PARNASIANISM LITERATURE: PHILOSOPHICAL PRINCIPLES, MODELS AND FIGURES OF PARNASIANISM

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Abstract: Parnasianism is a genre that emerged as a result of its rejection of the Romantic genre. While romanticism exaggerates the subjectivity and emotions, parnasianism genre promotes its inverse. It highlights 'the literature for the literature itself' which means breaking away from moral and social goals. Through literature study, this study aims to reveal from the historical point of view the emergence of the Parnasianism genre, the forms and models of works, figures, and critics of the Parnasian genre. The result of this study reveals that parnasianism emerged in the mid-nineteenth century as a form of rejection of the romanticism genre since it was too subjective. Thus, this genre emerged with the theme of objectivity towards literary works. The figures in this genre include Leconte de Wisle, Charles Baudelaire, Mala Raimah, Ghautah, Bodler, Benjamin, Kofstan, Victor Kuzan, Ghustav Flaubert, and Thufail. The figures that critic this genre are Walid Qassab, as well as the poet and the writer of Sidney.

Keywords: Critic, Figures, Literature, Parnasianism

INTRODUCTION

In the development of literature, western countries at least divide it into several streams: Classicism, Romanticism, Realism, Symbolism, Surrealism, and Existentialism (Iftitah, 2022, p. 119). Among these genres, there is one genre that is rarely discussed, namely Parnasianism. Leconte de Lisle pioneered parnasianism. The naming of this stream is based on the name of Mount Barnaz, found in Greece.

Historically, Parnasianism is a branch of realism genre. The emergence of Parnasianism is an attempt to take the middle path of realism and romanticism. The rationale of realism is idealism based on the thought of Plato, while Romanticism is empirical, based on the thought of Aristotle. The presence of Parnasianism wants to combine the two. The characteristic that is quite prominent in this flow focuses more on the beauty of the word without paying attention to the content. This genre focuses more on beautiful wording than content or meaning. So in Arabia, this genre is better known as Al-Fan Lil Fan (art for art itself).

The term literature in Western countries has different forms. In English, the term literature is known as literature, which comes from Latin, namely litteratura, which means letters or writing (Wargadinata & Fitriani, 2008, pp. 1–2). In Arabic, the closest word refers to literature is adab.

In the days of ignorance, the word adab means an invitation to eat. Indeed, such an invitation is good and has noble moral values. As time passed, the word adab developed its meaning to an overshadowed oral education and manners. Through the developed meaning, literature refers to an activity carried out by humans on works of art,

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and language is used as material (Wargadinata & Fitriani, 2008, pp. 2–5).

Literature has a vital role in Arabic culture. Literary works are a legacy given by Arab civilization with distinctive characteristics and contain many values (Dardiri, 2011, p. 284). Over time, Arabic literature continues to develop and certainly does not escape the influence of other nations. Post-western colonialism in Arab countries considerably influenced the development of Arabic Literature, commonly known as Modern Arabic Literature (Umbar, 2009, p. 10).

Al As'at (2022) discussed Parnasianism and its development throughout the history. His study explain that parnasianism is a reaction to previous genres, where this genre focuses on the work by taking several methods found in the genre of idealism and realism (As'at, 2022).

Another study discussing Parnasianism is Farag's (2021) study entitled "The problem of acceptance of contemporary works of art in the light of the doctrine of parnasianism and art theory for art." The study states that Parnasianism rejects formal works of art as existed in previous literary genres. Parnasianism focuses on art for that art, and sensory factors judge the excellent location of art. This genre cannot describe a particular philosophy or thought of artists embedded in their literary works. Thus, Parnasianism is an art for art itself (Farag, 2021).

Salehbek et al., (2018) also discussed Parnasianism in their study entitled "Romantic and Parnassistic Rhetoric Bases of Image in Arabic Poetry". The study found that the romanticism and parnasianism have very contrasting differences due to differences in the philosophies underlying the differences between the two. The article delves deeper into the viewpoints on which both schools are based. The most important

result of this study explains that not paying attention to individuality is a means of enjoying nature (Salehbek et al., 2018).

