

A Studi of the Historical and Spiritual Values of the Muharram Cultural Kirab Tradition in Payaman Kudus Village from A Hadith Perspective

Octaviany Widya Putri¹, Arif Friyadi²

^{1,2} *Institut Agama Islam Negeri Kudus, Indonesia*

e-mail: octavianywidya5@gmail.com, ariffriyadi@iainkudus.ac.id

Abstract

The Muharram cultural procession tradition is one of the activities carried out in Payaman Village, Mejobo District, Kudus Regency. This activity is maintained and preserved as a form of respect and reminder of the ancestors of the Payaman Village community. This research aims to show that the implementation of this cultural procession is based on Islamic principles, which contribute to strengthening the relationship between residents and as an expression of gratitude to God for all the gifts given to them. The method used in this research is a descriptive qualitative approach, with the collection of two types of data: primary and secondary data. Primary data was obtained through interviews, while secondary data was collected from literature studies, websites, and other sources relevant to the topic discussed. The results of the study indicate the existence of a cultural kirab that contains Islamic values and hadith, which serve as the basis for understanding religious social phenomena. In addition, the month of Muharram is interpreted as a symbol of awakening. This article is expected to expand the knowledge and understanding of the community, especially the younger generation, so that we can always maintain and preserve the existing culture.

Keywords: *Muharram, Tradition, Cultural procession, Hadith*

Abstrak

Tradisi kirab budaya 1 Muharam merupakan salah satu kegiatan yang dilakukan di Desa Payaman, Kecamatan Mejobo, Kabupaten Kudus. Kegiatan ini dipertahankan dan dilestarikan sebagai bentuk penghormatan dan pengingat terhadap leluhur masyarakat Desa Payaman. Penelitian ini bertujuan untuk menunjukkan bahwa pelaksanaan prosesi budaya ini didasarkan pada prinsip-prinsip Islam, yang berkontribusi dalam mempererat tali silaturahmi antar warga dan sebagai ungkapan rasa syukur kepada Tuhan atas segala karunia yang diberikan kepada mereka. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif, dengan pengumpulan dua jenis data yaitu data primer dan data sekunder. Data primer diperoleh melalui wawancara, sedangkan data sekunder diperoleh dari studi literatur, website, dan sumber-sumber lain yang relevan dengan topik yang dibahas. Hasil penelitian menunjukkan adanya budaya kirab yang mengandung nilai-nilai Islam dan hadis, yang menjadi dasar dalam memahami fenomena sosial keagamaan. Selain itu, bulan Muharam dimaknai sebagai simbol kebangkitan.

Artikel ini diharapkan dapat memperluas pengetahuan dan pemahaman masyarakat, khususnya generasi muda, agar senantiasa menjaga dan melestarikan budaya yang ada.

Keywords: Muharram, Tradisi, Kirab Budaya, Hadis

A. INTRODUCTION

Indonesia with its rich culture has its own charm and uniqueness.¹ Some traditions have managed to survive and maintain their purity, while others have undergone changes in both form and meaning due to the influence of religious elements. Traditions that are able to survive over a long period of time must have a strong historical basis, formed through a long process of cultural evolution. This evolutionary process, which involves acculturation, results in harmony and conformity with the people who practice them.²

Indonesian culture encompasses various aspects of daily life, from art to traditional traditions.³ Language or dialect also plays an important role in shaping local identity.⁴ The values contained in culture cannot be quantified, but they act as guidelines or unwritten principles that guide human behavior. Local wisdom includes ways of thinking, interacting and adapting to the environment, and norms that are respected by the local community.⁵ Maintaining and preserving local wisdom is essential for maintaining cultural and national identity, as well as respecting and maintaining the diversity of the Indonesian nation. Therefore, it is necessary to review the value system at the core of the culture.

The cultural system that develops in society is inseparable from the values that have been formed by the society itself. These various forms of cultural values have a significant impact on people's lives. These cultural values are systems that encourage the development of society, not just concepts that exist in the minds of most of its members, but something that is considered valuable, significant and important in their lives. Thus, these values serve as a guide that provides direction and orientation for the lives of the members of the community.⁶

Public understanding of the importance of protecting local culture is still very limited. People are more likely to choose foreign cultures that are appropriate and more practical with the times.⁷ Therefore, the community needs to strive to understand and implement measures that can preserve or protect cultural customs that have existed for a long time.⁸

Javanese culture, which is rich in religious values, is reflected in the kirab procession. Kirab is an activity that contains many meanings or symbols, with each part of the procession connected to each other. This cultural kirab involves various tools and equipment used during the procession. Thus, these tools and equipment function as symbols or meanings that complement

¹ Hendraman Hasaruddin, "Nilai-Nilai Islam Dalam Tradisi Kamomoose Di Buton Sulawesi Tenggara.," *Jurnal Al-Ulum* 16 (n.d.).

² Rosidin, "Nilai-Nilai Kerukunan Dalam Kearifan Lokal Masyarakat Bawean Gresik.," *Al-Qalam Jurnal Penelitian Agama Dan Sosial Budaya* 21 (n.d.).

³ T. Ahdianti, "Kearifan Lokal Dan Pengembangan Identitas Untuk Promosi Wisata Budaya Di Kabupaten Banyumas.," *Pariwisata Terapan*, 4.1 (2020): 25.

⁴ N Suryandari, "Eksistensi Identitas Kultural," *Komunikasi* XI (2017): 21.

