

The Values of the Bulusan Tradition in Hadipolo Village, Jekulo District, Kudus Regency, and Their Relevance to Islamic Guidance

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Abstract. The Bulusan Tradition in Hadipolo Village, Jekulo Subdistrict, Kudus Regency is a local cultural heritage that remains preserved and is rich in religious, social, customary, and moral values. This study is important to examine the values contained in the Bulusan Tradition and its relevance to Islamic Guidance from the perspective of Islamic Guidance and Counseling studies. This study examines the extent to which is that the Bulusan Tradition aligns with the principles of iman (faith), Islam (practice), and ihsan (excellence), making it relevant as a media for culturally-based Islamic guidance. The study employed a qualitative approach using ethnographic methods through participatory observation, in-depth interviews, and documentation. Data analysis was conducted descriptively-interpretatively using Koentjaraningrat's cultural theory and Anwar Sutoyo's Islamic Guidance concept. The results show that the values of the Bulusan Tradition are internalized in seven elements of culture and support the strengthening of faith, social care, and moral development. These findings highlight the importance of the Bulusan Tradition as a culturally grounded medium for non-formal Islamic guidance and contextual da'wah within community life.

Keywords: Local Wisdom, Traditional Values, Bulusan Tradition, Cultural Da'wah, Islamic Guidance.

Abstrak. Tradisi Bulusan di Desa Hadipolo, Kecamatan Jekulo, Kabupaten Kudus merupakan warisan budaya lokal yang tetap terjaga dan kaya akan nilai-nilai keagamaan, sosial, adat istiadat, dan moral. Studi ini penting untuk meneliti nilai-nilai yang terkandung dalam Tradisi Bulusan dan relevansinya terhadap Bimbingan Islam dari perspektif studi Bimbingan dan Konseling Islam. Studi ini mengkaji sejauh mana Tradisi Bulusan selaras dengan prinsip-prinsip iman (keyakinan), Islam (praktik), dan ihsan (keunggulan), sehingga relevan sebagai media bimbingan Islam berbasis budaya. Studi ini menggunakan pendekatan kualitatif dengan metode etnografi melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Analisis data dilakukan secara deskriptif-interpretatif menggunakan teori budaya Koentjaraningrat dan konsep Bimbingan Islam Anwar Sutoyo. Hasil penelitian menunjukkan bahwa nilai-nilai Tradisi Bulusan diinternalisasi dalam tujuh unsur budaya dan mendukung penguatan iman, kepedulian sosial, dan perkembangan moral. Temuan ini menyoroti pentingnya Tradisi Bulusan sebagai media yang

berakar pada budaya untuk bimbingan Islam non-formal dan dakwah kontekstual dalam kehidupan masyarakat.

Kata kunci: Kearifan Lokal, Nilai-Nilai Tradisional, Tradisi Bulusan, Dakwah Budaya, Bimbingan Islam.

A. INTRODUCTION

Kudus Regency has a strong socio-religious life, where mosques and the Sunan Kudus tomb complex serve as centers of worship as well as social and cultural activities. (Rosyid, 2019). Traditions such as *luwur open*, *haul*, and visiting the Sunan Kudus tomb reflect a functional syncretism between Javanese culture and Islamic practices in the lives of the Kudus community. (Rizqi et al., 2023). The teachings of Sunan Kudus instilled cultural values through rituals, religious instruction, and daily practices, shaping collective identity and social norms within the Kudus community. The connection between Islamic values and local cultural practices in Kudus is evident in various local traditions, one of which is the Bulusan Tradition in Hadipolo Village, Jekulo District. Is observed every th of Syawal after Eid al-Fitr as a means of preserving ancestral heritage and community identity (Interview with Sudasih, the caretaker, April 26, 2025, 12:10 PM).

