

CHAPTER IV

ANALYZE

A. The philosophical meaning of *Mubeng Gapuro Masjid Wali At-Taqwa* in marriage tradition at Loram Kudus

Firstly, Loram's tradition is a Sultan Haḍirin's strategy to invite Loram's people to enter Islam religion in Loram Village. At the time, Sultan Haḍirin as a son in law of Sunan Kudus, he asked by Sunan Kudus to spread Islam in the South of Kudus, Loram Village. Briefly, he spread Islam with Tjie Wie Gwan (graver from Campa Kingdom). As a strategy, they built a mosque and gate / *Gapura*.

Gate / *gapura* built at 1596/1597¹ by Sultan Haḍirin and Tjie Wie Gwan. The building resembles a Pura in Bali. Besides that, *Gapura* has function as a tactic or strategy not only to draw an interesting Loram's people who Hinduism, but also as the culture heritage that have to preserve.

As the culture heritage, exactly, at *Gapura* there are three tradition that held on by Loram's people, are: Tradition of *Mubeng Gapura*, *Sego Kepel* as thank giving to God and *Ampyang Maulid* is the annual agenda at Rabi'ul Awwal month in commemoration of Prophet Muhammad SAW's birthday. All of tradition has been progressing until now.

Mubeng Gapura is the tradition² at *Gapura Masjid Wali* that is still exist until now. Tradition is held by couple of marriage after to do *ijab qabul* (marriage contract) for Loram's people especially and the other Loram's people generally.

¹ Interviewed with Afroh Aminuddin on November 13rd. 2012

² Tradition in Arabic is called 'urf, that is a basic role about the activity has been habit in the society and the timing is unclear (Harun Nasution, "*Adat*" dalam *Ensiklopedi Islam Indonesia*, Media Dakwah, Jakarta, 1989, p.65)

In this case, H. Sofyan³ argued that, the tradition of *Mubeng Gapura* is held as an activity or Sultan Haḍirin's way to spread the message of Islam to his community so that, they can be easier to accept the message it. However, the tradition had been one of customs Loram's people when married and they do this tradition after contract of marriage (*ijab qabul*)

According to Prof. Amin in *Ethika* (ilmu Akhlak)⁴ said that customs is something repetitious and many activity's human come from custom, such as walking, running, using the dress, converse and other.

Mubeng Gapura is often held by Sultan's student when Sultan can't give du'a in his marriage. Nowadays, Sultan asked to his student to turnaround of gate has been progressing as a habit of Loram's people.

But, according to Koentjoroningrat in *Sejarah Antropologi*, said that the anthropologist means the tradition is as same as a custom, where it has a concept or role and then strong integration in the culture system from a cultural which arranged by human being in social-culture life.

When, the tradition or custom has been activity like activity in the daily life. The tradition or custom has two character,⁵ are:

1. To make easy people to do activity as a custom
2. Timesaving and attention

Mubeng Gapura is a tradition not only circumference the gate, but also has purpose to *tabarrukan* (get a good blessing from God). So that, there is relation between culture and religion unsure.

In Javanese, tradition of ceremony is combined between religion and culture unsure, such us:⁶

- a. The tradition related to the way of life everyone, such as: the ceremony before someone's birth, after birth and death

³ Interviewed with H. Sofyan on November 20, 2012

⁴ Ahmad Amin. *Etika (ilmu akhlak)*, Terj. K. H. Farid Ma'ruf, Bulan Bintang, Jakarta. 1993. h.21

⁵ *Ibid.*, p.23-24

⁶ Lukhi Ambarwati, *Tradisi Gapura Masjid Wali Di Desa Loram Kudus, Skripsi*, UNNES, Jurusan Bahasa dan Sastra Jawa, Fakultas Bahasa dan Seni, 2011, p. 18

- b. The tradition related to the fulfillment of needed, such as: someone built the house, make new street, plant a paddy and the other
- c. The tradition related to the current month or year, such as: *bersih desa* (annual agenda to purification the village from bad condition), *saparan* (şaffar in the month of Hijriyah, usually has current even), *ruwahan* (Jumadil ‘Akhir), *suran* (Muharram), *riyayan* (two celebration in Islam, are: Idul Fitri and Idul Ađa), *syawalan* (Shawwal) , *kupatan* (the seventh days of Shawwal)

If we want to understand the meaning tradition from phenomenology approach. We have to know what the meaning of phenomenology is. Phenomenology is a method and a philosophy. As the method, he spreads out of steps which must be taken. So that we get the pure of phenomenon and subjectively than consciousness and trying to get back to the "pure consciousness". To reach the pure consciousness, we have to free ourselves from the experience and the descriptions of life. If this case has been done, will remain images are essential or intuition of essence.