⁵ Mamik Indrawati and Yuli Ifana Sari, "Jurnal Penelitian Dan Pendidikan IPS," *Jurnal Penelitian Dan Pendidikan Ips* 1, no. 18 (2024): 40–48.

⁶ Ari Widodo, *Islam Dan Budaya Jawa*, ed. Saiful Amin Ghofur, n.d.

⁷ Syah Mabruur, "Akulturasi Islam Dan Budaya Lokal Kajian Historis Sejarah Dakwah Islam Di Wilayah Rejang," *Jurnal Dakwah Dan Komunikasi* 1, n.d., no 1.

⁸ dkk Laily Maftukhatul And, Majidatun Ahmala, "Akulturasi Budaya Jawa Dan Islam Melalui Dakwah Sunan Kalijaga," *Jurnal Al'Adalah* 23 no.2 (2020).

each other, thus creating a relationship of meaning in the message conveyed through the procession.⁹

One tradition that is interesting to study is the Muharram Cultural Kirab Tradition held in Payaman Village, Kudus Regency. This tradition is not only an annual celebration, but also a means to commemorate the Haul of Mbah Suryono Suryadi, a figure respected by the local community. In this tradition, elements of culture, religion and spirituality interact with each other, creating a moment that is rich in meaning for the participants and the people who witness it.

Until now, the Kirab Budaya Tradition of the Payaman Village community continues to be implemented because it contains not only Javanese cultural elements, but also Islamic teachings. Among the series of events in the Kirab Budaya Tradition is the Haul Mbah Suryono Suryadi Tradition. This tradition is usually held to commemorate the death of a respected ancestor in the area. Haul is a traditional ceremony that aims to communicate with ancestors. It is done by people who are still alive to honor the spirits of their ancestors. Thus, Kirab Budaya tradition in the context of Haul Mbah Suryono Suryadi reflects the acculturation between Javanese culture and Islam that developed in Indonesia, especially in Kudus Regency.¹⁰

B. LITERATURE REVIEW

This research is inseparable from previous research. Previous research can be reviewed and used as a research reference. The first article by Moh Rosyid, a student of the State Islamic Institute of Kudus, with the title “Preservation of the Buka Luwur Tradition: A Cultural Study at the Tomb of Sunan Kudus, Central Java”. This paper was published by the journal *Social and Cultural Anthropology*, in 2021. This paper highlights the phenomenon of Buka Luwur at the Tomb of Sunan Kudus which is carried out on Muharram 10 with Asuro porridge served.¹¹ The second article is the journal of Dwi Sulistyorini, IAIN Surakarta, with the title “Da'wah Message in Kirab Budaya Malam 1 Suro Kraton Kasunanan Surakarta”. This article was published by the *Hikmah* journal, in 2019. This paper reveals historical evidence that the heirlooms that are paraded bring safety, prosperity and blessings to the Surakarta Palace and the State. It is held every night of 1 Suro, while the implementation is between 12 pm and approximately 04.00 am.¹²

So far, there has been no study that specifically discusses Kirab Budaya from a historical and spiritual perspective based on hadith in Payaman Village, Kudus. Therefore, this research is indispensable. The purpose of this paper is to reveal that the implementation of Kirab Budaya is based on Islamic principles, which aims to strengthen the relationship between community members as well as an expression of gratitude to Allah for the blessings of sustenance given.

C. RESEARCH METHODOLOGY

This research uses a descriptive qualitative approach with field research and library research methods.¹³ This approach was chosen to explore the meaning, historical and spiritual

⁹ Zakiyyah Rana, “Nilai-Nilai Pendidikan Islam Dalam Tradisi Buka Luwur Sunan Kudus (Sayyid Ja'far Shodiq)” (UIN Walisongo Semarang, 2020).

¹⁰ Syarif Hidayatur Rizqi et al., “Makna Dan Nilai Kultural Tradisi Buka Luwur Sunan Kudus Dalam Perspektif Interalsionalisme Simbolik,” *Jurnal Pendidikan Tambusa* 7 (2023): 30376–79.

¹¹ Moh Rosyid, “Pelestarian Tradisi Buka Luwur: Studi Budaya Di Makam Sunan Kudus Jawa Tengah,” *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)* 6, no. 2 (2021): 151, <https://doi.org/10.24114/antro.v6i2.18077>.

¹² Masfi Sya'fiatul Ummah, “Pesan Dakwah Dalam Kirab Budaya Malam 1 Suro Kraton Kasunanan Surakarta Akhmad,” *Sustainability (Switzerland)* 11, no. 1 (2019): 1–14, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_Sistem_Pembetulan_Terpusat_Strategi_MelestaRI.

¹³ Pedro Javier Del Cid et al., “DARMA: Adaptable Service and Resource Management for Wireless Sensor Networks,” *MidSens'09 - International Workshop on Middleware Tools, Services and Run-Time Support*

values in the Muharram cultural carnival tradition in Payaman Village, Kudus, and to examine it from the perspective of hadith. The research was conducted in Payaman Village, Mejobo District, Kudus Regency, Central Java, where the Muharram cultural carnival tradition takes place. Field research was conducted during the month of Muharram 1446 AH / July 2024, with literature study conducted before and after field observations. Direct observation of the implementation of the Muharram cultural carnival tradition in Payaman Village, namely with the in-depth interviews method to religious leaders, village elders and local cultural experts as well as the community who participated in the event village elders or local cultural experts.

