

CHAPTER II

Mythology and Religion

A. Definition of Mythology

Terminology of mythology can mean the study of myths (for example comparative mythology), as well as the set or collection of myths (for example Incan mythology).¹

In Folkloristika,² a Myth is a sacred story that usually explains how the world and humans can form it is today, though, a very broad sense, the terminology can refer to the traditional story. Mythology is closely related to the legends and folklore. Mythology can include the creation story of the world which can be reached the origin of a nation. It is not like the mythology, the folklore, the time and place is not specified so the story is not regarded as a sacred story that is unbelievable truth. While the legend, the perpetrators are human although the story is considered really happened, and it also contains a story of supernatural beings (gods, demons, etc) and the extraordinary events (curse, miracle, etc.) such as the mythology. The background of the legend is usually time when people have already existed and it has been associated with the history and the origin of a place.

Every nation and region has ancient stories and a story hereditary which is called the myths about the nation. Myth is a narrative description or narrative about something (sacred) that is outstanding events, outside and the daily human experiences. The narrative is generally manifested in

¹ The mythology based on region

² Filklor comes from the English language, the folklore, the first presented by the British historian of *William Thoms* in a letter published by the *London Journal* in 1846. The folklore is closely related to mythology. Covers to the folklore legends, music, history, oral, proverb, *lelucoon*, superstitions, fairy tales, and habits that become a tradition in a culture, the subculture, or group. The folklore also a series of practices that become means of distribution a variety of cultural traditions. Subject areas are called the folkloristic studied folklore.

tales, or legends about the supernatural world. Because of this, the study of myth is usually extracted from folklore.³

The development of the mythology is completely unaffected by the way of human thinking. They have always attributed the knowledge of the myth since the days of animism. They consider that the myth is the highest and sacred source of knowledge. It is not just everyone who can master it; therefore, it takes an epistemic.⁴ To know the truth of the myth itself. So the developing science which is to study the myth is known as mythology.

The word of mythology comes from the English "myth" which is defined as random story or a fiction (not real/fantasy/fairy tale) or events, theories and beliefs and other non-scientific. The mythology happened because of a curiosity, so that there are early attempts to understand and to explain the reality. A mythological knowledge could be said as a rational, so that the person who receives the explanation is required to believe it. The other characteristic of a mythological knowledge is unsupported of empirical data, so it is difficult to objectively prove.⁵

According to Barthes,⁶ the 'myth' is a type of speech or someone speaking style. Myths are used to reveal something that is stored within. People could not be aware as their habits and actions were able to be read

³ Sobur Alex, *Semiotika Komunikasi*, (Bandung : PT Remaja Rosdakarya, 2006), p. 209

⁴ Epistemic the meaning of in relation to the epistemological philosophy that great line is how in obtaining a search of knowledge

⁵ Arief, Fathurrahman 2011. *Perjalanan tongkat estafet ilmu pengetahuan dari mitos ke logos*. <http://ayieffathurrahman.wordpress.com/2011/01/12/perjalanan-tongkat-estafet-ilmu-pengetahuan-dari-mitos-ke-logos/>, accessed on November 4th, 2013

⁶ Roland Barthes was born in Cherbourg, Manche. His father died in a naval battle in Barthes' infancy, forcing his mother to move to Bayonne. Barthes spent his early childhood there, until they moved to Paris in 1924 where he attended the Lycée Montagne, followed by studies at the Lycée Louis-le-Grand from 1930-34. Life became difficult for them when Barthes mother had an illegitimate child, for their grandparents refused to give her financial aid, and so she took work as a bookbinder. Barthes was able to continue his studies at the Sorbonne, in classical letters, grammar and philology (receiving a degrees in 1939 and 1943 respectively), and Greek tragedy.

Roland Gérard Barthes (French; November 12, 1915 – March, 26 1980) was a French, literary theorist, philosopher, linguist, critic, and semiotician. Barthes' ideas explored a diverse range of fields and he influenced the development of schools of theory including structuralism, semiotics, social theory, anthropology, and post structuralism.

by others. By using the myth of analysis, we can figure out the meanings of saved in a language or object (picture).

This applies to mythology: the mythology is a part of semiology because it is a formal science, and also it is a part of ideology because it is a historical science. He studied about the idea in the form.⁷

Javanese society especially in countryside elders still believes that as a lunar eclipse happened they should hit the *kentongan*⁸ together so month will be out again. Myth is that a lunar eclipse⁹ happens because the moon is eaten by giant (*Betara Kala*). From the above example, the Java community would like to reveal the things they encounter, they seek to understand and explain events / realities by connecting it with the myth.

