourse has been emphasized by some theories and figures. Both of text and discourse have similar implication in etymological and terminological definition. Etymology, discourse derives from Latin *discurrere* which means "forward and backward motion (from one to other things)". Text, also in Latin, derives from *textum* which means fabric or plait. Both definitions imply on some activities in order to build some certain structures.<sup>26</sup>

Text and discourse are also connecting in terminological aspect. Deborah Schiffrin formulates three terminological concept of discourse based on the differentiation among structural (as language above the sentence), functional-structural (as utterance), and functional paradigm (as language use).<sup>27</sup> According to Abdul Chaer, discourse is the most comprehensive grammatical complex based on grammatical requirement its self; cohesive (in the unit of sentence) and coherent (in the whole of content).<sup>28</sup> Based on Indonesian Dictionary, at least, it formulates five definitions of discourse (*wacana*). The top three are verbal communication; conversation, complex utterance, and most comprehensive grammatical complex realized by book, article, speech or paragraph. Text, in also Indonesian dictionary, is defined as the script of an author's original utterance and written discourse. This terminological

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<sup>24</sup> Nur Kholis Setiawan, *Emilio Betti dan Hermeneutika sebagai Auslegung: An Essay of Upaya Integrasi Hermeneutika dalam Kajian Qur'an dan Hadits*, Yogyakarta: Lembaga Penelitian UIN Yogyakarta, 2011, p. 10.

<sup>25</sup> Paul Ricoeur, *op.cit.*, p. 145.

<sup>26</sup> Nyoman Kutha Ratna, *op.cit.*, p. 244.

<sup>27</sup> Deborah Schiffrin, *Ancangan Kajian Wacana*, Terj. Unang dkk, Yogyakarta: Pustaka Pelajar: 2007, p. ix.

<sup>28</sup> Abdul Chaer, *Linguistik Umum*, Jakarta: Rineka Cipta, 2007, p. 267.

definition implies the similarly main characteristic between text and discourse; as the most comprehensive grammatical complex and as the utterance. In short, it can be concluded that text and discourse are a part.

The definition of text and discourse as utterance indicates into the existence of action. The basic theory of John Austin and John Searle explain that utterance comes from language while language is used to invite the human and social action. It has been famous as “speech act theory”. This theory reveals that the speech (utterance) may invites some actions.<sup>29</sup> According to Paul Ricoeur, he recognizes that human and social action is also the part of text because it shows some understanding and meaning. Both of text and human action have internal structure and external projection of interpretation.

In the second point of text as writing, Sunardi formulates the concept of Roland Barthes about text into three; desire (pleasure), writing, and *kama sutra* (jouissance).<sup>30</sup> Desire (pleasure) and *kama sutra* (jouissance) are dialectical or dynamical interaction between author and reader which means that text is not only as the product of science resulted by author (desire/ pleasure) but also as the material or the way for the reader to produce science (*kama sutra*/ jouissance). While, writing does not mean manuscript fixed on sheet or paper. It is more than as the representation of language but as the imagination. Writing here is considered as science and value. Reading text leads the reader to writing text because text is not the part of consumption but the part of production science and value.

## 2. The Defintion of Metaphor

Another concern of hermeneutical study relating to the text is Metaphor. Metaphor is one of rhetorical aspect on linguistic. Based on

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<sup>29</sup> Deborah Schiffrin, *op.cit.*, p. 63.

<sup>30</sup> Roland Barthes has popular and controversial concept of text. He wrote, *the text you write must prove to me that it desires me. This proof exist: it is writing. Writing is: the science of the various blisses of language, its Kama Sutra (this science has but one treatise: writing itself)*. Sunardi, *Semiotika Negativa*, Yogyakarta: Kanal, 2002, p.33.

classical definition, metaphor is defined as an analogical word which has not real meaning. It has been written on Indonesian dictionary that metaphor is the use of word or the unit of word in unreal meaning in order to express the similarity or analogy between two sentences or more. This definition also can be seen by the etymological definition of metaphor its self. Metaphor is derived from meta- means “half” or “unfull” and phora means “refer to”.<sup>31</sup> This classical definition also has been emphasized by some figures. Aristoteles said that metaphor is *simile* (analogy) expressed by the term of *like, as, resemble* which has been on ellipsis process or slipped in every writing process. In short, metaphor according to Paul Ricoeur is the comparative sentence as the connection between literal and figurative meaning. In addition, this classical definition of metaphor should be widely focused not only for sentence but for discourse or text.<sup>32</sup>

Refer to Paul Ricoeur’s modern definition of metaphor above, some figures considers that metaphor has deep definition more than the classical definition mentioned some figures before. It has been shown by the main function of metaphor. Heris Hendriana, in his research about the implication of metaphorical thinking on mathematic teaching, reveal that in classical definition, metaphor is defined not only as rhetorical instrument to express an expression in another expression but in modern definition, metaphor is rhetorical instrument aim to ease human cognition on intellectual process.<sup>33</sup> In addition, based on Deli Nirmala’s research, she discovers the pragmatic function of metaphor on rubric “surat pembaca” in paper. The use of metaphorical rhetoric indicates on indirectly meaning of the author as the part of strategy in order to keep

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<sup>31</sup> See on <http://repository.usu.ac.id/bitstream/123456789/16395/3/Chapter%20II.pdf> (Accessed on Wednesday, April 20, 2016)

<sup>32</sup> Paul Ricoeur, *op.cit*, p. 12.

<sup>33</sup> Heris Hendriana, *Kemampuan Metaphorical Thinking Guru dalam Mengembangkan Pembelajaran Matematika*, Prosiding Seminar Nasional dan Lomba Media Pembelajaran Lubuklinggau, STKIP Siliwangi Bandung, 2015, p. 12.

interaction toward the reader. So, it will invite the reader to do or do not agree with the discourse of the author.<sup>34</sup>

In similar context of definition above, there are some figures who give new and different concept of metaphor. Jacques Derrida, through his theory of deconstruction<sup>35</sup>, explains that metaphor is the part of ambiguous and instable text which is independent and autonomous to be interpreted.<sup>36</sup> From this characteristic, it will rich the interpretation of the text. According to Sunardi, metaphor is erotic dimension of grammatical aspect. This dimension is replacing the literal meaning of text into the pleasure (*jouissance*) meaning of the text. The metaphorical dimension text will not lose the energy to result new interpretation of text.<sup>37</sup>

### C. Paul Ricoeur's Thought on Social Hermeneutic

Etymologically, hermeneutic comes from Greek *hermeneuien* which has been approved by linguist as “interpret”. The etimological definition, mostly, refers to Greek mythology of Hermes. Hermes is one of Jupiter's messenger who delievers and interprets the message from Jupiter to all of people. Generally, hermeneutic is the theory or the philosophy relating with the interpretation of meaning.<sup>38</sup>

As one of the interpretation theory, hermeneutic was born as the solution of natural and human science's encountering problem. Both of

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<sup>34</sup> Deli Nirmala, *Fungsi Pragmatik Metafora dalam Wacana Surat Pembaca Berbahasa Indonesia*, Journal Litera, Volume 11, Number 1, April 2012, p. 34.

<sup>35</sup> Deconstruction is the school of philosophy which is rejecting the stabil and final concept of intepretation. This school is considered as the critic of logosentrism which is considering the stabil and final interpretation of text. Agung Setiawan, *Metafora Sebagai Pembacaan Dekonstruktif terhadap Dekonstruksi Derrida*, Skripsi, Fakultas Ilmu Pengetahuan Budaya Program Studi Ilmu Filsafat, Universitas Indonesia Depok, 2012, p. 2.

<sup>36</sup> *Ibid.*, p. 6.

<sup>37</sup> Zainul Adzvar, *Relasi Kuasa & Alam Ghaib Islam-Jawa (Mitologi Nyai Roro Kidul dalam Naskah Wawacan Sunan Gunung Jati*, Semarang: Lembaga Penelitian IAIN Walisongo Semarang, 2012, p. 21.

<sup>38</sup> E. Sumaryono, *Hermeneutika: Sebuah Metode Filsafat*, Yogyakarta: Kanisius, 1995, p. 23.

natural and human science have the different paradigm as a science. Natural science systematically has the character of definite, regular, objective, netral and measurable. For the object, the natural science takes from empiric data. In the term of science method the character has been called as *nomotetik* method. In opposite, the object of human science is taken from the act of people which hasn't the character as like natural science has. In short, both of natural and human science should have different method. Here is hermeneutic as the solution of human science method.<sup>39</sup>

In the early emerge of Hermeneutic, it was used as the method on Bible's exegesis and on philology but the function of hermeneutic as the interpretation theory has developed every time. Another using of hermeneutical method is as the art of understanding. It was emphasized by Friedrich E. Schleiermacher. He was an early modern figures on hermeneutical study so that he was called as the father of hermeneutical study. Another function is its contribution on social science (*geisteswissenschaften*). It was early introduced by Wilhelm Dilthey as the result of his thought on Schleiermacher's thought of hermeneutic.<sup>40</sup> From Dilthey's concept of social hermeneutic, it has been continuously used by other figures including of Paul Ricoeur.

