

Exploring Universal Humanity, Collective Ideals, and Shared Consciousness in the Works of Emha Ainun Nadjib and Faiz Ahmed Faiz: Insights from Prophetic Social Science

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Abstract

Emha Ainun Nadjib and Faiz Ahmed Faiz were influential and prolific literary figures from distinct countries and regions. Emha Ainun Nadjib gained prominence in Southeast Asia, particularly Indonesia, while Faiz Ahmed Faiz was celebrated in Pakistan's literary sphere. Despite their differing social and cultural backgrounds, these differences became points of convergence for their shared ideals. Both poets' works resonate with powerful critiques and protests the moral failings of authoritarian regimes. This article explores their shared idealism concerning socio-political developments and the struggles of local communities. It emphasizes a comparative analysis to reveal their collective consciousness and shared vision of universal humanity. Using the Prophetic Social Science framework proposed by Kuntowijoyo, the article examines their intellectual and emotional reflections, showcasing humanity's inherent inclination toward goodness. Both poets adeptly highlighted the flaws within their societies' social structures while condemning cruelty and oppression. Moreover, they envisioned a universal humanity rooted in justice and divine human values. This discourse is significant as it underscores the concept of *kaffah*, foundational to prophetic ethics, while fostering a deeper awareness of the well-being and dignity of local communities.

Keywords: Idealism, Collective Conscious, Prophetic Social Science, Socio-Politics, Vision Of Universal Humanity

Introduction

The increasing complexity of contemporary socio-political realities has intensified scholarly interest in literary works that address questions of social justice, human dignity, and collective responsibility. Across different historical periods and cultural settings, literature has functioned not merely as an aesthetic expression but also as a medium through which intellectuals and creative writers articulate social concerns, challenge injustice, and cultivate public awareness. In this regard, poetry occupies a unique position because it allows poets to express emotional, ethical, and ideological responses to social realities while simultaneously influencing the consciousness of readers and communities.

The evolution of history and the passage of time have brought shifts in societal thoughts and actions. Every era and its corresponding society gives rise to thinkers who address societal challenges, pressing issues within the nation, and environmental concerns. These thinkers play a pivotal role in fostering intellectual discourse, shaping individuals who advocate for justice in the face of widespread oppression and injustice. As members of the social fabric, these individuals actively respond to and critique the structural flaws within their communities (Manheim, 1936, p. 56). Consequently, the continuity of critical thinking is sustained through collective responsibility, aimed at resolving societal issues and paving the way for a more purposeful and enriched community life.

Like intellectual thinkers, poets exhibit a profound sensitivity and a deep understanding of the communities around them. Through their keen observations, poets capture and express emotions, resonating with the unspoken thoughts and feelings of others. Beneath the artistic beauty and value of their language, poetry often carries an undertone of dissent, reflecting the struggles and silenced voices of oppressed individuals. Poets subtly challenge unjust and inhumane practices within society's layers through their work. From another angle, poetry serves as an intricate examination of the natural and social environment, offering a fresh reinterpretation of humanistic aspirations and a clearer insight into shared ideals.

The importance of studying socially engaged poetry has become increasingly evident in the contemporary world, where issues such as inequality, political oppression, social fragmentation, and declining ethical values continue to affect communities across different regions. Literary texts that foreground empathy, solidarity, and social justice provide valuable insights into how cultural figures respond to these challenges. More importantly, such studies contribute to a broader understanding of how literature can promote critical awareness, strengthen ethical consciousness, and encourage a more humane vision of society. As Hammond and Kim (2014, p. 1) observe, literary empathy studies investigate how literary texts represent empathic experiences and how they encourage readers to think and feel alongside others. Therefore, the examination of poetic empathy is not only relevant to literary scholarship but also beneficial to wider discussions on social cohesion, moral responsibility, and human development.

Despite the growing body of research on literature and social criticism, comparative studies that explore collective consciousness, shared humanitarian ideals, and prophetic ethical values among Asian poets remain relatively limited. Existing studies tend to focus on individual authors, national literary traditions, or specific socio-political themes, leaving insufficient attention to cross-cultural comparisons that reveal common human concerns beyond geographical and cultural boundaries. This limitation is particularly evident in studies involving Southeast Asian and South Asian literary figures whose works address similar issues of marginalization, oppression, and social justice.

This study therefore focuses on the poetry of Emha Ainun Nadjib and Faiz Ahmed Faiz. Although they originated from different cultural, linguistic, and historical contexts, both poets consistently demonstrated a profound concern for human suffering and societal inequalities. Through their literary works, they articulated the voices of marginalized communities, challenged oppressive structures, and promoted ideals of justice and human dignity. Their poetry reflects a shared commitment to humanity that transcends national and cultural differences.

