

**THE RELATION BETWEEN HUMAN, UNIVERSE AND GOD IN
AHMAD FUADI'S NOVEL ANAK RANTAU**

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Abstract

The nature of literature is beautiful and meaningful or in the other word is beautiful and teaching something. Studying literature is not only elaborating the beautiful string of word, sentence as the structure building of literary work. As the nature of literature, then, studying literature must touch into the revelation meaning beyond the text, revealing values, moral messages in literary work so the function of literature which is not mere giving pleasure and entertaining. This study reveals relation between human, universe, and God portrayed in novel "Anak Rantau" by Ahmad Fuadi. This study analyzes texts using hermeneutic method. The relation between human, universe, and God means is how human supposed to behave toward universe which suits to the purpose of the human creation as "khalifah" in the earth. The portrait of relation between human, universe, and God seems in some story extracts. The effort to return the seaside condition and environment in large which polluted by poison and fish bones in "gotongroyong" to clean seaside for returning the seaside function as giving benefit to human. In addition, the relation between human, universe, and God seems when universe becomes a teacher for human which always obeys to the God decision.

Keywords: the nature of literature, khalifah, human, universe, God

Abstrak

Hakikat sastra adalah indah dan bermakna atau dengan kata lain indah dan mengajarkan sesuatu. Mengkaji sastra tidak cukup hanya mengurai keindahan rangkaian kata, kalimat sebagai unsur pembangun sebuah karya sastra. Sesuai dengan hakikatnya, maka Mengkaji sastra haruslah sampai pada mengungkap makna di balik teks, mengungkap nilai-nilai, pesan-pesan moral yang terkandung dalam sebuah karya sastra sehingga fungsi sastra yang tidak hanya sekedar memberi kesenangan dan menghibur semata bisa terungkap. Kajian ini mengungkap hubungan antara manusia, alam, dan Tuhan yang tergambar pada novel Anak Rantau karya Ahmad Fuadi. Kajian ini menganalisis teks dari penggalan konflik dengan metode hermenutika. Hubungan antara manusia, alam dan Tuhan yang dimaksudkan adalah bagaimana seharusnya manusia berperilaku terhadap alam sesuai dengan tujuan penciptaannya sebagai khalifah di bumi. Potret hubungan antara manusia, alam dan Tuhan nampak pada beberapa penggalan cerita. Adanya upaya mengembalikan

kondisi pantai dan lingkungan secara luas yang tercemar oleh racun dan bangkai-bangkai ikan dengan cara bergotongroyong membersihkan pantai untuk mengembalikan fungsi pantai yakni memberi manfaat kepada manusia. Selain itu hubungan manusia, alam, dan Tuhan juga nampak ketika alam dijadikan guru oleh manusia yang selalu patuh pada hukum-hukum Tuhan.

Kata kunci: Hakikat sastra, khalifah, manusia, Alam, Tuhan

INTRODUCTION

Human is one of God's creation. Human is created by bringing a duty that is as *khalifah* in the earth. Human dedication to the creator is carrying out life mission as leader in the earth (*Khalifah fil Ard*). Family, job, environment, and country are the scope of *Khalifah fil Ard*. To realize this duty, human needs knowledge and skill to work for sustainable of human life in balance. Busri Endang in his article states that human is the Allah's best creature and will be honoured by giving a divine gift in the form of heaven except the sin man. A divine gift will be happened when human obeys the purpose of his creating for worshipping, doing the job as leader (*khalifah*) and keeping advise each other in truth and patience. So the universe is created by God for human necessity will serve and make the human life easy in the world. In contrary, if the purpose of human creation is ignored, the universe will be a trouble for human. (2012: 257)

In the other article by Samidi (2016: 124) which study about *Kitab Primbon Atasshadur Adammakna* as Islamic Kejawen literature give much information about Human, Universe and God. This *kitab* is one way of religiousness practice of java society, especially in *keraton* (palace). This *Kitab Primbon* Adopting Islamic teaching in this case *tasawuf* to missionize Islam in *keraton* area. The teaching of human, universe and God is elaborated according to *keraton's* custom and culture. The relation of human, universe and God is elaborated according to *keraton's* custom and culture. The three relation are described in javanism. For javanise people, preserving the balance of human with universe is an obligation "*memayu hayuning bawana*". Preserving the relation harmony with universe is same with to maintain the harmony with God, the creature of universe. Therefore, the balancing of relation between human and physical and metaphysical become the way for reaching the unity (*jumbuh/manunggal*) in happiness and safeness in world and ever after.