The work of Ricoeur on Social Hermeneutic comes from the similar structure of text and meaningful act. From that similarity, the interpretation will be born also from similar methodology. The meaningful act as the part of human sciences (*Geisteswissenschaften*) could be considered as a sciences as long as the meaningful act could be objectified in order to apply scientific approach which is similar to natural sciences.<sup>41</sup>

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<sup>39</sup> Edi Mulyono, *Belajar Hermeneutika*, Yogyakarta: IRCiSoD, 2012, p. 27-28.

<sup>40</sup> Richard E. Palmer, *Hermeneutika: Teori Baru Mengenal Interpretasi*, translated by Musnur Hery and Damanhuri Muhammad, Yogyakarta: Pustaka Pelajar, 2005, p. 39-46.

<sup>41</sup> Paul Ricoeur, *op.cit.*, p. 209.

In order to objectify the meaningful act, it should have four character or structure similar to the text:

### **1. The Fixation of Action**

Paul Ricoeur clarifies that hermeneutic as method of text interpretation does not only need on linguistic theory but also on speech act theory. He gets the theory from Austin dan Searle. According to Austin dan Searle, speech act is formulated by a hierarchy of subordinate act on three levels:

1. The level of the locutionary or propositional act (the act of saying) exteriorized by the sentence.
2. The level of the illocutionary act (which we do in saying) exteriorized by gesture and mimicry.
3. The level of the perlocutionary act (which we do by saying) exteriorized by stimulus influencing on emotions and affective dispositions.

The three of subordinate act above are the possible level inscribed on a written. According to the speech act theory, in order to get the meaning of the certain act, it should be seen not only by the sentence (the level of the locutionary or propositional act) but also by the other levels of act (the level of the illocutionary act and the level of the perlocutionary act). When the three levels of act above have been constructed, the inscription process of act on a written will be resulted.

### **2. The Autonomisation of Action (Its Dissociation from The Mental Intention of The Agent)**

In order to give the impact on social dimension, the meaningful act should be detached from the agent of act. This character is called as autonomisation. The meaningful act is

considered as social act not only because it is conducted by some agents but also it is detached from the own agent of act and it has the impact out of the agent's intend.

### **3. Relevance and Importance of Action (The Display of Non-ostensive References)**

The meaningful act is the act that the important meaning is beyond its relevance to the early meaning of the act. From the emancipation of the early meaning of the act, the interpretation will develop the non-ostensive (indirect) references. This meaning has the character to develop the new important meaning in order to produce new interpretation on temporal dimension. So the interpretation of the meaningful act will become dynamic and relevant in every time and condition.

### **4. Human Action As An "Open Work" (The Universal Range of Its Addressees)**

In the same way that a text the meaningful act finally will be addressed to all of the society. The society as the reader is possible on every indefinite background. The society is possible not to live at the early meaningful act so it will impact on the born of new important meaning in order to make relevant of the act. Here is the meaningful act must be opened on social interpretation.

## **D. Paul Ricoeur's Methodology of Interpretation**

In order to constitute objective interpretation, Paul Ricour said that to understanding a text is not to rejoin the author. The disjunction of the

meaning and the intention of the author will create the dialectic of *verstehen* and *eklaran*.<sup>42</sup> It is happened by three process of interpretation<sup>43</sup>:

### 1. Guessing Process

Guessing process is the part of understanding (*verstehen*) process. Text or meaningful act is a totality including of primary and subordinate topic. An understanding of text or meaningful act could be constructed by the reader through whole understanding of primary and subordinate topic including of what is important or unimportant. This judgment is called as guessing process.

### 2. Validating Process

Validating process is the part of explanation (*eklaran*) process. In order to test the guess as objective interpretation, the guess should be validated. Validation process is an argument discipline comparable to the juridical procedures of legal interpretation (logic of probability). This logic has character to collect and explain the indices (indicator) including of fact, argument or reason. This character is the basic thing constructing the human science as science.

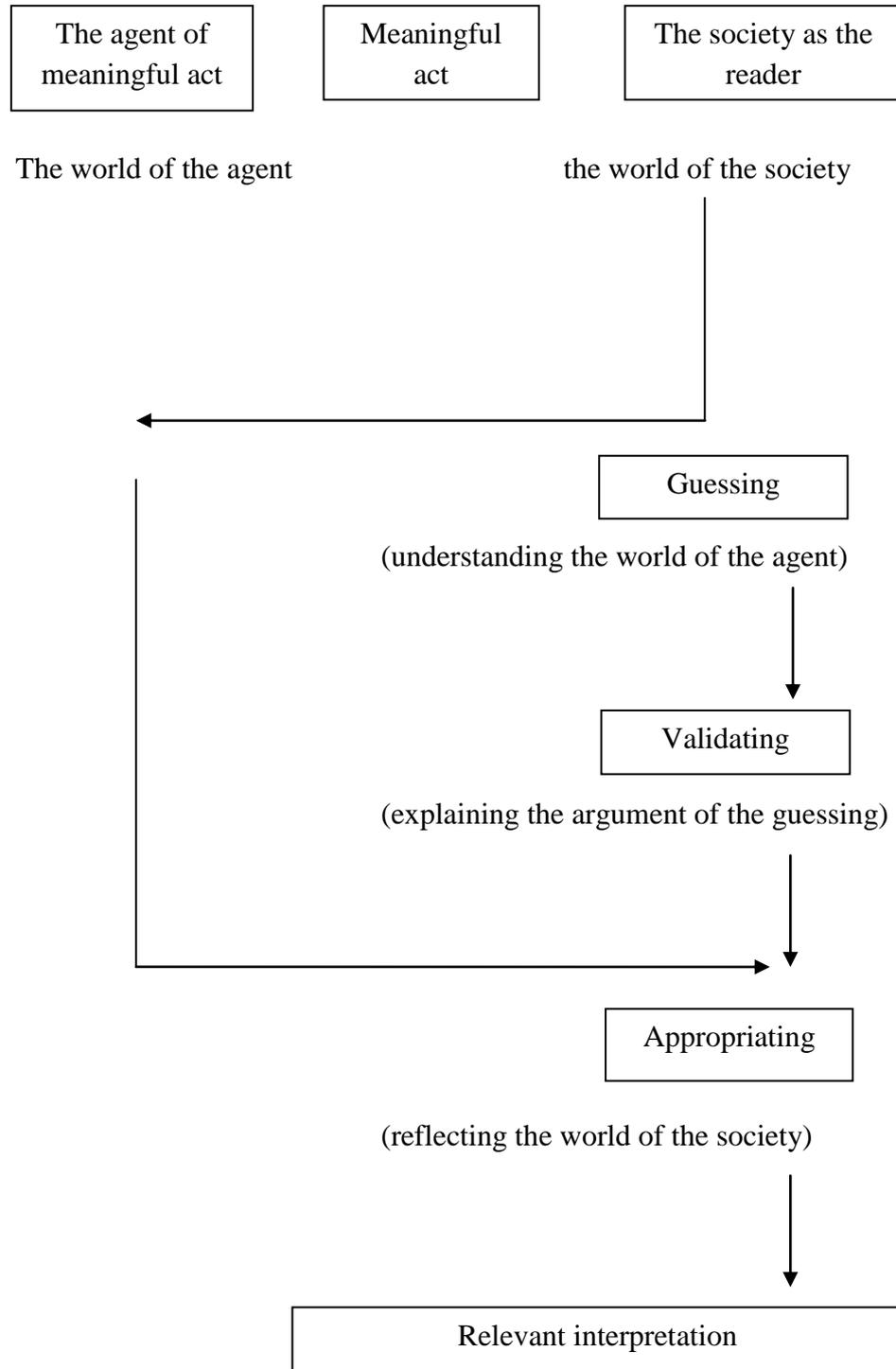
### 3. Appropriation Process

This process is the key of Paul Ricoeur's interpretation. In this process, interpretation will be delivered into the reader. So, the reader should not project their self toward the text but they only should receive their self through seeing the condition around the world at that time (appropriation between self and condition).

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<sup>42</sup> *Ibid.*, p. 210.

<sup>43</sup> Syafa'atun Almirzanah and Syahiron Syamsuddin, *Upaya Integrasi Hermeneutik dalam Kajian Qur'an dan Hadis Teori dan Aplikasi Buku 2*, Yogyakarta: Lembaga Penerbitan UIN Sunan Kalijaga, 2011, p. 65.

