

ALI AKBAR NAVIS'S ATAVISM IN THE NOVEL 'KEMARAU'

ATAVISME ALI AKBAR NAVIS DALAM NOVEL KEMARAU

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ABSTRACT

The problem of development faced by developing countries is that they need to be more focused on economic growth, leading to multidimensional crises, including ecological and prolonged humanitarian crises. The novel 'Kemarau' is a sequel to the short stories *Datangnya dan Perginya* and *Robohnya Surau Kami*, which effectively capture these issues. This research aims to uncover the theme of atavism in Ali Akbar Navis' novel 'Kemarau'. Atavism is a theme that consistently appears in Navis' works. Navis often portrays the ongoing conflict between tradition and modernity, particularly during colonial and postcolonial periods. With a strong understanding of his cultural background, A.A. Navis successfully presents stories that provoke awareness in readers, whether as individuals, communities, or global citizens, urging them to be directly involved in issues of identity and culture. The research method employed is qualitative, utilizing a literary approach, particularly Paul Ricoeur's hermeneutic theory. This approach aims to reveal deep and holistic meanings, particularly regarding the character's journey between preserving traditional values and adapting to modernity. Additionally, it exposes the conflict between local traditions and the colonial cultural dominance introduced by colonizers. In doing so, Navis successfully voices the complexity of identity and social change in Indonesia while offering a compelling reflection on the cultural heritage that continues to shape modern society. Furthermore, 'Kemarau' can also be studied using the paradigms of literary sociology, genetic structuralism, or postcolonialism.

Keywords: atavism; A.A. Navis; identity complexity; tradition; modernity

ABSTRAK

Permasalahan pembangunan yang dihadapi oleh negara-negara membangun adalah pembangunan yang terlalu memfokus kepada pertumbuhan ekonomi sehingga membawa kepada krisis multidimensi termasuk krisis ekologi dan krisis kemanusiaan yang berlarutan. Kehadiran novel 'Kemarau' yang merupakan sekuel kepada cerpen 'Datangnya dan Perginya' serta 'Robohnya Surau Kami' yang berjaya merungkai isu-isu tersebut dengan sangat baik. Tujuan kajian ini adalah untuk mendedahkan unsur atavisme dalam novel 'Kemarau' karya Ali Akbar Navis. Atavisme merupakan tema yang sentiasa konsisten hadir dalam karya-karya Navis. Dalam karyanya, Navis secara konsisten menggambarkan konflik yang berterusan antara tradisi dan modeniti, terutamanya semasa zaman kolonial dan pascakolonial. Melalui kefahaman budaya yang mendalam, A.A. Navis berjaya menyampaikan cerita-cerita yang membangkitkan kesedaran, sama ada sebagai individu, masyarakat, atau warganegara dunia untuk sentiasa hadir dan terlibat secara langsung dalam isu-isu identiti dan budaya. Metodologi kajian ini adalah kajian kualitatif dengan pendekatan sastera, iaitu menggunakan teori hermeneutik Paul Ricoeur. Pendekatan ini diharapkan dapat mendedahkan makna yang mendalam dan menyeluruh, khususnya berkaitan perjalanan watak yang tersepit antara mempertahankan nilai-nilai tradisi dan menyesuaikan diri dengan tuntutan modeniti. Di samping itu, kajian ini juga mendedahkan konflik antara tradisi tempatan dan dominasi budaya kolonial yang dibawa serta diperkenalkan oleh penjajah. Walau bagaimanapun, Navis berjaya mengungkap kompleksiti identiti dan perubahan sosial di Indonesia sambil memberikan refleksi yang menarik mengenai warisan budaya lampau yang terus mempengaruhi dan membentuk masyarakat moden. Selain itu, novel 'Kemarau' juga boleh dikaji menggunakan paradigma sosiologi sastera, strukturalisme genetik, atau pascakolonialisme.

