

## PROPHETIC VALUES IN POST-REFORM MODERN JAVANESE NOVELS

*Djoko Sulaksono, Budi Waluyo, and Dewi Pangestu Said*

Javanese Language Education,

Education and Teacher Training Faculty of UNS

Email: [ciptaningmintaraga@yahoo.com](mailto:ciptaningmintaraga@yahoo.com)

### **Abstract**

*This study aims to describe the prophetic value in post-reform modern Javanese novels. This was a qualitative study. The analysis technique used is content analysis. The results showed that post-reform modern Javanese novels contain many prophetic value. Nowadays, many societies abandoned the understanding of prophetic values. The character of society has shifted to become more individualistic and only concerned with the welfare of him-self. It's due to inappropriate outer cultural filtration. People find a difficulty to sort foreign cultures that are compatible with Indonesian characteristics (especially Javanese Moslem). It needs to get a community guidance to return to his nature as an individual, social, and aware of his position as a servant of Allah swt. This research can be used as a medium to educate people about positive values in life. The prophetic values taught are divided into three dimensions: humanization dimension (ammar ma'ruf), liberation (nahi munkar), and transcendence (tu'minu billah). Meanwhile, theoretically this research can enrich the treasury of knowledge in the field of literature, provide input in noble learning through the medium of literature, and it can be used as a basis for more in-depth research. The character of society has changed to become more individualistic and only concerned with the welfare of him-self. Meanwhile, this research also enriches the treasury of knowledge in the field of literature, as an alternative in moral education through literary media, and can be used as a basis for more in-depth research.*

Penelitian ini dilaksanakan dengan tujuan mendeskripsikan nilai-nilai profetik dalam novel-novel Jawa modern pascareformasi. Penelitian ini merupakan penelitian kualitatif. Teknik analisis yang digunakan adalah teknik analisis isi. Hasil dari penelitian ini menunjukkan bahwa novel-novel modern pascareformasi banyak mengandung nilai-nilai profetik. Dewasa ini, pemahaman mengenai nilai-nilai profetik banyak ditinggalkan. Karakter masyarakat telah bergeser menjadi lebih individualis dan mementingkan kesejahteraan dunia belaka. Hal ini disebabkan karena filtrasi budaya luar yang kurang maksimal. Masyarakat kurang dapat memilah budaya-budaya yang sesuai dengan karakteristik Indonesia (khususnya muslim Jawa). Perlu adanya upaya pembinaan kepada masyarakat agar kembali kepada fitrahnya sebagai makhluk individu, sosial, dan menyadari posisinya sebagai seorang hamba Allah swt. Penelitian ini dapat digunakan sebagai sarana mendidik masyarakat perihal nilai-nilai positif dalam hidup. Nilai-nilai profetik yang diajarkan terbagi dalam tiga dimensi yaitu dimensi humanisasi (*ammar ma'ruf*), liberasi (*nahi munkar*), dan transendensi (*tu'minu billah*). Sementara itu, secara teoretis penelitian ini dapat memperkaya khazanah pengetahuan pada bidang sastra, memberi masukan dalam pembelajaran ahlak mulia melalui media sastra, serta dapat digunakan sebagai landasan penelitian yang lebih dalam lagi.

**Keywords:** *dehumanization; humanization; liberation; prophetic; transcendence*

## Introduction

The rapid development of the time will inevitably lead to many changes in society. Today's society is becoming more and more dynamic. The development of technology, ease of access to information and communication bring many positive impacts. However, information that is not filtered wisely can also have a negative impact on society. Ease of access is sometimes unknowingly bring new cultures and beliefs in a society that is able to shift the culture, beliefs, and mindset of the community. Indeed, not all cultures, beliefs, or minds that come from outside of the local cultural circle bring a negative impact, but some of the noble values that are held should be maintained as a form of identity.

Literature is presented as a medium that can teach people to live in harmony with the corridor that should be. This is in accordance with the lexical meaning of literature. The word literature (*sastra*) is an absorption of the Sanskrit word '*śas*' which means teaching or instruction and '*tra*' which means a tool or facilities. Through literature, authors can convey ideas and

knowledge to readers for example through collection of teaching tools, instruction manuals or good teaching books (Kustyarini, 2014: 2).

