

CHAPTER II

Definition of Tradition, Marriage, Phenomenology and its Scopes

A. Tradition of Marriage

1. Definition of Tradition

Koentjaraningrat¹ argues that the antropologist means the tradition as same with a customs, where it's a concept or rule and strong integrated in the system of culture from a culture that arrange a human deed in social culture.

According to Paursen² said that tradition is inheritance or transmission of norm, custom, principle and property. Thus, tradition can be combined by the several of human deed and appointed totally.

For that, tradition is a customs or social habit by human deed based on the norm in social life and has purposed to keep performance and preserve local culture and then keep local wisdom.

In Javanese, tradition of ceremony is combine between religion and culture unsure, such us:³

- a. The tradition is related to the way of life by everyone, the ceremony before someone's birth, after birth and death
- b. The tradition is related to fulfillment of needed, like: built the house, make new street, plant a paddy
- c. The tradition is related to even current of month or year, like: *bersih desa* (annual agenda to purification the village from evil or bad condition), *saparan* (şaffar in the month of Hijriyah, usually has current event), *ruwahan* (Jumadil 'Akhir), *suranan* (Muharram), *riyayan* (two celebration in Islam, are: 'Idul Fitri and 'Idul Aða), *syawalan* (*Shawwal*) , *kupatan* (the seventh days of *Syawwal*), and other

¹ Koentjoroningrat, *Sejarah Antropologi*, Bulan Bintang, Jakarta, 1987, p.167

² Lukhi Ambarwati, *Tradisi Gapura Masjid Wali Di Desa Loram Kudus*, thesis of UNNES in language and Javanese Literature, Language and Art Faculty of UNNES university, 2011, p. 18

³ *Ibid.*, p.17

❖ **The Function of Tradition:**

Molinowski⁴ argued that the function of customs, attitude and social principle divided four levels, there are:⁵

- a. The function of customs, social principle or culture unsure in the first abstraction is about the effect of customs, attitude and social principle in society.
- b. The function of customs, social principle or culture unsure in the second abstraction is about the needed effect to get one's purpose
- c. The function of customs, social principle in the third abstraction is about the effect of absolute needed to continue the integration of social system.
- d. The function of customs, social principle in the fourth abstraction is about the effect of all culture activity, it means to satisfy all of human needed in his life.

2. The Definition of Marriage

Marriage is conducting of contract (*akad*) to commit oneself between man and woman for legality of intercourse both of them, with the purpose to make happiness life in built the new family.

Based on data above, marriage tradition is a custom or habit which is conducted by society as a sign of thanksgiving which had given by God.

3. Javanese Bride

In Javanese proverb: *Witing tresno jalaran soko kulino*,⁶ it means that "Love is appearing as accustomed". Marriage is holy and sacral moment.

⁴ *Ibid.*, p.167

⁵ *Ibid.*, p.19

⁶ Basically, love from habit. Comes from 2 people, girl and boy sense fall in love, because of one of his, the seldom meet and communicate than put of his hearth in one of his hearth and other. So, appear love. (Dr. Purwadi, M.Hum, *Ensiklopedi Kebudayaan Jawa*, Bina Media, Yogyakarta, Cet.4, 2010, p. 595

According to Javanese society, marriage is believed as sacred moment which is hoped to do this just once in lifetime.⁷

In Javanese, the system of kinship is so strong. Therefore, in marriage, they have to meet both of two families. They need to talk about:

1. *Bibit* (Moral character) , *Bebet* (worldly wealth), *Bobot* (heredity)

Traditionally, the criteria for evaluating a prospective son in law based on the *bibit*, *bebet* and *bobot*, are:

Bibit : have a good of family background.⁸

Bebet : groom to be, he is able to fulfill family needed in future.⁹.

Bobot : both (groom and bride) have quality in his mental or education.

2. *Peminangan* (Applying for marriage)

Proposal of marriage is ask for a girl's hand in marriage, it's based on the social area.¹⁰ Usually, here talk about good of time and day in marriage.