In this study, researchers focused on explaining the literary genre of Parnasianism. Researchers discuss the philosophical basis, models, figures, and critics of Parnasianism in this study. Thus, this research belongs to literature study. A literature study is a research that deals directly with text as research data (Zed, 2004, p. 2). Since this study is a literature study, the study belongs to descriptive research. Descriptive research is research in presenting and analyzing data in the form of narrative descriptions.

Though the research is a literature study, it is still important to emphasize the research method. Research methods are a means to obtain knowledge based on particular objects under the theory used in research (Faruk, 2012, p. 55). Almasdi also explained in his book that research methodology is a science that examines to do correct research (Syahza, 2021, p. 21). In this study, researchers used qualitative descriptive research methods.

Qualitative research examines various social problems by systematically applying scientific methods to obtain new knowledge and definite truth (Rukin, 2019, p. 6). Strauss and Corbin also argue (in Salim's book) that qualitative research is a type of research with discovery procedures that do not use statistical procedures or are commonly referred to as quantitative procedures (Salim, 2012, p. 41). Not to mention, qualitative method aligns well with descriptive study because qualitative research solves problems based on descriptions (Sugiarto, 2015, p. 70).

This research also uses library research where the objects in this study use objects in the form of text. The techniques used in this study are read and

note. The reading technique is used to understand, observe, and think about the purpose of a piece of writing (Meliyawati, 2016, p. 62).

PHILOSOPHICAL PRINCIPLES OF PARNASIANISM

The word Parnasianism refers to the name of Mount Barnaz, located in Greece. According to mythology, it was the abode of Apollo and the god of art (Muzakki, 2011, p. 146), (Hamdani, 1989, p. 311). Parnasianism is sometimes referred to as art. Some critics consider this genre one of Realism's color forms. Parnasianism is based on the aesthetic philosophy of beauty (Afifi, 1992, p. 69).

Parnasianism emerged in Europe in the middle of the nineteenth century based on a clear philosophy of aesthetic idealism, realism, and empiricism (Hamdani, 1989, p. 311). It is based on the compatibility between science and art. Science guides the empirical uncovering of facts to keep the mind from going astray, just as knowledge leads us to actual knowledge (Afifi, 1992, p. 71). This genre appeared around 1877 AD (Afifi, 1992, p. 70).

It is not an easy to find the equivalent of the word 'parnasianism' in Indonesian. Judging from its function, the genre of Parnasianism adheres to the idea of art for art, in other terms in Arabic, commonly referred to as *Fan Lil Fan* (art for the art itself). This genre focuses on artistic form or structure. This genre also focuses more on freedom in work, focusing less on social, moral, and religious aspects. Parnasianism is still based on *wazn*, *qofiyah*, and beauty in style.

Just as Romanticism exists as dissatisfaction with the Classics with all its rules and rules, parnasianism writers appeared to reject Romanticism, which depicted a lot about fantasy, an emotion of one's feelings, and left aside the aesthetic aspects in literary works (Afifi, 1992, p. 69).

The rejection appears due to the subjectivity of romanticism that is considered too excessive or overestimated in poetry. This genre rebelled against Romanticism by judging that it raised many themes of lamentation, tears of love, superficial thoughts, failure of hope, and affection full of tears. Because for them, poetry is not to lament concerns. Romanticism paved the way for the emergence of Parnasianism in the form of refusal to connect poetry with moral, social, and political goals.

The adherents of this genre began to call for aimless art, where poets were free to express whatever they wanted with courage and no decency (Kastav, 2018, p. 51). The followers of the Parnasianism genre aim for freedom of poetry, free from moral and social goals. This philosophy was influenced by Theophile Gautier, one of the pioneers of Parnasianism, and Le Leconte de Lisle, the leader of this genre (Hamdani, 1989, p. 312).

This genre is distinguished because it calls for literary purity-literature for literature itself. Parnasianism seeks to make poetry an objective art with the purpose of art itself by paying attention to the aspect of beauty in its creation (Hamdani, 1989, p. 312). Good poetry pays attention to the poem itself and is far from other elements except the elements of the poem (Raqib, 1983, p. 47). Parnasianism pays attention to language style and attempts to communicate the beauty of language (Afifi, 1992, p. 70). Thus, the genre of Parnasianism does not pay attention to the feelings that are the focus of Romanticism (Hamdani, 1989, p. 312). The hallmark of Parnasianism poetry is made with a good opening, beautiful expressions, images, and intense embodiments (Afifi, 1992, p. 72).

