

**THE PHILOSOPHICAL MEANING OF *MUBENG GAPURA*  
MASJID WALI AT-TAQWA IN MARRIAGE TRADITION  
AT LORAM KUDUS  
(Phenomenology Studies)**



**THESIS**

**Submitted to Ushuluddin Faculty in Partial Fulfillment of  
the requirements for the Degree of S-1 of Islamic Theology  
On Theology and Philosophy Department**

**By:**

**NILNAS SA'ADAH**

**NIM: 094111026**

**USHULUDDIN FACULTY  
STATE INSTITUTE FOR ISLAMIC STUDIES (IAIN)  
WALISONGO  
SEMARANG**

**2014**

## **DECLARATION**

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, June 18<sup>th</sup>, 2014  
The Writer,

Nilnas Sa'adah  
NIM: 094111026

**THE PHILOSOPHICAL MEANING OF *MUBENG* GAPURA  
MASJID WALI AT-TAQWA IN MARRIAGE TRADITION AT  
LORAM KUDUS  
(Phenomenology Studies)**



**THESIS**

**Submitted to Ushuluddin Faculty in Partial Fulfillment of  
the requirements for the Degree of S-1 of Islamic Theology  
On Theology and Philosophy Department**

**By:**

**NILNAS SA'ADAH**

**NIM: 094111026**

Semarang, June 2014

Advisor II

**Dr. Ahmad Musyafiq, M.Ag**  
NIP. 19720709 199903 1 002

Advisor I

**Dr. H. Hasyim Muhammad, M.Ag**  
NIP. 19720315 199703 1 002

## RATIFICATION

The Thesis of NILNAS SA'ADAH

NIM: 094111026 was examined

By examiner experts of Ushuluddin Faculty

State Institute for Islamic Studies (IAIN)

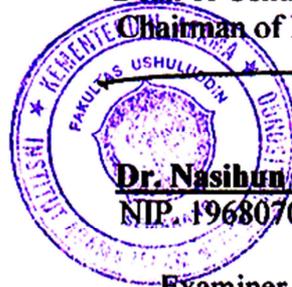
Walisongo Semarang, on:

June 18<sup>th</sup>, 2014

And was accepted than validated as

The requirement for the Degree of S-1 of Islamic  
Theology

Dean of Ushuluddin Faculty/  
Chairman of Meeting



Dr. Nasihun Amin, M.Ag  
NIP. 19680701 199303 1 003

Examiner I

Advisor I

Dr.H. Hasyim Muhammad, M.Ag  
NIP. 19720315 199703 1 002

Prof. Dr. H. Yusuf Suyono, M.A  
NIP. 19530313 198103 1 005

Advisor II

Dr. Ahmad Musyafiq, M.Ag  
NIP. 19720709 199903 1 002

Examiner II

Muh. Syaifuddin Zuhriy, M. Ag  
NIP. 19700504 199903 1 010

Secretary of Meeting

Dr. Zainul Adzvar, M. Ag  
NIP. 19730826 200212 1 002

## MOTTO

المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ، وَ الْأَخْذُ بِالْجَدِيدِ الْأَصْلِحِ

“Keeping the old values are good, while taking the new values are better”.

## TRANSLITERATION

Table 1: Transliteration Table: Consonants<sup>1</sup>

Arabic	Roman	Arabic	Roman
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	‘
ج	j	غ	Gh
ح	ḥ	ف	F
خ	kh	ق	Q
د	d	ك	K
ذ	dh	ل	L
ر	r	م	M
ز	z	ن	N
س	s	ه	H
ش	sh	و	W

<sup>1</sup> [http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

ص	ṣ		ء	ʾ
ض	ḍ		ي	Y

Table 2: Transliteration Table: Vowels and Diphthongs<sup>2</sup>

Arabic	Roman		Arabic	Roman
اَ	a		أَ، آ، إِي	An
أُ	u		وُ	Un
إِ	I		يِ	In
أَ، آ، إِي،	Ā		وُ	Aw
أُ	Ū		يِ	Ay
يِ	Ī		وُ	uww, ū (in final position)
			يِ	iiy, ī (in final position)

<sup>2</sup> [http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

## DEDICATION

The thesis is dedicated to:

My dear parents; Drs. H. Mustofa and Zaenab, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My young brother (Ni'mal Fata), keep on your study. And thank you for all of my brothers (Mz Udin, Azhar, Abun, A'lam) and my sisters (Shinta, Risty, Yuni, Alif) they are always support and give advice in my academic ambition



My classmates “*BEIBOH*” ( Elly, Dinie, Umie, Avie, Nokyah, Zaton, Mb'eny, Mb'fai, Fatur and Fajri), we have made a memory and history guys. Unforgettable thank to Mb'Fieta, Mb'Vicky, My sist Mb'Ulya, Nela and KKN Posko 58. All of you always give new spirit.



