

## CHAPTER V

### The significance of the Mythology Sego Jangkrik for Society

A. Public confidence in the sego jangkrik believed to be

a. Healing Medium

Many people look forward to this rice due to the increase in trust society in the rice. According to the people from Mejobo if get rice other than at the Tomb, and partially drained. Therefore, The dried rice is usually spread when planting rice, That is believed that the plant is not edible pest. In addition, the usually dry rice can also be used as a mix of medications that can cure.

Syekh Mar'i al-Hanbali dalam Ghayah al-Muntaha write down the prayer

وَلَا بَأْسَ بِلَمْسِ قَبْرِ بِيَدٍ لَا سِيَّمَا مَنْ تُرْجَى بَرَكَتُهُ

“And nothing wrong with touching the graves by hand, when the graves of people who expected to be blessed”

Even in *Al-Hikayat al-Hafez* almantsurah work of *adl-dliya ' al-Maqsidi al-Hanbali*, mentioned that he (adl-Dliya ' al-maqdisi) hafidz heard al-abdul-ghani al-Maqdisi al-Hanbali said that once in the arm emerging diseases such as boils, she already seeing anywhere and do not get healing. Finally he went to the grave of al-imam Ahmad ibn Hanbal, then he is put his hand to the grave, then the sickness was healed and never relapse.

As with the above events, it happens on sego jangkrik, according to the community as healing diseases wasilah.

b. The Expat Media beliefs as Sustenance

Usually from non-Moslems that helped the show go to luwur, to help provide the funds, goat, or materials for the manufacture of sego jangkrik.

They have believe the top entrants luck, the sego jangkrik in the drain and

then as they cook or while they were selling rice participated in mixed into rice, made as *pelaris* (runner)

B. *Sego Jangkrik* as a Media of Tolerance

a. Intra Tolerance of Muslims

Many among the Muslim Community in Kudus contribute his wealth, they are convinced to give his wealth in the way of God, so that the tradition of the open *luwur* of the Menara Kudus, can run smoothly.

According to the writer, the context of tolerance for people who believe and will refer to the four learned the process of reflection thinking: (1) Maybe I am right and he is wrong; (2) Maybe I was wrong and she is right; (3) Maybe I am right and he is also true; or (4) Maybe I am wrong and he is also wrong. So, as a people, we not only can punish people who thought differently or his opinion with us, because we are not necessarily more correct than the other. Islam is a religion for people who think and is a beautiful religion. Continue to learn and remember the four processes of reflection thinking above. May Allah with us. Sorry for all the momentarily led astray.

b. Inter religious tolerance

Religion, in addition to having a unifying function of the human race, also has the potential of conflict and of a Solver. However, vulnerable conflict is basically determined by understanding religion persons or belief embraced the more someone knows about the essence of religion then the tendency for mutual tolerance of differences will be higher. This we can see the phenomenon of the Islamic society of North Beach area or line that is known for its student residents.

The religion of islam was revealed to the interests of the human race itself. That is because islam does not force someone to hug him. Because islam is not an ideology that is empty, or an ideology of profiteers behind them.

With this man going to think with deep meaning and islam purpose then he will select it gladly, because she feels that islam is her own

personal needs. Therefore we can see clearly in the history of the development of Islam that Islam never aired by force or by subterfuge, whether it is from the start time of the Prophet Muhammad and until the present time. That broadcasting has always followed with great tolerance and flexible ways to invite people to Islam. Since Islam claimed throughout the world can rapidly and quickly. It is known for his doctrine is very practical in harmony with human nature, suitable to all times and places.

When we see the Prophet above, you will understand that he is a most high favor was. He is talked in such a way that the Prophet achieved was used as a guideline by his people to be always tolerant to anyone although it to foes of our own. He is just even in the Hadith advocated people to do good until for inanimate objects though the trees and houses.

On the basis of tolerance is the prophet invites all people to enter Islam. Who would want to take it then he will be lucky in the world and in the hereafter. But who does not want to accept it, then there was no one has the right to force them into Islam. This is the basis of tolerance is outlined by Islam. "Islam has always been respectful of religious independence and living brothers. Not as charged by his enemies claimed that Islam with the sword.

*Sunan Kudus* is a figure that is tolerant of differences. This has been demonstrated in mean the difference of beliefs in the community at the time. That means that every individual in the interact and do activities that relate to other people, should not feel smart and wanted to win on his own. So that the individual obtain success and gained sympathy from society, the attitude of tolerance and mutual respect must always noteworthy differences. Nevertheless, tolerance and mutual respect as their efforts on social interaction is not related to the Islamic Religion. Through an approach of tolerance and mutual respect, the views and belief we will get sympathy and empathy from the public. Greatness, this model can accelerate the success of the spread of Islam.

Human beings are creatures of individu as well as social beings. As social creatures, of course man sued for being able to interact with other individuals in order to meet their needs. In the social life in the community, an individual will be faced with different groups of color with which one is religious differences.