The style of language in the genre of Parnasianism is characterized by purity, subtlety, and accuracy in formulating phrases. Their art becomes like a painting with nothing to do with feelings and impulsive sensations that deal with the heart and merge with feelings. Literature in Parnasianism is like a painting that has a beautiful form consisting of lines, colors, and melodies by paying attention to the source of desire, scientific thought, and imagination. Parnasianism has the same tendency as the classics. It is because they come from the same source.

The concept of "art is for the art itself" means breaking away from social, political, and ethics where poets boldly and as they please in poetry certainly raise gaps. It does not follow the Islamic concept that everything we say has responsibility. For Islam, it is an exhortation to do good and right, command good, and forbid evil (Qossob, 2005, p. 51).

MODELS OF CREATION OF PARNASIANISM

One of the models of creation in this genre of parasianism is Abu Nawas' Syair Mujun which is based on freedom of expression through beautiful literature and does not care about moral aspects, as in the verse below:

أثن على الخمر بألائها # وسمها أحسن أسمائها

Praise khamer with all its majesty # also gives him the most beautiful title (Muzakki, 2011, pp. 146–147).

Leconte de Lisle had pioneered a protest against Romanticism. It is clearly stated in one of his poems entitled "Barbarian Poems" with the following sentence:

أيتها الدهماء اكلة اللحوم

O greedy Carnivore

فليجرجر من يريد

قلبه الدامى فوق ساحتك الساخرة

Let him who wants his heart bleed in your yard

أما أنا فلا أريد أن ابيك بشوتي أو ألمى.

As for me, I do not want to sell you my ecstasy or pain.

انني لن أسلم حياتي لنباحك

I will not give up my life for your barking.(Mandur, n.d., p. 111)

In the poem above, Leconte de Lisle rebelled against the subjectivity derived from Romanticism. He refused to reveal his personal life to the mobsters about the joys or sorrows of his life and refused to denigrate that poetry was used for any particular purpose, even if it was self-expression. He sought to restore the essence of poetry as an art full of beauty.

Another Parnasianism poet is Umar bin Abi Rabi'ah. He was known as immoral or a fasiq because he often made deviations in his poetry. One of his poems is as follows:

ولو لا أن تعنفني # مقال الناصح الأدني الشفيق

لقلت إذا التقينا قبليني # ولو كنا على ظهر الطريق

If the Quraysh had not pressured me With his loving advice, I would have said when we met, kiss me (O beloved) Even though we were in the middle of the road.(Adonis, 2007b, p. 233)

Another poem of Umar that was once sung by Sa'id bin al-Musayyab is as follows:
The tiny moon that I really hoped did not appear was invisible. The herders went home, and the people who stayed up late slept.

This poem has a setting. During the Hajj season, Sulayman Bin Abd al-Malik performed Hajj. Umar ibn Abi Rabi'ah at that time, participated in the Hajj. Sulayman forbade him to perform Hajj with others that year, and Umar was expelled from Thaif (Adonis, 2007b, p. 233).

There is also a poem from Al-Ahwash that has a pattern on Parnasianism, as follows:

من اشقيت تراسلا فتواعدا # ليلا إذا نجم الثريا حلقا

بعثا أمامها مخافة رقبة # عبدا ففرق عنهما ما أشفقا

باتا بأنعم عيشة و ألذها # حتى إذا وضح الصباح تفرقا

From two lovemakers who send letters to each other and make a promise # In the evening when star Kartika forms a circle.

For fear of being seen, the two sent # A servant, then he eliminated the matter they were worried about.

The two were immersed in the enjoyment and delicacy of life # Until when it came morning; they parted (Adonis, 2007b, p. 222).