A big family of FUPK and the new family of Darul Falah (DaFa) Be-9 especially koma7, it is an honor to be part of you.



Cheerful girls (Rur, Nia, Ika) be on successful and All of my friends thanks for lovely friendship.

## ACKNOWLEDGMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allah who has guided me to finish this paper, never could You have found guidance, had it not been for the guidance of Allah. Most verily Allah and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allah be upon him, Messenger of Allah, with all aspect. I give title on this paper: **“THE PHILOSOPHICAL MEANING OF MUBENG GAPURA MASJID WALI AT-TAQWA IN MARRIAGE TRADITION AT LORAM KUDUS (PHENOMENOLOGY STUDIES)”** for submitted to the Ushuluddin Faculty in partial fulfillment of the requirement for the degree of S-1 of Islamic Theology on Theology and Philosophy Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Institute of Islamic Studies (IAIN) Walisongo Semarang. For that, the writer appreciate to:

1. I would like to thank to Prof. Dr. H. Muhibbin, M. Ag as rector of State Institute of Islamic Studies (IAIN) Walisongo Semarang.
2. My sincere thanks go to Dr. Nasihun Amin, M. Ag as Dean of Ushuluddin Faculty who has give permission for this topic.
3. My special thanks go to Dr. H. Hasyim Muhammad, M.Ag and Dr. Ahmad Musyafiq, M.Ag as my academic advisors whose guidance and encouragement these works accomplish. They give benefit greatly from their constructive criticism and were indebted to them in that perhaps cannot be repaid. Then, thanks a lot to my examiner “Prof. Dr. H. Yusuf Suyono, M. A and Muh. Syaifuddien Zuhriey, M. Ag” they was examined in my examination and they give suggestion be better in my thesis.
4. I would like to express my great thank to Dr. Zainul Adzvar, M. Ag as the chief of Theology and Philosophy Department and Bahron

Anshori, M. Ag as its secretary, who both offered and facilitated me to find the problem which is proper to be discussed.

5. Many sincere thanks go to all my lectures that taught and educated me during my study, unforgettable thanks to the official of library faculty or institute.
6. Unforgettable, thanks a lot to Dr. H. Abdul Muhayya, M.A as the father of 'Ulil Albab' dormitory, Dr. H. Imam Taufiq, M.Ag and Mrs. Arikhah, M.Ag as the parent of 'Darul Falah' dormitory, they are always give new experience, motivation and support.
7. Thanks a lot to Mr. Afroh Amanuddin as JuPel of Gapuro and Mr. H. Sofyan as the chief of Loram Kulon, who both give me information in the research at Loram Kudus
8. I also would like to express my special gratitude to my parents, H. Mustofa and Zaenab, who continuously encourage and motivate me through their *du'a* and advices, and to my extended the big family in Kudus who used to support my academic ambitions.
9. Last but not least, I would like to thank for my friends from, my classmate BEIBOH who supported me to keep my spirit in finishing this paper, the 'cheerful girls' (Rur, Nia, Ika) and all of FUPK friends  
Furthermore, I hoped to Allah gave reward in return for a helping hand from any parties which could not mention one by one.

Finally, the writer realizes that this thesis is still far from being perfect. Therefore, the writer will happily accept constructive criticism in order to make it better. The writer hopes that this thesis would be beneficial to everyone. Amin

Semarang, June 18<sup>th</sup>, 2014

**The Writer**

Nilnas Sa'adah

NIM. 094111026

## ABSTRACT

Keywords: *Mubeng Gapura*, Marriage Tradition and Phenomenology Studies

The tradition of *Mubeng Gapura* is a marriage tradition at Loram Kulon Kudus that still exist until now. The tradition is held by couple married after *Ijab Qabul* (contract marriage). *Mubeng Gapura* is a tactic or strategy that brought by Sultan Hadlirin to draw an interest of Loram's society. The tradition had been a local asset at 1997 by BP3 of Central Java. Besides, Loram's society not only conduct this tradition as tradition in the area or local wisdom but also as self-identity of Loram's society.

