



Community Empowerment Through the *Jenang Tebokan Kirab* Tradition in Kaliputu Village, Kota District, Kudus District in Improving the Community's Economy

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Abstract: This study aims to provide an overview of the empowerment of the Islamic community through the "tebokan" jenang tradition in Kaliputu Village, Kudus Regency. In this study, we used a descriptive qualitative research method using data collection techniques through semi-structured interviews, observation and documentation. Which was carried out by the Kaliputu village community group who took part in the celebration as the main participants. Based on the research conducted, several findings were identified related to community empowerment activities, including; (1) through the "tebokan" carnival celebration, Kaliputu village was able to empower the community to become part of the pioneers of lenang. (2) The Islamic community empowerment model is part of the local community development model.

Keywords: Community Empowerment, Tebokan, Jenang, Community's Economy

1. Introduction

Islamic Community Development is a form of da'wah that makes the community or people the targets and actors in empowerment activities by exploiting the potential that exists in society. If we look at the beginning of community development, it cannot be separated from preaching. This is because da'wah has many goals which are not only based on certain problems but can also be a solution to all the problems faced by the community. From the perspective of Islamic da'wah, coaching activities or community empowerment efforts are a form of tathwir tamkin da'wah. "Etymologically, tathwir means development and tamkin means someone's good deeds/charities through empowerment (taghyir or tamkin) which comes from human resources, social aspects of society, economic aspects of society and aspects originating from the community environment" (Enjang, 2011)

Kudus City is "known as a tourist city/tourism city that embraces the local potential of the Kudus community. One of the local potentials that is a mainstay is the typical Kudus Regency food, namely Jenang, which is a type of snack made from glutinous rice flour and Javanese sugar. As a food icon in Kudus, Jenang is able to contribute to improving the economy of the community in Kudus Regency, especially in Kaliputu Village, Kota District. Data collected by the author shows that of the total population in Kaliputu Village, which is 3466 people, as many as 960 people are engaged in the jenang industry as workers. "This data is very realistic because there are 48 large and small jenang industries in Kaliputu village and each industry employs 15 to 50 workers."

Jenang "for the Kudus people is not only food made to fulfill human physical needs, but jenang also has a very long historical value, especially for the Kaliputu village community, so there is a myth which was later adopted as part of the productive spirit of the local village community" History of creation Jenang production is then visualized in a cultural carnival called the tebokan tradition.

Tebokan "Kirab is a form of preserving the tradition and history of making jenang. This cannot be separated from the story of Mbah Dempoka and his grandson. It is said that when Mbah Dempok Sopyono was playing with pigeons on the banks of the Kaliputu River, his grandson was splashed with water and swept away. Even though he was rescued, Mbah Dempoka's grandson was disturbed by Banaspati, a fiery-haired spirit. Sunan Kudus concluded that Mbah Dempok's grandson had died, but Sheikh Jangkung stated that Mbah Dempok's grandson was in suspended animation. To wake him up, Sheikh Tangkung asked the mothers to prepare lime juice. "This myth is the background to the

development of the Kudus jenang industry, and this myth is what inspired the women of Kaliputu village to work in the holy jenang industry" (Sukamto, 2023)

Culture is a very interesting topic to discuss because it is very complex and has a big impact on human life (Candra et al., 2020). "Every year, the residents of Kaliputu village carry out the Tohkhon tradition to commemorate the beginning of the Islamic New Year. The time span for maintaining this tradition is unique and worth paying attention to. The social changes that have occurred over decades have certainly colored the development of this Taoist tradition, because no matter how sacred this tradition is, it is the result of a human thought process based on local wisdom, and what is most important is the social and cultural environment that protects it. "What happened at the totokhan event is a clear example of how community traditions dialogue with cultural developments, especially with modern culture like today."

Kaliputu village "has the potential for local wisdom as the center and pioneer of jenang in Kudus, which is also supported by the Tebokan Jenang Kirab tradition which is held every 1 Muharram by carrying out activities related to the jenang mountain procession around Kaliputu village. preserving the Jenang Tebokan Kirab tradition can have a positive impact that is still felt by the community today, so this research will discuss; Firstly, about the process of strengthening the Islamic ummah through the Jenang Tebokan Carnival tradition in Kaliputu Kudus Village, and secondly, about the model of strengthening the Islamic ummah through preserving the Jenang Tebokan tradition "Carnival in Kaliputu Kudus Village".

