

ABSTRAK

Ahmad Luthfi Ridhani 240211010009. *Wewangian Dan Spiritualitas Masyarakat Banjar Di Desa Dalam Pagar (Studi Fenomenologi Sufistik)*. Pembimbing: Dr. Irfan Noor, M. Hum. Pembimbing: Dr. Muhammad Iqbal, M.S.I. Tesis. Program Magister Ilmu Tasawuf, Pascasarjana, Universitas Islam Negeri Antasari Banjarmasin. 2026.

Kata Kunci: Wewangian, Fenomenologi, Tasawuf, Pengalaman Religius.

Penggunaan wewangian dalam praktik keberagamaan masyarakat Banjar merupakan tradisi yang masih hidup dan diwariskan secara turun-temurun. Meskipun demikian, kajian mengenai wewangian selama ini lebih banyak menempatkannya sebagai objek historis, kultural, atau simbolik, sementara pengalaman hidup (*lived experience*) yang melandasi pemaknaan spiritual terhadap wewangian masih belum banyak dikaji, khususnya melalui pendekatan fenomenologi yang diintegrasikan dengan perspektif tasawuf. Penelitian ini bertujuan untuk mengungkap makna wewangian dalam praktik keberagamaan masyarakat Banjar di Desa Dalam Pagar, mendeskripsikan struktur pengalaman religius yang menyertainya, serta menafsirkan makna spiritualnya melalui perspektif tasawuf. Penelitian menggunakan metode kualitatif dengan pendekatan fenomenologi Edmund Husserl. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui tahapan *epoche*, horizontalisasi, pengelompokan tema, sintesis esensi, dan interpretasi tasawuf.

Hasil penelitian menunjukkan bahwa wewangian tidak dimaknai sebagai aroma yang memiliki kekuatan spiritual secara intrinsik, melainkan sebagai medium religius yang memperoleh makna melalui relasi intensional antara kesadaran subjek, simbol budaya, dan praktik keberagamaan. Pengalaman terhadap wewangian menghadirkan ketenangan batin, kekhusyukan, *tawajuh*, rasa aman, serta suasana sakral yang mendukung penghayatan ibadah. Dalam perspektif fenomenologi, makna spiritual tersebut terbentuk melalui hubungan antara noesis dan noema dalam pengalaman sadar para pelaku ritual. Sementara itu, dalam perspektif tasawuf, pengalaman tersebut dipahami sebagai bentuk *dzauq*, *hudur al-qalb*, dan orientasi batin menuju Allah Swt. Penelitian ini tidak bertujuan membuktikan secara teologis realitas pengalaman spiritual yang dialami informan, melainkan memahami bagaimana pengalaman tersebut dihayati dan dimaknai secara subjektif dalam kehidupan keberagamaan masyarakat Banjar.

Penelitian ini menyimpulkan bahwa esensi pengalaman wewangian tidak terletak pada aroma sebagai objek fisik, melainkan pada proses pemaknaan yang lahir dari interaksi antara pengalaman inderawi, tradisi budaya, kesadaran religius, dan orientasi spiritual. Dengan demikian, penelitian ini memberikan kontribusi

terhadap pengembangan kajian fenomenologi agama melalui integrasi fenomenologi Husserl dan perspektif tasawuf dalam memahami pengalaman religius berbasis pengalaman inderawi pada masyarakat Muslim lokal.

ABSTRACT

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Keywords: *Fragrance, Phenomenology, Sufism, Religious Experience.*

Fragrances have long constituted an integral element of the religious traditions of the Banjar community, serving not merely as sensory objects but as meaningful media through which religious experience is cultivated and interpreted. Despite their enduring presence in local religious practices, existing scholarship has predominantly approached fragrances from historical, cultural, or symbolic perspectives, leaving the lived spiritual experience associated with their use largely unexplored. Addressing this gap, the present study investigates the meanings of fragrances in the religious life of the Banjar community of Dalam Pagar Village, examines the essential structure of the experiences associated with their use, and interprets these experiences through the lens of Sufism.

This research employs a qualitative design grounded in Edmund Husserl's transcendental phenomenology. Data were collected through participant observation, in-depth interviews, and document analysis, and were analyzed using phenomenological reduction (*epoche*), horizontalization, thematic clustering, eidetic synthesis, and interpretative analysis informed by Sufi thought.

The findings demonstrate that fragrances are not experienced as possessing inherent sacred or supernatural qualities. Rather, their spiritual significance emerges through the intentional relationship between consciousness, embodied sensory perception, cultural tradition, and religious practice. Within this experiential structure, fragrances facilitate states of inner tranquility, heightened devotional concentration (*tawajjuh*), a sense of spiritual reassurance, and an intensified awareness of sacred presence. From a phenomenological perspective, these meanings are constituted through the dynamic correlation between *noesis* and *noema*, whereby sensory perception is transformed into religious significance through lived experience. Interpreted from the perspective of Sufism, these experiences correspond to *dhawq* (spiritual taste), *ḥuḍur al-qalb* (the presence of the heart), and the inward orientation of the heart toward Allah. Accordingly, this study does not seek to verify the ontological reality of the participants' spiritual experiences; rather, it seeks to understand how such experiences are subjectively constituted, interpreted, and sustained within the religious life of the Banjar community.

This study concludes that the essence of experiencing fragrances lies not in the physical properties of scent itself but in the process through which sensory perception, religious consciousness, cultural tradition, and spiritual intentionality converge to generate religious meaning. By integrating Husserlian phenomenology with a Sufi interpretative framework, this research contributes to the advancement of the phenomenology of religion and broadens scholarly understanding of sensory-mediated religious experience within the context of a local Muslim community.