Learning that is conveyed through literary media will be more easily understood and appreciated by individuals because literature is often delivered with attention to the picture of real-life individuals in society. One form of literature that can be used as a medium of learning positive values in human life is a novel. Novel is one form of literature whose contents can be captured easily by the reader. The language commonly used in novels is often adapted to the language of the target reader. A clear plot in the novel can encourage the reader to imagine himself in the characters of the author's creation. Through these characters the reader is indirectly invited to interpret a life in the author's perspective. Readers are invited to understand what is good and bad in life in accordance with the viewpoint and knowledge of the reader.

One of the efforts made to attract people to read a literary work -in this case the novel- is to make theme adjustments in accordance with the current condition of the society. Popular themes taken in post-reformation novels include socio-cultural themes, romance, and betrayal. Then the themes are synchronized with the culture of the local community so as to be more grateful to the readers. The use of appropriate themes, plots and languages will make it easier to receive messages and avoid misinterpretations by readers.

Many positive values can be conveyed through a novel. The author of modern Javanese post-reform novels inserted the lesson of prophetic values in his work. The cultivation of prophetic values is considered important to learn so that Javanese society become a society of the whole, that is, a society that not only knows the world, but also understands its nature as a social being and a servant of the Creator.

Prophetic values are very closely related to the teachings of Islam. The historical development of Javanese culture can not be separated from the historical development of Islamic teachings in Java. The Islamic religion brought by Arab Moslem traders grew and developed peacefully in the land of Java. This can be seen from some words in Javanese that are absorbed from Arabic. The many results of Javanese culture in the form of intellectual works that breathe the teachings of Islam (Muqoyyidin, 2012). The Java community also recognizes the *pegon* letter as a modified form of Arabic script used for writing in Javanese. Moreover, Islam in Indonesia recorded a dynamic intellectual history in the decade of the 80s. If the word intellectual is always associated

with the production of ideas or thoughts, in that decade Islamic thought in various themes flows quickly (Arifin, 2014: 477).

The cultivation of prophetic values to the Javanese society is basically an effort to restore the Javanese society to its identity, which is back to the noble teachings that have been applied even since ancient times by the ancestors of the land of Java. This is what drives many post-reform modern Javanese novels that elevate prophetic values to be a reflection of their readers. The teachings conveyed in post-reform modern Javanese novels contain many elements of Islamic education. Furthermore, The goal to be achieved in education in Islam is to form the *insan kamil* (a good human), which is a plenary society that has both intellectual and spiritual intelligence as well (Indianto, 2013: 158). The prophetic values in post-reform modern Javanese novels are very important to explore as they can be the learning point and reflection of society. This is what lies behind this study.

### **Prophetic Values**

The word value has many meanings which is not merely a number, but the things that encourage the perfection of individuals according to their nature. In more detail, value is something of valuable, either by logical standards (right or wrong), aesthetic (good or bad), ethical (just or unjust), religion (sin or not sin), as well as being a reference and system of confidence and life (Darmadi, 2007: 27-28). The cultivation of values in individuals basically invites individuals to live better, in harmony, and in accordance with established rules.

Prophetic refers to matters relating to the nature of prophethood. The Prophet as a figure in religion sets an example in living a life to always remember God Almighty and hold good in the world. Everything that is done in the world is basically recorded and weighed in the Hereafter. Man is directed to always doing good to anyone and remember that what has been created will surely return to the Creator.

Prophet Muhammad saw. said that ulema are the inheritors of the prophets (Afriani, 2013: 227). They are the successors of the struggle of the prophets in preaching, sharing knowledge, and teaching the concepts of truth in accordance with the teachings of Islamic law. Ulema or often also called caliph has an obligation to practice and teach prophetic values. The prophetic concept should be understood and practiced by referring to Surah Yunus/10: 62 and Ali Imran/3: 110, it can be said that the basic capital for man to function himself as *khalīfatullāh* is faith, science and charity (Syahidin, 2017: 20592).

Based on Surah of Ali Imron (3) verse 110, it appears that humans are actually called to tell the ma'ruf, and prevent from the evil, and believe in God.

Thus, the prophetic concept in Islamic religion is divided into three dimensions: humanization (*ammar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*).

If the obligation of '*amar makruf nahi munkar*' is ignored, its knowledge and its practice are neglected, then the prophetic would be futile, religion will be destroyed and confusion spreads. Finally, the apostasy is contagious, the stupidity causes the damage and destruction widespread (Suprpto, 2014: 38). Based on these opinions, it is clear that the prophetic values need to be invested to the wider community. The dimensions in the prophetic concept encourage mankind to be the best people as written in the Surah of Ali Imran verse 110. The three dimensions in the prophetic concept cover humanization, liberation and transcendence.

