

REVITALIZING THE SUNAN KUDUS' MULTICULTURALISM IN RESPONDING ISLAMIC RADICALISM IN INDONESIA

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ABSTRACT

This article's main focus is on exploring Sunan Kudus' multiculturalism in Java with special focus on revitalizing them in responding Islamic radicalism in Indonesia. In this writing the authors use the semiotic and phenomenological approaches and supported by the oral history. Semiotics in this case can be a form of deconstruction of the understanding that was considered to be established. So it will be able to find the cultural capital with does not separate the spiritualism of Sunan Kudus. Some important conclusions are: First, the presence of Sunan Kudus in has brought the mission of Walisong to transmit a peaceful Islam in Java through a cultural approach, according to prominent local situation and conditions of each. Second, Sunan Kudus has built a successful political integration with the rights of democratic participation that considers tolerance and equality for citizens even though dealing with the different religious communities such as Hindu and Confucianism so that awakened a 'social system' with democratic civility, known as "Kudus Darussalam". Third, the values and spirit of multiculturalism of Sunan Kudus are a cultural capital that will be the habitus of the community and strengthen democratic civility to the level of actions (behaviors), when reconstructed through a systematic educational values in responding the Islamic radicalism in the name of democracy.

Keywords: *Revitalizing, Sunan Kudus' multiculturalism, Islamic radicalism*

A. Introduction

Momentum of the reform movement in Indonesia since 1998 until now, a lot people has been expected the building of the new order of society more harmonious and tolerant in the Indonesia's plural society. But what happened instead of conflict and the phenomenon of ethnic violence and religious more real and terrifying. This starts from the May 1998 tragedy that has been escalating issue of indigenous (*pribumi*) and non-indigenous (*non-pribumi*), ethnic minorities which suffered many casualties and property. Then in 2000s ethnic conflicts have also occurred between the Indigenous Dayak with ethnic Madurese in Kalimantan; then 1999-2000 conflicts in religious nuance quite terrible happened in Ambon has destroyed property, hundreds of churches, dozens of mosques, and the death toll is not small.¹ Even the violence that smells of terror threatens certain religious groups actually happened starting from the case of Bali bombing in 2002 until JW Mariot Jakarta hotel in 2003 has forced hundreds of people have died in vain. Moreover a very paradoxical events was at the time of the National Alliance of Freedom of Religion and Beliefs (AKKBB) who gathered in "Silang Monas" Jakarta, marking the anniversary of "*Kesaktian Pancasila*", to remain committed in celebrating and appreciating cultural differences, ethnicity, race and belief, but rather fruitful horizontal conflicts due to "attacks" from the a certain group in the name of Islamic defender which occurred on June 1, 2008. Around 200 people were members of militant religious groups have beaten hundreds of AKKBB supporters, alleging that the AKKBB protect the *Jemaat Achmadiyah*. As a result a number of supporters AKKBB starting from the children, women until their parents are injured in the incident. Even apprehensive bomb incident also occurred at the hotel JW Marriott and Ritz Carlton Jakarta on July 17, 2009.²

All that is only part of a number of events which show that the cultural backgrounds and different beliefs in many ways has been escalating human relationships that enrich the actual horizontal conflict unnecessary. Of the incidents were not able to ignore other causes, such as economic factors and high-level political level. However, that the basis of culture and different beliefs among those who were most vulnerable and easy to "ride" by the provocateur that disturb the social atmosphere that should not happen. It was not separated from the loss of humanity to always respect the rights of others and lack of tolerance and solidarity with fellow human beings regardless of gender

¹ See, Badrus Sholeh, *The Ambon Conflict: An Analysis of the Muslim and Christian Relation in Contemporary Eastern Indonesia*, in International Conferences of Anthropology, Depasar; Indonesia, 17th July 2002.

² See, KOMPAS, 1-2 June 2009.

background, culture, religion, or ethnicity in a multicultural society.³ These values are an important element in the attempt to celebrate multiculturalism, search and protect cultural diversity, including maintaining the religious and linguistic minorities.⁴

Reality of a plural and multicultural society is a necessity that can not be ignored. Moreover, the creator explicitly pointed out clearly that the creation of human beings, both men and women, groups and tribes, other not to each other (*lita'arofu*), establishing harmony and cooperation for the promotion of nature and environment so useful to human in order people in the world more civilized. Thus, multicultural phenomenon has become an imperative part of human civilization. Multiculturalism encompasses a plurality of race, ethnicity, gender, class and religion to lifestyle choices. These principles tend to focus at least on two beliefs: First, socially, all cultural groups can be represented and live side by side together. Second, discrimination and racism can be reduced through the establishment of a positive image of ethnic diversity and the insights of other cultures.