The secondary data is obtained from books, journals, scientific articles on Islamic culture in the archipelago, especially the Muharram tradition and other hadith books. The researcher does not only rely on data sources from interviews and literature studies, but also refers to hadith as a theoretical basis for understanding the socio-religious phenomena that occur. The main data source in this research comes from the author's observation of people participating in the Kirab Budaya procession, khataman, performing pilgrimage, and other activities.¹⁴

The Kirab Budaya Tradition can be classified as a living hadith. This is because the Cultural Kirab is not only a tradition of celebrating honor, but there is a series of Haul Mbah Suryono Suryadi Traditions, namely the recitation of khataman. This also involves various other Islamic traditions carried out by the Payaman community in commemoration of the Kirab Budaya.¹⁵

Data reduction: Sorting and summarizing data from interviews, observations, and documentation. Presentation of data is done by reducing the data by arranging it narratively and thematically, bringing out patterns of meaning related to historical and spiritual values. While the interpretation of the hadith by analyzing the text of the hadith using the maudhu'i (thematic) approach, namely looking for relevant themes such as the meaning of hijrah, Muharram commemoration, and respect for local culture that does not conflict with Sharia.

E. DISCUSSION

1. History of Muharram

Muharram marks the beginning of a new year in the Hijri calendar, which is a month-based calendar system used by Muslims.¹⁶ The Hijri year not only refers to the migration of the Prophet Muhammad and his companions from Mecca to Medina in 622 AD. But also, it reflects the social transformation that laid the foundation for the establishment of Islamic society.¹⁷

Muharram has a deep meaning, not only because it marks the beginning of the Islamic calendar system, but also reflects the Muslims' journey towards a more solid community. The Hijri calendar is used to determine the timing of important events such as Ramadan, Eid al-Fitr, Eid al-Adha, and others. Therefore, the meaning of Muharram lies not only in the turn of the year, but also as a reflection of the hijra of Muslims in their daily lives. The story then spread

for *Sensor Networks, Co-Located with the 10th ACM/IFIP/USENIX International Middleware Conference*, 2009, 1–6, <https://doi.org/10.1145/1658192.1658193>.

¹⁴ Rina Sari, "Kirab Budaya: Tradisi Dan Makna Dalam Masyarakat," *Jurnal Ilmu Sosial Dan Humaniora*, 2018, 123–25.

¹⁵ Arif Friyadi, "Tradisi Buka Luwur : Potret Living Hadis," *Nabawi Journal of Hadith Studies* 3, no. September (2022): 122–41.

¹⁶ Wulan. Oktaviani, "Nilai-Nilai Dakwah Pada Perayaan 1 Muharram (Studi Pada Beberapa Bentuk Perayaan 1 Muharram Di Indonesia)," *Ilmu Komunikasi, Penyuluhan Dan Bimbingan Masyarakat Islam*, 2024, 85–91.

¹⁷ Abd Azis, "Makna Spiritual Dalam Perayaan Kirab 1 Suro (Keraton Kasunanan Surakarta)," *Indonesian Journal Of Multidisciplinary*, 2023.

through Islamic scholars to Indonesia, who brought the teachings of Islam to various parts of the country.¹⁸

Historically, the word “Suro” comes from the word “Ashura”, which means the 10th day of Muharram.¹⁹ In this month, all Muslims strive to increase their acts of worship, as Allah gives His mercy and blessings. One of the recommended acts of worship during the month of Muharram is the Ashura fast. In Indonesia, many people celebrate this tradition by making Ashura Porridge on the 10th of Muharram. On that day, Muslims in various regions are competing to carry out sunnah worship, such as fasting, giving alms, helping orphans, using kohl (eye shadow), and some distribute Ashura porridge as a form of alms.²⁰

Every time the month of Muharram arrives, Muslims around the world realize the significance of this month. Muharram, as the first month of the Hijri calendar, is remembered as the first sign of awakening, this month being the moment where Muslims celebrate the Hijri new year by carrying out various useful Islamic activities. The impact of this celebration is also felt in Indonesia, where seminars are held in various places to welcome the era of awakening.

The beginning of the year provides an opportunity to start a new life with better intentions and goals, similar to the hijrah performed by Prophet Muhammad. In the Islamic context, hijrah is often understood as a physical change in the individual lives of people. As such, Muharram celebrations are usually filled with Muhasaba (introspection) and prayer, and hope that the new year will bring blessings and protection to Allah. In addition, Muharram is one of Islam's haram months (holy months) which prohibits all forms of warfare and conflict. This creates an atmosphere of peace in religious practice and reinforces the core message of Islamic teachings.

2. Muharram Cultural Kirab in Payaman Village

Communities, especially Java, have a unique culture that is different from other regions. This difference is caused by variations in the social and cultural conditions of the people in each region. Culture can be understood as the way individuals feel and think, which is reflected in various aspects of human group life, and forms social unity in the context of a particular time and space.²¹ The diversity of cultures, religions and beliefs in Indonesia creates various traditions and rituals carried out by the community.

The people of Bancak hamlet, Payaman Village to be precise, have a local wisdom called the Muharram Cultural Kirab Tradition in the context of Mbah Suryono Suryadi's Haul. The beginning of the Muharram Cultural Kirab was a tradition initiated by the community to gather information about their ancestors, as well as the manager of the grave complex of Mbah Suryono Suryadi, who collaborated with the Payaman village government.

