Prophetical Dimension in Khotbah di Atas Bukit Novel by Kuntowijoyo

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**Abstract:** This literature study aims to explain the prophetical dimension in Khotbah di Atas Bukit novel by Kuntowijoyo. The results of the study found that there is a humanization dimension of the Khotbah di Atas Bukit novel which includes strengthening in assertiveness, a sense of social solidarity, and personality. The dimensions of the liberation of novels on the Khotbah di Atas Bukit novel found include the activity of freeing oneself from worldliness, liberation from the social inequality. In the novel dimensions of transcendence the Khotbah di Atas Bukit novel was found to be akidah, khauf, tawakal, raja'. This dimension of humanization, liberation and transcendence represents the ethica prophetic component of prophethood underlying the creation of the Khotbah di Atas Bukit novel.

**Key words:** prophetic dimension, novel, Khotbah di Atas Bukit

Indonesia literature have a fast development in techonology industry era. Each authors have important role in writing literature, specially idea that used for literature. Authors use languange in manifestiation of emotion. Literature works also manifestatation and harmony relation between idnivdiuality and community (Ratna , 2014:99). Literature works also reflection inside the people within many ways (siswanto, 2013:6). Nowadays literature have many genre the readers can read, and with tiday context readers not only face the genre itself, but also with localism and modernism also with Islam value.

Literature works are collective source of moral values make the reader’s social awareness and religious value grow. Literature that have Islam touch show postive constructive value for the people. The effect resulting from reading literature have big influence for human soul (koesno dkk, 2013:140). According to Mangunwiajay (1988:11), literature can not separated from religion dimension , also according to Faruk (2010:181), nowadays the discussion and people talks about Islamic literature.

Nowadays during sosial development and culture development which put the material astpect first, literature need to express spritiual value as alternative media to see social and humanity in literature text. people mind will weakened when they asked to think aboit absolute justice, and their feelings will dull if they don’t touch the real, empiric, trasendenced justice (Adz-Dzakiey,88). New idea emerged in world of literature called prophetic. According to Oxford dictionary (2008:125) , dimension interpreted as (1) widht, size of the the situation, (2) aspect and way of prespective. According to Oxford dictionary prophets are inpreted as human sent by God to society to give them guidance, message, and predict the future. Word ‘ prophetic’ means as prophetical. The root of the prophetical word comes from Arabic which means ‘nubuwah’. Also, the prophet Muhammad stated ‘ Ulama is the heirs of prophets’. It can be summarized that prophetic have similar aspect like prophet.

Prophetic literature aims to focus its meaning (form and content) to take the substance of Islamic values ​​both from the Quran and Hadith, as well as traditions and knowledge born from the interpretation of them. Other names of prophetic literature are prophetic literature, worship literature, da'wah literature, dzikir literature, kaffah literature, literary prayer and literary quran (Effendi, 2011: 38). According to Roqib (2009: 20), Kuntowijoyo has spread a new hope by offering that the rules possessed by this prophetic literature so that later Muslims can have their own paradigm.

The pillar of prophetic ethics itself is taken from the Qur'an Surat al-Imran (3): 110. You are the best people who are revealed in the midst of men to uphold goodness, prevent evil (crime), and believe in Allah. Kuntowijoyo (2013: 4) asserts that the prophetic dimension that can be taken from the three verses is amar makruf, nahi mungkar and tu'minuunabillah. Understanding is paired with humanization, Nahi may be paired with liberation and tu'minuunabillah is paired with transcendence. In the verse concept requires a challenge for Muslims to be more open-minded, compete in kindness, work hard and fastabiqul khairat.

Prophetic literature expresses spiritual and transcendental teachings which lead to Ilahiyah love (Saryono, 2006: 142). In addition, the study of prophetic literature can be a source of discovery of human identity to get closer to the Divine (Hadi, 2004: 3). Prophetic literature is the reflection of reality and reality in literature at its core is symbolic reality not actual reality and historical reality. Through this symbol, literature gives direction and criticizes reality (Kuntowijoyo: 2005: 10). The aesthetics of prophetic literature combine dimensions of social and transcendental dimensions in human life (Trianton, 2013: 214).

Prophetic literature that has few dimensions consinst of humanization, liberation and transcendence is literature that contains a moral message to invite to good, to benefit together through its beautiful words (amar makruf). The essence of amar makruf which is called humanity is to elevate the human degree compared to other creatures. Human shout be bad as asfala safilin, as bad as creature. Humanization can be a form of strengthen one’s presonality , and activity to assert feelings correctly and strengthen sense of solidatrity.