There are three steps of marriage ceremony, are:

a. The ceremonies before conduct a marriage

The ceremonies before conducting a marriage, such us:

1. *Siraman* (Bathing)

Siraman or bathing, come from the word "*siram*" , it's means bathe. A ritual bathing ceremony is done before the wedding for a couple brides. It called Bathing Ceremony. The bride couple are groom and bride to be,

⁷ Muhammad Sholikin, *Ritual dan Tradisi islam Jawa* , Narasi, Yogyakarta, 2010, p.180

⁸ In this case, we look of his family's background, that is status or position his parent, is he or she blue blood, upper class in Java, ulama, parvenu, alternate director, government authority or ragtag without social status and investigate the health of his son or daughter, is he or she has genesis illness or no. (Drs. Sudharto, M.Hum, *Makna Filosofi Bobot, Bibit, Bebet sebagai kriteria untuk menentukan jodoh perkawinan menurut Adat Jawa*, IAIN WALISONGO, Semarang, 2010, p.49)

⁹ According to Sutrisno Sastra Utomo, *bebet* is valuable, how the quality of his attitude, moral, responsibility and ethic of parent, so that we are not forget for his, like "*The bean is not forget its leather.*" (*Ibid.*, p.49)

¹⁰ *Ibid.*, p.200

each of them are conducts bathe in his parents' house. Usually, when do the ceremony based on *weton* (day of birth in *pasaran*) of them.¹¹

2. *Ngerik*

Ngerik is to scrape/ scratch something off with a sharp object by *pemaes*. The purpose is to make charming in day of marriage.

3. *Midodareni* Ceremony

Midodareni ceremony¹² is the night before a wedding for a couple brides. This ceremony, the groom accompanied by parents' of groom with the next of kin to visit the bride's home.

After the *midodareni* ceremony is *kembar mayang*¹³ ceremony.

4. *Srah-srahan* or *Peningsetan* (making tighter)

Peningsetan is come from the word "*singset*" (slender), it's means to make tight or close. But, this ceremony is give a gift from the prospective bridegroom's family to the prospective bride's family as a sign of acceptance. This ceremony is conducted coincide with the *midodareni* ceremony.

b. The Ceremony of Marriage

In Javanese's custom, there are many steps when process of continuing marriage, are:

1. *Ijab Qabul* (Marriage Contract)

Ijab qobul or marriage contract is signing of the marriage contract and accepting the bride as a legal sign to be husband and wife legality. *Ijab* is saying of *wali*.¹⁴ Whereas, *Qabul* is accepting by the groom's say.¹⁵

¹¹ *Ibid.*, p.204

¹² In *Midodareni* ceremony, usually use special *sajen* at bride's room. The *sajen* contain of the eleven kinds of food and the seven kinds of goods. These ceremonies represent the elder of our family and conducted at 20.00 – 24.00.

¹³ *Kembar mayang*, called as *sekar kalpataru dewandaru jayadara*, that identic made from fairy. This *Kembar mayang* as a symbol from universe prosperity, beside as special completeness in marriage. *Kembar mayang* consist of: root (*bayu bajra*), wooden rod (*purwa sejati*), branch (*keblat papat*), leaf (*pradapa mega rumemba*), flower (*dewandaru jayadara*), fruit (*datu* atau *kilat*) and under flower has 2 a coconut tree (*sajodho*). (*Ibid.*, p.205)

2. ***Balangan suruh***(**Throwing the betel-vine**)

The couple bride meets and faces to face at least two or three kilometer, than they stopped and ready to mutual throw of betel vine (filled by lime chewed with a betel quid and banded with thread).

3. **Meeting Ceremony or Meeting the Bride or *Dhaup*.**

The ceremony is meeting of one's bride groom. The marriage ceremony is during which the bride and groom meet each other. The implementation of this ceremony is to shake hands with each other or to outstrip of kinds of breadfruit as a request symbol to get the goodness.¹⁶

4. ***Wiji Dadi*** (Step on egg)

The groom conducts the step on egg until broken with the right foot. Then, his foot washed by bride with blessed drinking of water.

5. ***Kacar Kucur*** or ***Tampa Kaya***

The ceremony is the part of wedding ceremony which sprinkling water over the newlyweds. This ceremony described that the husband gives livelihood from the source of income to the wife. Such us: peanuts, soybeans, rice, corn, rice boiled in coconut milk and colored yellow with turmeric , *dlingo bengle* , several kinds of flowers and coins with even of numbers.

6. **The ceremony of *Dhahar Klimah* or *Dhahar Kembul***

¹⁴ Male next of kin who consent is required for the marriage girl or woman (*Alan M.Stevens dan A. Ed Schmidgall – Telling, Kamus Lengkap Indonesia Inggeris,ohio*, University Press, Athens , 2004)

¹⁵ *Ibid.*, p.209

¹⁶*Ibid.*, p.216

The ceremony is food each other or *Dulangan*. The groom and the bride are mutual to feed something using the hand. They eat yellow rice with all kinds of food, topped with drink of a salad from young coconut.¹⁷

7. The ceremony of *Sungkeman*

The ceremony is ways of showing esteem and humility toward someone.¹⁸ The bridegroom conducts this ceremony as a form of respect to the parents and elders. Firstly, this ceremony conducted to the parents of the bride and then the groom's parents.

c. The Ceremony after Marriage

1. Wedding party

This ceremony held on as thanksgiving to God, because the parents can keep the child until marriage or called *selamatan* (ceremony which includes the customs of giving away sacred food which will provide security for the host and his family).