In social of life cannot be denied there would be friction that will can occur between groups of people, both with regard to race or religion. In order to maintain the integrity and unity in society required mutual respect and mutual respect, so that friction-friction that may give rise to disputes can be avoided. The community was also required to safeguard the rights and obligations of each of them between each other.

The conflict between the Intern and the religion is not really separate from the religion of ones understanding of leaned on. Because understanding Inter faith kaffah with via full and total comprehension and a thorough understanding of the religion adhered.

When this religion became an important role for the creation of peace in every region in the country. Because if religious figures can create an atmosphere of peaceful and did not give rise to the issue of vulnerable which causes conflicts then it will undoubtedly created conducive atmosphere if all parties are doing the tolerant. Tolerance does not mean we are mixing up religion, however here is an attitude of respect and trust and deserved religious beliefs of others.

If we discuss the issue of tolerance in a country, this is not really a new thing or alien. Because the actual tolerance attitude is the hallmark of this nation seemed to fade this nation even experienced during the post-war reforms increasingly having degrasi or decrease attitudes tolerant. This loss we can see with the intensity of a conflict that increasingly know the

conflict grew. Starting from the village to the conflicts between religious conflicts.

The word tolerance is often associated with religious tolerance, tolerance comes from the English "tolerance" which means patience attitude of gracefully and exhibit patience, in dictionary English-Indonesian explained that tolerance is respect. Tolerance is an attitude of gracefully or patience to our fellow human beings as people to run his life, beliefs and arrange for not violating and contrary to the norms that have been determined to be the creation of order and peace in society.

In the preamble of 1945 article 29 paragraph 2 stated that "the State guarantees the independence of each population to embrace his religion and to worship according to his religion and beliefs." By him that we are as people are supposed to uphold the mutual religious tolerance and mutual respect between the rights and obligations existing between us for the sake of the integrity of the state.

The scope of tolerance can be described as follows

1. Recognize the rights of others

The intent is a mental attitude that recognizes the right of every person in determining the attitude/behaviour and destiny of each of course attitudes or behaviors that run it does not violate the rights of others.

2. Respect other people's beliefs

Someones beliefs are usually based on trust, which has been embedded in our hearts and not corroborated by specific basis, either in the form of revelation as well as rational thought, because of that someones beliefs is not going to be easy for modified or influenced. If harassed, until the end they will still maintain, over the fact that, the need for awareness to respect the beliefs of others.

### 3. Agree in disagreement.

“Agree In Disagreement is principle of always says by ex minister of religions Prof. Dr. H. Mukti Ali it means that different did not enmity because of always different did whereas, so different we have to be aware there is variety of this life.

### 4. Mutual understanding

This is one of the most important elements of tolerance, because in the absence of mutual understanding is certainly not going to materialize a tolerance

### 5. Awareness and honesty

Concerning the attitude, if one's spiritual awareness and which at the same time also there is honesty in being, so there is no contradiction between going attitude conducted with what is contained in it is internal.

### 6. The philosophy of pancasila

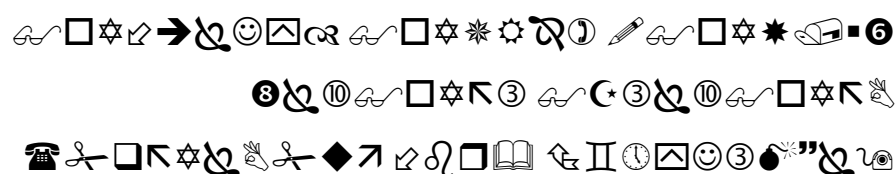
The philosophy of pancasila that constitute a cornerstone of the human soul, has been accepted by Indonesia, is the life that is in fact a consensus was practical and accepted by the people of Indonesia or much more than that is the foundation of our country.

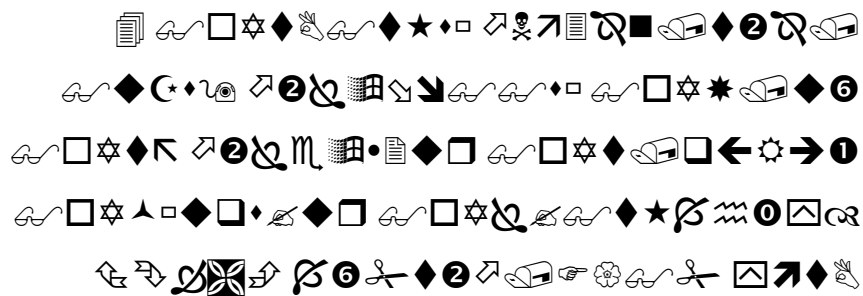
## C. Sego jangkrik in view of Religion as Mythology

### 1. As media of *Wasilah*

Holy Community and wasilah itself has the meaning of an intermediary for easy draw closer to God, namely through the sego jangkrik from *barokah* prayer the kyai and scholars devoted to his Sunan Kudus.

