

W. F. Nietzsche's Philosophical thoughts in the Roman also Sprach Zarathustra and Its Dimensions of Religiosity

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Abstract

This study discusses Nietzsche's philosophical thoughts in the roman entitled Also Sprach Zarathustra based on its hypogrammatic relationship with the dimensions of religiosity. The method used is qualitative. The results of this study indicate that literature and philosophy can have a relationship. From the research conducted, the matrix in roman is Superior Man (Übermensch) and Will to Power (das Will zur Macht) as the philosophical thoughts of him. Meanwhile, the dimensions of religiosity in the roman can be seen from two dimensions, namely 1). the ideological dimension (Religious Belief) in the form of belief in the existence of dogmatic things (spirit, God, angels, heaven, hell) which is metaphorized as a spirit that always gives as heiligen Ja-sagen. The holy Yes attitude (heiligen Ja-sagen) is an affirmation of life that is concretely manifested in the recognition of all kinds of impulses (both scary and enchanting) that people personify as God. 2). Dimensions of Consequences (Religious Effect) are dimensions that measure the extent to which a person's behavior is motivated by his religious nature. The new moral value created by Nietzsche is to reject the moral system with rules and punishments. The new value created by Nietzsche is with the freedom of will to rule, regulate himself and not show sanctions as the reason, he shows more on the process of individual consciousness to accept the truth of morality without conditions.

Keywords

Nietzsche's philosophical thoughts; existentialism; dimensions of religiosity; roman also Sprach Zarathustra



I. Introduction

Nietzsche and atheism are among the themes that are frequently raised in connection with Nietzsche and his works. From some of his works, he often uses the phrase "Gott ist tot" which means "God is dead". This phrase is often repeated in his works as evidence that Nietzsche was indeed an atheist thinker. However, it must be a common concern whether Nietzsche is really an atheist. We must be careful in answering questions like this. Because, behind the label "atheist" there is another label that exists but never says "evil and immoral". The various statements, as well as the astonishment about Nietzsche related to this framework of good and bad, are not merely a description but something very far from it, namely a value assignment. Nietzsche said that God's death was caused by compassion (Mitleid) because he saw the ugliness of humans. He did not say that God does not exist. By saying that God is dead, Nietzsche cannot be said to be negating the existence of God, instead he is affirming the existence of God. The statement that God has died is more accurately seen as a timing: God existed, but then, and now no longer exists. And when he said that the

absence of God at that time was caused by humans, actually this statement did not negate the existence of God metaphysically, but rather focused on the absence of belief in God in human life in general.

The absence of belief in God in human life is reflected in human behavior, especially when entering modern times. When modernity has entered human life, there is a gap between religious idealism and the practice of religious life. As stated by Prof. Muhammad Naquib al-Attas, a thinker who is well known by the world of Western thought, modernization puts forward the truth based on rationality, the fundamental truth of religion is seen as merely theoretical (Husaini, 2005: 21). Absolute truth is negated and relative values are accepted. All are measured by the nature of materialistic, positivist, and rationality. The consequences include the negation of the existence of religion and God. Modernization which is increasingly establishing itself in various layers of people's lives is slowly eroding existing noble values. The influence of modernity has touched the very important ethical joints of society, the crisis of values and moral decline and the low level of ethics in social life which finally cannot be avoided anymore. Morality which was originally present and is expected to be able to direct the course of social life in society will eventually return to its starting point, when humans have not realized and know morals. What should have happened (*das Sollen*) turned out to be contrary to what actually happened (*das Sein*) because of the tendency to prioritize success and the achievement of one's own interests.

According to Suseno (2006: 14), the basic sources of moral teachings include traditions, customs, religious teachings, or certain ideologies. Therefore, morals in social and national life in the world can generally be found in major religions or existing beliefs and from works of art (literature, dance, fine arts, theater, music, etc.) about divinity, philosophy, and ethics. One form of art that can be used as a source of searching for moral values is literature. Through literary works, the deepest human appreciation in the world will be revealed (Jassin, 1983: 4). As a miniature world, literary works invest in a large number of events, namely events that have been framed in patterns of creativity and imagination. Basically, all events in a work, even works that fall into the most absurd genres are prototypes of events that have and may occur in everyday life (Ratna, 2003: 35). Many great writers in their works pay special attention to social life like this, from social conditions, culture, psychology, philosophy, religion, morality to ethical values. Nietzsche is one of the most prominent since the 19th century, especially in Europe (Meutiawati, 2007: 121). *Prosagedicht* and Nietzsche's poetry are often gentle, as if in a dream world, full of sadness, and full of meaning. Often it is unclear, the direction is unreadable, full of secrets because they want to create a certain atmosphere or display an abstract picture. Nietzsche's attention to social problems, his loneliness, his unhappiness in life, his bitter love experience and his feud with religion are expressed very personally in the form of phenomenal works. Friedrich Nietzsche has produced approximately 500 poems (Sarjono & Dämhauser, 2010:13). Nietzsche's careful thought on various matters has placed him as the most significant and influential thinker of modern times, on a par with Sigmund Freud and Karl Marx (Sarjono & Dämhauser, 2010:13).

