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Paradox Subjects in A. Mustofa Bisri's Collection of Poems

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Abstract

This study entitled Paradox Subjects in A. Mustofa Bisri's Collection of Poems. The problem analyzed is the description of paradoxical subjects in A. Mustofa Bisri's collection of poems. This study aims to find meaning in the subject of paradox. The method used is objective hermeneutic method. The data source for this research is a collection of poems by A. Mustofa Bisri, namely Ohoi, Pahlawan dan Tikus dan Negeri Daging. The results of this study indicate that A. Mustofa Bisri's collection of poems can be said to be a paradoxical subject not only presented through diction or not. Paradoxical subjects can also be seen through opposite relations even without having to directly use the antonym form. Like the difference in each line, the paradox is through the difference in epistemology between aqli and naqli through the view that this night is day and this day is night.

Keywords: *paradox subjects, poem, A. Mustofa Bisri*

Introduction

Ahmad Mustofa Bisri through his writings in the form of poetry, he was the first kiai to receive the Yap Thiam Hien award in 2017. The Yap Thiam Hien award is an award given to people who have contributed greatly to efforts to uphold human rights in Indonesia. The name of this award is taken from the name of lawyer and human rights defender, Yap Thiam Hien. The kiai who cares for the Raudlatut Tholibin Islamic boarding school, Rembang, is considered to have great concern for the struggle and upholding human rights values. The strongest reason for AMB to receive the award, for Todung (2008) was his response to Kompas.com that,

> "We really need someone who is strong, consistent and honest like Gus Mus. He is not sincere if pluralism is torn apart by an anti-pluralist ideology, he does not like to see religion being politicized, used as a political tool."

The theme in the AMB poetry collection is about humans. Humans are not only discussed in an individual context, but also socially. One philosopher, like Lacan, calls man the subject. The subject in question positions humans as active, dynamic, and moving beings. It is called a subject because humans with reason and religion can determine their future.

AMB's poems deconstruct the social model and the religious model by proposing a form of negation that is not or not and is also shown through questions, so that the questions contain criticism in the form of irony which can be interpreted deeper and even show sarcasm. The form of criticism made by AMB is shown in the form of questions. The form of

the question asked does not always end with a question mark. The presence of the question form is deliberately done to open up dialogue space which seems to reinforce the dramatic form of the poem. Subjects with the personas "I" and "you" become the main part in showing the social dramatic stage. The subject "I" deliberately asked "you" to soften the satire intended by AMB. In accordance with the views of Arfan, et al. (2021), the meanings of "I" and "you" in terms of the aspect of indirectness of expression show a shift in meaning in the form of irony and the creation of meaning in the form of homologous consistency.

AMB's poetry also contains the concept of paradox. The paradox that is presented is not only in lines or stanzas, but also through words. This can be seen in the poem Happy Eid al-Fitr, one of the dictions which reads “glitter of sewage”. The glow of sewage is a style of paradox. The poem Happy Eid al-Fitr, which also shows the concept of paradox and also strengthens it through Sufistic studies, is the Shahada. The shahadah poem contains two sentences. The initial sentence presents a form of negation of the existing form of divinity. By using no diction, but in the next proposition presents opposing diction, namely the word except. From this view it shows that these two sentences seem contradictory, but the intention is to justify each other between sentences.

The use of simile-shaped paradoxes in mystical poetry has never changed throughout the ages. This fact is meant to show that eyesight cannot always be trusted (Schimmel, 1982: 165). Paradox was born from Sufi reflections who were experiencing mystical excitement and supralogical awareness, so that paradox is sometimes referred to as metaphysics. Paradox in poetry is also used to show that Sufi experience is trans-subjective, namely a dynamic change from a limited self to an infinite self (Muthari, 1992).

Method

This study uses Schleiermacher's objective hermeneutic analysis technique. Hermenutika is a theory regarding the method of interpretation, namely interpretation through text which requires the personal action of the reader to integrate textual details into a meaningful whole as well as other signs that are considered as text (Zimmermann, 2015, p. 79). AMB poetry is a collection of texts in which there are feelings that the author wants to convey to the reader. Poetry is very much influenced by context and readers. To reduce the element of subjectivity, objective hermeneutics is used.

