

SOCIAL LIFE IN HUMAN WILL (ANALYSIS OF FRIEDRICH NIETZSCHE'S THINKING ON THE CONCEPT OF FREEDOM)

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Abstract - *The discourse of this research is in the form of an interpretation of Friedrich Nietzsche's thoughts regarding the concept of freedom of will from humans. The purpose of this study is to examine how Friedrich Nietzsche's understanding in explaining the freedom that exists in humans. The research method used by the author is in the form of philosophical hermeneutics, with the type of data collection being documentation and data analysis being descriptive-philosophical. The result of this study is an understanding that the freedom of Friedrich Nietzsche's perspective has a significant influence on human social life. This happens because the freedom meant by Friedrich Nietzsche resides in the human being himself, which forms attitudes and responsibilities in shaping his freedom. Then what is meant by will is explained in terms of the moral problems of human life. In conclusion, the freedom of will from the perspective of Friedrich Nietzsche is a concept that shapes human social life itself, which is formed from the awareness of the actions possessed by every human being. Therefore, social life will not be separated from human actions and wills, which is witnessed by consciousness; this also reflects the freedom of human will.*

Keyword: *Freedom, Will, Human, Friedrich Nietzsche*

1. INTRODUCTION

Humans live always carry out social interactions that are carried out from their human will. At the same time, the issue of freedom begins with the role of humans, which is illustrated in discourse analysis and theoretically.¹ Friedrich Nietzsche emphasized freedom in his two books, *The Will to Power* and *The Genealogy of Morality*, which was influenced by his admired man, Arthur Schopenhauer.² In Nietzsche's study of freedom related to will, Nietzsche understands that it is supported by elements of thought, affection, and motor stimulation of the human body. In short, the will is itself, its own body, its strengths, and its weaknesses. The will is not a matter of right or wrong but rather reveals a moral issue, meaning to reveal something in the strengths and weaknesses of his life force. That is the moral part.

The study of social life, as seen from the freedom of the human will, has a moral core. So from this discussion, the writer's analysis of what is meant by freedom and will in Nietzsche's perspective? Does social life have the concept of freedom of human will? How can this concept be realized or seen in social situations? This question arises because it is driven by today's reality, which shows that the freedom of human will is often detrimental to others. This happens when the meaning of the word is interpreted as the visible meaning of the word. So it is crucial to study further how the thought of human freedom will from the perspective of Friedrich Nietzsche.

From this background, the writer is interested in studying Friedrich Nietzsche's thoughts on the freedom of human will. With the aim of this paper to examine how Friedrich Nietzsche's understanding in explaining a freedom that exists in humans. The limitation of this author's research is limited to the freedom of human will from Nietzsche's perspective. Further explanations are presented in the following subsections.

2. METHOD

This research certainly does not escape the use of the methodology in writing, namely the author uses a qualitative research approach that aims to produce research in the form of interpretation of the data obtained,³ with the type of research in the form of library research whose data is obtained from books, archives, documents, journals, notes, audiovisual documentation, monographs, diaries, and letters,⁴ namely by collecting primary literature from Friedrich Nietzsche's works concerning freedom of will. In other words, it emphasizes that the data collection technique in this paper is documentation because documents can

¹ Arianto Sangaji, *Neoliberalisme Dalam KapitalismeNeoliberal, Krisis Dan Perlawanan* (Yogyakarta: Resis Book, 2013), hlm. 6.

² Setyo Wibowo, *Gaya Filsafat Nietzsche*, 2nd ed. (Paris: PUF, 1993).

³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2016), 8.

⁴ Bungaran Antonius Simanjuntak and Soejidto Sosrodiharjo, *Metode Penelitian Sosial (Edisi Revisi)* (Yayasan Pustaka Obor Indonesia, 2014), 8.

help see things that have been done before and verify the validity of the data, interpret and draw conclusions.⁵

Meanwhile, the data analysis uses the historical-philosophical descriptive-type method as a bridge to explain Nietzsche's thoughts on freedom of will, which is strengthened by Gadamer's philosophical hermeneutic approach. This philosophical hermeneutic approach is helpful in clearly seeing the research that the author is doing, which is a critical reflection on interpretation based on the ontology of the temporal limitations of the design.⁶ Meanwhile, to test the validity of the data, the author uses theoretical triangulation, which is information compared with relevant theoretical perspectives to avoid individual research bias from the findings. This is done to find theoretical knowledge in the analysis of the data obtained⁷ and the authors' selection of the validity of this data because the research in this paper is a type of library research.