Kata kunci: atavisme, A.A. Navis, kompleksiti identiti, tradisi, modeniti

Introduction

The two main issues with development that both developed and developing nations face are (1) the “focus” of development, which is too focused on economic growth and has resulted in a protracted ecological crisis, and (2) the “method” of development, which is excessively top-down and ignores democracy, community involvement, and the needs and aspirations of those impacted by development (Wahyudi, 2008). The word “ecology” seemed to contradict the word “economy” when the symptoms of the environmental catastrophe were apparent on Earth due to the concentration on development that was only centred on economic expansion. At a later point, ecologists speaking for the global society made demands that development remember to protect natural resources for present and future generations as well as for ourselves. A new term, sustainability, was subsequently born out of this disagreement. The term then serves as the link between the term’s “economy” and “ecology”. These two terms were combined to generate new terms, such as ecology-economics or ecology-economy links, to describe sustainability (Sunarti, 2008).

These phrases inspired various strategic ideas and methods for achieving development sustainability in later iterations. To ensure environmental quality and promote economic progress, sustainable development must be grounded in four principles: equality, participation, the environment, and the future (Transforming Our World: The 2030 Agenda For Sustainable Development, 2023). Furthermore, a sustainable community's attributes are inextricably linked to its ecological integrity, economic stability, standard of living, and sense of empowerment with accountability. It is interesting to note that sustainability leads to preparing society for change to ensure the prerequisites for the growth of future generations rather than concentrating on the primary goal of protecting the environment (Wahyudi, 2008; Suryaman, 2017).

Therefore, the emphasis on economics and ecology in discussions of sustainable development still needs to be expanded to include other aspects, particularly those that are futuristic and deal with the future, future generations, and the dynamics of change, as well as sociocultural and socio-political issues about justice, community empowerment, and participatory aspects. Therefore, through a process of community empowerment and participation, sustainable development is closely linked to a moral movement that ensures that environmental quality can be implemented properly and can be enjoyed equally, both socially and economically, by every layer of society today and in future generations (Nasruddin & Sudarsono, 2008; Suwito, 2011).

Within this sociocultural setting, literary works such as novels or short stories show a particular society's social and cultural reality. Therefore, novels can manifest the author's soul towards events or phenomena that he encounters and lives in the society in which he lives (Damono, 1984; Wirajaya, 2007). In other words, it makes an invaluable contribution to the birth of new horizons of thought. These new thoughts will eventually lead to changes in perspective and attitude in addressing various issues in community life (Mustari, 2021).

Thus, a new paradigm emerges in the spaces of thought in facing and living various existing problems. It not only questions the various traditional values deeply rooted in society but also what will happen due to the social, cultural, and political changes surrounding it (Udin Syamsuddin, 1985). The influence of social values prevailing in society on personality formation has always been the author's main focus in life (Sobur, 2004, 2017). Through the presence of literary works, almost every time, readers are brought to the attitudes and principles expected by the author (Yudiono, 2009).

The important mission in a literary work, especially in the context of the progress of a nation (Damono, 2009, 2015). One of the indicators is the extent to which literary works contribute to the

reality of society, in addition to new thoughts in the form of renewal ideas in the pattern of life of the nation and state (Syamsuddin et al., 1985). One of the Indonesian literary figures who should be mentioned in this context is Ali Akbar Navis. He is Indonesia's number one literary 'mockler'. With a hilarious and intriguing caricatural style, Navis brings the reader to reflect on daily life experiences as part of contemplation for all stakeholders of this nation.

In addition, the works of A.A. Navis are recognized prominently in Indonesian literature as a great explorer in understanding social, cultural, and political changes in Indonesia, especially during the colonial and postcolonial periods. Atavism, which shows the conflict between tradition and modernity in Indonesian society, is a frequent theme in Navis' novels. A.A. Navis' contribution to the development of literature is significant, not only in a local context - Minangkabau or West Sumatra but also in a national and international context. Some of his short stories have also been translated into English, German, Japanese, and French (Hakim, 1994). It was for this reason that UNESCO (United Nations Educational, Scientific and Cultural Organization) decided to give A.A. Navis the prestigious award, as announced at the close of the 42nd General Assembly of the international organization in Paris on 22 November 2023 (Tim KNIU, 2023).