Furthermore, phenomenology seeks to present philosophy as principal and autonomous methods; a root science can serve to all knowledge. In Contrary with the methods of objective science, formal logic and dialectical method which overcomes obstacles. Phenomenological methods were begun by people who know and experience that is the people who conduct the perception.⁷

Phenomenology as a philosophy, according to Edmund Husserl is to give knowledge about what is essential. In the investigation steps, he found the objects (unlimited number) formed by the consciousness. So, phenomenology described as return to the object, as the reverse of the illusion or the composition of the mind. It’s because the object is the direct object of consciousness in its pure form.

⁷ *Ibid.*, p.18

From the phenomenological approach by Edmund Husserl, he always tries to approach reality not from the argument - arguments, concepts or general theory. Because every object has a nature meaning.

To get more clearly and simply, will be summarized some characteristics of philosophical phenomenology that has relevance to the phenomenology of religion, are:⁸

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

From the step above, are:

⁸ Tholhatul Choir & Ahwan Fanani, (ed.), *Islam Dalam Berbagai Pembacaan Kontemporer*, Pustaka Pelajar, Yogyakarta, Cet.1, 2009, p.32

1. Descriptive character of *Mubeng Gapura* tradition, the tradition of *Mubeng Gapura* is a marriage tradition at Loram Kulon. The tradition is held by marriage couple after marriage contract than the tradition as suggestion from Sultan Haḍirin, who built the Gapura.
2. Antireductionisms, where the tradition is guide by *Juru Pelihara* of *Gapura*. The Gate has three gate, are the south gate, the central gate and the north gate. The gate is built resembles a Pura in Bali
3. Intentionality, the tradition as a suggestion from Sultan to circumference of gate, so the tradition held on by the people especially Loram's people with circumference once time. For that, when the Loram's society will conducted a marriage, so they do this tradition.
4. Epoche, suspend the argument that the tradition is a polytheist activity, because the tradition is circumference of gate.
5. Eidetic vision, from historically, the gate built by Sultan Haḍirin and Tjie Wie Gwan has purpose to draw an interesting Hindustani in Loram Village. After that, Hindustani is curious and they want to enter Islam religion or become a Moslem people. Sultan success to do it, he also asked to be Muslim leader in that area. So that, every day as many as people asked to do it. Then, Afroh said that "Sultan says when there are people want to Sultan as Muslim leader, they just circumference of gate once or three times be better".

Tradition of *Mubeng Gapura* is not only circumference of *Gapura* (the building resembles a temple building or shrine which is located in Bali), but also the tradition have many meaning, are:

- a. The tradition as customary law at Loram especially
- b. The tradition is carry as effort to respect and appreciate of Sultan's strategy.
- c. The tradition of *Mubeng Gapura* also has meaning to introduce Loram's village especially
- d. As an effort to marriage couple always remind of Allah in happiness and sadness conditions, whenever and wherever.

- e. As legality of a new identity as a member of the Loram's community
- f. As well as participate preserve and maintain the existing tradition has been progressing until now for the next generations.

Based on the data obtained from the results that, the tradition *Mubeng Gapura* is held by marriage couple after marriage contract to Loram's people especially and the other of Loram's people generally as suggestion from Sultan Haḍirin and customary law at Loram. For that, this tradition not only an obligation that if people do not will get a sin, but it is a suggestion. The tradition accompanied with good intentions only for Allah.

B. The relationship of tradition and local wisdom as a part of a social ethic

Traditions is a customs, beliefs, and teachings derived from ancestors' who repeated or social habit in activity. Local knowledge is more describe as a specific phenomenon that normally would be typical of the region, villages or communities that exist that cannot be found other places.

There are many kinds of traditions in the wedding ceremony. Like, at Loram has unique tradition. The tradition as marriage tradition held on after contract married by couple married. However, the tradition of *Mubeng Gapura* was a customary law at Loram. This tradition will be exist, if people accept the tradition as well as a part of life. *Mubeng Gapura* is the local asset at Loram Kudus. Each person of local community have to direct to life wisely, based on the system of their knowledge, so that they not only think that the tradition useful or unuseful in daily activities and make relationship with other, but also they have to know that it will be happen unexpected situations in activity too, such as a disaster.