The Bulusan Tradition embodies rich religious, social, and ritual symbolism, including folklore and harvest-offering processions, which contribute to strengthening social solidarity, Islamic moral values, and local wisdom in Kudus society. (Nikhlah et al., 2024). The presence of these symbols and ritual practices indicates that the tradition is not merely cultural heritage but also a space for expressing deeply meaningful values. From the perspective of cultural theory, including Clifford Geertz's interpretive-symbolic approach, culture is understood as a system of concepts inherited and expressed through symbols. These symbols enable communities to internalize and comprehend the values underlying social behavior (Lumban Gaol & Lena Meo, 2025). Cultural symbols represent values practiced collectively by the community (Januardi et al., 2024). This study is grounded in

Koentjaraningrat's cultural theory, which emphasizes seven elements of culture, allowing traditions to be understood not only as ceremonial practices but also as recurring patterns of social behavior that shape cultural order and identity. Through this framework, tradition is seen as an integral part of a cultural system that is continuously reproduced and maintained across generations. This perspective is reinforced by Clifford Geertz's interpretive-symbolic approach, which highlights the meaning of traditions as expressed through rituals, symbols, and local culture as media for transmitting collective values (Putri & Yuanita, 2024). In this sense, tradition is not merely a set of actions, but a meaningful symbolic system that reflects how a community interprets and gives meaning to its social reality.

Additionally, Selo Soemardjan views tradition as a pattern of social behavior that functions to strengthen social cohesion and integration within society (Fatimah, 2023). Traditions play an important role in fostering a sense of belonging, reinforcing shared norms, and maintaining social harmony among community members. Through repetitive and collective practices, traditions help regulate social interactions and preserve the continuity of social values. Therefore, tradition can be understood not only as a cultural heritage but also as a social mechanism that sustains unity and stability within the community.

The symbolic framework of culture is closely linked to Islamic values, encompassing iman (faith), Islam (practice), and ihsan (excellence) as moral, spiritual, and social foundations in daily life (Saputra & Muzaki, 2019). Islamic guidance plays a strategic role in shaping community values in accordance with the Qur'an and Sunnah, while enhancing religious awareness and life balance (Sartika, 2019). Furthermore, the integration of Islamic guidance and da'wah strengthens the systematic application of Islamic teachings in addressing life's challenges (Prihatiningtyas, 2019). The da'wah bil hikmah approach, wise, persuasive, and contextual supports effective communication

of Islamic values in contemporary society (Widoyo, 2025).

The principle of moderate Islamic guidance utilizes local culture as a medium for persuasive and contextual da'wah, fostering traditional values in alignment with Islamic teachings while respecting local wisdom (Octalia, 2020). In this context, the Bulusan Tradition in Kudus has strong potential to function as a medium of Islamic guidance and cultural da'wah through its symbols, rituals, and forms of social participation. These elements provide space for conveying religious messages in ways that are culturally relevant and socially accepted within the community.

However, previous studies on the Bulusan Tradition in Kudus show varied research focuses and have not specifically examined its role within the framework of Islamic guidance. Studies by (Antika et al., 2025) explored the social values in the Bulusan legend, while (Nikhlah et al., 2024) analyzed its moral values, and (Suryaningsih et al., 2024) focused on character education values embedded in the tradition. Therefore, a research gap remains in analyzing how the Bulusan Tradition aligns with and can be utilized as a medium for Islamic guidance and cultural da'wah. However, these studies tend to emphasize narrative or legendary aspects of the Bulusan Tradition, leaving ritual practices and accompanying cultural symbols relatively underexplored.