In reality, however, still occurs in certain societies precisely because of differences in cultural background, ethnicity and religion, making obstacles for them to work together in responding the humanitarian problems, such as poverty, ignorance, injustice, to environmental issues (global warming). In a grass-roots community cross-cultural and faith cooperation is still a rare commodity in responding to humanitarian issues and the environment. Such cooperation is still to be elitist, only done by the religious elite and intellectual elite cross-faith. Apparently, their movement is still too elitist such as seminars in various star hotels, the show of force in the form of cross-cultural exhibition in the luxury exhibition building, and also the programs of cross-cultural studies that can only be followed by prospective students with a selection of so tight. So that only selected students who could attend the program. So do not be surprised if the awakened awareness of multiculturalism is the only artificial multiculturalism or more accurately described as a bourgeois multiculturalism.⁵

³ According to Abdurrahman Mas'ud by quoting David Jary and Julia Jary, multi-culture (*al-tsaqafatul mutanawwi'a*) is the recognition and promotion of cultural diversity as a central feature of many societies, or the Acknowledge and promotion of cultural pluralism as a feature of many societies. Abdurrahman Mas'ud, *Mencari Format Pendidikan Agama yang Inklusif*, paper presented in International Seminar on "Islamic Multicultural Education", at STAIN Kudus, 12th March 2008.

⁴ Ibid.

⁵ This phenomenon is also just as troubled by the young intellectuals Nur Kholik Ridwan, who tried to make criticism the intellectuals who still appeared to strengthen the awareness of pluralism movements that tend to touch the elite alone, so the nation's elite can sit together

Multiculturalism bourgeois touches only the “elite-bourgeois”, namely those most Islamic societies have been established (upper middle) both economically, politically and education, thus the spirit of multiculturalism can not be “grounded” until the people below. More dangerous if this is only a trend-setter of the academics who just turned in their environment without accompanied by the internalization that depart from the (bottom-up) to reach the periphery society (masyarakat pinggiran).⁶

In the social and academic atmosphere like that, it is interesting to search and to understand the spirit of Sunan Kudus’ multiculturalism that though was pioneered by him more than five centuries ago. It is clearly that Sunan Kudus have been building the awareness of multiculturalism from below so it touches the edge of the community even today so entrenched in the heart of citizens and its surroundings. Even now the tomb of Sunan Kudus was never devoid of pilgrims from various cultural backgrounds and religions are part of the pilgrims are from the outskirts of society that in fact a mediocre economy, but has the spirit of upholding the noble values of the ancestors (*Wali Allah*).

In the midst of so much awareness and tourism of spiritual pilgrimage in *Walisongo* in religious societies, then re-actualize the multiculturalism values inherited by Sunan Kudus is an appropriate momentum. This is very relevant because Sunan Kudus is still the main goal of spiritual tourism and they (the pilgrims) are a representation of the periphery of the various parts of Indonesia.

Therefore, this paper tries to analyze the image of Sunan Kudus in the construction of local culture in the religious community in Kudus, Central Java and how far they reflect them in the religious traditions, art expression, until the pop culture that still makes the base values of knitted by Sunan Kudus as symbolic capital. The study also will try to unravel how the image of Sunan Kudus construct and reproduce the culture in the Islamic community

to enjoy the beauty of being together, but at root level edge of the grass community still haunted by fear and intimidation just because of cultural differences, class, ethnicity and religion / belief. These are grouped by Khlaik as the Islamic bourgeois, the Islamic groups who are economically well-established because of the strong trade network that have many educational opportunities in the “modern”. See, Nur Khalik Ridwan, *Islam Borjuis dan Islam Proletar; Konstruksi Baru Masyarakat Islam Nusantara*, (Yogyakarta: Galang Press, 2001) p. 235-244.

⁶ The authors mean periphery society (masyarakat pinggiran) in this paper are those who are geographically far from boisterous phenomenon of modernity and urban culture, economically and they have not been established. Their livelihoods more highlights from the agriculture and fishing, and others involved as many company workers. Their religiosity is usually strong and highly appreciate the noble values of the ancestors. If you borrow a phrase maker of this group are categorized as Proletarian Islam, namely the Islamic group from among the poor farmers and small fishermen on the coast / in the remote villages. Compare to *Ibid*. p. 228-235.

in Kudus that gave birth to a local Islamic identity uniquely. Which is not less interesting research also tries to make a reconstructive analysis the possibility the spirit of multiculturalism Sunan Kudus for the basic of Islamic multiculturalism education in line with the policy of school based curriculum development (*Kurikulum Tingkat Satuan Pendidikan, KTSP*) thorough local content curriculum. This effort is a kind of deradicalization process of Islamic radicalism at the grass roots communities.

In the process, this paper refers to two approaches: First; structural approach, which is obsessed with positioning various cultural phenomena as a kind of language (a vocabulary and Grammar orders), i.e. as a system of signs to communicate. The second; interpretive approach, which treats culture as a network of meaning (a web of significance or the fabrics of meaning) or patterns of meaning embodied as symbols. Therefore the study of semiotics in this case becomes a necessity. Semiotics in this case can be a form of deconstruction of the insights so far been deemed complete/established so that the perspective of grounded theory did not rule out this research will be able to find the values of multiculturalism inherited by Sunan Kudus.

B. Genealogy of Sunan Kudus' Multiculturalism

The reality multicultural nation of Indonesia is not something that “Given”, but is the result of socio-cultural processes are very long, involving various agencies or actors of history from various tribes, nations. Human interaction from various religious backgrounds and cultures in Indonesia that has lasted thousands of years long before the kingdom of Sriwijaya in Palembang, or the Kingdom of Majapahit in East Java have stood.