This tradition began with visits to scholars, such as Mbah Abi Mansur from Kabumen and Habib Luthfi from Pekalongan, to trace the lineage of Mbah Suryono Suryadi. Mbah Abi Mansur, with the help of his student Ki Santri Bodo, then gave a recommendation to convey the information to the community through recitation. This recitation aims to educate the community about the inauguration of the ancestors of Payaman Village, who have conducted genealogical searches and found that Mbah Suryono Suryadi is a descendant of the 20th habaib.²² From this

¹⁸ Taufan Rifa'iarganata, “Kajian Makna Simbolik Budaya Dalam Kirab Budaya Malam 1 Suro Keraton Kasunanan Surakarta,” 2017, 1–19.

¹⁹ G. K Hapsari, “Makna Komunikasi Ritual Masyarakat Jawa (Studi Kasus Pada Tradisi Perayaan Malam Satu Suro Di Keraton Yogyakarta, Keraton Surakarta, Dan Pura Mangkunegaran Solo).” *Compediart* 1, no. 1 (2024): 44–52.

²⁰ Muhibah Amaliyah, “Pengenalan Dan Pembuatan Bubur Asyura Dalam Rangka 10 Muharram Di Desa Sungai Paring,” *Jurnal Pengabdian Kepada Masyarakat Nusantara* 4, no. 4 (2023): 3751–56.

²¹ Studi Kasus, Kec Sukolilo, and Kab Pati, “Dan Kaitannya Dengan Aqidah Islamiyah (Kajian Fenomenologi Agama) I,” 2015.

²² Luthfi, “Wawancara 2,” 2025.

event, the desire arose for the community to hold a celebration of respect, namely the Kirab Budaya Tradition.

In the tradition of the Muharram Cultural Kirab, it can be seen when before the implementation of the event, it starts with praying together and tahlil first. The religious value built through the cultural kirab tradition, in addition to honoring the ancestors who have died, is also a binding rope of harmony, togetherness for the Payaman Village community. In addition, it is also a form of gratitude to God for the abundant agricultural harvest, as well as a reminder of death.

This, every Thursday night Friday, the Payaman community and its surroundings take the time to come on a pilgrimage and pray for Mbah Suryono Suryadi. This tradition is an expression of gratitude to ancestors who have contributed to the Payaman community. In addition to pilgrimage activities, one form of expression of gratitude that is still preserved today is the commemoration of the Kirab Budaya, which is held every 10th Muharram or 10th Sura.

Regarding why the commemoration must be carried out on the 10th of Muharram because the people of Payaman Village believe that this day is the day of Mbah Suryono Suryadi's death at the end of the month of Dhulhijjah. Therefore, not only Mbah Suryono Suryadi is commemorated, but also many other religious figures are commemorated in the month of Suro, such as Sunan Kudus, Sunan Muria, and Mbah Wanar, as well as other figures. Some Payaman people consider the 10th of Muharram to be a sacred day, and this belief is based on history that supports this view.

Historically, the Payaman community is formed from various diverse groups, including santri from Nahdlatul Ulama (NU) and Muhammadiyah, as well as abangan groups (ordinary people). In the midst of this respect effort, pros and cons emerged among the Payaman community regarding the belief in the existence of washilah from Mbah Suryono Suryadi. Over time, there was a change between the santri group and the abangan group with the existence of religious distance. The abangan group expresses their respect through shadow puppet shows, while the santri do it through haul recitation or khataman and religious practices according to their respective beliefs.²³ In a spiritual context, the kirab also represents respect for the month of Muharram. The month, which is considered holy in Islam, is a momentum for reflection and increasing piety to God.

Based on an interview with one of the Kirab caretakers, it was explained that the series of events began in the morning until noon on the 9th of Muharram. On that day, in the grave complex of Mbah Suryono Suryadi, a khataman al-Qur'an bil ghoib (without seeing) was held which was attended by al-Qur'an memorizers. This khataman activity starts from juz 1 and continues until it reaches juz 30. The people of Payaman Village who were present watched attentively the reading of the Qur'an recited by the memorizers. This activity is routinely carried out every 9th of Muharram or 9th of Sura. momentum reflection and increase piety to Allah.

On the night of 10 Muharram, after the Isha prayer, a mass tahlil reading is held at the grave complex of Mbah Suryono Suryadi. This tahlil is an expression of the community's love in praying for the spirits of their ancestors. Next, the event continues with a public recitation delivered alternately by several clerical figures, both from within and outside the village/city. This recitation contains advice for Payaman and surrounding residents who are present, to always maintain peace and diversity in the life of the nation and religion. At midnight, a tirakatan night is held by bathing around the grave of Mbah Suryono Suryadi. In this case, the people of Payaman Village believe in the blessing of the ancestors.²⁴

²³ Luthfi, "Wawancara 1 15 Januari," 2025.

²⁴ Luthfi.

After dawn on the 10th of Muharram, a khataman al-Qur'an for women was held as a commemoration of the death of Mbah Suryono Suryadi, as well as marking the opening of the Cultural Kirab which took place at the mosque and was attended by Payaman villagers. During the khataman process, the committee provided food in the form of ingko (whole chicken). Towards Dzuhur time, residents and organizers began preparing for the Kirab carnival by making tumpeng or gunungan to gather at Payaman Village Hall for a procession around the village and ending at the tomb.