Several other studies have begun linking local traditions with guidance and counseling. For example, (Nihayah, 2024) on the Lomban Kupatan and tahlilan traditions shows that local culture functions as a form of indigenous counseling and a non-formal educational space effective in fostering social and religious values based on Islam. Local culture can also serve as an effective medium for cultivating social and religious values (Khoirunnisak et al., 2024). Cultural traditions such as Rewang and Bulusan function not only as symbolic rituals but also as media for nurturing social and religious values, guiding harmonious living in accordance with Islamic teachings. However, studies

that integrate the analysis of traditional symbols, cultural theory, and Islamic guidance to evaluate the relevance of Bulusan Tradition values are still limited, creating an important research gap. Integrating da'wah with local values and traditions strengthens religious understanding while harmonizing Islamic teachings with local culture, particularly in the moral and spiritual development of younger generations. This approach positions Islamic guidance as a mediator that integrates Islamic values with local cultural practices, encourages community participation, and preserves tradition as a medium for da'wah and reinforcing socio-religious identity.

B. THEORETICAL FOUNDATION

1. Traditional Values

According to Hamidy (2014:48), values are abstract concepts that encompass societal norms and rules and cannot be directly observed but are reflected in daily behavior. This view is supported by Susiati et al. (2020), who emphasize that values are manifested through everyday social practices. In line with other definitions, values are considered important by individuals or groups, serving as guidelines for action and determining the direction of life (Suharti, 2021). Thus, it can be concluded that values essentially form a network of abstract norms that permeate society, invisible to the senses but manifested in daily behavior, functioning as primary guidelines and determinants of individual and group life. According to Suyono and Siregar (1985) in the dictionary of anthropology, tradition refers to magical-religious customs that contain values, norms, and rules forming a cultural system to regulate social actions. Tradition is a material and intellectual heritage from the past that persists to the present (Piotr Sztompka, 2007). According to Koentjaraningrat, there are seven universal elements of culture that serve as the basis for analyzing the Bulusan Tradition: language, knowledge systems, social organization, life equipment, livelihoods, religious systems, and arts. These elements

encompass symbolic communication, knowledge of nature, social structure, technology, economy, spiritual beliefs, and aesthetic cultural expression. (Febrianti et al., 2024).

Based on the discussion above, it can be concluded that tradition essentially represents inherited customs containing cultural values, norms, laws, and rules to regulate social actions. These traditions can be analyzed through Koentjaraningrat's seven universal elements of culture. Traditional values form an abstract network of norms reflected in real community practices, integrating spiritual, social, and symbolic aspects as daily life guidelines.

2. The Bulusan Tradition

The Bulusan Tradition is a hereditary custom of the Hadipolo Village community, particularly in Dukuh Sumber RT 9 RW 5, Kudus Regency, carried out every 8th of Syawal or during Lebaran Kupat. The origin of this tradition is associated with Mbah Dudho (Raden Sayid Ahmad Khasan), an Islamic scholar from Mataram who spread Islam in Kudus alongside Sunan Kudus and Sunan Muria. He came to Dukuh Sumber with two disciples, Umara and Umari, who were instructed to plant rice but paused during the day due to fasting and heat, resuming at night during Nuzulul Qur'an. When Sunan Muria visited and saw them working at night, he remarked that it looked "like bulus" (turtle), which, according to local oral tradition, led to their transformation into bulus. To console Mbah Dudho, Sunan Muria planted an adem ati tree as a water source, named the area "Dukuh Sumber," and decreed that the bulus should be fed every 8th of Syawal. Since then, this tradition has been continuously preserved by the local community.

Beyond its historical narrative, the Bulusan Tradition also serves important social and spiritual functions. The event attracts local residents and visitors from surrounding regions such as Rembang, Pati, Jepara, and

Solo, while also stimulating the local economy through parking services, food and beverage sales, and amusement activities, starting five days before Eid al-Fitr until three days after the peak. At the community level, the tradition is practiced during various life events, such as migration, marriage, or circumcision, by offering rice, eggs, or chicken to the caretaker, Ibu Sudasih, at the bulus pond near Mbah Dudho's memorial, as an expression of gratitude for sustenance, safety, and blessings from Allah SWT (Interview with Sudasih, April 26, 2025, 12:10 PM). This tradition is understood as a spiritual means of drawing closer to Allah SWT without engaging in polytheism, aligning with Islamic law while conveying religious, social, and moral values. The Bulusan Tradition in Dukuh Sumber consists of a series of meaningful activities organized into three main stages: pre-implementation, implementation, and post-implementation. These stages reflect not only efforts to preserve local culture but also the integration of Islamic values, emphasizing that no supernatural power exists besides Allah SWT. At the same time, the tradition serves as a medium for teaching the ethics of the Prophet Muhammad, including compassion for living beings, the pursuit of blessings, civilized manners, and awareness of monotheism. The three stages are as follows:

