



## INTERPRETATION OF MORAL AND RELIGIOUS VALUE IN EMHA AINUN NAJIB'S POEMS

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**Abstract:** The problem studied in this thesis is the interpretation of moral and religious value in the poems of Emha Ainun Najib. Interpretation is carried out on these poems which show moral and religious values. This study uses a qualitative method with a content analysis approach. The data of this research are the six poems by Emha Ainun Nadjib and in terms of the content of the moral and religious value conveyed by the authors. The results showed that the collection of Emha Ainun Nadjib's poems conveyed both moral and religious value. Moral messages and religious messages conveyed in general provide teachings about monotheism to readers about the importance of surrendering only to Allah SWT, about the importance of maintaining *aurat* for women, the importance of protecting oneself from usury which is forbidden by religion, and the importance of being a devout human being but still in a religious position. There are 10 poems that have been interpreted, the dominant one conveyed by Emha Ainun Nadjib is a religious value. Moral values are conveyed in poetry but only in a few lines in poetry. The moral and religious values conveyed can at least provide life lessons for readers to draw closer to God and be humble and be able to be a polite and humble person in the midst of religious life and society.

**Keywords:** interpretation, moral-religious message, poetry

### INTRODUCTION

Literary work is a creative work produced by literary writers. Literature is everything that is written and printed. In addition, literary works are also imaginative works which are seen in a broader sense than fiction which has artistic value. As an art form, literature has grown and developed to fill human civilization. Along with this development, some experts provide various definitions of literature. Literary works are born and develop as expressions of the experiences of poets, authors, and writers regarding life (Minderop, 2010).

One of the literary works that is still in demand by the public and its existence provides many benefits is poetry (Asriningsari, 2010). Through

poetry, people can express what they feel in beautiful poems. Poem is also often used as a medium of education and social protest apart from being a medium for channeling an imagination. Writers in Indonesia have created a lot of poetry as a medium for social protest in government or dissatisfaction with leaders or policies made by a leader, while for society in general, poetry is used as a medium for outpouring of souls and education. For that, people need to appreciate poetry, because poetry can be used as a medium in conveying feelings that other literary works cannot do. In addition, appreciation needs to be done because poetry is able to create peace and tranquility for the poet and listener. The people can also maintain the culture that has been born by Indonesian writers long ago, and also as a form of appreciation for Indonesian writers who have contributed to the world of literature with the appreciation of literature (Damono, 2006).

Poetry is a literary work that contains rhyme, rhythm, diction, and uses figurative words to form beautiful sentences. Poetry written by an author has a message or mandate that he wants to convey to the reader, and the message aims to motivate or encourage the reader to do something good in accordance with the mandate contained in the literary work he created (Citraningrum, 2016). Moral and religious elements are dominant in a poem as a form of message to be conveyed. Moral and religious messages in poetry have the aim of providing teaching to readers or literary connoisseurs about good and appropriate morals or behavior to themselves, the community and to God. In addition, Hendri, Asmaniah & Kulsum (2019) explains that the moral message in poetry is a directive that contains moral teaching or behavior that can be used as role models by readers through sentences described by the author.

Moral and religious messages are very closely related to Emha Ainun's poems (Rahman, 2016). Many of his poems express a picture of Indonesian society starting from the cultural, moral, political and religious values of the Indonesian people. The background of religious life clearly underlies his poems. A religious life environment certainly makes him understand the religious values that are understood by the community. Even in his life until adulthood was never separated from the religious values he adhered to. His interpretation is not just carrying out religious orders, but also emphasizes the deep meaning of what 'religion' in particular is Islam.

Some of Emha Ainun Nadjib's poems express the moral and religious value of the mosque. The meaning of the poem about the mosque shows the writer's concern about the people who use the mosque only as a symbol in the Islamic world. The mosque is only a representative of Islam without implementing the true nature of Islam. They guard the mosque with all their might but do not use it as a place of worship. Worship does not only have the meaning of prayer, fasting and *zakat* but also carries out worship to live life.

Emha Ainun Nadjib highlighted the Indonesian people who only use Islam as a pseudo ritual.

Society considers the mosque a very holy place, sacred (Ayub, 1996). The mosque is a great place and not just anyone can enter it. Every Friday it is cleaned, the floors are kept clean. Only selected people are allowed to use the mosque. It is as if God is in it, watching over the people so they have to do their best in the mosque because God is there. So arrogant are the pious people in the mosque. The author of the poem, Emha Ainun Nadjib, revealed that they only care about themselves, feel that they are the closest to God, the best person, while the little people cannot do much other than respect him. They lost to the leader who often came to the mosque and led the congregation of course. It certainly shows the morals of someone who is far from Islam. The figure of an imam who feels closest to God only carries out worship rituals in his life. Worship is only a symbol of an obligatory ritual that must be carried out every day. They are satisfied with only carrying out the rituals of worship. But their souls are empty, worship does not give them the peace of mind they should get. Rituals of worship are only to abort obligations in their religious routine.

