

Radical Ways To Think About Radicalism In Cak Nun's Poets

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Abstract. There is a close relationship between literature and philosophy. Both lead to an appreciation of life with the complexity of the problems that surround it. In her creative work, philosophical thought in literature is interesting to study. The freedom of expression upheld in literature provides free space for the growth and development of an intelligent way of thinking, namely a radical, primary, and necessary form of thinking. This revolutionary way of thinking is needed precisely to tackle radicalism. Research on powerful ways of thought in the poems of Cak Nun (Emha Ainun Nadjib) reminds the poet's existence as a humanist who is familiar with the resolution of social conflicts, including the phenomenon of radicalism. The dialectical hermeneutic approach is used to analyze the philosophical thoughts in these poems. The analysis results show that the roots of radicalism are injustice, arbitrariness, poverty, greed, arrogance, and the use of religion for economic, political, and image purposes.

Key words: a radical way of thinking; radicalism, poetry; dialectical hermeneutics.

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INTRODUCTION

Discourse on radicalism is related to terrorism. Terrorism often intersects with the existence of religion. Literature photographed it. One of Indonesia's most important ideas about religious literature was when Kuntowijoyo raised the need for transcendental literature in the early 1980s. Previously, literature was busy promoting universal humanism and existentialism, which Chairil Anwar and Sitor Situmorang inflamed. Pramoedya Ananta Toer is passionate about promoting socialism.

Along with Kuntowijoyo's idea, Abdul Hadi W.M. carry Sufism in Indonesian literature. The need for transcendental literature, for Kuntowijoyo, is part of the effort to save us from the attachments that are inherent, flesh, so that our spirituality is uprooted from this life. There is a missing dimension of religion, namely religiosity, which connects the body with the spirit, man, and his God.

However, Kuntowijoyo's idea of transcendental literature, which seemed to only deal with "The Far Above There," was further grounded by explaining the need for a prophetic touch in social science and literature. With this call for the need for prophetic literature, Kuntowijoyo wants to invite back to remember our humanitarian tasks, which are not limited to this life which is determined by the dimensions of space and time, but connects to spiritual life, the afterlife, which is important as a human being

who has faith in God.

Cak Nun's poems, Emha Ainun Nadjib's nickname, actually answer what Kuntowijoyo said. In his poetry, Cak Nun emphasizes how humans believe, are religious, translate their diversity into behavior and social involvement. His poems uphold the essence of Islam as a religion of *rahmatan lilalamin*, a mercy for nature. With various sects in Islam, Cak Nun chose Islamic values that uphold peace by offering a radical way of thinking. Cak Nun's sociocultural background certainly has a big influence on the roots of the mindset contained in the texts of his poetry. Javanese people digest the teachings of Islam, of course with the origins of Javanese sociocultural thinking. Therefore, it is interesting to observe the dialectical construction of local culture (Javanese) with Islam related to radical ways of thinking.

It should be emphasized that radicalism is not the same as radicalism. In the philosophical approach, radical thinking is needed. This is because radical philosophical thinking means deep (fundamental) thinking to the root of the object being studied. The Big Indonesian Dictionary also explains this, which mentions radical in the sense of "basically (to the point of principle); or advance in thought or action". In this context, revolutionary thinking is a deep thinking process to the highest meaning of truth. Through the process of thinking radically, humans can obtain the truth and find several scientific discoveries (science). Thinking

radically can also be interpreted as an effort to consider to the root of the problem, so it is hoped that a decision is sage and not wrong in making decisions. Thus, radical thinking is needed in the development of science and displays a wise attitude before making a decision (<https://www.kampusmelayu.ac.id/2019/kolom-ketua/radikal-vs-radikalisme/#:~:>)

Cak Nun's criticality was built from the debate of Javanese and Islamic culture and his universal insight. Javanese culture recognizes the term "true" in meaning "the essence" (in Islam) of something. This is what is meant by the radical way that manifests in his poems. Precisely with a revolutionary way of thinking is expected to inspire an understanding of the dangers of radicalism. It is exciting to construct a radical way of thinking in Cak Nun's poems and formulate cultural values as an inspiration to overcome radicalism.