Navis's works have helped enrich the repertoire of Indonesian literature, some of which have been honoured with awards. The short story 'Robohnya Surau Kami' was selected by Kisah magazine in 1955. The novel 'Saraswati, The Girl in Silence' won the Unesco/Ikapi contest 1968. In 1975, the short story 'Jodoh' won the Kincir Emas literary prize from Radio Nederland Wereldomroep, Hilversum. In 1969, the novel 'Kemarau' was included in four literary works proposed to the Minister of Education and Culture for an art prize (Hakim, 1994). The works of A.A. Navis are quite interesting to observe and research, especially after his popular work, 'Robohnya Surau Kami' (Navis, 1994) and the award from UNESCO in November 2023 (Tim KNIU, 2023). Navis is one of the writers who often talks about atavism and humanism. He meticulously addresses the religious life of the Minangkabau people. In addition, he also spoke about various aspects of life, including religion, morals, and the overall state of society and humanity (Navis, 2015).

Before understanding atavism in Navis's works, it is crucial to have a solid understanding of the idea. Atavism means showing the traits or characteristics of ancestors to the next generation. Atavism can appear in many forms, from maintaining strong traditions to opposing social change, and it is often used in literature to describe the conflict between traditional values inherited from the past and modern demands that arise as society develops (Navis, 1996). The conflict between atavism and modernity in literary works often serves as the main source of conflict in the story, creating an interesting dynamic for the reader.

In the context of Minangkabau society, they are known as a society that highly upholds adat and religion so the principle of life is "*Adaik basandi syarak, syarak basandi Kitabullah*". This means that "adat is based on sharia and sharia is based on Kitabullah" (Azrial, 2024). This has always been the aphorism of the Minangkabau people regarding the practice of custom and Islam. However, in the lives of the Minangkabau people, problems still need to be questioned. Navis found that some Minangkabau people's religious life, especially in carrying out God's commands, tends to be dogmatic. Religion should live with a conscience based on pure teachings, not just doing orders without thinking (Hakim, 1994). Because one of the requirements of religion is that humans must be mature. This means that humans must be able to think and use their common sense to weigh good and bad so there is no coercion in religion (Hamka, 2020; Hidayat, 2019).

Thus, reading literature means living a process controlled by several rules that produce certain meanings (Syamsuddin et al., 1985). When a person engages with reading, they automatically engage with certain meanings contained therein (Culler, 1975). Therefore, they cannot help but feel and understand those meanings according to how much they value them. Culler (1975) reminds us that

readers may get caught up in their understanding of meaning. Therefore, understanding, responding to, and valuing something requires a certain approach or technique from a theoretical framework (Rohman, 2013). How you look at the work also affects the outcome.

Some previous studies related to the novel 'Kemarau' by A.A. Navis: (1) Desman, Febri, Hendri Jihadul Barkah (2024) with the title *Forbidden Marriages in Novel 'Kemarau' and Reality in the Life of the Minangkabau Community*. This research was conducted with a literary sociology approach. The results show that "Kemarau" is not only an extraordinary literary work but also provides deep insight into the social dynamics of society, especially marriage in Minangkabau culture; (2) Nitami (2022) with the title *Comparative Literature of the Novel 'Kemarau' by A. A. Navis with the Novel 'The Dry' by Jane Harper*. This research was conducted by utilizing the theory of literary sociology. The result is that the novel 'Kemarau' by A. A. Navis contains very thick social and life values, while the novel *The Dry* by Jane Harper tends to be the opposite and is more imaginative, but there are still moral values inserted. (3) Sanubari, Galang Garda, Titik Maslikatin (2021) with the title *Expressive Study of A. A. Navis Novel 'Kemarau'*. The result is that the novel almost completely discusses the life of the main character, which is full of cultural values, satire or criticism, and religious observance; (4) Sanubari (2020) with the title *Alam Takkambang Jadi Guru: A View of Minangkabau Life in A. A. Navis's Novel 'Kemarau'*. The researcher reveals the reality of Minangkabau culture by using the mimetic method; and (5) Hakim (1994) with the title *'Kemarau' and its Comings and Goings*. This study uses structural methods to reveal the form of character transformation, plot, and intertextuality between the two works. The fundamental difference with this study is the problem discussed, namely atavism, and the theory and method used is Paul Ricoeur's hermeneutic. Departing from these problems, this study aims to find out how far the novel 'Kemarau' by A.A. Navis discusses the problems of atavism.