3. RESULTS AND DISCUSSION

A. Biography of Friedrich Nietzsche

Friedrich Nietzsche has the full name Friedrich Wilhelm Nietzsche, who was born on October 15, 1844 in Rocken Germany. The name is taken from a Prussian king, Fredrich Wilhelm, born on the same day and born to a pastor named Karl Ludwig with a devout Catholic woman named Franziska Oehler.⁸ His family lineage is both historically religious, which can be seen from his father's lineage, who is a priest, from his great-grandfather to his mother, both have a history of experiencing being a priest.⁹ The position is equivalent to a priest bishop in the Catholic Church and a father who continues his grandfather's profession.¹⁰ Nietzsche had a sister named Elisabeth—who later, when Nietzsche died, Elisabeth had an essential role in Nietzsche's work.¹¹

His father died when he was 5 years old.¹² Then at the age of 6 years, Nietzsche began studying at a school not far from his residence. Nietzsche started high school at the age of 14, at Pforta on a scholarship route. The school is a school that has strict and strict integrity. It is a school that provides classical education such as studying ancient Greek and Latin intensively. The school had made Nietzsche an avid reader of books, which later became the provision to continue to a higher level at the classical philology faculty at the University at Bonn for one year, then moved

⁵ Aunu Rofiq Djaelani, "Teknik Pengumpulan Data Dalam Penelitian Kualitatif," *PAWIYATAN* 20, no. 1 (2013): 88.

⁶ Inyik Ridwan Muzir, *Hermeneutika Filosofis Hans Georg Gadamer* (Yogyakarta: AR-RUZZ MEDIA, 2012), hlm. 11.

⁷ Mamik, *Metodologi Kualitatif*, ed. M. Choirel Anwar (Taman Sidoarjo: Zifataman Publisher, 2015), 118.

⁸ St. Sunardi, *Nietzsche* (Yogyakarta: LKiS, 2011), hlm. 3.

⁹ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 36.

¹⁰ Sunardi, *Nietzsche*, hlm. 3.

¹¹ Friedrich Nietzsche, *The Will to Power*, Terj. Walter Kaufmann and R.J. Hollingdale, ed. Walter Kaufmann (New York: Vintage Books, 1968).

¹² Wibowo, *Gaya Filsafat Nietzsche*, hlm. 36.

to the university in Leipzig in 1865-1869, following his philology teacher in Bonn, named Friedrich Ritschl.¹³

Nietzsche began writing his first philological works for the Rheinisches Museum and tended Schopenhauer to make himself a follower of Schopenhauer. At the same time, Nietzsche suffered from severe health problems and caused his body to be unable to maximize daily activities and made the reason he was like a madman at the end of his life. His controversial work, *the will to power*, was the most remarkable and most ambitious literary project of Nietzsche's last years, indeed in his entire life. While that is by no means the only project he has considered working on during those years, it is a project he has consistently worked on.

However, this work was not realized to be published immediately during his lifetime. Later, his younger sister, Elisabeth, played a significant role in publishing the work after Nietzsche's death. Two other works were published by Elisabeth, namely *The Antichrist* in 1895 and *Ecce Homo* in 1906. Then it became controversial when there was a provocative text in Nietzsche's work published by Elisabeth that Nietzsche followed the school of thought during his life. Furthermore, understand the Nazis. At the end of the fall of the Nazis, several experts came to fix and re-corrected these works so that they remain intact and pure from Nietzsche's thinking. They are Giorgio Colli andazzino Montinari.

B. The Genealogy of Freedom and Will according to Friedrich Nietzsche

1) Friedrich Nietzsche's Explanation of Freedom

Freedom is an issue that cannot be separated from human beings because freedom is fragile, which tends to be sensitive and fragile, and humans always fight for freedom.¹⁴ In Nietzsche's explanation, freedom can be realized ideally. There is a substance that is a fundamental part in building a representation of Nietzsche's philosophical thought related to freedom. In his work *Beyond Good and Evil*, Nietzsche claims an error about the self that causes neither free will nor free will.¹⁵

This expression underlies Nietzsche to compare freedom with the individual will, that free will in question is in the wrong position and the abuse of cause and effect. On the other hand, the spotlight on human freedom seems mixed with non-freedom (Determinism) or enabling non-free will. Based on the rejection of all forms of traditional belief or idea fixe, an independent individual does not need to need something from outside to demand it. They can govern themselves, or called self-determination.¹⁶ Then Nietzsche rejected freedom based on a wrong view of the self. The desire to have freedom in the superlative, metaphysical sense, to free oneself from God, the world, ancestors, and society is a very flawed view, as is the case in

¹³ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 37.

¹⁴ Laurentius Heru Susanto, *Filsafat Kebebasan Albert Camus* (Malang: STFT Widya Sasana, 1991), hlm. 2.