2. *Ngunduh Pengantin*

The ceremony is receive the newlyweds (said of the bridegroom's family) or to acquire a son/ daughter in law.¹⁹ In Javanese tradition, they (bridegroom) will go home yet, before being picked up by the male family.

3. *Sepasaran* (a one-five day market) of newlyweds

The ceremony is a like *selamatan* to newlyweds. This ceremony conducted to be safety and happiness family, than which is hoped there is no negative impact.

4. Bride based on Islam

¹⁷ *Ibid.*, p.218

¹⁸ *Ibid.*, p.218

¹⁹ *Ibid.*, p.223

A marriage can be conducted, if the marriage couple have a mental and spiritual readiness. Marriage is not an activity that is assumed only a play, but also it is a form of changes process to enhance the life which more complete. Basically, the law of marriage is *sunnah*.

There are 5 kinds of marriage law, such us:

1. *Wajib*, for people who has already a big desire, so that it feared would do the sexual act and have the own income.
2. *Haram*, for people who harming the women, because it is not able to do intercourse , unable to make a living or have a job that is unlawful, even though he wants to married and not worry to do the sexual act.
3. *Sunnah*, as is the suggestion of the Prophet Muhammad SAW.
4. *Makruh*, for people who conduct this marriage is only have a certain motivation, such as an inheritance or sells the wife to get a lot of money.
5. *Mubah*, for people who not worry to do the sexual act, do not expect a descent or marriage can decide worship is not obligatory

By knowing the law of marriage, then marriage also has several functions,²⁰ are:

1. Create peace and tranquility
2. To obtain offspring
3. To distribute biological needs (sex) legality and lawful between man and woman.
4. Strengthen family relationships, between in-law and society

Thus, in Islam, marriage is not only to get sexual pleasure, but rather to create a family, a society, nation and country. The marriage signed the legality of bridegroom become husband and wife with do contract marriage which should be fulfill the requirement and pillars of marriage.

5. Bride, Right and Obligation

Marriage is legality between man and girl to be a couple than as suggestion from Prophet Muhammad SAW and it's a sacred moment. So

²⁰ *Ibid.*, p.193-196

that, the relation of harmony and affection between husband and wife must be keeping well in everlasting. In the Marriage of the law, the right and obligation is formulated in the artikel 30, that is:

“Suami istri memikul kewajiban-kewajiban yang luhur untuk menegakkan rumah tangga yang menjadi sendi dasar dari susunan masyarakat”

(Both of wife and husband has the glorious obligatory to maintain the household which is become a basic of the structure of society)

a. The right and obligation of Husband

A husband as the leader or chief in his household. He has many tasks which must be conducted for family. His right and obligation are:²¹

- Give the bride price or dowry
- Earn one's keep, especially give a clothes and food to his wife
- Be patient in the action and drew it mild to his wife
- Keep the intercourse well
- Keep his right in bedroom
- Provide a habitation or domicile
- As the leader of household
- Play fair to his wife
- Keep safety his wife and children
- Guide the wife's attitude
- Give the good attitude to his wife
- Cannot spilt the beans and unmask his wife to another
- Full Clannish

b. The right and obligation of wife

Such us:²²

- Obedient to her husband
- To serve her husband well
- Ask for permission to husband when she wants to leave the home.
- As the wife, keeps the reputation of her husband

²¹ *Ibid.*, p. 245-252

²² *Ibid.*, p.253-259

- Keep ourselves and *amanah* (can be trusted), kept the husband's wealth heartedly than kept the child's together.
- Not enter other people without husband's permission
- Make happy of her husband and
- Keep good relationship with her husband and always respectable.

6. The relationship between husband and wife

The relationship between husband and wife, where each other have to be realize their responsibility, right and obligation. The relationship between husband and wife who realized heartedly.

Good relationship with both, it will be a power of marriage. The beauty of the marriage is husband and wife should be able keep responsibility, mutual believe and mutual affection.

So that if a good of relationship can be keeps each other. They make appear the feeling of trust and understand in ourselves. But, the otherwise, if there is not good relationship, make the relationship is broken and the disappearance without trace and relations.