Prosagedicht is a German term used to describe a type of literary work written in proselytism (Wilpert, 1969: 599) Based on it, we can know that *Prosagedicht* (which in the case of French literature is known as *Poëmen en prose* is basically a literary work with epic material (telling chronic events) with a poetic treatment so that it becomes a high art work with a more refined language. rhythmic, full of tone even though in prose (topographical) form, the difference with poetry is only that it is not in the form of rhyme and is not written with stanza separation. Therefore, it can be concluded that *Prosagedicht* is prose poetry, that is, a type of literary work written in a poetic language.

II. Review of Literature

Friedrich Wilhelm Nietzsche is an existentialist philosopher who is also a writer. He did not write down all the results of his thoughts systematically as has been done by philosophers in general, but he wrote them in symbolic form. His best known works include: *Also Sprach Zarathustra*, *Jenseit von Gut und Böse* (1886), *zur Genealogie der Moral* (1887), and *Goetzendaemmerung*. Existentialism in philosophy emerged as a thought movement against the regime of rationalism and intellectualism that was deeply rooted in the Western philosophical tradition. This is because Western philosophy was previously dominated by the assumption that truth can be equated with reason. "Existentialism denies that truth can forever be equated with reason, a central theme in the thought of Plato, Kant, Hegel," says St. Elmo Nauman (1971: 46). Existentialism itself is a pattern from the root word "existence" which comes from the word *ex* which means out and *istence* which is derived from the verb *sisto* which means to stand, to place. Therefore, existence means that humans stand as themselves who are aware that they exist (Hadiwijono, 2002: 148). By getting out of himself, the individual man becomes aware that he exists and is free. The opposite of existence is essence. Essence is what makes things what they are, or something that various things have in common. Essence is common to some individuals and essence can be spoken of meaningfully even though there is no instance of the object at any one time (Titus, 1984: 384). The general characteristic of existentialism is that existence precedes essence (Hasan, 1989: 7). In addition to these characteristics, there are several characteristics that form a common basis, including:

1. The main motive called existence is the way humans exist. Only humans exist.
2. Existence must be interpreted dynamically. Existence means creating oneself actively, existence means doing, being, and planning. Every moment man becomes more or less than he is.
3. In the philosophy of existentialism, humans are seen as open. Man is an unfinished reality, which has yet to be shaped. In essence, humans are bound to the world around them, especially to fellow humans.
4. Existentialism philosophy emphasizes concrete and existential experience. However, the meaning of the experience is different (Hadiwijono, 2002: 149).

Religiosity is morphologically formed from the word religious, which has a religious meaning. According to Drikarya (1987: 29) the word religion comes from the Latin *religio* whose roots are *religare* and *relegare*. Religion is vividly brought out as a major theme and it seems to have a stronger influence on how the people (Eskandari, 2020). Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself (Nuruddin, 2019). The state is obliged to realize harmony in social and state life, guaranteeing harmony between religions and between adherents of religion, guaranteeing the freedom of everyone to have a religion and social freedom in social life (Fadrusiana, 2019). *Religare* has the meaning of an act that pays attention to the sincerity in doing it and *relegare* has the meaning of a joint act in a bond of mutual love. The meaning is an obligation or rule that must be implemented, all of which function to bind and unite a person or group of people in their relationship with God or fellow human beings, as well as for a long time around. Barbara Holdcroft (2006: 89) states that to define religiosity is very difficult, because religiosity is a form that cannot be empirically investigated, controversies in the definition will not have an empirical solution either. This complex and difficult concept to define is due to the uncertainty and imprecise nature of language (language limitations) and the complexity of viewpoints on the concept of religiosity across various disciplines. According to The Word Book Dictionary (Atmosuwito, 1989: 123) the word religiosity means religious feeling or sentiment. Religion is broader than

religion. Religion means self-binding, while religion is usually limited to teachings (doctrines), regulations (laws). Atmosuwito (1989: 124) also explains that what is meant by religious feelings are all inner feelings that have to do with God, such as feelings of sin (guilt feeling), feelings of fear to God, and the greatness of God (God's glory). Meanwhile, Mangunwijaya (1982: 11) distinguishes between the term religion or religion with the term religiosity, but the two are not separated because they complement and support each other. Religion refers to the formal aspect, which is related to rules and obligations. While religiosity shows the religious aspects that have been lived by the individual in his heart. From this opinion it can be concluded that religiosity is an individual's appreciation and experience of the religion or belief he holds.