Nahi mungkar (liberation) in everyday life is self-liberation from all the entanglements that hold people from the oppressive socio-culturalism and enslave it, such as preventing shirk, greed, loba, persecution, jealousy, envy, slander, pride, revenge, and vile. Liberation needs to be done to prevent and fight various forms of oppression, occupation, exploitation (groups) of humans against (other groups) of humans. Liberation also tries to free itself from fetters in the circle of worldly life. Free yourself from the influence of bad influences that bring harm. Muslim actions should be tested to eradicate evil, evil so as not to bring wrath from Allah SWT. Hadi (2004: 1) emphasizes that the prophetic dimension is an important aspect where the center of meeting social and transcendental aspects in literature. Efendi (2011: 66), prophetic literature can be a reflection of reality in literature which must be part of collective intelligence in people's lives.

In the concept of transcendence, paired with tu'minuunabillah which means believing in Allah. Transcendental literature is literature that seeks to find the spiritual reality behind a symptom. Many things unknown to humans, such as supernatural, supernatural and others that are invisible, unless humans can have abilities such as the sixth sense, the inner eye and get permission from Allah SWT to be able to see it. Transcendence is the development of literature in the direction of human spiritual enlightenment to draw closer to God and seek His pleasure In the end, through reading, understanding, and appreciation of prophetic literature, the reader will gain inner enlightenment that will enrich the treasures of his life. Prophetic literature has two dimensions, namely the literary dimension of worship and pure literature. The worship literature carried by Kuntowijoyo is an expression of the appreciation of religious values ​​originating from the Qur'an and hadith (Santosa, 2017: 2)

One of the literature works that contains social life is a novel. Novel is a literature which story structure is shorter than romance and far longer than short stories. The contents of the novel reveal an interesting and important event from the life of the characters in the novel briefly (Santosa & Wahyuningtyas 2010: 46). The choosing for Novel Khotbah di Atas Bukit is considered because there are activities that reflect the prophetic dimension in narration (including description), prologue, dialogue, and monologue in this novel. This novel has an exposure to stories that contain dimensions of prophethood, so that later it can be peeled through a focus on the dimensions of humanization, liberation and transcendence.

**Research Methodology**

This study uses a qualitative approach with a type of literature text study (content analysis). This study uses a scalpel in the form of hermeneutics which aims to interpret and give meaning to the novel. Hermenutika gives a rule of how important the role of the reader is in determining the meaning of literature. Damono,(2005:6) reveals that this hermeneutic approach prioritizes dialogue between the text and the reader in the process of interpretation. Teeuw (1984: 123) explains that the study of hermeneutics in literary works requires a deep interpretation. Wachid, (2006: 220) states that a reader should know everything related to meaning and ideas in the novel.

The data in this study are narratives, prologues, monologues and dialogues that reflect the prophetic dimension in the Khotbah di Atas Bukit. The prophetic dimensions of focuses are (1) humanization, (2) liberation and (3) transcendence. Data was collected from the main data source, namely the Khotbah di Atas Bukit novel by Kuntowijoyo. The step of this research is to collect data, classify data, analyze data, and then report the results of research.

The technique of collecting data uses documentation study. The data analysis technique of this study consists of three activities that occur simultaneously, namely (1) data reduction, (2) data presentation, and (3) conclusion drawing. The three lines of this activity were adapted from the models of Miles and Huberman (1992: 18). The flow of this research analysis uses interpretation, interpretation and deep understanding of all research data, then selects. and marking words, phrases, sentences, symbols, discourses, and dialogues between figures that contain prophetic dimensions. The data collected is identified in the form of a description, reduced to finally conclude about the prophetic dimension of the novel.

**Result and Discussion**

Result of this study are (1) the dimension of humanization, (2) the dimension of liberation, and (3) the dimensions of Khotbah di Atas Bukit by Kuntowijoyo. Data from the three dimensions will be processed and analyzed into prophetic subdimensions. Khotbah di Atas Bukit

**Dimesion of Humanization in Khotbah di Atas Bukit**

Based on the Khotbah di Atas Bukit novel, there are several sub-dimensions of humanization, namely (1) activities that show personality, (2) activities that show assertiveness, and (3) activities that show social solidarity. In this novel the Sermon on the Mount also reflects the life error of humans. As the attitude of the followers of Barman, where they come mostly poor people on the market. They lamented his life and regarded Barman as a "savior" who was able to lift the degree of human life for the better. This event indicates the existence of humanization dimensions related to assertiveness. This activity is indicated by words, attitudes and behavioral expressions that express thoughts and feelings with a firm, frank, open and honest attitude. This can be expressed in the quote below.