It was so long, the Indonesia archipelago was known as Carrefour or crossroads in various people from various countries and nations begin to China, Arabic, Persian, Egyptian, Indian, Bengali and so on. The tourists, traders, missionaries from overseas make it was used to stop at the important ports in the archipelago that stretches from Aceh to Maluku.⁷

Because the role of “archipelago” as Carrefour of human variety, this country can develop a tradition of ethnic hybridity within civilization commonality to go with the great cultural flow. The process of human encounter cross-cultural which has lasted thousands of years later produced the Indonesian

⁷ Anthony Reid, *Southeast Asia in the age of commerce, 1450-1680*. (Chiang Mai: Silkworm Books, 1988). Compare to ed., Robert W. Hefner. *Remaking Muslim Politics: Pluralism, Contestation, Democratization* (Princeton 2005).

cultural patterns of the colorful, with a range of pluralistic diversity.⁸ In Java, a member of a group of *ulama* usually called *walisongo*, literally meaning nine saints is so popular in Indonesia. *Walisongo* which refer to the nine most well known as first missionaries of Islam in Java at approximately XV-XVI century. They has managed to deliver Java as a period of *kewalian* by providing a grounded character, so called “Islam of Java” which has character as tolerant and harmony Islam.

One of *walisongo* is Sunan Kudus who has brought the region with a hierarchical social structure-discriminatory in an area originally known *Tajug* become a more civilized city, so called *Kudus Darussalam* with social institutions that provide room for the other convictions can coexist with Muslims.⁹

Sunan Kudus whose real name is Jafar Sodiq¹⁰ is the son of Raden Haji Usman, who has a title as Sunan Ngudung in Jipang Panolan (some say it is located in the northern city of Blora, Central Java). Sunan Kudus much studied in the Sunan Kalijaga. Then he traveled around the sixteenth century to the barren countryside of Central Java such as Sragen, Simo and Gunung Kidul. Sunan Kudus has transmitted Islamic values in line with the approach of Sunan Kalijaga: very tolerant with the local culture. Delivery even more subtle in transmitting Islam in Java.¹¹

In establishing social communication, Sunan Kudus not discriminate background class, ethnicity or belief. So, Sunan Kudus also respect for the

⁸ Robert W. Hefner. *Remaking Muslim Politics: Pluralism, Contestation, Democratization*.

⁹ Dr. Purwadi, *Babad Demak: Sejarah Perkembangan Islam Di Tanah Jawa*, (Yogyakarta: Tunas Harapan, 2005). H.J. de Graaf dan Th.G.Th. Pigeaud, *Kerajaan-kerajaan Islam Pertama di Jawa*, Seri terjemahan Javanologi, (Jakarta: Grafiti Press, 1985). Compare to, Abdurrahman Mas’ud, *Intelektual Pesantren; Perhelatan Agama dan Tradisi*, (Yogyakarta: LKIS, 2004) pp. 64-65.

¹⁰ In this regard, also known version of history is also a popular trustee in Iran who live in the VIII century, her name is Jafar Sodiq, a sixth Shi’i Imam. The Imam Jafar Sodiq famous in Iran was not only as a priest of the Shiites, but also as a prominent in the legal matters or any other science. Thus, Jafar Sodiq known in Iran as a guardian, a priest of the Shiite groups the most revered and respected, it is not Jafar Sodiq a trustee who became one of the nine members of the *Walisongo* in Java, the grave was in Kudus. See, Solichin Salam, *Kudus Purbakala Dalam Perjuangan Islam*, (Kudus: Menara Kudus, 1977) pp. 18-19.

¹¹ Nur Said, *Jejak Perjuangan Sunan Kudus dalam Membangun Karakter Bangsa*, (Kudus: Brillian Media, 2010). Compare to Nur Said, , “Deradikalisasi Islam Melalui Pendidikan Budaya *Walisongo*”, dalam *ADDIN Media Dialektika Ilmu Islam*, Vol.3 No.1 Januari-Juni 2011. Compare to Nur Said, “Multikulturalisme Warisan Sunan Kudus”, in *HARMONI Jurnal Multikultural dan Multireligius*, Volume VII, Nomor 27, Juli-September 2008, pp. 27-111. Compare to Zaenal Mutaqin, “Sunan Kudus’ Legacy on Cross-Cultural *Da’wa*”, in *HARMONI Jurnal Multikultural dan Multireligius*, Volume X, Nomor 1, Januari-Maret 2011, pp. 117-130.

religious elders who were present earlier in Kudus, although the elders were of Chinese descent, namely Kyai Telingsing. Even Sunan Kudus also sit in the Kyai Telingsing in Sunggingan who knew more about the social and cultural situation in Kudus at that time.¹²

Sunan Kudus has delivered a message of peaceful Islam in Kudus and the surrounding areas through the communication warm with local leaders and the community. The various signifiers that Sunan Kudus was really close to the society is the presence of many relic and features that inherited by him called “*Wali Mosques*” or known as *petilasan*¹³ in the marginal society among others: Hadiwarno Mosque, Loram Mosque, Nganguk Mosque etc. All of them ini periphery area in Kudus central Java. Thus religious and social interaction of Sunan Kudus not only done in the Great Mosque *Menara* Kudus (Al Aqsha Mosque), but around the village to villages even the most edge.