The significance of this study lies in its attempt to contribute to the understanding of universal humanity through a comparative literary framework grounded in Kuntowijoyo's Prophetic Social Science. By examining the dimensions of humanization, liberation, and transcendence in the selected poems, this study offers a deeper understanding of how literary texts function as vehicles for ethical reflection, social criticism, and collective awareness. Furthermore, the findings are expected to benefit scholars of literature, cultural studies, Islamic thought, and social sciences by providing an interdisciplinary perspective on the relationship between poetry, social responsibility, and prophetic ethics. At a broader level, the study also highlights the continuing relevance of literature in fostering empathy, justice, and respect for human dignity within contemporary societies.

To this end, a comparative analysis will be conducted through the lens of Prophetic Social Science. It is crucial to explore the idealism and empathetic narratives expressed by both poets, which vividly reflect their sensitivity to the conditions faced by local communities. Their literary works not only represent a profound intellectual perspective but also foster collective awareness in the pursuit of truth, while contributing to a universal vision of humanity that transcends prejudice.

Scope and Limitations of The Study

This study focuses on selected poetry from Emha Ainun Nadjib and Faiz Ahmed Faiz, employing a critical comparative analysis of two key works: *Sesobek Buku Harian Indonesia: Sekumpulan Puisi (A Shred from The Diary of Indonesia: A Collection of Poetry)* (2017) by Emha Ainun Nadjib and the English-translated compilation *Faiz Ahmed Faiz: A Renowned Urdu Poet* (2008) by Riz Rahim. The selection of these literary works is guided by Kuntowijoyo's framework of Prophetic Social Science, which aligns with the concept of *kaffah* and emphasizes three core principles: humanization (*amar ma'ruf*), liberation (*nahy munkar*), and transcendence (*tu'minubillah*).

Method of Study: Kuntowijoyo's Prophetic Social Science

The concept of Prophetic Social Science was first introduced and discussed by Kuntowijoyo in 1988 as a new paradigm aimed at making Islamic teachings more accessible and meaningful to a broader audience. Unlike the notion of Islamizing knowledge, Kuntowijoyo's approach represents an intellectual response to societal realities and the imbalances within social structures (Jurdi, 2010).

This paradigm emphasizes fostering a positive environment that aligns with and strengthens local cultural values. Simultaneously, it seeks to restructure societal systems by proposing changes rooted in knowledge and prophetic ethics. The central aim of Prophetic Social Science is to harmonize intellectual thought with human lives, fostering a balance between knowledge and ethical living.

Abdul Munir Mulkhan (2005, p.32) offers a similar perspective, stating:

Prophetism is the intellectual commitment of intellectual Muslims as the beneficiary of the prophet on the excellent orientation in each intellectual work, not by rejecting modern knowledge but by changing the knowledge commitment of the concrete society.

The concept of Prophetic Social Science draws inspiration from the character of Prophet Muhammad as a model for intellectual responsibility and action. This framework reinterprets the spiritual journey of Isra' Mikraj, as analyzed by Muhammad Iqbal in *The Reconstruction of Religious Thought in Islam*. According to Iqbal's interpretation, Prophet Muhammad attained the highest level of spiritual enlightenment achievable by a Sufi but chose to return to the earthly realm out of a profound sense of responsibility to humanity, driven by his prophetic awareness.

Kuntowijoyo was also influenced by the ideas of French philosopher Roger Garaudy, who later embraced Islam. Garaudy advocated for a return to Islamic heritage by integrating prophetic principles into the daily lives of individuals, particularly within Muslim communities (Kuntowijoyo, 1999, p.17). From this foundation, prophetic awareness is presented as a solution to address societal challenges and overcome the deficiencies experienced at every level of society.

Kuntowijoyo believed in the necessity of critically reassessing Western knowledge and social theories, particularly those focused on supporting marginalized and lower-class communities, emphasizing the need for a framework rooted in prophetic ethics and awareness.

Through his engagement with Marxist theory, Kuntowijoyo identified foundational assumptions that informed the theoretical framework of Prophetic Social Science. However, he ultimately rejected Marxism, arguing that class struggle as envisioned by Marx failed to eliminate the inherent cruelty of the class system or provide genuine liberation for the oppressed, referred to as the *mustadh'affin* (Kuntowijoyo, 1996, p.189).

In contrast, Prophetic Social Science emerged as an independent theory, offering a transformative alternative to Marxism. It effectively overturned Marxist principles, providing a new lens for addressing societal imbalances. As Kuntowijoyo (2004, pp.14-15) states:

The ideas of Prophetic Social Science turned around the conclusion by placing the awareness of superstructure based on social structure, and subsequently turned the Marxist school of thought upside down. This in turn highly influenced the social knowledge and humaniores/humanities knowledge. In this way, the knowledge of Social Prophetic can become a part of the history of western thinking.

Furthermore, this awareness arose from the recognition that the tradition and history of Islamic intellectualism had fallen behind in developing robust theoretical frameworks. Kuntowijoyo's endeavor to establish Prophetic Social Science was not solely a rational exploration of human life but also a deliberate process of integrating intellectual thought with Islamic teachings.