The Kirab Budaya procession begins with the gathering of people who form groups, led by the village head. They carry gunungan as a symbol. Then the caretaker of the mosque opens the event with a speech containing Islamic advice, followed by the handover of the shroud that will be used to wrap the grave of Mbah Suryono Suryadi. The shroud is then carried by the village head along with all residents who participated in the procession to the tomb. Upon arrival at the tomb, the enthusiasm of the Payaman community was evident, and they immediately prayed together in the hope of being given safety. After the prayer was completed, the gunungan was lifted and carried by the residents.²⁵

Kirab Budaya is a religious ritual that symbolizes gratitude for the blessings of life in the world and the goodness of nature.²⁶ In this tradition, the food served is usually processed directly from nature obtained by the villagers. There are two categories of food served in the procession of this ceremony. First, tumpeng rice served with kuluban (steamed vegetables with coconut sauce) and grilled chicken. Secondly, gunungan consisting of various vegetables and fruits. These foods are the work of housewives who come from the harvest that their families get from the fields.

Tumpeng symbolizes safety in human life, prosperity, welfare. The shape of tumpeng that resembles a mountain reflects the power of God Almighty. In addition, tumpeng can be interpreted as a symbol that the people of Payaman Village have a lot of fortune and more like a mountain. As well as villagers whose work as farmers are given blessings in the form of abundant harvests, fertile agriculture, kept away from plant pests, and village life that is safe, peaceful, away from danger, and others.²⁷

For Payaman people, tumpeng culture can be understood that tumpeng is not just an offering of rice, but a symbol that has many meanings. So, for the people of Payaman village tumpeng is something that is considered a symbol of purity. This can be seen from the high and slender shape of the tumpeng, as well as yellow rice that is not mixed with other colors.²⁸ The yellow rice symbolizes purity and cleanliness. With this, it can be seen that the Payaman community really maintains the authenticity of ancestral culture and environmental cleanliness by working together together.

The making of tumpeng is seen both in terms of its color and on important celebrations, such as birthdays, weddings, or religious events, as a form of prayer that the event is blessed and brings goodness. Meanwhile, in terms of the colors contained in tumpeng contain meanings and prayers expected by the local community, for example the yellow color reflects the majesty and

²⁵ Iuthfi, "Wawancara 2 29 Januari," 2025.

²⁶ Ahmad Asron Mundofi Dkk, "Nilai-Nilai Pendidikan Toleransi Dalam Tradisi Kirab Budaya Masyarakat Desa Tlogo Wiro Bansari Temanggung," 2024.

²⁷ Uqtarina Husni Mu'awanah, Uqtarina Husni Mu'awanah, and Yohan Susilo, "Kirab Budaya Dewi Sekar Tanjung Di Desa Tanjung Kecamatan Kemlagi Kabupaten Mojokerto," *JOB (Jurnal Online Baradha)* 18, no. 4 (2022): 1400–1424, <https://doi.org/10.26740/job.v18n4.p1400-1424>.

²⁸ Damianus Suryo Pranoto, "Menyelami Makna Dan Filosofis Budaya Tumpeng Sebagai Simbol Identitas Kearifan Lokal Bagi Masyarakat," *Advances In Social Humanities Research* 2, no. 3 (2024): 415–26, <https://doi.org/10.46799/adv.v2i3.209>.

power of the Divine and symbolizes prosperity while the green color and the diversity of other colors symbolizes the diversity of gifts given by God or the hope of luck and success.

In the kirab event, there are various tumpeng decorated with various shapes, ranging from peacocks, dragons to horse-drawn carriages. These tumpengs are made by the people of Payaman Village through contributions collected per RW. In Payaman itself, there are 4 Rw 14 Rt in participating in the Kirab, each Rt sends a tumpeng representative. Each tumpeng, which has a different shape, contains unique contents and meanings, which are read and pledged, reflecting hopes for safety, health, prosperity, and other aspirations. The enthusiasm of Payaman Village residents in welcoming this cultural kirab activity is very high.

In addition, the cultural procession serves as a symbol of almsgiving in Islamic teachings by creating various gunungan to be shared and contested by the local community. The gunungan are arranged pointed upwards as a form of community gratitude to God for the abundant agricultural harvest. Without realizing it, Kirab Budaya also strengthens the bonds of brotherhood among the community, which can be seen from the collaboration in making and lifting the gunungan as well as their participation in celebrating this tradition.²⁹

Hadiths that discuss the expression of gratitude to God for the provision given do not specifically address this theme. The author seeks to explore the meaning of the gunungan distribution as a symbol of almsgiving and generosity. This division contains social and spiritual messages that are closely related to the hadith teachings on almsgiving. Many of the Prophet Muhammad's traditions emphasize the importance of giving to others, as listed in various traditions as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْعَزِيزِ، ثنا شَيْبَانُ بْنُ فَرُّوخَ، ثنا أَبُو أُمَيَّةَ بْنُ بَعْلَى، ثنا أَبُو الزَّيْنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّهَا تَشُدُّ مِنَ الْجَائِعِ مَا تَشُدُّ مِنَ السَّيْبَعَانِ

Abdullah bin Muhammad bin Abdul Aziz narrated to us, Shaiban bin Farrukh narrated to us, Abu Umayyah bin Ya'la narrated to us, Abu Az-Zinad narrated to us, from Al A'raj, from Abu Hurairah. He said, the Messenger of Allah (SAW) said: *“Fear the Fire even if you give in charity half a date, for it strengthens the hungry as it strengthens the full.*

This hadith teaches us that every good deed, no matter how small, has value in the sight of Allah. We are taught not to underestimate good deeds, because every action done with good intentions can be our savior in the hereafter. In addition, this Hadith also emphasizes the importance of caring for others, especially those who are in trouble. Thus, we are reminded to always be grateful for the blessings we have and share with those in need.³⁰

The tradition of Muharram celebration in Payaman village means that its implementation can strengthen the relationship between members. This tradition includes the activities of reading prayers and donating orphans, which reflect the values of togetherness and social care, the recitation activities carried out aim to get closer to Allah. It also emphasizes the importance of mutual respect among religious communities. The basic principle of the celebration is to invite, invite and call, similar to the concept of da'wah in Islamic teachings.³¹

The series of events celebrating the Muharram Cultural Kirab Tradition in the context of Mbah Suryono Suryadi's Haul is not only that. However, there are a series of events such as:

²⁹ LN Indriyani, “Gambaran Umum Desa Payaman Kec. Mejobo Kab. Kudus,” 2022, 35–61.