**Table 1****The Process of Paul Ricoeur's Interpretation**

## CHAPTER III

### SUNAN KUDUS AND PROHIBITION TO SLAUGHTER COW

#### A. Sunan Kudus' Genealogical Background

Discovering the biography of *walisongo* gets some problems among the researchers. These problems are caused by some factors. First factor is that *walisongo* has been a history around the society. Because *walisongo* is the part of history, there have been some versions of *walisongo* life story developing around the society. The second factor is relating to the minimum of written and spoken source. Although the researchers try to collect the information and data from informant and books, the information and the data also have been multi-versions.

All problems above are also happened on discovering Sunan Kudus' biography. Talking about the biographical background of him, at least, there are three versions about his genealogical background. The first version reveals that he is a native figure from Indonesia exactly as Javanese figure. The second version tells that he is a Persian trader and Islamic figure who had been travelling into Indonesia in order to trade and also teach Islamic teaching. The last version refers to Sunan Kudus as a figure from Pasai, Aceh.<sup>44</sup> The first version mentioned before is the most version referred by some researchers as the main source of Sunan Kudus' biography.

Ja'far Shadiq is the real name belong to Sunan Kudus. He is one of *walisongo* who was born at 15 century as the son of Usman Haji (famous with "Sunan Ngudung or Undung") and Syarifah.<sup>45</sup> During his life, he got married with Dewi Ruhil and a daughter of Pangeran Pecat Tandaterung. From his marriage with Dewi Ruhil, he had only a son namely Amir

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<sup>44</sup> Imran Abu Umar, *Riwayat Sunan Kudus: As-Sayyid Ja'far Shadiq*, Kudus: Menara Kudus, 1995, p. 12.

<sup>45</sup> Kompas, *Jejak Para Wali dan Ziarah Spiritual*, Jakarta: Penerbit Buku Kompas, 2006, p. 99.

Hasan and from the second marriage, he had two daughters (Nyi Ageng Pembayun and Ratu Prodobinabar) and six sons (Panembahan Palembang, Panembahan Mekaos Honggokusumo, Panembahan Kodhi, Panembahan Karimun, Panembahan Joko, and Panembahan Pakojo).<sup>46</sup>

In his education, Sunan Kudus was educated by some figures. At least, there were three figures influencing on Sunan Kudus' education. His first teacher was his own father who teaches him about religion. From his father, he also took more about political strategies. Relating to his education, he tried to move from one place to another in order to get more educations and teachers. Because of that, he got two grand teachers from Kudus (Kyai Telingsing) and Surabaya (Sunan Ampel's student).<sup>47</sup> From Kyai Telingsing<sup>48</sup>, Sunan Kudus not only got his education but also his position in Kudus.

## B. Sunan Kudus' Work and Thought

Relating to his work, Sunan Kudus started with his position as *Imam Masjid Demak*<sup>49</sup> replacing his father. Because of some reasons<sup>50</sup>, Sunan Kudus left from Demak into Kudus. In Kudus, he focused his life to develop new civilization and spread Islamic teaching. His first focus could be seen by his works on physical aspect. Sunan Kudus initiated to change *Tajug* (the early name of Kudus) into Kudus. He also built some buildings

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<sup>46</sup> Solichin Salam, *Ja'far Shadiq: Sunan Kudus*, Kudus: Menara Kudus, 1986, p. 13.

<sup>47</sup> Agus Sunyoto, *Atlas Walisongo*, Depok: IIMaN, 2014, p. 285.

<sup>48</sup> Kyai Telingsing is chinese moslem figure who spreads Islamic teaching in *Tajug* (the early name of Kudus). He is considered by Kudus society as the first figures who develop Kudus' civilization. A story reveals that because of his old and weak, he needed someone to continue his mission on Islamic teaching and civil developing for Kudus society. Finally, He chose Sunan Kudus to replace him.

<sup>49</sup> *Imam Masjid Demak* is an authority position on *Kesultanan Demak* (Demak Empire). This authority have some responsibilities toward the structure and the existence of Demak Empire.

<sup>50</sup> There are some versions relating to Sunan Kudus' reason for his leaving from Demak into Kudus. First version, Sultan Trenggana (The King of Demak) has no trusty toward Sunan Kudus because of Sunan Kudus' failure on killing Syaikh Siti Jenar (an Islamic figure who propagates the teaching of *Manunggaling Kawula Gusti*/ the unity of human and his God). Second version, the replacement of *Imam Masjid Demak* into Sunan Kalijaga causes the society turn into Sunan Kalijaga's authority. Third version, the death of Sultan Trenggana.

including of mosque and minaret as the center of his teaching. In order to develop the society, he teaches them some technologies such as carpenter tools to ease their daily activity.<sup>51</sup> For the second focus, it was conducted by Sunan Kudus through spiritual aspect. In relation between native community and Hindu community at that time, Sunan Kudus tried to make harmonious approaches such as prohibition of slaughtering cow in order to attract both communities into Islam.

Some works of Sunan Kudus mentioned above are the part of Sunan Kudus strategy on *da'wah*. Based on the history of Walisongo developing around the society, the style of *da'wah* in accordance to Walisongo was famous with Islamic principal written on An-Nahl 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ

بِآيَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance”.

This verse explains that *da'wah* should be conducted by two ways; *hikmah* (wisdom) and *maw'izatul hasanah* (beautiful preaching). If needed, *da'wah* also should be conducted by *jādil* (well argument). From this verse, *walisongo* develop their way on *da'wah*. Rahimsyah on *Kisah Walisongo* explained some steps of *da'wah* conducted by some

<sup>51</sup> *Ibid.*, p. 286.

*walisongo*'s figure. It has been the result of developing the verse of An-Nahl 125. These ways were directly practiced by Sunan Kudus. These steps are<sup>52</sup>:

1. As the first step, Sunan Kudus lets some bad traditions which are difficult to be changed.
2. Some bad traditions which are easy to be changed, he starts to change it through peace way.
3. Applying two concepts of *Tut Wuri Handayani* (controlling the social act from back and also influencing the society to the right way) and *Tut Wuri Hangiseni* (controlling the social act from back and also inviting the society to the right way).
4. Avoid radicalism in the missionary.
5. As the last step, after conducting four steps before, the bad traditions can be completely removed by supporting of moslem. So, Sunan Kudus invite them together to remove the bad traditions.

Talking about Sunan Kudus, there are some facts referred to him. The first fact that Sunan Kudus is *waliyyullāh* and also *waliyyul 'ilmi*. The story told that because of his capability on religion and knowledge, He saved the disease upon Arabian society at that time.<sup>53</sup> The society call this phenomena as *karamah* of Sunan Kudus. The second fact that Sunan Kudus is religious and cultural figure. It was reflected by his work in combining Islamic teaching and cultural aspect. There were two main art resulted by Sunan Kudus' combination on Islamic teaching and cultural aspect, those are mosque and minaret as the part of Islamic-Hindu architecture and *Maskumambang* and *Mijil* as the part of Javanese-religious poetry.<sup>54</sup> The third fact that Sunan Kudus is the great commander on the success of Demak empire. Relating to this case, Agus Sunyoto

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<sup>52</sup> Rahimsyah, *Kisah Walisongo*, Surabaya: Amelia, 2003, p. 63.

<sup>53</sup> *Ibid.*, p. 67-68.

<sup>54</sup> Kompas, *op.cit.*, p. 101-102.

emphasizes that Sunan Kudus as a figure of *walisongo* is often referred to three biggest event at that time, aggression against Majapahit empire, eradication against Syaikh Siti Jenar teaching, and systematization toward Demak empire.<sup>55</sup>

Picture 1. Kudus Minaret and *Al-Aqsho* Mosque



### C. The History of Prohibition to Slaughter Cow

The history about the early emergence of prohibition to slaughter cow has not been exactly known. This problem appears because Sunan Kudus did not clearly write the prohibition to slaughter cow on his work. This prohibition is only partial story go the round around the society. It causes the information and the data about this prohibition could be revealed only from the statement people. In addition, this prohibition is barely researched by some reserchers. They also have not systematically fixed this prohibition on particular book or work. Because the early emergence of the prohibition to slaughter cow has not been exactly known, it appears some problem around the society.

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<sup>55</sup> Agus Sunyoto, *op.cit.*, p. 288.

The first is when the prohibition early appears among Kudus society. In relation to the early emergence of this prohibition, there are some sources explain that this prohibition is the part of Sunan Kudus' strategy on his missionary.<sup>56</sup> This strategy aims to attract the people of Kudus society dominated by Hindu community at that time. From this source, it could be captured that the prohibition to slaughter cow was born on the early of Sunan Kudus' missionary life, that is around fifteenth century.