1. Pre-implementation: forming committees, cleaning the spring, khotmil Qur'an, and a night of meditation (tirakat) as spiritual and social preparation.
2. Implementation: the cultural procession of harvest offerings, feeding the bulus, theatrical performances, and wayang kulit shows as forms of cultural expression and da'wah.
3. Post-implementation: spiritual and social reflection in accordance with Islamic teachings to reinforce values and community awareness.

According to Mila, a local youth interviewed on May 13, 2025, at 11:00 AM, these activities bring her closer to Allah SWT, provide blessings in the form of prosperity, health, and safety, and teach the importance of sharing food as a form of shadaqah.

3. Islamic Guidance

According to Anwar Sutoyo (2022), the values in Islamic Guidance are based on three main pillars: iman (faith) as strengthening belief in Allah SWT, Islam as the practice of Sharia in daily life, and ihsan as moral awareness to do good responsibly. These three values promote the development of a noble and responsible personality. Moegiadi, as cited in (Hidayanti, 2021) explains that guidance is a continuous process of assistance enabling individuals to understand themselves and utilize their potential effectively and efficiently for personal development and well-being. Guidance is also understood as an effort to help individuals direct their behavior appropriately and adaptively in facing life's challenges (Riyadi & Adinugraha, 2021). In line with this. (Abdullah & Mazahir, 2021) argue that Islam provides comprehensive guidance for human life, including practical directions to face psychological challenges. Therefore, Islamic guidance not only includes rituals and creed but also equips individuals with strategies to manage life pressures and achieve psychological well-being.

C. RESEARCH METHODS

This study employs a qualitative method with an ethnographic approach. Qualitative research is used to examine human and social issues using data obtained directly from the field and reported in detailed descriptions (Creswell, J. W., as cited in Fadli, 2021). Ethnography is chosen because it is appropriate for cultural research, aiming to describe, analyze, and interpret the elements within a cultural group. (Solihin, 2021). This research examines the relevance of the values embedded in the Bulusan Tradition,

located in Hadipolo Village, Jekulo District, Kudus Regency, to the practice of Islamic guidance.

The research subjects consist of key informants who are directly involved in the implementation of the Bulusan Tradition. They are categorized into several groups to ensure clarity and relevance of data sources. First, the traditional custodian (juru kunci) serves as the primary informant due to their central role in maintaining and overseeing the tradition. Second, religious leaders are included to provide perspectives on the alignment of the tradition with Islamic teachings. Third, members of the tourism awareness group (pokdarwis) are involved as organizers who support the cultural and tourism aspects of the event. Fourth, village officials are included in their capacity as local authorities responsible for administrative support and community coordination. Finally, local community members who participate in the tradition are selected to capture lived experiences and social perceptions of the practice.

The object of this research is the Bulusan Tradition itself, which is studied as a cultural practice rich in Islamic guidance values manifested through rituals, symbols, and social interactions. The researcher acts as the main ethnographic instrument, supported by observation guidelines, in-depth interviews, field notes, and visual documentation, and directly engages in observing the traditional processions in the field. Research documentation includes photographs and the examination of written documents or local media related to the history and implementation of the tradition. Data validity and credibility are ensured through prolonged field engagement and source triangulation by comparing observations and interviews across multiple informants.

