

**CRITICAL STUDY ON
THE SUPERIORITY OF MEN OVER WOMEN
IN THE PERSPECTIVE OF
PAUL RICOEUR'S SOCIAL HERMNEUTIC
(The Case Study at Bugel Village, Jepara, Central Java)**



THESIS

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

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2015**

A THESIS STATEMENT

I certify that this thesis is definitely my own work. I 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.

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ADVISOR APPROVAL

Dear Sir,
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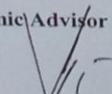
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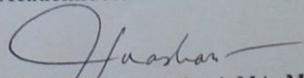
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MOTTO

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ

كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

“And don’t follow something that you don’t know. Truly hearing, sight, and heart, everything will be held accountable”. (QS. Al-Israa 36)

DEDICATION

The thesis is dedicated to My Mom and Dad

My Sister and Brother

And Everyone who always Thankful to God

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I would like to extend my deep appreciation to all those who have assisted me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. Muhibbin, M.Ag Rector of State Islamic University (UIN) Walisongo, Semarang. Second, my sincere thanks go to Dr. Muhsin Jamil, M. Ag., Dean of Faculty of Ushuluddin.

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Semarang, May 29 2015

The Writer

Elvin Nadhiroh

TRANSLITERATION

VOWEL LETTERS

Ā	a long spelling
Ī	i long spelling
Ū	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	<u>H</u>	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'
ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd

ض	Dh	Dhâd
ط	Th	Thâ'
ظ	Zh	Zhâ'
ع	'A	'ain
غ	Gh	Ghain
ف	F	Fâ'
ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
هـ	H	Hâ'
ي	Y	Yâ'

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ABSTRACT

The role of religion in social life will never be separated from human life. Where is the life order that has a relationship with one another. Moreover, religion also gives to man to run their social life with the norms prevailing in each country that has been set in writing in the form of rules which are made in by government. One of the important aspects in the formation of community structure is the division of roles based on sex or what is known as *gender*. So that, social science makes gender as analysis useful to look at the relationship of men and women in a variety of different communities. In this study, the researcher take research at Bugel Kedung Jepara. Because, there is an understanding that women despise and motion of women in society and in the mosque is limited. The research will study : *First*, How is the form of the men superiority over women at Bugel village, and *Second*, How is the critique of ideology of Paul Ricoeur's Hermeneutic toward Bugel's society. The kind of research is field research which in principle is a method to find specifically the reality that is happening in the community. The process of data analysis began by examining all the data available from various sources, from interviews, observations that have been written in the field notes, personal documents, official documents, images, and so on. Having read, studied, and analyzed, the next step is conduct data reduction is done by abstracting. The next step is the data interpreted with theory of Paul Ricoeur's social hermeneutic. This theory used to criticism that problems, after study about this data, the research can conclude that the superiority of men over women at Bugel Village there is two field, it means : in leadership aspect and in thinking of Islamic aspect that it the difference in do *Id* Prayer for men and women. While for the research with use Paul Ricoeur's theory can conclude that the society unwilling to make out solution this problem in order to this problem can solving. They disposed defenseless so that they can't thrive when they have extensive knowledge of which with that knowledge the society use their knowledge for forward thinking. Reflecting on this study, so critically examines the tradition that had been held not equal to criticize, but look back at what has been accepted by not using the "blindness". That way it is possible to maintain the tradition with solid fundamentals and not just taken for granted.

CHAPTER I

PREFACE

A. Research Background

The role of religion in social life will never be separated from human life. Where is the life order that has a relationship with one another. Moreover, religion also gives to man to run their social life with the norms prevailing in each country that has been set in writing in the form of rules which are made in by government.

So religion will give hope to the social life with the peace among mankind. Therefore, religion in the scope of the sociology can't be separated from ideology, culture and politics. Because the third it was built paradigm of community and do action appropriate norm prevailing in a country.

One of the important aspects in the formation of community structure is the division of roles based on sex or what is known as *gender*. Etymologically, gender can be defined as a *grammatical classification of objective roughly corresponding to the Sexes and sexlessness, the property of belonging to such a class*. So that, social science makes gender as analysis useful to look at the relationship of men and women in a variety of different communities. Gender is formed through a long process and is

caused by several factors. For example, molded, socialized, reinforced and constructed socially and culturally, through the State even religion.¹

Along with the rise of women's discussion about women's issue in this last decade, Contemporary Islamic discourse directly and not, of course intersect with problem in this actual problem. Actually, this discussion is not "goods bard" in Islamic thought because almost every Islamic thinkers in the past have always had exclusive discussion about women. This time is needed now is how Islam put the woman in every way.

One of the verses of Qur'an are the most famous about the degree of men over women is a verse of Qur'an letter an-Nisa ': 34 is :

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا

أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ۖ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ

¹ Zakiyuddin Baidhawiy, *Wacana Teologi Feminis : Perspektif Agama-Agama*, Geografis dan Teori-Teori, Pustaka Pelajar, Yogyakarta, 1997, p. VII

وَأَضْرِبُوهُنَّ^ط فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا^ط إِنَّ اللَّهَ كَانَ عَلِيمًا

كَبِيرًا

Means : "*The degree of man is above the degree of a woman*".²

That is man as a leader toward wife in the household. Differences occur in appreciating, whether al-Qur'an statements are normative or contextual. When is normative, then male leadership in the household is permanent. Conversely, if it is contextual the households leadership adapted to the particular social context. If the social context was changed, the doctrine will also change by itself, which is may not necessarily the man who became a leader in the household.³

Although women in the Islamic world has been ostracized and exiled, and historically has been regarded as second-class citizens by the majority of men in society, they are not without power at all. They are able to maintain a

² Kementrian Agama RI, *Al-qur'an Tajwid*, Sygma Examedia Arkanleema, Bandung, 2010, p. 84

³ Nurjannah Ismail, *Perempuan Dalam Pasungan : Bias Laki-Laki Dalam Penafsiran*, LKiS Yogyakarta, 2003, p. 272

level of control over their own lives and on the man who lived with him through some religious practices.⁴

In human capacity as a servant of Allah, there is no difference between men and women. Both have the same potential and the opportunity to become the ideal servant. Ideal servant in the Qur'an are termed with people who pious and to achieve the degree of pious is not known the existence of differences in gender, race, or ethnic group. Al-Qur'an confirms that the most ideal servant is the most pious, as mentioned in surah al-Hujurat verses 13:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا^ج

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ^ج إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ^ج

Means :

“Oh Mankind ! we have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the

⁴ Khoiruddin Nasution, *Perempuan Dalam Agama-Agama Dunia*, UIN SUKA Press, Yogyakarta, 2006, p.345-346

*most honourable of you with Allah is that (believer) who has at-taqwa. Verily, Allah is All-knowing, All-Aware.”*⁵

In addition, men and women will each receive an award from God according devotian levels. As mentioned in the Qur'an surah an-Nahl verses 97, is :

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۗ

وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

Means :

*“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in propotion to the best of what they used to do. (i.e. Paradise in the Hereafter).”*⁶

As described above, in this study the authors take the research in Bugel Kedung Jepara. In this village there is an understanding that women despise and motion of women in society and in the mosque is limited.

⁵ Kementrian Agama RI, *Al-qur'an Tajwid*, Sygma Examedia Arkanleema, Bandung, 2010, p. 517

⁶ *Ibid.*, p. 278

According to villagers Bugel, the position of men were superior to women. This ideology has existed since ancient times, led by local scholars. Bugel village is a village famous religious. There are a lot of boarding school. The Villagers Bugel educated minimally Madrasah Aliyah ((MA). The villagers Bugel also many that school in the collage. Each scholar's words or policy, then they must follow without protest, although they do not agree with that statement, But they did not dare to protest, because there is a presumption that who does deny that statement then they will be hated by the scholars.

In culture and religious, the villagers Bugel very religious. Nearly 100% of Nahdlatul Ulama '. In Jepara, Bugel village famous by religious village, because there are many boarding schools *Salaf* and *Tahfidhul Quran*. In Bugel village there is a foundation that known the oldest foundation in Jepara, namely *Matholi'ul Huda* which manages RA (Kindergarten), MI (Elementary School), MTs (Yunior High School), and MA (Senior High School). The students is thousands from various city and even outside the island. Because the foundation was established by the scholars, then that foundation is dominant with religion. In fact, in class IV of MI male and female have been separated until now. The building also separate between male and female of the building, which is approximately less than 100 meters

The religious leader, community leaders or villagers Bugel have a connection with an organization wide. Many of those who be manager of NU (*Nahdlatul Ulama*'), lecturer, teacher, official servant, house of representative and other. But they are not able to change the understanding of ideology. And to this day is still evolving until now. Although women who feel challenge but villagers Bugel do not dare to change it without scholar's policy in Bugel village. Even there are prohibition for women, like : forbidden do prayer ied and should not be the leader on organization. The reason is because it will immoral for man, creates a feeling of envy, jealous, and others. Except if women is old, no make up and no dress up.

In family life, women's status as wife, companion husband, as a housewife, maintain and nurture the child. In order to do her impersonating she have to devote to her husband, should be keeping, maintaining, and utilize all the family possessions.

In employment , women should not work in the outside home. Whereas nowadays husband's salary is not adequate because of the number of family needs and price which too expensive. They may work if can be done in home so still occupy wife's role as a housewife and take care of her child.

In employment, this value limit opportunities for women to work in outside home. As stated by Shaheed, he said that conflict between the need

to maintain the continuity of family life (economic) on the one side and man's self-esteem on other side solve with the working of women.

Whereas basically, that women working on their own are allowed. For example, if requested and she needs it, is she was a widow (dead or divorced), or did not have a chance to get married, or the servility of the people. Or her family also require her to work, such as helping her husband who was ill so she who formed the backbone family.⁷

The job with the condition, 1). Must be valid according to Islamic law, so do not be in a job that is forbidden by islam or leads to things that are forbidden. 2). If a woman work outside home, she must remain faithful to moral Muslim woman in dress, manner of speaking and behavior. 3). The work should not effect to her duties that should not be ignored. For example, duty towards the child and her husband. Which is basically the main tasks and duties.⁸

Placement of women like this, of course , cannot be released from the perspective and culture that thrive in social life now. The position of women that this inferior, cause their role is subordinate.