Humanization is an understanding that directs individuals to do and invite the good. It refers to the efforts to foster a sense of humanity in the individual so as to achieve a better life. Basically, the goal of humanization education is humanizing humans from the process of unhumanization (Masbur, 2016: 47). It means that man is a very important part demanding the attitude of mutual respect for individual interests. Every individual has the same value before God, what distinguishes among them is only the level of faith and piety.

Liberation (*nahi munkar*) refers to avoiding things that are forbidden by religion. It can also be interpreted as an act of freeing one from disgraceful attributes and other things that are negative. Furthermore, liberation lies in empirical reality, so that it is very sensitive to the issue of oppression or structural domination (Muttaqin, 2015: 227). In this case, liberative values are understood in the context of theological doctrine and set in the literary context with prophetic responsibility to free humanity from poverty, dominance of oppressive structures and the hegemony of false consciousness (Wirawan, et al., 2015: 5).

The dimension of liberation has a very important role in the life of society. An understanding of this dimension needs to be taught to the masses. If this dimension is well implemented, there will be no individuals or groups who feel hurt so that peace exists.

Transcendence or *tu'minu billah* concerns with things that are beyond human comprehension. The notion of transcendence governs the individual

relationship with God Almighty the Essence of the Most Perfect. The main purpose in religious life is the recognition or faith and piety of The Almighty.

In Islam, the transcendence will be in the form of Sufism. The content of Sufism, such as *khauf* (fearful), *raja* (very hopeful), *tawakkal* (submission), *qana'ah* (accepting God's gift), gratitude, *ihklas*, etc., are the themes in transcendental literature (Efendi, 2012: 75). In addition, transcendent truth does contain two elements, namely the belief of wisdom, *rahmah*, *hudan* or *maghfirah* of God, followed by empirical evidence based on our common sense (Muhajir, 2011: 156). It means to remind people that all that exists is because of the greatness of God. All humans will return to The Creator in an everlasting world. Humans are urged to always worship according to the rules before death comes to fetch.

### **Post-Reform Modern Javanese Novels**

Reform is a drastic change in a group or country for the better. Indonesia had experienced massive reforms in 1998. This began with the emergence of the New Order in Indonesia since 1966. Indonesia gradually began to clean up in recognition of its existence. Development is done everywhere and some agrarian programs are being encouraged. Indonesia had become one of the economic power in Asia to get the nickname of Asian tiger and then the president was nicknamed as the father of development.

After more than thirty years of leading Indonesia experienced a lot of chaos. In nineteen ninety, Indonesia experienced a monetary crisis. Corruption, collusion, and nepotism (KKN) are rampant. Many companies went bankrupt, affecting the reduction of the number of employees. Society became restless and lost confidence in the period of government at that time. Demonstrations followed by looting and arson take place across the country. The public requested that the president be replaced to overcome the economic problems that occur. In 1998 Indonesia experienced reforms marked by the fall of President Soeharto from his post.

Many changes occurred in post-reform Indonesia. One of the changes that occurred was the freedom to speech in the form of oral and written. Literature has been developed rapidly at that time. One form of developing literature is literature in the form of a novel. The novel is a literary form in the form of long stories about human life in the family or society. The story in a novel is written in a narrative form describing the life of an individual in a community along with some of the accompanying conflicts. Good novels

tend to emphasize the emergence of complexity, the ability to convey complex problems in full, creating a settled world (Sayuti, 2000: 10).

The description of the setting of a novel is often adapted to the reality of life in society. Accordingly the story in a novel can be interesting and easily appreciated by readers. Good work is certainly not made in vain. In addition to paying attention to the complexity of the story, the making of the novel must also consider the elements of other builders so as to create a coherence. Indeed, novel is a work of fiction built by elements of the builder, namely intrinsic elements and extrinsic elements (Nurgiyantoro, 2010: 10).

In general, the intrinsic element consists of (a) characters and characterizations, (b) theme and message, (c) background, (d) plot, and (e) point of view/style of storytelling Muslimin (2011: 138). Nevertheless, in a novel there is still one element that should not be missed, namely the style of language. It is the author's way of describing the storyline. Thus, some elements of the novel covers (1) theme, (2) plot, (3) setting, (4) character and characterization, (5) point of view, (6) language style, and (7) mandate.