Sunan Kudus is also creative in composing the stories that inspire the people especially relating the *tawheed* (the oneness of Allah), the core of Islam. Including about the presence of cow, Sunan Kudus concocted a story that is tied to the presence of cattle around Kudus not because he thinks the cow as sacred beings, worthy of worship, but the reason Sunan Kudus felt that he had at one time was thirsty and at the same time get milk from a cow. Sunan Kudus, so respect to the cow is not just because the cow is sacred, but only as a form of piety toward God’s fellow creatures. Therefore human with their environment must also look after each other and behave well. Sunan Kudus provide clever stories laden with moral messages and alignment of the creed that gradually end many people are interested in the teachings of Sunan Kudus. By looking at both the cultural signs of physical form, stories, legends and oral histories show that the society of Kudus have been giving the images of Sunan Kudus with various personalities predicate as follows: (1) As *Waliyyul Ilmi* (scientist), (2) As a merchant , (3) As a figure of pluralist and multiculturalist, (4) As a philosopher, (5) As a patriotic statesman, (6) As a poet, (7) As an expert mysticism (esoteric), (8) As an architect reliable, and (9) As a populist leader.¹⁴

At the time of Sunan Kudus movement, he also has left a monumental buildings of Al Aqsha Mosque and the Minaret Kudus so artistic and amazing. Even the Minaret Kudus is a land mark (identity) of Kudus city. The Minaret

¹² Imran Abu Amr, *Riwayat Sunan Kudus, Sayyid Ja'far Shodiq*, hal. 1-5.

¹³ *Petilasan* is a certain place that ever he has lived for a while to interact with the community to deliver an intensive Islam in various remote areas (far from the city).

¹⁴ See, Nur Said, *Jejak Perjuangan Sunan Kudus*, pp.37-47. Compare to Said, Nur, “Deradikalisasi Islam Melalui Pendidikan Budaya Walisongo”, p. 69.

Kudus and ancient mosques Sunan Kudus (Al Aqsha Mosque) until now become a mainstay of tourism Kudus city. Even that is not less interesting momentum when Sunan Kudus pioneers of the “Kudus Government” (*balad al-Quds*) is implied in the inscription on the sanctuary of Al Aqsha Mosque in the year 956 H./1549 M. defined as the day of establishment of Kudus city and set in the Regional Regulation (Perda) No. 11 year 1990 which published on July 6, 1990.

Outlined in carrying his message, Sunan Kudus has brought *Walisongo* mission through a strategy of peaceful reconciliation with the values, customs and local culture. Their victory in his preaching was so nice and peaceful time known as the mark *kuwalen* era.¹⁵ However Sunan Kudus has its own character in the community to approach Kudus community and surrounding areas. In addition to not ignore the structural point of joining a warlord in the Sultanate of Demak, Sunan Kudus in conveying the message of Islam seem more prominent cultural lines. Sunan Kudus, therefore leaving many signs that reflect the cultural acculturation new Islamic culture with Hindu culture first so stood the Menara Kudus and other buildings that reflect the complementary group of cross-ethnic harmony and cross-culture. Therefore Kudus besides well as the center of missionary of Sunan Kudus, as well as central government is also popular with Kudus *Darussalam*,¹⁶ a government to put forward a culture of peace in presenting Islam avoid coercion and respect the values of local culture.

Sunan Kudus in presenting Islam through cultural approach can be mapped as follows:

1. *Creating the Culture Room (cultural sphere)*; Such as the establishment Al Aqsa mosque and the Menara Kudus have seen us that in cultural perspective, Sunan Kudus is already aware of the importance of the cultural (cultural spheres) in the conduct of social transformation. Mosque in this case a kind of symbolic value of a new phase in transmitting Islamic values, although in terms of structure forms the mosque was still watching the local culture similar to Pure buildings, places of worship for Hindus. The presence of Al Aqsa mosque and the Menara Kudus sturdy, upright and towering such as signifier is very clear that imply a signified that the old belief structure

¹⁵ Abdurrahman Mas'ud., *Intelektual Pesantren; Perhelatan Agama dan Tradisi*, (Yogyakarta: LKIS, 2004) p. 64-65.

¹⁶ Dr. Purwadi, *Babad Demak: Sejarah Perkembangan Islam Di Tanah Jawa*, (Yogyakarta: Tunas Harapan, 2005). H.J. de Graaf dan Th.G.Th. Pigeaud, *Kerajaan-kerajaan Islam Pertama di Jawa*, Seri terjemahan Javanologi, (Jakarta: Grafiti Press, 1985). Compare to, Abdurrahman Mas'ud, MA., P.Hd., *Intelektual Pesantren; Perhelatan Agama dan Tradisi*, (Yogyakarta: LKIS, 2004) p. 64-65.

(read: Hindu) soon abandoned, turn to the new trust (read: Islam). But the old values that do not conflict with Islam which is owned by a Hindu does not necessarily totally omitted. Therefore the construction of Al Aqsha mosques and the Menara Kudus, Sunan Kudus remained concerned and appreciate patterns and building forms that previously existed, that is like pure the roof of the building.