Here, the author will criticism that with using Poul Ricouer's social hermeneutic. Because, Ricoeur's Hermeneutics is not only interesting, because he was a man who came later and therefore he had the opportunity

⁷ Yusuf Qardhawiy, *Fiqh Wanita : Segala Hal Mengenai Wanita*, Jabal, Bandung, 2012, h. 88

⁸ *Ibid.*, p. 89-90

to gather thoughts before, but more than that Ricoeur does not see the ideas that seem contradictory, such as phenomenology and structuralism, hermeneutics and phenomenology, narrative theory and hermeneutics, ethics deontologist and ethics pragmatic, liberalism and communitarians, hermeneutics and ideology criticism, as something contradictory and can't be met. He thought otherwise, couples who opposed actually look for its synthesis to the unity.⁹ everything is interconnected, where one does not negate the other, but that one requires the other.

According to Paul Ricoeur, words is symbol. Because it described another meaning which is " indirect, not so important as well as figurative (a figure of speech) and can only be understood through that symbols." So, symbols and interpretation is a concepts that has a plurality of meaning contained within the symbol or the word. Every word is a symbol. Therefore, the word is full of meaning and intense hidden. Not surprising that Paul Ricoeur said that hermeneutics aims to eliminate the mystery contained in a symbol by way unmasking powers unknown and hidden within that symbols. Every word essentially is conventional and do not bring their own meaning directly for the reader or listener (except onomatopoeic word such as dog sound, senapan sound, and other). Further, people who spoke to form a patterns of meaning unconsciously in the words of issuance. This petterns of

⁹ David M. Kaplan, *Ricoeur's Critical Theory*, Albany: State University of New York Press, 2003, p. 1

meaning widely gives an overview about context and history of the person's life. A word can have different connotations.¹⁰

According to Ricoeur, one of the objective to be addressed by a variety of hermeneutic is "the struggle against cultural distance," it is the interpreter must take distance so that they can make good distance. We can only criticize if we make the distance with object of criticism. But, critical that we did it carries also the structures that is so of our ideas and language that is expressed in that structure also we give "color". Therefore, everyone who has submit critical actually been brought and "opinion", which by Gadamer said not entirely obscure or deceptive.¹¹

When hermeneutic is defined as interpretation toward symbols, presumably too narrow. Ricoeur then expand that definition by adding "*attention to the text*". Text as the link sign language and symbols can be narrowed. Hermeneutic in this case will only relate to the written words as change the spoken word. About the hermeneutic task, Ricoeur said that the main task of hermeneutic is in the side is search internal dynamics that govern work structural in the text. On the other side, looking for text work in its power to project out and allow "thing" its text appears to the surface.¹²

¹⁰ E. Sumaryono, *Hermeneutika: Sebuah Metode Filsafat*, KANISIUS, Yogyakarta, 1999, p. 105-106

¹¹ *Ibid.*, p. 106-107

¹² *Ibid.*, p. 107

In hermeneutic discourse, text is the most important element in addition to elements of *author* or *audience*. Text often depict the realities of life through tangible sign form letters and punctuation. The text is an system of signs that abstracted the oral tradition. Then text becomes important to reveal certain realities. Moreover, the oral tradition abstracted as a function of language. The written language is a lot use text more *langue* (system marks), while the spoken language more use of *parole* or speech sounds. Usually, using *langue* can wider and longer reach than *parole*, because *langue* can be read by generations of owners that be written language can be read back by the later generations or outside its borders. The problem then would arise as result the alienation of the reader to the text, and allow the reader to understand the text according to the present or to the coming era. Then search about the text becomes needs.¹³

A text is essentially have the quality autonomous to perform de-contextualization, both from the standpoint of sociological and psychological, as well as to perform re-contextualization differently in the act of reading. Autonomy text there are 3 types, namely: 1) intense or author intent, 2) cultural situations and conditions multiple text, 3) to whom that text in question. On the basis of this autonomous, then the question of de-

¹³ Mamat S. Burhanuddin, *Hemeneutika Al-Qur'an Ala Pesantren, Analisis Terhadap Tafsir Marah Labid Karya K.H. Nawawi Banten*, UII Press, Yogyakarta, 2006, p. 132-133

contextualization is that there is a process of distance (jail or escape) from the intention horizon which limited to the author's intentions¹⁴.

Based on above explanation, the author wants to criticize the superiority of men over women at Bugel Village with Paul Ricoeur hermeneutic. He was one of the leader hermeneutic the most impressive, not only because he brings the innovation of thought, also because of the wide scope of the field of science that he do. Influence not only on philosophy, but also on linguistic, science culture, psychoanalysis, ethical theory, to political science. But that, he is also one of a philosophers who hold strong religious and his extensive thinking it gave the contribution to the his multiple diverse.

This research, the author will focus on understanding text about the superiority of men over women in the Bugel Village by shooting Paul Ricoeur Hermeneutic. Because, that understanding is a form of hermeneutic text form stability..

B. Research Question

Having regard to the background above, so the question research will be discuss in this study are as follow:

1. How is the form of the men superiority over women at Bugel village?

¹⁴ Imam ChanafieAl-Jauhari, *Hermeneutika Islam, membangun Peradaban Tuhan Di Pentas Global*, ITAQA Press, Yogyakarta, 1999, p 39

2. How is the ideology critique of Paul Ricoeur's Hermeneutic toward Bugel's society?

C. Aim And Significance Of Research

a. Aim

1. To know how is the form of the men superiority over over at Bugel Village.
2. To know how is the ideology critique of Paul Ricoeur's hermeneutic toward Bugel's society.

b. Significance

1. Enriching and expanding knowledge treasures theoretical
2. With a research will trained be critical to the outcome of the research that has been last to formulate a new synthesis.
3. As an input for the observer and researcher issues of gender and women in an effort to empower women.
4. Can be used as a material consideration and knowledge in attitude and see women as God's creatures who have an equal footing with men.

D. Prior Research

Related to the title above, the authors found some work related to this research, including:

1. *Women in Literature of Java*, which is studied by Dra. Hj. Sri Suhandjati, Drs. H. Ridin Sofwan, Dra. Hj. Musrifah, Dra. Siti Sholihati, MA. In that study, talk about women being positioned as a second creature whose her role is limited to domestic sectors, as illustrated in the phrase: the wife as a "*Kanca Wingking*." While men are positioned to have superiority. Then , wife must respect, obey and fear to husband as well as to gods, thus men can cope women, and controlling or directing according to his will.
2. *Role of Women in Resolution Social Conflict (Case Studies in Jepara)*. This study, written by Dra. Siti Mujibatun, Dra. Hj. Fatima Usman, M.Si, Dra. Hj. Djauharotul Farida, M. Ag, Drs. Ahmad Fauzi Al Umam, M. Ag. This book analyzes the role of women in the social conflict in Jepara. That women as a part of this nation has a major contribution to development, but in a variety of conditions that arise as a result of conflict, women also will be the most accepted risk and impact it.
3. The researcher found a work that speaks about the hermeneutics of Paul Ricoeur in the study of the Qur'an, is *The position of Asbabun Nuzul In the interpretation of the Qur'an Seen By Paul Ricoeur's Hermeneutics*, written by Maf'ula. This article talks about thinking Paul Ricoeur's Hermeneutics, particularly about the text autonomy, where the text autonomy from the context of it birth. It is faced with concept of *Asbabun Nuzul* which clearly make a significant concept in the interpretation.

4. *Implications of Paul Ricoeur's Hermeneutics Toward Traditional Concept of Muhkam-Mutasyabih*, this thesis is the work by Ari Hendri graduate of S1 from Ushuluddin Faculty Department of Tafsir Hadith, UIN Sunan Kalidaga Yogyakarta. This study aims to re-discuss critically about the concept of Muhkam Mutasyabbih, and explain the interpretation theory of Paul Ricoeur, and evaluate the concept of Muhkam-Mutasyabih, and formulate the implications of Ricoeur's interpretation theory from the concept of Muhkan-Mutasyabih.

E. Research Method

In this research, the research do kind of field research , which in principle is a method to find specifically the reality that is happening in the community. ¹⁵In writing this research, the authors use the methods as following :

1. Sources of Data

Sources of data the author will use in this study are as follows:

a. Primary sources

Primary sources are the primary source that used research material in writing this research , therefore this thesis is a research field, then the primary source is the data obtained from the field, is

¹⁵ Kartini Kartono, *Pengantar Metodologi Riset Sosial*, Mandar Maju, Bandung, 1990, p. 32

Bugel Village, either through interviews and direct observations made by the researcher.

b. Secondary sources

A secondary source is a source that is a matter of support in completing the analysis from this study. As for used is , reading books related with the title of this research.

2. Techniques of Data Collection

a. Interview

The method used to obtain information or founder orally from someone who have a mind orally from someone who verbally converse face to face with that person.¹⁶

This interview is used in order to collecting data by asking questions orally. This method is used to get data from:

- 1). Islamic scholars or leaders at Bugel Village
- 2). Public Figure at Bugel Village
- 3). Adult men and women (Father and Mother) at Bugel Village

¹⁶ *Ibid.*, p. 187

Interview method functionalized to collect data in the form of words and that data is one of the primary data source form informants interviewed , then that primary data source in the form of words recorded by authors note.

b. Observation

Observational methods are attempts to collect data by observing and recording systematically phenomena investigated. Observations also means observing and listening in order to understand, looking for answers, looking for evidence to the social phenomenon of religion for time without affecting phenomena that observed. By writing, recording, photographing that phenomenon to discovery and analysis.¹⁷ Why to implement them is researcher will come directly to the object of research to look at situation and condition also observation necessary to obtain valid data, and recorded systematically.

3. *Analysis of data*

According to Lexy Moleong, analysis qualitative data is effort made by working with the data, organize data, sorting it into units manageable,

¹⁷ Imam Suprayogo Tobroni, *Metodologi Penelitian Sosial Agama*, Remaja Rosda Karya, Bandung , 2001, p. 128

synthesis, seek and find patterns, find what is the important and what is learned, and deciding what can be told to others.¹⁸

The process of data analysis began by examining all the data available from various sources, from interviews, observations that have been written in the field notes, personal documents, official documents, images, and so on. Having read, studied, and analyzed, the next step is conduct data reduction is done by abstracting.