The theme is the basic idea or idea in making the story. Plot is a sequence of events in a story. Setting is anything that can form information in the story, for example the time, atmosphere, place, and so forth. Characters and characterizations in the story is the most important thing. The character in the novel refers to the actor or the person who plays the story, while the characterization is the image of the character in the story. The author can place himself as the main character in the novel, become a second person, or a character outside the story according to his point of view. The message is the author wishes to convey to the novel reader he or she makes (Nurgiyantoro, 2010).

Another element of the novel is the extrinsic element. The intrinsic elements of the novel are sustained by extrinsic elements, such as value religion, morals, author history, and conflict (Setiyanti, 2015: 106). The extrinsic element comes from outside of the novel which contributes to its construct. It also include psychology, social, culture, philosophy, and environment and religion (Azizah & Setiana, 2016: 80).

## **Methods**

This research is a qualitative research, that is a research with natural setting and using principle of positivism. It is used to examine the condition of natural objects, (as opposed to experiments) in which the researcher is a key

instrument, the sampling of data sources is done purposively and snowball, data collection techniques with triangulation (combined), data analysis is inductive/qualitative, and qualitative research results is more emphasis on the meaning of the generalization (Sugiyono, 2012: 15). The purpose of this method is to describe and explore novel prophetic values in accordance with the initial conditions without any addition and subtraction.

The analysis technique used in this research is content analysis technique. It is used to deeply analyze the object of research in the form of text. This analysis seeks to explore and understand the actual message that the author wishes to convey to a wide audience.

### **Prophetic Values in Post-Reform Modern Javanese Novels**

The prophetic values in post-reform modern Javanese novels can be described as follows.

#### **1. Humanization (*ammar ma'ruf*)**

Humanization dimension contains human values, namely values which view that humans are the equal creatures. More broadly, the word *ammar maruf* means the command to do good things. This dimension encourages individuals always to do good, especially to their fellow human beings. The following are values in the dimensions of humanization on post-reform modern Javanese novels.

##### **a. Honesty**

Honesty is a human nature that acts and speaks according to reality. It is a character that means daring to express personal beliefs showing who he is (Emosda, 2011: 153). Individuals who have an honest nature will become themselves and avoid cheating. An honest attitude will bring comfort and peace wherever it is. The attitude of honesty can be seen in the quote of *Chandhikala Kapuranta* novels as follows.

*“dene apa sing kandhakake Sudi mesthi kena dipercaya, jalaran mandor iku wis ana pitung taun nyambut gawe ana kono, nganti karan sing mbaureksa alas lan ondermemeng kono.”* (Wibawa, 2002: 36)

“Everything Sudi talks about must be reliable, because the foreman has been working there for seven years, until he was known as the forest ranger and businessman there”.

Some post-reform modern Javanese novels also display the value of honesty in the story. The novels include novel *Geger Wong Ndekep Macan*, *Sang Pangeran Pati*, *Singkar*, and *Sirah*. Some of the characters in the novels are



described as having an honest attitude. The honesty of the characters is clearly described and characterized by the character. Readers are invited to explore the characters in the story, so it can be inspired to be honest in real life.

#### b. Discipline

Discipline is an orderly attitude in carrying out activities. The word orderly refers to many things, i.e. orderly in terms of time and regulations. It is an act that demonstrates orderly conduct and complies with various rules and regulations (Pusvita, 2017: 62). The discipline done by the individual is useful for creating order and avoiding the riots. It can be seen in post-reform modern Javanese novels such as *Chandhikala Kapuranta*, *Geger Wong Ndekep Macan*, *Sang Pangeran Pati*, *Singkar*, and *Sirah*.

The value of the discipline that exists in post-reform modern Javanese novels can be seen in the novel quote of *Sang Pangeran Pati* as follow. “*Aku kalah sregep rek, karo mbakyuku sing ayu!*” (Gunawan, 2013: 6) “I am less diligent, than my beautiful sister!”

The sentence in the quotation was uttered by Suryo Baskoro as a form of praise to Prihastuti Kusumo. The praise was given because Prihastuti arrived earlier than the others. Prihastuti was a diligent and disciplined employee, who never came late. Discipline is done as part of appreciating the existence of the rule makers/other individuals in order to create an orderly and orderly atmosphere. Meanwhile, reciprocal compliments can also be classified as part of human humanizing activities as taught in humanization.