When the couple will realize a sense of relationship between both of them, it can be can be pursued and maintained together than they are able to keep good relationship between husband and wife.

7. Tradition as local wisdom

The word of local is determines the space limited interaction with the system of limited value.²³ As the interaction space has been designed the relationship of human being with environment. It called a setting. Setting is an interaction space where everyone formulates relationships face to face in their environment. A life setting has been formed directly will produce a values. These values will be foundation of their relationship or make reference in their attitude.

²³ H. Sukendar, M.Ag, M.A, dkk, *Kearifan lokal dalam pelestarian Lingkungan Hidup (studi Kasus pelestarian Sumber daya Air di Kecamatan Sempor, Kabupaten Kebumen)*, IAIN WALISONGO Semarang, Semarang, 2010, p.25

While, the word of wisdom is understood as the ability of a person to use his mind to do the action as a result of an assessment things, objects or events that occur. As a term, it often defined as quality of being wise.

According to Rusmin Tumanggor, local wisdom is a world view and knowledge then the several of life strategies, like an activities carried out by local communities in addressing of various problems to fulfillment of their needs. In a foreign language is often conceptualized as a local wisdom or local knowledge or local genius.²⁴

Local wisdom is a product of culture. As a product of culture, local wisdom born out the need of values, norms and rules that became a models for doing the action. Local wisdom is a source of knowledge (cultural) communities that exist in tradition or history, formal or informal education, arts, religion and other creative interpretations. Cultural discourse is enables exchange continuously in all sorts of ideas and interpretations which availability of reference for communication and self-identification. When the wave of modernization, globalization swept across the world, so the form of values, symbols, thoughts happened reassessment. There is an institution that still survive (stable), that is formed by social process.²⁵

Substantially, the local wisdom is applicable values in the society. The values are believed to be the truth and behave reference local community in every day. Therefore, it is reasonable, if Greetz said that the local wisdom is a crucial entity of human dignity in the community. Its means that local wisdom which is contains elements of creativity intelligence and local knowledge from elite and his society, are decisive in the development of civilization.

Teezzi, Marchettini, and Rosini in his book *"Extending the Environmental Wisdom"* says that the end of sedimentation's local wisdom will manifest become a tradition or religion. Local wisdom usually,

²⁴ *Ibid.*, p.19

²⁵ *Ibid.*, p.22

reflected in the habits of life that has lasted a long time. Sustainability of local wisdom will be reflected in values that prevail in a particular society. These values become a guide in certain groups that normally would be part and parcel of life that can be observed by the character and behavior of their day the day.

Local wisdom is more describe about the specific phenomenon that normally would be the characteristic of community and as possible cannot find other places.

Local wisdom becomes important and useful, when local communities who inherited the knowledge system will accept and claim it as part of their lives. That's, the local wisdom can be referred to as the soul of the local culture. It can be seen from the expression of local wisdom in life which has been very well internalized. Each part of local community directed based on their system of knowledge. It is not only useful in daily activities and interactions with others, but also in situations unexpected such us disaster which came suddenly.²⁶

Local wisdom is a matter of identity. As local wisdom systems, it's different between local communities with other local communities. The difference can be seen from the types of local wisdom, are:²⁷

1. Local wisdom of relation of food: specifically related to the local environment, climate and matched with the local staple food
2. Local wisdom of the medical treatment relations: for the prevention and treatment
3. Local wisdom of the production system relations is of course related to the traditional system of local production as the material effort of need acquirement and workforce management.
4. Local wisdom of the housing relations , must be adapt with the neighbor

²⁶ *Ibid.*, p.23

²⁷ *Ibid.*, p.24

5. Local wisdom of clothes relations, must be match with the climate and the materials available in the region
6. Local wisdom of the human relations, local knowledge systems as a result of continuous interaction that is built for the needs.

The forms of local wisdom is formed, are:²⁸

- a. Myth

According to Nurcholish Madjid that human as individuals and as collective cannot live without myth and mythology. According to Dhavamony, myths in religion is important not merely contain miraculous event or events concerning supernatural beings, but because these myths have existential function for humans.

- b. Public ritual

Lexically, the ritual is a form or a certain method to do religious ceremonies or important ceremonies or rites. This implies that the basic meaning of ritual is an activity on the one hand different from ordinary activities regardless of the presence or absence of religious nuance or solemnity.