2. Methodology

This research used a qualitative descriptive approach carried out in Kaliputu Village, Kota District, Kudus Regency. "In this research, qualitative research will be carried out through descriptive analysis with objective reinterpretation. social phenomena contained in the problem being investigated" (Endraswara, 2006) which "in this case is the process of forming meaning in the tebokan carnival tradition. "So, the movement is not only limited to collecting and compiling data, but includes analysis and interpretation of cultural symbols that are performed" (Fitri & Haryanti, 2020)

The "collection" technique uses observation to find out the true picture when conducting research. Then, with the help of semi-structured interviews, the meaning of the concept of cultural heritage according to community opinion and the various forms of activities implemented in existing activities were determined. As well as documentation, which is carried out to find out activity patterns and various documents in existing activities. In this research, participants were used with an emphasis on purposive sampling techniques" Which are the participants who need it; 1) "natives of Kaliputu, not" immigrants; 2) members of "the community involved in" the celebration; 3) local residents who have influence on activities. When analyzing research data analysis uses holistic analysis. "Which uses several stages, starting with data reduction, selecting data according to the topic of discussion, then displaying the data (presenting the data) to verifying the data or drawing conclusions."

3. Result and Discussion

Various descriptions of Kaliputu village can be presented in research conducted by the author. The Jenang Tebokan carnival tradition began with activities to commemorate the founder of Kaliputu village. What started as the beginning of the community's economic improvement. as a pioneer in making jenang in Kudus. The existence of jenang for the Kaliputu village community is very important because jenang is able to support the village community's economy and even have a more prosperous life. As an expression of gratitude to the people of Kaliputu village for their work in the jenang fields, the Tebokan jenang carnival is held every Muharram 1, more precisely at the beginning of the Hijriah new year. "Because of the Tebokan Carnival tradition, Kaliputu village was also chosen as a model tourist village in Kudus which has been approved by the Kudus Culture and Tourism Office since 2010." The Tebokan jenang carnival is a joint effort to preserve ancestral traditions. as a promotional event as a tourist attraction in Kudus, as well as educating the wider community to know the potential of Kaliputu Kudus Village, especially jenang and the Tebokan jenang carnival tradition. In the past, Jenang was only bought and sold in small quantities on the market. Around 1800 AD, a village in Kaliputu called Abdullah started a quiet business to expand into the market, followed by Pak in the 1910s. Until well-known jenang entrepreneurs such as Mubarak, Karomah, Sinar Fadhil, Jenang Menara and other jenang brands began to develop. In more detail, here are the things or items that must be present at the Tebokan Jenang Carnival Activities in Kaliputu Village, Kudus:

1. Jenang "mountains, as well as fruit and vegetables, this is proof of the prosperity of the people of Kaliputu Kudus village. Apart from mountains of fruit and vegetables, there are mountains of jenang which are usually made by the people of Kaliputu village and then distributed to the entire community or participants in the tothaijan jenang carnival. Gunungjenang is a sign that Kaliputu village is the largest producer of jenang in Kudus and is even the village that was the beginning of the birth of jenang around Kudus.
2. Tools and materials for making jenang, village residents who take part in the jenang carnival bring materials and tools used in making jenang, such as sticky rice, green coconut and granulated sugar. Likewise with the tools used in making jenang, namely a large pan and a jenang stirrer made of wood. The display of the tools and materials used in making jenang during the tohjan jenang carnival gives the message that all the tools and materials used are safe for food production and also all the ingredients are halal.

3. The depiction of "the history and early figures of the existence of jenang is in Kudus, supported by actors from historical figures of jenang such as Sunan Kudus, Sheikh Jangkung and also Mbah Depok Sopyonyono, and usually when the procession around the village is finished, a historical drama is also shown which tells about the history of jenang . identical to Mbah Depok Sopyonyono and his grandchildren".

