

CHAPTER I

INTRODUCTION

A. Background

In the Javanese society, life is full of ritual or tradition.¹ The Ceremony starts from the existence of human when still in womb, birth, childhood, youth, adult until death. At the first time, ceremony has purpose to avoid the occurrence of unexpected thing that will make human in danger. This ceremony usually uses a *sajen*² which is offered forefather's spirit by having expectation for human safety without disturbance from the other spirits.

However, when Islamic religion was coming in Java,³ the ceremonies were changed with a *slametan* or *kenduren*⁴. But, the tendency of acculturation between Islam and Javanese culture⁵ in that area, happen a faith, ceremonies or ritual. Relating to the circle of human life, there are many types of ceremonies or *slametan*. The one of them is wedding ceremony.

Wedding ceremony occurred when the youth couple will enter to the home life.⁶ Marriage is a phenomenon which is done by human being, between male and female which have been fulfilled the requirement of the pillar⁷, which is determined by Islamic law.

¹Darori Amin, (ed). *Islam dan Kebudayaan Jawa*, Gama Media, Yogyakarta, 2000, p. 130

²In Kamus Besar Bahasa Indonesia, *sajen* it means offering flower or food to forefather, flowers are the seven kinds of flowers like Jasmine, Rose, Kananga, etc.

³Islam came to Java isn't empty but firstly, Hindu and Budha was came there. The spreading process of Islam uses 2 technical approach; 1. Islam Javanese Culture, Islam Javanese Culture is the Javanese culture makes effort like Islamic style. This effort is signed by using Islamic terms, names of Islam, Islamic figure in the tale. 2. Javanese of Islam, the effort to enter Islamic values to Javanese culture, so that Islam became "*men-Jawa*" (*Ibid*, p. 119-120)

⁴The ceremony of *slametan* or *kenduren* is reciting of *du'a* that is recited by figure society that has religion knowledge deeply, like *kyai*. (*Ibid.*, p. 131)

⁵The cultures spread before Islam based on Hind and Buddha's teaching which had been mixed animism and dynamism faith.

⁶Darori Amin, op.cit., p. 133

⁷The conditions of marriage, which are; 1) Brethren; they have same religion and faith 2.)

In Islamic tradition, marriage is one of suggestions which commanded by Prohet Muhammad SAW, in the hadits:

النِّكَاحُ سُنَّتِي فَمَنْ أَحْبَبَنِي فَلْيَسْتَنْ بِسُنَّتِي. وَفِي رِوَايَةٍ: فَمَنْ رَغِبَ عَنْهُ فَلَيْسَ مِنِّي (رواه بخارى و مسلم)⁸

That Hadits explain about the marriage as suggestion from Prophet Muhammad SAW and when the people hate to get marriage, so they aren't belonging to his religious community

In the Holy Qur'an:



“and among His Signs is this, that He created for you mates from among yourselves, that ye may dwell In tranquility with them, and He has put love and Mercy between your (hearts): Verily In that are

Mature and Common sense, 3) Not forcing or per forcing, 4) Not *Muhrim* , 5) Not doing pilgrim or umrah. (Lidia Yurita, *Rumah Tanggaku Taman Surgaku*, Yogyakarta: Pustaka Fahima, 2008, pg. 111-117) While, the pillar of marriage are; 1) *Sighat* (akad) is word from the_bride 2) *Wali* (male relative legally responsible for a bride), 3) two people as witness in marriage. (Sulaiman Rasjid, *Fiqh Islam (hukum fiqh lengkap)*, Sinar Baru Algensindo, Bandung, 1984, p. 382-383)

⁸Al-Hafizh Zaki Al-Din ‘Abd Al-‘Azhim Al-Mundziri, *Mukhtashar Shahih Muslim “Ringkasan Shahih Muslim”*, Trans. Syinqithy Djamaluddin and H. M. Mochtar Zoerni, Mizan, Bandung, 2008, p.429

