

Earth Alms Tradition in Temulus Village: A Hadith Perspective on Historical and Spiritual Values

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ABSTRACT

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This study aims to examine the practice in accordance with Islamic teachings and to understand the significance of the series of activities in this tradition as a means of preserving local culture while expressing gratitude to Allah SWT for the abundance of blessings and prosperity bestowed upon us. The research method employed is a descriptive qualitative approach, involving the collection of two types of data: primary and secondary data. Primary data was obtained through interviews, while secondary data was collected from literature reviews, websites, and other relevant sources related to the topic under discussion. The research findings reveal the existence of the Earth Charity tradition, which incorporates Islamic values and hadith, serving as a foundation for understanding religious social phenomena. In addition, the community's belief in sedekah bumi as a means of warding off evil reflects a harmonious blend of spiritual beliefs and local traditions. This article is expected to increase the knowledge and understanding of the community, especially among young people, so that we can continue to preserve and maintain our cultural heritage.

Keywords: Local culture, Hadith, Sedekah Bumi, Gratitude.

ABSTRAK

Penelitian ini bertujuan untuk mengetahui praktik tersebut sesuai dengan ajaran Islam serta memahami makna diselenggarakannya rangkaian kegiatan dalam tradisi ini menjadi sarana pelestarian budaya lokal sekaligus ungkapan rasa syukur kepada Allah SWT atas limpahan rezeki dan keberkahan yang diberikan. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif, dengan pengumpulan dua jenis data: data primer dan sekunder. Data primer diperoleh melalui wawancara, sedangkan data sekunder dikumpulkan dari studi literatur, situs web, dan sumber-sumber lain yang relevan dengan topik yang dibahas. Hasil penelitian menunjukkan adanya tradisi sedekah bumi yang mengandung nilai-nilai Islam dan hadis, yang berfungsi sebagai dasar untuk memahami fenomena sosial keagamaan. Selain itu, Kepercayaan masyarakat terhadap sedekah bumi sebagai sarana tolak bala mencerminkan perpaduan harmonis antara keyakinan spiritual dan tradisi lokal. Artikel ini diharapkan mampu menambah wawasan dan pemahaman masyarakat, terutama kalangan muda, sehingga kita dapat terus menjaga dan melestarikan warisan budaya yang telah ada.

Kata Kunci: Budaya lokal, Hadis, Sedekah Bumi, Syukur.

INTRODUCTION

Humans cannot be separated from tradition and culture. Indonesia, as a country rich in ethnic, cultural, and linguistic diversity, has thousands of traditions that develop in each region (Mukti, 2016). Tradition is not only a hereditary habit, but also an integral part of a society's identity and social values. Tradition (Latin: *traditio*) is basically a cultural heritage that is preserved from generation to generation and becomes a guideline in people's lives (Friyadi, 2023).

One of the tribes that consistently preserve traditions is the Javanese. Although the majority of Javanese people embrace Islam, they still practice ancestral traditions that are in harmony with Islamic values (Inayatul, 2024). According to Erwanda Mareta Putri, currently, agrarian traditions in Java are increasingly attracting attention, one of which is the *sedekah bumi* tradition. The *sedekah bumi* tradition is not only a religious ritual, but also a reflection of the combination of local cultural values and religious teachings, especially Islam (Putri, 2023). Therefore, the study of this tradition from the perspective of hadith is very important to understand the relevance of Islamic teachings in local traditions in the community.

In the perspective of Islamic teachings, both through the Qur'an and as-Sunnah, the importance of being grateful and doing good to others and protecting nature has been taught. One of the highly recommended commands is to give alms. Through charity, one can express gratitude, help others, and strengthen social ties. Furthermore, almsgiving is believed to be a means to overcome poverty, avoid calamities, and obtain the blessings of life. In this context, almsgiving is a tradition that not only has a social dimension, but also has the value of worship in Islam (Dalimunthe, 2010).

A Javanese community that still preserves the tradition of earth almsgiving is Temulus Village, located in Mejobo District, Kudus Regency, a community rich in tradition and strong religious values. This village community not only relies on the agricultural sector and the local economy, but also places religion as an integral part of daily life, which is reflected in various religious activities and salaf pesantren-based education (Wulandari, 2024). However, although many studies have discussed the social and economic aspects of Temulus Village, in-depth studies on the relationship between local traditions and religious practices, especially in relation to the understanding and practice of Hadith, are still very limited.