Another example of a poem that has a Parnasianism style such as Abu Nawas's work, where this poem has a beautiful rhyme but is so difficult to understand the purpose is:

However, I said the assumptions that came to me were not accepted by reality. It attracts my heart because one thing is composed in words Scattering meaning. Languishing in wishful thinking. Until when I came, it turned out that I came to an enigmatic place. It was as if I was following something good. Just ahead, something unclear (Adonis, 2007a, p. 182)*.*

FIGURES OF PARNASIANISM
Leconte de Lisle

Leconte once traveled to the East Indies to see the beauty of the scenery there, then made poetry. He studied Greek history and Buddhism. Later he became a permanent resident of the state of Paris by devoting himself to studying ancient poetry and published his diwan in 1852 of Masehi. Leconte de Lisle is known as the founder of Parnasianism. He embraced Buddhism after leaving Christianity. Parnasianism did not settle on Leconte after he established a focus on a specific philosophy in his life. He always referred to Buddhism. This philosophy ridiculed man's pain and crying, and he believed that Nirvana was the way to human salvation.

Nirvana in Buddhism is a psychological state of attaining the individual paradise promised by Buddhists. Therefore, Leconte renounced Christianity and embraced Buddhism (Mandur, n.d., p. 111). Laconte is a French writer and critic with an extensive collection of books and poetry.

Heredia

Heredia is one of the figures loyal to Parnasianism. He produced many poems then printed in 1893 A.D. Heredia's poems have a high language style, containing a lot of historical, scientific, conventional, dream and figurative knowledge. With the height of the work born from it, it needs more explanations like footnotes for ordinary readers.

Charles Baudelaire

Baudelaire was a French citizen who called for sexual anarchy. He is one of the adherents of Parnasianism. Baudelaire was known as an unscrupulous poet.

Mala Raimah

Mala Raimah is a writer from France. He was one of the defenders of this genre of parnasianism. Mala has vital doctrines in literature and poetry.

Solly Prodome

Before studying literature, Solly first studied science. His poetry has a distinctive style. It lies in a fantastic blend of emotional and psychological. The style of his poetry is very pure and transparent. He believed that poetry should be profound and philosophical. It is the reason why the character of his poems is very philosophical and symbolic.

Francois Kubich

Francois is one of the leaders of Parnasianism who argues that poetry does not need heroes and great things for him. He focuses on people who can feel, suffer, grieve, think, and have love. He says it is enough to be used as a source of vast truth.

In addition to the above figures, there are several other figures in Parnasianism, including Albert Saman, Theophile Gautier, Bodler, Benjamin, Coffstan, Victor Cozane, and Gustave Flaubert (Afifi, 1992, p. 71).

CRITICS OF PARNASIANISM

Parnasianism received some criticism from several figures. It is because this genre is considered too controversial. The figures that critic this genres are:

Walid Qassab

Walid, a researcher, criticized Parnasianism for separating art from politics and society. Because according to Walid, works of art have a close relationship with human activities that contain many meanings and good values.

POET and WRITER SIDNEY

These Sydneysiders held the view that art influenced its recipients. Therefore, the writer and poet Sidney emphasized the deep connection between art and ethics.

CONCLUSION

The name Parnasianism is attributed to the name of the Barnaz mountain located in Greece. It was the abode of Apollo. Parnasianism soared after printing in France printed a collection of poems by Barnaz Ma'asir. Parnasianism emerged in the mid-nineteenth century based on aesthetics, realism, and empiricism. A prominent feature of parnasianism is that it calls for literary purity, that is, literature for literature itself. The main characteristic of Parnasianism is that it detaches itself from moral and social goals.

The creation model in this genre is like Abu Nawas's poem that glorifies Khomer. The second is the Barbarian Poem created by Leconte de Lisle as a protest against Romanticism. Other poems that have a Parnasianism style are the works of Al-Ahwash and Umar ibn Abi Rabi'ah. Prominent figures of Parnasianism: Leconte de Lisle, Hereida, Charles Baudelaire, Mala Raimah, Solly Prodomi, Francois Kubich, Albert Saman, Theophile Gautier, Bodler, Benjamin, Coffstan, Victor Cozane, and Gustave Flaubert. Prominent critics of parnasianism include Walid Qassab and poet and writer Sidney.

Of course, this research still has many things that could be improved. It is all that researchers can expose. There are several obstacles at the time of writing this research, including that it is still scarce for Parnasianism research to be written in the form of a journal. Some reference books only describe a few of this genre of parnasianism.

Hopefully, this research can help scientists interested in studying the

literary genre of Parnasianism. It is hoped that future researchers can study this genre more profoundly or apply it to dissect literary works, mainly Arabic ones.

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