



## The Spirit of Gusjigang Kudus in An Interdisciplinary Approach

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**Abstract.** *This study presents an interdisciplinary analysis of local wisdom in Kudus City, namely Gusjigang, which has an acronym of Bagus (Good), Ngaji (Reciting), and Berdagang (Trading). The aim is to analyze the spirit of Gusjigang through an interdisciplinary approach that has an impact on entrepreneurs, especially among young people. A qualitative library research approach is used, utilizing library materials in the form of books, notes, and reports of previous research results. The interdisciplinary approach emphasizes a research model that combines or integrates two or more disciplines. In relation to the spirit of Gusjigang, the Integrative-Interconnective paradigm, namely an approach that combines religious knowledge (bayani), social sciences-humanities (burhani), and spiritual-ethical knowledge (irfani), so that Gusjigang is a local wisdom rooted in the teachings of Sunan Kudus and has become a guideline for the life of the Kudus community for generations. Although born in the context of local culture, the essence of the values it carries is universal and easily accepted by various groups. This teaching instills a spiritual dimension that encourages humans to pay attention to the balance between physical and spiritual needs. A person's success is measured by his ability to fulfill these two aspects: spiritual needs are fulfilled through the ability to recite the Koran, while physical needs are fulfilled through independence in trading.*

**Keywords:** *Entrepreneurship; Gusjigang; Interdiscipliner; Local Wisdom; Spirit.*

### 1. INTRODUCTION

Kudus has long been known as a trading city. Historically, not only is its location strategically located on the trade route between Surabaya, Semarang, Jepara, Demak, Solo, and Pati, but the people of Kudus are also known for their rich cultural heritage. Entrepreneurship Islamic-based. This condition is one of the cultural identities of the Kudus community. Therefore, Kudus is labeled as a trading city. Several places in the Kudus area are known for producing products for industry and trade. Typical Kudus products include garments, embroidery, *jenang* (confectionery), wooden gebyok (wooden gebyok), and cigarettes. In terms of economic independence, the Kudus community is quite progressive compared to other cities in Central Java. The large number of Kudus residents who choose to work as traders makes the trade sector a pillar of the economy in Kudus Regency. Based on data, the trade sector contributes 80.96% to the Gross Regional Domestic Product (GRDP) (Supriyadi, 2021).

This reality aligns with Weber's opinion, which concluded that the spirit of capitalism was driven by a primary factor he called the Protestant ethic. Weber's theory combines religious ethics with a spirit of commerce, from which the spirit of capitalism was born (Weber, 2001). Meanwhile, the local wisdom of Gusjigang (Good, Religious, and Trading) motivated and fueled the entrepreneurial spirit in the Kudus community (Yunus Mustaqim &

Tuti Nadhifah, 2026). Gusjigang has three distinct elements of value and meaning. Although the meaning of "gus" (good morals) differs from the analysis of "ji" (study or seeking knowledge), and the meaning of "gang" (trade), according to M. Ihsan (2017), these three terms have a unified meaning. Therefore, someone who practices commerce well and upholds noble morals can be classified as "gus."

Harsh, violent behavior, corruption, and ongoing economic decline are signs of cultural defeat. National character is shaped by the nation's own creativity. Creativity is linked to a nation's well-being and strength when facing national challenges. A creative nation will be resilient and stand strong amidst other nations. The Indonesian nation needs cultural references with dynamic and positive traditions, which are found in all Indonesian subcultures (Syam, 2009). The above view emphasizes that a nation that preserves and upholds cultural values can develop and progress, while minimizing social problems within its community (Tuti Nadhifah, et., al. 2024). The current era of globalization has resulted in the uncontrolled opening of all aspects of life. Weak filtering of globalization will lead to spiritual, social, and economic decline that will continue to grow. One of the key factors in successful national development is education (Tuti Nadhifah, et., al. 2023). Developing education based on local wisdom (*local wisdom*) is suspected of being able to face these global challenges. The implementation of local wisdom values and philosophies in the national education system will shape character and personality, thereby encouraging the nation's children to always act with full awareness (Silvia Umrotul Amelia, et., al. 2025).

Examined from Geertz's perspective, Gusjigang can be included in a cultural system that is able to form extraordinary economic activities capable of moving a unique system of life values (Pas, D.L, 2001). Studies that have been conducted have succeeded in revealing this uniqueness, including: Sumintarsih (2016), M. Ihsan (2017) who studied the values of Gusjigang in the aspect of global economic development, Maharromiyati and Suyahmo (2017) studied the implementation practices in the development of Islamic boarding school economy. A. K. Nawali (2018) his study focused on the internalization of Gusjigang values in the development of Islamic education, Bastomi (2019) focused on the development of da'wah, Sardjono (2016) focused more on exploring the meaning of the Gusjigang tradition in the homes of the santri community in the old city of Kudus. A number of studies conducted have not revealed an interdisciplinary approach to the spirit of Gusjigang in the Kudus community.