⁷ The development of publicity, from the national press, on the radio, of illustrated news, does not include the persistence of very many rites of communication that governs appearances make the development of a science of semiology is more urgent than before. In one day, how much land does not show that we are passing? It is very little, sometimes nothing. Here I am in front of the sea; sea indeed does not bring the message. But the shore, the material what is for semiology! A flag, slogans, signs, sign boards, clothes, in fact skin color to brown because the sun, which was so the message for me.

⁸ *Kentongan* or in any other language is called “*the Jidor*” bat made from bamboo rod or rod of teak timber in the carving. *Kentongan* usefulness is defined as the natural signs, signals long distance communication, Morse, azan a marker, as well as danger sign. *Kentongan* size of has ranged between 40cm diameter and height of 1.5 M-2M. *Kentongan* is often identified with the time immemorial communication a tool that is often used by people living in the countryside and mountains.

⁹ The eclipse is the eclipse the moon happens when some or the entire cross section a closed by the shadow of the earth's moon. It happens when the sun, earth, and moon are in the same straight line, in other words the earth is in between the sun and moon in the same straight line, so that sunlight cannot get to the moon because it was blocked by the Earth.

B. Development of Mythology

Those days mythology is very well known among the discussion of myths, in fact all that mythology is still used, and still believed, in fact in developed countries still believe on myths, in state like Japan, still believes in the god of the sun,¹⁰ was very influential myth to life up to the present time ago.

Roland Barthes once said "what we are doing not say with words, in fact your body has to say". The statement indicates the significance of human symbolic language. In this life, besides humans equipped with language skills is also equipped with the ability of the interpretation of the language itself. Language, in this case, does not only focus on the language of human verbal or nonverbal¹¹ language, but also the symbolic languages of an object (like images) or specific movements.

Roland Barthes, the French semiotics expert, has devoted more than half his life to study semiology. Theoretically, he said, semiology is the study of signs. Semiology as a branch of linguistics is divided into two; the first level is called semiology linguistics and semiology to the second level which he calls 'a myth'.¹²

Semiology distributions in two tiers that language is a masterpiece for the world wide semiology. 'Myth' is not a myth like what we understand so far. 'Myth' is not something that makes no sense, transcendent, historical, and irrational. We should grave this supposition from now.

¹⁰ The sun god, the Japanese are a unique race, if associated with a belief system. Generally, Japanese people will believe the god worshiped and believed to have a strength goes far beyond human belief is influenced by three, namely: shinto, Budhinisme, Taoism or in fact Hinduism. All is melted into part of the Japanese mythology.

¹¹ The verbal of communication can be made through the orally use of the media, example of someone that talking to by telephone. Through a non verbal of communication, people can take a conclusion about a conclusion about a wide range of feelings, good sense of fun, hate, love, nostalgic and a variety of other feelings. Own non verbal form of communication which are, a sign language, facial expressions, passwords, symbols, uniforms, colors and voice intonation

¹² Myth (language-mythos) or MITE (Dutch: mythe) is the story of prose that tells the story background in the past, contains interpretation of the universe and the existence of the creatures in it, and considered to really happen by that proprietary the story or its adherents.

In semiology, there are three important stages of forming meaning; they are markers, signs, and symbols. A marker is a subject, an object is a sign, and the sign is the result of a combination of both. In the first level of semiotics (linguistics), a marker is replaced with the term meaning, as the concept of a sign, and the sign is called the sign remains. While the 'myth' (semiotics second level), considered a marker of the form, sign remains as a concept, and the sign is replaced with tagging. The process of symbolization makes easier to distinguish between linguistics and myth in semiology.

Boediono Herusatoto¹³ (1983: 9) in his book *Symbolism in Javanese Culture*, grouping symbol - a symbol of religious myth into three groups, they are:

- a. Religious symbol is formed by the influence of the mythical age or the age of the original culture premises called Java.
- b. Religious symbols that are formed due to the influence of Hindu culture Buddhist era.
- c. Religious symbols that are formed due to the influence of Hindu culture era - Java with Islamic culture – Java.