Based on the description of the moral and religious values in the poems of Emha Ainun Nadjib, it is very interesting for the authors to conduct an in-depth study of other EAN poems so that the content of moral and religious messages can be presented with a deep interpretation. Therefore, the research conducted is entitled "The Interpretation of Moral and Religious Values in the Poems of Emha Ainun Najib".

## **METHOD**

This research was conducted in the library of STKIP-PGRI Bandar Lampung. The research was conducted in December 2019. This study uses a qualitative method. Qualitative method is the data collected takes the form of words or pictures rather than numbers. Written research results contain excerpts from the data to illustrate and provide evidence for presentation. The data includes interview transcripts, field notes, photography, personal documents, memos, and other official recordings. The approach uses content analysis. This approach focuses on the relationship between Emha Ainun Nadjib's poems and reality outside of poetry (Emzir, 2011: 3).

Data collection is done by reducing, presenting, and drawing conclusions. Sugiyono (2010) states that data analysis activities are data reduction (data reduction), data presentation (data display), and conclusion drawing and verification (conclusion drawing/verification). Data analysis using content analysis. The content analysis is based on the opinion of Eriyanto (2013: 47) content analysis which is intended to describe in detail a message,

or a certain text. Content analysis is solely for description, describing aspects and characteristics of a message.

There are some steps conducted for analyzing the data. The analysis step is carried out by reading the overall transcription of the data, namely a collection of Emha Ainun Nadjib's poems. Next, the authors will code or codify the research data according to the research problem. Third, the writer describes each of EAN's poems based on moral and religious messages according to the findings. Fourth, the authors analyze and interpret each poem based on its content and adapt to the problems discussed, namely the moral and religious values. Lastly, the authors conclude the research.

## **RESULTS AND DISCUSSION**

### **Moral Message: Social**

The interpretation of the moral message in the poetry collection of Emha Ainun Nadjib is stated as follows.

Data (1):

Every building, house, cubicle or land, instantly  
called a mosque, once you occupy it to salat  
Every money you give to  
God's pleasure, transformed into a prayer mat of glory

The moral message conveyed in the poem is about teachings and invitations to donate wealth even if it is only with a rupiah. This message is a form of human morality to others. The author wants to convey that in addition to the main religious message conveyed, he also expressed the desire to form human morals so that he cares for others. Everyone only hopes for the pleasure of Allah SWT. This interpretation is in line with Richards (1996) who states social value is the quantification of the relative importance that people place on the changes they experience in their lives.

### **Moral Message: Morals**

Furthermore, the interpretation of the moral message in the poem 'The Prayer of a Dry Leaf' is as follows.

Data (2): The Prayer of a Dry Leaf

Never mind my words, oh my Lord  
While your verse is being ignored  
Never mind my greeting, my Lord  
While your offer solution is underestimated  
How funny is my wish for them to hear

While your book is denied by a thousand civilizations  
How unreasonable I wish not to hurt them  
While your beloved Muhammad was stoned

The lines of poetry above are the 3rd and 4th lines in each stanza of the poem 'The Prayer of a Dry Leaf'. The point is the moral decline of humans in terms of morals to Allah SWT about human negligence for what Allah has given. Al-Aidaros and Shamsudin (2013) state human morality to God will be measured by how much he is able to take advantage of the blessings that Allah has given. The condition that occurs is that humans forget so that it is considered a denial of morality to Allah SWT.

Data (3):  
We are the market usury  
The battlefield of greed  
Like a fish in sinking water  
Can't take the distance  
Don't know the sky  
To the left is sin to the right is a lie  
Breathing water  
eat drink water

The moral message of the poem is human cruelty to other humans in life about usury. A person who is greedy is one example of his bad morality (Zaidi, 1981). He will not think how other humans are trapped in the usury that he created. In the stanza of the poem, a moral message about greed is conveyed which is embodied in the word 'usury'. Humans are very thick with usury even in almost every aspect of life. *Riba* which in the dictates of 'religion' is strictly prohibited, but precisely in human life, past and present it seems as if they are ignored and don't seem to care about Allah's threat about usury. *Riba* has become a symbol of human greed by using various methods that seem to be allowed. This interpretation is a religious message as well as a moral message so that humans who continue to echo usury as a source of income become aware of the bad things in this world and in the life to come.

### **Moral Message: Ethics**

Furthermore, the interpretation of the moral message in the poem 'The Light of *Aurat*' is as follows.

Data (3):  
.....  
If the genitals are exhibited in the newspapers and on the streets  
Allah takes back His light  
.....