Glock and Stark (in Holdcroft, 2006: 89) said that there are five dimensions in religiosity, namely:

a. Religious Belief (Ideological)

Religious belief or also called the belief dimension is the degree to which a person accepts dogmatic things in his religion, such as belief in God, angels, heaven and hell.

b. Religious Practice (Ritualistic)

Religious practice is the degree to which a person performs ritual obligations in his religion. Elements in this dimension include one's commitment to the religion he adheres to.

c. Religious Feeling (Experiential)

Religious Feeling can be called the dimension of experience, are feelings or experiences that have been experienced and felt. For example, feeling close to superhuman beings, feeling afraid to sin, feeling that their prayers are answered and saved.

d. Religious Knowledge (Intellectual)

Religious Knowledge or the dimension of religious knowledge is a dimension that explains how far a person knows about his religious teachings, at least someone who is religious must know the main things about the basics of belief, rites, scriptures and traditions.

e. Religious Effect (Consequential)

Religious effect is a dimension that measures the extent to which a person's behavior is motivated by his religious nature in social life, for example helping people in difficulty, donating their wealth.

Beit-Hallahmi and Argyle via Holdcroft (2006: 93), write that religiosity has several effects on individuals, including: increasing a sense of compassion, honesty, and altruism as well as happiness and quality of life, physical and mental health. The presence of religious and religious elements in literature is as old as the existence of literature itself. In fact, literature grows from something religious. In the beginning all literature was religious (Mangunwijaya, 1982: 11).

III. Research Methods

The type of research used is descriptive qualitative. Categorized as qualitative research because of the roman Also Sprach Zarathustra by Wilhelm Friedrich Nietzsche which was published in 1885 and reprinted in 2008 by the publisher Reclam Philipp Jun. GmbH & Co, in Stuttgart with a total of 368 pages used as the object of research which aims to describe Nietzsche's thoughts which contain philosophical elements in the roman and his reflection on religiosity. The research method in this research is descriptive. It is said to be descriptive because the data in this study is in the form of verbal data so it requires a description to study it. After the data is reviewed, the results of the research are presented in the form of a narrative and are reflected in Nietzsche's philosophical thoughts in the roman on the religiosity contained in it.

Sources of data in this study are divided into two categories, namely primary data and secondary data. Primary data are basic data in the form of literary works (Prosagedicht) which are analyzed, namely two Prosagedichts in the roman Also Sprach Zarathustra. The two Prosagedichts studied were entitled von den drei Verwandlungen (Three Metamorphoses) and von den drei Bösen (Three Evils). The two Prosagedicht are taken from each chapter (Chapters 1 and 3) in the ASZ book which has a main theme that can describe Nietzsche's thoughts in ASZ. Data collection from the two Prosagedicht above was obtained through a process of reading and observing carefully, then selecting and recording texts and sentences that match the description of the problems in this study. The secondary data of this research is in the form of library materials that have relevance and are research-supportive, such as books related to research, journals, research results, articles and data sourced from the internet which are considered helpful in providing information on the object of research.

IV. Discussion

4.1 Prosagedicht Von Drei Verwandlungen

Based on the heuristic reading (grammatically) it can be said that Prosagedicht von den drei Verwandlungen contains three changes in the spirit, namely from a camel to a lion and finally to a child. The camel spirit is a spirit that can carry heavy loads. A spirit that humbles itself to kill pride, exhibits foolishness to scorn its own wisdom. A spirit who always obeys his master's orders. All the heaviest things are borne by this burden-bearing spirit and is like a camel which after being filled with burdens then rushes towards the desert. In the midst of the most desolate desert there is a second change, namely the spirit becomes a lion and it is freedom that he will devour and power to reign in his own desert. This lion spirit seeks its final master; he will be at enmity with his last God, and for his victory he will fight against the great dragon. The big dragon in question is "You-should" who always stands in his way, with a golden shimmer. The value of the thousands of years that gleamed on the scales said that he was the most powerful among the dragons. All the values that have been created and all those created values will actually no longer exist "I will". Creating new values that even a lion can't do, but a lion can't create freedom for himself and say the holy Ja. In the third transformation, the spirit of the lion turned into a child. The innocent and forgetful child is a new beginning, a game, a self-revolving wheel, a first move, a holy Yes. His own will is what the spirit desires now; his own world was won by those who were banished from the world.