In Islamic teaching the relation between God, universe and human is a certainty. Human is recommended by God as *khalifah* with his one of his duty is to responsible in managing, using, and conserving universe. The piety of human is portrayed spiritually, socially, and ecologically. In making the duty runs effectively, human needs the exact understanding about the meaning of *khalifah*. In Al Qur'an states that being *khalifah* in the earth is not doing the damaging and slaying, however building a peace, safe life with full of

fairness. Thus, human who doing the damaging in earth automatically breaking the human attribute as *khalifah*, Allah says “Behold, thy Lord to the angels: i will create a vicegerent on earth. They said: wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not” (Surah Al-Baqarah,2:30), although the universe is created for human as in surah Luqman verse 20: “do you see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a book to enlighten them” (Surah Luqman, 31:20). The damaging of universe is a kind of denial on verses and the Great of God. And will be remoted from God’s mercy as Allah says in surah Al A’raf verse 56 “work not cofusion in the earth after the fairbordering)thereof). And call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good” (Surah Al-A’raf,7;56). All things of exploitation and damaging of universe is a serious offense and a rebelliousness to God.

Theologically, the faith is not perfect if there is no environment caring. The faithfulness is not only measured from the quantity of ritual in house of worship, but also taking care and conserving universe is a fundamental in the perfection of human faith. It should have been the issue of religion and literary values could be *entry point* for the saving issue and conservation of the environment, considering the religion and literary values sometimes are become an effective hindrance for human desire to do damaged thing. When the science and the other fields are obstructed, the religion and moral message of literary work could be the ‘door’ for entering into human’ soul for instructing to do not doing damaging. The idea of Islamic Environmental Law is on of regulation which supports the vision of relation between religion and literary toward the conservation of environment.

The piety spiritually and socially have been discussed more. Different than the piety ecologically, it does not discuss seriously. This thing causes even the religious people is still often behaving cruelly and unfriendly to the universe. Whereas human has been mandated to create the ecological piety when crowned as *khalifah*. Adam a.s. has been recommended as *khalifah* by God bringing vision to preserve universe and then will be heired to his descendent. Muhammmad Saw., as the last prophet brings universal mission as *rahmatan lil ‘alamin* as stated in surah Al Anbiya verse 107 “ And we have not sent you, (O Muhammad), except as the mercy to the world.” (Al-Anbiya, 21:107). The awareness to preserve universe and environment to bring into reality sustainable building is actually the prophetic vision universally cannot be doubted as quranic teaching. However, in religious countries, include Indonesia with the biggest educated moslem has been released over as one of countries with the highest forest exploitation. The fact shows that there is a distant imbalanced between the moral ideal of religion teaching and the attitude of the follower. Mutualis relation between human

and universe as God doctrine is found much in literary study. Environmental awareness is a part of literary study which gives large contribution. Human is not a super power facing the universe but as *khalifah* who is mandated to manage, to use and to conserve the universe.

The two studies and the explanation above show that the relation between human, universe and God could be separated. For a while literature is the expression artistic fact and imaginative as manifestation of human life and society (Etsen, 2016:1). The sentral character in literary work in imaginative human. When talking about human, certainly talking about human and his life that is how is the relation between human with other human, human with universe, and the creator. Therefore the researcher interested in revealing the relation between God, universe, and human in literary work (novel), and also seeing the agreement of religion teaching and the moral message of literary work about the three relation (God, universe, and human). Function of literature as moral building according to Poe's term 'didactic heresy' "*sastra berfungsi menghibur dan sekaligus mengajarkan sesuatu*" (Wellek and Warren, 1995:25). Teaching something here means something useful as Horatius concept about literature that is *dulce* and *utile* (*sastra itu indah dan berguna*). Poe and horace' mind about the function of literature is relevant with the function of literature which is formulated by Directory file UPI: in social life, literature has some function, those are recreative, didactive, aesthetic, morality, and religious function. Creative function means giving joyful for the reader, didactive is to lead or to educate the reader with trustness and goodness which contain in literary work, aesthetic function means giving the beauty to the reader, morality function means giving knowledge to thee reader about good and bad things. And the last is religious function means that literature produce works which contain religious teaching which is referable by human (2010:1).