Abstraction is an attempt to make a summary of the core, the process, and the questions that need to be maintained so that it remains within it.¹⁹ The next step is the interpretation of the data. The date would interpreted into meaningful categories is already a part of the theory and then completed with arranging hypotheses that will work as a theory formulated, both descriptively and in proportion.

To come to the conclusion, the data is interpreted by Paul Ricoeur's hermeneutic perspective. This perspective is used to criticize the superiority of men toward women in Bugel Village ,Kedung ,Jepara.

F. System Of Writing

¹⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Remaja Rosdakarya, Bandung, 2009, p. 248

¹⁹ *Ibid.*, 247

To make easy in the understanding of this thesis, the researcher use a systematic as follow :

This thesis is structured with several chapters that consist of several sub-chapters. At the beginning there is the page title, acknowledgment and transliteration, declaration, advisor approval, motto page, preface and table of content. Furthermore, an outline will be described from Chapter I to Chapter V as follows :

The First chapter , it is introduction, consisting of the background of the problem, research question, aim and significance researcher, prior research, research method and the systematic of writing.

The second chapter, in this chapter will be described about Theory of Paul Ricoeur;s social hermeneutic, containing biography and works Paul Ricoeur, the thinking of Paul Ricoeur to hermeneutic, the basic assumption of Paul Ricoeur, and the social hermeneutics of Paul Ricoeur.

The third chapter, in this chapter contains the object to be studied, which contains general description location of research, the understanding of men superiority over women at Bugel village, and the response of society.

The fourth chapter, data analysis, which is an analysis ideology critique of men over women at Bugel village according to social hermeneutic of Paul Ricoeur.

The fifth chapter, Is closing that contains conclusions and suggestions, both to citizens Bugel village itself and to the wider community in general are concerned. And is the answer from issue that questioned in the previous chapters.

CHAPTER II

PAUL RICOEUR AND SOCIAL HERMENEUTICS

A. Biography And Works Ricoeur

Paul Ricoeur living in Valence, southern France, on tahun 1913. He comes from a family of Protestant Christian and is seen as the leading Protestant scholars in France. He grew up in Renner as an orphan. In 'Lycee' he acquainted with the philosopher that follow Thomistic thought. In 1933 he obtained a '*license de philosophie*'. In late 1930 he was enrolled as a student of S-2 at Sorbonne, and in 1935 gained '*agregation de philosophie*' (membership or permit be member of an organization in the field of philosophy).

After teaching in Colmar for one year, he was called up for military service (between 1937-1939). At the time, Ricoeur entered in the army and became a prisoner of war until 1945. As long as he curled up in prison at Germany, he studied the works of Husserl, Heidegger and Jaspers. After the war he became a professor of philosophy at College Cevinol, international Protestant center for education and culture in Chambonsur-Ligon.

In 1948 Ricoeur replace the position of Jean Hypolite and lead the field of philosophy history at Strasbourg University. In 1950, he received the title of "*docteur des lettres*" (doctorate in Literature) through his thesis entitled *Philosophie de la Volonte* (Will Philosophy) which is then translated into two volumes, namely: *La Volontaire et l 'Involotaire* (desire and undesirable). In this volume, Ricoeur uses the phenomenological method to discuss the dimensions of intention in writing G. Marcel called "*Incarne existence*". The second volume, entitled *Finitude et Culpabilite* (Limitations and Errors) which in 1960 was published in two books with each title:

L'Homme Faillible (humans easily fall into sin) and *La Symbolique du Mal* (The symbol of sin / Crime) ,

In the year 1956/1957 Ricoeur was appointed as professor of philosophy at Sorbonne University. However, in 1966 he chose to teach in Nanterre, the expansion of Sorbonne University, in the suburbs of Paris. He was appointed as dean there in March of 1969. In 1970 there is a change situation in University which Ricoeur work. Students demonstrated occupied and command university so it invites intervention by the police. Because of this unfortunate situation, Ricoeur resigned as dean, then he moved to the Louvain University or Leuven in Belgia. But in 1973, he returned to Nanterre and at the same time extraordinary professor at Chicago University. At the same time he also became director of the "*Centred Etudes Phenomenologiques et Hermeneutiques*" in Paris. In this period, Ricoeur many study problems of language philosophical and go deeper in the dialogue about hermeneutic. In 1975 he published his book entitled *La Metaphore Vive* is much peeling / analyzing about the rule of metaphor. So that 'the operation' metaphor that became alive.¹

Aside being as philosopher, he was also contribute ideas in the political, social, cultural, educational and theological. And he has some good works such as books and articles. I will mention some of his works that has been published in English. For the form of books including: *The Conflict of Interpretations, Gabriel Marcel et Karl Jaspers, Freedom and Nature: The Voluntary and the Involuntary, History and Truth, Freud and Philosophy: An Essay on Interpretation, The Conflict of Interpretations, The Rule of Metaphor: Multi-Disciplinary Studies of Creation of Meaning in Language,*

¹ E. Sumaryono, *Hermeneutik, Sebuah Metode Filsafat*, KANSIUS, Yogyakarta, 1999, p. 104

Interpretation Theory: Discourse and the Surplus of Meaning, The Philosophy of Paul Ricoeur and much more.²

Works in form articles such as: *Ninlical Hermeneutics, Hegel and Husserl on Intersubjectivity, History and Hermeneutics, Husserl and Wittgenstein on Language, Ideology and Utopia as cultural imagination, Phenomenology and the Social Sciences*, and much more.

B. Thinking Of Ricoeur To Hermeneutics

The researcher little discuss about Paul Ricoeur in heremenutic field. Because in the course of Paul Ricoeur's life before plunging into the study of hermeneutics, Ricoeur ever wrestle the world of philosophy, therefore the researcher will restrict in the hermeneutical thought. And the outline is: as far as the reading of researchers that pressure point of Paul Ricoeur thinking about hermeneutics is in the form of "interpretation" of the reader. Is a methodology of Ricoeur how to gain an understanding should be obtained widely, with signs that he is getting, like seeing ideology, culture and others.³

Definition of the word *hermeneutics* etymologically derived from the Greek language is *hermeneu* in English become *hermeneutics (to interpret)* the means to interpret, explain or translate.⁴

Hermeneutic word generally refers to the name of the ancient Greek gods, namely Hermes, in charge of delivering the news (messages) from the almighty god to man. In another version stated that Hermes was a messenger in charge of conveying the message of Jupiter to humans. Hermes winged,

² Retrieved on 10 January 2015 from http://id.wikipedia.org/wiki/Paul_Ricoeur

³ Retrieved on 10 January 2015 from <http://kalongmuhammad.blogspot.com/2013/12/makala-hermeneuti-paul-ricoeur.html?m=1>

⁴ *Ibid.*,

and better known as Mercurius. Hermes main task is to translate the messages from Mt. Olympus to humans.⁵

According to some the Islamic scholars, Hermes is Prophet Idris, called in the Qur'an that in Greek philosophy known as the father of philosophers (Abdul Hukama). Meanwhile, according to a history that is circulated among Islamic boarding schools, the work of the Prophet Idris, was a weaver. If the profession weaver associated with the myth of the god Hermes, there was a positive correlation. The verb "to spin" in Latin is *tegere*, while the product is called *textus* or *text*, which is a central issue in the study of hermeneutics.⁶

Neither Hermes or Prophet Idris, for interpreter must be able to deliver a heaven message to clear so that can be understood humans well. In this case hermeneutics is the science that needs studied for humans, even in the modernization by the hermeneutist, as one of the hermeneutics of Paul Ricoeur figures with some hermeneutical concept:

a. The Concept Of Discourse

Starting from Plato which has shown that the problem of words or names from a conversation can't be ascertained the truth. To note, *Logos* (discourse) language was really require a name or a verb that mutual linkage, thus forming the first part of the language and thought itself. When it becomes "truth", but it still leaves the question about "certainty" in any case.

Plato also questioned the nature understanding how errors can occur, is when talking interpreted as saying something, then whether that

⁵ *Ibid.*,

⁶ Retrieved on 10 January 2015 from <http://amrinarose13.blogspot.com/2013/03/hermeneutika-dan-teori-kritis.html?m=1>

easy to say something that does not happen. Plato concluded, a word not to be true and also not wrong, although a set of words to be meaningful as something that happens or not meaningful. The aim of this paradox is nothing more than a sentence, instead of words.

From here, Ricoeur open discourse concept. He had a notion that the concept of discourse knew : the errors and the truth is '*affection*' of discourse and discourse really require two large signs, a noun and a verb that is interconnected in the form of synthesis (meaningful) behind these word. As he learned from Aristoteles that: a noun has a meaning and as a complement to its meaning, the verb suggests the dimension of time. Only with continuity both that will promote a bond predicate called discourse. Then the part that will synthesized make siak, namely statement (truth) and refusal (fault).

Discourse becomes modern when studying langue and parole with modern linguistic terms. With regard modern linguistics Ferdinand de Saussure, Ricoeur agreed with Saussure that langue is a sign or a rule based on any talks that resulted in parole as a special message.

A message is individual, while the mark or the rules are collective. Messages and signs indicating the difference in relation to time. Message is a temporal event from a series of events that make up the diachronic dimension of time, while the sign just to be in time as a synchronous system. A message is intentional, that was made by someone. Signs are anonymous and are not intended by someone. In this meaning a sign is a ignorance, not in the sense of desire and impulse unconscious base on Metapsychology Freud, but in the sense of non- libido structure and lack of cultural.⁷

⁷ Paul Ricoeur, *Filsafat Wacana: Membelah Makna dalam Anatomi Bahasa (The Interpretation Theory)*, Musnur Hery, IRCiSoD, Yogyakarta, 2002, p. 16-20

b. The Concept Of Text

Text there are two forms, the written text and the oral text. In the written text has a structure called the semantic autonomy of the text so that appear dialectic of events and meanings, eventually writing manifest discourse fully.

While the text orally, is communication that can manifest discourse identified of six factors: the speaker, the listener, medium, sign, situation and message. They connects with a correlative function: functions of emotion, conative, phatic, meta-linguistic, referential and poetic. Focused on this scheme, we can examine into any alteration, transformation or deformation affecting the role of facts and function when the letter Z infused into writing.