METHOD

This study uses a qualitative approach to philosophy. The theory used is Gadamer's dialectical hermeneutics to understand the inner reality of Emha Ainun Nadjib's poetry texts, which are collected in a collection of poems, Prayers to Remove the Curse, Dance of the Moon, Kenduri Cinta, A Trilogy. The data were collected using a read-note technique. The data collected was analyzed by hermeneutic reading, including prejudice, hermeneutic circle, horizon fusion, and dialectics to obtain in-depth analysis results and is expected to achieve the research objectives, namely the formulation of radical ways of thinking to counteract radicalism in Cak Nun's poems. The results of the analysis are presented descriptively to provide a complete and detailed explanation.

RESULTS AND DISCUSSION

There is a close relationship between Cak Nun's poems and the philosophy of humanism. Humanism specifically and directly is very intense in discussing themes about nature, human nature, and the handling of humanitarian issues from the human perspective itself (Sugiharto, 2008: 205).

Humanism as a movement of philosophical thought always upholds human values and positions. Humanism has been characterized as a movement of thought (philosophy) that is very strong in trying to make humans the criterion or measure of everything, "anthropo-centric". Therefore, human nature and nature with all its

natural boundaries and tendencies have always been the main object of humanist study. Nevertheless, the term "humanism" in reality still has various meanings, which depend on the problem, perspective, or interest. The following is a dialectical construction of radical thinking and the cultural values surrounding it in Cak Nun's poems to counteract radicalism.

Taking action against the root perpetrators of the riots

Riots at all levels are a manifestation of the actions of people who worship radicalism. However, their actions are reactions of greed, despotism, arbitrariness, and injustice. Moreover, it is really worrying if this has happened since in thought, meaning that it has been planned. Take a look at Cak Nun's poem below.

Rusuh

Orang-orang berjanji

Tak akan ada kerusuhan

Asalkan engkau juga berjanji

Tak kan bikin kerusuhan pada nasib mereka

Tak akan ada rusuh di perkotaan

Asalkan tanganmu tak rusuh

Oleh kesewenang-wenangan

Asalkan hatimu tak rusuh oleh keserakahan

Asalkan isi kepalamu tak rusuh oleh nafsu kelaliman

Ya, Tuhan

Engkaulah saksi

Takkan rusuh

Kalau tak dirusuhi

At the point of powerlessness because they are often blamed for rioting, those who are considered rioters are sometimes more religious (saying the name of God), promising not to (create) riots if they are not rioted. Its cultural values certainly do not mean to justify riots. However, the countermeasures of radicalism need to be carried out with a radical way of thinking, which is to prosecute the perpetrators of greed and arbitrariness first. If not, the radicalism riots will continue to occur. In addition, it should also be emphasized that creating a riot is not a commendable way to fight greed and others.

Squeezing injustice, upholding the truth

Discussing the problems of very complex social life, at least that complexity can be simplified sectorally by looking at the issues: poverty, crime, family disorganization, the

younger generation, war, violation of norms, population, and environmental problems (Soekanto, 1982: 378-395).

Of the eight essential and critical social problems, Soekanto (1982: 378) calls them social "lameesses". Interestingly, this social lameness or "defect" in people's beliefs is always considered to be reducible, repaired, or even eliminated. This side of optimism is of course an entry point for conceptions that have potential solutions. In this case, when social inequality is interpreted ethically as a moral lame, the concept of "consciousness" in Emha's humanism is seen as a conceptual contribution.

Power politics often talk about interests and issues of winning and losing. Sometimes the winners discredit the losers. Professional positions are held by political winners, not people who are experts in their fields. Experts are marginalized because of different political choices. Everything if not handled by the experts, just waiting for destruction.

Kalau yang Engkau Pilih

*Kalau memang yang engkau pilih
bukan kearifan untuk berbagi
maka terimalah kehancuran bagi yang kalah
terimalah kehinaan bagi yang menang.*

*Kalau memang yang mengendalikan langkahmu
adalah rasa senang dan tidak senang
dan bukannya pandangan yang jujur terhadap
kebenaran,
maka buanglah mereka yang engkau benci
dan bersiaplah engkau sendiri akan memasuki
jurang
Jakarta, 1998*

Sharing is a wisdom, the wisdom of life. Unwise actions, not only destroy the losers, but also the victors. The intended sharing context relates to the politics of power, especially the distribution of power. Winners of political contestations who force their people to occupy positions that are not experts will only reap destruction. The people will only laugh at them because they cannot work. In Javanese culture, even though they are in office, they are not *kajen*.