#### c. Work Ethic

The work ethic is the spirit of doing the job. Individuals or groups with a good work ethic will be serious in carrying out their duties. It is certainly worth positive and useful. Islamic religion teaches to act independently and perform the tasks that are given with the maximum. On the other hand, the worst way in the work ethic of Islam, is when we depend on the efforts of others, asking for no urgent needs (Pulungan, 2014: 512). The focus of the work ethic value is self-awareness to complete the job with the best effort.

The cultivation of good work ethic values is seen in the *Chandhikala Kapuranta* novel, *Geger Wong Ndekep Macan*, *the Prince Pati*, *Singkar*, and *Sirah*. A good work ethic value, one of which can be seen in the quotation in *Sang Pangeran Pati* novel as follow.

“... Suryo Baskoro: *isih enom, pinter trapsila, andhap asor, tansah nuju prana. Sing luwih wigati tansah bisa ngrampungji jejibahan kanthi becik, lan mesthi tuntas. Tur maremake.*” (Gunawan, 2013: 7)

“Suryo Baskoro is still young, smart, polite, consistent. More importantly always get the job done properly, and definitely complete. And satisfying”

Suryo Baskoro in the passage is described as a passionate and earnest figure in work. That sincerity appears in his consistent attitude and always gets the job done properly. Serious attitude in working very well is applied in everyday life.

The work ethic can also be found in the following quoted *Candhikala Kapuranta* novel.

“... Asih, *sripanggung wayang wong Darma Utama*, *dhasare pancen resikan, ora wigah wigih nyekel sapu sada utawa sapu duk ...*” (Wibawa, 2000: 14)

“... Asih, the stage queen of Darma Utama human puppets, is diligent in maintaining cleanliness, not uncomfortable holding a broom fibers and floor sweep ...”

Asih in the novel is described as a stage queen who is not arrogant. Although Asih has a high position in his art team, he still wants to work to clean up the meeting place that in fact is not her main job. Asih has a high work ethic. She has always been serious in her work and has always helped her team unconditionally.

Quotes of work ethic values can also be seen in the novel of Sirah as follows.

“*Wusana keprungu kenthongan dithuthuk minangka pratandha kumpul tumrap warga sing kejabah rondha. Dina iki malem Selasa, gilirane Joyo Dengkek. Mula dheweke gage menyat. Sarunge diubel-ubelake ing gulu minangka tulak adhem. Alon-alon dheweke metu saka omah, lakune semu jinjit amrih aja ngganggu sing padha turu.*” (Suharyono, 2001: 60)

«Upon hearing the sounds of *kenthongan* beaten as a sign of gather for the people who get the task patron. Today is Tuesday night, its Joyo Dengkek's turn. So he hurried to get up. He tied a sarong around his neck to keep from feeling cold. He went out quietly, walking a little on tiptoe so as not to disturb the sleeping.»

Joyo Dengkek on the quotation is described as the man who is responsible by not abandoning his duty in patrolling and doing it in earnest. Seriousness that shows good work ethic can be seen from his attitude that immediately wake up after hearing a call in the form of a *kenthongan* to rush to do patrolling. Joyo Dengkek does not procrastinate in doing his job.

Attitudes made by the characters in some of these quotes indicate that they value the command given and are responsible for the order. The results of work done in earnest will bring good and maximum results as well.

#### d. Tolerance

Tolerance is an attitude of mutual respect and respect to other's interest. It is an attitude or character of a person to allow freedom to others and to give the truth to such differences as the recognition of human rights (Arifin, 2016: 398). This attitude encourages individuals or groups to be fair and not to discriminate and make decisions with cause and effect considerations. The command to help in the life of society appears on the quote of Al-Maidah verse 48: "If Allah willed, He would have made you one nation, but that [He] may test you in what He has given you; so strive as in a race in good deeds."

Everyone has different interests. Tolerance in everyday life invites individuals to make decisions based on existing priority scales. Tolerance can be found in the novel with the title of *Sang Pangeran Pati* as follows.

"Ya wis, becik iku! Bares bapak bombong banget. Gene anak-anakku mujudake pribadi kang welas asih lan tepa slira..." (Gunawan, 2013: 115)

«Yes, thats great! Dad was very proud of it. So that my children become loving person and can appreciate others ... «

The quote illustrates the pleasure of a father whose child has a high tolerance. The pleasure is illustrated so vividly. Through the sentence the author clearly shows that the value of tolerance is a positive value and must be owned by each individual.