Studies on this theme are not new. One of the previous studies was conducted by Ainur Rosyidah from the Wali Songo Situbondo College of Qur'anic Sciences, who discussed the practice of earth alms through a living Qur'an perspective, by highlighting how Qur'anic

values are internalized in the community's social religious practices (Rosyidah, 2024). The second article from the journal of Shevia Putri Permatasari and Agus Machfud Fauzi, students of Surabaya State University, reviews the phenomenon of earth alms in Nanggulan Hamlet, especially in exploring how the community responds, maintains, and adapts the tradition in the context of developing religious understanding (Putri, 2024).

So far, there has been no study specifically discussing the Earth Alms Tradition from a historical and spiritual perspective based on Hadith in Temulus Village, Kudus. Therefore, this study is important to be completed considering that Hadith as the second source of Islamic teachings after the Qur'an has a central role in shaping the attitudes and behaviors of Muslim communities. Recent international studies emphasize the importance of local context in understanding how religious traditions and practices interact and influence people's social lives (Smith, 2021). In addition, this research is also an effort to document cultural values that have the potential to fade due to modernization.

This research aims to examine in depth the tradition of earth alms performed by the people of Temulus Village, Mejobo Subdistrict, Kudus Regency. The focus of the research includes tracing the history and development of the tradition until it becomes an important part of the local culture. In addition, this study highlights the spiritual values of earth alms in the perspective of the hadith of the Prophet Muhammad, and examines the implementation of living hadith reflected in its implementation. This tradition is evidence of the harmonious integration between local culture and Islamic teachings that are still maintained today (Aulia, 2025).

Through this research, it is expected to reveal the history, development, and spiritual values of the earth alms tradition that are in line with Islamic teachings. This research also aims to contribute to the strengthening of hadith studies and become a reference for the community in preserving traditions that do not conflict with Islamic principles (Wijaya, 2023).

METHOD

This research uses descriptive qualitative methods. Qualitative research is a research procedure that produces descriptive data in the form of words, both oral and written from individuals, as well as behaviors observed directly in the field (Ulya, 2010). This method is used to describe and explain in depth the meaning, social values, and spiritual dimensions contained in the Earth Alms tradition. This research was conducted in Temulus Village,

Mejobo Sub-district, Kudus Regency, Central Java, which is known to preserve the tradition of Earth Alms for generations.

The researcher does not only rely on data from interviews and literature studies, but also refers to the Prophetic traditions as a theoretical basis for interpreting the religious values contained in earth alms activities. Data sources were collected through direct observation, semi-structured interviews with religious leaders, community leaders, organizing committees, and residents. Meanwhile, secondary data sources were obtained from the reviewed literature including studies on Earth Alms, living hadith, and the relationship between Islam and local culture. Such as books, articles, scientific journals, and previous documents related to the earth alms tradition (Rahmadi, 2011).

RESULT AND DISCUSSION

Earth Alms Tradition

Earth alms is a traditional ritual that is still preserved by the Javanese community, as part of the cultural heritage of the ancestors that has been passed down from generation to generation. In the local treasury, this tradition is also known as nyadran, which refers to the activity of expressing gratitude to God for the abundant harvest, strengthening social solidarity, and maintaining the sustainability of community culture. Another term often used to refer to this tradition is “village alms” (Masruroh, 2021), which illustrates the collective nature of the practice. Earth alms are understood as a form of community spiritual devotion to God, through the voluntary and sincere giving of crops as a manifestation of gratitude for the blessings that have been received.

Earth alms traditions can be in the form of symbols, rules, materials or objects. Even so, the tradition remains relevant to the current situation (Rofiq, 2019). So we can only interpret earth alms as giving something to the earth by way of salvation or thanksgiving, and no one knows exactly when it began. This shows that the practice of earth alms has strong historical roots and has been rooted in the value system and collective consciousness of local communities since ancient times.

Earth alms tradition has also become an obligation that must be carried out to maintain the welfare and preservation of local wisdom in a village. The tradition of sedekah bumi is a proof of gratitude to Allah Swt for all the sustenance and crops bestowed during the year and to be protected from all calamities and disasters. They also hope that things will be better in the following year and Temulus Village remains safe (Hadi, 2025).