For the second problem, that is for whom the prohibition directed to. In order to reveal this second problem, there are two main versions. First version said that this prohibition clearly stated and ruled by Sunan Kudus toward his all descendants. This version is revealed by Imran abu Umar on *Riwayat Sunan Kudus (as-Sayyid Ja'far Shaadiq)* wrote that Sunan Kudus, at that time, give the rule toward his all descendants not to slaughter cow.<sup>57</sup> Second version explained that this prohibition is directed to all of Kudus society. This version is emphasized by Agus Sunyoto on *Atlas Wali Songo*. He said that Sunan Kudus warns Kudus society not to eating cow.<sup>58</sup> In order to avoid the ambiguous information, some figures have correlated both versions. They argue that Sunan Kudus' descendants (first version) directly are the people of Kudus society (second version). It could be resulted from the data relating to Sunan Kudus as the founding father of Kudus civilization where still quite on culture and citizen. Because of his progress on developing the civilization of culture and citizen, he has been famous as the ancestor of Kudus society.

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<sup>56</sup> The prohibition to slaughter cow as the part of Sunan Kudus' strategy on his missionary has been the most top interpretation around Kudus society. It was emphasized on some works. It could be seen on an article on Journal Harmoni Volume X, Number 1, Januari - Maret 2011 entitled *Sunan Kudus' Legacy on Cross-Cultural Da'wa* by Zaenal Mutaqin on page 129, a book written by Solichin Salam entitle *JA'FAR SHADIQ: Sunan Kudus* on page 14-16, a book written by Imran Abu Umar entitle *Riwayat Sunan Kudus (Sayid Ja'far Shadiq)* on page 13-15.

<sup>57</sup> Imran abu Umar, *op.cit.*, p. 14-15.

<sup>58</sup> Agus Sunyoto, *op.cit.*, p. 286.

The third problem is when this prohibition should be conducted. This problem could be revealed by some supporting argument. Actually, Sunan Kudus did not directly state when the prohibition should be conducted, he only symbolize by decorating and binding the cow in the center of mosque yard before he started his missionary.<sup>59</sup> In order to attract Hindu community, this symbol is also interesting for moslem community. This symbol symbolizes a regard upon Hindu community who consider the cow as a sacred animal. From these supporting arguments, it could be concluded that the prohibition to slaughter cow by Sunan Kudus is ruled not only on certain event such as slaughtering on *'idl adhā* but also on daily life around the society.

From this third problem, it also appears the problem around society. The society has been debatable about this prohibition only on slaughtering or also on eating. According to Hindu community' teaching, cow is the sacred animal. There are three concepts related to this teaching. Theologically, Hindu community believes that cow is Krisna's vehicle.<sup>60</sup> This teaching has developed from Hindu's mythology. Sociologically, Hindu community consider cow as the mother of all people. It is caused by cow milk which is drinkable for all people as the energy. Economically, Hindu community who has the tradition to graze the cow could squeeze and sell the cow milk on daily without slaughter the cow. This could impact on daily economic aspect of Hindu community. These reasons lead Hindu community to regard cow.<sup>61</sup> They show it by prohibition to slaughter and eat the cow. In relation to Sunan Kudus' strategy, this Sunan Kudus' prohibition is not only to slaughter cow, but also to eat cow. This could be determined by simple argument that because the activity to

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<sup>59</sup> Imran abu Umar, *op.cit.*, p. 14.

<sup>60</sup> Firna Niahara, Sri Handayani, dan Kayan Swastika, *Eksistensi Agama Hindu Di Dusun Dodol Desa Wonoagung Kabupaten Malang Tahun 1967-2013*, Artikel Ilmiah Mahasiswa Universitas Jember, 2014, p. 5.

<sup>61</sup> Puspitawati dan Ayu Febryani, *Ritual Mendoakan Sapi (Akandh path ghaia/menya) pada Etnis Punjabi di Kota Medan*, *Journal Anthropos*, Volume 1, Number 1, June 2015, p. 3.

slaughter cow is considered by Hindu community as taboo so the activity to eat cow is also the part of taboo.

In addition and relation to the aim of Sunan Kudus' regard to the cow, some stories have appeared around the society. First story tells that Sunan Kudus, on a day of his journey, got a thirst. Suddenly, there was a cow man give him a glass of cow milk. Because of cow milk, Sunan Kudus did not slaughter the cow as a regard to the cow. Second story shows that Sunan Kudus got lost in a mountain. Suddenly in that condition, a group of cows passed in front of him. Sunan Kudus finally followed it and he found the way. As the regard, Sunan Kudus did not slaughter the cow.<sup>62</sup> From both stories, there are some ambiguities. The fact reveals that after his work on Demak as the commander (*Imam masjid* Demak) Sunan Kudus only focused his missionary on Kudus. In addition, his missionary region is only centered on the central of Kudus including of lowland region because the north of Kudus including of mountain region had been handled by Sunan Muria (one of *walisongo*).<sup>63</sup> Both reasons imply that he had not a long and a far journey at that time. From some of rejections and arguments above, Sunan Kudus actually did not give regard to the cow as a sudden. The missionary concept in order to attract Hindu community is the top version relating to Sunan Kudus' regard on cow.

#### **D. The Interpretation on Prohibition to Slaughter Cow**

In the dynamical of social concept, the interpretation of prohibition to slaughter cow has developed significantly. Every interpretation of main scholars or school supported by strong argument has given contribution toward social perspective. At least, there are three main school giving the interpretation into the prohibition of slaughter cow. The interpretation of

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<sup>62</sup> Agus Sunyoto, *op.cit.*, p. 286

<sup>63</sup> Statement of The Committee of YM3SK (Yayasan Makam Masjid Menara Sunan Kudus) on interview (March, 26<sup>th</sup>2016).

these school has been worldview of the society. They are YM3SK (Yayasan Masjid, Menara dan Makam Sunan Kudus) as the center of Sunan Kudus' information, NU (*Nahdatul 'Ulamā'*) and *Muḥammadiyah* as the most Islamic school in Kudus.

Denny, the committee of YM3SK, said that the discussion about the prohibition to slaughter cow correlates into Sunan Kudus' strategy on Islamic missionary. Another cultural strategy, Sunan Kudus also teaches the society not to slaughter cow. This teaching has been famous as tolerant concept of Sunan Kudus. According to Denny, this concept actually was not born directly stated by Sunan Kudus. The tolerant concept of Sunan Kudus just comes around this period as the respond of Indonesian scholars who is concerning on the tolerant concept now. Sunan Kudus was only a figure who formulates the act of tolerant concept by his teaching not to slaughter cow. His main goal is directed to attract Hindu community as the part of his missionary strategy. In final, prohibition to slaughter cow as the tolerant concept of Sunan Kudus has been considered by society as reasonable interpretation till now.

In order to give respond toward some school against the existence of prohibition to slaughter cow, Denny give an analogy on the concept of *tahlilan*. He give a feedback question why the people still conduct the ritual of *tahlilan*. For this question, Denny answers that this is because of leadership and knowledge belonged to the charismatic figure. They dedicated his life to give many contributions toward the society. From this cause, there is no reason to keep on their teaching by conducting their tradition or ritual as long both tradition and ritual are on the right way.

From Denny's statement, it reveals that the prohibition to slaughter cow has some facts and myths around Kudus society. The facts related to this prohibition are that Kudus society should minimize the consuming of beef. Kudus society prefer to consume lamb meat or buffalo meat. It has

been seen by the culinary around Kudus. The culinary often found is using mutton or buffalo meat such as *sate*, *soto*, *bakso*. Another fact is that the existence of this prohibition has been found on out of Kudus area (Dempet, Demak). They argue that they should keep on this prohibition as the regard to Sunan Kudus' charisma on Islamic missionary. In other hand, the myths related to this prohibition actually will be found among the society as a warning. Some stories tell that a warning, commonly, relates to process of the cooking. But according to Denny, the society tends to not share this warning to the others. The simple causes is that the society getting shyness because of breaking the prohibition.

Deeply, Denny said that there are many things could be gained from this prohibition. He explain that when Indonesian government issued on beef price leaping, it impacts on the policy to import the beef. Because of the great need on beef, the many people were on lack. In opposite condition, Kudus society was not. Actually, the need of beef is changed by mutton or buffalo meat previously. In short, Denny said that this prohibition also could be considered as one of wise solution on facing the modern era. In addition, he said that this prohibition is the unique teaching found only on Sunan Kudus' teaching not on the other *walisongo*. From social side, it becomes unique characters belong to Kudus society.<sup>64</sup>

Almost similar interpretation of prohibition to slaughter cow comes from Ahmad Shodiqin, one of *Nahḍatul 'Ulamā's* (NU) committee for Kudus regency. He said that the prohibition to slaughter cow is the part of Sunan Kudus' tolerant concept. In the respond toward the school against the prohibition, Shodiqin strongly give confirmation that the committee and NU community have been regretting. As Sunan Kudus' tradition and

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<sup>64</sup> The statement is taken from the interview with Denny (the committee of YM3SK) in YM3SK office (Kauman Menara Street, Kudus) on March, 26<sup>th</sup>2016.

inheritance, this prohibition must be kept and conducted by Kudus society.<sup>65</sup>

Another interpretation explained by Roichana, the committee of *Muhammadiyah's* social foundation. In the community of *Muhammadiyah*, the prohibition to slaughter cow is the Sunan Kudus' tolerant concept upon Hindu community at that time. The decreasing of Hindu community at this era should change Sunan Kudus' tolerant concept. Because of the developing era, the prohibition will become *taḥayyul*, *bid'ah*, and *ḥurafat* around the society. They usually call as *TBC*. The committee strongly argue that *syari'at* must be stand on moslem daily life. There is no prohibition written on al-Qur'an and Hadits relating to slaughter cow. In deep explanation, Roichana said that slaughtering cow should be preferred in '*idl adḥā*'s event. It is the advice of Prophet Muhammad on his hadiths.<sup>66</sup> From this interpretation, the committee invite to the society, especially *Muhammadiyah* community to slaughter cow in *idl adḥā*.