His radical way of thinking is how the winner of power politics dare choose a politically opposite person but professional to occupy a particular position according to his expertise? Do not make democracy a goal, but democracy as a vehicle to make the life of the nation and state better.

Justice is an absolute thing in making decisions. People may like it or not, but don't let the dislike make it unfair. Professionals need to be juxtaposed with proportions. With the victory of power politics, to the exclusion of being honest with the truth, people who are not liked can be removed under certain pretexts and legal fabrications. More than that, the truth from all perspectives needs to be put forward. Otherwise, victory is in vain. Injustice will lead to mutual destruction. An insult to humanity is the same as an insult to God.

His radical way of thinking is that winning and losing in political contests is a common thing. Therefore, do not let victory be used as bait to get rid of people who are not liked, who only grow the seeds of revenge for the eliminated people. For example, in the legal context, do not let people involved in legal problems be allowed to walk free just because that person is a member of a group that wins power politics. Must have the courage to be honest with the truth of the law. It doesn't matter if he is a member of the ruling group, he must still be punished!

Beware of Religious Sellers

In an essay entitled "They Seek God's Formula", Emha explained that various human possibilities, in the process of religiosity, cannot be judged "black-and-white". The method of the human meaning of the existence of the True (God) is very graded in quality. Emha gave an example, some people believe in the ability of religion and at the same time believe in the role of God. On the other hand, some people do not believe in the validity of religion, but hope in the function of God. There are also those who do not believe in the existence of God, but believe in religious values (Nadjib, 2007: 206).

In the poem "Tuhan Sudah Sangat Populer" there are sharp and tickle stanzas criticizing humans in living a godly and tolerant life. This poem actually consists of 22 stanzas divided into nine parts.

Tuhan Sudah Sangat Populer

*Tuhan sudah sangat populer
Nama-Nya dihapal luar kepala
Sehingga amat jarang ada
Orang yang sungguh-sungguh mengingat-Nya*

The title alone is "Tuhan Sudah Sangat Populer". That is, the discourse about God becomes a daily conversation. However, the meaning of "remembering Him" is undoubtedly not just memorizing and speaking on the lips.

Considering that in Javanese culture, the term *eling* and *alert* is known. People who genuinely remember God will not worship terrorism. In Islam, the expression that is always present is *Bismillahirrahmaniirahiim*. In the name of Allah, the Most Gracious, the Most Merciful.

His radical way of thinking is that when a Muslim commits terror, he worships radicalism, in fact, he never remembers God, or only his lips always say God. The concept of *manunggaling kawula-Gusti* can be interpreted to translate the attributes of divinity into the practice of life.

....

*Di kalangan kaum beragama
Juga pada orang yang tak mengakui-Nya
Tuhan dilibatkan dengan amat riuhnya
Untuk dirindukan maupun untuk dihina*

There are three key words in the stanza, namely *involved*, *longed for*, and *insulted*. This is related to the politicization of religion. God's boisterous involvement refers to mass mobilization, which can be carried out by believers or non-believers. In addition, when disaster strikes, God is missed. However, when in a victorious condition, God was insulted by doubting the truth of His words. The teachings of religion are indeed sourced from God, but the essential values of religion are actually human nature (*sunnatullah*).

His radical way of thinking is to make the values of religious teachings the foundation in the life of society, nation and state. Don't harass people who are devout in practicing their religion. No one who is truly religious is taking radical action. There is no religion that justifies radicalism.

....

*Demikian itu karena orang terbiasa malas
Menempuh perjalanan sejati
Mengasah mutiara rohani
Merdeka dari ego kecil diri pribadi*

There is a saying that whoever knows himself will know his Lord. Inside is a heart. If his heart is good, all his actions will be commendable. In the wayang world of Javanese culture, there is a story of *Dewa Ruci* who advises *Bima* in the middle of the ocean so that *Bima* knows the true power, which essentially belongs to God. Never be arrogant.

The radical way of thinking is that each of us must dare to make our conscience the highest

court. That's conscience. Conscience must lead people to respect humanity. If you are controlled by lust, you feel great, strong, powerful, that is not your conscience. That's the devil of selfishness.

....

*Terkadang orang pikir Tuhan adalah pegawai
Disuruh mengabdikan doa-doa pribadi
Yang diucapkan dengan pandangan menagih janji
Saat dan bentuk kabulnya dibatasi*

This stanza that tickles In the prayers without realizing it seems to command God. "Accept our request. Amen." Prayer is worship. Religious rituals are almost filled with prayers. In fact, the essence of praying is an obligation, because by praying we acknowledge the power of God. However, one thing that God has promised, namely *patience*!