“Kami gelisah, Bapak! Tanpa engkau!” kata seorang di belakang. Beberapa orang bergabung dalam malam itu. Mereka yang menuruni lereng-lereng dengan obor segera mengenal kembali Barman yang duduk di atas kuda. Setiap orang yang muncul dan bergabung selalu berseru, “Bapak, jangan tinggalkan kami!”. Orang-orang mencoba memegang kaki Barman, mereka seperti ketakutan.

“Jangan pergi ya Bapak,” kata seorang.

“Itu tak mungkin, nak.” Kata Barman.

“Kami cinta padamu, Bapak, kami mengharapkan Bapak.”

“Tanpa engkau Bapak, kami sendirian”

“Kami membutuhkanmu.”

“Tidak dapat lagi dipisahkan.”

Malam itu terdapat kerumunan yang seketika berubah menjadi ratapan-ratapan.

“Tenanglah, aku tidak akan meninggalkan kalian.” (Kuntowijoyo dalam Sitanggang, 2003:121)

The conversation between Barman and Barman's followers shows that activities occur related to the emotional situation at hand. Before ending his life, Barman tried to deliver his sermon to his followers, where this was included in the da'wah. Da'wah is a human relationship that lives with a number of thoughts and feelings (Tajiri, 2015: 58). This event is related to the dimension of humanization, in the form of activities that show personality.

In this novel, Kuntowijoyo wants to express how important it is to believe in Allah means to "build relationships with God" with devotion. Certainly not serving others, where residents too expect Barman as a person who is used as a guide to life.

The message that can be taken from the novel is the obligation of a child to devote to parents. The attitude of this service is shown from the character Bobi to Barman in the form of special attention. Bobi pays attention to the health of his father, earns a living, and contributes pleasure to Barman's soul. Barman figures live a life of simplicity. The attitude of simplicity is a man's attitude that is modest and not excessive. Barman expressed his attitude in order to show the activity of personality (humanization dimension). Barman experienced a self-reflection which became a synthesis of the emotional, mental and behavioral life of Barman himself. This can be seen in the quote below.

Barman mempelajari kejadian yang menimpa hidupnya. Ia selalu ingin menafsirkan hidupnya. Seandainya saja Humam masih dapat diajak bicara, laki-laki tua sebaya itu pasti akan menuturkan kembali lagi kebijaksanaan kebijaksanaan. Disanalah ia berusaha memahami semesta sendirian. Dan ia sanggup menerima kesendirian itu. (Kuntowijoyo, 2003:150).

Humanization (amar makruf) in the prophetic dimension is also implemented in caring for the people of the same country and its people, in the sense that they remain in the corridor inviting each other to goodness. Humans live in a community, of course, know empathy. This empathy is an aspect of the activity of strengthening social solidarity. Empathy is an ability to imagine the role or circumstances of others, so as to create sensitivity that is protection and preventive action for losses suffered by others (Syueb, 2006: 110). Bangunjiwo (2009: 119) states that humans can imitate the principle of dharma marang kulawarga. This principle defines humans to carry out their respective duties according to their abilities in their family environment properly, correctly and precisely.

As social beings who live in the midst of society, humans should have instilled a kepudulian attitude towards others. This attitude can be demonstrated by social activities, voluntary work and help. This message is reflected in an incident that happened to Barman on the market when he wanted to notify residents of Human's death. The dimension of humanization in the activity of strengthening social solidarity is reflected in the following quote.

“Tunggu sampai ia siuman, kata seseorang.

“Kita gotong bung, ayo! Nah, kakinya. Kepalanya!” beberapa orang terlihat laki-laki membawa tubuhnya. centang perenang. Bagian baju yang tak kuat jahitanya, sedikit menganga. Rambutnya yang putih terjatuh beberapa helai, terpijak-pijak. Barman dibaringkan di sebuah warung sayur. (Kuntowijoyo, 2003:122).

Barman menundukkan muka ke tanah. Tiba-tiba ia tegak, memandang orang-orang itu. “Saudara-saudara. Telah pergi dari bumi seorang manusia sejati” (Kuntowijoyo, 2003:126).

Quotation above show humne dimension . This subdimension show solidarity who follow Barman. People want to help each other taking care of barman body.