C. Kinds of Mythology

a. Mythology based on religion

The myth that the journey experience "acceptance" but in the form of religion. That process takes a long time to the various issues that are often encountered. But as a rational creature, man always wants what he believes has an element of truth. The same is also faced by myth. The proof is just a bit of a myth that is managed through the streets of

¹³ Herusatoto Boediono(2000)proposed the term "symbolism" is meant the sign or characteristics informing something to someone. Boediono Moreover interprets the symbol as something that / situation that are the understanding of the media object. Then forms the union of symbols can define two things are melted into one. In the symbolism of uniting two subjects into one

rationality in order to be accepted in society, which is already in the new packaging, the religious.¹⁴

As a belief, religion itself is just an invitation that offers a choice between trusting and denying. It does not load force, but a logical consequence to its adherents. Instead, for those who do not believe, religion does not have any rights compliance demands, let alone coercion. But, it is formalized religion, well in the form of institutionalization of doctrine as well as other institutional and easy to get caught up in the interests of well the interests of power on behalf of the "voice of God", as well as a variety of other interests for the purpose of legitimacy.¹⁵

In Islamic perspective that defines religion (based on Semitic religions) is that it involves the belief that the one God, have a clear legal systems for adherents, has a holy book, and has the prophet (Strage 1998: Hefner, 2000). Based on that which is recognized as the official religion of Islamic, Christian, Catholic, Hindu, Buddhist, and Confucius (Confucianism). In Article 29 UUD 1945 stated: a.) State based on the divinity of the Almighty. b) The state guarantees the freedom of citizens to choose their own religion and to worship according to his religion or belief.

The word "Trust" in article 29, paragraph 2 that contains the multi-interpretation of the impact is not simple. For spiritualism of belief such as Sapto Dharmo, Sumarah, Subud and Pangestu (cult that has existed long before independence), for it is considered as the equality clause state recognition of mysticism and religious streams. Meanwhile the orthodox group, mystical should be "nurtured" and returned to the parents religion.¹⁶

The clash is inevitable. Religion or belief in common local service demands, rights, degrees, and treatment. While the mainstream group

¹⁴ Rationalism is not a philosophy that puts the flow ratio as the sole criterion of truth, but as a rational consideration of the inclusion phase in terms of religion.

¹⁵ Anas Saidi, 2004, p. 4

¹⁶ Anas Saidi, 2004, p. 7-8

eagerly want to return to the parent or fostering religious beliefs that local. The phenomenon is thus a logical consequence of the great transformation (great transformation) will go on.¹⁷

b. Mythology based on Region

The area is very influential because it has a breadth of mythology itself, even every country that has its own mythology, and no exception every single region has its own myth.

c. Mythology based on Time

Some objects fall prey to the myth of speech for some time, and then they disappear, other objects that take their place and attain the status of myth. What of their objects which are inevitably a source is not real, and can understand the myths that are very old-fashioned, but there is no eternal myth, for human history which converts reality into speech, and that speech is only regulating the life and death of mythical language. Ancient or not, mythology can only have an historical foundation, for myth is a kind of speech chosen by history, not myth may develop from the "essence" of things.¹⁸

Java community believe that events in the natural surroundings associated with changing signs reminding living beings who live in it, including humans. Especially when there are events those take places (continuous), these conditions cannot just ignore it, because it has a lot of events that turned out to have a great impact.

Some people believe that this site is just something that is thought to be associated with magical and idolaters, and Javanese myth is true or not, idolatrous or not and there is a myth that relation to daily living.

¹⁷ Ahmad Rosidi, *Perkembangan Paham Keagamaan Lokal di Indonesia*, puslitbang Kehidupan Keagamaan Badan litbang dan Diklat kementrian agama RI, 2011, p. 18-19

¹⁸ Barthes Roland, *Membedah Mitos-mitos Budaya Massa*, Jalasutra, 2010, p. 296-297

D. The mythology in Religion

Understanding Religion can be seen from the angle of language (etymology) and angle terms (terminology). Interpret religion in terms of terms (terminology). Interpreting the language of religion from the point of view will be easier than on interpreting religion in terms of the religious sense of the term because the angle of the religious sense of the term because this term already contains a corner charger subjectivity of people who interpret.¹⁹

a. Myth as the belief in Religion

The myth is based on the view of the enactment of the law of cause and effect in the world.²⁰ As experienced in the ancient Greek society, they started to ask about the origin of the world and everything in it. Such question appears from the influence of philosophical thinking at the time. Thinking philosophy of cosmology²¹ at the time drove people on a deep reflection about the creator of creation.