#### 2. Liberation (*nahi munkar*)

Liberation or *nahi munkar* refers more to preventing the things that are prohibited. *Nahi munkar* (liberation) is the liberation of man from all oppression, ignorance, poverty. The goal of liberation is knowledge systems, social systems, economic systems and political systems (Ferdiansyah, 2017: 54). The following are the values in the dimensions of liberation.

##### a. Liberation from lies

Lying is an action that is not in accordance with the original state or often also called a lie. If what one says is inconsistent with truth and reality or does not acknowledge a thing as it is, then he can be judged dishonest, deceiving, lying, hypocritical and so forth (Emosda, 2011: 153). The nature of a liar or a lie is a trait that must be avoided because it can harm yourself and others. Post-reform modern Javanese novels invite their readers to stay away from the lie even if only slightly.

The teaching to avoid lies can be seen in the following quotation of the novel *Sang Pangeran Pati*.

“... Kosok baline dheweke malah seneng awit bocah iki wis nyekel kanthi kukuh garising visi lan misine Cahaya Kita. Kena dijibke ora bakal nggiwar sarta sedheng saka paugeran perusahaan.” (Gunawan, 2013: 9)

“...On the contrary he was happy for the child is sticking to the line of vision and mission of the *Cahaya Kita*. Being reliable will not betray the company principles.”

The character in the novel above is not believed to be liars or treason. The important point is never to lie even in order to gain confidence from others.

The attempt to liberate oneself from lies also appears in the *Chandhikala Kapuranta* novels quote as follows.

“Sudi ngandhani wanti-wanti, nyambut gawe ana ondernemeng kono aja nganti duwe pakarti nyolong utawa njejupuk apa wae sing dudu darbeke... Aku dhewe arepa kena mlebu loji lan kator ondernemeng, nanging aku ora wani nyeler, engko ndhak diarani maling, banjur dicekel pulisi, dikrangkeng lan blanja sasene dipotong,” ujare Sudi ...” (Wibawa, 2002: 36)

“Sudi cautioned, working for his boss not to commit the act of theft or take anything that is not his... I myself thought I can enter into longue and the office, but I do not dare to steal, later could be called a thief, then arrested by police, imprisoned and wage cut,» said Sudi ...”

Through the figure Sudi, the author wants to convey that lies or fraudulent acts should not be done. Lies and cheats are destructive. The lies will certainly have consequences. People are encouraged to be careful and aware of the negative nature.

#### b. Liberation from inferiority

Inferiority is a negative trait that needs to be removed. This attitude impedes individual progress in all areas. Individuals who have low self-esteem are less confident of their ability to express their opinions and display their skills.

The author wants to convey the value of the liberation, so that the readers avoid that trait and be a more confident person. Self-esteem is the positive attitude of an individual that enables him to develop a positive assessment of himself and the environment or circumstances he faces (Salfia, 2015: 11). Every human being is created equal. He should not become inferior to himself, but feel confident in his abilities. Efforts to liberate from the lack of self-confidence is found in post-reform modern Javanese novels.

Here is a quote from Pangeran Pati's novel that describes the self-liberation effort of the lack of self-confidence.

“Suryo isih dheg-dhegan, ning ora dikatonake lan ora age nyaut “umpan”e Rudi. Najan dheg-dhegan duwe teges kang beda ...” (Gunawan, 2013: 18)

“Suryo was still pounding, but was not shown and did not immediately respond to the «bait» given by Rudi. Though pounding in a different sense...”

Suryo in the quotation tries to overcome his unbelief in himself. This is done with the aim of maintaining his prestige as a leader. Such liberation efforts also appear in the following quotation.

“Kudu bisa lan mesthi bisa mbak, masalah kecil ...” (Gunawan, 2013: 6)

“It must be and can be done sis, that’s easy...”

The character in the quotation gets the spirit to confidently solve the problems experienced. The author wants to convey that the individual should have confidence in himself that he/she is capable.

### c. Liberation from ignorance

Human demand knowledge as an obligation because science occupies a very important position in the teachings of Islam. It is seen from the many verses of the Qur’an which see the people in the high positions and noble besides hadits of prophets who give encouragement for his people to continue to study (Sarifandi, 2014 : 62). Humans need to learn and develop themselves. A wide understanding of things will make it easier to communicate with others and solve problems in everyday life.