Men who roll their eyes  
Just find things

.....  
If a man is drugged by the beauty of the world  
The human fades, only the lust remains

The moral message conveyed in the verse of the poem is the importance of women to wear the *hijab* so that it can create conditions for men's eyes that look away from dirty thoughts. *Hijab* recommended by Islam is the solution. It is important and obligatory because there is a lot of sexual harassment and the like because of bad morality. Wearing a *hijab* can prevent women from ignorant men, as a differentiator for women who have noble character and those who have less noble character and prevent the emergence of lustful slander in men as well as maintaining the sanctity of religion (Hammami, 1990)..

Data (4):  
Mosque 1  
The mosque in my city the doors are always closed at night  
For fear that the luxurious furniture will be lost

.....  
Father priest who leads people to pray, like  
Have a desire to be an angel of God, so he  
Reluctant to hang out with many people

The poem with the title mosque is themed about social values in society. The content in the poem is very close to everyday life in society. Poetry writers reveal the religious values that exist in Indonesian society. These social values are the themes that Nun usually uses in his poems. Based on its meaning, this poem shows Nun's concern about people who use mosques only as symbols in their Islamic world (Pratama, 2020). The mosque is only a representative of Islam without implementing the true nature of Islam. They guard the mosque with all their might but do not use it as a place of worship. Worship does not only have the meaning of prayer, fasting and zakat but also carries out worship to live life. Nun highlighted the Indonesian people who only use Islam as a pseudo ritual.

### **Religious Message: Sincere**

The interpretation of the religious message in the poetry collection of Emha Ainun Nadjib is stated as follows.

Data (5):  
As soon as you salat  
As soon as you salat, space is awakened

what you live in becomes a mosque  
Every time you salat, every time  
you have also built a mosque  
O, how amazing, how many thousand mosques  
Have you been awake all your life?  
Countless, the minaret of your mosque  
rise, penetrate the sky, enter  
*makrifat* nature

The religious message in the poem 'Once you salat' appears in the first stanza which reveals that once people salat, what is meant by salat here is *salat*, then Islamic people have built a mosque. The condition of someone praying means how many times people have built mosques and of course there are many and countless numbers.

### **Religious Message: God'**

In Ainun Najib's poem, *salat* is associated with the mosque, as in the following quote.

Data (6):  
As soon as you salat, space is awakened  
what you live in becomes a mosque

The meaning of the quote is that in fact not only a real mosque (a place of worship for Muslims) which is referred to as a mosque but every place used for *salat* by Muslims is called a "mosque" (the space you occupy becomes a mosque). The abstract, such as the place of prostration, becomes more real, namely the word mosque. Every time people *salat*, people build goodness for themselves and for others (Haeri, 2013). The mosque will later become a source for us to get reward as well as a place to take shelter and to take refuge.

### **Religious Message: Khauf**

The religious message is related to the religious message of the *khauf* category as in the following quote from the poem.

Data (7):  
Countless, the minaret of your mosque  
rise, penetrate the sky, enter  
*makrifat* nature

Entering the realm of wisdom is a symbol that entering nature means being a lover of Allah SWT (Chodjim, 2007). Allah SWT knows what others do not know and is aware of what others do not. Countless words are linguistic errors that should be uncountable.

### **Religious Message: *Tawakal***

The religious message of the *tawakal* category in Emha Ainun Nadjib's poem is as follows.

Data (8):

If you bring your body to *salat*, you are a mosque  
If you bring your eyes to see what you see  
Allah, you are the Qibla  
If you look your ears hear what  
God hears, you are the holy recitation  
And if your heart beats to love the one you love  
Allah, you are the holy verse

From the quotation above, the poet says that humans want to use all their spirits and bodies only for Allah. Carry out all that is commanded or liked by Allah and stay away from all the prohibitions of Allah that Allah hates. The term is devoted to Allah.

Data (5):

Crying in laughter  
Sad in joy  
Or vice versa  
no admiration, no pride, no shackles  
Smooth in the value of one

The religious message conveyed by the author in the stanza of the poem is laughter in serenity and submission to God Almighty. Crying or laughing, sad or happy are not a measure of someone's laughter because the size is a heart full of laughter only to Allah SWT (Ghoni, 2016).

### **CONCLUSIONS**

Based on the data analysis that has been done, it can be concluded that a collection of Emha Ainun Nadjib's poems conveys a moral message and a religious message. Moral messages and religious messages conveyed in general provide teachings about monotheism to readers about the importance of surrendering only to Allah SWT, the importance of maintaining *aurat* for women, the importance of protecting oneself from usury which is forbidden by religion, and the importance of being a devout human being but still in a religious position. There are 10 poems that have been interpreted, the dominant one conveyed by Emha Ainun Nadjib is a religious value. The moral and religious messages conveyed can at least provide life lessons for readers so that they can get closer to God and be humble and be able to become polite



and humble individuals in the midst of religious life and society.

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