

Research Article

Religiosity in Philosophy in the Poetry of Gus Jakfar and Kyai Tawakkal by Gus Mus; Genetic Structuralism Study

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Abstract: This study discusses the mindset of people using philosophy in religious life, especially those who adhere to the teachings of Islam. Some people still think that studying philosophy is a path to heresy, this is what must be changed in the mindset of the people who think that philosophy should not be studied, even though philosophy and religion are interrelated. Whereas in ancient times people used philosophy as a way to truth and to God, for example when the prophet Ibrahim was looking for God, Prophet Ibrahim expressed his thoughts by analyzing the objects around him until he finally found a truth about God. In addition, this research also discusses the religious values contained in the poetry of Gus Jakfar and Kyai Tawakkal by Gus Mus based on structuralism which includes living conditions based on reality in social life. The method used in this research is descriptive analysis method. The analysis technique used is dialectical technique to develop two kinds of concepts, namely "whole-part" and understanding-explanation". The data source in this study used primary data sources with the title Gus Jakfar and Kyai Tawakkal-Karya Gus Mus. The creation of this poem is lifted from a social problem that affects it.

Keyword: Religiosity, Philosophy, Genetic Structuralism.

Introduction

Religiosity and philosophy are always judged by a group of people who are contradictory, they view religion and philosophy as inseparable, according to them if religion is united it will lead to error. This way of thinking is certainly wrong, because with philosophy humans can find God, and with religion humans can explore philosophical values. Exploring this philosophical value is contained in the poetry of Gus Jakfar and Kyai Tawakkal by Gus Mus, especially religiosity in society. In this poem contains many values that occur in social life, as is happening now. Religiosity itself has the following meanings: First, in the sociology dictionary, religiosity is religious in nature. Second, religiosity is religious appreciation and the depth of belief that is expressed by performing daily worship, praying, and reading holy books. Third, the form of harmonious interaction between higher parties (Quraish Shihab, 2006: 3).

Etymologically the word philosophy comes from the Greek word *Philosophia* from the word "pilos" which means love or "Philia" which means friendship, and "Sophos" which means wisdom, knowledge, skill and experience (Bagus, 1996). Literally, philosophy means love of wisdom. This shows that humans never perfectly have a thorough understanding of everything that wisdom means, but are constantly pursuing it. Philosophy is knowledge possessed by reason which penetrates the ultimate foundations of everything. Philosophy wrestles with all reality, but especially human existence and purpose (Bagus, 1996). In the poetry of Gus Jakfar and Kyai Tawakkal by Gus Mus, there is a religious philosophical value for life in society. This poem teaches high values for life. For example, in this life we must not get ahead of God's destiny, we must respect fellow human beings

and do not underestimate other people. In this poem contains a philosophy that cannot be reasoned with ordinary human reason, because of the closeness of a servant to God who can only interpret it. By definition, genetic structuralism is an analysis of structure by paying attention to the origins of literary works. In short, it means genetic structuralism as well as giving attention to intrinsic and extrinsic analysis. Nonetheless, as a theory that has tested its validity, genetic structuralism is still supported by several sophisticated concepts that other social theories do not have, for example; symmetry or homology, social classes, transindividual subjects, and world views (Ratna, 2011: 123).

Jabrohim (2012: 81) formulates genetic structuralism into three things, namely: first, research begins on the study of intrinsic elements both partially even in the fabric of the whole; second, examining the background of the social life of the author's social group because he is part of a certain community group; third, examining the social and historical background that also conditioned literary works when they were created by authors.

World view can be the main problem in genetic structuralism while homology, social classes, and individual trans subjects are directed at the totality of understanding which is considered the conclusion of a study. It's the world view triggering the subject to compose, identifying world views is considered as one of the characteristics of the success of a literary work in genetic structuralism. Knowing the worldview of a particular group means knowing the tendencies of a society, the ideological system that underlies everyday social behavior. World view is a central issue in genetic structuralism such as homology, social classes, meaningful structures, and transindividual subjects directed at the totality of understanding which is considered as the conclusion of a study. Goldman (in Ratna, 2011: 127).