D. RESEARCH RESULTS

1. Mapping of Cultural Elements, Traditional Values, and Field Data

Table 1 presents the seven elements of culture according to Koentjaraningrat's seven cultural elements, the traditional values embedded within them, and field data in the form of interview and observation results. This mapping aims to provide an initial overview of how the Bulusan Tradition constitutes an integrated and comprehensive cultural system, in which each cultural element serves as a space for the actualization of specific values.

Table 1. Mapping of the Seven Cultural Elements, Traditional Values, and Field Data of the Bulusan Tradition

Symbols	Description	Philosophy and Meaning
Broom sticks, cleaning cloths, traditional buckets	Tools for cleaning the site and as part of faith and fostering ecological awareness.	Practicing the principle of cleanliness and as part of faith and fostering collective ecological awareness.
Mushaf of the Qur'an	The holy book recited during the Khotmil Qur'an	The Qur'an as a medium of communication between servants and Allah SWT and a means of seeking blessings for the tradition.
Head bowed solemnly	Body posture during remembrance (dhikr) and silence	Symbolizes humility, inner readiness, and submission before Allah SWT.
Prayer beads (tasbih) during istighosah	Tool for counting dhikr	A symbol of seeking help and hoping for safety and protection from Allah SWT.

Yasin and tahlil book	Book containing Yasin recitation and tahlil prayers	A medium for dedicating prayers to ancestors and strengthening the collective memory of the community.
Head tilting following rhythm of selawat	Head movement during the recitation of selawat	Cultivates a sense of spiritual presence with the Prophet Muhammad Saw. and collective devotion.
Hands raised during prayer	Body posture during supplication	Symbolizes hope, dependence, and acceptance of Allah SWT's mercy.
Woven tray containing rice and side dishes (ingkung, urap, eggs)	Container for communal dishes (kenduri)	Represents social equality, gratitude for sustenance, and the strengthening of communal bonds (ukhuwah).
Traditional Javanese attire	Traditional clothing worn during procession	A medium for teaching the etiquette, honoring tradition, and instilling social ethics.
Gunungan of agricultural produce	Cone-shaped arrangement of harvested crops	Symbolizes sustenance granted by Allah SWT and offered back to Him through gratitude.
Kupat and lepet	Traditional foods of Lebaran Kupat	Kupat symbolizes acknowledgment of mistakes, while lepet represents close kinship and solidarity.

Bulus (softshell turtle)	Symbolic animal of the Bulusan Tradition	Represents gentle, patient, and steadfast da'wah that ultimately reaches its goal.
Grilled chicken	Food prepared for the bulus	Symbolizes lawful sustenance and equality regardless of social status.
Wayang kulit performance	Traditional shadow puppet performance	A medium of Walisongo's da'wah and preservation of noble Javanese cultural values.
Closing prayer	Collective prayer at the end of the procession	Submission of all efforts to Allah SWT and reinforcement of the attitude of tawakkal.
Dissolution of the committee	Official declaration marking the end of duties	Instills social responsibility and selfless service.
Activity evaluation (rembug warga)	Post-event communal deliberation	Implementation of the principle of shûrâ (consultation) and collective reflection.

Based on the table above, it is evident that religious values are more dominant. One of the activities that plays a central role in this tradition is the malam tirakat (spiritual vigil), which includes several practices such as istighosah (collective supplication), tahlil, selawat, and other devotional activities. According to Mr. Dirman, a religious leader and local community figure, all elements of the community gather to seek help and blessings for the implementation of the Bulusan tradition. This

demonstrates that religious values are embodied within the culture and reflect humans as beings who depend on Allah. while customary, social, and moral values function as reinforcing factors in maintaining the continuity of the tradition and the social cohesion of the community.

2. The Values of the Bulusan Tradition within Koentjaraningrat's

Framework of the Seven Cultural Elements

The language element in the Bulusan Tradition functions as a medium of communication and the transmission of historical, moral, and religious values through oral narratives, prayers, Qur'anic recitations, tahlil, and selawat. The knowledge system is reflected in the community's collective understanding of the timing of the ritual, the meaning of the spring (sendang), and the bulus symbol as a representation of gentle da'wah. Meanwhile, social organization is manifested through deliberation-based committees, mutual cooperation (gotong royong), and collective evaluation, reflecting strong communal values.