The myth aims to account for why and what all needs to be done and the various rites of feeling should be generated. For it is nothing to do with the myth of the divine, the rite itself is a form of religious expression and a sense of spiritual experience. Also it is said that the rite is the assessment

¹⁹ The term can be interpreted as an agreement among experts about the meaning of something after the first leaves it is linguistic meaning. Meaning of Hadits in terms of language. For example can mean news, news or something new, while the hadits in terms of understanding the terms can vary depending on the formulation of the definition of who is formulated. Experts say that the hadits instance is everything that comes from the prophet either in words, deeds and statutes. While jurists interpret the same hadits with the Sunnah (legal one Personality), which is an act which if done will be rewarded and if left not tortured. Meanwhile, according to usul fiqh experts regard the prophet as a legislator, and usul fiqh experts regard the prophet as a source of law. View Mustafa Al - Siba'i, *Sunnah and its role in Islamic Law Determination*, (New York: Library of Paradise, 1991), CET. I; A. Khaer Suryaman, *Introduction to the Science of Hadits*, (New York: IAIN Jakarta: 1982), CET. I, p. 13

²⁰ Paulus Budi Kleden, *Dialog Antar Agama Dalam Terang Filsafat Proses Alfred North Whitehead*, (Maumere: Penerbit Ledalero: 2002), p. 139

²¹ Cosmology is the study of the structure and history of the large-scale universe. Specifically, the science dealing with the origin and evolution of the subject. Cosmology studied in astronomy, philosophy, and religion.

feeling of spiritual experience and its formulation is continued from the founder to the followers and the cause of certain feelings inside of followers.

In general myth featuring humans as the main character portrayed by using the power of fantasy and memory are amazing and really close to the situation of human life. These figures are worshiped in the rites. In its own rite which plays an important role is the belief in something that will be obtained from the main characters in the myth itself. Belief that is the immanent element²² of a religion.

The process does not stop there because the development of a myth that appears in the community will get a touch of intellectual or rationality in the process of development into a religion. Human figures included in a myth cannot be equated with men in general. Naturally they are different from our humans. They are often described as the divine or that resides in another world. Therefore arisen the distance separating the worshipers (those who believe in the myth) with the divine. As such, it raises a transcendent interpretation of it. The divine is placed as the something which is beyond human beings. The process is referred to as the objectification of causation.²³ This objectification slowly at the same time open space for human intellectual thinking.

The myth and religion is a human cultural phenomenon that is not easy to be in logical analysis. The myth is just like a bunch of ideas that are not coherent and abstract. Characteristic of the myth is a lack of rhyme or reason. While religious thinking is not right when compared to rational thought. The relationship between such thoughts becomes object of study

²² Immanence is imminent or ideologies that emphasize thinking about themselves or subjective. Term immanence immanere comes from the Latin meaning "live in". Immanent is the opposite of the transcendent. The first time, the term of proposed by Aristotle who means "inner" of an object, phenomenon or symptoms. Then the developed to by Kant and come into force until now.

²³ *Ibid.*, p . 141

in the philosophy of the middle ages.²⁴ But in reality the mystery (religion) is not contrary to reason, but the complement and improves the ratio.

In the study of philosophy of culture, religion is not placed at the level of metaphysical or theological system. It is the problem is a form of mystical imagination and forms of religious thought. Symptoms of human nature and the symptoms can be interpreted both myth and also requires a mythic interpretation. Although there are a variety and incompatibility in the creation myth, creation myths in terms of the function itself have similarities. Basic ideas about the myth about the same throughout the world, despite being under social conditions as well as different cultures. These also happened in the history of religion, that religion has a certain shape and have a unity of religious thought in it.

To understand the world of perception or imagination mythic, mythic must begin by examining our own theoretical viewpoint, both of knowledge and of the truth. The myth is not a dogmatic belief, myth is more manifested in action than in thought or deed or imaginary. Even though we have successfully analyzed the myths up to the conceptual elements, the important principle that dynamic will not be achieved. Get to know the structure and primitive myths and religions to do with examining the entire phrase in.

²⁴ History of medieval philosophy begins at approximately the 5th century until the early 17th century. This period begins with the birth of European philosophy. As is the case with Greek philosophy influenced by the trust, then the philosophy or thought in the middle Ages was influenced by Christian beliefs. That is, the medieval philosophical thinking is dominated by religion. Where all the problem solving is always based on religious dogma, so that a pattern of thought philosophy is the centric. Philosophy in the medieval period it had a striking difference with the previous century. This difference lies in the dominance of religion. The emergence of Christianity in the early centuries AD brought great changes to the religious beliefs. Medieval period was the golden age for Christianity. This is where that becomes the problem, because the Christian religion teaches that the revelation of God who is the real truth. This is in contrast to the ancient Greek view says that the truth can be achieved capability.

For *Emile Durkheim*²⁵ we will not be able to make accurate explanation of the myth, if only in the physical world or browse through the intuition above symptoms naturally. The whole basis of the existing motif in myth is a projection of human social life, so nature becomes a mirror of the social world.