Methodologies

We will use the hermeneutic method to read, understand, translate, interpret, and explain the contextualization of the themes of atavism in A.A. Navis novel 'Kemarau'. The technique is to identify contexts with the support of data and information, be it related to culture, religion, way of life, or the author's worldview (Anshari, 2009; Rohman, 2013). Contextualization requires a deep understanding of the text and the relevant cultural context (Jong & Kwirinus, 2023). In addition, the stages - textual explanation and textual interpretation are used with the contextualization model. This shows that a comprehensive understanding of the cultural context is needed to understand the text so that the interpretation results will be much more profound (Ricoeur, 1976, 2016).

The process is carried out using the following steps. (1) symbolic understanding, i.e. identifying texts that depict atavism expressed through symbols in the novel 'Kemarau' by A.A. Navis; (2) giving meaning to the texts that depict atavism. Navis; (2) giving meaning through symbols and careful 'excavation' of their meaning as well as philosophical steps, namely thinking using symbols as a starting point, namely identifying atavism associated with divine consciousness, humanity, and nature in the novel 'Kemarau' by A. A. Navis; and (3) interpretation of power relations contained in the novel 'Kemarau' by A. A. Navis (Ricoeur, 1978; 2012; 2016).

Thus, Paul Ricoeur's hermeneutics (2006; 2016) is a model of approach that demands caution, rigour, and deep understanding to interpret the presence of the text. By emphasizing the importance of mimesis, the three hermeneutic stages (explanation, understanding, and interpretation), and the dialectic between explanation and understanding (Ricoeur, 2006; 2016) provides a rich framework for understanding how texts function and produce meaning. His approach enables readers to engage with texts and think critically, enriching their understanding of themselves and the world around them (Rohman, 2013).

Result and Discussions

The novel 'Kemarau' by Ali Akbar Navis is a sequel to the short stories 'Datangnya and Perginya' and 'Robohnya Surau Kami' (Navis, 1994). This is evident from Jassin's (1983) statement.

"... It is clear that the novel 'Kemarau' was born from the continuation of the thoughts contained in Navis's two previous short stories, 'Robohnya Surau Kami' and 'Datangnya dan Perginya'. However, if Sultan Duano succumbed to his wife's thoughts before, now he stands firmly on his stand..."

(Jassin, 1983, p. 31)

Based on this quote, it is clear that the novel 'Kemarau' is a continuation of the author's thoughts from the short stories 'Datangnya and Perginya' and 'Robohnya Surau Kami' (Navis, 1994). These two short stories form the basis for the story's development into the novel 'Kemarau'. The fundamental change is the father's attitude in the short story 'Datangnya dan Perginya', originally devastated by his wife's attitude and choices, but now in the novel 'Kemarau' changes drastically. The father remains steadfast in his attitude and life choices, saying that 'the truth must still be revealed, even if it hurts'. Of course, this change does not occur without cause, but there are important things that the author wants to convey. The change can also be seen as a form of dialectic discourse atavism, where there is a big force that 'pulls - stretches' the basic concepts of society amid the development of the dynamics of religious life, society, and the state both in the local scope of Minangkabau - West Sumatra, in the regional scope and the national scope.

Atavism in the Family World

The problem of atavism also occurs within the scope of family life. Therefore, through the characters in 'Kemarau', Ali Akbar Navis wants to convey his views amidst the strong currents of modernization. Moreover, this atavism appears amidst the strong pull between humanism and Islamism. Of course, this makes it even more "complicated" for people who only want to take shortcuts in achieving "pseudo" happiness. However, Ali Akbar Navis firmly demonstrates his attitude and decision to prefer following the commands of his God (Eneste, 1983). This means that the choice of decision has been based on a deep knowledge of both the understanding of the verses that are the word of God as well as an understanding of science (Suherman, 2010). This can be seen through the character of Sutan Duano, who illustrates Navis' perspective. For Navis, "Although humanism is beautiful, Islamism is more valuable" (Eneste, 1983). This can be seen through the following quote:

"But to let Masri and Ami live as husband and wife, when God has forbidden it, ooo, that violates the principle of the life of everyone who believes in Him. You have indeed done something right as a mother who wants to nurture her child's happiness. But, there is a more absolute truth that cannot be negotiated anymore, Iyah, which is the truth said by God in His book. The principle of all human life is to uphold God's truth."