The system of tools and technology in the Bulusan Tradition reflects simplicity and ecological awareness in its implementation. The livelihood system is evident in local economic activities that promote independence and social solidarity, while remaining guided by social and religious values. In addition, religious elements are expressed through various ritual practices that emphasize devotion and monotheistic awareness, and artistic elements are represented through cultural performances such as theatrical shows and wayang kulit, which function as media for cultural expression and da'wah. The religious element constitutes the core of the tradition through *khotmil Qur'an*, *istighosah*, collective prayers, *tahlil*, and communal meals as expressions of gratitude to Allah SWT, affirming a clear orientation toward *tawhid*. The artistic element is expressed through cultural processions, harvest offerings (*gunungan*), traditional attire, and

wayang kulit performances, which function as media of aesthetics, education, and cultural da'wah, conveying historical, moral, and religious values contextually in line with the da'wah methods of the Walisongo.

E. DISCUSSION

1. The Values of the Bulusan Tradition in Hadipolo Village, Jekulo District, Kudus Regency

The findings show that traditional values in the Bulusan Tradition are not merely conceptual but are actively practiced and transmitted across generations through concrete cultural activities and social rituals. This condition reflects Koentjaraningrat's framework, in which cultural values are manifested through seven interconnected elements, including language, knowledge systems, social organization, tools and technology, livelihood systems, religion, and the arts (Febrianti et al., 2024). In the context of Hadipolo Village, the Bulusan Tradition, held annually on the 8th of Syawal, illustrates how these elements operate in an integrated manner. Originating from the story of Mbah Dudo and his disciples who were transformed into bulus, the tradition functions as a symbolic medium for expressing almsgiving and gratitude, while continuously transmitting religious and moral values through rituals preserved across generations (Alifah et al., 2023).

The elements of language in the Bulusan Tradition are reflected in legendary narratives, local terms, and ritual vocabulary used by the community. Meanwhile, the knowledge system is shown through the collective understanding of the timing of the ritual, its philosophical meaning, and local history. Together, these elements make the tradition held on the 8th of Syawal not only a symbol of cosmic order but also a medium for transmitting ethical and religious values (Febrianti & Sugiarto, 2025). The social organizational structure of the Bulusan Tradition is evident in the formation of organized committees involving traditional

leaders, religious figures, youth, and community members to ensure the

orderly conduct of the rituals, reflecting values of responsibility, mutual cooperation (gotong royong), and social solidarity. Beyond facilitating the implementation of the ritual, this structure also serves as a medium of social learning for younger generations in understanding communal values and healthy social relationships (Rinantas, 2021).

Ritual tools in the Bulusan Tradition, such as the gunungan of agricultural produce and food prepared for the bulus, are not merely material symbols but represent gratitude, human connectedness with nature and God, and the strengthening of social, communal, and sharing values (Susilo et al., 2025). The economic dynamics of the Bulusan Tradition support local livelihoods while simultaneously reinforcing social interaction and community cohesion (Simbolon et al., 2024). The religious aspect of the Bulusan Tradition is predominantly expressed through tahlil, prayers, thanksgiving rituals, and selawat as manifestations of gratitude and the internalization of ethical and religious values, and is not understood as the worship of creatures (Alifah et al., 2023). The artistic element of the Bulusan Tradition appears through cultural processions, traditional attire, music, and theatrical performances that convey aesthetic and symbolic values while enriching the community's social experience (Wiranata & Sarma, 2023). Overall, the values of the Bulusan Tradition in Hadipolo Village constitute a living cultural system internalized through Koentjaraningrat's seven cultural elements, shaping religious, social, moral, and aesthetic attitudes as well as collective ethics, which in turn influence character formation and social relations within the community.