¹⁵ Friedrich Nietzsche, "Beyond Good and Evil, Terj. Helen Zimmern," in *The Philosophy Nietzsche* (Modern Library, 1954), hlm. 21.

¹⁶ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 214-215.

the Christian metaphysical tradition of being *Causa Sui* (God of causality for himself).¹⁷

Nietzsche expresses himself as from within ourselves so that the ego is regarded as the substance, as the cause of all actions and as the doer. Because the position of self is not as a space of identity from outside its existence; not as a substance which essentially has freedom. But for him subject and action are one, and freedom is something that should happen, and develop.¹⁸ Indeed, the freedom offered by Nietzsche is freedom from individual responsibility. Nietzsche emphatically explains that freedom is not something we have before, but it is something that we can gain through a process that is difficult and painful to overcome. Like our desires or desires, we become free when we fully realize and develop our desire for possession, power, and our instinct for freedom.¹⁹

It is not difficult to express the freedom meant by Nietzsche; just like the truth, freedom is not given to a person or individual who lives before acting. On the contrary, freedom is something that must be obtained through our process. Nevertheless, the self does not become free if it puts freedom as the primary goal. On the contrary, in free will, he will seek to complete the desire for freedom. Nietzsche's notion of freedom may rest on the need to recognize conscious and structured completion of the action.

Thus, the freedom that Nietzsche seeks lies in the prevailing doctrine of the self. More precisely, the freedom it offers means to develop and grow, with the meaning of growth being to improve, change, and actively change the existing situation to overcome the obstacles that hinder achieving the desired future.²⁰ In essence, understanding Nietzsche's concept of freedom is understanding it as part of an ethics of responsibility that is done well. In other words, the activity of the soul—explicitly linked to the vitalism of the urge to try to understand the constitutive power of the soul.²¹

2) The Explanation of the Will of Friedrich Nietzsche

In Friedrich Nietzsche's perspective, the will is a conscious thing; by its nature, it is not metaphysical, and there is no separation between the particular and the metaphysical will, both of which are only one part of the will. More specifically, the will is a functional movement and *Affect des Kommandos*. Nietzsche describes the *Affect des Kommandos* as a pulsation from within, which arises from a plurality of un-unified sentiments. So this effect appears and is said after being tested (there is a role for the human body and mind). As *Affect des Kommandos*, the will organizes and unites the elements that exist within them, exists without eliminating any of the

¹⁷ Wibowo, hlm. 214-215.

¹⁸ Nietzsche, *The Will to Power*, Terj. Walter Kaufmann and R.J. Hollingdale, hlm. 488.

¹⁹ Nathan L Oaklander, "Nietzsche On Freedom," *The Southern Journal of Philosophy* 22, no. 2 (1984): hlm. 217.

²⁰ Oaklander, "Nietzsche On Freedom," hlm. 215.

²¹ Nietzsche, "Beyond Good and Evil, Terj. Helen Zimmern," hlm. 22-23.

elements, without allowing themselves to be absorbed by each element. The will that brings order.²²

The will that Nietzsche seeks is himself, his own body, his strengths, and his weaknesses. The will is not a matter of right or wrong but rather a moral issue, which means to reveal something in the strengths and weaknesses of its life force. The dimension of the will is our self-awareness, i.e., our body. Nietzsche clarifies that there is only one subject, and in one issue, there are two elements, namely the master element and the slave element. It is said that these elements are tension, conflict, and the victory of one of them will eventually manifest what Nietzsche calls the will of the slave or the will of the master.

The will according to Nietzsche cannot be separated from the self and the human body, which is formed from within and is realized. Then the will will develop into the will to power (The Will to Power), until it develops in values that intersect with morals.²³ At the end of the concept of will Nietzsche, has noted the progress from meaning to value, from interpretation to evaluation as genealogical tasks. The meaning of something is the relationship between that thing and the power that governs it, the value of something is a hierarchy of forces expressed in it as a complex phenomenon.²⁴

From the explanation regarding freedom and will in humans, it can be understood that both have a connection with their human self centered on consciousness. Nietzsche regards will as the subject of freedom. However, the cause of freedom is the reason, "because the will can freely rely on things, for that reason it can have various concepts of goodness," that is to say, free will to respect "other things," for that reason can judge freely, in this way or for that matter, about them. The reason is to consider the existence of some good and the defects of some good, and that this has an evil aspect, and, consequently, can apprehend all these things which qualify, fit, or as things to do.