³⁰ Living Hadis et al., “Jurnal Studi Islam Indonesia (JSII) Living Hadis ; Tradisi Grebeg Besar Demak , Jawa Tengah” 2, no. 2 (2024): 285–300.

³¹ Muhammad Ridho et al., “Makna Tradisi Perayaan 1 Muharam Dalam Bentuk Pengaplikasian Moderasi Beragama Di Desa Baturaja Kecamatan Way Lima Kabupaten” 2, no. 9 (2024).

Grave pilgrimage, khataman bil ghoib, and parade. Furthermore, one by one the religious rituals that the author will discuss as follows.

3. Tomb Pilgrimage

Visiting graves is an expression of gratitude and respect for the struggles of those who have passed away. In addition, grave pilgrimages serve as a reminder for the current generation to continue to remember those who were willing to sacrifice their lives to fight for truth and goodness, defend their beliefs, and spread the values of freedom, which are always remembered.³²

In Java, the tradition of grave pilgrimage has become an integral part of a society that still holds mystical beliefs and respects religious values as a form of respect for their ancestors. This belief encourages them to visit tombs as a form of respect and reminder of the relationship with the departed spirits because the buried bodies are ancestors who were considered in ancient times to have great services to society.³³

Grave pilgrimage is a sunnah practice that the Prophet recommended to his people as part of a reminder of death. As the hadith of Rosulullah:

عَنْ أَبِي هُرَيْرَةَ قَالَ زَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ فَقَالَ اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أُرْوَرَ قَبْرَهَا فَأَذِنَ لِي فَرَوَرُوا الْقُبُورَ فَأَبْنَاهَا تُذَكِّرُ الْمَوْتَ.

Abu Hurayrah (may Allah be pleased with him) reported: *The Prophet (peace and blessings of Allah be upon him) visited his mother's grave and wept so much that those around him wept too. Then he said: "I asked my Lord for permission to seek forgiveness for her but He did not grant it, and I asked permission to visit her grave and He granted it. Therefore, visit the grave because it will remind you of death."*³⁴

In this hadith, the Prophet Muhammad states that he had previously prohibited grave pilgrimage. This prohibition was probably related to practices that were not in accordance with the teachings of Islam that existed at that time, such as the glorification of graves or the practice of shirk. However, after seeking permission from God, the Prophet was allowed to visit his mother's grave. This shows that there was a change in the law or a deeper understanding of grave pilgrimage, which is now considered a beneficial practice. The above hadith contains a profound message about the importance of grave pilgrimage as a reminder of death, the change in attitude towards the practice, and the spiritual values it contains. It invites Muslims to reflect on life, improve themselves, and maintain relationships with the departed through prayer and charity.

Among the wisdom of grave pilgrimage is to remember death. Death will surely come to anyone who lives. This is explained in the word of Allah (QS. Al-Ankabut: 57) "Where Allah SWT reminds that every human being will definitely face death, and after that, he will return to the Creator, namely Allah SWT, the Lord of all the worlds.

Khataman al-Qur'an

Among the people of Kudus, especially Payaman village, of course, they have a lot of interaction with the Qur'anic boarding school, it is common to invite a hafiz al-Qur'an whenever they have a desire, in order to memorize the Qur'an. In addition to functioning as a source of law, the Qur'an also contains many valuable lessons in it. One of the important teachings in

³² Budi Setiawan, "Tradisi Ziarah Kubur : Agama Sebagai Konstruksi Sosial Pada Masyarakat Di Bawean, Kabupaten Gresik," *BioKultur* 5, no. 2 (2016): 254.

³³ Setiawan.

³⁴ Abu Husain Muslim Ibn Hajjaj, *Dar Al-Kutub Al-'Ilmiyah*, 2008.

reading the Qur'an is to be a helper friend on the Day of Judgment. In the hadith narrated by Muslim, the Qur'an acts as an intercessor for the reader on the Day of Judgment.³⁵

Reading the Qur'an provides answers for Muslims and non-Muslims alike. The most majestic and noble recitation in the sight of Allah and the angels is the Qur'an. With the hope that Allah will raise the status of the deceased, especially if the recitation is dedicated to the saints of Allah who have been promised paradise in the Qur'an. This is due to the belief that people who have died are not really dead.