2. The Relevance of the Values of the Bulusan Tradition in Hadipolo Village, Jekulo District, Kudus Regency to Islamic Guidance

Islamic guidance can be understood as a process of assisting individuals in developing their personalities in accordance with human fitrah and Islamic teachings, aiming at inner peace, psychological balance, and spiritual maturity. In the context of this study, the Bulusan Tradition demonstrates how such guidance operates culturally through lived traditions rather than solely through formal religious forums. The values of iman (faith), Islam (practice), and ihsan (moral excellence) are embedded in ritual activities and social participation, enabling individuals to internalize them through real-life experiences. Thus, the Bulusan Tradition represents a form of culture-based Islamic guidance that shapes individuals not only spiritually, but also socially and psychologically.

a. **The Value of Faith (*Iman*) in the Bulusan Tradition as a Medium of Islamic Guidance**

- 1) Faith in Allah Swt (A Sense of Security, Protection, and Inner Peace)
Faith in Allah SWT constitutes the foundation of mental and spiritual health, fostering feelings of security, protection, and tranquility, as individuals believe that all aspects of life are under His absolute authority (Sutoyo, 2022). This belief serves as a safeguard against negative behavior and helps reduce anxiety and depression, as individuals entrust their life burdens to Allah. In the context of the Bulusan Tradition, the value of faith is manifested through collective prayers, istighosah, and thanksgiving rituals. These practices affirm that safety, sustenance, and blessings come solely from Allah SWT, while also strengthening inner peace and spiritual security within the community.

This is in accordance with the word of Allah Swt:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ

“(That is) those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, only by the remembrance of Allah do hearts find peace.” (Qur’an, Ar-Ra’d : 28).

These findings are consistent with the study by (Irma Nuhaza et al., 2025), which shows that the Bulusan Tradition functions as a culture-based medium of faith guidance that fosters spiritual awareness, cultivates a sense of security, inner peace, and psychological protection, and enables a deeper internalization of faith values compared to purely formal forms of da’wah.

2) Faith in the Prophet Muhammad swt (Exemplary Morals and Attitude of Sharing)

Faith in the Prophet Muhammad swt. Within Islamic guidance is manifested through the emulation of his moral character. In the Bulusan Tradition, this is reflected in the recitation of salawat and the practice of sharing with others. This is reinforced by informant Mila, who stated that the tradition guides individuals to emulate the Prophet’s morals: *“The Bulusan activities teach me to reflect the morals of the Prophet Muhammad, one of which is by sharing with others.”* The salawat and sharing practices in the Bulusan Tradition serve as a medium for internalizing the Prophet’s morals, instilling faith through tangible social actions while fostering solidarity and social care within the community (Fauzi, 2020).

Therefore, the Bulusan Tradition functions as a means to guide individuals in actualizing faith in the Prophet Muhammad, swt. through moral exemplars, especially in sharing and social compassion.

3) Faith in the Book of Allah (Peace and Tranquility of the Soul)

The Khotmil Qur'an in the Bulusan Tradition functions as a medium for guidance in faith toward the Book of Allah, cultivating inner peace, tranquility, and spiritual strengthening for the community. This aligns with the study by (Lazuardi et al., 2025), which demonstrates that the Khotmil Qur'an in the Bulusan Tradition serves as a guidance medium, fostering spiritual reflection, psychological balance, serenity, and a deeper connection with divine teachings.