The earth alms tradition of Temulus Village has deep social and theological meanings. The hope with the implementation of this tradition is to ask Allah Swt. for safety and to make a spiritual effort to get blessings from the earth as a source of life. Through this ritual, the community hopes that everyone, including the leaders, will live in harmony and safety. In addition, this tradition is also considered an effort to prevent bad luck, natural disasters, and maintain the balance between humans and the universe in accordance with religious and cultural beliefs that have been passed down from generation to generation (Lainnatu, 2020).

Implementation of the Earth Alms Tradition

The Sedekah Bumi tradition in Temulus Village is held regularly every year, and in 2025 this activity falls on May 2 and is centered at Temulus Village Hall. The implementation coincides with the month of Apit (Dhulqa'dah) in the Javanese calendar, which is culturally believed to be the right and blessed time to hold the ritual. For the people of Temulus, the month of Apit has its own sacred value so that this tradition is known as “Sedekah Bumi Apitan”.

According to research participants, “the implementation of the earth alms tradition in Temulus Village involves the collective participation of the entire community. The elements involved include community leaders, village government officials such as the village head and his apparatus, including RT and RW heads, as well as local religious leaders”. This involvement is not merely symbolic, but shows the existence of strong social cohesion and the spirit of gotong royong in maintaining and caring for traditions. All villagers, regardless of age or social status, actively participate in the various activities, making this tradition a space for social and spiritual integration for the Temulus Village community (Rofiq, 2019).

The preparation process for the earth alms tradition in Temulus Village begins with deliberation activities involving various elements of the community. The village government together with community leaders, religious leaders, and representatives of local residents hold a meeting that is usually held at the Village-Owned Enterprises (BUMDes) office as a space for coordination and decision-making. The deliberation aims to develop an agenda of activities, determine the time of implementation, and divide roles and responsibilities in a series of earth alms events (Hadi, 2025).

The series of activities in the earth alms tradition in Temulus Village are carried out in stages and involve various forms of religious rituals that contain symbolic meaning. Before reaching the peak of the event, the community first organizes a number of religious rituals such as reading tahlil, surah Yasin, and manaqib which are carried out together in

congregation (Rhoni, 2013). This series not only represents the dimension of spirituality, but also reflects social cohesion and the preservation of local wisdom values integrated with Islamic traditions.

Kirab Budaya Sedekah Bumi in Temulus Village

The people of Temulus Village have a local wisdom called Kirab Budaya Tradition. Kirab Budaya is a religious ritual that symbolizes gratitude for the blessings of life in the world and the goodness of nature. (Mundofi, 2024). The earth alms cultural procession consists of all the produce of the Temulus village community arranged to resemble a mountain like a tumpeng rice made by the village community.

In the procession, the people of Temulus Village enthusiastically bring various crops such as rice, fruits, and vegetables arranged attractively on stretchers or carts. There is also a procession of residents in traditional clothes, traditional arts such as tambourine or barongan, and other symbols of local wisdom. Everything is gathered and paraded around the village as an expression of gratitude to God for the harvest and the blessings of life that have been received (Mu'awanah, 2022).

This cultural procession involves many people traveling around the village carrying a beautifully decorated tumpeng (rice cone) (Putra, 2022), almost all enthusiastic residents performed creations. The cultural procession starts from the Temulus Village Square and parades around Temulus Village. Thus, the gunungans of produce from the earth or tumpengan and market snacks can be enjoyed together with the community as a form of gratitude in togetherness and harmony. This active participation of the community strengthens the sense of belonging to the tradition and fosters strong social solidarity. Children and teenagers are also involved, so that it becomes a means of passing on culture and social values directly.

This cultural procession reflects the value of social harmony and harmony, because all residents regardless of economic status or background participate in celebrating and maintaining traditions (Prasasti, 2020). This shows that the kirab is not only a cultural heritage, but also an effective means of building the character of a community that cares, unites, and is grateful for God's gifts.