Interdisciplinary studies are crucial. Differences between the time of Sunan Kudus and the contemporary era, with its various dynamics, are likely to arise. Sunan Kudus, who initiated or produced the Gusjigang philosophy, fully understood its meaning. Unlike subsequent generations, the ever-changing dynamics of the times have led to a decline in the authenticity of the philosophy's meaning in practice. In Sunan Kudus's time, economic issues were still simple, especially in the Kudus area. *West* which, although not in the city center, is also far from agricultural land, and is self-employed (*entrepreneur*) in the form of trade is the only viable endeavor (Ahmad Zaki Mubarak, et., al. 2025). The growing and deeply rooted nature of capitalism in society has forced a shift in orientation from prioritizing ethics to prioritizing economic fulfillment over ethics, which should underlie economic fulfillment activities.

## **2. RESEARCH METHODS**

The type of research used is library research. Library research (*library research*) is research conducted using literature (*library*) in the form of books, notes, and reports of previous research results. Meanwhile, the methods used are description and analysis.

## **3. RESULT AND DISCUSSION**

### **GUSJIGANG PHILOSOPHY**

The Gusjigang philosophy is familiar to the people of Kudus. The word "Ji" means to recite the Koran, which is closely linked to the daily Islamic life of the people in the Menara Kudus area. The word "gang" means merchant, evident in the business activities of the Kudus people, who are prominent in trade. The entrepreneurial spirit of Kudus entrepreneurs refers to the teachings of Sunan Kudus, which have become a life value and are able to influence economic activity. The people of Kudus consider Sunan Kudus to be a spreader of Islam who is very knowledgeable and was in trade (Abdul Jalil, 2013).

Philosophy, also known as the term "philosophy," etymologically means "love" and "wisdom." Terminologically, philosophy conveys the understanding that human life is constantly evolving and dynamic. In the context of the search for truth, it will always be based on imperfection in the effort to achieve wisdom. Continuity is needed to unravel the ongoing search for the essence of life and to unearth the meaning of life (Bagus, 2000). In the context of the formation of Islamic culture in the Kudus community, the study of Gusjigang is included in the noble philosophy, meaning that this philosophy teaches about the importance of

searching for the meaning of life which is always maintained and instilled in the community to obtain balance in implementing religious teachings in business development life.

In Gusjigang, it is also mentioned that economic fulfillment activities through business are a form of independence for a student which also increases creativity, and is different from employees or those who work as employees who must follow the rules set by the leader or business owner. Maharromiyati and Suyahmo revealed the success of spiritual internationalization taken from Gusjigang in Islamic boarding school life so that it has succeeded in fostering independence, including (Maharromiyati dan Suyahmo, 2017):

a. Exemplary behavior

The Gusjigang philosophy contains values that can only be easily understood through exemplary figures. Exemplary behavior is a crucial element in conveying spiritual values, ensuring their acceptance, even across generations, ensuring their transformative authenticity is maintained. Sunan Kudus, who taught the Gusjigang philosophy, was known for his strong role model and spiritual spirit. Leadership is reflected in his preaching which was acceptable to the people at that time. Independence to not depend on oneself teaches about the soul entrepreneurship, so that it has the spirit for the community to develop commerce or trade (Izzuddin Syihab, et., al. 2025).

b. Local Wisdom

As a local treasure that can be passed down as ethical values based on spirituality for generations, the uniqueness contained within it is not necessarily shared by other regions, and even on a broader scale. Local wisdom to accept this local uniqueness, it is always developed and taught from generation to generation to become a noble philosophy of life

c. Building economic independence

Spirit Gusjigang in the acronym "*Walk*" We strive to instill a habitus by cultivating the habit of earning income through trade. Trading helps people develop their insights and mindset to achieve profit, allowing their business to last for a long time and even grow into a large one.

d. Cultivating social awareness

Soul entrepreneur having the motivation to develop a business and simultaneously create jobs for others to join and become involved in growing the business. This is a form of social concern, demonstrating success in understanding spiritual values, thereby providing broad benefits to others.

## THE SPIRIT OF GUSJIGANG KUDUS IN AN INTERDISCIPLINARY PERSPECTIVE

The Integration-Interconnection research model necessitates a trialectonic relationship between religion, philosophy, and science. Interpretive interpretations of texts, the Qur'an, and Hadith, do not neglect the aspect of the wholeness of reality as philosophy has developed extensively, and also does not ignore the scientific perspectives of various disciplines that may exist and develop (Tuti Nadhifah, et., al. 2024). The three main areas of knowledge, namely religion, natural sciences, and social-humanities sciences no longer stand alone but will be interconnected with one another. M. Amin Abdullah (2021) explains three research models that can be used to integrate increasingly developing scientific perspectives, namely multidisciplinary, interdisciplinary, and transdisciplinary.

In this study, the focus is on an interdisciplinary approach that emphasizes a research model that combines or integrates two or more disciplines. In relation to the spirit of Gusjigang, the author draws from Amin Abdullah's opinion that it is known with the Integrative-Interconnective paradigm, namely an approach that combines:

- a. Religious knowledge (*solution*)
- b. Social sciences-humanities (*proof*)
- c. Spiritual-ethical science (*mystical*)

If the concept *gusjigang* read through these glasses, then:

- a. Gus (Good) → Ethical Realm–Irfani

In an interdisciplinary approach, it means good morals cannot be understood simply as "personal piety." Rather, they must be understood using psychology, ethics, and the social sciences of character, as morals is the area that connects religious ethics with scientific analysis of human behavior.