There are two questions as the problem of this research, are: 1. The philosophical meaning of *Mubeng Gapura Masjid Wali At-Taqwa* in marriage tradition at Loram Kudus and 2. The relationship between tradition as a local wisdom and as a part of social ethic. The purpose of this research are 1. To know the philosophical meaning of *Mubeng Gapura Masjid Wali At-taqwa* in marriage tradition at Loram Kudus, 2. To know the relationship between the tradition as the local wisdom and as a part of social ethic.

The method that is used by researcher is qualitative method and apply to phenomenology studies. The technique of collecting data used observation and interview. Those approach and the technique of research are used to get the real meaning of tradition that relate between tradition as a local wisdom and a part of social ethic.

The result of this research are, *Mubeng Gapura* is a tradition was brought by Sultan Hadlirin as suggestion for Loram's society. *Mubeng Gapura* is a marriage tradition for marriage couple that is held after contract marriage by Loram's society specially and the other Loram's society generally. The tradition is still exist until now. The purpose of tradition is not only circumference or as *tolak balak* (reject the unexpected occurrence) but also which is hoped the marriage couple always remember to God.

Meanwhile, the tradition is held by marriage couple after contract marriage for Loram's people especially and the other of Loram's people generally as self-identity and as local asset in Loram. Tradition as the local wisdom will be important when local people who inherited the knowledge system accepted and claimed as part of a system of their knowledge. So that, the local wisdom would be more useful in that area. Therefore, the relationship of both is effort to participate preserve a local tradition and maintain a tradition as the culture heritage with good intention to *tabarrukan* only to God. Then, we always carry this tradition as *nguri-uri* from ancestor heritage. Because the tradition will not hold out without community's people who participate in maintaining and keeping the tradition.

## TABLE OF CONTENT

PAGE OF TITTLE .....	i
DECLARATION.....	ii
ADVISOR APPROVAL .....	iii
RATIFICATION.....	iv
MOTTO .....	v
TRANSLITERATION .....	vi
DEDICATION .....	viii
ACKNOWLEDGMENT.....	ix
TABLE OF CONTENT .....	xi
ABSTRACT .....	xiv

### CHAPTER I: INTRODUCTION

A. Background .....	1
B. Research Question .....	6
C. Aim and Significance of Research .....	7
D. Theoretical Framework .....	7
E. Prior Research.....	9
F. Methodology Research.....	10
G. Systematical of Writing .....	14

### CHAPTER II: Definition of Tradition, Marriage, Phenomenology and its Scopes

A. Tradition of Marriage.....	16
1. Definition of Tradition.....	16
2. Definition of Marriage.....	17
3. Javanese Bride.....	17
4. Bride based on Islam .....	21
5. Bride, Right and Obligation.....	22
6. The Relationship between husband and wife.....	24

7. Tradition as local wisdom.....	24
8. Tradition as a part of social ethic.....	27
B. Phenomenology and its scopes.....	28
1. History of Phenomenology.....	28
2. Definition of Phenomenology.....	31
3. Phenomenology of Religion.....	34
4. The Characteristic's Phenomenology of Religion.....	35
5. The Advantages' Phenomenology of Religion.....	37

**CHAPTER III: TRADITION OF *MUBENG GAPURA* AT LORAM KUDUS**

A. General Description of Research Location.....	39
1. Geographic of Loram Village .....	39
2. The Number of Population Loram Village .....	40
3. The condition of Social Culture Loram Village .....	42
4. Religious Understanding Loram Village.....	42
B. Tradition of <i>Mubeng Gapura</i> .....	43
1. History of <i>Mubeng Gapura</i> .....	43
2. The Procession of <i>Mubeng Gapura</i> .....	46
3. The Function of <i>Mubeng Gapura</i> .....	48
4. Responds of Society.....	48

**CHAPTER IV: ANALYSIS**

A. The Philosophical Meaning of <i>Mubeng Gapura</i> Masjid At-Taqwa at Loram Kudus.....	51
B. The Relationship between tradition as local wisdom and as a part of social ethic.....	56

**CHAPTER V: CLOSING**

A. Conclusion.....	61
B. Suggestions.....	61

C. Closing..... 62

**BIBLIOGRAPHY**

**APPENDIX**

**CURRICULUM VITAE**