(Navis, 2018, p. 111)

Thus, the atavism in the quote is also a kind of 'autocriticism' for all of us that in carrying out religious orders, humans should not just "*sami'na wa atho'na*" (I hear, and I obey). However, humans must also further discover why God commands or prohibits it. This is because humans have been blessed with reason and conscience (Immawan, 2009; Rachman, 2007; Sangkan, 2009). As shown in the following excerpt, the text also explains God's reasons for prohibiting incestuous marriages:

'God has forbidden brothers to marry each other. Why has God forbidden it? There is a concrete reason, Yes. God made the law for a concrete reason. If God allows people to marry

brothers, life will become narrow. Humans only know and respect people in a small environment, namely the family environment. Whereas God wants the whole world to develop in knowing each other and being brothers and sisters, marrying each other regardless of skin differences. The enmity between nations, between tribes will disappear if they marry each other. There will be a real sense of brotherhood and friendship. That is the purpose of God forbidding man to marry his brother. However, God also provides legal sanctions for violators of His prohibition. The descendants of people who marry brothers will suffer from physical and spiritual defects. His descendants will bear the consequences of being imperfectly human.'

(Navis, 2018, p. 115)

Based on this quote, Navis cancelled his son's marriage because of the religious and legal rules prohibiting it. In Islam, a man is prohibited from marrying a woman who has the same lineage as his father or mother. A marriage will be cancelled if there is a violation of things prohibited by Islamic law and religion (Adhim, 2001; Muhdlor, 1994). This can also be traced in Marriage Law No. 1 (1974), the Compilation of Islamic Law, and the Civil Code, which states that inbreeding or incest is not allowed or prohibited. Explicitly, the Law states that "marriage is prohibited between two people who are related by blood in a straight line of descent downwards or upwards, and related by blood in a sideways line of descent, namely between brothers, between a person and his parents' brother and between a person and his grandmother's brother' (Heriani, 2019).

Figure 1

Article 8 of the Marriage Law

Source:

UU Perkawinan
Pasal 8:

Perkawinan dilarang antara dua orang yang:

- a. berhubungan darah dalam garis keturunan lurus ke bawah ataupun ke atas;
- b. berhubungan darah dalam garis keturunan menyamping yaitu antara saudara, antara seorang dengan saudara orang tua dan antara seorang dengan saudara neneknya;
- c. berhubungan semenda, yaitu mertua, anak tiri menantu dan ibu/bapak tiri;
- d. berhubungan susuan, yaitu orang tua susuan, anak susuan, saudara susuan dan bibi/paman susuan;
- e. berhubungan saudara dengan isteri atau sebagai bibi atau kemenakan dari isteri, dalam hal seorang suami beristeri lebih dari seorang;
- f. mempunyai hubungan yang oleh agamanya atau peraturan lain yang berlaku, dilarang kawin.

Figure 1 refer to Article 8 of the Marriage Law expressly prohibits this inbreeding. In this situation, designated officials are responsible for preventing incestuous marriages, and marriage registrars are prohibited from solemnizing or assisting in the solemnization of marriages if they are aware of a violation of the above article. Based on Article 8 of the Law, it is known that if inbreeding has been legally registered at the Office of Religious Affairs (KUA), the marriage must be cancelled at the religious court. However, if the marriage is conducted through a Siri or underhand marriage, the marriage is invalid and violates the Marriage Law and the Compilation of Islamic Law (Heriani, 2019). In such a clear way, the laws and regulations regulate the prohibition of inbreeding. However, sometimes there are people who then "let or pass" it happens in the name of "humanity or humanism". The purpose of marriage is to achieve happiness and God's pleasure. Of course, happiness here is in the sense of true happiness. This means they can find happiness in life both in this world and in the hereafter. What does happiness mean in this temporary world if they do not get true happiness in the afterlife? Because life in this world is essentially looking for provisions to achieve the pleasure of Allah Swt so that we get a reward in the form of enjoyment of life in the afterlife in the form of heaven (Adhim, 2001).

Examining the phenomenon of inbreeding or incest can be found in cultural records in the form of folklore, both in Java and outside Java. At least five folklore records of incest. (1) *Sangkuriang*; (2) *Watugunung*; (3) *Pangeran Samudera*; (4) *Dewi Sri – Sadana*; and (5) *Sawerigading* (Ahimsa-Putra, 2006; Narasi, 2019; Rahman et al., 2003; Wirajaya, 2008, 2014, 2020; Wirajaya & Anwar, 2022, 2024). Here is the table.