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ أَرْوَاحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَمَلِهِ فِي السَّرِّ، فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ، وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ، فَحَمِدَ اللَّهُ وَانْتَبِهَ عَلَيْهِ فَقَالَ: مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ وَ لِكَيْ أَصَلَّى وَ أَنَامُ وَ أَصُومُ وَ أَفْطِرُ وَ أَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي (م 4,129) ص. 795, بَابُ النِّكَاحِ. فِي كِتَابِ صَحِيحِ مُسْلِمٍ

⁹ QS. Ar-Ruum:21

Signs for those who reflect.”¹⁰

So that, the marriage isn't only has purpose to get enjoyment of sexuality but also to construct a family and become society, nation, and then powerful state. While, according to Javanese society, marriage is a sacred moment which is expected for once in human life.¹¹ According to UU Perkawinan No.1 Tahun 1974 (the regulation of marriage 1st paragraph, 1974), said that:

“ Perkawinan ialah ikatan lahir batin antara seorang pria dan seorang wanita sebagai suami istri dengan tujuan membentuk keluarga (rumah tangga) yang bahagia dan kekal berdasarkan ketuhanan Yang Maha Esa”. (Marriage is relationship between male and female as husband and wife spouse to make a happiness and everlasting family based on *Ketuhanan Yang Maha Esa*).

Marriage has many functions, such as:

1. Religion, marriage as the suggestion which is commanded by Prophet Muhammad SAW then, because the marriage is able to complete a half of your religion.¹²
2. Psychology, marriage can be make our soul become comfort, peaceful and safe. Like in the surah Ar-Rum:21¹³
3. Social, with the marriage, human can make relationship more close to another family and strengthen brotherhood than the human can't life alone or *Zoon Politico* (they need the other people).

¹⁰Abdullah Yusuf 'Ali, The Holy Qur'an "Text and Translation", Islamic Book Trust, Kuala Lumpur, 2005, p.493

¹¹ Muhammad Sholikin, *Ritual dan Tradisi islam Jawa*, Narasi, Yogyakarta, 2010, p. 180

¹² Like in the Hadits:

قَالَ رَسُولُ اللَّهِ ص: إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ اسْتَكْمَلَ نِصْفَ الدِّينِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي (رواه البيهقي)
عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ زَوَّجَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ عَلَى شَطْرِ دِينِهِ، فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الْبَاقِي. (الطبراني في الاوسط و الحاكم. و قال الحاكم صحيح الاسناد)

(Tengku Muhammad Hasbi Ash-Shiddieqy, Koleksi Hadits-hadits Hukum 4, PT. PUSTAKA RIZKI PUTRA, Semarang, 2002, p.4)

¹³It's a principle and purpose of marriage based on QS. Ar-Ruum (30-21), such as: Building a happy and peace family, Living in love lovingly, Obedient to God and keep ourselves away from bad ethic and sexual deviation. (Lajnah Pentashshihan Mushaf Al-Qur'an, *Etika*

The wedding ceremony is signed by implementation of Islamic law, that is marriage contract (*ijab qabul*). There are three steps on wedding ceremony, which are: *First*, before getting marriage¹⁴, *second*, in marriage¹⁵, and *third* after getting marriage.¹⁶

In wedding tradition, it's different between one region and other, because each regions have special things that haven't been founded in other regions. In addition, a tradition has a moral value and great meaning that have to do by every society. So that, it becomes a local culture¹⁷ that has to be defend to preserve a forefather herritage.

Like a phenomenon in Java, especially at Loram Kudus, it has unique tradition which is held after marriage contract namely Tradition of *Mubeng Gapura*¹⁸ *Masjid Wali At-Taqwa*. This tradition still exist until now.

Tradition of *Mubeng Gapura* is one of tradition in Gapuro Masjid Wali

Berkeluarga, Bermasyarakat dan Berpolitik (Tafsir Al-Qur'an Tematik), Jakarta, 2009, p. 410)

¹⁴The step before marriage contract, such as: *babad alas* in other terms are *nakokake* or ask to girl, the ceremony of *nontoni* (a man is invited by his family to look at a girl, if a man knows yet before it), *meminang* or ask in marriage (a man gives something to a girl that uses in activity on top until bottom), *srah-srahan* or *asok tukon* (giving a gift like the source of natures or household wares to the girls), *pingitan* (the girls may not go out to meet man since seven or fifteen days), *siraman* (a bride takes a bath with three kind of flower or *kembang telon*), *ngerik* (to shave that is not good of body hair), *midodareni*. (Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengenal Budaya Jawa*, Pradnya Paramita, Jakarta, 1997, p. 139-142)

¹⁵The step in marriage are *ijab qabul* (legality between man and girl of marriage couple to be a husband-wife), *panggih* or *temu nganten* (after have been declared to become a husband-wife, they are confronted) than dais on which the bridal couple sits. (*Ibid.*, p. 143)

¹⁶The step after marriage, the marriage couple is *sepasaran* (the fifth days after marriage ceremony) then *ngundhuh mantu* (from the groom makes a party to receive both of marriage couple). (*Ibid.*, p. 143)

¹⁷ Local culture is a unique culture in our area that must be preserved, so the values of culture can be kept it. (<http://www.anneahira.com/pengertian-budaya-lokal.htm>//Access on 29/8/2013, 13:59)

¹⁸*Gapura* comes from Arabic language "*ghafura*", it means forgive. The name of Gapura is *Gapura Padureksa*, but usually called *Gapura Masjid Wali*, because of the position of gapuro in front of *Masjid Wali At-Taqwa*. The oldest of Gapura in Kudus uses Hindu's style which forms like a *Pura* in Bali. Because, this is kind of strategy to interest the sympathy from *Loram's* society, that still have religious religion in Hindu-Budha. The Gapura has a long more less 1500 cm, 148 cm and tall is 553cm. The archeology's building was built by *Sungging Badar Duwung* or *Tjie Wie Gwan* and *Sultan Hadlirin* for instruction from *Sunan Kudus* at 1596/1597. *Sungging Badar Duwung* or *Tjie Wie Gawan*, he is a pioneer of carving art in *Jepara* and a confidant of *Sultan Hadlirin*. So, he was invited to join in the building process of *Masjid Wali At-Taqwa Loram* and *Masjid Menara Kudus*. (Interview with "*Jupel (Juru pelihara)*" of *Masjid Wali*, on Februari 20, 2013)

Loram.¹⁹ Originally, this tradition is an oral tradition which is done by Loram's society. The name of *Gapura* is *Gapura Padureksan* or called *Gapura Masjid Wali* (because of his position is in front of *Masjid Wali*). While, the mosque's name is *Masjid Wali*, because the founding process is a participation's form from Sultan Hadlirin or Sunan Mantingan as a instruction of Sunan Kudus (one of walisongo).

The Mosque function is as holy place then a place to spread mission by Sultan Hadlirin. From this phenomenon, many people are interested in his mission because of his style is wise and clever. Thus many people increase to enter Islam and they ask praying or *du'a* to him.

From his many religious students or Loram's societies ask praying to him in his marriage to become married speech. Because of he can't fulfill the invitation, he instructs to his society or student and said: "when people do the marriage contract, they aren't invite him, you can only *Mubeng Gapura*, because of it is like I am standing in the Mosque to give praying or *du'a* for all of you. Then, the bride said: "*Allahumma bĀrik lanĀ bil khairi*". From here, *Mubeng Gapura* became a tradition in Loram that have to do for marriage couple after marriage contract.

The existance of tradition is practiced by bride couple that comes from Loram or outside, but married with Loram's people. The origin of this tradition is instruction and strategy that is brought by Sultan Hadlirin²⁰ for society around Loram. The way of *Mubeng Gapura* is begun by entering the south gate and will be finished in the north gate. Before going out from that gate, the bride couple stops in front of mosque for pray or *du'a*.

¹⁹The traditions of *Gapura* are tradition of *mubeng Gapura*, tradition of *Ampyang Maulid Nabi* (tradition held on 12 Rabi'ul Awwal or as commemoration of birthday's Prophet Muhammad SAW than as thanksgiving for his community), Tradition of *Sedekah Bumi*, Tradition of *Sego kepel* (tradition that is held on when you have something to wish. so, someone usually gives "*bungkusan*" or a pack of rice and "*tumtuman*" or fish or meat served with rice to people in Masjid. The rice is packed with banana leaf. (Interview with "*Jupel(Juru pelihara)*" of Masjid Wali, on Februari 20, 2013)

²⁰Sultan Hadirin was also called Raden Toyib or Sunan Mantingan was a husband of Ratu Kalinyamat (a queen who ever led in Jepara), than he was a son in law of Sunan Kudus, so that he supported to spread of Islamic religion in Jati, especially in Loram. (Interview with

The purpose of this tradition is to know that there is a mosque behind of *Gapura*, it means that for always reminding our God, effort of togetherness as new comer and also build social ethic in that society. So, with this tradition, we can keep our tradition than preserve the tradition as local wisdom. That's way, tradition as one of wedding ceremonies with local wisdom have equivalent value. All at once, it's as confirmation for self-identity of Loram's people.

Marriage has functions are interlace and increase relationship with other. Here, the function of tradition is transformative, not only as self-identity but also as the local wisdom that must be preserve become keep our local wisdom. So, it's possible that marriage as a social construct in social structure and religious understanding that have to do it.

Tradition as culture form have many values to enforce of society view and build a norm in the society. As I did so, the tradition as habitual and colective conciousness which can smooth of growing society too. So that the existence of tradition is a regulation has to be practiced by human as social construct in the society.

Starting from those discourses, as a basic of thought, the tradition is phenomenon which has been understood to get the real meaning or ontology of the phenomenon, how to get the knowledge of phenomenon (epistemology of phenomenon) than the phenomenon has function or purpose (axiology of phenomenon) The phenomenology approach is a methodology that gives explanation clearly.

So, this approach can be described completely to the religious phenomena from that tradition. Because it is based on neutrality perspective.

B. Research Question

Based on the background above, the problem of this research will be explained more systematically in the research question, are:

1. What is the philosophical meaning of *Mubeng Gapura Masjid Wali At-Taqwa* at Loram Kudus?
2. How is the relationship between the tradition as a local wisdom and as a part of social ethic?

C. Aim and Significance of Research

Based on the research question above, so that the aims of research are:

1. To know the philosophical meaning of *Mubeng Gapura Masjid Wali At-Taqwa* in marriage tradition at Loram Kudus
2. To know relationship between the tradition as the local wisdom and a part of social ethics

The significant of this research is:

1. To enrich information about the philosophical meaning of *Mubeng Gapura Masjid Wali At-Taqwa* in marriage tradition at Loram Kudus in detail that possible to be forgotten in the society commonly and special for researcher.
2. This research is expected can give contribution to Islamic intellectual treasure in the science of social ethics about tradition of marriage in theology faculty. So, increasing the awareness and caring of the student to keep and preserve tradition as local culture as more as possible as local wisdom.

D. Theoretical Framework

The existence of traditions in religion have very significant role. Because of many values and signs. Religion is a symbol that represent of obedience value to God, whereas tradition is a value and symbol for human that can live in it. So, the relation between religion and tradition are for building of social community.

In religion, tradition has high values and social arrangements which are

defined by society. So, the people not only can do whatever that they want but also there is role that has to be done.

The several of variations in tradition have indicated about rich tradition. So, we have to keep our tradition, so that it becomes a local wisdom and can be preserved as social construction in social ethic.

Peter L. Berger²¹ concludes that religion as social construction, the religion not only keep our world but also as building of world. In his theoretical analyze, Berger looks at that religion comes from social view (revelation) as something which has a meaning, value and world view of transcendent that is processed (changed) by people when they do social interaction in the world. From here, tend to look at something from appearing something by phenomenology of religion.²²

According to Gerardus van der Leeuw, the method of religion phenomenology contain of 7 phases, there are: 1) classification is giving name to a phenomenon 2) taking part that tradition in our live, because something that appear is a sign, means absolute and have to be interpreted. Interpretation can be practiced if the phenomenon is happened deliberately and consciously only 3). *Epoche* is bracketing, so all of opinion is normative. Since his research, the phenomenology have to be hold up from give a judgment, because the judgment will obstruct the essence of science (*wessen*, a concept which is taken by Hegel's philosophy) from phenomenon. The concept of *epoche* is taken from Husserl's philosophy 4) searching the essence phenomenon and ideal type from the relation structure of phenomenon 5) *Das Verstehen*, is to understand and comprehend of phenomenon 6) correcting the research result 7) giving conclusion.²³

²¹Peter Ludwig Berger (Peter L. Berger) was born on March,17, 1929. He is a Sociolog and Theolog. He's work in "The Social Construction of Reality: A Treatise in the Sociology of Knowledge" with Thomas Luckman. (Quote from id.wikipedia.org/wiki/Peter_L._Berger)

²² Moh Soehadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*, Suka-Press UIN Sunan Kalijaga, Yogyakarta, 2012, p.40-41

²³ Herman L. Beck, "Ilmu Perbandingan Agama dan Fenomenologi Agama: Mencari IntisaribAgama" in the *Ilmu Perbandingan Agama di Indonesia dan Belanda*, Trans. Lilian D.

Beside of the methodological principle of *epoche*, many psychologist like Joachim wach and Gunter Laneskowski emphasize that the other methodological principles from Husserl are *empathy* or *empathy*, participating and taking a part deeply. Continued by C.J. Bleeker emphasizes the principle of *eidetic vision*, is a methodological principle from Husserl too. *Eidetic vision* it's means to search the essence of religious phenomenon.²⁴

Richard C. Martin promotes this approach for religion study. He said that the approach will give free expression for religion without any intervention, influence and pressure and hegemony from researcher. For that, the researcher explains what they know about the phenomena from religion.²⁵ According to Clive Erickker²⁶ said that the duty of phenomenology is indicating that religion has to be studied seriously, and give the positive contribute to our humanity understanding.

There is an important thing of the religion phenomenology approach. That phenomenology is a method to understand the religion's people neutrality as preparation to reconstruct the experience of other people.

E. Prior Research

Prior research is other terms of examining the data from the reseacher before.²⁷

Tradisi Nganten Mubeng di Masjid At-Taqwa Desa Loram Kulon Kabupaten Kudus, this thesis written by Ade Tri Handoko explores about the meaning and function of tradition *nganten mubeng* in Masjid At-Taqwa. The

Tedjasudhana, INIS, p. 58-59

²⁴ Tholhatul Choir& Ahwan Fanani (ed.), *Islam Dalam Berbagai Pembacaan Kontemporer*, Pustaka Pelajar, Yogyakarta, 2009,p. 61

²⁵However, this case is differ with Dhavamony's says (2001: 43), who explains that this approach not only shows about phenomenon but also the essence of philosophic. Because the phenomenology of religion not only descriptive or normative. So, this approach gives meaning to us deeply from the phenomenon. The deeply meaning can construct the essence of empiric.

²⁶ Connoly, Peter (ed.), *Aneka Pendekatan Studi Agama* (terj. Ninian Smart), LKiS, Yogyakarta, 2002, p.107

²⁷Tim Penyusun Skripsi (Edisi Revisi), *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo Semarang, Semarang, 2013, p. 22

result of this research talks about the kind of social community that organize this tradition within the reason so it defendables and be practiced by the society until now.

Tradisi Gapura Masjid At-Taqwa Desa Loram Kulon, written by Lukhi Ambarwati. This thesis discusses about myth of tradition *gapura Masjid At-taqwa*, norm and response around the society with this tradition. The traditions are tradition of *sego kepel*, *kirab pengantin* or *mubeng gapura*, and *kirab Ampyang Maulid*. All of these traditions have been practiced and defended by the society.

Thus, the research about the philosophical meaning of tradition *mubeng gapura Masjid At-Taqwa* in marriage tradition at *Loram Kudus* based on Phenomenology studies, specifically in its ontological, epistemological and axiological aspects which are not researched yet and different from the research before.

F. Methodology of Research

To get research under the control of responsibility scientifically, we have to explore data, explained, and conclude the object in this research using some methods below:

1. Kind of Data

As the title implies, this research is qualitative²⁸ which is purely based on field research. Therefore, it is necessarily to have data collection techniques as the supporting research. Especially, in exploring information as much as possible on the field, in order to get the expected data.

The application of that qualitative method in the Tradition of *Mubeng Gapura* is observe the location directly and the action of society support in

²⁸This research is descriptive, it means the collected data are from word by word and pictures instead of neural. It stresses on the meaning of the topic which is concerned on human's life. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. (Sudarwan Danim, *Menjadi Peneliti Kualitatif*, Pustaka Setia, Bandung, 2002, p.51)

the tradition from the beginning procession until end and then interview with informant and documentation.

2. Source of Data

In this research, the researcher uses source of data which is divided into 2 kinds is:

a. Primary data

Primary data is coming from informant obtained by observation and interview and other data. The object of this research is the philosophical meaning of *Mubeng Gapura* Masjid Wali At-Taqwa in marriage tradition at Kauman Hamlet, Loram Kulon Village, Kudus regency. The researcher observe the location of *Mubeng Gapura* Tradition at Kauman Hamlet, Loram Village).

In this research, interview divided four kinds, are: *JuPel* (Juru Pelihara) of Gapura (he knows about the tradition because he is a keeper of Gapura). The chief of Loram (he is a leader of the village, so he knows the village from the life of Loram's society and at least, he also knows the history of Loram village and tradition at Loram). The chief of Masjid Wali (because the location of *Gapura* in front of Masjid Wali, so that he knows the history of Masjid until build the *Gapura*) and Loram's society (they know the activity of this tradition).

The other data from documentation such us: photo data. The photo data of *Mubeng Gapura* obtained from the procession of activity's *Mubeng Gapura*.

b. Secondary data

It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from thesis, journals, papers and websites which discusses about that tradition distinctly about the philosophical meaning of *Mubeng Gapura* in marriage tradition especially

in phenomenology studies and generally about the marriage tradition as local wisdom then a part of social ethic, some book about marriage tradition, local wisdom, ethic and any others related with this topic.

Those books that may be taken by the writer are: *Ritual dan Tradisi Islam Jawa* by KH. Muhammad Sholikin (Narasi, Yogyakarta, 2010), *Mengungkap dan Mengenal Budaya Jawa* by Thomas Wiyasa Bratawijaya (Pradnya Paramita, Jakarta, 1997), *Islam dan Kebudayaan Jawa* by Drs. M. Darori Amin (ed.) (Gama Media, Yogyakarta, 2000), *Makna Filosofi Bobot, Bibit, Bebet sebagai kriteria untuk menentukan jodoh perkawinan menurut Adat Jawa* by Sudharto, M.Hum (IAIN WALISONGO SEMARANG, 2010), *Ilmu Sosial dan Budaya Jawa* by Sujarwo, M.Hum (Pustaka Pelajar, Yogyakarta, Cet.1, 2010), *Etika Jawa “Sebuah Falsafi tentang kebijaksanaan Hidup Jawa”* by Franz Magniz Suseno (PT. Gramedia Pustaka Utama, Jakarta, 2003). *Ensiklopedi Kebudayaan Jawa* by Purwadi, M.Hum (Bina Media, Yogyakarta, Cet.4, 2010)

3. Collecting of Data

a) Observation

Observation is the method that is used in this research.²⁹ Observation is used to observe a series of community activities and individuals either the behavior, or activities, or social relations, and others. In order to support the research and adjusted to the expected data. In this observation the researchers can observe the tradition that being carried villagers there directly, especially when there was a wedding. From that, researcher could follow and observe what have done by the people in it.

b) Interview

²⁹ The type of observation that will be applied in this research is overt conservation and covert observation, which when collect the data will be expressed openly to the informant that researcher was doing a research. However, the researchers also not too opened or covertly, this is to avoid the data that was seeking would be hide by informant. (Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, Alfabeta, Bandung, 2011, p. 226- 228)

This research uses the semi structure interview³⁰ that is focused on the questions that become research question, and other questions either the question that is already prepared (not questioner form) or the question that is developed from interview in the field (Loram Kulon village). The researcher uses an interview data from the informant and observation of participant. The information has relation with the perception and gleaning from the informant. The enpassant interview is also used in this research³¹, which are submitted questions unstructured.

The informant in this research divided into 2 categories,³² are: specialist and laymen. Specialist is a person who knows the truth and he can explain about the object accurately. A layman is people who participate with the object. Focus on the object, the specialist by Mr. Afroh Aminuddin as a *Jupel “juru pelihara”* Gapura Masjid Wali, he is the first informant who was met by researcher and he is the informant who knows about the object of the research (*Tradition of Mubeng Gapura*), then the researcher will be directed to the society and respondent who know much about *Mubeng Gapura* tradition. Mr. H. Sofyan as a chief of Loram Kulon village, he knows more about the history of *Mubeng Gapura* and Mr. Misbahuddin as a chief of Masjid Wali, he explain more about the tradition, processing of *Mubeng Gapura* and the layman from Mr. Aldi and Mrs. Shinta (couple of marriage that participate with this tradition, Mr. Fatihin and Mrs. Nayla are the societies who live around the Loram Village and they know about the tradition.

c) Documentation

³⁰ Semistructue interview is categorized into in- depth interview, which its applying is more free than structure interview. The purpose of semi structure is for finding the problem openly, where the respondent can be asked about the opinion or argument and their ideas. (*Ibid.*, p. 233)

³¹ The enpassant informant (*informan sambil lalu*) is the informant that could be met in the research location; the villager who has acknowledged around the activity of *Mubeng IGapuro*

³² Moh. Soehadha, *Metode Penelitian Sosial Kualitatif untuk Studi Agama*, Suka-Press UIN Sunan Kalijaga, Yogyakarta, 2012, p.118

Documentation is the data complement of the result from observation and interview that include of photo, the note of interview, and the other results which have relation to the object of research.

4. Analyzing of Data

This research uses qualitative descriptive data analysis. It means the research procedure that produce a descriptive data in the form of written words or from the people verbally and the observed of behavior.³³ Besides that, for getting an optimal result and a proper conclusion, this research also uses phenomenology method. That method has purpose to describe a situation or phenomena systematically³⁴ that relates to find the real meaning of tradition and there is relationship between tradition as local wisdom and a part of social ethic. Phenomenology is a science about physically cases; it means to understand about of religion (*verstehen*) and this essence (*wesen*) is used an approach of free valuation to the manifestations(*erscheinungen*).³⁵

Then, the phenomenology studies has been used to research the phenomenon of *Mubeng Gapura* tradition as the marriage tradition in Loram Kulon Kudus.

5. Technical of Writing

In this study, except in certain cases, the guidelines writing technique use *Pedoman Penulisan Skripsi: Fakultas Ushuluddin IAIN Walisongo Semarang*.

³³ Husaini, Usman. Purnomo, Setiadi Akbar, *Methodologi Penelitian Sosial*, PT. Bumi Aksara, Jakarta, 2008, p. 52

³⁴ Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan dan Praktek*, Rineka Ilmu, Jakarta, 1996, p. 243

³⁵ Djam'annuri, *Studi-studi Agama: Sejarah dan Pemikiran*, Pustaka Rihlah, Yogyakarta, 2003, p.128

G. Systematical of Writing

In describing this study, the researcher arranges the systematic design of study in order to get easy description.

Chapter I locates background of this study which makes the problem appears, formulation of problems and the significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

Chapter II is one step to understand the object of study about, definition of tradition, marriage, phenomenology, phenomenology of religion and its scopes.

Chapter III is discussing about tradition of *Mubeng Gapura Masjid Wali At-Taqwa* in marriage tradition at *Loram Kudus*, are: Information about General Description of Research Locatian (Geography, Demography, Social Culture and Religious Understanding), Tradition of *Mubeng Gapura*, are: History of *Mubeng Gapura*, the procession, the function than responds of society about the tradition

Chapter VI is analysis of *Mubeng Gapura* uses descriptive analysis by phenomenology approach about the philosophical meaning and the relationship between the tradition as a part of local wisdom and as social ethic.

Chapter V is closing that contains conclusion, suggestion and closing in which explains the result of this study after employing scrupulous methods and meticulous analysis.