In the draft text, the transformation between oral text to written text needs to be fixation (message and medium) to achieve a discourse. For that our job is to process these central changes towards effects of peripheral diverse.⁸

c. The Concept Of Readings

Need to know from hermeneutic Ricoeur, is that as the first reader does not interpret the text with absolutists terms, but relativize, because he thinks the text holding onto on autonomous semantic text to her. Therefore the intentional view when the text was released from its author. In other words, the reader should release the authors intent. In other words, the reader must relinquish authorial intent, and it is better when the author is not of a non-human.

Semantic autonomy of the text to make connections between events and the meaning becomes more complex and in this sense inspired him into a dialectical relationship. Meaning authors actually be a text

⁸ *Ibid.*, p. 62-65

dimension to the stage that the author did not deserve to be questioned. If the text no longer get the answer, then it belongs to the authors and no longer belongs to the listener. Then the author is the dialectical *counterpart* with verbal meaning, and both should be built in these terms with each other. The concepts of the author meaning and essay raises a problem hermeneutic that is consistent with the autonomy text.⁹

That is here Ricoeur recognize when there is a text that is very problematic so it is possible the emergence of the discourse from the events and meaning, so the text back to mean its author. Beside that, Ricoeur also excludes the semantic autonomy of the text, that not all of the text can be read broadly, as for example : the text created within a country or culture of its own.

C. The Basic Assumptions Of Paul Ricoeur

For Ricoeur, the words are symbolic, because it describes another meaning which is indirect, not so important as well as figurative (figurative form) and can only be understood through that symbols . Departing from there it can be ascertained that each word or language has a double meaning (multiple interpretations) therefore needs a certain discipline to examine every language, the word or symbol. The discipline is hermeneutic.

Still according to Ricoeur, the text is autonomous or stand-alone does not depend intent of the author. Text autonomy there are three things. *First*, intentions or authorial intent. *Second*, the situation of social conditions culture procurement of text and , *third* to whom the text is intended. It is certain that in the study of Ricoeur hermeneutics the reader given full rights to interpret a text.¹⁰

⁹ *Ibid.*, p. 69-72

¹⁰ Retrieved on 10 January 2015 from <http://amrinarose13.blogspot.com/2013/03/hermeneutika-dan-teori-kritis.html?m=1>

The study object of hermeneutic Ricoeur is text. Of course the text is meant here is not always in the form of manuscripts or writing but for Ricoeur text here is bias in the form of social reality, natural events, human behavior or actions, and so forth. Everything was biased said that text during incident or anything that is positioned as a "text"¹¹

C. The Social Hermeneutics Of Paul Ricoeur

1. Theory of Paul Ricoeur's Interpretation Text

Paul Ricoeur is philosopher who emphasized the Catholic view. In his works, it seems he has a philosophical perspective that switching from existential analysis and then to eidetic analysis (such detailed observations), phenomenology, historical, hermeneutic, until in the end semantics. But the suggestion that the whole philosophy of Ricoeur ultimately focused on hermeneutic, especially in the interpretation. Himself said that basically the whole philosophy it is interpretation on the interpretation. By quoting Nietzsche, he said that life is an interpretation. Whenever there is meaning plurality, then interpretation needs. Moreover, if the symbols involved, interpretation becomes important, because here there is the meaning of having a multi-layer. He also asserted that "philosophy is essentially a hermeneutic, is exposition about hidden meaning in the visible text contained meaning". Each interpretation is an attempt to "dismantle" the meanings are still veiled or an attempt open folds from levels of meaning contained in the meaning of literature.¹²

As weapons productive interpretation, Ricoeur apply distancing theory that alienate and attachment (belonging). As the theory that observe as a died theory by his predecessor of Gadamer, distancing received correction by Ricoeur when dealing text. According to Ricoeur,

¹¹ *Ibid.*,

¹² E. Sumaryono, *op.cit.*, p . 105

distanciation is a condition for science to achieve scientific status, at the same time is fallout which damaging primordial and fundamental that make us as part of participation in the historical reality that we construct as objects. The main problem Gadamer distanciation, that we take a methodological and lose density capacity reality ontological we learned, or we take a position of truth and release objectivity the human sciences.

Ricoeur will try to straighten out, to elaborate the notion of text based on what he had to say, namely functions and distanciation productive in the center of the historicity of human experience. He categorize these issues around five themes: (1) the relation of language as discourse; (2) the relation of discourse as "structured work"; (3) the relation "speech with the words" in the discourse and in the works of discourse; (4) the work of discourse as a "projection of the world"; (5) discourse and discourse works as "self-comprehension mediation". The fifth theme is then formed textually criteria.¹³

a. The Language Relations as Discourse

The discourse is defined as an event, in which there is a speaker and then a speaker expresses himself by speaking this means that discourse is an event, and event is saying. Critical discourse to do with language, when we look at the language linguistic or code of discourse linguistic or message. Explanation between discourse with the language can we distinguish: that discourse is realized in the time and the present, while the language system is virtual and outside of time. If the basic unit of language is a 'sign' (phonological and lexical), then the sentence is the basic unit of

¹³ Paul Ricoeur, *Hermeneutika Ilmu Sosial*, Muhammad Syukri, KREASI WACANA, Bantul, 2012, p . 175-176

discourse, because the dialectic of events and meanings that become the starting point for text theory is the foundation for us.

Discourse still be said as events in the third sense, namely: language signs only lead to other signs in the interior of the same system so that language no have a world but a time and subject, while the discourse is always a discourse about something. After known the correlation between discourse and language, there are almost forgotten, that is meaning. Meaning can be achieved when we claim discourse contain meaning, with articulate language as discourse, then discourse as a events. If the language articulated in the discourse beyond itself as a system and realize itself as an event, then so is the discourse that goes into the process of understanding, he surpassed himself as event and becomes meaning. Meaning beyond the event is a discourse, while this "overshooting" proves intentional language. If language is the intention that implies, it is because the meaning goes beyond language. Thus the first distanciation is the distanciation of speech (saying) from it said.¹⁴

b. The Discourse as a Work

Understanding of work can be explained by three characters. *First*, a work is a series longer than the sentence: This character created new problems in comprehension. *Second*, a work is of codification shaped applied to his own compositions, as well as to transform discourse into a story, poetry, essays, etc. Codification is known as a *literary genre*; In other words, the characteristics of a work depending on *literary genre*. *Third*, a work has a unique configuration that liken it to an individual. The configuration may be referred to as a style of a work. Discourse in a work can be seen

¹⁴ *Ibid.*, p. 177-180

from the characteristics *genres* and individual styles, in which both the lead to production and work. Talk about production and work, it is same to enter talks about the dimensions of an author of a work. Work have an idea from the author which is present as a practical mediation between irrationality of events and rationality of meaning.¹⁵

c. The Relation of Speech and Writing

What happens in discourse when it switched from speech to writing? At first glance, the writing seems to only show the material factors and purely externaly: namely standardization (fixation). This standardization functions as if only for save discourse from destruction. Thus we have to pay attention to the autonomy of the text and separated from the authors intentions. What is meant by a text does not necessarily to what the author intended. Therefore textual meaning and psychological meaning have a destiny and different purpose.

The most important consequence hermeneutical from the autonomy text first is the following: distanciation is not methodology product and therefore it is not a useless and injured; distanciation is forming aspects (constitutive) for the phenomenon of text as written. At the same time it is a requirement for interpretation; *Verfremdung*, not just something to be overcome comprehension, but it simultaneously condition the understanding itself. Thus we are ready to find a relationship between *objectivity* and *interpretation* that are dichotomous, so that its role is more complementary than that established by the Romantic tradition. The transition from speech to writing impact on the discourse that is

¹⁵ *Ibid.*, p. 182-184

much different from the discourse about the work. Separately we will analyze that phenomenon with the title "*world of text*".

d. The World of Text

To put a character in World of Text discussion, we will not use the Romantic hermeneutic and structuralism, including the works of Dilthey, because Romantic hermeneutics so suppress the expression of a interpreter, while the task of hermeneutics is correlating interpreter on this genius and making it contemporary with the author.

But, Ricoeur will use a theory as opponent of Romanticism. That theory is familiar that is "distanciation in writing" that became a serious Ricoeur's study toward text. Then how the distanciation in writing can be done, while genius restricted? The author will invite to review some of the basic hermeneutic of Paul Ricoeur, is about *Discourse and Decision-Distance*, by emphasizing the discussion of the *meaning* and *reference* to analyze a text proposition. *Meaning* is an ideal object that is intended proposition, and therefore it is temporary in the discourse. While *reference* is the truth value of a proposition, namely its claim to reach reality. Thus references to distinguish discourse with language; language has no connection with reality.

A question arises: what happens to the *reference* when discourse becomes a text? In the oral discourse (speech), the problem will be solved by a clear discourse functions; in other words, a referral is determined by the ability to shoot reality that has been prevalent in the lives of the interlocutor (discussion). However, for the issue of writing, everything can be change, there is no more time to collective together between interpreter and author, therefore the results of the writing often becomes a

"masterpiece". But the problems in the writing discourse may be solved by taking the literary *genre*, is considering writing a work, which is generally *genre* can be connected to the work, though not dependency. When such a function of literature would be deceive world. This is true in the case of a fictitious literary folklore, fairy tales, novels, plays, and even true in all the literature that can be categorized as poetry, where language looks magnify but expense function of reference ordinary discourse.

Therefore, Ricoeur remove references concept on fiction and poetry, because reference from fiction and poetry at the level object manipulated, in terms of Husserl is the 'world of life' and the term Heidegger is 'making the world'. When such happens, then what can be interpreted from fiction or poetry? Ricoeur gave the answer: "I would say that \ interpretation is type of *making in the world* stretched in front of the text".¹⁶

e. Self - Understanding in Front of Work

This theme is the final dimension from the draft text of Paul Ricoeur. Text is media that mediate us to understand ourselves. This theme is a fundamental characteristic about distortion subjectivity interpreters. Situation subjectivity, do not in dialogue and do not to dominate in his own ego, different to the situation of dialogue that brings the author or other interpreters. Then, So what? The meaning of Ricoeur is interpreters in situation within of all the above; in the sense that it is only mediated by the substance of the text were still scattered in front of interpreters.

That theory was known as *pendakuan* (Aneignung) text, and application (Anwendung) in the present situation the reader. By

¹⁶ *Ibid.*, p. 186-190

pendakuan an understanding will emerge from interpreters themselves. In order to, More understandable there is a relationship between pendakuan and writing.