- c. Local Agreement

- d. The role of local governance

8. Tradition as a shaper of social ethic

Ethics is a science which is explains the meaning of good and bad than what should be done by a half human to the other.²⁹ Ethics investigate all human deed and then assign good or bad law, but not all of it can be legal actions. So from here, ethic is overall norms and valuation is used by the people who concerned to find out how people should be doing their lives.³⁰

²⁸ *Ibid.*, p.25

²⁹ Prof.Dr. Ahmad Amin, *Etika (ilmu Akhlak)*, Terj.K.H. Farid Ma'ruf, Bulan Bintang, Jakarta, Cet.7, 1993 , p.15

³⁰ Franz Magnis-Suseno, *Etika Jawa "Sebuah falsafi tentang Kebijaksanaan Hidup jawa"*, PT. Gramedia Pustaka Utama, Jakarta, 2003, p.6

Then, according to *Kamus Besar Bahasa Indonesia*, social is something that relates to the community. But, the term of community is a group of people who have a certain feeling of giving rise to the relationship between its members.³¹ From here, social ethics is a science that explains the meaning of good and bad to society.

Social ethics talks about the human obligations as members of the human race. Social ethics is regarding the human relationships with humans, either directly or in the form of institutions (family, community, and nation). A critical attitude towards world views, ideologies and responsibility of human beings on the environment.³²

For that, our attitude in all dimensions it should not only be determined by consideration of its own profit and loss, the public purposes of the development, national pride, ideology dogma, but must be determined accordance with human dignity and responsibility as a human being.

Social relations in the village are mostly done by mutual cooperation systems that recognize various traditional forms. Although, mutual cooperation is not limited to family relationships, but the system was understood as an extension of kinship which have a strong influence for the complex whole of interpersonal relationships in the village.³³

Therefore, the good society should be able to create a sense of unity, because of in a society certainly has a tradition, customs, and dialect, genesis and residence are the same geographically. So they have a norms and customs of the same to have and always felt responsible for the integrity of the community.

B. Phenomenology of Religion and its Scope

1. History of Phenomenology

³¹Drs. Sujarwa, M.Hum, *Ilmu sosial dan Budaya Dasar*, Pustaka Pelajar, Yogyakarta, Cet.1, 2010, p.209

³²DR. Franz Magnis Suseno, dkk, *Etika Sosial "Buku Panduan mahasiswa PB I – PB VI"*, PT. Gramedia Pustaka Utama, Jakarta, Cet.3, 1993, p.7

³³*Ibid.*, Franz Magnis, p.18

In the philosophy, term of phenomenology isn't Husserlian. But, the term was used by philosophies to explain a phenomenon or appearance a reality. According to Cairns, the first person appreciates this term is Lambert. He is a philosophies who his work influential at the 18 of medieval century, his book *Neo Organom*. In his book, Lambert uses the term to explain the theory about the fundamental appearance in empiric knowledge. In the same era, Immanuel Kant uses the term to differ between *phenomena* and *noumena*. For him, the human knows only phenomena that appear in consciousness, not *noumena* that out from reality (in the form of objects or things that are objects of our consciousness) that we are immune.

As a movement philosophy, phenomenology became the renowned in Germany at the first quarter century of the 20th century, and then spread to France and United States. Originator of the phenomenology's ideology is Edmund Husserl was at the age of 54 years. He has just presented the beginning of phenomenology with harsh methods to analyze consciousness. Then, he was followed by Max Scheler (1874-1928) which has historical human situation. Scheler covered by the influence of Martin Heidegger (1899-1976) and Maurice Merleau Ponty (1908-1961). Usually, the Heidegger's view grouped in the "existentialism". Even thought, if he has to inculcate his influence, however he explained that he did not want to be equated with the Sartre's movement.

More importantly, in the philosophy of phenomenology is as a source of critical thinking. The thought give a big impact in Europe and America between at 1920 until 1945 in a positive science. The idea is the object/thing must be given a chance to speak. By phenomenological descriptive supported by deductive methods. The purpose is to look the nature of the symptoms intuitively. While, the deductive method it means imagination of symptoms in the variety of different kinds. So it will look invariable

limits in different situations and it would appear the element does not change. This is what sought in the method of variation *eidetis*.³⁴

The point character of phenomenology can be explained weirdly. We must remind that there is a narrow meaning of the phenomenology, which is as the method. For phenomenology, philosophy must begin with a unified effort to describe the contents of consciousness. A clear effort is very necessary for the description. Its means a proper description like what is they look. Phenomenology observes to concrete objects, not in the life, but the basic structure from these objects, as we feel in our consciousness. It's because our consciousness is a measure from experience.³⁵

So, if we want to understand the meaning of phenomenology as a philosophical. We must first know what the meaning of phenomenology by Edmund Husserl. Phenomenology is a method and a philosophy. As the method, he spreads out of steps which must be taken. So that we get the pure of phenomenon and we must begin the subject (human) than consciousness and trying to get back to the "pure consciousness". To reach the pure consciousness, we must free ourselves from the experience and the descriptions of life. If this case has been done, will remain images are essential or intuition of essence.