Table 1
Incest Phenomenon (Son-Mother) in Nusantara Cultural Records

No	Folklore	Region	Incest	Ending
1	<i>Sangkuriang</i>	Bandung – West Java	Son-Mother	Failed Marriage. Dayang Sumbi becomes Kembang Jaksi
2	<i>Watugunung</i>	Tawangmangu – Central Java	Son-Mother	He was married until he had 28 children and ended tragically (<i>Watugunung</i> died).
3	<i>Prince Samudera</i>	Sragen – Central Jawa	Son – Stepmother	They had conjugal relations, but both died

The first two, *Sangkuriang* and *Watugunung*, are stories of inbreeding between son and mother. Meanwhile, *Pangeran Samudera* is about a son and stepmother's marriage. The last two stories, *Dewi Sri-Sadana* and *Sawerigading*, are incestuous sibling marriages. Here is the table.

Table 2
The Incest Phenomenon in the Archipelago's Cultural Record

No	Folklore	Region	Incest	Ending
1	<i>Dewi Sri - Sadana</i>	Versi East Java	Siblings	Dewi Sri was cursed to become a rice field snake, and Sadana was cursed to become a sriti bird (laying bird). This means that they did not get married
2	<i>Sawerigading</i>	Bugis & Makassar – South Sulawesi	Siblings	prevention of the marriage of Sawerigading and his younger sister We Tenriabeng dissertation on the direction of who is worthy and worthy of marriage

Recently, there was news that the Polahi tribe in Gorontalo—North Sulawesi—still practices incest. This happens because the tribe lives in isolation in the middle of the forest. In addition, they live in a closed culture, so they have never received education and religious teaching (Detikcom, 2022). With such conditions, it can be assumed that the Polahi tribe's life is still very primitive, so they do not know the dangers of inbreeding.

The prohibition of inbreeding or incest also aligns with Minangkabau customary law. Prohibited marriages are common marriages, such as marrying the mother, father, children of brothers and sisters, mother and father's siblings, children of brothers and sisters, in-laws and sons-in-law, stepchildren and stepmother or stepfather, siblings of the wife or husband, and children of the father's brother. This marriage prohibition is comparable to the marriage prohibition in Islamic Law. Islamic Law takes precedence over Minangkabau customary law. The decision made by the community deliberation determines the legal sanctions imposed on violators. The sanctions are divorce/cancellation of marriage and expulsion from the home village (Navis, 2015).

The prohibition of incest is seen from a health perspective because it can cause various chromosomal abnormalities in the offspring. Children of inbreeding are almost certain to experience health problems, even if they appear normal. This is because the genetic problems experienced by children of inbreeding are not limited to physical defects. There are usually chromosomal abnormalities, such as autosomal recessive disorder, a nervous system disorder. This can cause muscle weakness, problems with coordination or body movement, speech problems, or problems with the heart.

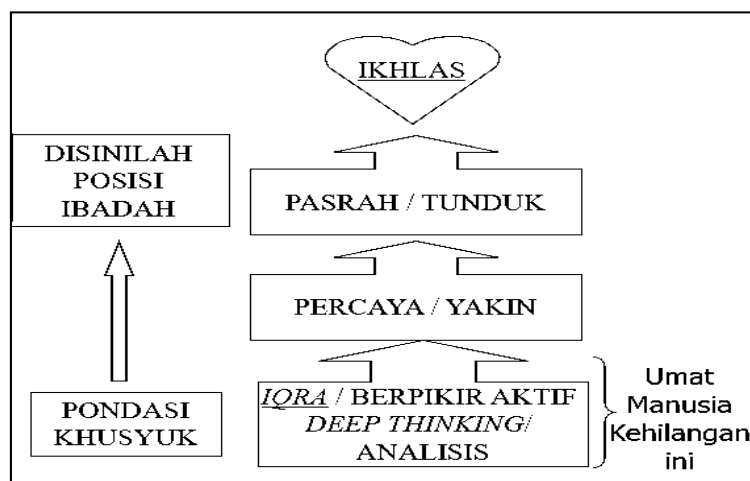
“These autosomal recessive disorders cause problems with coordination and balance (Istiqamah, 2022). Once the problem of incest is resolved, it does not mean that the difficulties in life have ended. Navis also emphasises this in the closing section of his novel.”