2. *Acculturation*; Before the presence of Islam brought by Sunan Kudus, most people in Kudus have beliefs that are closer to Hinduism. Community structure was built by caste system or class differences, so that the life of society tend discriminatory, unfair. Manifestation of the sacred manifested in the form of statues and also certain animals that are considered to have sacred value. So when Sunan Kudus bring new teaching of Islam that emphasizes the aspects of tawheed (monotheism), obviously very different from the teachings of the local community. This was a challenge for Sunan Kudus. So with great wisdom in Sunan Kudus has transmitted the teachings of Islam to them peacefully. Islamic acculturation with the local culture is one of the strategies offered by Sunan Kudus which expressed in the form of: (a) The Menara Kudus Construction which show their acculturation of Islamic culture with Hindu culture. The presence of the Menara Kudus at the same time reflects the spirit of multicultural performances (Muslim, Hindu, Persian, Chinese) who was born in the form of cultural signs unique building. So no exaggeration to say that it is actually the Menara Kudus is a sign of “Multicultural Tower” which also shows the spirit and consciousness must be developed for the followers and successors. This evidence is also reinforced by the existence of a number of small statues in the fountain for cleanse places that still remain, but as a place for purification before prayer (*wudlu*), (b) Respecting the ox animals (cows) sacred by Hindus and it binds cows in front of the mosque which was attractive to the masses to attend the mosque. Even the Kudus society until now did not want to slaughter a cow as a form of appreciation of Sunan Kudus attitudes who so tolerant at that moment. (c) composing poems/stories such *ketawheedan* charged with *tembang Maskumambang* and *Mijil*. In many ways Sunan Kudus try coloring *gending* (Javanese song) or certain stories which had been dried from Islamic values, filled with the spirit *ketawheedan*.
3. *Medical Illness (Spiritual Healing)*; One of the advantages of Sunan Kudus is the ability to treat various diseases with a spiritual approach (spiritual healing), so the main attraction of the various parties to come to him.
4. *Modeling*; The *integrity* of Sunan Kudus make him as a reference in the

look, acting and religion are very accommodative to the old culture at the time.

5. *Networking*; movement of Islamic transmission done more to promote cultural lines (besides structural) are well organized through a network of Wali of the popular Java with the Board of Wali or until now known as *Walisongo*.¹⁷

The powerful of Sunan Kudus through cultural approach in preaching the Islamic values to the present tracks and the marker can still reproduced by any community in various traditions and works of art, among others:

- (1) *The Tradition of Dhandangan*; a celebration of tradition before entering the month of Ramadan which centered around the location of the Mener Kudus which open to the public across race, religion or tribe. Each month before Ramadhana the Kudus community from various cultural backgrounds enlivens this tradition with a variety of interests and objectives. *Dhandangan* become an important tradition for Muslims in Kudus whose presence could not be separated from the role of Sunan Kudus. The tradition is popular in the community known as *Dhandangan*, was inherited by Sunan Kudus. The tradition was started by listening to an announcement from the mosque's elders of the Menara Kudus (read: Sunan Kudus) about when the start of the first day of fasting. The announcement was preceded by drum "*bedug*" beating, which reads *dhang-dhang-dhang*. *Bedug* sounds that bring *Dhandangan* said, so the habit is known as *Dhandangan* tradition.
- (2) The Traditional of *Buka Luwur* (open the cloth of Sunan Kudus tomb): The substance of the tradition of *Buka Luwur* is *houl*, warning the death of a scholar or a particular saint (Wali). But since the death of Sunan Kudus not known for certain, it is a tradition called the *Buka Luwur*, to avoid misunderstanding that the date 10 Muharram is not the date of the death of Sunan Kudus. The main agenda is the replacement of the tomb of Sunan Kudus netting, was the procession as *houl* ritual, which begins with *khataman* Qur'an (reading the Qur'an unseen), public lectures, readings and prayers *tahlil* (spiritual reading) and ending with *bancaan*¹⁸ (eating

¹⁷ See, Nur Said, *Jejak Perjuangan Sunan Kudus*, pp. 67-80.

¹⁸ *Bancaan* is the process of ritual prayer which is accompanied by *sodaqohan* or eating together or *halayak* distributed to those present and next-door neighbor. Food is usually a special package of snacks such as markets or the like. In momentum *Buka Luwur* distributed food is rice with a vegetable parcel buffalo meat / lamb cooked in special tamarind salt model. Narration based on direct observation of the momentum in *Buka Luwur* held on 5-10

together). Interestingly, the tradition of *buka luwur* was able to be a media merging of representations of Muslims as an ethnic Javanese majority and non-Moslem as a representation of the minority of Chinese ethnic. Through the tradition of *buka luwur* the society was carried away by the spirit of contrived Sunan Kudus who have the spirit of multicultural, as documented in cultural signs of the Menara Kudus. The committee of *buka luwur* always receive assistance from any side including from non-moslem, ethnic Chinese from around the Menara Kudus as well as specific company. Likewise *bancaan* rice packets are also distributed to the public about both the moslem and non moslem. Really live with multicultural spirit shown by Muslims in the momentum *Buka Luwur*. So no exaggeration to say that the tradition *Buka Luwur* is a social capital that can glue people of faith and cross-traffic with such a beautiful culture.

(3) *Sendratari (ballet) of Buka Luwur*: The Ballet of *Buka Luwur* is a new creativity, a form of reproduction of a strong tradition inherent in Kudus society, and then expressed in the form of dance art. This art describes the procession *Buka Luwur*, tradional event from beginning to end that goes every year. As it has been described previously *Buka Luwur* tradition means to open and then replace the cover sheet tomb of Sunan Kudus, family members and followers in the tomb and mosque complex of Sunan Kudus. The Ballet of *Buka Luwur* performed by dozens of dancers in traditional dress of Kudus. This art deliberately created a forerunner of Kudus Government Tourism Office. Even recently The Ballet of *Buka Luwur* also performed in Taman Mini Indonesia Indah (TMII) in Central Java platforms in his capacity as Ambassador Art from Kudus, Central Java.