In essence, Islamic scholarship, as envisioned by Kuntowijoyo, does not position Islam as an exclusive or closed system. Instead, it presents Islam as a potential alternative for addressing human challenges while remaining open to insights from Western disciplines. This perspective is supported by Putri Wulansari and Nurul Khotimah (2019, p.228), who state:

The debate about the discourse of Islamic knowledge was addressed by Kuntowijoyo in introducing the Knowledge of Social Prophetic. This alternative paradigm offered by Kuntowijoyo motivated the exit from the doctrine of knowledge of Islamization towards the knowledgeability of Islam.

Kuntowijoyo's examination of the concept of Islamization introduced a fresh perspective grounded in the *Al-Quran*, referred to as the Paradigm of the *Al-Quran*. This approach emphasizes understanding the *Al-Quran* as a dynamic process of knowledge, while maintaining the normative values it conveys. Kuntowijoyo viewed the *Al-Quran's* interpretation of reality as a system of signs, where reality itself becomes a network of symbols that connects Islam to the social contexts of human life.

He proposed the Paradigm of the *Al-Quran* as a method of objectively analyzing society through a theoretical framework (Kuntowijoyo, 1996, p.327). According to Kuntowijoyo, this paradigm retains its divine essence, structuring and filling conceptual spaces within Islamic knowledge. This structured approach fosters a relationship and unity between knowledge and religious ethics, offering a means to address and overcome historical challenges faced by local societies.

Kuntowijoyo's involvement and reinterpretation based on the *Al-Quran* shifted conventional assumptions about Islamic knowledge. By rejecting traditional methods of Islamic thought tied to specific historical and environmental contexts, he presented a more adaptive and transformative understanding of Islamic knowledge.

As previously mentioned, Kuntowijoyo's insights and analyses led to the development of Prophetic Social Science. This concept was shaped through the structuralist interpretation of the *Al-Quran*, particularly Surah Ali Imran, verse 110 (Kuntowijoyo, 2001, pp.110–111). The resulting framework integrates knowledge with the values derived from the *Al-Quran*, making it relevant and applicable to all levels of society.

In Prophetic Social Science, Kuntowijoyo sought to center discourse on Islam while incorporating humanistic values, consistently referring back to the *Al-Quran*. This approach is evident in the foundational principles of Prophetic Social Science, which are rooted in the framework of the *Al-Quran*, as articulated in Surah Ali Imran, verse 110:

You are the best of peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah. (Yusuf Ali, 1998)

To explain the meaning of the verse from the *Al-Quran*, Kuntowijoyo summarized its relevance to societal issues through five key components: societal identity (*khairu ummah*), historical awareness (*ukhrijat linnas*), liberation (*amar ma'ruf*), emancipation (*nahy munkar*), and transcendence (*al-iman billah*) (Kuntowijoyo, 1996). From this foundation, Prophetic Social Science is built on three core prophetic ethics: *amar ma'ruf*, *nahy munkar*, and *tu'minubillah*. These elements collectively produce values that respond to implicit societal needs, specifically humanization, liberation, and transcendence (Kuntowijoyo, 2001, p.106).

Upon closer examination:

1. **Humanization (*amar ma'ruf*)** seeks to restore human dignity. It addresses the erosion of humanity caused by the forces of industrialization that dehumanize individuals within society. By emphasizing humanistic values, this principle equips individuals to resist dehumanization in daily life.
2. **Liberation (*nahy munkar*)** advocates for freedom from oppression, poverty, exploitation, and injustice. It inspires individuals to critically evaluate and liberate themselves from the constraints they have imposed or encountered.
3. **Transcendence (*tu'minubillah*)** highlights the aesthetic and moral dimensions of faith, centering on spiritual connection to the Almighty. This principle fosters a deeper relationship between humans and their Creator, enhancing humanity's sense of purpose and moral accountability (Kuntowijoyo, 1996, p.289).

In this way, Prophetic Social Science serves as both a lesson and a guide, equipping communities with the tools necessary to enact meaningful social change.

The interconnectedness of the three prophetic ethics is further elaborated by Mohd Yazid Abdul Majid, Pabiyah Hajimaming @ Toklubok, and Mohd Zulkifli Ismail (2016, p.90) in the following excerpt, which succinctly explains the relationship among these ethics. They state:

When referring to the three ethics prophetic underlined by Kuntowijoyo, all three ethics in essence are the two connections or *habl* which is interconnected and complementary with each other. In other words, humanization (*amar ma'ruf*) and liberation (*nahy munkar*) is *habl min al-Nas*, whereas transcendental (*tu'minuna*

billah) is *hablmin Allah*. Thus, *habl min Allah* must be equipped or paired with *habl min al-Nas*. Only with complementing or combining the three ethics concerned and at the same time to pair *hablmin Allah* and *habl min al-Nas*, only then a certain poetry is qualified to be considered as possessing wholeness or *kaffah* (comprehensiveness).

This excerpt clarifies that the three prophetic ethics are interdependent and cannot exist in isolation. Instead, they are interconnected and unified to achieve holistic completeness. Furthermore, these principles are grounded in Surah Al-Baqarah, verse 208, which states:

O you who believe! Enter into Islam wholeheartedly; and follow not the footsteps of Satan for he is to you an avowed enemy. (Yusuf Ali, 1998)

Additionally, this verse underscores the interconnectedness of the three major prophetic ethics, emphasizing that they are not independent but rather form a unified whole. From another perspective, Kuntowijoyo (2001, p.11) illustrated this concept with the following example:

A person who diligently perform his salat/prayers, pay his yearly *zakat* (alms giving) in full, fasting as perfect as possible, yet the perfectness of their Islam faith is not guaranteed. The achievement of one aspect after the other does not guarantee that someone's grasp of Islam is complete or with *kaffah*. Obviously, people who have carried out their obligations in Islam are expected to capture the structure in its entirety. However, in order to reach that level there would have to be a leap in knowledge.

From a fundamental perspective, the three prophetic ethics collectively form a robust and comprehensive theoretical structure for Prophetic Social Science. This framework reflects the holistic nature of Islamic teachings and their emphasis on completeness. The interconnectedness of these ethics serves as a critical factor, elevating the community to a distinguished position.

In this context, the analysis of the selected poetry by Emha Ainun Nadjib and Faiz Ahmed Faiz in this study can be interpreted as embodying the concept of *kaffah*, signifying a state of completeness and integration.

The Debate and Findings of the Study

A textual analysis and comparative study were conducted on the selected poetry of Emha Ainun Nadjib and Faiz Ahmed Faiz. This analysis applies Kuntowijoyo's framework of Prophetic Social Science, focusing on its three foundational principles of prophetic ethics: humanization (*amar ma'ruf*), liberation (*nahy munkar*), and transcendence (*tu'minubillah*). These principles are explored through the following three subtopics:

- **Idealism:** The Emotional Sensitivity of Poets to Local Socio-Political Issues
- **Collective Awareness:** The Rejection of Cruelty and Oppression by Authorities
- **Vision of Universal Humanity:** The Perspectives of Emha Ainun Nadjib and Faiz Ahmed Faiz

Humanization (*amar ma'ruf*)

Idealism: The Emotional Sensitivity of Poets to Local Socio-Politics

The humanization aspect of the prophetic ethic (*amar ma'ruf*) is evident in Emha Ainun Nadjib's poem "*Tentang Mbok Rondo Markisah: Sebuah Kisah Sederhana*" (*About Mbok Rondo Markisah: An Average Story*) and Faiz Ahmed Faiz's "*Dedication*" (*In-thay-saab*). In "*Tentang Mbok Rondo Markisah: Sebuah Kisah Sederhana*", Nadjib portrays the struggles of an elderly woman living in extreme poverty with her two children—a son and a daughter. The poem vividly captures the suffering endured by Mbok Rondo Markisah, as conveyed in the opening verses:

She sat legs folded sideways.
 On the bamboo floor
 On the cold earthen floor
 With the sunshine constantly penetrating through the roof
 She sat legs folded sideways.
 Looking at both her son and daughter snoring in their sleep
 Reflecting her world which is dark.
 Without fanfare, without light
 Mbok Markisah, happy to be a divorcee.
 Fifteen years ago, her husband was murdered
 Blood spurting from his neck
 And he was dumped to Kali Brantas without any chance to shriek.
 For years Mbok Markisah cried
 But at last, the tears were laughing at her
 (Excerpt from "*Tentang Mbok Rondo Markisah: Sebuah Kisah Sederhana*" (*About Mbok Rondo Markisah: An Average Story*), 2017, p.13)

The poverty that entraps Mbok Markisah, as depicted in the poem, symbolizes the failure of the government's administrative system. The poem paints a vivid picture of the harsh living conditions in Mbok Markisah's home and her unfortunate plight as the sole provider for her family following the brutal execution of her husband. The loss of her husband, the family's breadwinner, plunged them into hardship.

However, Mbok Markisah's grief transforms into resilience, as she resolves not to succumb to despair. She embraces her struggles and adapts to her circumstances with determination. Her journey, fraught with challenges, forces her to cast aside societal expectations of femininity, characterized by softness, and instead take on the arduous work required to sustain her family.

The poem highlights this transformation, illustrating her refusal to give in to sorrow and her determination to endure, as seen in the following lines:

Mbok Markisah then worked as a labourer in the fields.
 Because she is sure that life cannot be weaved with crying
 Life is the many hectares of paddy fields of Wak Kaji Kassar
 So Mbok Markisah followed the paddy field labourer, *ndaud, ani-ani*
 Also worked hard at a few other paddy fields too

(Excerpt from *“Tentang Mbok Rondo Markisah: Sebuah Kisah Sederhana”* (About Mbok Rondo Markisah: An Average Story), 2017, p.13)

Nadjib’s work clearly amplifies the voices of marginalized communities, instilling confidence and resilience in their efforts to confront life’s challenges. His poetry underscores the inner drive of destitute individuals to rise above their hardships and strive for better lives. This perspective aligns with Syed Hussein Alatas’s critique in *Mitos Pribumi Malas (The Myth of the Lazy Native)* (2016, p.47), which refutes the notion that poverty equates to laziness. Alatas argues:

The surge of unemployment, which lies beyond an individual’s control, should not be mistaken for laziness. Similarly, a shopkeeper standing idly behind a counter with no customers cannot be labeled as lazy. Laziness is characterized by an avoidance of situations that require effort and hard work. A person who chooses work they are capable of is not lazy; they are considered lazy only if they reject all forms of work.