Referred to this interpretation, Roichana revealed about many responds from the society. In the event of *idl adḥā*, the committee will conduct the slaughtering of cow and goat in front of the mosque. According to her, some people of the society who have never seen or slaughtered cow also have enthusiasm toward the slaughtering cow hold by the committee. They directly come and see the process of slaughtering cow. In another hand, there are also some people who do not come or see

<sup>65</sup> The statement is taken from the interview with Ahmad Shodiqin (the committee of NU for Kudus Regency) in NU office (Pramuka Street, Kudus) on March, 28<sup>th</sup> 2016.

<sup>66</sup> The committee of *Muhammadiyah's* social foundation referred on hadith,

مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ كَبِشًا أَقْرَنَ ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً (رواه البخاري)

this slaughtering process. They consider that it will impact on something unintended. Because they believe that the break of the prohibition is similar with the break of the social norm. In accordance to respond these reasons, Roichana said that however all of these reasons are the part of dynamical perspective among the society. The important thing is that the society does not give a radical respond toward *Muhammadiyah's* interpretation.<sup>67</sup>

From the statement above, the result of interviewing could be presented on the table as follow:

	<b>The Interpretation on Prohibition to Slaughter Cow</b>	<b>Respond of The Existence on Prohibition to Slaughter Cow</b>
<b>YM3SK</b>	The prohibition to slaughter cow is the part Sunan Kudus concept; tolerance and local wisdom.	The committee and the society around Sunan Kudus' burial and mosque still keep on the prohibition to slaughter cow as the regard toward Sunan Kudus' contribution on Islamic missionary. Relating to the scholar against the prohibition, the committee do not force or judge.

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<sup>67</sup> The statement is taken from the interview with Roichana (the committee of Muhammadiyah's social foundation) in Muhammadiyah's social foundation office (Singocandi, Kudus) on April, 1<sup>st</sup> 2016.

<i>NU</i>	The prohibition to slaughter cow is the part of tolerant concept by Sunan Kudus.	The committee and <i>NU</i> community still keep on the prohibition to slaughter cow as Sunan Kudus' tradition and inheritance. Relating to the scholar against the prohibition, the committee and <i>NU</i> community has been regreting.
<i>Muḥammadiyah</i>	The prohibition to slaughter cow is the part of tolerant concept by Sunan Kudus at the time where Hindu community dominated in Kudus.	The committee and <i>Muḥammadiyah</i> community has been starting to slaughter cow. The decreasing of Hindu community at this era should change Sunan Kudus' tolerant concept. Because of the developing era, the prohibition will become <i>tahayyul</i> , <i>bid'ah</i> , and <i>hurafat</i> around the society. The committee strongly argue that <i>syari'at</i> must be stand on moslem daily life. There is no prohibition written on al-Qur'an and Hadith relating to slaughter cow. Slaughtering cow should be preferred in <i>idl adhā's</i> event as the advice of Prophet Muḥammad on his

		hadith.
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**Table 2**

## **Interpretation and Respond of Figures on Prohibition to Slaughter Cow**

### **E. Social Fact of Kudus and Its Society**

The development of Kudus as the civilized city has been related to two main figures. They are Kyai Telingsing and Sunan Kudus. Kyai Telingsing is Chinese figure. From his leadership, the early beginning of Kudus civilization has name as *Tajug*. Here, he developed Kudus civilization through his religious, social and art aspect. Because of his contribution, he has been considered by society as the ancestor.<sup>68</sup> While the role of Sunan Kudus was started after the leadership of Kyai Telingsing. The source revealed that Sunan Kudus is Kyai Telingsing's student who was given a responsibility toward the development of Kudus civilization by Kyai Telingsing. From Sunan Kudus' leadership, Tajug was changed the name as Kudus referred to arabic term "*al-Quds*" which means "holy".

Geographically, Kudus is the part of central java's province. It has 42,516 hectares area or about 1.31 percent of the Province of Central Java. It is located between 110°36' and 110°50' east longitude and between 6°51' and 7°16' South latitude. The bordering of Kudus regency in north side are Jepara regency and Pati regency, in the east side is also Pati regency, in the south side are Grobogan regency and Pati regency, in the

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<sup>68</sup> Solichin Salam, *op.cit.*, p. 12.

west side are Demak regency and Jepara regency.<sup>69</sup> As small city, Kudus has nine sub-districts; Kaliwungu, Kota, Jati, Undaan, Mejobo, Jekulo, Bae, Gebog, and Dawe.

Picture 2. Kudus Map



Based on the census (2012), the population of Kudus society is 791,891 people, consists of 391,722 men (49.47 percent) and 400,169 female (50.53 percent). This population comes from multi-religion background including of Islam, Protestan, Katholik, Hindu, dan Budha. The population of religion on last five year could be seen as follow<sup>70</sup>:

<sup>69</sup> Badan Pusat Statistika (BPS) and Badan Perencanaan Pembangunan Daerah (BAPPEDA) Kudus, *Kudus dalam Angka 2012/ 2013*, Kudus: BPS dan BAPPEDA Kudus, 2013, p. 3.

<sup>70</sup> *Ibid.*, p. 183.

	Islam	Protestan	Katholik	Hindu	Budha
2012	772 473	12 657	5 159	24	1 114
2011	750 415	11 211	6 819	218	1 152
2010	743 733	10 928	7 534	793	1 618
2009	738 133	11 040	7 533	796	1 747
2008	732 088	11 180	7 147	816	1 690

**Table 3**  
**The Population of Kudus Society based on Religion**

Kudus as small and unique city has been famous with some predicates. The first, Kudus has been famous as industrial city (specifically as *Kota Kretek*). It is caused by the great contribution of industrial sector on human resources and government.<sup>71</sup> It could be proven by the development of some factories around Kudus including of groups of large, medium, small and household industries. In 2012, It is stated that there were 11,483 industrial enterprises/ business units in Kudus including of all groups industries such as textile, cigarette, and paper.<sup>72</sup> The second predicate is Kudus as educated city (as *Kota Santri*). It is supported by the existence of some schools. In the academic year 2011/2012, SD (Sekolah Dasar/ Elementary School) has 468 units and 138 units of MI (Madrasah Ibtidaiyah/ Islamic Elementary School), SMP (Sekolah Menengah Pertama/ Junior High School) and MTs (Madrasah Tsanawiyah/ Islamic Junior High School) have 50 and 63 units, SMA (Senior High school) and MA (Islamic Senior High school) have 44 and 29 units and University/ College has 8 units. The two predicates of Kudus society mentioned before has been gained because of Sunan Kudus' spirit on learning (*ngaji*) and

<sup>71</sup> See on <http://www.kuduskab.go.id/> (Accessed on Wednesday, April 20, 2016)

<sup>72</sup> Badan Pusat Statistika (BPS) and Badan Perencanaan Pembangunan Daerah (BAPPEDA) Kudus, *opcit.*, p. 121-122.

trading (*dagang*). This spirit has become an idealism among Kudus Society which is called as spirit of *jigang*.<sup>73</sup>

Picture 3. New Land Mark of Kudus as Industrial and Modern City



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<sup>73</sup> Nur Said, *Tradisi Pendidikan Karakter dalam Keluarga: Tafsir Sosial Rumah Adat Kudus*, Kudus: Brilian Media Utama, 2012, p. 22.

## CHAPTER IV

### NEW INTERPRETATION ON PROHIBITION TO SLAUGHTER COW

#### A. New Interpretation on Prohibition to Slaughter Cow

##### 1. The Prohibition to Slaughter Cow as Text and Metaphor

The prohibition to slaughter cow is the part of meaningful act. It has become social phenomena around Kudus society. The categorization of prohibition to slaughter cow as meaningful act is because it comes from main figures of Kudus society, Sunan Kudus as *walī*. The term of *walī* is having connection with the term of ‘*Ulamā*’.<sup>74</sup> According to Endang Turmudi, the term of ‘*Ulamā*’ is general term referred to Islamic scholar.<sup>75</sup> The term ‘*Ulamā*’ actually has some terms refer to Islamic scholar including of *kyai*, *shaykh*, *ustādh* and also *walī*. The different of the term usually is related to the social tradition but it does not change the meaning of all the terms that are as an Islamic scholar.