Wayang Kulit

Wayang kulit is a very effective means of da'wah, because the delivery of its message is in line with the principles of Islamic da'wah through wisdom, mau'idhah hasanah (good advice), and jidal bil lati hiya ahsan (polite argumentative discussion) (Iman, 2021). In a

wayang performance, the dialogue between characters illustrates the symbolic meaning in society, which also represents the connection between humans, the universe, and God. In addition to serving as entertainment, wayang in Sedekah Bumi also contains moral values, such as ethical teachings, faith, and wisdom, which are conveyed subtly but profoundly. Therefore, wayang performances serve as a means of education and a guide for life for the community, from which its profound values can be drawn (Ni'am, 2023).

Sunan Kalijaga is known as a pioneer of preaching through wayang kulit (shadow puppetry). He incorporated Sufi values and noble morals into his plays, and used popular wayang characters as an effective strategy to explain Islam to the Javanese people, who at that time still had Hindu-Buddhist and mystical beliefs (Junia, 2022).

In Temulus Village, a wayang kulit performance is held the night before the peak of the Sedekah Bumi event. The performance on the village's main field is the center of attention for the community, especially the elders, who gather to watch the spiritual performance by the puppeteer. For them, this performance is more than just entertainment; wayang has a rich cultural and spiritual dimension. The wayang performance is believed to bring blessings and serves as a form of gratitude and prayer to God for the abundance of the earth's bounty (Hadi, 2025).

Khataman al-Qur'an

In its development, the Muslim community, including in Temulus Village, interprets khataman not only as a personal act of worship, but also as an opportunity for collective spiritual strengthening. (Luluk, 2022). In Temulus Village, the tradition of completing the recitation of the Qur'an has its own unique characteristics because it is carried out as part of a series of Sedekah Bumi events. This procession is conducted using the *semaan* method, where one person reads the Quran with proper recitation, while others listen attentively. The reading begins with Surah Al-Fatihah and continues through all 30 chapters in rotation. If a reader is unable to continue, they are replaced by another participant in sequence.

The main purpose of this activity is to seek blessings and to dedicate the rewards of reciting the Qur'an to our ancestors and the saints of Allah as a form of respect and prayer for the elevation of their status in the sight of Allah SWT. The wisdom contained in this activity aligns with the teachings of the Prophet Muhammad SAW, which are not only focused on personal rewards but are also intended to be a cause for the descent of blessings upon the entire community (Luluk, 2022). Thus, the recitation of the entire Qur'an during Sedekah

Bumi is not merely a cultural ritual, but is also imbued with dimensions of preaching, strengthening morals, and improving the religious quality of society.

Slaughtering Buffalo

Every traditional ceremony has rituals that must be performed. One of the important symbols in the tradition of sedekah bumi in Temulus Village is the slaughter of sacrificial animals, especially buffalo. This act not only has a ritual dimension, but also contains symbolic meaning, and is part of worshipping Allah SWT in the form of animal sacrifice, which also has religious and social values (Azizah, 2021).

The slaughtering of buffaloes in the earth offering tradition is carried out at the peak of the event, namely in the morning after dawn prayers. At the same time, the community also recites the Qur'an. The slaughtering process is carried out by a trusted religious leader, then the earth offering committee continues with the process of cutting the buffalo meat. This slaughter is the most important part of the event series, as it is believed to be a form of disaster prevention, aimed at warding off various calamities or misfortunes to ensure the safety of the residents and the village of Temulus as a whole. After the meat is cut and distributed, the buffalo's head and legs are first stored before being buried as part of the ritual. (Hadi, 2025).

As an effort to ward off disasters, the residents of Temulus Village carry out the tradition of burying a buffalo head in the village's rice fields. According to Temulus Village Head Suharto, this Apitan Sedekah Bumi tradition has been practiced for a long time and passed down through generations. In the local community's beliefs, burying the buffalo head is believed to ward off various disasters such as crop failure or the spread of disease outbreaks. "If it's not carried out, it's believed that disasters like crop damage or infectious diseases could occur," said Suharto.

The buffalo head burial procession was led by village elders. Before being buried, the buffalo head was first wrapped in white cloth and prayers were recited by traditional elders as part of a sacred ritual. Suharto added that "this tradition will continue to be preserved by the village government as a cultural heritage." Meanwhile, the buffalo meat was distributed to the residents. Each family receives approximately one ounce of meat to cook at their respective homes. Later in the afternoon, around 4:00 PM local time, all villagers gather at the village hall to hold a communal feast featuring dishes made from the buffalo meat.