(4) *Multi-Media Products of Buka Luwur Processing*:

The development of information technology has been so rapid impact on the process of cultural reproduction of local traditions that are packed in the form of multi-media. Likewise, what happened in the tradition of *Buka Luwur*. Al Aqsha Mosque Kudus foundation in cooperation with Multi Vision Eagles since 2006 has produced a ritual procession in the form of *Buka Luwur* CDs looks very interesting and entertaining.¹⁹ Thus *Buka Luwur* tradition has become a product of pop culture in which politics could not be separated from the labeling, which lowered the consumer culture in a certain perspective on these traditions. *Buka Luwur*

Muharram in 2007 AD and supported by a detailed explanation KH Hasan Najib on CD *Buka Luwur* Documentation, Enchantment of Indonesia, 2006.

¹⁹ Ibid. pp. 121-140.

tradition that has been produced in the form of ballet and multimedia CDs products, has become “text” is open to new reinterpreted.

C. Sunan Kudus’ Multiculturalism in the Global Challenges

According to Bernard Adeney-Risakotta, the people of Indonesia affected by three phenomena that affect each other, namely: (1) *modernity* is to promote rationalism, pragmatism and empiricism; (2) *religion* is grounded from the sacred, sacred texts, and the transcendental consciousness; and (3) *ancestral culture* that put forward charisma, sacred, tradition, and exemplary figures (modeling).²⁰ So the values of multiculturalism inherited by Sunan Kudus known as accommodative and tolerant with multi-cultural reality and rooted in the community and its surrounding can be used as well as social capital and cultural capital in the face of global challenges, including in responding to the phenomenon of fever multiculturalism in this universe.

The presence of Kudus people who are going through changes (industrialization, modernization) have influenced the awareness with the religious life of both individual and institutional or referred to Kuntowijoyo as the phenomena of “transformation of religiosity”,²¹ which one of the signature is identified in the construction of a local Islamic Kudus diverse enough to put Sunan Kudus as a mode of thinking as well as a model (*uswah hasanah*), especially his attitude in dealing with cultural differences when has convey Islam in Java in general and in particular Kudus.

What was done by Sunan Kudus was not free from social processes and intensive dialectic while appreciate and respect the old culture even with the new values, the teachings of Islam. If using a mapping of Irwan Abdullah, the social processes that occur in at least three stages: *First*, there was a new grouping with a different tradition which means that social interaction is really new is the presence of a transformer, none other than the networking of Sunan Kudus through Walisongo. *Second*, there was a redefinition of one’s life history/community because there is a new phase of life that is formed as a social order which they consider not in conflict with the old culture. *Third*, there is a process giving new meaning to a person/community so that there is a process of cultural reproduction so as to create a new cultural identity, that although the formal form of the material has not changed, but the interpretation of material culture has experienced a total change, because it has put the

²⁰ Bernard Adenay-Risakotta, *Modernitas, Agama dan Budaya Nenek Moyang: Suatu Model Masyarakat Indonesia*, presented on International Conference of Anthropology, Denpasar; Indonesia, tanggal 17th July 2002.

²¹ Kuntowijoyo, *Budaya dan Masyarakat*, (Yogyakarta: Tiara Wacana, 1999) pp. 19-23

Islamic values as the its content.²² The construction of *Menara Kudus* is the product of the material culture of Sunan Kudus which represents inter-cultural dialogue to put Islam as a base value of some messages in transforming them.

So in the perspective of intercultural communication Sunan Kudus has successfully encouraged the peace and reducing conflict in a society that have differences cultural backgrounds and ethnicities. This is in line with the opinion Snare as quoted by Alo Liliweri that states; conflict and inter-cultural communication can be resolved with good dialogue, including the identification of cultural perspectives.²³ So in this perspective can be said Sunan Kudus as a Guardian (Wali) who has a high awareness of multiculturalism, so that cultural differences were no obstruction for the interaction among humans, but it may be cultural differences in enriching the cultural capital of Islam, contextually.

In other words Kudus has given the basic values of civil society such as freedom, equality, and tolerance at that time.²⁴ Sunan Kudus attractive not just to speak of these values at a normative level, but the real action has become even manifested in the social system through “political order” in the Kudus governance system, so called *Kudus Darussalam*. This is as one of the attractions of the concept is that it is a “package deal” linking the ideals of freedom, equality, and tolerance to the structures and institutions thought to make such a political culture possible. In other words, Sunan Kudus has succeeded in objectification efforts of *rahmatan lila’amin* concept in Islam that not just on the normative level, but be applied in a civil society based social system.

This fact is reinforced by heritage features “the Menara Kudus” that stands in front of the Al Aqsa Mosque. Meanwhile, not far from the Menara Kudus about 100 feet in front of it, there is also the Holy Shrine (*Klenteng*), a place of worship the people who erect Confucianism until now. While the harmony and tolerance life seem implemented between Muslims and non-Muslim in the momentum *Buka Luwur* tradition at the tomb complex of Sunan Kudus which be held every 10th *Muharrom* (the Islamic calendar).