Participants in the "Jenang Tebokan" carnival are not only residents of Kaliputu Village, but also from various parts of the village and sometimes there are also quite a few who attend from outside Kudus City who join in enlivening the Carnival event. Apart from the Islamic community of Kaliputu Village in producing jenang, the development of the times with technological advances has made the younger generation of the Kaliputu Village community choose to work in the industrial sector. Despite this, there are quite a few people from Kaliputu Village who continue to carry out businesses in the jenang sector. "Currently there are at least 20 brands of jenang producers on a medium to large scale which are still continuing to produce jenang."

Organizing the "Tebokan Jenang Carnival" is a medium for community empowerment that not only provides new experiences and understanding while also preserving traditions. However, he is also able to contribute creatively in developing community empowerment, especially in the field of macroeconomic development" (Husna, 2019)

3.1 Process of Empowering the Islamic Community through the Jenang Tebokan Carnival Tradition in Kaliputu Kudus Village

The process of strengthening the Islamic community discussed in this case can be seen from the history of jenang production which has become a jenang product ready for consumption and marketing, which is also reflected in the Tebokan Jenang Carnival. In the production process, since the beginning of history, jenang was born as a result of community involvement, which is reflected in the Jenang Tebokan Kirab tradition. The process of strengthening Muslims in Kaliputu Kudus village can be seen in the Jenang Tebokan Kirab celebration, special things that must be used and included in jenang carnival activities, such as mountains of jenang and mountains of fruit and vegetables as a form of wealth or prosperity in Kaliputu village and displaying icons in village. Kaliputu is the pioneer of jenang, another thing that is no less important in the jenang carnival tradition is that it is intended as a form of gratitude to Allah SWT (Hidayati, 2022).

Jenang Tradition "Tebokan Kudus Carnival shows several things, namely the history of jenang, materials for making jenang, as well as tools for making jenang, showing the history and raw materials for making jenang at the Tebokan Jenang Carnival in Kaliputu Kudus Village. This means that jenang cannot be separated from the Islamic religion and religious figures. -big Islamic figures in Kudus and its surroundings such as Sunan Kudus and Sheikh Jangkung or Saridin, this can be proven from the importance of the jenang tradition, the purpose and function of the tradition for the people of Kaliputu can also be seen from the materials used in making jenang, which are safe and halal consumed" (Hikmah, 2019)

The raw materials and tools for making jenang were also exhibited at the Tebokan jenang carnival. According to FS (52 years old) as the owner of Asta jenang, he stated that the raw materials for making jenang were mostly purchased by people in the Kudus area and its surroundings. for example, the Jepara or Kebumen areas are producers of good quality selected ingredients for raw materials purchased in Kudus, namely coconut or palm sugar which is usually obtained from Dawe Kudus village, while sticky rice is obtained from Undaan Kudus village, although in Kaliputu village too producing sticky rice is the same as sugar cane, but the raw materials are mostly purchased around the Kaliputu" Kudus village. (FS, 2023)

The second empowerment effort can be seen from the expertise or skills of the people of Kaliputu Village in making jenang, which the community usually obtains self-taught and without using a secret recipe, because all the ingredients for making jenang are always the same and well-known, consisting of sticky rice flour, coconut milk and palm sugar. "Empowerment efforts can also be seen from the expertise of jenang employees who work at jenang production houses in Kaliputu village, even though employees of jenang companies with large sales volumes are usually more dominant outside Kaliputu village."

"As time goes by, the current existence of jenang is no longer as a souvenir from Hajj or proposing to someone, but now jenang is a souvenir for people who go on religious tourism trips to Kudus. Until now, religious tourism has helped the economy of the Kaliputu village community, especially village residents who work as jenang makers. Small-scale domestic jenang producers usually sell jenang only during certain events such as celebrations on big holidays, before fasting or before Eid or Eid, during the month of Rajab/ruwah or seasonal sellers. Many jenang companies in Kaliputu Kudus village have involved residents around the production house to help package the jenang, and residents who are housewives usually feel the positive effects of the presence of jenang, which not only affects the economy of jenang entrepreneurs, but also other residents. also felt the positive impact, for example in increasing the income of residents who work packing jenang. If it is linked to empowerment efforts, it is certainly proof that jenang can become an economic activity that can support the economy of the people of Kaliputu Kudus village. (Istiqomah & Andriyanto, 2018)