4) Faith in the Divine Decree of Allah (Philosophy of the Bulus Animal)

The philosophy of the bulus animal in the Bulusan Tradition reflects faith in Allah's decree, teaching patience, acceptance of life processes, and fostering optimism and inner calm. This is consistent with (Amiruddin, 2022), who explains that all aspects of human life exist under the knowledge, will, and determination of Allah (SWT). According to (Arrusida & Kibtyah, 2025), the philosophy of the bulus animal in the Bulusan Tradition serves as a medium of faith guidance in divine destiny, teaching patience, perseverance, acceptance of life processes, and cultivating psychological stability, inner tranquility, and spiritual resilience in individuals.

b. Islamic Values (Charity/Shadaqah)

Islamic values, according to Anwar Sutoyo's theory, are manifested in tangible behaviors that reflect adherence to the Sharia, one of which is through shadaqah (charity). In the Bulusan Tradition, this value is reflected in activities such as providing support to

orphans and distributing the gunungan (conical harvest offerings) to

the community. Allah (SwT) says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Take from their wealth a charity by which you purify them and cause them increase.” (Qur’an At-Taubah: 103).

This activity guides individuals to love others, release selfishness, greed, stinginess, and arrogance. In line with the study by (Suhartono et al., 2024) these activities directly strengthen solidarity, empathy, and social welfare. Thus, the Bulusan Tradition functions as a medium of Islamic guidance that instills social values within an Islamic context. The Bulusan Tradition serves as an effective Islamic guidance medium for fostering social care and controlling materialistic desires.

c. Ihsan Values (Guidance on Speech)

The value of ihsan in the Bulusan Tradition is reflected in the community’s belief in guarding their speech, particularly regarding the protection of the bulus (symbolic animals) after the tradition is performed. This belief is not understood as a mystical trust in the bulus, but as a moral reminder for individuals to maintain ethical speech and social etiquette. Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O you who have believed, fear Allah and speak words of truth.” (Qur’an Al-

Ahزاب: 70).

Guarding one's speech in Islamic guidance serves as an indicator of moral success, as Muslims are required to respect one another and avoid causing harm through their words. This finding is reinforced by research from (Syauqi Malik et al., 2024), which emphasizes the importance of the principle "speak good or remain silent" from the perspective of Islamic communication ethics, focusing on how this principle maintains healthy social relationships and prevents the negative consequences of speech. Another study by (Marhama et al., 2015) shows that the value of *ihsan* in the Bulusan Tradition functions as moral guidance that helps individuals guard their speech, strengthen social harmony, and cultivate self-awareness for both worldly and spiritual wellbeing.

F. CONCLUSION

Based on the research findings and discussion on the values of the Bulusan Tradition in Hadipolo Village, Jekulo District, Kudus Regency, and its relevance to Islamic guidance, it can be concluded that the Bulusan Tradition is a living local cultural practice that continues to be preserved as an ancestral heritage rich in religious, customary, social, and moral values. These values are fully internalized through Koentjaraningrat's seven cultural elements, namely language, knowledge systems, social organization, life tools and technology, livelihood systems, religious systems, and arts, thereby functioning as a medium for transmitting values and fostering collective character development within the community. The Bulusan Tradition also contains values aligned with the principles of Islamic guidance, including the strengthening of faith through communal prayers, *Khotmil Qur'an*, *istighosah*, and the symbolic philosophy of the bulus; the practice of Islamic values through charity, social care, and adherence to Sharia; and the cultivation of *ihsan* values through moral development, speech discipline, compassion, and social

harmony. The Bulusan Tradition in Hadipolo Village serves as a culturally rooted medium of Islamic guidance, instilling the values of faith (iman), Islam (Islam), and excellence in conduct (ihsan), effectively guiding individuals toward inner peace, socially virtuous behavior, and spiritual maturity in a contextual and sustainable manner.

From the perspective of Islamic Counseling and Da'wah studies, the Bulusan Tradition is relevant as a medium of culturally-based Islamic guidance and non-formal, persuasive, participatory, and contextual cultural da'wah. Practically, this study recommends that religious leaders, Islamic counselors, and village authorities integrate the values of the Bulusan Tradition into ongoing community development and cultural da'wah programs, while encouraging youth involvement to ensure the sustainability of the tradition. Theoretically, this research enriches the study of Islamic Counseling through a local wisdom approach and opens opportunities for further research on developing models of Islamic guidance based on cultural traditions in various community contexts.

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