His radical way of thinking is that prayer ethics starts with language. The formulation of the language of prayer will guide our nerves to be humble and patient, especially when we are worshiping in the presence of God. The implication is that polite language, humble behavior in social life and building power-people relations can make the seeds of radicalism die.

....

*Tuhan diberhalakan
Digambar dengan gagasan-gagasan
Kalau tetangganya membuat patung Tuhan yang berlainan
Betengkar mereka dan saling mengkafirkan
....
Orang lain bertekun-tekun sembahyang
Sambil meendahkan orang lain dan menajiskan
Tuhan dimonopoli
Diakui sebagai miliknya sendiri*

People sometimes feel great with their ideas. Unknowingly he has worshiped his ideas beyond the power of God. In fact, including the idea of his interpretation of the teachings of his religion. In Islam, *Alhamdu lillahirabiilalamin* affirms that all praise is due to Allah, the Lord of the worlds. In Javanese culture there are *Benare dhewe*, *Benare wong akeh*, and *Benarne Benar* (truth according to oneself, general truth, and God's truth). If everyone obeys *Benare Dhewe*, the social order will fall apart!

Tolerance is a reflection of awareness of attitudes towards plural reality. The spirit or spirit

of tolerance in Emha's thinking is a consequence of the "role" of humans as khalifatullah. This context can be found in Emha's cosmological stance on boundary ideology. Human awareness of the principle of this limitation in Emha's view must require an achievement, namely what he calls "human maturity" (Nadjib, 1985: 205).

In Emha's opinion, this awareness of the universe is the basis for tolerance. Therefore, the value of tolerance in Emha's view is a necessity for humans as organisms that are in the unified structure of the cosmos. Furthermore, according to Emha, the necessity of this unity comes from God's nature (Nadjib, 2007: 178). From this it is clear that Emha's spirit of tolerance is humanism based on her cosmological-theistic attitude, namely religious humanism.

Mature humans are humans who have a sense of wonder and responsibility. These two consciousnesses can lead people to awareness of plural reality. The result of this awareness (maturity) will then give birth to attitudes of tolerance.

Humans who reach maturity in Emha's axiological view are those who have arrived at universal consciousness. The consequence of achieving this awareness will bring humans to an understanding of the nature of life, that the essence of life is "union" with nature.

His radical way of thinking is to enforce religious moderation into a movement that must be nurtured. In fact, in Islam, Allah asserts that there is no compulsion in religion.

....

Jiwa lapar umat

Dicekoki penafsiran dusta

Hati mereka yang dahaga

Dijawab dengan paham syariat yang buta

Poverty, both physically and mentally, is vulnerable to being influenced by people who feel right, in the name of religious teachings. Moreover, if it is done with full awareness, it means that people are lying with interpretation. So, it's not just a misinterpretation.

The radical way of thinking is not to let the poor people, both materially and mentally. Leaders, give the people physical and spiritual prosperity, surely the people will not be swayed by the persuasion of radicalism.

....

Tuhan sudah sangat populer

Sudah dijadikan komoditas yang amat sekuler

Diiklankan dengan indahnya

Disebut dan dimanfaatkan di mana-mana

1987-2001

(Nadjib, 2001)

The last stanza emphasizes that God, religion, is often a riding horse for economic and political interests. There is a lot of fundraising in the name of religion, suddenly the funds are to enrich themselves. When interested in gaining political votes, God's name is spoken fluently, portrays himself as a pious person, diligently goes to places of worship. However, after becoming a representative of the people or high-ranking officials, forget yourself. The politicization of God's name is used for anything for any purpose, including the spread of radicalism.

His radical way of thinking is that radicalism is indeed very dangerous in a peaceful life. However, the politicization of radicalism is no less dangerous. Ironically, often both are in the name of God.

CONCLUSION

The phenomenon of radicalism needs to be countered with an effective approach. One approach that needs to be put forward is the cultural approach. There is a close relationship between literature and philosophy. The workings of philosophy that seeks the truth by thinking to its roots, which are often called the radical way, deserve to be a source of inspiration. Cak Nun's poems suggest a radical way of thinking, namely to counteract radicalism, take firm action against the root perpetrators of the riots, suppress injustice, arbitrariness, be aware of the politicization of religion, and promote humanism.

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