The existence of the Menara Kudus in a semiotic perspectives indicate

²² It is also felt by Irwan Abdullah, when looking at the process of cultural reproduction in the origin of the migrants living in Jambi Java, South Sumatra. See, Irwan Abdullah, *Metode Penelitian Kualitatif*, p. 28-29. Compare to Irwan Abdullah, *Konstruksi dan Reproduksi Kebudayaan*, (Yogyakarta: Pustaka Pelajar, 2006) pp. 4-5.

²³ Dr. Alo Liliweri, M.S., *Makna Budaya dan Komunikasi Antar Budaya*. (Yogyakarta: LKIS, 2002) p. 39.

²⁴ John A. Hall, “In Search of Civil Society.” In Hall, (ed.), *Civil Society: Theory. History, and Comparison* (Cambridge: Polity Press, 1995).

an awareness that living with cultural differences will enrich the beauty and charm to invite anyone who is looking and reflect the beauty of the Menara Kudus as a symbol of the acculturation among Islam, China, Persia and India cultures. To borrow Foucault's term, the Menara Kudus like a *panopticon*, which is an apparatus to provide control and supervision through an architectural mechanism to discipline the prisoners, are abnormal. *Panopticon* in this case is usually realized in the form of high-rise buildings that could see a vast region so prisoners through the power mechanism is expected to be disciplined prisoners society that was wanted by the authorities to follow the normalization stage.²⁵

If the version of Foucault's *panopticon* to wake up in the pressing social context in the form of the discipline blockade for community crime inmates return to individuals who normally, then the Menara Kudus is more of *panopticon* of cultural lenses to build ethical awareness that is the beauty of the multicultural society that must be preserved until whenever. When multiculturalism values gone in social reality, then fell down a peaceful and harmony social order of the world. Even this message explicitly written in the above of the Menara Kudus as *candra sengkala; gapura rusak ewahing jagad* (the "Tower Multicultural" is damaged then this world order collapses) which indicated the Javanese year; 1 (*jagad*), 6 (*ewah*), 0 (*rusak*), 9 (*gapura*), means 1609 Java (1685 AD).

The emergence of Islamic radicalism, radical groups and terrorism phenomena in the archipelago are some symptoms that multiculturalism values that transmitted by Walisongo (read: Sunan Kudus) with the "Islam of Java" is becoming obsolete and ignored by them. There are some indications that several groups of religious people have started to import the Islamic identity of the foreign countries that are not close to each other with the Muslim archipelago. This reality is part of the phenomenon of cultural colonization under the pretext of religion. Therefore deradicalization of Islamic radicalism such as religious radical group (terrorist) needs to be done also by using cultural lens. Sunan Kudus or the other Walisongo cultural heritages can serve as a counter culture of radicalism and terrorism phenomenon which is alarming in this archipelago.

D. De-radicalization of Islamic radicalism through cultural lenses

Inevitably we tend to view the world through individually constructed

²⁵ Read, Michel Foucault. *Discipline and Punish; The Birth of the Prison*, (London: Penguin Books, 1977) pp. 200-205.

and socially imposed cultural lenses. Therefore the cultural perspective and awareness is critical to understanding the 'lens' concept. This factor is based on sensitivity to the concept of culture as 'software of the mind', a complex cognitive or mental concept that shapes the model assumptions of the world around us. (Hofstede, 1991).

The use of a culture lens is one such approach. Applying a lens includes acknowledging culture, appreciating and working with the social capital that exists in many communities. This may be especially critical in places where traditions and sociocultural assets are being eroded by the effects of globalization.

One impact of globalization in Indonesia is increasingly strengthening of the transmission of transnational Islamic movements that were started in the pre independence through a network of scholars that stands some religious organizations such as Syarikat Islam (1912), Muhammadiyah (1912), Persatuan Islam (1923) and Nahdlatul Ulama (NU) (1926).²⁶

Network of global Islamic movement which culminated in the Haromain also continue to grow until now at least manifested in two shades. The *first* is the moderate-inclusive; evident in the Islamic heritage brought by the Walisongo who became known -borrowing Woodward-term- as 'Javanese Islam' (Islam Jawa).²⁷ *Second* is the puritan-revivalism that has intensified as a direct result of the influence of religious understanding that imported from the Middle East, particularly the Wahabi understanding that calls back to the basics of the religion as practiced by the *salafi* and purify Islam from *bid'ah* (the contradiction innovation to Nabi SAW tradition), *taqlid* (blind followers) and worship idolatry (*shirk*).²⁸

Thus, the character of Javanese Islam such as tolerant and multicultural (moderate-inclusive) is part of the heritage of Walisongo lately been engulfed by a Islamic puritanical revivalism group, which has been tainted Islam universally through various acts of radicalism and terrorism, as happened in the last five years. Even the perpetrators were from the the Islamic generation areas which is originally the basis of moderate-inclusive community such as Lamongan, Kudus, Wonosobo, Temanggung, Kuningan and Banten.

This phenomenon is part of the battle based on the religious culture. In

²⁶ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII* (Bandung: Mizan, 1994).

²⁷ Mark R. Woodward, *Islam Jawa Kesalehan Normatif Versus Kebatinan*, (Yogyakarta: LKIS, 1999).