Furthermore, phenomenology seeks to present philosophy as principal and autonomous methods; a root science can serve to all knowledge. In Contrary with the methods of objective science, formal logic and dialectical method which overcomes obstacles. Phenomenological methods were begun with people who know and experience, which is. the people who conduct the perception.³⁶

As a philosophy, phenomenology, according to Edmund Husserl is to give knowledge about what is essential. In the investigation steps, he found the objects (unlimited number) that form by the consciousness. So, phenomenology described as return to the object, as the reverse of the

³⁴ *Ibid.*, p.16

³⁵ *Ibid.*, p.18

³⁶ *Ibid.*, p.18

illusion or the composition of the mind. It's because the object is the direct object of consciousness in its pure form.

2. Definition of Phenomenology

The term of phenomenology come from Greek language "*phainein*" it means "show" and "*phainemenon*" it means "something appears."³⁷ Simplicity, phenomenology is considered as "*back to the things themselves*".³⁸ The pioneered of this method is Edmund Husserl (1859-1938).³⁹

However, according to *Kockelmas*, firstly, the term phenomenology used at 1765 in the philosophy and sometimes, the term was used in the writings of Kant, but from Hegel the technical meaning can be defined well.

According to Hegel, phenomenology related to the knowledge as seems to consciousness. A science that describes consciousness and experience at the time from what is thought, felt or known by someone. The process leads to the development of phenomenal consciousness by science and philosophy "to the absolute of knowledge about *Absolute*". Hegel's philosophy provides the basic for religion studies. In his book, *The Phenomenology of Spirit* (1806), Hegel developed the thesis that the essence (*Wesen*) understood by investigation of displays and manifestations.

³⁷W. Allen Wallis (Eds), *International Encyclopedia of Social Sciences*, Vol. 11 dan 12, (New York: Macmillan, 1972), h. 68

³⁸Tholhatul Choir & Ahwan Fanani, (ed.), *Islam Dalam Berbagai Pembacaan Kontemporer*, Pustaka Pelajar, Yogyakarta, Cet.1, 2009, p.29

³⁹ Edmund Gustav Aibercht Husserl is a scientist exacts and profesor of philosophy from Freiburg university in Breisgau (South Germany) at least the first century ago), he was born in Prestejov (Prossnitz), Czechoslovakia April 8, 1859, from Greek family. In university, he studied physical science, astronomy, mathematic and philosophy. Originally, Leipzig then in Berlin and Wina. In Wina, he interested to philosophy from Brentano. He teach Halle University at 1886-1901, than in Gottingen until 1916 and finally in Freiburg. He is as an associate lecture or professor in Berlin, London, Paris, and Amsterdam, and Prahara. Husserl was famous with the method that created by him, is the method of "Phenomenology" and his student continued that method. Husserl passed away at 1938 in Freiburg. To make safe the heritage's intellectuality from Nazi's sect, all of book and his script were bought to Leuven University in Belgia.

Hegel's means is show how to delivers an understanding to all diversity's phenomena. But, it's basically from one essence or unity (Geist or Spirit). The relationship between essence and manifestation give basic of understanding about how the religion runs in diversity, so can be understood as different entity. And also, the religion based on transcendent reality which is not separate and can be seen in the world, gives confidence to the importance of religion as an object of study and can be given to the knowledge of "scientific".

Meanwhile, according to Husserl's formulation, phenomenology is a study of consciousness structure and it may be the consciousness refers to objects outside. This study requires reflection on the essence of mind to with bracket of everything.

The type of reflection called "phenomenological reduction" by Husserl. Because of the mind can be directed to objects that non-exist and real, then Husserl said that the reflection of phenomenology does not assume that something is there, but rather as "confinement of an existence," that is rule out of question on the real existence of the object.⁴⁰

Husserl appears several important points. However, that will be a starting point of valuable methodological for phenomenology of religion is: epoche and eidetic vision. *Epoche* refers to "suspend all judgment", or "bracketing". It means that the lack of pre-conceived that would give effect of understanding that taken from something. In other words, bring the concepts and the constructs someone's view to investigation seen as a corrupting influence on his results. *Eidetic vision* relate with the ability to see what is actually there.