This practice reflects the spirit of sharing and high social solidarity among citizens (Prasasti, 2020). Furthermore, the slaughtering and distribution of buffalo meat is understood

as a form of mass almsgiving, believed to be a spiritual means of warding off calamities and inviting blessings. The community believes that through this almsgiving, they are asking Allah SWT to grant them safety, prosperity, and protection from disasters, whether they originate from the earth or the sky (Kuswana, 2023.)

According to the research participants, buffaloes are chosen as sacrificial animals in the earth offering tradition in Temulus Village because of their large size, which produces a large amount of meat that can be distributed evenly to all villagers. However, more than that, the selection of buffalo is also motivated by the values of religious tolerance inherited from Sunan Kudus, one of the Wali Songo revered in the Kudus region. In local history, Sunan Kudus is known to have prohibited the slaughter of cows as a form of respect for non-Muslim communities who revere cows as sacred animals (Sudarto, 2023).

The will was then used as a guideline by the local community, including the residents of Temulus Village, to refrain from slaughtering cows during religious or traditional rituals. Instead, buffaloes were used as a substitute symbol that could still fulfill social and spiritual needs within the tradition. This practice embodies the values of charity, mutual aid, and respect for ancestral heritage and diversity, which are highly cherished in Kudus society.

Kenduri

The term *kenduri* in the Javanese tradition is derived from the terms *selamatan* or *kenduren*, which were already familiar to the people of the archipelago long before the arrival of Islam. Basically, *kenduri* is a communal ritual aimed at offering prayers for safety and prosperity, and is generally attended by the men of the community (Umro'atin, 2022).

In Temulus Village, the *kenduri* ceremony in celebration of *Sedekah Bumi* takes place in the afternoon after *Asr* prayers. Unlike the old tradition, which tended to be exclusive, now all members of the community men, women, teenagers, and even children participate. The event is held collectively in the courtyard of the Temulus Village Hall.

Each family brings food, mainly rice and buffalo meat that has been distributed by the committee beforehand. This food is then enjoyed together, and some of it can be taken home as a blessing. The series of events includes religious lectures by community leaders, a speech by the village head, and communal prayers. The essence of the prayer was an expression of gratitude for the harvest, as well as a request for forgiveness and blessings for the ancestors who had passed away. The *kenduri* ceremony in Temulus Village serves as an example of the fusion of culture and Islamic teachings, where local wisdom is combined with religious values to strengthen social cohesion within the community (Siti, 2023).

Belief in Earth Alms as a Form of Protection

Islam and tradition are essentially two different things. Islam is a normative teaching that is divine and ideal, while tradition is the result of human cultural creation that develops from customs, ancestral teachings, or responses to social and environmental conditions. Although different, the two can interact, influence, and color the behavior of society (Taufik, 2005). From the above definition, it can be concluded that religion is a belief in the teachings revealed by Allah through His Messenger. Islam, as a religion, teaches submission, obedience, and devotion to Allah, and emphasizes the importance of peace, which is the path to prosperity in this world and the hereafter.

Hadith, as a source of Islamic teachings alongside the Qur'an, emerged in specific social contexts, often as a response to questions or situations in society. Hadith encompasses the sayings, actions, decisions, and character of the Prophet Muhammad (peace be upon him). One example is the hadith encouraging charity, which was later adopted by the community, including in the tradition of earth charity as practiced by the residents of Temulus Village. Through this tradition, Islamic teachings on charity are integrated with local wisdom to strengthen social solidarity and seek protection from various disasters (Uswatun, 2020).

These animistic and dynamic values are also evident in the practice of Sedekah Bumi, which involves the slaughter of animals, usually buffalo or horned animals, as offerings to the spirits that rule the earth in the village where it is performed. There is a belief held by the Javanese community that performs the Sedekah Bumi ritual that if the ceremony is not conducted according to schedule or does not adhere to existing traditions, such as omitting the animal sacrifice or substituting the animal typically used as an offering, it is believed that something bad will occur, such as a decline in crop yields (Lainnatu, 2020).

This event may occur due to the strong Javanese cultural values that celebrate supernatural beings such as spirits. They may experience the wrath of spirits or ancestral spirits in various forms, such as plant diseases, crop failures, inconsistent rainfall, droughts, or the emergence of uncontrolled pests (Darmawan, 2021).