“... a life of struggle with sincerity is the way to meet God Almighty.”

(Navis, 2018, p. 117)

Through the novel ‘Kemarau’, Navis seems to scoff at all of us who think that life is so advanced and modern and prioritizes human values. However, we then forget or abandon God as if human values or humanism can exceed divine values. Humans will not be worth anything if they leave the religious teachings that God has revealed. This is where A.A. Navis' profound “jolt” is conveyed to arouse human awareness so that they can take the path of life favoured by God, as illustrated by the following chart.

Figure 2
Chart Ikhlas
Source:



Based on this Figure 2, it can be seen that Muslims today are mostly blind *taklid*. In *Shari'ah*, blind *taklid* is to understand something without regard to the teachings of the Qur'an and hadith. People who unthinkingly follow sometimes do not pay attention to what they follow, even if it contradicts the Quran, *hadith*, and logic. Navis criticizes this blind *taklid* as it only creates "false belief and submission", which does not lead to sincerity. Allah Swt always reminds humans to worship with sincerity and solemnity (Agustian, 2003; Gymnastiar, 2012; Sentanu, 2007).

Atavism in the World of Work

The issue of atavism also occurs in the world of work or employment. So far, we have assumed that the issue of work or the world of work is a sector that is separate from religious issues. However, this did not escape the observation of Ali Akbar Navis. In the novel 'Kemarau', the author tells the story of a village that experiences a long drought that makes everyone's rice fields dry up because there is no rain. Only Sutan Duano's rice fields did not dry up during the drought. When many people in the village sought the help of a shaman, he constantly drew water from the lake, bucket by bucket. The same happened when many people prayed in the congregation and asked God for rain. This can be seen in the following quote:

" There were some people who went to a shaman, a shaman who was famous for being able to ward off and bring down rain. But the shaman could do nothing after he had roasted a pile of coconut husks with a fistful of incense..."

(Navis, 2018, p. 1)

"When the bender no longer flowed water, the rice fields had dried up and the sun was still shining brightly without a single cloud, he took a piece of bamboo. Then he slung it on both ends of the bamboo im. And he hung two kerosene swabs on both ends of the bamboo. He took water from the lake and poured it over his fields. He starts at dawn and stops at nine in the morning. Then he started again after asr, and he stopped when maghrib was almost upon him."

(Navis, 2018, p. 2)

"... all the while doing acts of worship, praying, remembering, and reciting the Qur'an until his eyes became myopic..."

(Navis, 2018, p. 4)

Thanks to his persistence, Sutan Duano's rice fields did not dry up, and the rice he planted did not wither like the rice planted by the villagers. Sutan Duano's madness kept his rice fields fertile compared to the dry rice fields of the villagers. Sutan Duano did this "crazy" thing because he still believed that God would not help people who only beg but do not make any effort. This can be seen in the following quote.

"It is only by effort and work that people will be able to get results. not by praying, not by *ratib*, not by praying *kaul* as they have done so far."

(Navis, 2018, p.2)

Based on this quote, Sutan Duano is a figure who is persistent in defending and spreading his views, which is also the basis of his daily behavior. As a result, many people in the village opposed him,

considering him unusual and crazy. He has a different understanding of religion from the people of his village and is even considered to be contrary to customs. The logical consequence of this action was that Sutan Duano was marginalized or excluded from society.

Apart from that, Navis also criticized the “commercialization of religion” which is now increasingly common among Muslims. Such as organizing events: *ratio*, *manakin*, *haul*, *istighosah*, *tahlil*, and so on, all of which are used not solely to gain the blessing of Allah SWT but also as a means to “drain” the coffers of rupiah from the Muslim community. This phenomenon continues to develop in the context of “selling the prophet’s *zuriat* lineage” by Rabithah Alawiyah. In essence, they deliberately took advantage of the lack of understanding among Muslims by claiming to be the grandchildren of the Prophet Muhammad solely for the sake of reaping financial benefits (Djunaedi, 2024; Wijaya, 2024).