He requires an *epoche*, introduces the capacity to look objectively in the essence of a phenomenon, but also directs the issue to perception and reflection subjectivity. He also considered it as the true capacity to acquire

⁴⁰Peter Connolly, *Aneka Pendekatan Studi Agama*, terj. Ninian Smart, (Yogyakarta: LKiS,1999), p.76-77

an intuitive understanding of phenomenon that can be defended as “objective” of knowledge.

To get more clearly and simply, will be summarized some characteristics of philosophical phenomenology that has relevance to the phenomenology of religion, are:⁴¹

1. *Watak Descriptive*. Phenomenology seeks to describe the nature of the phenomenon, how about the look manifests itself, and essential structures on the basic of human experience.
2. *Antireduksionisme*. Exemption from preconceptions uncritical that prevent them from realize the specificity and difference phenomenon, than provide space to expand and deepen of the experience and provide descriptions are more accurate about this experience.
3. *Intentionality*. Describe about the phenomenon of consciousness form. To illustrate, identify, and interpret the meaning of a phenomenon. A phenomenologist should consider intentional of his data and the intentional structures of consciousness with the desired reference and meaning.
4. *Confinement (epoche)*. Interpreted is as delays assessment. Only with confining beliefs and judgments are based on the natural view of unexamined. A phenomenologist can know the phenomena of experience and get the concept of the basic structure.
5. *Eidetic vision*. Is a cognitive understanding (intuition) about the essence, often described as well as the eidetic reduction, which implies “universal essences”. This essential expresses of the "essence" (*whatness*) something, which is an important characteristic and unchanged from a phenomenon that allows us to recognize the phenomenon as a particular kind of phenomenon.

The method of phenomenology⁴² is involves three kinds, there are: to experience, understand and say. In this case, experience is as a secret in

⁴¹ *Ibid.*, Tholhatul Choir, p.32

⁴²The method of phenomenology is a philosophy method that looks spirituality about everything that appear to human. This method based in intuition and eliminated subjective all of theory and phenomena that make us limit our mind to phenomenon (reduction of phenomenology)

implication concrete. Other people will not be able to reconstruct the events experienced since he does not have the ability it concretely.

The person who really experienced will be able to reconstruct many other experiences like his own experience, and make a person understand as it has been said that in order to reach the purpose of a need to understand the phenomenon as much as possible.⁴³

3. Phenomenology of Religion

After the First World War, the idea of cultural evolution and the concept of human progress experienced big shocks. This affects many scholars to do religious studies. They were busy looking for and finding an approach that is able to open other religions to speak without the influence of personal values scholars authentically. What is needed is an objective assessment of the role of religion in human life. Because of, in the Netherlands and Scandinavia appear of sect which known as the phenomenology of religion.⁴⁴

The direction of phenomenology's religion approach is to give explanation of the meaning clearly what is called the rituals, religious ceremonies, doctrines, social reaction to the subject of "drama" religious.⁴⁵ As a science which relative truthiness, this approach cannot do itself. Operationally, it needs other devices, such us: history, philology, archeology, literature, psychology, sociology, anthropology, and etc.

Phenomenologist of religion was trying to investigate the dominant of religion characteristics in the cultural historical context. Comparable case, structurally, the actions of religious give meaning very valuable, which

and eliminate accidentally. Drs. Bashori & Mulyono, M.A, *Ilmu Perbandingan Agama*, Pustaka Sayid Sabiq, Jawa Barat, Cet.1, 2010, p.97

⁴³ Taufiq Abdullah & M. Rusli Karim (ed.), *Metode Penelitian Agama*, Tiara Wacana Yogya Yogyakarta, 2002, p.14

⁴⁴ Tholhatul Choir, *op.cit*, p.33

⁴⁵ This case same argue with Mircea Eliade, that phenomenology is religion understand from history means religious dimension. Drs. Adeng Muchtar Ghazali, M.Ag, *Ilmu Perbandingan Agama "Pengenalan Awal Metodologi Studi Agama-Agama"*, Pustaka Setia, Bandung, Cet.1, 2000, p.41

explains internal meaning of those actions. The basic assumption of this approach is the outer form of human expression has a pattern or configuration in regular life. It's which can be described using the method of phenomenology skeleton. This method tries to find the underlying structure of historical facts and understand the meaning deeply. As manifested from those structure with laws and the unique definitions. It's intended to provide a comprehensive view of the ideas and motives that its interests very decisive in the history of religious phenomena. Simplicity, the method was tried to catch and to interpret any kind of human encounter the sacred.⁴⁶

