

Kekosongan sebagai Konfigurasi Non-Intensional Kesadaran Fenomenologis = Emptiness as a Non-Intentional Configuration of Phenomenological Consciousness

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Abstrak

Di dalam Ideas I (1982), Edmund Husserl menuliskan dua titik berangkat fenomenologi: sisi noetik dan sisi material (hyletik). Namun, Husserl kemudian menekankan bahwa fase noetik lebih produktif terhadap proyek fenomenologinya, sehingga hyle tidak diartikulasikan secara jelas dan menimbulkan ambiguitas konseptual. Kritik-kritik terhadap hyle pun bermunculan sejauh data non-intensional ini dipandang secara enigmatik, hyle menghadapi kritik atas ‘hipotesis kekekalan’, problem imanentisme yang menjatuhkan fenomenologi Husserl ke dalam idealisme, juga dugaan menyalurkan humanisme dogmatis atas kritik korelasionalis. Dengan demikian, perlu adanya interpretasi kritis untuk memperluas sudut pandang analisis hyletik yang tidak membelot dari karya-karya Husserl. Penelitian ini dikembangkan melalui pisau bedah analisis konseptual untuk mengklarifikasi makna dan hubungan antar konsep hyletik di dalam karya-karya Husserl dan mengontekstualisasikannya terhadap serangkaian kritik yang muncul. Selain itu, hyletik sebagai data non-intensional dikembangkan melalui pendekatan fenomenologis, sehingga hyle mampu dipahami atas korelasinya terhadap aktivitas noetik. Penelitian ini bermaksud mengartikulasikan ciri konfiguratif dan nuansa ‘kekosongan’ di dalam aliran hyletik yang berguna untuk merehabilitasi serangkaian kritik dan menawarkan sudut pandang baru di dalam fenomenologi Husserl. Pada akhirnya, hyletik dapat diposisikan bukan hanya sebagai data mentah, kehadirannya mampu berkontribusi atas reversibilitas epistemik di dalam kesadaran fenomenologis.

..... In Ideas I (1982), Edmund Husserl outlines two starting points for phenomenology: the noetic side and the material (hyletic) side. However, Husserl emphasizes that the noetic phase is more productive for his phenomenological project, which leads to the hyletic side being not clearly articulated and resulting in conceptual ambiguity. Critiques of the hyletic side have emerged as this non-intentional data is viewed enigmatically. The hyletic side faces criticisms regarding the ‘hypothesis of eternity’, the problem of immanentism which drags Husserl's phenomenology into idealism, as well as the suspicion of channeling a dogmatic humanism through correlational critique. Therefore, a critical interpretation is needed to broaden the analytical perspective of the hyletic analysis that does not deviate from Husserl's works. This study is developed through the surgical tool of conceptual analysis to clarify the meaning and relationships between hyletic concepts in Husserl's works, while recontextualizing them against the series of emerging critiques. Moreover, the hyletic side, as non-intentional data, is developed through a phenomenological approach, such that the hyle can be understood in its correlation with noetic activities. This research aims to articulate the configurative characteristics and the nuance of ‘emptiness’ within the hyletic stream, which is useful for rehabilitating a series of critiques and offering a new perspective within Husserl's phenomenology. Ultimately, hyletics can be positioned not only as raw data, but its presence can contribute to epistemic reversibility within phenomenological consciousness.