This study contributes to (1) build and educate human character. The building and educating character here mean how the human behaves to the universe as the realization of the purpose of human creation as *khalifah* in the earth, (2) arouse the reader's thought that the string of the beautiful sentences in literary work do not only give recreative and entertainment effect, but also give didactive function, give information and knowledge about human and life, (3) teaching moral, good and bad moral, and (4) teach religious comprehension (religious function) by literary stylistica which could be an example and followed, (5) give comprehension of the agreement between religion teaching and the moral message of literary work about the three relation (God, universe, and human), (6) support to studies with the concept of scientific integration, (7) awake human's awareness that there is no one science field without has relation to the Al Qur'an because Al Qur'an is a source of all fields of science.

METHOD

This study uses method of hermeneutic which as an effort to interpret and to understand the meaning of text. Hermeneutics has been concerned with the interpretation and understanding of human action, which includes ‘what people do’, ‘say’, and ‘created.’ For literature, it is to do with the way textual meaning is communicated (Tariq, 2016:1). The main function of hermeneutics is a method for comprehending religion. This method is considered compatible to comprehend literary work with a reason that for all kinds of writing, the closest thing with religion is literary work. Relevant with that, Palmer and Endraswara say “*Penelitian sastra harus mencari sebuah “metode” atau “teori” yang secara khusus tepat sebagai uraian kesan manusia terhadap karya, makna itu sendiri. Proses uraian ini, Pemahaman makna karya ini, merupakan fokus hermeneutika (2003:8). “Hermeneutika adalah sebuah metode untuk memahami teks yang diuraikan dan diperuntukkan bagi penelaahan teks karya sastra. (2013:74). Nyoman Kutha Ratna also think that hermeneutics is the compatible method in comprehending literary work “metode hermeneutika sebagai metode untuk memahami agama dianggap tepat untuk memahami karya sastra sebab karya tulis yang paling dekat dengan agama adalah karya sastra. Di mana agama adalah firman Tuhan sementara sastra adalah kata-kata pengarang (2004:45).”*

DISCUSSION

The relation between human, universe, and God in novel *Anak Rantau* found in some extracts. The first is the following extract: *Aroma ikan busuk dari danau berangsur pupus, seiring dengan kerja keras masyarakat dan orang-orang pemda dalam membersihkan pantai dari bangkai-bangkai ikan. Kerumunan lalat hijau yang terbang menderu-deru semakin berkurang dan akhirnya lenyap entah kemana. Para nelayan mulai melaut lagi dan para pemilik keramba apung sudah berani menabur lagi benihn ikan seperti nila, majalaya dan mas.mereka berharap keracunan air tidak terjadi lagi. Tapi, sejarah mengatakan sebaliknya, siklus berlanjut. Sebab, suatu saat nanti air danau akan mencapai titik kritis lagi, dan keracunan seperi ini akan terulang lagi. Begitu danau bergolak, angin kencang, maka sulfur dan sisa pakan ikan dan kotoran ikan yang ada di dasar danau akan naik, membuat air tidak cukup mengandung oksigen untuk ikan-ikan bernapas. Alam tak berdusta (Fuadi, 2017: 299).* In this extract seemed that there is a huge effort of the people and the government in the village to create “a clean village”. They have had long time to lead their village is free from very disturbing fish bones and soiled flies in seaside. Therefore, the fishermen finally could come again to the sea and absolutely spread the seed of fish. And making the life cycle is continued. It is clearly from the extract of the story in this novel shows that when human could conserve universe, so the universe will give the best and extraordinary things which is very beneficial for human. The sentence “*Alam tak berdusta*” as if shows that God’s promise is absolutely right, where when human conserve universe, the universe will give a very

beneficial things but in the contrary, if human makes damage, they will find a big trouble of the universe. When people in this story told doing the cleaning or the conserving seaside environment, it could be said that they as human have done their duty as *khalifah* in the earth where they have lead the purpose of the universe created is achieved, give benefit for human. As *khalifah*, God has given to human a duty to manage earth, but the power of *khalifah* is not absolute and instead of God. About prohibition to make damaging in the universe in Al-a'raf verse 56 (meefta, 2015): work not confusion in the earth after the fair ordering. And call on Him in fear and hope. Lo! the mercy of Allah is high unto the good. In surah Al-Anbiya verse 107 instructs human to spread love, to spread *rahmat* in universe. *Rahmat* here is behaving to the universe in love. Loving universe by conserving not damaging it. "And we have not sent you, (O Muhammad), except as the mercy to the world." (Al-Anbiya, 21:107)