In another hadith text, the apostle recommended that his followers read and correct each other's recitations of the Qur'an with his words:

قَالَ عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِفْرَأُوا الْقُرْآنَ وَلَا تَغْلُوا فِيهِ وَلَا تَحْنُوا عَنْهُ وَلَا تَأْكُلُوا بِهِ وَلَا تَسْتَكْبِرُوا بِهِ

Abdur Rahman bin Shibl said, I heard the Messenger of Allah say: “*Read the Qur'an, practice it, do not betray it, do not feed on it, and do not enrich yourself from it.*”

From the above hadith, it can be concluded that the reward of reciting the Qur'an can be conveyed to the deceased. However, there is an important condition that needs to be considered: the person who recites the Qur'an for this purpose must not take a reward or wage. If someone receives a reward for reciting the Qur'an, then it is considered haram, both for the one who gives the reward and for the one who receives it.

4. A Parade to Keep in Touch

Almost all Muslims around the world celebrate the Islamic New Year. In Indonesia, this celebration is carried out lively, each region has its own characteristics. In Java, the tradition of celebrating the Islamic New Year is usually marked by a cultural procession. In its implementation, this cultural carnival involves many people traveling around the village while carrying tumpeng which has been beautifully decorated.³⁶

The people of Payaman Village use the cultural carnival as a way to connect with other residents to strengthen brotherhood. In addition, keeping in touch is also a way to gain rewards from Allah. Allah promises His servants who always maintain their relationship will be given various pleasures. Some of the virtues of keeping in touch include bringing blessings and opening the door to sustenance, as well as expanding harmonious brotherhood ties as well as getting rewards from Allah. In line with the Word of Allah which was said by the Messenger of Allah, relayed from Abdurahman bin Auf “Allah ta'ala said, ‘I have created the womb and I have given it a name from My names so whoever connects it I will connect it and whoever breaks it I will break it and whoever establishes it I will establish it’ (HR Ahmad, Abu Daud, Timidzi, and Hakim).

Silaturahmi serves as a medium to gain knowledge, increase social sensitivity, and attract grace from Allah. This concept includes efforts to strengthen affection and brotherhood, as well as maintaining kinship and relationships between relatives. In Islam, silaturahmi is highly recommended as a means to create security and peace in social interactions in society, both in the context of nationality and statehood.³⁷

Thus, silaturahmi can be understood as a form of worship that brings us closer to Allah, and strengthens our relationship with those around us after a long time apart. This action is done

³⁵ Banyuputih Kabupaten Situbondo, “Khidmah: Jurnal Ilmiah Pengabdian Kepada Masyarakat Volume 1. No. 1 Januari 2023” 1, no. 1 (2023): 54–63.

³⁶ Defani Mauludi Dwi Putra, “Landasan Teologi Dalam Tradisi Asyura Masyarakat Syiah Di Desa Pasirhalang,” *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 3 (2022): 600–614, <https://doi.org/10.15575/jpiu.v2i3.17009>.

³⁷ Zam Zam Nasrullooh, “Silaturahmi Fil Qur ’ an Wal Hadits,” *Student Research Journal* 1, no. 2 (2023): 113–24.

with affection to reconnect the ropes of brotherhood that have been cut off. As conveyed by Sayyidina Rasulullah, the one who maintains relationships is not just repaying kindness, but is included in those who, even though their kinship ties are severed, try to reconnect.

In another tradition the Prophet also said the following:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْوَاصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمُهُ وَصَلَّيَا

From the Prophet ﷺ he said, “*The one who keeps in touch is not the one who fulfills (needs) but the one who keeps in touch is the one who reconnects when the ties of friendship have been severed*”³⁸.

The Hadith emphasizes that keeping in touch is not just about repaying kindness, but a more noble act of reconnecting broken relationships. This shows the importance of trying to repair and maintain relationships, despite previous differences or conflicts.

5. Social Culture in Kirab Budaya

In Islam, the Qur'an and Hadith provide many guidelines that are very relevant to shaping social values in community life. Some important teachings that serve as a foundation in creating strong social values include solidarity, justice and brotherhood. Islamic teachings that emphasize the importance of empathy and brotherhood are able to strengthen social ties in a plural and multicultural society like today.³⁹

The socio-cultural aspects of the kirab itself include barongan art, dance and puppetry, which are integral parts of the rich and diverse Javanese culture. Both not only function as entertainment, but also contain deep cultural values. Through culture, relationships between individuals in society can be established in harmony. By interacting within the community, they will create customs or habits that should not harm each other. However, in practice, not all customs or habits are always beneficial for all parties.⁴⁰

In the tradition of Mbah Suryono Suryadi Cultural Kirab, there are several character values that need to be preserved, among others: Mutual cooperation, as evidenced by Payaman villagers who compactly carry out mutual cooperation starting from preparing for the implementation of the tradition for about one month, cleaning the grave of Mbah Suryono Suryadi which is the finish place of the cultural kirab, preparing for fundraising, and preparing all kirab equipment. The value of mutual cooperation built through the tradition of Mbah Suryono Suryadi's cultural cirab, prioritizes togetherness based on selfless values, on mutual awareness, where no one feels forced, so that the true value of mutual cooperation appears lively in the cultural cirab.

Social care is clearly seen when residents are willing to attend village meetings or deliberations to form committees and design events and preparations for Haul Mbah Suryono Suryadi. Residents are willing to take the time to attend deliberations to form a committee so that the event can be structured. Tolerance, seen in the implementation of the cultural carnival, the entire community united in a compact manner without discriminating between ethnicity, religion and race. All united to participate in enlivening the Mbah Suryono Suryadi Cultural Kirab event. Creative, as evidenced by the enthusiasm of residents in displaying their creativity such as dance performances, barongan, various gunungan creations, shadow puppets, costume shapes according to the group, youth organizations and so on.⁴¹

³⁸ Pada Ensiklopedia Hadis Kitab 9 Imam Bukhori No. 5532

³⁹ Ainur Rofik Sofa Jannatul Firdausiyah, “Relevansi Al-Qur’ an Dan Hadits Dalam Pembentukan Nilai Sosial , Etika Politik , Dan Pengambilan Keputusan Di Era Kontemporer : Kajian Program Magister Pendidikan Agama Islam , Pascasarjana Universitas Islam Zainul Hasan Etika Politik , Dan Pengambilan K,” 2025.