**Liberation Dimension on Novel Khotbah di Atas Bukit**

The quote below includes the dimension of liberation, because it shows the aspect of liberation from social inequality, where Popi experiences many life trials that make her suffer. This message is explained by the following quote.

“Aku ingin melepaskan diri, Pap.

“Apa maksudmu?”

“Dari (perjalanan) waktu yang (selama ini) menyiksaku! Dari (cobaan) hidup! Dari beban (hidup). Ya, itulah kepercayaaanku (selama ini), Pap. Eh, (ajaran) agamaku, mungkin”. (Kuntowijoyo, 2003:50).

Based on the quotation, it is illustrated that Popi wants to escape from the time that she considers full of trials and burdens. Popi explains that a person must still take a difficult decision in life. Popi has a speck of faith in his religious teachings that humans want freedom from the social inequality that afflicts them.

The attitude of life reflected in the character of Barman is inversely proportional to the character Humam. Humam has a high spiritual attitude in living his life, even though Humam lives the rest of his life with concern, the Humam act is capital to prepare for death. The figure of Humam is described as a figure is a symbol of the potential of self-actualization of the Barman (his better self). That is, the Human figure is a manifestation of Barman if he wants to improve himself in the context of 'resting in the quiet and peaceful mountain'. Barman himself has the desire to change like Humam.

The nature of Humam which shows freedom from worldliness (zuhud). Zuhud is a human activity in terms of abandoning worldly matters. Humam does not expect the luxury of the world at all and accepts it as it is. Humam figures want to position themselves as if a very long life is an afterlife. Humam doesn't care about the hustle and bustle of the world. This is explained in the following dialog.

“Lupakan semuanya, bahkan dirimu”. Yang ada disini adalah pohon-pohon, rumput-rumput. Hidup sekedarnya, bahagia sebesarnya (Kuntowijoyo, 2003:72).

Barman's attitude changed completely, especially after Humam died. Barman tried his best to break away from dependence on Popi and at the same time avoid free sex which was clearly prohibited by religion. Barman wanted to teach the things he got from Humam to those around him. However, Barman's attitude was ironic, because he had no prior religious knowledge. His behavior was only based on his desire to emulate the figure of Humam. When many people ask for their fatwa, he doesn't want to answer. The attitude of Barman shows himself the drought of inner and spiritual knowlegde.

“Ini khotbahku,” katanya. Puncak itu hening. Dan kuda putih itu berdiri tegap, menahan tubuh Barman. Barman masih sempat mendengarkan suaranya yang memantul di pohon-pohon. Ia meneruskan. “Hidup ini tak berharga untuk dilanjutkan”.

At the end of the story, tragically the character Popi has intercourse with someone he met on the market. Since the story from the beginning to the end, Popi has not undergone a personality change to get better. She still have a instincts as former prostitutes immediately appeared on the surface when there was an opportunity. She did not think of his actions which caused sin and calamity. This indicates how difficult it is for humans to live on the path of truth to reach God's blessing. Here is the importance of the liberation dimension in the context of preventing the mischief of adultery. Wan Anwar in Widowati (2017: 8), which states that prevention of mishaps carried out by writers in their work must be carried out based on the rules of law, ethics, prevailing norms and Islamic teachings.

Kuntowijoyo emphasized many elements of Javanese literature to support his narrative as a message of moral, spiritual and hermeneutical dimensions. Khotbah di Atas Bukit explores human life to the fullest and meaning also message of god to improve the way of life. Barman in his past is a person who tends to be free to obey his desires with Popi. At the end of his life he killed himself. Popi regrets his departure to follow her passions back by being a wild woman.

Humam intrepreted as a religious figures have a life that is free from all things that are worldly. The thoughts and actions of Humam reflect the principle of liberation in prophetic literature. Humam frees all the burdens of the temporary world. The last sermon delivered by Barman wanted to invite goodness to his followers, but his actions at the end of his life were done in the wrong way. Barman wants to find ultimate happiness before adventuring on the hill. Which includes the dimensions of transcendence in the form of tawakal. It would be nice, before knowing God, then recognize the Messenger of Allah as Nabiyullah.

Liberation from the pressures and turmoil of life, and the anxiety of Humam living in the mortal world. This activity includes freeing oneself from worldliness. This is found in the following dialog.