That religion is the doctrine that comes from God or the result of human reflections contains in scripture hereditary which is inherited by one generation to generation in order to provide the guidance and the guidelines for human life and also in order to attain the happiness in this world and the hereafter, which also includes the element of trust to supernatural powers which further raises the emotional response and such belief that life happiness depends on a good relationship with such supernatural powers.²⁶

And there are five aspects contained in the religion. First, an aspect of its origin which comes from God as divine religions, and there is attributed to human thinking as *ardli* religion or religious culture. Second, aspects of its purpose, which is to provide guidance in order to live happily in this world and hereafter. Third, aspects of its scope which is about supernatural powers, the belief that human well-being in this world and the life hereafter depends on having good relations with supernatural strength, emotional response, and the existence of which is considered sacred. Fourth, community service aspect that is delivered hereditary and passed down from generation to generation. Fifth, aspects of the source that is known as the holy book.²⁷

²⁵ French academics and the discipline of sociology owe a lot to David Emile Durkheim. A French sociologist, Durkheim was born in the year 1858 and was part of a close-knit and rather conservative Jewish family. His contribution to sociology is well-recognized worldwide and according to many intellectual thinkers, the credit of establishing 'sociology' as a 'science' (Science Sociale) rests on the capable shoulders of Emile Durkheim. He is Father of sociology.

²⁶ Abuddin Nata, *Metodologi Studi Islam*, (Jakarta, Rajagrafindo Persada, 2012), p. 15

²⁷ *Ibid.*, p. 15-16

The alms earth is part of the culture but most people regard as the religion with the teachings *shodaqoh*, asking for safety, and environmental care. In Javanese culture, *tahlilan* ceremony²⁸ assumes the teachings of Islam to give the reward by reading the Qur'an for someone who has been dead, and also in *qiyas*²⁹ (give rewards by sending Hajj or reward *qodlo*³⁰ 'prayer for someone who has been dead. It is clearly explained in a source of hadits).

b. The Factors of Emergence of Mythology of Religion

Diffusion,³¹ in the Indonesian dictionary declared as the discussion of the deployment process or cultural elements from one party to another party. W.A. Haviland stated that diffusion is the spread of customs or traditions from one culture to another culture. Distributions process takes

²⁸ The word "*Tahlil*" literally means *dzikir* to say the phrase monotheism "*La ilaha illa Allah*" (there is no god except *Allah*), which is not really designed for a ceremony of remembrance commemorating the death of a person. *Tahlilan* of ceremony is set for a practice in the century's transitions performed by people who embraced Islam recently, but cannot leave their old habits. In Indonesia, *tahlilan* still entrenched, so the term "*tahlilan*" interpreted as commemorating the death of a person, although it is not really. *tahlilan* do not just get-togethers because ancient habits. The present generations no longer feel the need and have time to conduct just such a get-together. If any *tahlilan* still held to this day, it is because every child would want parents who died go to heaven.

As is known to all Muslims, that the pious child who prays for his parents is the dream of all people, therefore every parent wants their children to be devout and pray for them. From this, pray for deceased family, and some families feel happier if their parents pray for the dead carried by more people. The sage called the people to it, and serve merely small treats are not unusual, especially taboo, let alone illegal. Treats it only relates to guests who appreciate their own laws. Then, if there are children who do not want or are not happy to pray for his parents, then he (or his family) will not do it, and it does not have any legal consequences *syari'a* low. Also did not *makruh* not *haram*. Such children are also definitely people who do not want to be prayed for if he had died later.

²⁹ *Qiyas*: merge or equate a legal means to establish a new case that does not exist in the past but have in common with the causes, benefits, dangers, and various aspects of the previous case that convicted the same.

³⁰ *Qodho'*:provision, rule or God's plan for all creatures, whether human, jinn, animals, *tambahan*, mountains, sky, sea.

³¹ A process of spread of cultural elements from one group to another or from one community to other communities

place using a technique mimics easier than creating their own, especially about things that are new.

Acculturation is a social process that arises when a group of people with a particular culture confronted with elements of a foreign culture. Foreign culture was gradually accepted and processed into its own culture without causing a loss of the cultural elements of the group itself.

Assimilation is the blending of two cultures which is accompanied by a characteristic loss of indigenous culture to form a new culture. Assimilation is characterized by efforts to reduce the differences between people or groups. To reduce the differences, assimilation includes efforts to strengthen the unity of action, attitudes, and feelings with regard to the interests and common goals. The results of the assimilation process are getting thin boundary differences between individuals in a group, or it could be the boundaries between groups. Furthermore, individuals identify themselves with a common interest. It means that they have to adjust their own with the will of the group. Similarly, it happens between one group with others.