In Islamic term, Ibnu Hajar al-Asqalani said that *walī* is defined as person who knows very well toward God, obey very seriously toward God’s command and worship very fatefully toward God.<sup>76</sup> Imam Taqiyudin ibn Taimiyah gives two terms related to the term of *walī*; *sābiqūna muqarrabūna* (person who is in a hurry for everything due to a kindness and person who is in closed relation for everything due to his God); *Abrārun aṣ-ḥābu yamīnin muqtaṣidūna* (kind person who is

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<sup>74</sup> In Arabic dictionary (Al-Munawwir), Ulama’ (plural) comes from Arabic *al-‘aalim* (singular) which has meaning educated man. Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, Surabaya: Pustaka Progressif, 2002, p. 966. Because of their capability, Ulama’ in islamic terminology is considered as Prophet’s heir (*al-ulamaa’ waratsatul al-anbiyaa’*). In Indonesian dictionary (KBBI), Ulama’ is defined as an Islamic scholar.

<sup>75</sup> Endang Turmudi, *Perselingkuhan Kiai da Kekuasaan*, Yogyakarta: LkiS, 2004, p. 29.

<sup>76</sup> Imam Assyaukani, *Dalam Naungan Illahi Wali Allah*, translated by Shonwani Basyuni, Surabaya: al-Ikhlās, 1994, p.25-26.

included on right way because of his life's dedication toward his God).<sup>77</sup> From these characteristics, *walī* has some priorities from God. Allah said on QS. Yunus, 62.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*Behold! Verily on the friends of Allah there is no fear, no shall they grieve.*

In etymology, *walī* comes from Arabic which has some meanings. First, the meaning of *walī* related to the authority, these are *an-nāṣir/ helper*, *al-mālik/ holder*, *as-sultān/ ruler*, *al-‘imārah/ commander*. Second, the meaning of *walī* related to the servility, these are *al-qarīb/ closed man*, *at-tābi’/ follower*, *al-muḥib/ lover*.<sup>78</sup> From these roots, the meaning of *walī* has two opposite sides but also has two relations. The meaning of *walī* as the authority indicates a horizontal relation between *wali* as man and the society. While, the meaning of *walī* as the servility indicates a vertical relation between *walī* as man and God. It emphasized by Agus Sunyoto on his work of *Atlas Walisongo*. He said that *walī* has two positions in relation to society and God; *waliyyul amri* (Islamic leader who has the authority on moslem's religious or irreligious interest) and *waliyyullāh* (people wh has closed relation with God).<sup>79</sup>

In specific, *walī* in Javanese society is referred to *walisongo*. According to some figures, *walisongo* has some definitions. At least, there are Four top definitions of *walisongo*.<sup>80</sup> First, *walisongo* refer to *walī* as general, they are people who have the glory.<sup>81</sup> Second, *Walisongo* refer to

<sup>77</sup> *Ibid*, p. 40.

<sup>78</sup> Ahmad Warson Munawwir, *op.cit.*, p. 1582-1583.

<sup>79</sup> Agus Sunyoto, *Atlas Walisongo*, Depok: IIMaN, 2014, p. 116.

<sup>80</sup> Rachmad Abdullah, *WALI SONGO: Gelora Dakwah dan Jihad di Tanah Jawa (1404-1482)*, Solo: al-Wafi, 2015, p. 69-70.

<sup>81</sup> The term of *Songo* refers to *tsanna* (Arabic) which has meaning “the glory”.

*walī* as the people who have the glory and they, more specific, have certain regional authority.<sup>82</sup> Third, *walisongo* refer to institutional name of the Islamic council. Fourth, *walisongo* refer to *walī* as the people who have the glory and they consist of nine members<sup>83</sup> often called as *sunan*.<sup>84</sup> This last definition of *walisongo* has developed around Javanese society nowadays, it is also emphasized on *Babad Tanah Jawi*<sup>85</sup>, they are Sunan Ampel, Sunan Bonang, Sunan Giri, Sunan Gunung Jati, Sunan Kalijaga, Sunan Kudus, Sunan Muria, Sunan Maulana Maghribi.<sup>86</sup>

According to the perspective among Javanese society, *walī* is famous as sacred man.<sup>87</sup> *Walī* has extraordinary power because of closed relation with God in order to teach Islam. Because of three factors; capability, closed relation and teaching influence, javanese society consider that *walī* is mediator in every ritual on Javanese life, this event is called as *tawaşşul*. In another hand, *walī* as ‘*Ulamā*’ is not only as transmitter of Islamic teaching from Prophet Muḥammad but also as genealogical generation of Prophet Muḥammad. From those factors, Javanese society has tradition to invite *walī*’s grave. This tradition is often called as *ziarah wali*.

Referring to Max Weber’s three types of ideal authority, a sacred man is considered as the first type, charismatic authority.<sup>88</sup> Weber clearly

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<sup>82</sup> The term of *Songo* refers to *sana* (Indonesian) which has meaning “there (referring to a certain place/ region)”.

<sup>83</sup> The term of *Songo* refers to javanese number which has meaning “nine”.

<sup>84</sup> *Sunan* is derived from *Susushunan* or *Sinuhun*. It is a javanese term referred to javanese leader. According to Hamka, the term of *Sunan* has been only used after the death of *Wali*. *Ibid.*, p. 73-74.

<sup>85</sup> *Babad tanah Jawi* is the name referred to every story born and developed around javanese society.

<sup>86</sup> Agus sunyoto, *opcit.*, p. 114.

<sup>87</sup> Sacred in Javanese terminology is called as *keramat*. According to Prof. Tahir Abdul Mun’im *Keramat* comes from Arabic *karaamatu* which has meaning extraordinary event given by Allah into *Wali*. In Javanese terminology, *keramat* is a supernatural power referred to mystical power. Rachmad Abdullah, *op.cit.*, p. 67).

<sup>88</sup> Three types of ideal authority according to Max Weber consist of charismatic authority, traditional authority, and bureaucratic authority. Daniel L. Pals, *Introducing Religion: Readings from The Classic Theorists*, Oxford: Oxford University, 2009, p. 265-266.

explains that charismatic authority is referred to extraordinary quality of the prophet, the warrior chieftain, the personal head of party proven by supernatural power of miracle, victor and other successes as the instrument of their authority.<sup>89</sup> Perhaps, the leaders of charismatic authority are not elected by the election but they are naturally born into the society. It impacts on the characteristics of charismatic authority that the follower follow every rule of the leader without any complain. The follower completely submit their self because of their trust on the extraordinary power and capability of charismatic authority.

Based on this theory, *walī* has the position as an informal leader. It means that *walī* leads the follower some informal aspects. Ahmad Adaby Darban on his article, *Ulama' Jawa dalam Perspektif Sejarah*, said that *walī* is not only as the religious leader, in order to hold the society, *walī* also concerns on politic and social aspect.<sup>90</sup> In general, Rachmad Abdullah explains that *walī* is reformer who influence the society on many cultural manifestations including of trade, agriculture, art, education, belief, social, politic, and law.<sup>91</sup>

Based on the above statements, in the social fact of Kudus society, Sunan Kudus is the leader not only focusing on religious affairs (*waliyullah*) but also focusing on social aspect (*waliyyul amri*). Because of his contributions, Sunan Kudus has main position among the society. In tradition of Kudus society, the society believes that Sunan Kudus' position and power as leader are coming from his charisma. So, it finally impact on every act conducted by Sunan Kudus that has become a basic act of Kudus society.

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<sup>89</sup> *Ibid.*, p. 265.

<sup>90</sup> Ahmad Adaby Darban, *Ulama' Jawa dalam Perspektif Sejarah*, Journal Humaniora, Volume 16, Number 1, Februari 2004, p. 27.

<sup>91</sup> Rachmad Abdullah, *op.cit.*, p. 68.

In social hermeneutic, the prohibition to slaughter cow as meaningful act could be considered as a text after objectified by four characters of text.

#### 1. The Fixation of Action

The meaningful act is constituted by three hierarchy of sub-act. In the first sub-act, the prohibition to slaughter cow is not directly stated by Sunan Kudus on his statement or work. Sunan Kudus only give a symbolical act relating to the prohibition to slaughter cow. It was revealed that Sunan Kudus, on his missionary teaching, started with binding the cow into the three in front of mosque yard. Not only binding the cow, Sunan Kudus also making up the cow with flowers. Another source wrote that Sunan Kudus also recite the verse of cow in al-Qur'an (al-Baqarah). In addition, Sunan Kudus also preferred to slaughter buffalo on *idl adhā* event than to slaughter the cow. These acts have been conducted by Sunan Kudus in order to attract the society, especially Hindu community, on his teaching. Based on the second sub-act, these symbolical acts of Sunan Kudus are called as gesture and mimicry. Both gesture and mimicry lead the society as the reader not to slaughter cow. Finally, the prohibition to slaughter cow has been inscribed on a written (social discourse, worldview, and paradigm) till now. This last point is the part of three sub-act.