Efforts to liberate ignorance can be seen in quotes *Chandikala Kapuranta* novel as follows.

“Lha wong iya juragan, dadi kudu petung banget, ora mung bab duit sabribil, nanging uga perkara wektu supaya cacaha tempe sedina kuwi ora suda.” (Wibawa, 2002: 22)

“Oh yes sir, so it needs meticulous calculation, not just a matter of money, but also time so that the amount of tempe produced in a day is not less.”

The character in the quote always develops the skills he possesses to become an expert in his field. This means there is an effort to increase knowledge from not knowing to know.

The novel of *Singkar* also shows the liberation effort of ignorance which can be seen in the following quotation.

“Mbrenkel tumpukan dluwang ing ngarepe, golek kang isih kothong ing sawalike lan lekas urak-arik gawe cathetan dening Nusa. Cathetan kuwi kang mbiyantu pagaweyane mingka motivator warga.” (Aminah, 2009: 52)

“Collecting the stack of papers in front of him, look for the blank page at the back, then Nusa immediately make a note. The records are used to assist his work as the people motivator.”

Nusa in this quote is shown as a smart figure and willing to strive to develop himself. Nusa also plays an active role in helping people solve some problems in agriculture. Meanwhile, villagers are invited to play an active role in learning various matters concerning agriculture.

d. Liberation from feeling lazy

Laziness will affect the performance of each individual. Time should be used for productive activities to be wasted, so that the results obtained also can not be maximized.

The following excerpt from Singkar's novel encourages the reader to avoid the lazy traits of his life.

*"Kaya saben dinane, esuk mau Narumi uga tangi sadurunge bedhug subuh. Ngluwet, nggodog banyu, nggawekake wedang mbokne, mbiyantu adhi-adhine adus lan dandan, nyepakake sarapan, lan ndulang Tarinah, adhine sing cilik dhewe. Sawise mbokne budhal menyang sawah lan Bariyadi uga Lestari padha sekolah, nembe Narumi ngopeni awakke dhewe. Kuwi wae menawa Sumini, adhine kakang ragil gelem nunggoni Tarinah. Menawa Sumini nuju kepingin dolan karo kanca-kancane, Narumi kudu ngenteni Tarinah turu supaya bisa adus lan ngrampungake gaweyan omah."* (Aminah, 2009: 70)

"Like every day, this morning Narumi also wake up before Adzan in dawn. Cook rice, boil water, make a drink for her mother, help her sisters bathe and get dressed, prepare breakfast, and feed Tarinah, her youngest sister. After her mother left for the rice fields and Bariyadi and Lestari left for school, Narumi took care of herself. And if Sumini, brother of the brother of Ragil would look after Tarinah. If Sumini wants to play with his friends, Narumi will have to wait until Tarinah sleeps in order to take a bath and finish the chores."

The above quote describes Narumi's character who keeps away from her lazy traits. Narumi every day helps taking care of her family. She never complains or feels lazy at work. This trait is exemplary in everyday life.

3. Transcendence (*tu'minu billah*)

Transcendence/*tu'minu billah* are the values that regulate the relationship between man and God. This teaching encourages the reader to believe in the Creator. The word faith literally means belief. The meaning of the word faith in this study refers to the belief in God and the belief that everything in this world takes place on the basis of His power. Post-reform modern Javanese novels contain much of the faith values of God Almighty. Here are some of the transcendental values that can be found in post-reform modern Javanese novels.

a. Prayer

The form of faith of a servant to his god is to perform prayers. This novel invites readers to always pray and plead to Allah SWT. The study of the significance of a prayer can be seen in the following passage of the Singkar novel.

*"Ora ana kang bisa ditandangi kajaba ndedonga muga-muga kekasihe kuwi tansah pinaringan keslametan. Nani nyelehake siraha ing sendhenan kursi. Mripate kaca-kaca."* (Aminah, 2009)

“There is nothing to do but praying so that his lover will always be given salvation. Nani put his head on the back of a chair.”

The quotation invites the community to always pray to God. Man must believe that God has power over all things.

The invitation to always surrender by prayer is also reflected in Chandikala Kapuranta's novel as follows:

“Atine Munah krasa lejar, nuli eling marang pitutur bapake: “Sabèn donga, donga apa wae, mesthi ana dayane.” