

Inheritance of *Gusjigang* Value in the Young Generation in Environment of Jenang Msme Kaliputu Village

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Abstract

The development of information and communication technology has caused the disappearance of the noble values in the local wisdom. The fading of these values can be overcome through the inheritance of noble values from the older generation to the younger generation. One of the local wisdom in Kudus is Gusjigang. This philosophy of life from Sunan Kudus is used as a guide in everyday life. This researcher has using a qualitative method. This study focuses on inheriting the value of Gusjigang local wisdom to the younger generation in environment around Jenang MSME Kaliputu Village. The results of this study indicate that the younger generation interprets Gusjigang as an attempt to become a human being with a good personality, diligent in recite and studying and smart in trading. The form of inheritance of Gusjigang values to the younger generation in environment of Jenang MSME Kaliputu Village through family and community. However, as an instruction, it requires the role and guidance of parents, the community, and the Gusjigang museum of media. Furthermore, the generations interpret every activity carried out and exemplified by their closest environment that Gusjigang is a guide in everyday life so that their life becomes good and a blessing.

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INTRODUCTION

In Indonesia, local wisdom is a way of life or values of life that are embedded and followed by community members that manifest in various fields of life. Local wisdom is also referred to as the embodiment of culture, because the form of local wisdom can be in the form of culture. The culture can be in the form of values, norms, ethics, beliefs, customs, customary law, or special rules. Thus, local wisdom requires a process of inheritance from one generation to the next. One of the local wisdoms in Kudus which has noble values to regulate people's lives, namely *Gusjigang*.

Gusjigang is one of the local wisdom of the Kudus community. For the Kudus community, some of whom have become traders and this is ingrained in their lives, this is a legacy that they follow from Sunan Kudus. Sunan Kudus is known as waliyul ilmi and merchant (Said, 2014). The local wisdom has values that regulate the life of the Kudus community. *Gusjigang* is an acronym of *Gus* (Good), *Ji* (Religion), *Gang* (Trade). *Gusjigang* contains religious values, moral values and social values, which must be a person with good morals (moral values), capable in reading and studying (religious values) and capable in trading (social values). Research from Taufikin and Khoeroni suggests, the values contained in *Gusjigang* is very important to be passed on to the community, because local wisdom in *Gusjigang* includes teachings of character and culture that can deliver human fortune in the world and in the hereafter (Taufikin; Khoeroni, 2021).

Gusjigang must be preserved and passed on to the younger generation, because in *Gusjigang* There are values that serve as ethical norms for society, especially in developing a business. *Gusjigang* has the function of developing the Kudus community, especially the MSME community as a quality human resource in the face of the era of globalization (Maharromiyati; Suyahmo, 2016). So that by inheriting this *Gusjigang* to the next generation, then the next generation can minimize the negative effects of globalization and provide

benefits that the values contained in *Gusjigang* itself can be applied in real life. Pujiyanto also explained that *Gusjigang* crystallizes Sunan Kudus's entrepreneurial values, even though it was born or emerged later after Sunan Kudus's death. Thus, it becomes the self-image or stigma of the Kudus people and the hope of the Kudus community for their children and the future (Pujiyanto; Wasino; Astuti, Pudji Marhaeni Tri; Utomo, 2019). Thus, in the process of inheriting local wisdom, it faces a challenge.

Advances in technology and communication at this time make the process of inheriting local wisdom will experience quite challenging obstacles. One of the obstacles that arise is the difficulty of the younger generation to accept a local wisdom. This is a form of consequence of the negative impact of globalization. In this era of globalization, the inheritance of values from the culture of a region is very important, in order to maintain the characteristic of being a regional identity.

The development of information and communication technology has caused the disappearance of the noble values in the local wisdom. The fading of these values can be overcome through the inheritance of noble values from the older generation to the younger generation. The inheritance of *Gusjigang* values must begin by passing on the values that exist in the environment around the MSME of Jenang (a sweet toffee-like sugar palm-based confection) of Kaliputu Village, so the values in *Gusjigang* will be owned by the younger generation. Inheritance can be done through socialization and enculturation that can be done by families and communities.

The problem that occurs in the younger generation in the environment around MSME of Jenang of Kaliputu Village Kudus, is the need for inheritance of values through informal and formal education. As in *social studies*, it has one of the goals, namely *citizenship transmission*, which means passing down noble values. In the process of inheriting local wisdom, it must be carried out consistently and from generation to generation so that it can be used as a guideline as an embodiment of character education

(Nurhamzah; Priatna, Tedi; Hasanah, Aan; Muntaha, 2018). The purpose of this study is to analyze about: 1) overview of *Gusjigang* according to the MSME community of Jenang of Kaliputu Village, 2) the inheritance of values of *Gusjigang* what the family does to the next generation, 3) the meaning of *Gusjigang* values to the younger generation for business development in the future for the better. The three problem formulations were studied using the symbolic interactionism theory of G. Herbert Mead (Elbadiansyah, 2014), the problem in this study is associated with the theory of symbolic interactionism that the first premise is, individuals respond to symbolic. The premise is to examine the overview of *Gusjigang* in the MSME community of Jenang, Kaliputu Village. The second premise, meaning is a process of social interaction. Meanwhile, the third premise is the meaning that is interpreted by the individual. The premise is to examine the younger generation in interpreting values of *Gusjigang* that can be done for future business.

METHOD

This research was conducted in Kaliputu Village, City District, Kudus Regency. Kaliputu Village is one of the villages that was chosen to be a pioneering tourist village and is known as a village that has local wisdom. Local wisdom that can be seen in the culinary center is jenang (a sweet toffee-like sugar palm-based confection), where local wisdom is continuous with the Sunan Kudus character who has good morals, is fluent at reading the Koran and is expert at trading. This philosophy of life in Kudus is known as *Gusjigang*.

This study focuses on the inheritance of the values of local wisdom of the Kudus community, namely the value of *Gusjigang*, especially the overview of *Gusjigang* in the environment of the young generation of MSMEs of Jenang Kaliputu Village, this form of value inheritance is passed on to the younger generation and the younger generation in interpreting after inheritance. The resource persons in this study were 10 people including 4

MSME actors (as parents), 4 teenagers (children of MSME actors), the head of the association, and the division of welfare and public relations (Kaliputu Village Government). This research uses qualitative methods and data collection uses in-depth interviews and documentation from village archives, as well as the internet.

Data analysis techniques uses analysis according to Spradley, Glaser and Strauss which includes domain analysis, taxonomy, componential and cultural themes. Domain analysis is still general and global in describing the overview of *Gusjigang* in the MSME of Jenang, Kaliputu Village. The researcher's taxonomic analysis began to detail it based on domain analysis, in the form of an in-depth description of the form of inheritance of values *Gusjigang* towards the next generation in the environment around MSME Jenang, Kaliputu Village. Componential analysis will be linked to the theory of interactionism of the younger generation in interpreting values of *Gusjigang* so that later the relationship of the taxonomic analysis with the intended variable will be known clearly. The analysis of this cultural theme will be seen from the form of value inheritance that is taught to the younger generation so that the younger generation interprets the meaning of values of *Gusjigang* in the development of the Jenang MSME business in Kaliputu Village Kudus.

RESULT AND DISCUSSION

Description of *Gusjigang* in the younger generation of Kaliputu Village

Kaliputu is one of the villages in the City District, Kudus Regency. Kaliputu Village was chosen to be one of the pioneering tourism villages. In addition, it is known that the village has local wisdom. This local wisdom can be seen in its culinary center, Jenang. Until now, Kaliputu Village has been the pioneer of Jenang. In fact, the jenang has become a Tebokan carnival tradition by the residents of Kaliputu Village every 1 Muharram, with the aim of manifesting gratitude to Allah SWT for the progress and prosperity of the residents in the

business of making jenang. Quoted from the MSME database through the Kaliputu Village Government, there are 26 Jenang entrepreneurs in Kaliputu Village, each of which is spread over the RW 01 and RW 02 areas.

Local wisdom can be understood as local ideas (*local*) that is wise, full of good value wisdom, which is embedded and followed by members of the community (Juhadi; dkk, 2018). In contrast to Singsomboon, that local wisdom is local knowledge gained from the experience of the local community itself and the local community that has been passed down from generation to generation (Singsomboon, 2014). Local wisdom is also referred to as an activity that uses local culture, local economy and everything that is taken from the local area. Local wisdom must still exist and be maintained through efforts to inherit the value of the local wisdom (Anam, Chairul; Banowati, E; Juhadi, 2018). The strong current of globalization can eliminate the noble values contained in a local wisdom. Thus, the existence of local wisdom is very important to be preserved for the next generation. If this is not addressed properly and wisely, it will result in the loss of local wisdom as a national identity (Rahmawati, Maulida; Isawati; Pelu, 2021). The view of the younger generation of *Gusjigang* local wisdom some say that *Gusjigang* means good morals, good at reciting Koran and good at trading. In addition, the younger generation views *Gusjigang* is important and good for daily life. But there are younger generations who do not know *Gusjigang*, only know the term alone but do not know the meaning contained in it.

One of the factors that influence the ignorance of the younger generation about local wisdom in their area is the development of globalization which is increasingly widespread and has a negative impact on daily life. Foreign culture that enters the lives of the younger generation today causes the younger generation to override the noble values that exist in local wisdom. It is proven that parents / MSME actors who say that sometimes their children are reminded to pray, their children will answer "later" because they are concerned with playing

gadgets rather than prioritizing prayer (Results of Interviews with Parents/ MSME actors jenang, October 2021). Likewise, other things such as when parents call their children, but the children do not hear and there is no answer because they are also still busy playing *gadgets*. However, the younger generation in the MSME environment of Jenang Kaliputu Village is not all like the things above, there are also younger generations who take advantage of their time to gather with pious (good) friends. It can be seen that the younger generation really participates in the activities held by IPPNU and IRMATA (Observation Results, September 2021). One of the activities held is recitation in the mosque.

There are also young generations in the MSME environment of Jenang Kaliputu Village who take advantage of their time by studying in cram schools. So that the younger generation can make the best use of their time. Parents/entrepreneurs of MSME jenang said usually after coming home from school, children helped in preparing jenang which would be sent to the party who ordered it. The activities of the younger generation that have been described above illustrate *Gusjigang* in the current young generation in the environment around the MSME of jenang in Kaliputu Village.

Inheritance of *Gusjigang* value to the younger generation in the environment around MSME Jenang, Kaliputu Village

The people of Kaliputu Village are people who have various kinds of local wisdom. Every local wisdom contains noble values. Value itself has a meaning, namely a collection of assumptions about something that is good or bad, right or wrong and important or unimportant (Rahmawati, Maulida; Isawati; Pelu, 2021). If a value has been attached to a person, then that value will be used as a guide in everyday life. Thus, the values of local wisdom are values that are agreed upon and embedded in a society. One of the local wisdoms that must be passed on to the younger generation is the values of Sunan Kudus' philosophy of life '*Gusjigang*'. *Gusjigang* is the philosophy of life of Sunan Kudus which means *Gus-good, Ji-*

religion, Gang-trade. So that in Sunan Kudus's philosophy of life, he has noble values that are used as guidelines in society, especially in the MSME community of Jenang, Kaliputu Village. It is appropriate that local wisdom has noble values that must be maintained and preserved with the aim of staying alive and being remembered throughout the next generation (Suraya et al., 2016). Therefore, the *Gusjigang* philosophy of life, what is in Sunan Kudus, needs to be passed on to the younger generation. As in Isjoni's research, that cultural values cannot be separated from the role of humans, where humans themselves are cultural beings who inherit that culture. (Isjoni, Asyrul Fikri; Riantama, 2019).

Inheritance of *Gusjigang* value in the younger generation in the MSME environment, jenang in Kaliputu Village is carried out naturally from generation to generation. Similar to the inheritance pattern carried out by previous research by Santoso, that the inheritance pattern is carried out naturally (Santoso, Bowo Tri Jarot; Wahjoedi; Soetjipto, Eko Budi; Widjaja, 2016). Inheritance of values contained in *Gusjigang* not only done vertically, but can be done in a horizontal way, namely learning through the educational process of socialization and enculturation. Fortes in Tilaar (Tilaar, 1999) states that there are three elements of cultural inheritance. *First*, the values contained in *Gusjigang*. Based on the results of interviews with the younger generation and parents/entrepreneurs of MSME jenang (October, 2021), these values can be passed on to the younger generation, namely: 1) *Gus* includes the values of honesty, responsibility, tolerance. 2) *Ji* includes the value of diligently studying the Koran and lessons, gathering with good friends (sholeh). 3) *Gang* includes the value of independence, creativity, hard work. This is in accordance with the first element in cultural inheritance, that the first elements include the values to be inherited. The values in *Gusjigang* are very important to be passed on to the younger generation in the environment around the MSME of Jenang, Kaliputu Village. Because these values are an attempt to form people with

good personalities, capable in reciting Koran and studying as well as capable in trading. This is in accordance with the personality of the Sunan Kudus character when he preached in the small town of Kudus.

The second element of inheritance is the transmission process. The process of inheritance is through imitation, identification and socialization. There are three cultural learning processes (Koentjaraningrat, 2015) namely internalization, socialization and enculturation. The inheritance process in the MSME environment of Jenang, Kaliputu Village is carried out by imitation, socialization, and enculturation. In this study, it is different from the research conducted by Hetharion and Amin, the difference lies in the process of inheritance (Amin, 2011) (Hetharion, D. S. Bety; Supriatna, Nana; Wiyanarti, Erlina; Wiriadmadja, 2019). Based on the results of this study, the inheritance process is more emphasized through informal education instead of formal. So that the results of this study are almost the same as what Umi did in maintaining local wisdom with the process of socialization, internalization and enculturation (Kiptida'iyah, Umi; Juhadi; Setyowati, 2017). The results of the research data, the imitation process is carried out by children by imitating what their parents do. Parents set an example by carrying out daily activities related to the development of their jenang business, such as teaching prayers and the Koran from an early age to wrap jenang, buy jenang raw materials, and invite their children to participate in routine activities of the jenang MSME association (Result of Interview with Parents/ MSME actor, October 2021). By giving examples and invitations, children will begin to get used to following daily activities that contain values of *Gusjigang*. Furthermore, parents carry out socialization to children in the form of the noble values that exist in the community of *Gusjigang* in social life. The purpose of socialization carried out by parents to children regarding values is so that children can live in accordance with the noble values that exist in social life. In addition to socializing, based on the results of interviews (October, 2021) parents

also inherit local wisdom of *Gusjigang* to their children from an early age. From an early age, children are introduced to local wisdom of *Gusjigang* which aims for children to inherit values in *Gusjigang*. When the values of *Gusjigang* already embedded in the child, then the values contained in *Gusjigang* attached to a child. Therefore, through imitation, socialization and enculturation of *Gusjigang* can be passed on to the younger generation and the values contained in it such as the values of honesty, responsibility, tolerance, diligent in studying the Koran and lessons, gathering with good friends (sholeh), the value of independence, creativity, and hard work.

The third element is the way of inheritance in the form of participation and guidance. The process of inheriting values of *Gusjigang* requires roles and means so that the purpose of the inheritance of values *Gusjigang* achieved. Sari, et al. in their research states the way of inheritance is done through family, community and mass media (Sari et al., 2020). Slightly different way of inheritance from Anggita, in this study, the way of inheritance of *Gusjigang* In the MSME environment, Jenang Kaliputu Village is carried out through the role of parents, the community, the village government and the museum media of *Gusjigang*.

Parents play an important role in the formation of a child's personality, because parents are the first madrasa (school) for a child. The personality of the child will not be separated from the personality of his/her parents. Parents or MSME of jenang in Kaliputu Village always provide an example for their children to carry out activities that contain values in the *Gusjigang*. They are aware that the younger generation is the next generation. Based on the results of the interview (October, 2021), the role of parents in passing on values of *Gusjigang* to the younger generation in addition to providing examples and socializing the values that exist in society. This is in accordance with previous research that local cultural values in community traditions can be maintained through socialization that can be carried out by families

and communities (Hindaryatiningsih, 2016). Parent can familiarize their children with following traditions that show a relationship with values of *Gusjigang* such as the "teboka jenang" tradition which is commemorated every 10 Muharram, inviting children to routine events of the UMKM of jenang association, and also inviting them to "selapanan" recitations at the mosque. The parents/entrepreneurs of MSME think that by familiarizing children with activities of daily life with the values of *Gusjigang*, then the values in *Gusjigang* will be embedded in the souls of the younger generation.

Community greatly influences the inheritance of values *Gusjigang*, because the presence of friends affects activities that contain values of *Gusjigang*. The younger generation in the MSME environment of Jenang, Kaliputu Village, have a place for an activity that shows the value of *Gusjigang* namely the existence of the IPPNU and IRMATA organizations. Based on the results of interviews with the younger generation (October, 2021), that adolescents in Kaliputu Village have a place to carry out positive activities that contain positive values of *Gusjigang* namely IPPNU and IRMATA, because these organizations have programs that have religious, tolerance, mutual cooperation values that can form a good personality in the younger generation in the environment around MSME of Jenang, Kaliputu Village. Interacting with peers of the same age affects the actions taken, so that the two organizations can influence the younger generation to do and take advantage of positive things. Furthermore, the surrounding community also has a role in the inheritance of *Gusjigang* values. Community participation that is carried out consciously in an interaction in certain situations (Julniyah, Lainnatu; Ginanjar, 2020) including community roles. The participation of the MSME community in Kaliputu Village in the inheritance of *Gusjigang* values namely by participating in activities that contain value *Gusjigang* such as the "teboka jenang" tradition, jenang exhibition, as well as routine community activities (Interview with the Chairman of the

Association, October 2021). These activities in the MSME community of Jenang, Kaliputu Village provide an important role in the process of inheriting values of *Gusjigang* in the younger generation. Therefore, the people of Kaliputu Village often invite teenagers who are gathered around the MSME environment of Jenang Kaliputu Village to take part in the recitation or participate in being the committee of these events.

The next means of inheritance is the local government. Based on the results of local government interviews (October, 2021), local government support in the inheritance of *Gusjigang* values, in the form of helping in terms of material providing a number of financial assistance for activities that contain value of *Gusjigang* namely the traditional "teboka jenang" event. The teboka tradition event is an activity of gratitude for the community of MSME of jenang to get blessings. The traditional event involved all the people of Kaliputu Village including the younger generation, MSME actors and so on. So that the local government really supports the event so that the event can run well and indirectly provides a lesson that this tradition is very important to be known and understood by the younger generation. In addition, the local government provides support in the form of cooperation with the MSME Service in holding training events for MSME in Kaliputu Village.

The last means uses *Gusjigang* museum media. *Gusjigang* Museum is under the management of a large jenang company in Kudus. With the presence of *Gusjigang* museum, the younger generation knows the term from the museum. The museum can be used as a religious education facility. Because in the museum there are a lot of explanations about the meaning of *Gusjigang*, *Gusjigang* poetry, artificial tools that become tools for making jenang.

The younger generation/successor in interpreting values of *Gusjigang* which has been inherited by the family and community in the development of MSME Jenang in Kaliputu Village

The process of inheriting local wisdom from one generation to the next does not always run smoothly. Value inheritance process of *Gusjigang* experiencing obstacles. The perceived obstacles are the negative impacts of globalization, one of which is that the younger generation in the environment around MSME is affected by foreign culture. Foreign cultures such as gadgets greatly affect the daily life of the younger generation. The process of inheritance through daily activities that show value of *Gusjigang* becomes imperfect. This imperfect inheritance process makes the younger generation interpret the *Gusjigang* philosophy of life differently. Several young generations in the MSME environment in Kaliputu Village consciously interpret *Gusjigang* as very important in everyday life, especially in the development of their parents' jenang business. There is also a younger generation who believes that the values of *Gusjigang* naturally exists in each of them because the value of *Gusjigang* have been accustomed from an early age through examples of their parents' daily activities (Young Generation Interview Results, October 2021).

Every young generation in interpreting *Gusjigang* differently because the way each parent bequeaths to their children has its own way. As said by parents and actors of MSME of jenang in Kaliputu Village that passing on the values contained in *Gusjigang* has been done from an early age through daily activities such as teaching prayers from the age of 3 years, memorizing short letters. In addition, parents also teach children to help wrap the jenang for sale, invite their children to buy jenang raw materials, give an example in terms of honesty by weighing the weight of the jenang that are packaged and ready to be sold (Interview Results of Parents/ MSME actor, October 2021). Likewise, in the inheritance process carried out by the surrounding environment such as their peers, by inviting organizations such as IRMATA and IPPNU (Interview Results of the Young Generation, October 2021). Thus, the younger generation in the environment around the MSME of Jenang, Kaliputu Village, interpret every activity carried

out and exemplified by their immediate environment regarding *Gusjigang* that *Gusjigang* become a guide and direction so that life becomes good, calm, serene and peaceful. In addition, in terms of the development of MSME, the younger generation interprets *Gusjigang* namely the philosophy of life from Sunan Kudus is very important to be applied in the development of MSME of jenang for the better. Therefore, the younger generation interprets *Gusjigang* has the values to be a human being who has a good personality, is honest in any case, studies at madrasas (schools), and helps parents in developing a better jenang business.

CONCLUSION

Inheritance process of *Gusjigang* value for the younger generation in the MSME environment in Kaliputu Village, is carried out from the values of *Gusjigang* as the first element of the inheritance of local wisdom. Furthermore, in the process of inheriting *Gusjigang* local wisdom through imitation carried out from the family environment, namely parents instill values of *Gusjigang* from an early age through various daily activities. After that, the community also teaches values of *Gusjigang* in daily life by actively participating in organizations such as IPPNU and IRMATA. *Gusjigang* museum including means of inheritance of value *Gusjigang*, which is a religious education facility for the younger generation. After the inheritance process, the younger generation interprets *Gusjigang* as very good and important in daily life. In addition, it is also important in the development of the jenang business for the future to be better.

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