First, pendakuan related to dialectically with distanciation which be characters of writing. Both are not separated, but can be collaborated, with like that, pendakuan can avoid interpreters from interest in the author.

Secondly, pendakuan related to dialectically with objectification that characterize *work*, it is mediated by the objectivity of the text. Do not respond to the author, the meaning behind the text, the pretensions of the subject in the form of intuition, but still get the meaning with should to understand ourselves only through the humanitarian symbols way stored behind cultural works. So, when we want to know and understand the feeling of love or hatred, with subjectivity character themselves without being influenced by other people we can get a substance that is objectivity. Another case when that moral feelings revealed structurally language, then the existing structure of language will reveal that sense of objectivity, because actually, the structural also became the distance from pendakuan.¹⁷

The researcher captures what Ricoeur described in this last theme, that Ricoeur invited to make text to be a plural, then a interpreter with his pendakuan should give the distance to his ego, the meaning behind the text, author, language structure and intuition. But by following affect humane when be faced with the plural literary works. This is according to Ricoeur not impose

¹⁷ *Ibid.*, p. 192

capacity of interpreter was limited, but look for fluttering side unfolding of the text.

1. Phenomenology and Hermeneutics

Of insight about phenomenology initiated by Edmund Husserl, has responded by Ricoeur. Ricoeur retaining important insights about intentionality and methodological techniques grouping in recognition toward experience (phenomenology). Famous doctrine about intentionality asserts that the whole experience is directed toward some specific reference objects, while each object experience correlated with a particular experience. *What* is experienced always correlated with *how* it experienced person. In the intentionality method and that grouping experience in human consciousness.

Intentionality and the grouping process, a fundamental for any interpreters, and the elements of experience in the form of signs that transcendental, but remain in the memories of interpreter. At the time, interpreter will take a stand to classify the signs of experience that are suitable with the good temptations and assessments of existing ontological. Then the signs that have been drawn to the surface of wishful interpreters, then reduced, so it becomes a picture as a phenomenon, sightings, therefore will be the meaning must be affirmed from that sign.

But Ricoeur shows criticality toward phenomenology of Husserl, about the nature of "transcendental".¹⁸ Ricoeur said that, prejudice "logisis" in the transcendental phenomenology is the same as with "idealism" that gives privilege for reflective and representational

¹⁸ Understanding of transendetal according to Husserl is the meaning (noema or meaning) that are ontological. Meaning it is derived either from inside, outside or from anywhere, and still be something that is not real. With this meaning, the ideal of reason would appear to be a "something" that is immanent and transcendent. See: Leonard Lawlor, *Derrida and Husserl: The Basic Problem of Phenomenology*, Indiana University Press, America, 2002, p. 3-4
Ibid., p. 26-28

conception about consciousness above all other forms. Husserl too stressed perceptual character from consciousness which is directed towards the establishment of the validity of logical entities and thematically. Ricoeur's mean, Husserl apparently too narrows insight entity as a synthesis from experience, speech and intuition.

After Ricoeur does not agree with the analysis of Husserl's idealism. Ricoeur began to transform the eidetic analysis (detailed) which also belongs to Husserlian, the regions will, affection and volition. Then this is no transcendental, but be descriptive phenomenology version. As why signs become apparent from the body experience that accidentally, and then all of the body symptoms can read there is the will.¹⁹

Here hermeneutic is into play, also known as hermeneutic phenomenology which is where hermeneutic act as a diagnosis for signs of symptoms that are then mediated into understanding.

Understanding not fully can be expressed clearly, because the sign is something that seems so well that vague (Ricoeur want to say; not all feelings can be expressed with words). But apparently in the process of understanding, prejudice put prejudice to the hermeneutic conception and hermeneutic put prejudice to the phenomenology. In this case, Ricoeur urge to throw idealistic nature from phenomenology, as a *counter* (opposing) Ricoeur toward four points of Husserlian phenomenological: (1) phenomenology must incommunicado with naturalism and historicism which symbolizes the physical sciences and social as justification. Ricoeur responded first thesis is not the intention of counter Husserl; that the justification absolute is restricted by conditions ontological understanding, or human limitations. Ricoeur provide solutions such as: better to go in and follow traditions that have

¹⁹ *Ibid.*, p. 26-28

preceded us. (2) The intuition is the foundation of science. Ricoeur respond; hermeneutic against the second thesis, that the intuition underlying science. With hermeneutic insight that all of understanding mediated by interpretation. (3) the position of intuition is the subject, for the subject is only the immanent that's sure. Ricoeur respond; that the absolute foundation of knowledge is subjectivity, with how the show cogito (I think) which is susceptible to the same kind of phenomenology in appearance and to the different objects of thought to another. Consciousness is something dubious dominating and hard to do, but Ricoeur warned that we should pay attention on how to communication distorted systematically can affect the appearance of subjectivity; (4) The empirical subjectivity which is the object of psychology. This thesis confirms the subject, will be challenged with theory text by Ricoeur's: that "text matter" is something different from meaning of author. Ricoeur desirable is reader / interpreter must reactivate themselves beyond the author's awareness of the text. (5) The reduction is also an ethical action in which a phenomenologist must receive an absolute responsibility. Ricoeur opposed the final thesis, which is the absolute responsibility of the subject that gave rise, by proposing: that subjectivity appear in the end, not at the beginning, interpretation as the end principle temporary, not the beginning from the theory of knowledge.

After completing the hermeneutic criticism over Husserlian idealism, Ricoeur argues that phenomenology maintains "non-invincible prejudice" of hermeneutics. At the same time, phenomenology "can not implement the *constitution* program without invoking itself in the *interpretation* of the experience of the ego".

There are four theses were put boundaries of phenomenology for hermeneutic experience:

- a). hermeneutics and phenomenology have the same prejudices that every question about the form are on the whole question about meaning of the form. This means that all of the entities in the head of interpreter should re-investigate about meanings of being itself, because the election form depends on its meaning.
- b). hermeneutic presupposes phenomenology through the conception of hermeneutics about retrieval distance (*distanciation*), dialectical counterpoint to the concept of being part (*belonging*). That is interpreting means subjecting a foreign, unknown, or remotely related to our pre-understanding inherited historically.
- c). hermeneutic presupposes phenomenology through language thesis is a derivation (word formation) of experience. It means that the experience can be understood is, the language emerged as a result from the aesthetic phenomenology and historical experiences are not always historically.²⁰

2. The Discourse And Retrieval Distance

Moving from phenomenology toward structuralist. Ricoeur said that language has objective characteristics that are best understood as an empirical science, and that meaning is a function from the different agency than consciousness without denying the intentionality of fundamental awareness or insight, that the activity of subjects who speaks and acts is language theory as "discourse "as a semantic theory of language and communicative.²¹

²⁰ *Ibid.*, p. 32-37

²¹ Paul Ricoeur, *Filsafat Wacana, op.cit.*, hlm. 18-19

For Ricoeur language become discourse is a dialectic of event and meaning, sense and reference. Discourse is an event that disappears makes the language be actual well as an entity that can be identified and identifiable back as it is. As an event it is referential (about something), self-reference (said by someone), temporal (said at a specific moment) and communicative (said to someone). Meaning of speech is what is meant by the speaker at the same time what the sentence meant, namely the meaning of the speaker and what the meaning of the speech itself.

Discourse is a communicative intent, the intent of the mark, or the will to say, which ended in a specific meaning, beyond the event production. To be able to show that discourse is a communicative action, Ricoeur took Austin's analysis about speech acts classes, namely "*lokusioner acts*" (the act of saying), "*ilokusioner acts*" (what we do by saying). And "*pre-likusioner acts*" (what we do by saying). Austin's contribution to the discourse is to show that the language does more than just describe and report the facts. Characteristic of a successful speech act theory is that reaching communication requirements. One of the conditions is mutual recognition of the purposes desired by both speaker and listener. Then follow a successful speech is as dialog, where the dialog orientation is toward mutual understanding and mutual recognition which means that a speaker trying to produce an experience with hearing where the listener to recognize the intent of the speaker.²²

Furthermore, Ricoeur invited to explain the complexities of a sense from polar discourse. That meaning is the meaning (*sense*) and reference (*refrence*), about the "what" of discourse is a reference. *Reference* is "the speaker refers to something basic, or through the ideal structure

²² David M. Kaplan, *op.cit.*, p. 43-44

from the meaning. While the next process, *sense* crossed by the intent referred to by the speaker.

Sense and reference dialectic describes the relationship between language and form in this world. Then to be able to reveal that meaning of these references with through language, can be interpreted become the idea of experiences towards language. According to Ricoeur, the language will not be circumscribed understanding of discourse, otherwise languages will foster understanding of discourse manifested. His claim, that by having and using a certain language. The next claim is that language not only refers to the ideal meanings but also refers to what exists. Because the theory of discourse is a semantic theory that is both communicative and pragmatic.

Ricoeur said that a text must continuously be interpreted at any time and period, with the increase of new communication which will bring new meanings as well. This is due to stopped the author's face, so that interpreters must give himself to expand the new communication. However be missing author and dialogical situation with the author does not mean that the capacity of the referential writing limited or deceptive.

Ricoeur ensure infinity or non-deception about it with a requirement, is a text should be able to do "*de-contextualization*" itself such that it may be "*re-contextualization*" in the act of reading. Liberation writings of the author, audience and situation open up many of the world that to be interpreted by an infinite number of readers is likely.

A new dialectic emerged in reading and writing, called Ricoeur as distance (taking distance) and appropriation (adjust with his own eyes something that was originally alien). More details taking distancing refers to the intentional exteriorizes (temporal expenditure content the meaning of the text) or semantic autonomy from the text to bring

meaning apart from the author's intentions; appropriation refers to the act of hermeneutic to make something unfamiliar becomes familiar belongs to the reader.²³

4. Ideology Critical

Starting from Habermas with Gadamer debate, where Habermas criticizes Gadamer's hermeneutics while Gadamer criticizes ideology critical belongs to Habermas. Paul Ricoeur rate this is the fundamental attitude of philosophy; Gadamer hermeneutics "submission to the limitations" and ideology critical "irregularities against domination," Ricoeur would not reconcile both perspectives, but he was just trying to show how each can recognize the universality of the others.