The tradition of sedekah bumi needs to be preserved because it has strong support from the community and does not conflict with Islamic teachings, whether from the Qur'an or hadith. To ensure that the practice of this tradition aligns with religious principles, it is crucial for the community to receive thorough education and understanding regarding the meaning and value of the earth offering tradition. This effort aims to help the community recognize that the earth offering tradition is a positive practice that brings spiritual and social benefits,

thereby warranting its preservation and sustainable transmission. This educational approach also serves as a medium for religious guidance that can harmonize local cultural practices with the teachings of Islam (Rizkiyani, 2024).

Hadiths Related to Sedekah Bumi

The following are several hadiths that can be linked contextually and in terms of their universal values to the tradition of Sedekah Bumi:

Hadith on Giving Alms

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

Meaning: From Abu Hurairah, that the Messenger of Allah said: “*Charity does not diminish wealth, and Allah does not increase the forgiveness of a servant except with honor. No one humbles himself before Allah except that Allah will raise his rank*”.(HR. Bukhari Muslim)

This hadith was narrated by Ali bin Ahmad bin Abdan (d. 387H), from Ahmad bin Ubaid, a narrator known in the circle of Khurasan. From Umar bin Hafs, known as a trustworthy narrator from Kufah, from Asim bin Ali (d. 221 AH), from Ismail bin Ja'far (d. 180 AH), from al-'Ala' bin 'Abd al-Rahman (d. 145 AH), from Abu Hurairah, may Allah be pleased with him. (d. 59 AH), the foremost companion of the Prophet who narrated the most hadiths. This hadith is found in several hadith collections, one of which is: Sahih Muslim, Book of Kindness, Affection, and Etiquette, Chapter on the Virtue of Humility, Hadith No. 2588. The status of this hadith according to the scholars of hadith is authentic (Muslim, 1334).

Imam Nawawi, in his commentary on Sahih Muslim, pays special attention to this hadith, particularly in the context of character building and social ethics among Muslims. He emphasizes that the content of this hadith serves as a pillar in building harmonious social relationships, strengthening empathy, and instilling the values of sincerity and humility (*tawadhu'*) (Al-Nawawi, 1987). This hadith also teaches that the good deeds done by individuals towards others, whether in the form of charity, forgiveness, or humility, will have a positive impact not only spiritually but also socially.

Furthermore, Imam Nawawi states that the meaning of “wealth does not decrease because of charity” should not be understood merely literally, but also essentially. This means that even though the amount of wealth may appear to decrease, in reality Allah replaces and multiplies it through blessings, peace of mind, and rewards in this world and the hereafter. Similarly, forgiveness and humility are not signs of weakness, but rather characteristics of

moral excellence, which will elevate the status of the person in the sight of Allah and in the eyes of society.

Hadith on Gratitude

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

Meaning: From Abu Hurairah, that the Messenger of Allah said: “Whoever is not grateful to people, then he is not grateful to Allah.”(HR. At-Tirmidzi)

This hadith was narrated from Qutaybah ibn Sa‘id ibn Jamil al-Thaqafi (d. 240 AH), from Abd al-‘Aziz ibn Muhammad al-Darawardi (d. 187 AH), from Al-‘Ala ibn ‘Abd al-Rahman ibn Ya‘qub (d. 139 AH), from ‘Abd al-Rahman ibn Ya‘qub (the father of al-‘Ala’, known as a hadith narrator), who narrated from Abu Hurairah, a trustworthy narrator. It is found in the book Sunan At-Tirmidzi, Chapter on Gratitude, no. 1954. This hadith is authentic and can be used as evidence or proof in ethics and transactions. The hadith narrated by Abu Hurairah is transmitted through a strong chain of narrators consisting of trustworthy narrators (*tsiqah*).

According to al-Tirmidzi, expressing gratitude to other people is not merely a form of politeness, but rather part of the perfection of faith and a tangible form of gratitude to Allah. Thus, the above Hadith contains an important message in Islamic teachings, especially in shaping social ethics. This Hadith emphasizes that gratitude to Allah must also be manifested through expressions of gratitude and appreciation to others, as humans often serve as intermediaries for the blessings of Allah (Muhammad, 1996).

Hadith on avoiding calamities

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتُدْفَعُ مِيتَةَ السُّوءِ .