⁴⁰ JIAH, “Kebudayaan Dalam Pandangan Hadis Caca Handika Sekolah Pascasarjana UIN Sunan Gunung Djati,” *Jurnal Ilmu Hadis* 3, no. 2 (2019): 61–72.

⁴¹ A Sodiq and S Suyahmo, “Nilai-Nilai Karakter Dalam Tradisi Kirab Budaya Pangeran Angkawijaya Pada Masyarakat Desa Losari Lor Kecamatan Losari,” *Unnes Civic Education Journal* 8, no. 1 (2022): 1–6,

In the context of this unity, the Prophet likened it to various things, such as a body, building, and others. If one part is experiencing difficulties, then the others must also care and share in feeling and facing these problems. And vice versa. The words of the Prophet Muhammad.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: *الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتِ إِذَا شُدُّتْ بِنَصْصِهِ بِنَصْصًا*

Abi Musa (may Allah be pleased with him) reported, “The Messenger of Allah (peace be upon him) said. Once said: *The believers with each other are like a building whose parts strengthen each other.* (HR. Bukhari).

This Hadith illustrates that Muslims, or believers, should support and unite with each other. Just as a building consists of many parts, each individual has a role and responsibility in strengthening the community. When one part of the building is strong, the whole building will also be strong. In addition, it also invites us to care for others. When we see a community member who is weak or in need of help, we are expected to provide support. This creates a strong bond among community members.

From the above, the Hadīth invites us to understand the importance of unity, mutual support and social care in our daily lives. By practicing these values, we can build a stronger, more harmonious and prosperous society. It also reminds us that every individual has an important role to play in creating a good and mutually beneficial environment.

6. Belief in Blessings

The people of Payaman Village are mostly Muslims, but still retain their Kejawen values. Kejawen is a belief that existed before the arrival of Islam in Java. One of the Kejawen values can be seen through the Haul tradition which developed into Kirab Budaya. Humans were created by God to coexist with other creatures on earth.⁴² Therefore, people need to carry out certain activities to maintain balance with nature, such as the traditions carried out by the people of Payaman Village.

In this case, the people of Payaman Village believe in the belief in the month of Muharram by praying to be given blessings in the form of age, fortune, and so on. The belief of the Payaman Village community is strong, with evidence that every time they hold an event (hajad), Mbah Suryono Suryadi performs a ritual, namely tasyakuran. By holding this tasyakuran, the community feels strong when they want to do hajad always granted by asking for blessings from Mbah Suryono Suryadi. As for the tasyakuran, it shows that seeking wasilah through pious people can get closer to Allah.

In Surah al-Maidah verse 35, there is an emphasis on seeking ways to get closer to Allah through good deeds and staying away from things that are displeasing to Him. A hadith also mentions that “wasilah” is a high position in heaven”.⁴³ The hadith about wasilah in the form of charity is sourced from Ibn Umar ra. that the Prophet, told in this hadith which is quite long, one of the points is that there were three people who were lost in a cave, then suddenly a large rock covered the mouth of the cave. But there was no hope except to pray to Allah so that the stone could be removed. When one by one the men prayed, they each turned to good deeds; the first

<https://journal.unnes.ac.id/sju/index.php/ucej/article/view/56752%0Ahttps://journal.unnes.ac.id/sju/index.php/ucej/article/download/56752/21655>.

⁴² Rochayani Rochayani and Nugroho Trisnu Brata, “Hubungan Tradisi Dan Perilaku Budaya Di Area Wisata Gua Kreo Semarang,” *Solidarity: Journal of Education, Society and Culture* 11, no. 1 (2022): 77–90, <https://doi.org/10.15294/solidarity.v11i1.58801>.

⁴³ Farihatni Mulyati, “Makna Wasilah Dalam Surah Al Maidah Ayat 35 Dan Surah Al Isra' AYAT 57 (Antara Yang Tidak Membolehkan Dan Yang Membolehkan Wasilah),” *Ittihad* 14, no. 25 (2016): 61–77, <https://doi.org/10.18592/ittihad.v14i25.864>.

man turned to a deed where he had given milk to his mother even though his son was in dire need; “I put my mother before my children even though my son was whining.

F. CONCLUSION

The Kirab Budaya tradition in Payaman Village is one of the cultural heritages that has historical, religious and social values. Carried out every year in the month of Muharram, this activity not only acts as a religious celebration, but also as a means to strengthen the relationship between communities. From a Hadith perspective, this tradition reflects how the teachings of the Prophet Muhammad are lived out and applied in the daily lives of the Payaman community through various ritual activities, such as pilgrimages to graves, joint prayers or khataman, and parades. Nevertheless, Kirab Budaya remains a symbol of the identity of the Payaman community and is a concrete example of the merging of local culture with Islamic values. This tradition shows that Islam can adapt to the local culture without losing its original value, as well as serving as a medium to build harmony in a diverse society. This article still has many shortcomings in the research conducted. Hopefully, these shortcomings can be addressed by other researchers.

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