Objective hermeneutics is used in order to find meaning objectively through understanding data alternately and continuously to be able to find the meaning of data in depth. Data analysis activities are carried out with the following steps. 1) Read and understand in depth all data sources and research data, then select and mark words, phrases, lines and stanzas that contain information related to subject transposition, 2) Identify, select, and highlight the parts of the text related to research data. The data is then marked by means of colored quotations or underlined to make it easier to copy data into the data corpus. Before the data is copied to the data corpus list, the data that has been obtained from the AMB poetry collection is adjusted according to the order of focus, subfocus, and data number. The text excerpts that have been marked and coded are then copied into a list of corpus of data grouped based on research focus. This is done to facilitate the analysis and interpretation of data, 3) The data that has been copied into the data corpus is then read in detail and in detail, reading is done by reading line by line in order to find the essential meaning of the phenomenon under study. At this stage, the data began to

be analyzed in the form of a research report, 4) The results of the research are presented conceptually qualitatively, namely by means of interpreting in detail each result of the analysis of the interpretation of the research data so that concepts can be developed which are research findings.

Results and Discussion

The paradox subject offered by AMB is a form of testimony in the form of the shahada, as it is known that the creed does not only require a level of belief, but reaches the grave of belief. The paradoxical subject understands that eye sight cannot be completely trusted. However, delivering the subject goes beyond that knowledge process. It is understood that witnessing is a form of submission to the personal ego. The subject of the paradox is shown in the verse below.

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Data (1)

…
No one can serve me except Allah
but lust continues to enslave me
Laa ilaaha illallah.

No one can control me except Allah
but the power continues to dominate me
Laa ilaaha illallah.

No one can colonize me except Allah.
But the material continues to colonize me
Laa ilaaha illallah.

No one can control me except Allah.
But inanimate objects continue to rule me
Laa ilaaha illallah.

No one can force me except Allah.
But lust keeps pushing me
Laa ilaaha illallah.

No one can threaten me except Allah.
But fear continues to threaten me
Laa ilaaha illallah.

No one can manipulate me except Allah.
But interests continue to manipulate me
Laa ilaaha illallah.

Only in Allah I hope
but to anyone, masya Allah, I hope
Laa ilaaha illallah.

Only to Allah I beg
but to anyone, masya Allah, I keep begging
Laa ilaaha illallah.

Only to Allah I kneel
but to anything, masya Allah, I continue to kneel
Laa ilaaha illallah.

Only to Allah I prostrate.
But to whatever I continue to prostrate
Laa ilaaha illallah.
Masha Allah.

(Bisri, 2002, 5—7)

In the second stanza of the 4th line, /No one can serve me except Allah/ can be interpreted as a form of simplification of the concept of the shahada or monotheism sentence. The initial array, we can take that no one can enslave me, this array can be understood as the initial denial of everything, including those who enslave him, but in the next proposition AMB uses the diction except Allah. That is, only Allah can serve him. These two propositions seem to contradict, but at the same time strengthen.

The paradox in the 2nd stanza of the 4th line doesn't stop there. In the 5th line it shows again that there are those who are allowed to serve my subject other than Allah, namely /but passion continues to serve me/. This form is not a new paradox model, but rather a form of irony of a situation which is also a form of honesty from AMB. This array is not equivalent to the previous array. So that there is only a paradox of irony in the 2nd stanza.

In addition to the diction of slaving me, AMB also uses the diction of controlling me, colonizing me, controlling me, forcing me, threatening me, manipulating me. In the last stanza, the subject further strengthens the concept of paradox, in the form of affirming only Allah as the end of the place of prostration, but at the same time making others as the place of prostration. In fiqh, prostration functions the parts of the body, such as the forehead, nose, both palms, both knees, and both ends of the feet, directly to the floor placed perfectly. The important point of prostration is the submission of the whole body, but the paradoxical subject can be seen from AMB's choice of diction by admitting that he still prostrate to others. The other is in the form of material or power based on the needs of the body. Therefore, in the last two lines, expressing a sentence of praise to Allah with a sentence of monotheism in the form of a part of the creed, but at the same time offering in the last line a sentence that is said when you get pleasant things, namely "masyaallah".