This interpretation reinforces the idea that marginalized individuals, often misconstrued as idle or unmotivated, are in fact shaped by systemic conditions and possess the potential for resilience and hard work.

Thus, impoverished individuals are often unfairly portrayed as lazy and subjected to slander by Western Orientalists who oppose them. Nadjib highlights the class discrimination faced by rural villagers, as experienced by Mbok Markisah and her uneducated children. This discrimination persists even when her children migrate to the city in search of better opportunities, rejecting the labor-intensive work of their rural roots.

The challenges they face in the city are vividly described in the following lines:

The son at last became a labourer in the city.
At a store which paid him 2,000 rupiah per week
How can it be enough—he lives via a magical life?
(Excerpt from *“Tentang Mbok Rondo Markisah: Sebuah Kisah Sederhana”* (About Mbok Rondo Markisah: An Average Story), 2017, p.14)

The migration to the city for rural villagers, like Mbok Markisah’s son, represents a form of escape or refuge from the destitution they face in their hometown. Seeking to leave behind a life of poverty, he seizes the opportunity to work in the city. However, Nadjib illustrates that urban life is far from ideal, as deep-rooted poverty continues to weigh heavily on him. The high cost of living, paired with meager wages, fails to justify the labor-intensive work he endures.

From the outset, the poor are marginalized, deprived of access to education and basic rights. Their low social and economic standing makes upward mobility an unattainable goal for rural communities. This perspective aligns with Kuntowijoyo (2017, p.5), who observes:

Remnants of feudalism still linger, embedded in the societal hierarchy. Society is thus divided into two groups: the *priyayi* (upper class) and the *wong cilik* (lower class). The village is the domain of the *wong cilik*, while the city belongs to the *priyayi*.

This division reflects the enduring inequality and systemic barriers that perpetuate the struggles of the rural poor, both in their villages and in urban settings.

Kuntowijoyo highlighted the significant divide between rural and urban communities, reflecting concerns among authorities about the potential challenges posed by rural society. These concerns stemmed from the lack of genuine efforts to uplift the weaker segments of society through access to quality education and better living conditions. Instead, the ruling government exhibited irresponsible behaviors, including exploitation and politically motivated actions.

In response, Nadjib portrayed a society burdened by economic decline and the challenges of navigating a wave of modernism. Ultimately, Mbok Markisah endured a tragic life, overwhelmed by constant adversity and poverty. Her despair is vividly expressed in the following lines:

Her soul burns!
 Her soul flies aimlessly
 Leaving her sprawled body
 Her soul was howling, reprimanding life.
 Cursing human lust
 And each incident that was puzzling
 Really puzzling!
 (Excerpt from “*Tentang Mbok Rondo Markisah: Sebuah Kisah Sederhana*” (About Mbok Rondo Markisah: An Average Story), 2017, pp.14-15)

These verses encapsulate Nadjib’s sensitive and empathetic perspective, revealing his anger and dissatisfaction with the policies of the Indonesian government at the time. The wave of modernism failed to liberate the weaker segments of society from entrenched feudalistic social hierarchies. In Javanese tradition, the ideology of *kawula-gusti* (servant-master) was deeply rooted, with the government assuming that they were divinely chosen (*gusti*) and entrusted with the governance and political policies of the nation (Moertono, 2009).

Nadjib’s empathy for the lower classes aligns closely with Kuntowijoyo’s prophetic ethics, particularly the principles of humanization and theocentric humanistic idealism. Through his work, Nadjib sought to elevate the dignity of humanity and advocate for justice for the marginalized.

In the poem “*Dedication*” (*In-thay-saab*), Faiz Ahmed Faiz harnesses his intellectual prowess and channels his emotional anguish to critique the societal injustices and adversities of his nation. The following lines vividly capture his sentiments:

To today
and today's grief;
Today's grief,
angry at Life's entire garden,
a forest of autumn leaves—
the forest of autumn leaves
that's my country,
a congregation of pain,
that's my country.
(Excerpt from "Dedication" (In-thay-saab), 2008, p.237)

Through this poem, Faiz conveys his deep concern for the collective suffering within his society. The repeated phrase "that's my country" underscores the universal nature of these hardships, emphasizing that they affect the entire nation rather than isolated individuals.

Acknowledging society's inability to break free from its struggles, Faiz expresses solidarity with the underprivileged and underserved. His compassion is poignantly articulated in the following lines, where he highlights the plight of various marginalized groups:

To the sad lives of the clerks
to the tired old hearts and voices,
to the postmen, the cart drivers,
the railway workers,
to the illiterate, hungry factory workers,
to the kings, the masters, God's men,
to the peasants
whose cattle are carried away,
whose daughters, kidnapped,
a part of whose crop taken by the landlord
another by the tax collector—
the peasants whose honor is
stomped on and shredded by the powerful.
(Excerpt from "Dedication" (In-thay-saab), 2008, p.237)

This poem reflects Faiz's unwavering empathy and support for society's most vulnerable, shedding light on the systemic injustices and exploitation faced by the working class and rural poor.

The lines above clearly reflect Faiz's observations, particularly his focus on the struggles of the oppressed, such as farmers and the working class. These groups, despite being the backbone of the country's economy and development, were ironically neglected by the authorities. This neglect led to their alienation, perpetuating a cycle of poverty and hardship.

Although they worked tirelessly to improve their lives, their efforts yielded little change due to the growing economic disparity between the upper and lower classes. Faiz's portrayal of this situation reveals a deep sense of regret and cynicism toward the Pakistani

government, which failed to address these issues or foster greater social harmony within the nation.

Faiz staunchly defended underserved groups who were denied their rights, using his poetry to highlight the erosion of human values and the injustices embedded in the government's economic policies. At the same time, he directly criticized the highly educated groups, urging them to acknowledge the challenges and discrimination prevailing in their country. This sentiment is vividly expressed in the following lines:

To the literate people
Who, with paper and pencil,
Go to their leaders, begging,
hang around them
but don't return home.
(Excerpt from "Dedication" (In-thay-saab), 2008, p.238)

Faiz's critique of the "literate people" underscores his emotional sensitivity toward societal impoverishment. He calls upon intellectuals and educated groups to take an active role in advocating for the welfare of marginalized communities. In his view, these individuals should not remain passive observers but instead engage with societal realities and take up the social responsibility of voicing their concerns.

Faiz envisioned educated groups as intermediaries or representatives capable of bridging the gap between the government and its citizens, fostering meaningful two-way communication. His phrase "*but don't return home*" signifies his expectation that intellectuals use their analytical abilities to critically assess and address societal issues through Kuntowijoyo's prophetic ethic of humanization.

However, Faiz also acknowledged the challenges intellectuals may face in these efforts, cautioning them to remain connected to the lived realities of the people and to avoid isolating themselves from the societal struggles they aim to address.

Liberation (nahy munkar)

Collective Awareness: The Rejection of Cruelty and Oppression by Authorities

The challenges faced by the weaker segments of society and their surroundings have inspired a collective awareness within the poets, compelling them to support one another. This sense of responsibility to preserve the sanctity of life, uphold moral values, and strive for balanced human existence is unmistakable. Collective awareness serves as a platform to remind communities of life's obstacles, which must be addressed with objectivity.

Poets, as individuals with profound spirit and resilience, embrace their role as God's stewards on earth. This aligns with Ali Shari'ati's perspective (1981, p.3): "*That is man's mission on earth to fulfill God's creative work in the universe. Therefore, man's first superiority is that he represents God on earth.*" This interdependency highlights humanity's capacity to evolve and reshape social ethics. It emphasizes the poets' focus on human struggles and their environments, underscoring their readiness to act as free and sincere agents of change, defending society against the constraints of dominant powers.

In essence, poets use diverse approaches to voice their opposition to authorities that deny the rights and dignity of marginalized populations. Their non-alignment with governing powers demonstrates their shared critical perspectives and emotional solidarity, transcending cultural and geographical boundaries. Despite differences in background, Nadjib and Faiz consistently addressed issues of socio-economic disparities and political challenges in their respective countries.

The selected poems of Nadjib and Faiz, such as Nadjib's "*Syair Mahasiswa Menjambret*" (*University Students Grabbing Poem*) and Faiz's "*Three Voices*" (*Teen Awaazain*), invite readers to reject injustice in alignment with the prophetic ethic of liberation (*nahy munkar*).

In "*Syair Mahasiswa Menjambret*" (*University Students Grabbing Poem*), Nadjib critiques unethical behaviors, highlighting the erosion of moral and intellectual traditions. The poem exposes the deteriorating values among university students who resort to "grabbing" (*menjambret*) and "stealing" (*mencuri*), as vividly portrayed in the following lines:

"I do not understand what is strange," said my poet,
"If university students start to grab, if
students are brave to steal toothpaste, and toothbrush, or
the candidate for leaders of the nation have the guts to
steal wristwatches and shoplift shoes: I do not understand what is
surprising?"

(Excerpt from "*Syair Mahasiswa Menjambret*" (*University Students Grabbing Poem*), 2017, p.83)

Nadjib interprets these contradictions in student behavior as symptoms of a values crisis and widespread immorality. He suggests that this moral decline originates at the higher levels of society, such as political candidates, and gradually infiltrates the lower levels, including students. Nadjib's critique is twofold: he reprimands students for their unethical actions and cynically criticizes political candidates who brazenly (*nyali*) engage in theft, such as stealing and shoplifting, without remorse.