- b. Ji (Ngaji) → The Realm of Bayani–Burhani Knowledge

Amin Abdullah often emphasized that religious knowledge is not enough just by *solution* (textual–normative), but must be connected with modern science (*proof*), such as social sciences, history, anthropology, even science. *Soreciting the Koran* from an interdisciplinary perspective; not just memorizing texts but integrating religious interpretation with scientific analysis and social context.

- c. Gang (Trade) → Social, Economic, and Moral Realm

In Amin Abdullah's thinking, economic ethics, entrepreneurship, and social activities are inseparable from religiosity. Therefore, economic activity must be interpreted through a combination of prophetic values, modern economics, and an Islamic work ethic (Della Meilani, et., al. 2025). Meanwhile, trade is not merely an economic activity, but a social

practice that requires ethics, spirituality, and managerial knowledge. This aligns with Amin Abdullah's idea of "*social theology*" religion that permeates the public space.

Based on the above perspective, the author can analyze the Gusjigang spirit as an ethos or philosophy of life for the Kudus community, rooted in the teachings of Sunan Kudus. An interdisciplinary approach allows us to examine and understand this spirit from various scientific perspectives, such as:

a. Sociology

The Gusjigang spirit can be seen as a social glue and communal identity for the Kudus community. Values such as honesty, mutual cooperation, and togetherness in trade and Koran study create a harmonious and mutually supportive social order. Gusjigang functions as a social control, encouraging moral behavior and preventing actions detrimental to the community.

b. Economy

The concept of "Gang-dagang" (smart traders) emphasizes Islamic economic principles such as seeking "sufficient" and "moderate" profits, based on honesty, trust, and discipline. From this perspective, Gusjigang offers a sustainable and ethical model for a people's economy, prioritizing a balance between profit and morality.

c. Education/pedagogy

The Gusjigang values, which include "Gus-bagus" (good behavior) and "Ji-ngaji" (diligent recitation/study), are highly relevant as learning resources in character education. They can be integrated into the curriculum, particularly in Social Studies (IPS) or Islamic Religious Education, to instill the noble values of local culture in the younger generation.

d. Religion

The spirit of Gusjigang is deeply rooted in Islamic educational values, reflecting the dominance of spiritual bonds. Interdisciplinary studies in this field analyze how religious teachings (such as prayer, zakat, almsgiving, and reciting the Quran) form the foundation of a community's work ethic and social behavior, demonstrating a synthesis between material (economic) and spiritual (worship) aspects (Wahyu Aditya Saputra., et., al. 2025).

e. Antropology

From this perspective, Gusjigang is studied as local wisdom that lives and thrives within the traditions of the Kudus community (for example, the Dhandangan tradition). In-depth analysis involves understanding the symbols, rituals, and cultural practices that reflect Gusjigang values in everyday life.

Local wisdom is understood as a truth that is rooted in society because of the *fatregularly* or the same, which is then preserved so that it becomes a tradition passed down from generation to generation. This effort is made to preserve high-quality treasures containing educational values, despite having to face socio-cultural changes resulting from modernization. Although local or limited to a small area, the values contained within are universal, acceptable on a wider scale, and can even apply across borders.

Gusjigang is a local product born during the reign of Sunan Kudus and accepted by the Kudus community as advice passed down through generations, yet its teachings contain universal values that are generally accepted. The spiritual meaning instilled encourages people to always pay attention to both physical and non-physical aspects, providing indicators of success measured by the fulfillment of spiritual and physical needs. While spiritual needs are achieved through possessing the skills and abilities to recite the Koran, physical needs are met through developing business independence. The ability to fulfill both aspects is carried out in a balanced manner, and even proficiency in Koran reciting, while producing spiritual qualities, can color one's business activities, so that they seek not only financial gain but also blessings within it.

#### **4. CONCLUSION**

An interdisciplinary approach that emphasizes a research model that combines or integrates two or more disciplines. In relation to the spirit of Gusjigang, Integrative-Interconnective paradigm, namely an approach that combines religious knowledge (*solution*), social sciences-humanities (*proof*) and spiritual-ethical science (*mystical*), so Gusjigang is a local wisdom rooted in the teachings of Sunan Kudus and has been a guideline for the life of the Kudus community for generations. Although born in a local cultural context, the essence of the values it carries is universal and easily accepted by various groups. This teaching instills a spiritual dimension that encourages people to pay attention to the balance between physical and spiritual needs. A person's success is measured by their ability to fulfill these two aspects: spiritual needs are met through the ability to recite the Koran, while physical needs are realized through independence in trade. Both are carried out in harmony, so that the spiritual qualities formed through the activity of reciting the Koran can influence business ethics and practices that not only pursue material gain, but also seek blessings in every endeavor.

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