C. Implications of Freedom and Human Will in the Social Sphere

Previously Nietzsche said the position of freedom of will as a manifestation that appears in the search for final responsibility as evidence of freedom. The concept of freedom of will—is a manifestation of man's desire to be *causa sui*. This is indeed an absurd pretension. Humans believe that a metaphysical agency is responsible for everything that happens: free will, which is seen as an "object in itself," which is not touched by the human body and is the ultimate goal for human moral responsibility.²⁵

According to Robert Pippin, Nietzsche emphasized this in his Introductions to Nietzsche. He identified freedom as a kind of enduring self-control. Freedom, he

²² Wibowo, *Gaya Filsafat Nietzsche*, hlm. 284.

²³ Nietzsche, "Beyond Good and Evil, Terj. Helen Zimmern," hlm. 22-23.

²⁴ Gilles Deleuze, *Filsafat Nietzsche, Terj. Basuki Heri Winarmo* (Yogyakarta: Ikon Teralitera, 2002), hlm. 11.

²⁵ Wibowo, *Gaya Filsafat Nietzsche*, hlm. 251.

says, is not a metaphysical capacity to do otherwise or an unhindered expression of one's identity, but a psychological self-relationship—a relationship of drive, desire, and commitment. This achievement demands more than willpower or self-knowledge or reflective support; it involves paradoxical forms of thinking, affirmative and negative, heartfelt and ironic ('will tension')—a form of self-relation. In Pippin's opinion, this cannot be captured by the self-creation model.

Willingness itself gives the increased power of feeling that accompanies all success. Moreover, freedom of will— is the word for the multi-faceted state of pleasure of the person in power and, at the same time, identifying himself with the perfect act of will.²⁶ Before discussing freedom, one of the leading roles is to lay down responsibility: we must take responsibility as long as we have freedom. As before, one might expect Nietzsche to be a critic of responsibility, as a kind of guilt, and that would mean breaking this thread, even if his defense of the freedoms he advocates involves a greater sense of responsibility, which is tied to sovereignty, the proud knowledge of privilege. Extraordinary responsibility, awareness of freedom, self-control, and destiny.

At that stage, Nietzsche regards freedom as the capacity that liberates us by animal nature, into our condition only as (example) 'life.' Moreover, Nietzsche's conception of freedom brings new values and types of responsibility. Because Nietzsche emphasizes freedom in the form of volitional responsibility in every action, this means that the freedom that Nietzsche has built tends to the extent to which responsibility applies in his actions. In the world of responsibility, there are values to consider. That is why the concept of free will always refer to the endpoint of responsibility for ourselves. We realize that the need to believe reminds us that freedom is developing and can be improved in life.

Understanding freedom of will here, we are encouraged to understand the values considered in responsibility, namely the ethics of responsibility. The ethical norms themselves come from reflection within us that we are already aware of the structured freedom in expressing our will, which is proof that we are aware of ethics and are responsible. Because the freedom of the will has certain limitations and can develop, Nietzsche asserts that in order to live, humans need a purpose for the freedom of their will.²⁷ Because for him, when life gets its essence, then that meaning is always present in humans through the process of ideals so that moral symptoms are increasingly visible in the freedom of one's will. Freedom of will is not so different from the truth.²⁸

The explanation of freedom of will described by Friedrich Nietzsche has implications for the social scope of human society. The existence of an explanation of the freedom of will placed on the awareness of responsibility will undoubtedly

²⁶ Marion Faber, *Friedrich Nietzsche Beyond Good and Evil: Prelude to a Philosophy of the Future* (New York: Oxford University Press, 2008), hlm. 19.

²⁷ Tyler T. Roberts, *Spiritualitas Posreligius: Eksplorasi Hermeneutis Transfigurasi Agama Dalam Praksis Filsafat Nietzsche*, Terj. M. Khatarina (Yogyakarta: Qalam, 2002), hlm. 59.

²⁸ Nietzsche, *The Will to Power*, Terj. Walter Kaufmann and R.J. Hollingdale, hlm. 552.

impact the realm of forming social interactions between humans or between individuals and individuals. Social interaction is a necessity for every human being. When looking at the purpose of freedom of will, what Nietzsche means is nothing but to form the concept of human social life to remember and be aware of the responsibilities held in every human being. Awareness of responsibility is nothing but freedom and the will of man himself. So that it can be understood the concept of social society, one of which can be formed from the sense of responsibility that exists in every human being.

4. CONCLUSION

From the description above, it can be concluded that the freedom meant by Friedrich Nietzsche is related to the will, and both are born from awareness of the human self. The freedom of the human will that he describes can also shape attitudes and responsibilities in the social life of every human being. Understanding the freedom of human will is the same as understanding one of the social concepts that everyone must-have. One of them is the responsibility that represents Nietzsche's freedom. Thus the existence of the freedom of human will is closely related to the social life of society and will not be separated from human actions and wills witnessed by consciousness, and this also reflects the freedom of human will.

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