"In 2019, as many as 191 people worked as small and medium entrepreneurs, of which 80 people consisted of 23 men and 57 women, and 111 people with 76 men and 35 women worked as small and medium entrepreneurs, most of

whom were traders Jenang in Kaliputu Village include ZA (PJ Karomah), NH (PJ Menara), AM (PJ Aliya), FS (PJ Asta) and R (PJ Abadi). Community empowerment efforts essentially seek to improve community welfare, which of course requires a long process to achieve the common goal of prosperity. As was done by the Kudus government through the Kudus Culture and Tourism Service when looking at and developing the potential of Kudus village to serve as an effort to balance community welfare. We hope that through the media of the Jenang Carnival as a promotional event for tourist destinations we can improve the economy of the people of Kaliputu Kudus. The next stage is "assistance, one form of assistance from the Kudus government is participation in the development of a better Kaliputu Kudus village" (Utomo, 2022).

The community empowerment process so far has had a good impact on the Kaliputu village community and also the wider community in Kudus because it has a good impact not only on the economy of the Kaliputu community, as is the goal of the Kudus government to make Kaliputu village a tourist village to improve village welfare. The existence of jenang benefits the Kaliputu village community because it is able to support the Kaliputu village community's economy. Apart from that, the good influence is also felt by the community, for example in the religious aspect, for example in practicing the teachings of the Islamic religion and as a form of gratitude to Allah SWT as well as influencing the social community of Kaliputu village, as a place of friendship. Strengthen solidarity. Among the village community, it shows that what is meant by a prosperous society in Kaliputu Village is a condition where the community lives in harmony between religion, economics and good social conditions. (HIDAYAT, 2013)

If you look at the process of strengthening the Islamic Ummah in Kaliputu village, it is basically in accordance with the principles of strengthening the Islamic Ummah, which basically not only focuses on strengthening the Muslim Ummah in Kaliputu village, but is also carried out with principles that are appropriate from an Islamic perspective, such as mutual cooperation, justice, community participation in the Tebokan Jenang Kirab tradition activity, as well as in jenang making activities in Kaliputu Kudus village, where this is a form of development of Islamic religious teachings which always side with humanity. The process of strengthening Muslims in Kaliputu village, if accompanied by Ibnu Khaldun's explanation about community development, that human nature has advantages and disadvantages, utilizing these advantages as potential can be a strength in efforts to strengthen Islam. community. "Like Kaliputu Kudus village in using its potential, especially in creating jenang as a medium for strengthening Muslims in Kaliputu village."

3.2 Model of Islamic Community Empowerment through the Jenang Tebokan Carnival Tradition in Kaliputu Kudus Village

Based on the research results, it can be seen that through the tradition "Kirab jenang tothaiyan is able to become a model for strengthening Muslims for the people of Kaliputu and for the people of Kudus. This can be seen from the local wisdom of the Kaliputu community in making jenang to marketing or distributing jenang. Looking at the data and information obtained, the author divides three phases of strengthening the Islamic ummah in Kaliputu Kudus village which involves the entire Kaliputu village community. First, specifically the stage before making jenang, this stage consists of several things, namely the history of jenang and the development of jenang in Kaliputu Kudus village, as well as the materials and tools used in making jenang. This first phase proves that jenang originates from a history that is inseparable from the Islamic religion and the role of major Islamic religious figures in Kudus such as Sunan Kudus and Syech Jangkung. "Meanwhile, the ingredients for making jenang use materials sourced and made from local wisdom in its development."

The second phase, "especially the jenang production process, which in its journey involves the entire Kaliputu village community, actually shows in this phase that the human resources of the Kaliputu village community are the local potential of Kaliputu village which can be developed into empowerment. Most of the Kaliputu indigenous people have experience making jenang which the community obtained independently or without training. Jenang products produced from Kaliputu village are distinctive in terms of taste, raw materials with a dominant coconut milk flavor and are more legit, different from dodol jenang products which are a typical West Java food. "In addition to the village residents' expertise in jenang production, there is also potential for the Kaliputu community, especially those who work as jenang entrepreneurs, to activate jenang business employees, who usually come from outside the Kaliputu village."

The job of mixing "jenang" is carried out by S who works at PJ Menara had a positive impact on his life, in fact he had another job as a farmer in the Undaan Kudus area, but to fill his teenage years he worked at PJ. Tower, and the reason it is still being worked on is because the job of gathering jenang can help the family's economy and can send their children to school. (S, 2023) Apart from S, there is AH (50 years old) who has worked as a jenang mixer at PJ Abadi for more than 15 years. The job of mixing jenang is a side job for him to support his family. On normal days, he works as a farmer in Colo, Dawe Kudus. He also admitted that through jenang he could meet his family's needs and send his children to college. Even though it's just a side job, AH admits that he can't leave his job, which has been enough to help his family economically. (AH, 2023)

"The third stage is after the jenang is ready to be distributed, in this case it involves the transportation and distribution of jenang which involves many people. When distributing jenang, jenang entrepreneurs usually have salesmen/second hands in marketing to sell more jenang products, and not infrequently they are also usually assigned to gift shops or hajj shops and sell them to small traders such as those at the Sunan Kudus cemetery and Sunan Muria, as is the case in the city of Kudus. In Kudus itself there are 20 large jenang shops, one of which is located in Kaliputu village,

such as the jenang Menara company, jenang Karomah and jenang Sinar Fadhil. Meanwhile, at the graves of Sunan Kudus and Sunan Muria, there are at least 173 stalls selling jenang and 95 people selling jenang around the terminal in the Kudus religious tourism area. "This shows that jenang is able to strengthen society not only for the people of Kaliput but also for the wider community in Kudus."

The importance of the local wisdom of the people of Kaliput can be seen from the production of jenang, which can be seen in the logo used on jenang packaging, such as the logo on the jenang Menara brand as an icon in Kudus. City. Local significance can also be seen in the way jenang is packaged, which has changed over time. This is in accordance with data on the development of jenang from the past to the current jenang packaging model. The people of Kaliput usually wrap jenang using slebi or what is known as siwalan leaves/lontar leaves and also use corn husks/corn husks, namely corn cob wrapping leaves, this wrapping material is adjusted to the availability of materials in the village, the reason is wrapping the jenang in leaves so that the jenang can survive longer. Apart from being wrapped in leaves, the development of jenang packaging was also wrapped in paper which was considered easier to obtain at that time, until progress and then the use of plastic emerged. "Jenang entrepreneurs are starting to switch to using plastic in jenang packaging, apart from being cheaper, it is also more hygienic." The Kaliput community, to meet the availability of used plastic for jenang packaging, has so far been sourced from their own village and sometimes around Kaliput village but still in Kudus Regency. This shows that empowerment efforts through the jenang process which are realized in the Jenang Tebokan Kirab tradition have an impact not only on the Islamic community in Kaliputu Kudus village, but also have a big impact on empowering the wider community, especially the local Kudus community.

4. Conclusion

Based on the research results, "it shows that Kaliput Village, which is famous for its jenang production which is able to penetrate national and international markets, is the result of strengthening the Islamic community, especially for 111 jenang craftsmen. from Caliput. Kudus village. The Jenang Tebokan Carnival is held every 1 Muharram or Hijri New Year. This activity is also beneficial for Kaliputu Village in its efforts to strengthen the village community in realizing Kaliputu Village as a tourist destination in Kudus. Meanwhile, the model for empowering Islamic communities in Kaliputu village is based on field data including regional development models. This is in accordance with evidence such as the large number of village people who work in the jenang fields, most of whom are Muslim and are indigenous residents of Kaliputu village. Apart from that, it can also be seen in the process and development of jenang business activities in Kaliputu village, such as developments in the filling of raw materials in making jenang, packaging methods and even efforts to involve the entire village community and community. The involvement of communities outside the Kaliputu Kudus village which was also realized in the Tebokan Jenang carnival activity is proof that the model for strengthening the Islamic community in Kaliputu village is the result of local community thinking supported by the creativity of the Kaliputu Kudus community "developing the village's local potential to achieve shared prosperity.

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