Four issues that be fundamental difference between Habermasian's ideology critical and Gadamerian's philosophical hermeneutics: (1) When Gadamer rehabilitate the concepts of prejudice, tradition and authority by associating these concepts with the front structure of Heidegger,²⁴ Habermas actually developed the importance concept from the tradition of Western Marxist; (2) when Gadamer studied human sciences to re-interpret and overcome taking of distanciation from a variety of cultural traditions, Habermas instead focus on critical social sciences with the aim to put the emancipatory possibilities from critical reflection on the institutional reification; (3) when Gadamer accept misunderstandings as barriers to understanding, for Habermas obstacles is ideology, or communication distorted systematically that gives rise to a false consensus and communication-pseudo; and (4) when Gadamer basing hermeneutics assignments on

²³ *Ibid.*, p. 47-49

²⁴ See Hans-Georg Gadamer, *Kebenaran dan Metode*, Ahmad Sahidah, Pustaka Pelajar, Yogyakarta, 2004, p. 301

language ontology, Habermas precisely fasten upon theory of communicative competence with the regulative principle that unfettered. Therefore, the contrast is between humility philosophical hermeneutics and irregularities ideology critical. The first, emphasizes our limitations and conditions historical which we are a part, while then opposing hidden distortions and systematically from the self-understanding guided by the idea of limited particulars ideal community from unfettered communication.

Ricoeur offers four themes that will bring a critical supplement to the tradition hermeneutic that became the focus Gadamerian. *First*, task of interpreter is replacing the discourse to the dialogue as a model of communicative understanding. The distance with the tradition becomes crucial, as more clearly seen in the discourse than when dialogue, so making it impossible to cope decision-distance entirely because the medium of understanding always kept away from himself. What is meant is kept in a world of discourse is, text kept away from authors, readers, and original context, and the text world kept away from the living world.

Second, hermeneutics must overcome the dichotomy between explanation and understanding with purpose to account our ability to critique. However, to be able to "explain" as scientists, or "understand" as historian, structures that objectivity in speech and in writing to be explained and illustrated in order to be understood. And to understand need a hermeneutic theory that combines methodological explanations into the heart of the process of interpretation, which is a "transcendental hermeneutic" theory like this is overcome a claim to universality by providing ways to understand what is happening "behind" the language.

Thirdly, the world of text, a referential dimension that is open for reading, containing potentially subversive force in the imagination. All

types of discourse, even fiction and poetry, has the power to re-interpret the reality of this kind, which challenge and undermine the authority. *Fourth*, a thematic relationship exists between the transformation of subjectivity in interpretation and critique of false consciousness. When we interpret, we are learning, we are developing, and we transform ourselves.²⁵

Furthermore, Ricoeur offers four themes that elicits reflection on ideology critical which is be Habermasian's focus. *First*, Habermas's theory about the various "interests" which serves as *existential*²⁶Heideggerian. These interests can't be justified empirically and also can't be placed theoretically. But these interests are structures of anthropological linking knowledge and interest (human lust). Prejudice and ideology both presuppose us against certain traditions and understood on the basis of a motivated interpretation.

In this respect there is no difference between interests or ideologies and prejudices. However, the concept of prejudice is preferable to the concept of interest because of the epistemological and ontological status clearer and more consistent.

Secondly, distinction between a particular interest in emancipation (liberation from praduka) with interests in communications is not valid. Habermas then also realize and release it. Criticism over various distortions always associated with communicative experience, thereby

²⁵ David M. Kaplan, *Teori Kritis; Paul Ricoeur*, Pustaka Utama, Yogyakarta, 2010, p. 55-57

²⁶ Existential: That is the structure of existence itself and the authentic meaning of existence specified in the understanding of existence was made known to Dasein. See: Richard E. Palmer, *Hermeneutics: New Theory Knowing Interpretation*, Masnur Hery and Damanhuri Muhammed, Library Student, Yogyakarta, 2005, p .149

undermining distinction between interests in emancipation and communications interests. Every criticism is raised from a particular place and should be expressed in the language, is related to the concrete and historical context. Ideology critical made on the basis of creative interpretation toward the particular cultural heritage. It is interpretation who prejudice by the idea that domination and exploitation are unjust and not accepted.

Third, the practical tasks from ideology critical is synonymous with hermeneutics goal: to expand and restore communication and self-understanding. The critique of society should be expressed with language, supported by a creative interpretation on certain cultural heritage. Interest in emancipation is not in communicative action itself, which in turn, depends on the creative renewal on cultural heritage if it is to be understood correctly.

Fourth, there is no antinomy that exists between the previous consensus which we are a part and freedom anticipation in goal of communication unlimited, or between understanding ontological and "freedom eschatology." At the same time, we preceded by consensus but oriented to future forward towards an ideal anticipation of the conversation where consensus can understand the dialogue if we go through communicative ideal because the dialogue is constitutive of who we really are; on the contrary, we can only understand the dialogue if we through the ideal communication infinite.

Here, located hermeneutic circle and criticism. On the one hand, any criticism is raised on the basis of certain pre-understanding and traditions that have been there. No one was ever in a position creating new values from nothing (*ex nihilo*). We only possible 'mentransvaluasi' values, but can never be created starting from zero.

Turning to the discussion of the meaning and function of a tradition, which has been a matter of next debate Habermas and Gadamer. If hermeneutic philosophical view tradition as a historical consciousness that enables understanding, ideology critical regard tradition as a source of systematic distortions perpetuate to domination.

Ricoeur believes that much of the debate Habermas- Gadamer relies on confusion over the meaning about the idea of tradition. In *Time and Narrative*, he distinguishes between "traditional", "traditions" and "tradition", with the aim to clarify the different ways us because affected by history. "Traditional" refers to the transmission of past heritage, including the beliefs, practices, and prejudices that affect the creation and interpretation. It contains the struggles of various new creative interpretation about various objects and events in the past.

"Traditions" refers to the specific charge of what is inherited from the past, including all linguistic and symbolic elements that can be transmitted. Traditional is a formal concept, while traditions are material concepts about payload of a traditional. We have always been heir of traditions; we are always preceded by the things that have been said to be understood.²⁷

²⁷ David M. Kaplan, *op.cit.*, p. 58-62

CHAPTER III

THE SUPERIORITY OF MEN OVER WOMEN AT BUGEL VILLAGE

A. General Description

1. Geographical Conditions

Administratively Bugel village included in the District of Kedung, Jepara, and is part of the region of Central Java Province. Bugel village located 7 KM from center of Jepara city, this village is quite strategic because there are a wide range of people. Bugel village is the center of Kedung districts, where kedung district office is located in this village. Of course, other agencies offices are also located in the sub-district level in this village. Like, District Office, Public Health Center, Police Station, District of Markets, KUA, Koramil, etc.

Geographically, the boundaries area of Bugel village is as follows:

- a. The North bordering by Menganti Village
- b. The south bordering by Jondang Village
- c. The West bordering by Bulak Baru village and Panggung Village
- d. The East bordering by Dongos Village and Sowan Lor Village.¹

2. Total Population of Bugel Village

With a land area of 143 Ha, Bugel village inhabited by as many as 7700 people. Bugel village is divided into 4 RW and 15 RT.

While, based on population data is divided into three aspects, namely:

a. Livelihood

¹ The data is obtained from the Government Records Bugel Village, in Hall of DesaBugel, On 15 January September 2015 at 09.00 pm

Table . 1
Data Bugel's Society Livelihood In 2014

No.	Type of Work	Number
1.	Tani	20%
3.	PNS	10%
3.	Wiraswasta	20%
5.	Tukang Kayu	30%
6.	Karyawan	20%

b . Religious

Religion is a basic human priority in social life. In philosophy, religion is the understanding and as a basic principle or life view that as a guide for humans and society in their lives.²

The entry of Islamic religion in Bugel village taken by Maulana Mangun Sejati. Because, this village before Islam entered communities religious Hindu-Buddha. During that time, Maulana Mangun Sejati have a strategy to make people want to convert to Islam, so Islam can be received with understandable.

Table 2
Data Religious Bugel Communities

No.	Religion	Number
1.	Islam	7696
2.	Christian	4
3.	Catholic	-
4.	Hindu	-

² Bustanuddin Agus, *Agama dalam Kehidupan Manusia :Pengantar Antropologi Agama*, Raja Grafindo Persada, Jakarta, 2006, p. 57

5.	Budha	-
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Based on the above data, we can see that almost all Bugel's societies is Moslem. This is evidenced by the wide range of activities or religious activity is still ongoing. This activities or religious activities is reflected in daily life, be it in the mosque, mosque, as well as Islamic educational institutions. This shows that Bugel's society very religious in living daily life.³

c. Education

When you see situation the economy of Bugel village which on average are middle class, the average they more Senior High School (SMA) / MA graduates. In education, Bugel's society good enough, because of they following the government's decision to study up to 9th or usually we know "*Wajib Belajar 9 Tahun*".

Compared with other villages in sub kedung, Bugel village is the most advanced village. Nevertheless, Bugel village much studying in institutions of non-formal, such as boarding schools, both in its own region and outside their region. From here, i can be said that Bugel's society own awareness of the importance of education, it is evident that the very minimal Bugel's society were illiterate. Even in this era, the children who are not school percentage is very small.⁴

By looking at the educational background as researchers explained above, it also could be the influence of people's minds Bugel. Because education is something that affects a person's thinking. The majority of villagers Bugel already highly educated, can be made possible the way of thinking already modern.

3. The Socio-Cultural Conditions

As well as the rural community, that social values and a sense of solidarity is still very high and still entrenched in the midst of everyday life behavior. The values of

³ The data is obtained from the Government Records Bugel Village, in Hall of DesaBugel, On 15 January September 2015 at 09.00 pm

⁴ *Ibid.*,

togetherness and mutual cooperation is still inherent in Bugel's society. As evidenced by the cohesive when there was road construction, and when there are people who have *gawe* has a big event surrounding the communities voluntarily without prompting helped to success it. Thus, the society of Bugel still have values of community that reflect civilized society from the dimension of cooperativeness and togetherness in enforcing religious life, economic, social and cultural.⁵

However, there still appear the social classes that distinguish the layers of one or the other. Usually determined by the position of each individual. Layer include: a layer farm worker communities, farmers, traders, entrepreneurs, civil servants, and a layer of religious leaders. However, the absence of a clear dividing line or the gap between social classes are not so sharp, they do not consider social stratification as a barrier or distance communication, just the opposite is the chain needs synergy and mutualist. There are people who still have the social class gap but only a small fraction, for example Kyai and government officials. The stratification divisions merely to show the identity of society, and was limited in the profession. So that in carrying out the construction of all involved both the rich and the poor have the same rights and obligations.