Data (2)

I testify
No lover
Except you
I testify there is no lover
Except your love
I testify there is no longing
Except miss me
to you

I testify
Only you
my love,
Only
to you

(Bisri, 2017, 90-91)

This data can be interpreted as a paradoxical subject, because it contains a denial in the 2nd array, /no lover/ of his testimony. However, in the 3rd line, the negation form is presented, namely unless you are. In this poem, there are two ways of interpretation. Explicitly, it can be understood that you mean his lover or wife. Implicitly, if it is understood by a lover then it is addressed to God.

The poem "Persaksian" is an intertextual form of the essence and testimony of the creed. The first thing is that there is no God but Allah which means affirming that "there is no essence (reality) other than Allah and that all that is referred to as reality in the subject's experience is only secondary and cannot be independent. That there is no life of any subject except for dependence on Allah.

However, it should be understood that the mention of the word "lover" in poetry is not always meant to mean the opposite sex, if the subject is a man, then the lover is not always meant to be a woman. As meant by AMB, the lover in question is nothing but a metaphorical term to replace the word Allah. Because, lover is a representation of the meaning of expressing his closeness to Allah.

Data (3)

Arrays 1—8
There are two experts
You're both smart
One says it's noon tonight
His aqli argument really makes perfect sense
Others say this afternoon is night
The naqli argument is very valid
If there were no moon and sun
Of course I'm very confused

(Bisri, 1994, 45)

The data is understood as the subject of negation in the form of a paradox, this can be seen in arrays 3-4 and 5-6. In arrays 3-4, /One says it's noon tonight/ /The aqli's argument is really very reasonable/ shows one point of view in seeing things. That something is tonight afternoon. This epistemological view emphasizes reason or in philosophy is very well known as rationalism epistemology. This view in Islam is known as muktazilah. Mutazilah view that reason is more important in seeing the problems of reality or religious issues. The 3rd array is only a descriptive representation of an issue, to differentiate it with the 5th array later.

In the 5th—6th array, /The others say this afternoon/night/ /The naqli argument is really valid/, the second view this afternoon and the night represented by the naqli argument is an embodiment that considers that this view cannot be separated from the text. Their epistemology is highly textual. And, more likely to reject in-depth interpretation even

disagree with contextualization. Those who adhere to the naqli argument are known as followers of the Khawarij.

These two views on the subject are a form of paradox, but at the same time reinforce that Islam cannot stand alone in formulating epistemology. This can be seen from the alternative offer from AMB which has a background in the Nahdhatul Ulama organization, namely the Aswaja view by making Imam As'ari his reference source who takes a middle path from these differences of views.

Data (4)

In your country
Humans have no place
Except on the edges of compressed history
This is the strangest country.
Where greed is established
Power is reduced
Hypocrisy is cultivated

(Bisri, 2002, 2—4)

The data can be understood according to the array /humans have no place/ which is the initial premise by eliminating space for humans. The place in question is not only meant to be a room called a house, but the place in question is a space for independence in behavior, because there is silence from the rules of a country. In the 3rd array /except in the margins of a compressed history/ which shows the premise of opposing the 2nd array with the view that places still exist, but in the margins of a compressed history. That is, the subject essentially has space to be independent, but not in the public sphere. Freedom of speech can only be actualized in certain people's conversations. If the sound of truth is published it will disrupt the position of the ruler.

Furthermore, AMB shows the paradoxical subject of rulers who have greed, people's money is corrupted, and the worst thing is only around their group. Although it may be, a bit contrary to his conscience. What they are fighting for is no longer the people, even though it is embedded in them as representatives of the people, but as representatives of the party.

From this description it can be understood that the paradoxical subject is shown through the form of a subject that seems to contradict the concept of truth, but in essence the two contradictory propositions reinforce each other. In addition, there is also a form of paradox that follows in the form of irony.

Conclusion

From the previous description it can be concluded that the subject of paradox is not only presented through diction or not. Paradoxical subjects can also be seen through opposite relations even without having to directly use the antonym form. Like the difference in each line, the paradox is through the difference in epistemology between aqli and naqli through the view that this night is day and this day is night. How to analyze it is done by looking at the paradoxical correlation indirectly.

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