He attributes this crisis to the materialistic orientation of education, which distorts logic and undermines the values that form the foundation of the nation's civilization. Nadjib points to the institutional weaknesses in education, which fail to prevent the gradual degradation of society's morals and intellect. This is powerfully expressed in the following lines:

The good and noble is not
translated into
school books. The shop buildings
contained
laboratories for children to be educated
and finally, to be good.

(Excerpt from "*Syair Mahasiswa Menjambret*" (*University Students Grabbing Poem*), 2017, p.85)

Nadjib's poem is a lamentation over the failure of education and leadership to uphold societal values, emphasizing the urgent need for reform.

In "*Syair Mahasiswa Menjambret*" (*University Students Grabbing Poem*), Nadjib critiques the weaknesses in educational institutions, which prioritize rote learning from textbooks without clear objectives. He emphasizes the importance of education that also draws from the surrounding environment, shaping individuals' personalities and values. Nadjib highlights how institutional failures are tied to the greed inherent in government economic policies. Chandra Muzaffar (2002, pp.283–284) echoes this critique:

Profligacy and extravagance have begun to characterize elite behavior in a number of Southeast Asian states. Palatial mansions at home and abroad, private jets, luxury cars, expensive clothes, and frequent overseas holidays have become the status symbols of the rich and famous of the region. What makes their conspicuous consumption totally unconscionable is the glaring fact that millions of their fellow Southeast Asians are still struggling to make ends meet.

Nadjib criticizes Indonesia's economic policies, dominated by elite entrepreneurs and government officials whose greed drives exploitation of natural resources for personal gain, neglecting societal welfare. This culture of selfishness is depicted in the following lines:

And where is history reserving places for
your children in life?
If your children stand looking at the vast land
They would imagine building houses, garages,
and swimming pools. If in front of you stands tall
a tree, they will think to cut it down. Your children are not
taught to plant and grow, except
to conquer and sit on the throne.
(Excerpt from "*Syair Mahasiswa Menjambret*", 2017, p.88)

This poem illustrates how greed erodes humanistic values and perpetuates systemic oppression.

Faiz, in his poem "*Three Voices*" (*Teen Awaazain*), explores three groups in society: the oppressors (*Zaalim*), the oppressed (*Muzloom*), and the external observers (*Nide-e-Ghayb*). In the first section, Faiz critiques the oppressors, highlighting their hypocrisy and moral decay through figurative language:

Now the Mullah will kiss an idol's hand
and tall men kiss clay feet of dwarves.
Every door of truth and honesty, every window for
pleas to the heaven will be shut, from today on.
(Excerpt from "*Three Voices*", 2008, p.326)

These lines critique religious clerics who conspire with oppressive forces, disguising their actions under the guise of Islamic values. Faiz's satire exposes their complicity in upholding an unjust system, where truth and honesty are silenced.

In the second section, Faiz shifts to the voice of the oppressed, highlighting the government's failure to protect its people:

You denied me every happiness.
They say you authorize every single repression,
every single oppression is
your command.
(Excerpt from "Three Voices", 2008, p.326)

The words "repression" and "oppression" emphasize the systemic suffering of the marginalized, while Faiz's cynical tone critiques the government's inhumane policies. Islamic teachings also advocate for justice and resistance against tyranny, as Hassan Hanafi (1995, p.62) asserts:

A Muslim, as an individual or as society, cannot be loyal to human-imposed law. He is only loyal to the Divine Law. The revolt against human law is inherent to Islam.

In the final section, "The Voice from Beyond", Faiz expresses hope for justice and warns oppressors of the consequences of their actions:

Tell the tyrants
to watch every single thing they do.
When the public rises up
in the shadow of the gallows
there'll be no one save them.
Justice will be done here,
reward and punishment given here,
the Doomsday din starts here
and here will also be, the Day of Judgment.
(Excerpt from "Three Voices", 2008, p.327)

These lines deliver a powerful warning to oppressors, emphasizing accountability and divine justice, with references to Judgment Day as a moral reckoning.

Through their respective works, Nadjib and Faiz successfully invoke collective awareness of societal issues. Both poets critique the systems that isolate and oppress marginalized voices, using their poetry to advocate for justice and oppose the dominant powers responsible for inequality. Their shared vision underscores the role of poets as agents of change, committed to defending the rights of the underserved.

Transcendental (tu'minubillah)

Vision of Universal Humanity of Emha Ainun Nadjib and Faiz Ahmed Faiz.

The universal humanistic vision revolves around the practice and attitude of individuals endowed with a strong sense of empathy and common sense. In Islam, humans are recognized as the most noble of God's creations, emphasizing the importance of good behavior toward others and all of God's creations as a foundation for prosperity in this world. Hassan Hanafi (1995, p.252) highlights this principle by advocating for *Good Deeds* as a universal element that unites humanity:

"Consequently, Islam so defined can be easily understood as Global Ethics for Human Solidarity. The Universal Principle is the theoretical basis for Global Ethics, and the Good Deed is the practical substratum for Human Solidarity."