4. The Understanding of Religion at Bugel Village

Most Bugel's society is Moslem. Here there are two sects of Islam in Bugel village: *Nahdlatul 'Ulama'* (Sunni Islamic by KH Hasyim Asy'ari) and *Muhammadiyah* (Sunni Islamic by KH Ahmad Dahlan). Both are different views, as in decided beginning the fast day and the celebration feast (Eid al-Fitr and Eid al-Adha), and others. However, this condition does not make hostility. Because, between the one and the other was believed by their confidence respectively.

B. The Understanding of Men Superiority Over Women at Bugel Village

The society of Bugel since the first period has a very strong patriarchal nature to accentuate the dominant role of men, while women gained the position and the role that is not too obtrusive. The Views about the perceived low status of women is because since

⁵ Hasil observasi Penulis pada tanggal 12 Oktober 2014 Pukul 09.00 WIB

the beginning according to custom has always emphasized there is a difference in treatment between men and women. In general the assumptions in Bugel's society village is not amazing if the position and the role of men is dominant. Because the assumption is already entrenched from the beginning until now is still valid. Although they (the women) half-heartedly accept all of this.⁶

At Bugel village, the dominances of men covering various of life aspects, among , in the areas of social, political, socio-cultural and religious. The role of men as much on the outside environment, while the role of women is on the family and household. This is because the male has several properties, among : the authoritarian traits, physical virility (strong and skilled), dynamic and active, responsible and productive. While many women do not act out of the house because they are more passive and static, to be submissive and obedient to the head of the family. Social and economic function of women is different from men, and the overall status of women is considered lower than men. Women should not work outside the home if it should ever forced permitted because there are several considerations.⁷

In addition to Bugel's society, a real woman is a woman who still looks soft and plays well at home as a mother and wife, in the kitchen or in bed. Men at Bugel village hope if women act and behave smooth, willing to suffer and faithful. She is expected to accept everything even the bitterest though. She should not argue or rebel against orders husband.

Relating to the principles of respect, as far as possible women at Bugel village do not appear in the public sector because in normative women should not exceed the husband. If the possibility to appear, women are expected not to disturb harmonious family life. In this context, the wife should not humiliate the husband, should put the husband so high and always honor and respect her husband. Usually the women are allowed to appear in the public sector are the wives of The scholar or public figure, because according to the society, they certainly have a good quality and can maintain the

⁶ Ibid

⁷ Researcher observation results on 12 January 2015

good name of the husband. Ordinary people who can look at the public sector is only a small part. Ordinary women do not have the opportunity to perform in public sector, only the wife of a husband who has a high position in society.

In the culture of rural Bugel's society, many terms that seat position of women is lower than men. And terms it is embedded in society, so that acceptable and understandable for granted. That is the term that says that the wife as *kanca wingking* (rear friend) as friends in processing domestic affairs, especially affairs of children, cooking, washing and others. Another term that is directed at women is *Suwargo Nunut neroko Katut*, the term is reserved for the wife, the husband is decisive that the wife will go to heaven or hell. There could be more demeaning term for women or wives, that a wife should be *manak, macak, masak* is a woman should be able to provide offspring, can dress up to her husband and to be able to cook for her husband.

Regarding the involvement of women in the social field is quite minimal. Because women were not allowed to be active in the social sphere. Women are more responsible for the problems of the family and everything related to the household. Such associations give rise to persistent gender inequality and sometimes the association is reinforced by myths that reinforce and perpetuate that a man is in the world of work in the struggle for life, while a woman in the house, the household and take care their child.

Women should follow social activities if the activities associated with religious or worship. Such pengajians mosque committees, Fatayat NU, NU Moslem, Jam'iyah Yasinan, Jam'iyah manakib, and so forth. It was only in the village, they rarely follow up outside the village especially at the district level.

From description above, that superiority in Bugel village is form an oral not written. The Superiority there, derived from islamic scholars' word immemorial communicated to the public up until now. That ideology until now still has meaning or hidden meaning. So researcher want to uncover the hidden meanings of the ideology, because that ideology in the form of language. For Bugel's society, men have a higher position than women. This superiority creates inequities for women in social and community. These superiority include in two areas, namely:

a. In Leadership Aspect

In leadership aspect, women are still being debated society. while it is the role of men then women remain behind. That is, if there was a chance for men to become leader of the woman is at number two.⁸

Women do not have the right to participate in life outside the home, either in social issues, politics and more. A woman's place is just at home, and women's work is limited to things in the house, such as cooking, washing and other. Women did not given the opportunity to participate in society outside his home, even though it became her needs and even need society. The women were allowed to activities outside the home if that activity relation with religious or worship. Such as: Majelis Ta'lim, Jam'iyah Yasinan, Jam'iyah Tahlil, Muslimat NU, Fatayat NU, PKK and so forth.⁹ Moreover, in leadership aspect, it is very minimal occur.

Paul Ricoeur borrow idea from Aristotle, he said that politics is always related to the issues that capricious and unstable. Therefore, it needs people who are trained and skilled.

Ricoeur's opinion above in accordance with the conditions in Bugel village, that a woman should be a leader with the following requirements: (1) women should be a leader if it becomes the leader (chairman) organization whose members are all women such as: Fatayat NU, muslimat NU, Jam'iyah Pengajian Women and (2) that woman comes from a family of religious scholars (wife islamic school). Because according to the community, they have certainly had a good quality and can maintain the good name of her husband or family. Although ordinary society or not the wife / family islamic school capable of being a leader but they minim opportunities to become a leader. This is in contrast to men who became the leader, the man who became the leader does not have to qualify as criteria for women who become

⁸ Researcher observation results on 12 January 2015

⁹ *Ibid.*,

leaders. As long as it has a good knowledge of both the religion and public science, and has the ability to be a leader. Because, for Bugel's society man has several properties, as follow: the authoritarian traits, physical virility (strong and skilled), dynamic and active, responsible and productive. While women tend to be passive and static.¹⁰

b. In Thinking of Religion Aspect (Ijtihad)

In this Aspect for example is in do Ied Prayer, there is a difference in subjected between men and women. Namely in the case of prayer in congregation in the mosque or Musholla. According to Bugel's society, women are better and more prime pray at home rather than prayer in congregation in the mosque / Mushoola. And for men there is no prohibition. In addition, women are also forbidden to *Id* prayers, either on *Idul Fitri* or *Idul Adha*. Because if women participate *Id* prayers will cause a lot of *madharat*. So until now women in Bugel village did not join *Id* prayers.

All assumptions about the superiority of men over women that researchers mentioned above last, is the policy of the islamic scholars' first. societies just through it and should not be protested. Although there are of them that were not receiving these assumptions, especially women but they do not dare to protest. This is because anyone who does not follow orders or islamic scholar's policies then they will be ostracized and hated.¹¹

Image position of this kind, the nature and acceptance fate of that women cause the assumption to the women themselves that the conditions and the positions that have been there for themselves, is something normal and natural.

According to Ricoeur, ideology give argues in the same way; they lived by the will to show that a group that wear is correct as it is. But the argument against ideology can not be obtained just from this statement. Because of its role as an

¹⁰ *Ibid.*,

¹¹ *Ibid.*,

intermediary is not replaced, as corroborated by the fact that ideology is always more than just a *reflection*, he was also a justification and a project.¹²

Seeing this, for Ricoeur the societies like that reputed as a true and good society cause have not disobey islamic scholar's policies. Although there are people who do not agree even to disagree, especially women, but they do not dare to resist or protest. Because *ewuh pakewuh*, and fear if hated by islamic scholar. And in the end , the woman did not experience a change in progress.

C. The Responses Of Society

The superiority of men over women in Bugel village into heritage and this has become a tradition that is rooted until now. Based on the background of communities Bugel village, there are two forms of response:

a. Agree responses

According to Zainuddin¹³, a woman better and more prime pray in congregation at home rather than at mosques. Because pray in congregation at home is safer than slander.

According to Ibnun Hasan,¹⁴ the man is the leader of woman. Because men more prominent than women. That is why leadership specialized for men. Likewise positions of judges and other. Because, the workload of a leader demand the great skills that generally can not be borne by women. Women also can not assume responsibility arising from positions in times of conflict and dangerous situations. This is in accordance with the prophet hadith that explain women's leadership will not bring triumph for his people. Therefore, islamic scholars of Bugel village agree if position of leader are held by men.

¹² Ricoeur, Paul , *op. cit*, h. 306-307

¹³ He is an entrepreneur, the interview was conducted on 20 January 2015 at 19:30 pm

¹⁴ He is a teacher of religious and community leaders, the interview was conducted on 20 January 2015, at 09.00 am

According to Asro Sulaiman,¹⁵ leadership of a woman was not allowed. Because in *al-Qur'an*, *Hadits* and *Ijma'* have shown it. As in the letter *an-Nisa'* verse: 34, there is explained that the verse includes male power and leadership in the family, especially in the public area.

b. Disagree Response

According to Ahmad Suhadi,¹⁶ women become leaders did not contradict with *Syari'ah* because in the Qur'an there are verses that praise women become leaders. So long as the woman had to follow the rules that have been determined by *syari'at* islam. As not to forget her duties as a wife and a mother who taught her children. And should keep Islamic behavior in behavior, saying and others.

According to Hj. Zulistia,¹⁷ rather than choose men who are not knowledgeable to be a leader better chose women who have knowledge and have the ability to be a leader. Because, in this era many women who have studied in higher education or university.