The second extract: *Para hadirin yang berbahagia. Kemunduran kampung kita ini akan terus terjadi, bukan karena banyaknya orang jahat, melainkan karena leih banyak orang baik yang memilih diam dan tidak peduli dengan kampungnya. Pembiaran berjamaah, akan menghasilkan penyesalan berjamaah. Datuk lalu mengajak mereka menandatangani ikrar untuk bersungguh-sungguh menyelamatkan kampung dari narkoba, kebinasaan akhlak dan pencemaran lingkungan* (Fuadi, 2017: 350). In this extract, character *datuk* invites people to the serious thing relates to the environment conservation, he asks people to sign an agreement of saving village from damage. In this extract seemed that *datuk* thinking about the damaging of environment is a kind of character decline. Here, seems that *datuk*'s awareness about himself as human even as the royal village who has duty to conserve universe. He is aware that the damage of earth not only caused by wicked people but most of by uncaring people toward their surrounding. Therefore there is a good intention of the character *datuk* as a royal in village to call all people in village to do the serious effort in maintaning their village from damage. As moeslim character, *datuk* in this case could be said as a human meanwhile as leader in village which has a view saving environment is one manifestation of good *akhlak* of him which it is a responsible to God. In surah al baqarah verse 30-32: "and when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely i know that which ye know not." (Meeftha, 2015)

Di akhir latihan, kakek menjaga mereka duduk bersila mengelilinginya. Dengan suara dalam dia berpesan, salat dan silat itu ditakdirkan hanya berbeda sedikit penyebutan. Sesungguhnya, keduanya jalan menuju Tuhan jua. Selama di surau ini kalian bisa keduanya dan tahu menempatkan kapan harus bersilat dan kapan bersalat. Silat dan salat saja tidak cukup. Lengkapi dengan ilmu hidup. Makanya teruslah kalian menuntut ilmu di mana saja dengan memakai cara orang minang seperti di petitih ini:

Nan satitiak jadikan lawiuk, nan sakapa jadikan gunuang, alam takambang jadikan guru (yang setetes dijadikan laut, yang sekepal jadikan gunung, alam terkembang jadi guru) (Fuadi, 2017: 367). The character *kakek* in this extract give advice to the other characters to maintain the local wisdom of minang people, that is making universe as teacher. Character *kakek* here make the people sure for the rightness of the local wisdom. Universe is created by God as a medium for human seeking knowledge and proof of the existence and the power of God. According to islamic education perspective, universe is a place for human to learn anything. Human could learn how the attitude of universe which is obeying the God's decision. Human is supposed to learn how the universe attitude when behaves outside of the God's decision. Universe as teacher in Minang local wisdom is relevant with surah al baqarah in verse 146: "indeed, the creation of the heavens and earth, and the alternation of the night and the day, and the (great) ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving the life thereby to the earth after its lifelessness and dispersing therein every (kind of) moving creature, and his directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (surah al-baqarah, 2:146) The creation of sky and earth, moreover the changing of day and night is the proof of the God power for people who want to think and learn from universe. In this extract tells implicitly that knowing God by knowing universe.

In the other extract in this novel told about character of *Hepi* finally having love much the place (village) where he lives now more than the former place. *Bagi Hepi, alam berkembangnya kini adalah kampungnya, tempat dia berguru rupa-rupa. Jakarta terasa semakin jauh, kampung terasa semakin dekat. dia masih menimbang-nimbang siapa dirinya kini. Anak Jakarta atau anak yang merantau ke kampung halaman ayahnya* (Fuadi, 2017: 352). Whereas the first time he did not like for willing to live in the new place (village). This thing shows that how the universe will give us a beautiful, pleasure, and freshness when we could behave to the universe in good way. As God's promise in surah Ar-Rum in verse 41: "corruption has appeared throughout the land and the sea by (reason of) what he hands of people have earned so He may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness)."

CONCLUSION

Novel *Anak Rantau* which is written by Ahmad Fuadi is a novel with some conflicts about relation between human, universe, and God. Studying the relation between human, universe, and God is a proof that literary work is not only display the beautiful string of word and sentence but also teach something, such in his novel about the proper relation between human, universe, and God which suits to the God's instruction. When human keeps making good relation, keeping the preservation, the universe will give benefits away to human. In the contrary, if human does not doing a good

behaviour to the universe even doing the environment damage, soon the universe will be brought in disaster. When human doing the preservation to the earth, by awareness or not, human actually has run one of his duties as *khalifah* in the earth and absolutely will be blessed with reward.

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