Local wisdom is a product of culture. As a product of culture, local wisdom born out the need of values, norms and rules that became a models for doing the action. Local wisdom is a source of knowledge (cultural)

communities that exist in tradition or history, formal or informal education, arts, religion and other creative interpretations. Cultural discourse is enables exchange continuously in all sorts of ideas and interpretations which availability of reference for communication and self-identification. When the wave of modernization, globalization swept across the world, so the form of values, symbols, thoughts happened reassessment. There is an institution that still survive (stable), that is formed by social process

According to Geertz, said that a local wisdom is the entity that is crucial for their level and grade as human in dignity in the community. Tradition, also indirectly will establish a social relationship between people with each other, so no doubt if it will make up for the customary law of the area. Of course that is customary here is custom *jama'iyah*, which is a habit that is performed by a group of people over and over again. If you are still in the form of custom or habit *farḍiyyah* carried out repeatedly by personal people, it cannot be seen as a source of legal determination.

According to Ir. Sujanto in *Refleksi Budaya Jawa*, argued that infraction of customary perceived (by the concerned or by other person) as wrongness. Thus functions as a regulator of indigenous governance and cultural attitudes as well as guidelines for the relationship between group members and in fact as well as the customary moral guidance of the members of the communities concerned.

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

Specifically, local wisdom is relate to the current culture, so that the culture reflect the way of life in the society. Local wisdom is also a rule or

concept has been reference in the society between human and another. Local wisdom relate to all aspect, are:⁹

- a. The concept relate to human being, such as: social interaction between individual or group
- b. The concept relate to natural, such as: animal, plants
- c. The concept relate to supernatural

Local wisdom reflected in the habitual of society at the long time ago and usually the habitual has been a custom. In John Haba's view said that there are six function of local wisdom, are:¹⁰

1. As identity of community
2. As the element of unity (cohesive aspect) in religion, social or belief
3. Local wisdom is not to enforce someone to do something, but as the culture unsure in the society
4. Local wisdom give togetherness for the community
5. Local wisdom will change thought between an individual or group than put on common ground that they have
6. Local wisdom is a mechanism to reduce the communal solidarity and appear from consciousness in the integrity of community

Tradition of *Mubeng Gapura* is a local wisdom at Loram, moreover the tradition has been identity of Loram's people. The tradition is cultural heritage that was habitual, because the tradition always conducts when the people marriage. Than *Gapura* has been a wild life or local asset at 1997 by BP3 of Central Java. Afroh says.

Mubeng Gapura is a social habit to make harmony between one people and other, because the new member from couple married indirectly, they introduce with the tradition. However, this is good social ethic as a new member.

Social ethics talks about the human obligations as members of the human race. Social ethics is regarding the human relationships with

⁹ www.penyelesaian konflik dengan kearifan local.com, Quoted on Mei 12th Mei, 2014

¹⁰ Irwan Abdullah, *Agama dan kearifan local dalam tantangan global*, Pustaka Pelajar, Yogyakarta, 2008, p.8

humans, either directly or in the form of institutions (family, community, and nation).

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

Social relations in the village are mostly done by mutual cooperation systems that recognize various traditional forms. Although, mutual cooperation is not limited to family relationships, but the system was understood as an extension of kinship which have a strong influence for the complex whole of interpersonal relationships in the village.¹¹

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

Based on the data obtained from the results, the relationship of tradition as the local wisdom will be important only when local people who inherited the knowledge system will accept and claimed as part of a system of their knowledge. And it would be more useful if the local wisdom in tradition of *Mubeng Gapura* used as part of a social ethic in society Loram. Because the tradition will not hold out without the community whose participate in maintaining and keeping the traditional values that exist.

The relationship between tradition as local wisdom and tradition as a part of social ethic is effort to participate preserve a local tradition and maintain a tradition as the culture heritage with good intention to *tabarrukan* only to God. We are always carry this tradition as *nguri-uri* forefather's culture. The tradition will be survive, if the society participated and receive this tradition is a part of knowledge in our life. So

¹¹ *Ibid.*, Franz Magnis, p.18

that, the relationship Tradition of *Mubeng Gapura* as the existence of local wisdom and always be there if the people can participate to preserve and maintain the existing of traditions.