These forms of feudalism in Islam should be abolished (Rohmana, 2021). These forms of feudalism were used by the Dutch Colonials so that Muslims no longer trusted local *kyai* or *ulama*, especially after the Diponegoro war (1825 – 1830 AD). The name *kyai* can now be found in the names of weapons (keris, spear, sword), gamelan names, and animal names (Kyai Slamet - at the Surakarta Hadiningrat Palace). It does not stop there; even the graves of the *kyat* (who were loyal followers of Prince Diponegoro) were used as “pesugihan places”, such as on Mount Salak, Mount Kemukus, and Mount Kawi (Wirajaya & Anwar, 2024). Of course, this will further confuse the general public. This is Navis's sharp criticism, which can be captured through the novel ‘Kemarau’.

The next criticism is related to work or income issues. So far, ordinary people feel that the fortune they obtain results from their hard work. They seem to forget the presence and existence of God. However, this fortune must be sought or received with serious and correct efforts (Hidayat, 1986; Khalid, 2008; Sholikhin, 2008). Thus, in faith, it does not deviate from the teachings of Islamic Law. After you have obtained your fortune (in the form of a harvest), remember that a portion of your assets must be paid out in the form of *zakat*, *infaq*, and alms. The quote is as follows.

“But now, thanks to his teachings, *zakat* is given to those who are truly poor. So that with *zakat* he can fund his life to be better.”

(Navis, 2018, p. 37)

Apart from that, in the context of food problems, the state or state must be present. The presence of this state or country is important, considering that food problems are related to the livelihoods of many people (Wirajaya, 2013; 2022). This is also what Navis touched on in the novel ‘Kemarau’ through the following quote:

“When the water bodies started to dry up when Sutan Duano started thinking about saving his rice fields, he first invited the Mayor of the State to mobilize the people to work together to transport water from the lake... The Mayor of the Country immediately responded. He knew that Sutan Duano’s theory was good. But this theory cannot be implemented if it is not regulated with an iron fist...”

(Navis, 2018, p. 17)

This quote shows the Mayor's reluctance to behave and act appropriately because he is afraid or worried about losing popularity as a result of supporting Sutan Duano's ideas and thoughts. Currently, the government also seems half-hearted in dealing with food problems. Many individuals take advantage of opportunities to enrich themselves, their families, and their groups (Farisa, 2024). As a result, farmers have to struggle "on their own" to overcome the various problems they face, such as drought, scarcity of seeds, scarcity of fertilizer, increasingly high fertilizer prices, falling grain prices, and so on. The effect of this half-hearted policy means that only a few Generation Z want to become millennial farmers. The average Indonesian farmer is 50 years old or more. Meanwhile, our food needs continue to increase due to the high population. Getting rice imports is currently challenging because each country is thinking about its food independence (Adi, 2024).

Conclusion

Based on the previous description, it can be concluded that Navis is a writer who is careful in observing various phenomena that occur in the lives of his people. One of the issues he consistently raised was the problem of atavism. He raised it in a tone of ridicule, sarcasm, and sharp criticism, urging all stakeholders in this nation to reflect on the thoughts and actions that have been taken so far. Second, through the novel 'Kemarau', Navis exposes atavism in the world of the family, especially those related to incest or incest. Navis offers an alternative solution that no matter how beautiful and romantic humanism is, it should not defeat spiritualism or Islamism. This means that we need humanity, but divinity is above everything. What is the meaning of a human being if he then forgets or abandons his God? Third, atavism in the world of work cannot be separated from Navis's flicks. He touched on the diversity of Indonesian society, which is still trapped in feudalism. Religious feudalism is a legacy of Dutch colonialism, which should have been abandoned. Third, Navis's flick also touches on the issue of sustenance or work. So far, many people think that the fortune they earn solely results from their work. It was as if he had forgotten God's presence and involvement. God has determined human sustenance. Humans are welcome to pray and make serious efforts to collect this sustenance. Then, remember that a part must be paid, whether in the form of *zakat*, *infaq*, or alms. Fifth, Navis also touched on food issues that should require the presence or active role of the state. However, what happened was that the state seemed half-hearted. Hence, farmers had to fight independently to deal with various problems, such as scarcity of fertilizer and seeds, fertilizer prices soaring, and grain prices continuing to fall. As a result, farming is a profession that could be more interesting to Generation Z or the millennial generation.

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