A more complete understanding of literary works is only possible if the literary work itself is not separated from the environment, culture or civilization that produces it. Every literary work is the result of a complex influence of social and cultural factors. In this case, the historical approach will be very important in understanding (and using) the author's thoughts with the situation of his time (Siswanto, 2009: 70).

The method used in this research is descriptive analytical method. Arikunto (2010: 120) states that analytical descriptive is a method that seeks to solve or answer the problems faced by collecting data, making conclusions, and compiling reports. The analysis technique used is a dialectical technique, namely, prioritizing coherent meaning.

Results and Discussion

Religiosity in Philosophy

In the poetry of Gus Jakfar and Kyai Tawakkal by Gus Mus, there is a religious philosophical value for life in society. This poem teaches high values for life. Like, in this life we must not precede God's destiny, we must respect fellow human beings and do not underestimate other people. In this poem contains a philosophy that cannot be reasoned with ordinary human reason, because of the closeness of a servant to God who can only interpret it. The following is a quote about do not get ahead of god:

After I sat beside him, suddenly with an authoritative voice, the Kiai said surprisingly, 'How? Have you found what you're looking for? Have you found justification for the mark you read on my forehead? Why are you still so shocked? Do you who are good at seeing signs doubt your own skills?' The cold river water felt even more piercing hearing his series of naked questions. I can not say anything. He then continued to speak.

Young man, you don't need to worry about me just because you saw the mark "Specialist of the Hell" on my forehead. You also don't need to bother looking for evidence that shows that I deserve to go to hell. Because, firstly, what you see is not necessarily the result of a clear view of your heart. Second, you know, like hell and heaven, I belong to Allah. So it's up to His

will, whether He put me into heaven or hell. To enter His servant into heaven or hell, in fact He does not need a reason. As a Kiai, do you dare to guarantee that your charity will take you to heaven someday? Or do you dare to say that the people in the shop that you looked down on must have gone to hell? We do good because we want to be seen as good by Him, we want to be close to Him, but we have no right to demand our kindness in return. Why? Because our goodness also comes from Him. Is not it?'

I can only look down. While Kiai Tawakkal kept talking while patting my back. 'You have to be more careful if you get a trial from Allah in the form of a gift. Trials in the form of grace are no less serious than trials in the form of suffering. Like those at the stall earlier; most of them are difficult people. It's difficult for you to imagine being arrogant; ujub, or other attitudes that tend to be self-aggrandizing. In contrast to those who have abilities and advantages: the temptation to be arrogant and so on comes at any time. Especially if the capabilities and advantages are recognized by many parties. That night I truly felt that I had gained a new understanding and insight from what I had known so far. 'Let's go home!' suddenly Kiai got up. 'Soon it will be dawn. After the morning prayers, you can go home.' I didn't feel like I was being kicked out; in fact I have received a lot from this extraordinary Kiai.'

Some of the quotes above teach us not to get ahead of God's tactics. This phenomenon appeared when Gus Jakfar saw a Kyai Tawakkal whose forehead was written as expert in hell. Gus Jakfar was confused because Kyai Tawakkal was one of the respected saints. This karomah that belongs to Gus Jakfar turns out to be rebuked by the Kyai Tawakkal, because not everything that is seen by those eyes is indeed seen from a pure heart and mind.

It should be noted that Gus Jakfar is not an ordinary human being. He can read the signs of life around him, such as being able to predict someone's death, predicting when someone will marry and also being able to predict someone's fortune. The following is a quote:

Among the sons of Kiai Saleh, administrators of the "Sabilul Muttaqin" Islamic boarding school and elders in our area, it was Gus Jakfar who attracted the most attention from the people. Maybe Gus Jakfar was not as pious and intelligent as his brothers, but he had a feature that made his name famous outside the region. In fact, it was said that several high-ranking officials from the central government required a special prayer to come to their house after visiting Kiai Saleh. Kang Solikin said that he was close to the ndalem family, even Kiai Saleh himself was reluctant to have that one son.

Kiai said, Gus Jakfar was older than himself," said Kang Solikin one day to his friends who were talking about Kiai Saleh's youngest son. "I don't know what that means myself." "However, Gus Jakfar is indeed extraordinary," said Mas Bambang, a local government employee who often attends Kiai Saleh's dawn recitations. "It's his eyes you know. They just glance at people's foreheads, how come they can immediately see their hidden secrets. You remember, Sumini, who was the daughter of a rujak seller at the old terminal, who was nicknamed the spinster, before being proposed to by someone from across the street, met Gus Jakfar. At that time, Gus Jakfar said, 'Sum, I see how come your forehead is shining, has someone proposed yet?'

"Kang Kandar is also like that," said Mas Guru Slamet. "You heard it yourself when Gus Jakfar said to the SD IV gardener, 'Kang, I see how come your nose is crooked, are you tired of breathing?' Well, it turns out that the next day Kang Kandar died." "Yes. At that time I thought Gus Jakfar was just joking," said Ustadz Kamil, "I didn't know he was reading the sign on Kang Kandar." "I actually experienced it myself," said Lik Salamun, a contractor who had been wanting to talk. "At that time, there was no rain and no wind, Gus Jakfar said

to me, 'Wow, how come your pockets are full of water; got a big project huh?' Even though at that time my pocket was actually flat. And believe it or not, the next day I won the tender held by the regional government at the provincial level." "What is that thing called occult knowledge?" asked Mr. Carik who had been listening intently. "Maybe," replied Ustadz Kamil. "That's why I was afraid to meet Gus Jakfar. Afraid of reading my bad signs, then my mind will be distracted."

Apart from being known for having many karomahs, Gus Jakfar's attitude to life is mediocre, if people don't know him he is only considered a madman. Gus Jakfar even gave news with his own philosophy, like the quote above which tells about Sumini, the son of a rujak seller. came to propose to her." The views of the author have their own role in the birth of a literary work. The author also sees the situation and conditions at the time the literary work was created. A writer is a member of a certain group and class, and it is through that group or social class that he relates and is involved in social, political, religious and cultural backgrounds. The social value in the poems by Gus Jakfar and Kyai Tawakkal by Gus Mus has a very high social value, in which all the characters socialize with each other through stories of their experiences.

As for the political value contained in the quote, maybe Gus Jakfar is not as pious and intelligent as his brothers, but he has a feature that makes his name famous outside the region, it is even said that several high-ranking officials from the center require a special sowan to come to their house after visiting Kiai Saleh. Kang Solikin said that he was close to the ndalem family, even Kiai Saleh himself was reluctant to have that one son. Gus Jakfar is often visited by high-ranking officials, these high-ranking officials are interpreted by the author of course the politicians who want to take office. The author's view is very strong with religious values, this is evidenced by the genre of poetry which has a religious wing. Starting from taking the setting, the characters, even the values contained in the poetry, all of them have religious value.

The author's view of cultural values in this poem is very strong. The author raises a culture that is often practiced by most people in Indonesia, namely the culture of telling other people, even though in this poem the characters tell about positive things that are not gossiping. In addition, the culture raised by the author is a culture of politeness, which in every region still carries out this tradition, namely the tradition of sowan to Kiyai. In this novel, it is told that there are many people who worship Gus Jakfar, from ordinary people to officials.

Conclusion

Based on research and discussion on Religiosity in Philosophy in the Poetry of Gus Jakfar and Kyai Tawakkal by Gus Mus; Genetic Structuralism Study, it can be concluded that the creation of the poems by Gus Jakfar and Kyai Tawakkal by Gus Mus was lifted from the social problems that influenced them. Starting from the philosophy contained in the poem to the values that reflect today's social life.

Conflict of Interest: The authors declare that they have no competing interest.

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