#### 2. Its Dissociation from The Mental Intention of The Agent (The Autonomisation of Action)

After fixating on a written, the prohibition to slaughter cow as the meaningful act should be detached from the agent in order to create interpretation. In the early emerge of the prohibition to slaughter cow, Sunan Kudus intend to the strategy on his missionary by attracting Hindu community. In order to success his intention, Sunan Kudus conducted some acts mentioned before.

From Sunan Kudus' intention on the prohibition to slaughter cow, it has been considered by the society as the tolerant concept of Sunan Kudus toward Hindu community. It is implied that the society as the reader has resulted the interpretation on the prohibition to slaughter cow by detaching the meaningful act from the agent.

### 3. The Display of Non-ostensive References (Relevance and Importance)

The interpretation above is the early interpretation of the prohibition to slaughter cow. It is caused by the requirement of meaningful act as the text. The requirement requires that the relevance of meaningful act should be beyond the early interpretation. This requirement will impact on the development of society so the relevant interpretation beyond the early interpretation should be resulted in order to keep the existence of the meaningful act.

The development of society is also faced by Kudus society. The development of economical aspect symbolized by the development of Kudus as industrial city and the development of intellectual paradigm symbolized by the development of educational institution are two reasons to create new interpretation on prohibition to slaughter cow.

### 4. The Universal Range of Its Addressees (Human Action As An "Open Work")

In the same with the text, the meaningful act will directly face its object or reader. The object of meaningful act is the society. The prohibition to slaughter cow has been faced on the background of Kudus society. It has been proven by multicultural background of Kudus society including of multi religion, multi

ethnic and multi education background. Actually, the prohibition to slaughter cow which came from Islamic figure does not intend only to Islamic community. The prohibition to slaughter cow as social and meaningful act must be accepted by all Kudus society as the reader and object. In order to make acceptance of the prohibition to slaughter cow among all element of Kudus society, the interpretation should be opened-interpretation.

From four characters above, the prohibition to slaughter cow as social and meaningful act is the part of text which is able to be inscribed on a written. As the part of text, social or meaningful act has become rich of interpretations. It is the main character of text. It is caused by the element of metaphor which creates the text enable to result multi interpretation.

## 2. The Prohibition to Slaughter Cow as Local Wisdom

In order to results the relevant and objective interpretations, the prohibition to slaughter cow should be re-interpreted by three process of Paul Ricoeur's hermeneutical interpretation; guessing process, validating process, and appropriating process.

### a. Guessing process

The first process is guessing process. As the requirement of this process (the process is not only free guess but it should be resulted from certain basic), this process has been resulted based on the interview on some informants. From this interview, there has been revealed some new perspectives on the prohibition to slaughter cow. These perspectives finally is concluded and caught in order to make guessing process.

From the first informant of YM3SK's committee (Denny), it is revealed that the prohibition to slaughter cow has impact on economic problem.<sup>92</sup> He said,

Ketika terjadi lonjakan harga sapi, masyarakat Kudus tidak merasa keberatan..., berarti secara tidak langsung Sunan Kudus sudah bisa menerawang bahwa suatu saat jika sapi langka, masyarakat tidak akan bisa makan daging. Ini bisa menjadi solusi bagi masyarakat Kudus jika masih memegang tradisi tersebut. Sebagai salah satu contoh, pada saat menjelang Idul Fitri, masyarakat Kudus masih saja santai menanggapi kenaikan harga daging sapi.

From Denny's statement, it results that the prohibition to slaughter cow is the part of problem solving constructed by Kudus society in order to face the global issue on beef price leaping. This guessing could be validated by some arguments that in August 2015, Indonesian society was issued on beef price leaping. It was impact on the policy to import the beef.<sup>93</sup> From this argument, the prohibition to slaughter cow, at least, has pressed beef need leaping on small scoop (Kudus society). It is happened because the meat need of Kudus society generally has been filled by buffalo meat.

From the second informant, Roichana (committee of *Muhammadiyah's* social foundation) said that prohibition to slaughter cow not as a tolerant concept today.<sup>94</sup> It has been emphasized by the decreasing of Hindu community. Because of this situation, She said that the tolerant concept upon Hindu could be done by another way. So the prohibition to slaughter cow could be released in this era.

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<sup>92</sup> The statement is taken from the interview with Denny (the committee of YM3SK) in YM3SK office (Kauman Menara Street, Kudus) on March, 26<sup>th</sup> 2016.

<sup>93</sup> See on <http://bisniskeuangan.kompas.com/read/2015/08/11/214417026/Kebijakan.Impor.untuk.Tekan.Lojakan.Harga.Daging.Sapi> (Accessed on Wednesday, April 20, 2016)

<sup>94</sup> The statement is taken from the interview with Roichana (the committee of Muhammadiyah's social foundation) in Muhammadiyah's social foundation office (Singocandi, Kudus) on April, 1<sup>st</sup> 2016.

From Roichana's statement, it is concluded that the society as the reader should change the paradigm on the prohibition to slaughter cow by releasing this prohibition. In accordance to Paul Ricoeur, the text or the meaningful act should autonomous stand on its original text or meaningful act. It means that no reason to destroy or release every text or meaningful act written by an author of text (an agent of meaningful act). In addition, the text or meaningful act also should have relevance and importance toward all the object of agent (society as reader). For the solution, this prohibition should not be placed as the tolerant concept but as the social identity of Kudus society including of multi-religious school such as NU and *Muhammadiyah* and also multi-religion such as protestant and catholic. This guessing could be validated by the multicultural background of Kudus society. In social fact show that the population of Hindu society decreased on last fifth year but the population of the other religions such as protestant and catholic increased very high. From this social fact, this prohibition could be used as the social identity to make unity among multicultural background of Kudus society.

From two statements above, It results that prohibition to slaughter cow should be considered as local wisdom which has concern on two main things. The first is the cognition to solve social problems that is the economical problem of beef price leaping lead the prohibition to slaughter cow as the pressing manner toward beef need leaping. The second is the capability to deserve the human existence that is the existence of multicultural background of Kudus society lead the prohibition to slaughter cow as social unifying (social identity).

## b. Validating process

As the result of new interpretation above, prohibition to slaughter cow as local wisdom should be validated by some arguments and theories relating to local wisdom.

Local Wisdom, based on its context, is the part of cultural study. Relating to local wisdom as the part of cultural study, Quaritch Wales is the first one introducing the term of local wisdom. In order to introduce the term of local wisdom, he uses the term of local genius. Wales said, "*Local genius is the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life*".<sup>95</sup>

From Wales's definition above, local wisdom in terminological use is also famous with "local genius". This similarity are referred to two thing; the similar use of "local" and the similar meaning of wisdom and genius.

The first similarity, the definition of "local" in local wisdom has been debatable among the figures. They still debate on the scoope of "local" itself. Some of them determine "local" as the part of demographic factor and the other determine "local" as the part of ethnic factor. Demographic factor refers to administrative region; rural and urban. Rural has some characteristics of its population. It is considered as local itself because of its small population. The population of citizen in rural is higher than the population of visitors. It leads the visitors tend to be loyal with the rule of citizen. So, local wisdom could be identified as the result of rural product. In opposite, urban is often included on nasional scoop because of its large population. The urban population is dominated by visitors. The visitors here are tended to separate from

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<sup>95</sup> F. X. Rahyono, *Kearifan Budaya dalam Kata*, Jakarta: Wedatama Widya Sastra, 2015, p. 8.

the citizen. So for urban, local wisdom will be difficult to be identified.<sup>96</sup> This arguments cause some figures to reject the demographic factor. While, ethnic factor refers to genealogical aspect. In Indonesian dictionary, ethnic has some definitions. The seventh definition of ethnic are the group of family based on genealogical factor; the ethnic of *Sakat* or the group of nation as the part of the another nation; the ethnic of *Sunda*.<sup>97</sup>

The second similaity is the similar meaning of wisdom and genius. Based on Indonesian dictionary, wisdom is described as the characteristic of wise and genius. From wise and genius, F. X. Rahyono explains that wise refers to personal character and genius refers to intellectual cognition. In addition, he said that wisdom of the people are relating to wise and genius they have. Wise people is they whose well personal character proven by their capability to deserve the existence of the other. While, genius people is they whose intellectual cognition to solve their life problems.<sup>98</sup>

From the definition of two words above, it could be said that local wisdom is social wise and social genius resulted in every culture of certain region and ethnic consisting of two main thing; the capability to deserve the human existence and the cognition to solve social problems. Based on this definition, local wisdom as the part of culture has an important thing should be concerned. Concerning on local wisdom means concerning on identity because local wisdom is originally born from certain region and ethnic. From the identity, local wisdom contains some social values.