“Terkurung dalam dunia. Tanpa harapan. Atau harapan selalu hilang harapan. Dunia ini adalah kandang. Penjara!” (Kuntowijoyo 2003:112)

Accoding to Rumi (2017:22), society that have experienced multi dimension crisis need to back to spritual values of religion. Human easily struck by nihilism and despair if they stop be a spiritual beings.

Novel Khotbah di Atas Bukit illustrates the actualization of prophetic literature as a medium of cultural preaching that has the potential to provide spiritual enlightenment to its readers. In another perspective, Bangunwijaya (2009: 126) says jayeng bhaya as an effort to deal with, overcome threats, challenges, disturbances and try to avoid any actions that cause harm or evil. This is related to the principle of liberation or injustice.

**Transendence Dimension on Novel Khotbah di Atas Bukit**

Barman intrepreted as a oldman who do not prepare themselves for essential life in the hereafter (Sitanggang, et al, 2003: 129). He prefers to enjoy his life with a nice and sweet life. The quotation below shows that humans naturally should believe in the end of the day. This indicates the aspect of faith in the dimension of transcendence. Barman stated that his conviction on the last day must have arrived, where the final day was the fifth pillar of Islam.

“Dan mati? Ia bertanya. Ialah kalau kita tak lagi punya gerak.

Dan engkau tidak takut? Justru yang paling tidak menakutkan”. (Kuntowijoyo, 2003:48).

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The worst of Barman's actions was suicide, where this act was not blessed by Allah SWT. This action confirms Barman has lost the grip of life. This includes the dimension of transcendence which is in the aspect of the form of attitude of trust towards iradah Allah SWT. Bafadal and Saefullah (2006: 119) state that tawakal is a human attitude that exerts all its ways, all its work to God after trying. Tawakal is accompanied by full-souled action and perfect trust. In this novel, Barman has difficulty finding a way out of his life so he chooses to resort to suicide. Barman has gone through a long and tortuous process in seeking closeness to God, but he failed and finally put his trust in the end of his sermon. This is reflected in the quote below.

“Bunuhlah dirimu”. Tiba-tiba mereka berhenti. Kabut tersibak oleh angin. Ada ringkik kuda ang dahsyat. Kemudian seolah kuda itu terbang. Suara kemerosak di bawah. Mereka tercengang. Menggosok-gosok mata yang memedas. Penjaga malam itu berteriak. “O, ke manakah Bapak (Kuntowijoyo 2003:234).

The experience of mystical events is explained by the presence of a white horse that flies near the death of Barman. Although at the beginning of the story Barman was happy when he was with Popi, he still needed to find his identity again, especially after his meeting with Humam. Barman is actively seeking how true happiness, namely life in the hereafter. Barman's fate in this novel is dogged by worry, anxiety, especially when looking for the ultimate purpose of human life. Barman is still skeptical of his own beliefs, actually what is sought in this world. Belief is an element that can change the ordinary vibrations of thought, which comes from the limitations of people's minds into a spiritual form (Hill, 2009: 47). Humans created in sibghah Allah (dyeing which means faith in God) and in the potential of their nature are obliged to guard it by maintaining physical and inner purity.

Popi as a character who always fought for Barman, but apparently because of his sin, then his efforts always failed. This was shown by Popi when trying to make a quasi religious congregation. Barman figures who initially wanted to find true happiness but became hopeless or pessimistic about the life he lived after meeting with Humam figures who he believed had a happy life and different from the lives of most people. Barman figures also want to follow in the footsteps of Humam, but misunderstand the teachings that Humam gave him. Finally, Barman's character was desperate and chose to end his life, even though suicide was not worthy of being imitated by his followers.

In the book The Religion of Java, published in 1960, a study of priyayi is a manifestation of religiosity in Javanese society. Priyayi at that time became a social class that could be a symbol of organization, culture, religion, power and even politics in a country (Kuntowijoyo, 2018: 156). The wisdom of Barman's prophetic journey is that Muslims are obliged to believe in Allah to study tauhid. According to Efendi (2011: 182), tauhid is a force that forms the deepest transcendental structure which includes the creed, worship, morals, shari'a and muamalah.

In the dimension of transcendence, it is only natural that human relations as a dhoif servant with Allah SWT are felt in the novel. The closeness of human relations with God will certainly bring feelings of peace and happiness. People who feel close to God, of course he will try to do what brings the pleasure of Allah SWT. The dimensions of humanity and liberation can be categorized as the implementation of hablumminannas, whereas in the transcendence dimension hablumminallah can be implemented. As in the opinion of Husin (2017: 27) on the dimensions of hablumminannas can be described as individual relations, relations with society, and relations with leadership. Including the belief that all humans will die, as well as followers of Barman have buried Barman's body, with deep contemplation. Below are aspects of the dimensions of transcendence in the form of the king's aspect (full of hope).

“Kita sudah menguburkan Bapak kita. Lihatlah, tangan-tangan kita masih kotor. Tanah ini suci, jangan dicuci tanganmu. Di sini telah dikuburkan sahabat, Bapak dan Juru Selamat kita. Ia telah mengajarkan sesuatu pada kita. “Lihatlah bulan, sekarang Bapak sedang mendaki ke sana. Hidup di sebuah tempat teduh yang abadi!” Yang terkubur disini Adalah Pemenang! Menang!”. (Kuntowijoyo, 2003:242).

The quotation above is an aspect of the transcendence dimension that signifies the impression of a sufistic form, namely hope (king '). Raja 'is an attitude that shows only a sense of hope in God (Ramadhaniar, 2017: 98). A resident hopes Barman has arrived at a glorious place beside Allah SWT. People who work around the market also feel fear (khauf), because they are worried about the sin they have committed. Khauf is an attitude that shows fear of Allah SWT for the greatness of the essence. They also realized that they had not been able to face the painful reality of Barman's death. Below is explained about Barman's followers dialogue.

“Kita telah ditinggalkan Bapak kita, kawan-kawan” kata penjaga kita. “Kita tak punya apa-apa lagi, “kata orang lain. “Harapan kita habislah,”

“Tak ada lagi.”

The above quote shows the activity of khauf marked by feeling afraid of being accompanied by worry and anxiety. This activity is caused by followers of Barman who are afraid of losing the figure of Barman as a guide to their lives. Barman's followers here were surprised after Barman committed suicide and they were not ready to lose Barman.

Humans should only be afraid of God. This is reflected in the Qur'an Ali Imran verse 175 which says that only to Allah is the feeling of fear directed. This is the opposite of what was discussed by Barman's followers who experienced soul shock over the death of Barman and their friend, Mr. Jaga. This is in accordance with the following statement.

“Kita tersesat, terasing!”

“Tak berarti.” Tak ada gunanya!”

“Hidup kita sia-sia. Kosong”. Kekosongan yang abadi

(Kuntowijoyo, 2003: 236)

The principle of transcendence or tu'minuunabillah can be linked to one of the contents of the five darma which is a point of teaching reference to the orientation of human consciousness in determining its vision and mission, Humans can imitate dharma marang hingkang akarya jagad, where humans carry out noble deeds as a manifestation of the obligation of the people to Sang Creator. Usmani (2015: 39) says that humans are expected to emulate the attitude of the Prophet and love Allah as the Creator of the Prophet Muhammad. Hadi (2004: 160) says that humans must be aware that they are servants who serve as well as God's representatives on earth. Humans are created by God to always devote themselves to Him (Bangunjiwa, 2009: 123). According to Kuntowijoyo (2001: 19), when a member of a community shows faith and piety, but the institution is not godly, it can lead to a society full of disbelief. Here the important role between the combination of faith and piety individually and institutionally so that the dimensions of humanization, liberation and transcendence can synergize with each other so as to create harmonization of social life, nation and state.

**CONCLUSION**

The results of the data analysis and discussion show that the novel Sermon on the Mount represents the prophetic dimension. The prophetic dimension in the novel can be used as a contribution to literary learning activities, where students can interpret life inspired by the prophetic dimension itself.

The findings of the data in this study are the prophetic dimensions which consist of (1) humanization, (2) liberation, and (3) transcendence. The three conclusions are summarized below. First, the humanization dimension in the Sermon on the Top novel is dominated by sub-activities of activities to strengthen assertiveness, personality, and social solidarity. This is because the Sermon on the Hill novel is an imaginative novel about the story of Barman's life journey to seek his identity in the worldly scope towards the life of the ukhrawi. *Second*, dimensi liberasi dalam novel *Khotbah di Atas Bukit* dominated with liberation activity from worldy matter (zuhud). Novel *Khotbah di Atas Bukit* tells the story of Barman who has similarities with the character Humam. It is also closely related to the zuhud aspect, where zuhud is an activity that reflects the nature of accepting what he already has. *Third*, transcendence dimension in novel Khotbah di Atas Bukitmore dominated by subaspek khauf and raja '. Transcendence in the Sermon on the Sermon on the Mount tends to represent sufistic activities in the form of khauf and raja '.

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