Hermeneutic reading is a second level semiotic reading as a continuation of heuristic reading. If the heuristic reading only leads to the language system or its grammatical system, then hermeneutic reading is a reading that is carried out on the literary convention system. It can be said, that hermeneutic reading is done to find important signs or codes and then the code is solved so as to produce a meaning. Prosagedicht Von Drei Verwandlungen contains the advice given by Nietzsche through the figure of Zarathustra. Nietzsche criticizes the adherents of most religions which he considers a vain pretense to the expression of his deep cynicism about modernity which has poisoned European life. In this Prosagedicht von den drei Verwandlungen there are some indirect expressions such as in the title von den drei Verwandlungen, the word 'drei Verwandlungen' which means these three changes represents the story in this Prosagedicht.

Verwandlungen literally means change, namely the emergence of a new form by bringing some characteristics and identities of the old form through a certain process or stage. The change referred to here is a change from an individual to a new, better and more perfect individual. The word Verwandlungen itself represents the changes that occur to the spirit. When mentioned the word Verwandlungen, indicates a change that occurs in the spirit. The Spirit undergoes a transformation from a camel, into a lion, and finally again into a child.

And in this process of change the spirit learns to recognize and find its true self, the true identity needed to express its role in the world. Seeing this phenomenon, Nietzsche shows his concern and concern through Prosagedicht so that people are always passionate about living their lives. In order to live always passionately, humans must be able to affirm life as a whole: that is to affirm and at the same time to condemn life. According to Nietzsche only a sage and a perfect man (Übermensch) has an attitude of aformati, that is, an attitude of pure acceptance; a holy Yes to every manifestation of God in life. To become a Superior Man, one must first be willing to change from his personality, as Nietzsche offers in the first paragraph of von drei Verwandlungen.

4.2 Prosagedicht von den drei Bösen

This Prosagedicht is included in the ASZ book in the third part. The first part tells a lot or teaches about the philosophical thought of the Superior Man (Übermensch) and the notion that "man must be conquered". Then in the third part of this book, Zarathustra, who has left his students, talks more to himself. In Prosagedicht von den drei Böse there are two parts, the first part consists of 18 paragraphs and the second part consists of 33 paragraphs. Based on the heuristic reading, the first part of this Prosagedicht tells about the dream of my character (Zarathustra), his morning dream who was carrying a scale and with that scale he weighed the world. But the dawn came too early and then woke him. The dawn was jealous of his dreams in the morning. In his dreams the world was weighed by good weights, reached by mighty wings, revealed by the divine walnut crusher. In his dreams the weights were a brave sailor, half ship half storm, mute like the butterfly, grabs like an eagle: it grasps the patience and opportunity of the day to weigh the world.

The wisdom of the day says: where there is power, there count will reign: it has more power. The dream he had, made him contemplate the finite world, not with greed that had never existed, not with greed that had been there for a long time, not shy, and not persuading. As a great ripe apple with a cool and soft skin lays itself in his hands, like a tree trunk with many and strong branches, arched for the backs and benches of weary travelers: so the world has presented itself to me. And the gentle hand that brought the basket for her. In his sleep, the world that day seemed so kind and human to his eyes, when in reality many curses had been directed at the world. Zarathustra thanks him for his dream. It comes to him as a human kindness and a comforter. So that he could do the same thing during the day as his dream, he imitated the best of him and put the three most abominable things on the scales and weighed them humanely too. He taught how to bless as well as taught how to curse. And the three most cursed things in the world are lust, ambition and egoism. All three will be weighed upon the turbulent sea, with those who have been chosen to be witnesses: namely, the ascetic tree, the strong-smelling, broad-branched you that Zarathustra loved. Now the scales are set and silent: three questions are thrown on one arm and three heavy answers will be a burden on the other.