²⁸ Greg Fealy dan Anthony Bubalo, *Kafilah: Pengaruh Radikalisme Timur Tengah di Indonesia*, (Bandung: Mizan, 2007) pp. 30-36.

other words the phenomenon of radicalism, including terrorism that was swept archipelago is a weak form of resistance ‘Javanese Islam’ which precisely built by Walisongo included Sunan Kudus. Therefore, it is necessary for deradicalization of Islamic radicalism using the Islamic cultural lens of handed down by the Walisongo which are started from the grass roots.

In this context, it is interesting look at the opinion of Dr bid. Peter Reinhard Golose who offers terrorism de-radicalization through three steps, namely: (1) humanitarian efforts (*humanis*) against terrorism through enforcement of human rights and create prosperity and equality for terrorism suspects and convicts; (2) *Soul approach* is meant to eradicate terrorism through good communication and education between law enforcement agencies and the suspect or convicted without the use of violence and intimidation; (3) *Touching the grass roots*, is a program that not only addressed to the suspects or convicted of terrorism, but this program also directed to sympathizers and members of the community who have been exposed to radical ideologies and also in the public society generally. This program can be developed through instilling the multiculturalism values in the grass-root societies.²⁹

In the first and the second step seem more likely is devoted to the terrorism suspects. But on the third step that to touch the grass roots is much more urgent precisely because it is more a prevention effort of the radical movement for the next generation at the grass roots up. In this context the Islamic studies in higher education can fill the empty spaces by digging a tolerant Islamic heritages and tradition as multiculturalism values has been initiated by Walisongo in Java. Not merely to be studied but developed into the curriculum of “breakthrough local content” (*muatan lokal terobosan*) as part important component of KTSP in every school especially in the level of elementary and middle school in Java.

What is inherited by Walisongo who consistent with the values put forward in such a post-colonialism appreciation of freedom, the loss of discrimination, the birth of the tolerant and justice society, and maintaining civil rights.³⁰ Sunan Kudus implemented in *Kudus Darussalam* governance five century ago. Here the local wisdom has made reference to the social observers see the direction and context of scientific disciplines, not only in the fields of religion, politics, economics, but also in educational trend.

Therefore, researchers who concern on Walisongo cultural heritages in Higher Education need to work together and collaborate with the developers

²⁹ Dr. Petrus Reinhard Golose, *Deradikalisasi Terorisme*, (Jakarta: YPKIK, 2009).

³⁰ Leela Gandhi, *Teori Poskolonial: Upaya Meruntuhkan Hegemoni Barat*, (Yogyakarta: Penerbit Qalam, 2006).

of the curriculum at various educational units so that the findings did not stop his research results in the level of documentation, but also colors the local content curriculum in schools.

With this step, it is not impossible the values of multicultural inherited by Walisongo (Sunan Kudus) can be “grounded” so effectively at the grass roots and at the same time strengthen moderate Islam-inclusive as a cultural lens in looking at the differences of ethnicity, culture, class and beliefs in multicultural society like Indonesia. Thus indirectly deradicalization against the Islamic radicalism can be realized successfully until the grass root society.

F. Closing

As of late we are faced with the phenomenon of religious radicalism (read: Islam) with the increasing acts of terrorism carried out blindly by the younger generation (who claimed Muslims), that in showing that this nation is experiencing an identity crisis. Even these actions have tarnished Islam as a religion spreader mercy for all creatures. Therefore, it is necessary to held deradicalization movement not only for the people who involved in terrorist activities, but also need to develop in the grass roots society.

One effort to do revitalizing the spirit of tolerance and multiculturalism of Walisongo cultural heritage to be reconstructed into local content curriculum (*muatan lokal*) in various units of elementary and secondary schools on the coast of Java and the surrounding in order the spirit of multiculturalism of Walisongo can awake from the bottom.

For this purpose necessary studies and research intensively and comprehensively in interdisciplinary approach to Walisongo’s cultural heritages, especially in the environment of Islamic higher education in Indonesia (PTAI). Thus Islamic studies at PTAI also need to consider the cultural treasures of Islamic heritage that is rooted in the locality but in harmony with the demands of the global values.

The existence of multiculturalism values as inherited by Sunan Kudus that still life in Islamic tradition in Kudus are kinds of hiper-reality relating the Sunan Kudus teachings are still running until now.³¹ So many traditions are inherent to this day as a tradition in the *Buka Luwur* and *Dhandhangan* are part of the phenomenon *hiper-reality* or rather a sign of recycling on the values inherited by Kanjeng Sunan Kudus. Momentum as well as effort of actualization or borrow Bourdieu’s term- of externalization of internality of Sunan Kudus teachings that have reproduced from generation to generation in

³¹ See, Umberto Eco, *Travel in Hiper-Reality*, (London: Picador, 1987).

a meaningful actions (the logic of practice).³²

Which is not less interesting, Sunan Kudus was more popular in the periphery society rather than in the urban community which was claimed more modern. This can be seen from the many pilgrims who were present at the tomb of Sunan Kudus is a community that most of the outskirts of the village in Kudus hinterland and beyond. This can not apart from the craze that's Sunan Kudus prefer down home, than to have sat on the throne. So not too much to Sunan Kudus is also known as feasible pioneer the spirit of multiculturalism in the outskirts community.

³² Pierre Bourdieu, *Outline of a Theory of Practice*, (Cambridge: Cambridge University Press, 1972).

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