Relating to the identity, identity is referred to private aspect. It can be found by comparing and identifying similarity and

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<sup>96</sup> Rasid Yunus, *Nilai-Nilai Kearifan Lokal (Local Genius) Sebagai Penguat Karakter Bangsa: Studi Empiris Tentang Huyula*, Yogyakarta: Deepublish, 2014, p. 39.

<sup>97</sup> KBBI offline.

<sup>98</sup> F. X. Rahyono, *op.cit.*, p. 3.

dissimilarity between one aspect and the other aspects. This early explanation of identity shows a negative paradigm because of the limitation aspect. It brings into misunderstanding among the people. Moreover, this aspect could lead some people into discrimination, racism or ethnocentrism. This early definition of identity should be changed in order to develop the new paradigm of identity in large scope. Identity is not directed to make limitation by comparing similarity and dissimilarity, but in opposite it is directed to make extension by making similar in every dissimilarity or unifying dissimilar in a similarity to build close relation to the others.<sup>99</sup>

Because of the private aspect, identity results the unique characteristic of the owner. Perhaps, it is often related to the specific role of the owner. Role, in sociological term, is defined as some expectations for certain positions or goals.<sup>100</sup> From this role, it directly will impact on consequence of act. In small scope, identity usually applies on individual term but in large, identity is also related to social aspect. Generally, social identity is defined as personal definition relating to the role on social life. T. Parsons, in his theory of act, also generally defines that social identity is personal subsystem relating to the main role of personal participation on social system.<sup>101</sup>

From the above explanation, it could be concluded that social identity has two main elements; specific characteristic (result the uniqueness) and role (result the act). Both elements lead the society on social value in order to face the bad or good influence from the outside.

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<sup>99</sup> Alo Liliweri, *Makna Budaya dalam Komunikasi Antarbudaya*, Yogyakarta: LKiS, 2009, p. 69-70.

<sup>100</sup> *Ibid*, p. 71.

<sup>101</sup> Adam Kuper and Jessica Kuper, *Ensiklopedi Ilmu-ilmu Sosial*, translated by Haris Munandar, Jakarta: RajaGrafindo Persada, 2008, p. 986.

### c. Appropriation Process

As the last process of Paul Ricoeur's hermeneutical interpretation, new interpretations above should be reflected into the world of the society as the reader. This is the part of appropriation process. This process finally will construct the philosophical construction of Kudus society. It will be the answer on second question of this research.

## B. Philosophical Thinking Construction for Kudus Society

As the main purpose of the meaningful action, it should impact on social action in the daily life. In order to result the social action, the early step is to construct social idea of the society. Philosophical thinking leads human to deeply think through human reason.<sup>102</sup> In this case, the society should enlarge their views toward the discourse which is prohibition to slaughter cow. The society also should have deep and future oriented that it could be called as philosophical thinking. This philosophical thinking is very important because this thinking construct the general and important idea for the society. Philosophical thinking constructed among the society eventually creates some values. Value is defined by the figures as every idea considering on what the good and what the bad. It has been resulted from some factors including of historical fact, folklore or religious teaching.<sup>103</sup>

There are two important facts that should be considered by Kudus society in order to construct the philosophical thinking. The first is that the leaping of beef price has been the part of global issue. It is caused by the population of cow has been decreasingly since latest year but in fact,

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<sup>102</sup> Team Direktorat Jendral Pendidikan Islam, *Metodologi Studi Islam*, Modul Direktorat Jendral Pendidikan Islam, p. 79.

<sup>103</sup> Alo Liliweri, *Pengantar Studi Kebudayaan*, Bandung: Nusa Media, 2014, p. 55-57.

Indonesian need many cows in order to fulfill the need of meat. This statement was delivered by Gita Wirjawan, The Minister of trade affairs in 2013.<sup>104</sup> The second fact is that the discourse of prohibition to slaughter cow is not referred to certain community. Although it was born from Islamic figure (Sunan Kudus), the discourse is referred to all communities of Kudus Society. It could be seen by the main purpose of the discourse that Sunan Kudus intended to teach Kudus society to make harmonious life among them. Although the strategy is finally interpreted as the part of his missionary strategy, it has been the discourse and the identity among Kudus society.<sup>105</sup> Both facts have the important point to construct philosophical thinking of Kudus society.

In relation between two facts above and new interpretations analyzed before, in the final process of Paul Ricoeur's interpretation, both should be appropriated on Kudus society in order to result the action.

The new interpretation of prohibition to slaughter cow places the discourse as the part of local wisdom on Kudus society. This local wisdom contain two main point.

First point, in facing the global issue on beef price leaping, Kudus society gives the contribution toward Kudus society its self and also another society through the prohibition to slaughter cow. In short, this prohibition actually lead Kudus society to conserve (not to slaughter) cow. In order to fulfill the meat need, the prohibition to slaughter cow lead the Kudus society focus on buffalo meat. It impacts on breeding buffalo. From this reflection, it shows that conserving cow and breeding buffalo impact on economical aspect.

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<sup>104</sup> See on <http://ekbis.sindonews.com/read/816405/34/ini-alasan-mendag-indonesia-harus-impor-daging-sapi-1386853114> (Accessed on May 27, 2016)

<sup>105</sup> See on <file:///C:/Users/acer/Downloads/LITERATURES/KUDUS/Pesan%20Toleransi%20dari%20Sunan%20Kudus%20-%20Kompas.com.htm> (Accessed on April 29, 2016)

Second point shows that the capability to deserve the human existence results on construction of social ethic for Kudus society. As the explanation before, the multicultural background of Kudus society should be hold in order to humanize and harmonize the existence of all the societies. In short, the prohibition to slaughter cow is placed as social identity that impact on whatever the background of Kudus society, they are unifying by the social identity.

In this last interpretation process, the prohibition to slaughter cow on Paul Ricoeur's interpretation could be seen as a follow:

Paul Ricoeur's Interpretation Process		
GUESSING	VALIDATING	APPROPRIATION
Prohibition to slaughter cow as local wisdom.	Local wisdom is social wise and social genius resulted in every culture of certain region and ethnic consisting of two main thing; the cognition to solve social problems (as solution of beef need leaping) and the capability to deserve the human existence (as social identity).	<ol style="list-style-type: none"> <li>1. The meat need constuct Kudus society to conserve cow and breed buffalo (impact on econmical aspect)</li> <li>2. The existence of multicultural background of Kudus society construct Kudus society to place the prohibition to slaughter cow as social unifying/social identity (impact on</li> </ol>

		social aspect)
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**Table 3**

**The Result of Paul Ricoeur's Interpretation on Prohibition to Slaughter Cow**

**Table 3**

**The Result of Paul Ricoeur's Interpretation on Prohibition to Slaughter Cow**

## CHAPTER V

### EPILOGUE

#### A. Conclusion

From this discussion, it is concluded that:

1. The early interpretation on prohibition to slaughter cow for Kudus society as the tolerant concept taught by Sunan Kudus should be changed by new interpretation in order to face new paradigm of society. That is based on Paul Ricoeur's social hermeneutic perspective, prohibition to slaughter cow for Kudus society should be placed as the local wisdom on Kudus society.
2. From new interpretation on prohibition to slaughter cow as local wisdom on Kudus society, it will impact on philosophical construction for Kudus society. In relation economical aspect, the prohibition to slaughter cow contributes on conserving cow and breeding buffalo which impact on supply both beef and buffalo meat need. In social aspect, prohibition to slaughter cow is the part of social ethic of Kudus society as the social identity because of its contribution to unify multi-cultural background of Kudus society.

#### B. Suggestion

The study of prohibition to slaughter cow still need further research. It is because this study is the part of social and cultural discourse among the society.

This thesis discussing about prohibition to slaughter cow potentially could be continual research either on interpretation study or other certain studies relating to the discourse. Because the history and the introduction about prohibition to slaughter cow has been completely written

on fixed work, in early suggestion, this thesis suggest other study such as cultural or anthropological field to reveal this discourse historically.

### **C. Closing**

All thanks to Allah who has been blessing and guarding the author to conduct this thesis. It is a great thing that this thesis has been finished by the author.

Although in this thesis, the researcher has tried to work maximally, yet the author considers that the work is still far from perfectness and also less satisfying. Constructive critiques and comments are always needed by the author.

At least, the author hopes that this work will be valuable and beneficial for the author especially and the others who concern on any other fields relating to this study generally.

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- SD NU Nawa Kartika Kudus (2000-2006)
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### Non-Formal Education:

- Ma'had Walisongo Semarang (2012-2013)
- Ma'had Ulil Albab, Tanjungsari, Tambak Aji, Ngaliyan (2013-2015)