Ambition is likened to a vile fly that clings to the most arrogant people (Herrschaft: das Erdbeben, das alles Morsche und Hölliche bricht und aufbricht). Flies are animals in a very dirty environment, and ambition is like a vile fly. In such a choice of words, Nietzsche seems to really hate this ugly trait. If ambition dominates the human soul, it will make humans like slaves, even lower than snakes and pigs. Humans have ambitions for power. When humans have found that power, humans will feel happiness. But the happiness felt by humans who are too ambitious to have power is only a false happiness. Actually they are deceived by their ambitions, not those who control ambition, but ambition that controls human behavior, so that human morality is ignored in order to achieve the urge to power.

Egoism is the last trait that is most condemned in the real world, namely a world full of modernity. With selfishness, humans can live life with an optimistic attitude. Conversely, if

humans curb their egos because of existing rules and values, humans are weak humans who are pessimistic about life.

Then the word *das Traum* which means dream. A dream is something seen or experienced in sleep. The word dream can refer to the word sleep, something that is not real which is only wishful thinking. Like the world that Zarathustra dreamed of, a world that is not full of greed that can only be realized in dreams. In paragraph 6 it is written.

Not only lust is a cursed trait, ambition and egoism are also traits that can destroy the world. Ambition is an earthquake that destroys all that is rotten and empty, a whitewashed grave destroyer with a roar, a Question mark sparkling next to an unsteady answer (*Herrschaft: das Erdbeben, das alles Morsche und Hölliche bricht und aufbricht; die rollende grollende strafende Zerschmetterin übertünchter Gräber; das blitzende Fragezeichen neben vorzeitigen Antworten*). Controlling lust in religion is aimed at welfare. However, Nietzsche said that lust is left alone to be creative in dealing with life, and moral values are based on awareness, not because of reasons of punishment and rules. Nietzsche believed that life was fully meaningful and through ambition, people believed in life itself. As stated in paragraph 8, ambition is like a dim flame from a living pile (...die auf jedem Rosse und jedem Stolze reitet). Humans need a 'wild' and strong ambition to believe that every turmoil in life is a celebration in itself. Desire/ambition for Nietzsche is not something that must be dammed and tamed by reason. Plato's concept of self-interest, on the other hand, is that passion is subordinate to reason and must be tamed. But this can happen in Plato's scheme of thought can not be separated from the absence of distinction between self and others. Self and others relate organically like the universe, in a cosmos and in order to remain harmonious, the wild passions in humans must be controlled so that chaos does not occur.

4.3 Dimensions of Religiosity

Through his Zarathustra, Nietzsche wants to tell us that the way of life of the Superior Man (*Übermensch*) is to live a life filled with passion and joy without any grudge against the world. The way of life carried out by the Superior Man is inseparable from morality. According to Glock and Stark, one dimension of religiosity is the ideological dimension, where a person believes in dogmatic things, or in other words, a person has faith. Faith and belief is something that is fundamental in religiosity or in any religion. Faith is a firm belief accompanied by total submission and surrender of the soul. In the *Prosa Gedicht von den drei Verwandlungen*, this faith is shown by each form of spirit metamorphosis, either in the form of a camel, a lion, or a child. In his form as a camel, the spirit is truly obedient and obedient, obeying all forms of his Master's orders, willing to bear all the heavy burdens he bears on his shoulders with joy. As stated in the second paragraph: "so fragt der tragsame Geist, so kniet er nieder, dem Kameele gleich, und will gut beladen sein" (so the burden-bearing spirit asks, so he kneels like a camel, and he wants to be obedient).

This camel-shaped spirit shows humans who are always obedient as servants to every command and will of their master. They are the ones who always live life with obedience, even the burden they receive is actually considered a gift that will bring them closer to their Master. This is in accordance with what Zarathustra said in the fourth paragraph:

"was ist das Schwerste, ihr Helden? So fragt der tragsame Geist, dass ich es auf mich nehme und meiner Stärke froh werde"

("what is the heaviest, O heroes? So asked the spirit bearing the burden, so that I may do it and I may rejoice in my strength")

In his form as a lion, the spirit also shows its faith by submitting to the will that comes from outside, namely the extraordinary power that is manifested in the form of a dragon. A dragon is named "You Must", the owner of the will, the giver of orders, while the lion calls himself "I will". The servant who is ready to carry out orders and fulfill the will of his master

(»Du-sollst« heisst der grosse Drache. Aber der Geist des Löwen sagt »Ich will«). In him the spirit of a lion who is submissive and obedient, follows all the rules and follows all the teachings of wisdom that are believed to lead him to the path of the dragon's goodness. "Aller Werth der Dinger glänzt an mir" (in me shine all the value of those things). With this belief describes humans who seek the essence of life from those who always negate what is from the outside, but return to existing values, looking for wisdom values that lead them to become Superior Humans. The spirit in the form of a child also shows his faith by saying "yes" to life, accepting all realities with love and joy. The child believes, everything that has happened and will happen is what the Caregiver has arranged as a form of affection. The child shows the servant's surrender attitude which by merging his own will "bedarf es eines heiligen Ja-sagen: seinen Willen will nun der Geist, seine Welt gewinnt sich der Weltverlorene". This is a form of faith and love for the Lord by servants whose own will has merged with the world. He willed his world with sincerity and courage.