Meaning: From Anas bin Malik, who said: The Messenger of Allah (peace be upon him) said: “Indeed, charity extinguishes the wrath of Allah and prevents a bad death.”(HR. Tirmidzi)

This hadith was narrated by ‘Uqbah bin Mukrom al-‘Ammah al-Bashri (he was one of the narrators of Bashrah from the generation of tabi‘ut tabi‘in) who told us, ‘Abdullah bin ‘Isa al-Khazzaz (d. 180 AH), from Yunus bin ‘Ubaid (d. 139 AH), from al-Hasan (al-Bashri) (d. 110 AH), from Anas bin Malik, may Allah be pleased with him (d. 93 AH). This hadith was narrated by Al-Tirmidzi in Sunan At-Tirmidzi, no. 664, with the degree of *hasan lighairihi*. (Muhammad, 1996).

The tradition of Sedekah Bumi in Temulus Village reflects the teachings of the hadith, which emphasize that almsgiving is not merely the giving of wealth, but also a means of

attaining blessings, warding off calamities, and ensuring safety. Through the almsgiving of agricultural produce, the community not only expresses gratitude to Allah for His bountiful blessings, but also seeks protection from disasters and the continued fertility of the land (Uswatun, 2020). More than that, the value of warding off calamities in Sedekah Bumi is the spiritual core of the event. Residents believe that sharing wealth can strengthen social solidarity and carry out the sunnah of the Prophet Muhammad, which emphasizes the importance of charity in averting calamities and improving physical and spiritual well-being. Thus, this tradition combines local wisdom with the universal message of Islam.

A Harmonious Fusion of Spiritual Beliefs and Local Traditions

Local traditions in Indonesia, such as sedekah bumi in Temulus Village, Kudus, show how local religious and cultural practices adapt dynamically to remain in harmony with Islamic teachings (Tomi, 2023). This adaptation process involves the reinterpretation of traditional elements that are considered contrary to the principle of tawhid, for example, offerings that were once seen as offerings to ancestral spirits are now interpreted as symbols of respect for nature and gratitude to God. This approach allows traditions to live on with new Islamic meanings, while maintaining the cultural identity of the local community (Arihakam, 2025).

In the process of adaptation, cultural elements that do not conflict with Islamic principles are accepted and developed, while elements that are considered contrary are rejected or eliminated. For example, ways of dressing or prayer rituals containing Qur'anic verses are maintained, while practices that smack of shirk or drinking in certain traditions undergo transformation or elimination (Tomi, 2023).

Despite this harmonious blend, tensions between those who wish to purify Islamic teachings and those who maintain local traditions persist. Puritan groups often regard traditions such as earth alms as heresy or practices that deviate from pure Islam, while traditional groups see them as part of their cultural identity and a means of maintaining social harmony (Tomi, 2023). This tension opens up an important space for social dialogue and negotiation to find common ground so that traditions continue to run within the correct Islamic corridors.

The role of religious leaders and village government is crucial in directing the transformation of traditions to be in accordance with Islamic law, while respecting local wisdom. Collaborative and educative approaches have proven effective in overcoming community resistance and building social consensus (Arihakam, 2025).

Recent studies assert that syncretism is not simply a seamless blending, but rather a selective and adaptive process that retains the core values of Islam while accommodating non-conflicting local traditions (Muliadi, 2022). Contemporary studies show that Islam in the Archipelago developed through a complex process of localization, in which religion and culture influenced each other without causing major conflicts. This syncretism created a distinctive variant of Islam, known as Islam Nusantara, characterized by respect for local traditions and wisdom (Aldyan, 2020).

CONCLUSION

The Earth Alms tradition in Temulus Village, Kudus is a cultural heritage that contains the values of gratitude, alms, and friendship that are in line with Islamic teachings. This tradition is not only a cultural expression, but also serves as a medium for da'wah and social glue for the community. However, in the midst of modernization, the involvement of the younger generation is the key to the sustainability of this tradition.

To ensure the preservation and understanding of traditions by future generations, concrete steps need to be taken such as the integration of traditions in education, active involvement of youth in every activity, and strengthening academic documentation. Policy support from the government and religious leaders is also important to maintain a balance between local culture and Islamic values. Thus, this research not only portrays tradition, but also encourages participation and preservation of tradition in a dynamic and sustainable framework.

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