This vision aims to cultivate a spirit of humanity among individuals, fostering mutual respect and care. Nadjib's "*Sajak Merah Putih*" (*Red White*) and Faiz's "*For Your Lanes, My Country*" (*Nisaar mein thayri guli'yaon kay*) exemplify this vision by addressing the connection between humans and God, aligning with the prophetic ethic of transcendental (*tu'minubillah*).

In "*Sajak Merah Putih*", Nadjib uses the symbol of "Red White" to represent hope and the conscience of human freedom, particularly for his homeland, Indonesia. He emphasizes human responsibility toward humanity to foster stability and prosperity. Nadjib conveys this determination and ambition as follows:

If there are anyone who want to lose
One finger, we are going to be in turmoil
Because you, civil service is strong feet
By the delivery of blood from our heart
Because you, civil service are hands
that we plant the skills and honesty
(Excerpt from "*Sajak Merah Putih*", 2017, p.20)

These verses reflect a spirit of unity and a commitment to societal harmony, transcending social status. Nadjib's call for honesty and skill highlights the need for humanity to embrace ethical and cultural values for mutual benefit. His vision seeks to nurture tolerance, love, and universal wisdom among all people.

He categorizes society into three groups: intellectuals (*para cerdas cendekia*), religious clerics (*para alim ulama*), and beauty makers (*para penoreh keindahan*). Nadjib emphasizes the independence of these groups from political ideologies and tyranny, advocating for their roles in balancing power and promoting intellectual freedom:

You, the intellectuals are a clump of brain that
every time we clean in the lake of love
You, religious clerics are the heart and soul that we
embrace and kiss throughout time because being incompetent to lie
And you, the beauty makers is the eyeball
we, who are loyal in sending history into the horizon
(Excerpt from "*Sajak Merah Putih*", 2017, pp.20-21)

Nadjib believes these groups, guided by their intellectual and moral capabilities, can resist authoritarian influences and uphold justice, echoing Edward Said's perspective on challenging authority and coercive norms (2001, p.367).

In "*For Your Lanes, My Country*", Faiz expresses his deep love for Pakistan while addressing universal humanistic issues. His melancholic tone conveys nostalgia and a commitment to defending his country's dignity:

For your lanes, my country,
I can sacrifice all I have
but the custom these days is
no one walks with head held high.
(Excerpt from "*For Your Lanes, My Country*", 2008, p.138)

The phrase *"I can sacrifice all I have"* reflects a profound sense of commitment and responsibility, inspiring the society to endure hardships for justice and truth. Faiz's openness to addressing societal issues and improving humanity's condition underscores his belief in history's transformative power.

This is evident in the following lines:

This is how people fight oppression,
their ritual isn't new, nor are my ways new,
This is how we always grew flowers in fire,
their defeat isn't new, our victory isn't new.
(Excerpt from *"For Your Lanes, My Country"*, 2008, p.139)

The phrase *"This is how people fight oppression"* emphasizes the shared responsibility to confront tyranny, symbolizing humanity's enduring resilience and solidarity.

The selected poetry of Nadjib and Faiz exemplifies the prophetic ethic of transcendental (*tu'minubillah*) by addressing the interconnectedness of humanistic values and divine awareness. Both poets restore human dignity and advocate for social justice in a moderate and visionary manner, contributing to the human paradigm needed for modern society's progress. Their works invite reflection on the universal human condition, fostering justice and harmony through a balanced integration of religious and ethical principles.

Conclusion

Through the lens of Prophetic Social Science, this study reveals that both poets, Emha Ainun Nadjib and Faiz Ahmed Faiz, emphasized values of togetherness and social responsibility by candidly portraying the plight of marginalized communities. Their works reflect their intellectual freedom and commitment to upholding human morals and ethics. By challenging and critiquing the actions of governing authorities, the poets successfully captured the emotions and struggles of the masses. This demonstrates their collective awareness of the importance of advocating for justice and human rights against oppression and cruelty.

The textual and comparative analysis indicates that Faiz conveyed his ideas with a refined and intellectual approach. His writing style, characterized by subtlety and gentleness, allowed him to address societal issues with confidence and sophistication. In contrast, Nadjib's poetry was sharper and more direct, reflecting a more confrontational stance against dominant authorities. Nadjib focused heavily on themes of poverty, economic disparities, and the injustices faced by the lower classes, often critiquing the upper class and their neglect of societal issues. His poetry exposed societal flaws that had long been overlooked, particularly by local governments in Indonesia.

A key finding is that all three principles of prophetic ethics—humanization, liberation, and transcendental—proposed by Kuntowijoyo are evident in the selected works of both poets. Nadjib and Faiz demonstrated mastery in their use of language, symbols, and satire to articulate their thoughts and engage their audiences. Their poetry transcends aesthetics, serving as a medium to advocate for truth and justice.

In summary, this discussion has successfully highlighted the role of poets in fostering idealism, collective awareness, and a vision of universal humanity. Both Nadjib and Faiz used

their literary works to shape societal issues, offering insights that contribute to building a more meaningful and equitable society.

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