Someone/ pray to God by using the practice of intermediary *salih* performed by people who pray.





It means: "o our Lord, verily we heard (shout) crying to the faith, (i.e.):" Berimanlah you to Perhaps "; then we also believe. O our Lord, forgive us our sins and blot out our from our mistakes, and our wafatkanlah with people who berbakt ". [Al Imraan 3: 193]<sup>1</sup>

Tawassul/pray to God with the use of an intermediary prayers Salih who was still alive.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَا النَّبِيُّ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ رَجُلٌ فَقَالَ يَا  
رَسُولَ اللَّهِ ادْعُ إِلَهُكَ أَنْ يَسْقِيَنَا فَتَغَيِّمَتِ السَّمَاءُ وَمُطِرْنَا حَتَّى مَا كَادَ الرَّجُلُ  
يَصِلُ إِلَى مَنْزِلِهِ فَلَمْ تَزَلْ تُمَطِّرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ  
فَقَالَ ادْعُ إِلَهُكَ أَنْ يَصْرِفَهُ عَنَّا فَقَدْ غَرِقْنَا فَقَالَ اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا فَجَعَلَ  
السَّحَابُ يَتَقَطَّعُ حَوْلَ الْمَدِينَةِ وَلَا يُمَطِّرُ أَهْلَ الْمَدِينَةِ

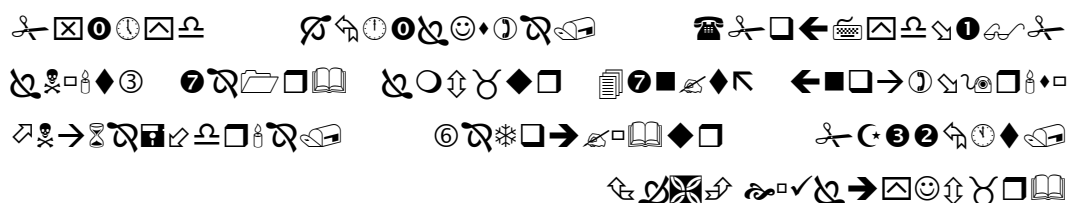
"From Anas Radi ' anhu, he said:" When the Prophet Sallallaahu ' alaihi wa sallam was preaching on Fridays, then a man stood up and said: "o Allah, pray Personalities so that he gives rain upon us". Then langitpun cloudy, and rainy, so we get the almost man of yesteryear are not up to his house. Persistent rain fell until next Friday. Then the man, or more, stood and said, "pray to God so that he turned to rain from us, because we've been swamped." Then Personalities n pray, ' o God, make rain around us, not to us. Then start a cloud of skirmishers around the city of Medina, and not shower the inhabitants of Medina "[HR. Bukhari]

<sup>1</sup> Yusuf, Ali Abdullah, *The Holy Qur'an Text and Translation*, Islamic Book Trust Kuala Lumpur 2005, surah (17) Ali Imron: 93

### 1. As the Media *Tabarrukan*

*Tabarruk* comes from the word al-Great. The meaning of *Al-Isa* great addition and growth in virtue (*az-ziyadah a an-name ' fi al-khair*). (Good) in a great treasure is when multiplied and used in obedience to Allah. A great opportunity in the family is when its members amounted to much and noble character. A great opportunity in time is the length of time and solved all the affairs in the future. A great opportunity in healthcare is perfection in healthcare itself. A great opportunity in this age is the length of the age and a lot of work both in the age range of the length. A great opportunity in science is when science is growing a lot and practiced as well as beneficial to many people. Thus it is a great opportunity as the coffers of goodness (*jawami ' al-khair*) and an abundance of pleasures gained from Allah. It is understood that this explanation of the meaning of *tabarruk* is: "*khair al-thalab ziyadah min Allah*". That is, ask for extra goodness of Allah.

Among the many things that God made for for someone to obtain a great opportunity of *tabarruk* is doing his with the prophets, the guardian, and the scholars who practised his studies (al-' Ulama al-Amilin), as well as with the pious people. God spoke about the speech of the Prophet Joseph (*Yusuf*) :



“ Go with this my shirt and cast to over the race of my father: he will come to see (clearly) then come you (here) to me together with all your family.” (QS. Joseph: 93)<sup>2</sup>

<sup>2</sup> Yusuf, Ali Abdullah, *op. cit.*, surah (17) Al-Yusuf: 93



In this text there is an explanation that Ya'qub Prophet *tabarrukan* with the robe Joseph Prophet. A Jacob Prophet kissing and touching the robe to her eyes, so that he can see again.

That way, when it is said that "the blessing of things" means "desire take a blessing from something earlier." On the basis that the definition of the term is from the side of tabarruk; "Expect a blessing from something or other things which Allah had given him special privileges and status.