The purpose of life is to realize the fact that the essence of life is the will to power. In other words, the purpose of life is to say "Yes" that life is the will to power. And that's where people feel happy. Because according to Nietzsche happiness is a feeling of increasing power. The purpose of life is not satisfaction, but to become more powerful. The concept of will which means the will to control one's own life and not something that is owned from outside. The will to power does not come out of the ego, but the ego comes out of the will to power. But this ego is a being, and not a permanent thing. That is, the ego and the traits that become the nature of the human soul can be controlled by oneself to face the harsh challenges of life.

V. Conclusion

The first Prosagedicht analyzed was "Von den drei Verwandlungen" (Three Changes). This Prosagedicht describes the transformation of the spirit (der Geist) into a camel (das Kameel), then a camel into a lion (der Löwe), and finally a lion into a child (das Kind). Judging from the potential hypogram, from the word das Kameel, which means a heavy carrier animal and has an obedient nature to its master. It can be interpreted that the camel spirit is a very obedient spirit (Ja-sagen) and bears all heavy burdens in the form of rules with joy. Der Löwe which means lion, which is an animal that has a strong, brave, wild nature. Like the lion, the spirit that is transformed into a lion, has the nature of rejecting orders and rules ("You-should"), he faces bravely everything before him ("I-will"). However, the lion has not been able to create its own freedom for a new creation, so the lion is transformed into a child. An innocent and forgetful child who always has the words of the sacred Ja (heiligen Jasagen) is a spirit who can win his own world over a lost world.

The actual hipogram in Prosagedicht is the Supreme Man (Übermensch) depicted as Zarathustra himself. The name Zarathustra is taken from the prophet of the Zoroastrians in Persia. In zoroastrian belief there is a concept about humans. Man is originally a supernatural being, his two spirits, in the form of Fravashi, exist before his body. In this case, man is not forced by God, but because he freely and voluntarily accepts this role when it is offered to him. In this world, everyone is free to choose good or bad.

Through semiotic reading with the production of signs in the text, it is found that the matrix in Prosagedicht von den drei Verwandlungen is the creation of Übermensch (Superior Man) and the attitude possessed by a Superior Man. Superior Man is the way humans give value to themselves without turning away from the world and looking across the world like a child who is free and can create his own world with new games and his holy Yes nature. The holy Yes attitude is an affirmation of life concretely manifested in the recognition of all kinds of impulses (whether scary or dazzling) that people personify as God.

Religiosity is an individual's appreciation and experience of the religion or belief he holds. According to Glock and Stark via Barbara (2006: 89) one of the dimensions of religiosity is the ideological dimension (religious belief), where the extent to which a person believes in dogmatic things, or in other words a person has faith (believing that there is a God, angels, demons, heaven and hell). The spirit in the form of a child also shows his faith by saying "yes" to life, accepting all realities with love and joy. The child believes, everything that has happened and will happen is what the Caregiver has arranged as a form of affection. The child shows the surrender attitude of the servant who with his will can win himself "bedarf es eines heiligen Ja-sagen: seinen Willen will nun der Geist, seine Welt gewinnt sich der Weltverlorene". He willed his world with sincerity and courage without any reward and fear of sin.

The second Prosagedicht is Von den drei Böse (Three Evils). This Prosagedicht writes about the state of the world that Zarathustra dreamed of which was not full of greed, not shame, shame and persuasion. In contrast to the world of daylight (the finite real world) is full of anger, greed and ugliness. Glock states that the Religious Effect (Consequential) is a dimension that measures the extent to which a person's behavior is motivated by the teachings of his religion. Behavior or morals that want themselves to do something, can be interpreted as a sincerity without expecting a reward or fear of sin. The new moral value created by Nietzsche is to reject the previously created moral system, namely the existence of rules and punishments for human morals on the pretext of maintaining the peace of society. The new value created by Nietzsche is with the freedom of will to rule, regulate himself and not show sanctions as the reason, he shows more on the process of individual consciousness to accept the truth of morality without conditions.

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