There are two characteristic of the phenomenology of religion approach: First, phenomenology is a method to understand the religion someone whose includes some scholars attempt to assess their choices and commitments. It is neutral in preparation for reconstruction other experiences.⁴⁷ Second, the construction scheme for the taxonomic classification of phenomena blasted with boundaries of cultural and religious groups. Generally, this approach only catches the religious experience and equality diversity reactions of all human, regardless the dimensions of space and time and society cultural differences.⁴⁸

4. The Characteristic of the Religion Phenomenology

According to Ascot Maoreu, the characteristic's phenomenology of religion, are:⁴⁹

⁴⁶ Mariasusai Dhavamony, *Fenomenologi Agama*, Penerbit Kanisius, Yogyakarta, 2001, p.42

⁴⁷ This case as same with what is required by Fazlurrahman, he said that the outsider when they would learn about certain religion, so firstly, they must research without enimity or prejudice to the object. They must open mind and sympathy. The prejudice unlimited to religious or emotion condition, but covered intellect prejudice in understanding or category pra-conception. Honesty is good medicine to intellect prejudice. The research have to avoid historis reduction Simplicity, the researcher have to eliminate sense of culture superiority in religion, culture or intellectual prejudice. (Rahman, tt.: 193)

⁴⁸ Tholhatul Choir, *loc.cit.*

⁴⁹ M. Rikza Chamami, M.Si, *Studi Islam Kontemporer*, Pustaka rizki Putra, Semarang Cet.1, 2002, p.24

1. Phenomenology of religion is a descriptively oriented study, which look for the description and interpretation of religion phenomenon are accurate and appropriate. Religion phenomenon, such us: ritual, symbol, *du'a*, ceremonies, theologians, saint, art, religious beliefs and another religious implementation, in common (public) or individual (private). Phenomenology of religion approach is trying to describe the phenomena being studied as accurate as possible, include the events that occurred and the motives behind these events.
2. Phenomenology of religion is oriented to the emphatic description (insider) with maintain those events as central, not as problem solving. This method describes the phenomenon from the perspective of practitioner.
3. Phenomenological method explains that the phenomenon that described with behavior science approach, i.e. to find the universal laws to predict the future attitude.
4. The phenomenology of religion's studies is comparative, its means limited sense. Phenomenological approach of data relates to study's significance, because the meaning will be found in the data by the comparative method. Phenomenology of religion did not make the religious practices and gives valuation like, it's good, bad, superiority or inferiority.
5. Phenomenology of religion is looking for a fun and friendly outlook and to avoid reductionism (to reduce / debilitate) of religious phenomenon as the terms of sociological, psychological, anthropological, and economic or environmental purely.

According to Amin Abdullah, the characteristic's phenomenology of religion, are:⁵⁰

1. The point central of phenomenology that limited to search of the essence, meaning and fundamental structure of human religious experience is the irreducible essence as fundamental structure of

⁵⁰ *Ibid.*, p.25

human religion, which is an amazing feeling, soulful (wholly other), dependence of religious human to *Zat Yang Maha Kuasa* (Power) and Holiness (The Sacred)

2. Phenomenological approach did not load by the account of particular religious mission which demands and often to search and to add the binding.
3. Phenomenological approach of the universality dimension from the essence of meaning and the fundamental structure from the human religious experience and liberate themselves from the emphasis truth claims are compartmentalized in the form of a particular formal of religion institution
4. Phenomenological approach emphasizes the equality aspects of human experience that is manifested in religion institution innumerable.

5. The Advantages Phenomenology of Religion

The Advantages phenomenologists of religion are:

1. The phenomenology, someone studied to look, experience something or thing than feel to the phenomenon of life, where we must back to the thing selves. Whereas, it means that to leave the objects which will be show his self. And we look the phenomenon from the side awareness of someone. Nevertheless, to get the pure of awareness must be doing leave the arguments before it.
2. Someone have to out of the several reductions. Because, these reductions which give effect to someone to get the whole of understanding.⁵¹

⁵¹The several of reductions, are: *First*, the reduction of subjectivity, in the phenomenology, someone demanded to do objective that is open to the phenomenon which has to do. Second, the reduction of knowledge about the object that investigated and obtained from the other source, whereas the entire thing that was said other people must be lost first. Because, the phenomenology wants to the entire of things from someone's awareness and his self who look the phenomenon.

3. The phenomenology of religion is a complement to reveal the real something.
4. The phenomenology of religion has specific characteristic of religion, for that has depend to get the deep meaning from the religious phenomenon than not direct to social justification or rejection.