¹⁵ He is a teacher of religious and community leaders the interview was conducted on 21 January 2015 at 18:30 pm

¹⁶ He is a teacher the interview was conducted on 21 January 2015 at 20.00 pm

¹⁷ She is a health worker in the health centers, the interviews were conducted on 22 January 2015 at 18:50 pm

CHAPTER IV

IDEOLOGY CRITIQUE OF PAUL RICOEUR TO THE SUPERIORITY OF MEN OVER WOMEN AT BUGEL VILLAGE

A. The Superiority Of Men Over Women At Bugel Village

According to Ricoeur, each word is a symbol. The word full of meaning, and the intense hidden. Not only the words in literary works, the words in daily language is also the symbols cause depict of other meanings are indirect. Therefore, symbols and interpretation is a concept that has a plurality of meanings contained in symbols or words in the language.¹

Superiority at Bugel village, is an oral form is not written. The superiority there, derived from the words of Islamic scholars in immemorial are conveyed to the society. The ideology until now still have a meaning that raises a question mark. For Bugel's society, men have a higher position than women. This superiority creates inequities for women in social and society. These superiority include in two areas, namely:

1. In leadership Aspect

In leadership aspect, women become the public debate. As long as there are men, then women remained behind them. That is, if there was a chance for men to become the leader then women are after men.²

¹ Ricoeur, Paul. 2003. dalam Josef Bleicher, *Hermeneutika Kontemporer*, Terj. Ahmad Norma Permata. Yogyakarta: Fajar Pustaka, p. 376

² Researcher observation results on 12 January 2015

Women do not have the right to participate in life outside the home, one of which is to become a leader. A woman's place is just at home, and women's work is limited to things in the house, such as cooking, washing, educating children and others. Women should follow activities outside the home if these activities are religious or worship. Such as: Majlis Ta'lim, Jam'iyah Yasinan, Jam'iyah Tahlil, Muslimat NU, Fatayat NU, and so forth.³

A woman must be a leader with the following requirements: (1) The woman should be a leader if it becomes a leader of organization (chairman) whose members are all women such as: Fatayat NU, Muslimat NU, association of women and (2) the woman comes from a Islamic scholar's family. Because ., according to the society, they have certainly had a good quality and can maintain the good name of her family. Although ordinary society or not from Islamic scholar's family have capable of being a leader but they do not have the opportunity to become a leader.

However, it is different with men who became a leader, men who became a leader does not have to qualify as a woman. As long as it has a good knowledge, both religious and secular, and has the ability to be a leader, they are be a leader. Because, for Bugel's society man has several properties, among : the authoritarian traits, physical virility (strong and skilled), dynamic and active, responsible and productive. While women tend to be passive and static.⁴

³ *Ibid.*,

⁴ *Ibid.*,

2. In Thinking of Islamic Aspect

In this aspect, there are difference in subjected between men and women. Namely in the case of prayer in congregation in the mosque or Musholla. According to Bugel's society, women are better and more prime pray at home rather than in congregation in the mosque or Musholla. And for men there is no prohibition. In addition, women are also forbidden to do *Id* prayer, either on *Idul Fitri* or *Idul Adha*. Because, if women participate *Id* prayers will cause a lot of *madharat*. So until now women at Bugel village did not join *Id* prayers.

All of the superiority that the researcher explained above, it is the policy of the Islamic scholars at first. The society lived through it and should not be protested. Although there are of those who do not accept, especially women but they do not dare to protest. This is because anyone who does not follow orders or policies of the Islamic Scholar 'then he will be ostracized and hated.

The Superiority at Bugel Village is in the form of the spoken language is not written or recorded. It is possible that the society experiencing misconceptions about the superiority. Because language is a tool for understanding. It could be that the society mistakenly or fully understand what is said by Islamic scholars at first. So, here the researcher need investifation about the meaning.

Although the text is also derived from the language, but the situation is different from the language are spoken. In spoken language, create a direct communication that is attached (include) directly by the speaker began

intonation until gesture. While the text "*discourse fixed by writing*" do not have situation, because of the discontinuity horizons of text and reader owners.⁵

See to the superiority of men over women at Bugel village. The researcher interpret that we know if understanding of superiority like that comes from the ancient Islamic scholar. When he said that "*A woman should not be a leader and not allowed to Id prayer* ", there must be the meaning or intent of the phrase. Maybe the society grasp the different meaning . Among : perhaps because men were created as a leader for his wife and children. Or perhaps because of fear that if the position of men rank lower, so women become free or superior than men. Then about *Id* prayer, perhaps the Islamic scholars fear if a woman do *Id* prayer will cause reprehensible attitude, such as *riya* ', envy and others. As we know that every *Idul Fitri* almost all Muslims to buy something new for example : clothing, Islamic custom, sandals, veils and others.

And after the researcher conducted a search, it turns out the society and the Islamic scholar nobody knows. Almost of them said that it has become customary since immemorial.

Suppose we ask directly to him, that it means the text is shifting toward direct communication then delivery of meaning it will be a single meaning, because it is a monologue from the direction of owner / speaker.

However, there are some society who said that the superiority of the first, could be a result from the Sufi tradition of religious understanding that if women subordinated, and the second could be due to the influence from Netherlands because the Dutch colonial want to make a fool of the colonized.

⁵ Retrieved on <http://filsafat.kompasiana.com/2012/05/25/pemilik-teks-membaca-hermeneutika-paul-ricoeur-464961.html>

So women should not be school and the studied of Islamic eventually the society assume that women are weak man and his place just at home taking care of her husband and her children.

Then came the question, among many meanings of the text, which is the most correct?

Ricoeur answer, that the position of "*the act of saying*", which always produces meaning very abundant, infinite. Abundant of meaning to the reading of the text shows that the way of text reveals itself to any reader (the act of saying) is an event, the event hermeneutical interweave inter-openness between the text on one side and readers on the other side.⁶

The process of "open text" in declaring contain of meaning to each reader (*the act of saying*) requires "*a reader who opens himself*" to the text, which then from the hermeneutical event created productions of meaning.⁷

Hermeneutical awareness event that any text is always experiencing separation between the author's intent (*what is said*) with readings every reader (*the act of saying*) is very important for us to grasp that we were able to have relief hearts to receive production pluralism meaning of the text. So, we can be easy to understand if the above statement produces so much meaning without dammed by anyone, including the owner himself.

B. The Critical Social Hermeneutic Ideology Paul Ricoeur Perspective To Bugel Village

Paul Ricoeur's ideology criticism, actually originated from ideology critique Habermas. That the critical exploration, Habermas had done what can be called "ideology critique and criticism of science through knowledge".

⁶ *Ibid.*,

⁷ *Ibid.*,

Knowledge, science and ideology are three things that are interlocked and three related to the praxis of human life.⁸

Based on the work and communication distinction Habermas distinguishes two kinds of synthesis that understood by Marks, namely through labor synthesis and synthesis through supporting class. Both are important for the critique of ideology. In this case Ricoeur said that the Marxist concept of this Habermas has laid the anthropological categories at once epistemological ideology for criticism. The second dialectical relationship category is critical because it would connect the human with his knowledge. The concept is able to accommodate a reason.⁹

Ideology critique works on two levels to search for the two dialectical linkage, it is when people's minds freeze on one of the poles. Freezing thought occurred because the subject is not aware of the real interests of the reason. It is mean need to liberate ourselves from nature or from nature such as social action. Here criticism of ideology tried to clear back the emancipatory interest is based on the interests of its own impetus. From here according to Ricoeur that without distinction above, there is no room for criticism and for ideology for ideology functions in human relations and not in the human relationship with the natural material.¹⁰

Thus, based on the theory of ideology critique Ricoeur when researchers looked ideology that developed in rural communities are experiencing freezing Bugel thought. Because people does not want to find a middle ground so that this superiority is moving. Although there are of those who want to find out but

⁸ F. Budi Hardiman, *Kritik Ideologi*, Kanisius, Yogyakarta, 2009, hlm. 214

⁹ Retrieved on 10 January 2015 <http://www.amazon.com/From-Text-Action-Hermeneutics-Phenomenology/dp/0810123991>

¹⁰ *Ibid*

they did not dare to act because they fear that if the hated religious scholars so that they tend to be static without taking action. Though they have extensive knowledge (many of those who have experienced the bench colleges, boarding schools and others) which with the knowledge of the public can use the knowledge to ratio.

CHAPTER V

CLOSING

A. Conclusion

From some description had researchers have described above, then researchers can conclude the following:

1. The superiority of men over women at Bugel Village includes two aspect: *first*, in leadership aspect, a woman should not be a leader. Women may be a leader as long as members consist of women and should come from a islamic scholar's family or community leaders. Whereas for men there is no requirement as a woman, as long as he has the ability to be a leader that is legitimate. *Secondly*, in thinking of islamic that is when do *Id* prayer, women are better and more important to stay at home rather than praying *Id*, whereas men there are no restrictions. Be it on *Idul Fitri* or *Idul Adha*. Because if do *Id* prayer will cause many *madharat*, such as slander, spite, *Riya'* and other. All had the superiority is from the Islamic scholar's policy immemorial. The society should accept it and forbidden to disobey because if we disobey it will get consequences that is hated and ostracized by the Islamic scholars.
2. The form of Paul Ricoeur criticism in matters of ideology (the superiority of men over women) at Bugel village is because the society unwilling to make out solution this problem in order to this problem can solving. They disposed defenseless so that they can't thrive when they have extensive knowledge of which with that knowledge the society use their knowledge for forward thinking.

B. Suggestions

Understanding is something that knows no final word, but always being in process, so that ideas result is result of imperfection that is always

demanding to be perfected. Therefore, further research is needed from as a result of the efforts of human thought to things outside itself, and make it understand itself.

Similarly to understand the superiority of men over women at Bugel village, where it is the result of human thought, so that ideologies are not to be accepted as something rigid, frozen and there is no possible others understanding, but all of them should continue to be studied and assessed repeatedly.

Reflecting on this study, critically examines the tradition that had been held not equal to criticize, but look back at what has been accepted by not using the "blinders". That way it is possible to maintain the tradition with solid fundamentals and not just taken for granted.

C. Conclusion

With utter *Alhamdulillahilahi rabbil 'alamin*, researcher say to Allah SWT, because on his grace and guidance researcher can complete this simple mini-thesis.

By being aware all of the shortcomings as well as the simplicity of this mini-thesis, and the researcher feel confident that this mini-thesis is far from perfection and satisfaction. Therefore, researcher expect suggestions and constructive criticism from all sides for the perfection writing next. With this mini-thesis research is expected to provide benefits for researchers especially, for Bugel's society particularly, Bugel, as well as the whole society in general

Finally, the researchers also asking forgiveness and guidance to Allah SWT from all error and oversight of this mini-thesis research. *Wallahu a'lam bisshowab....*

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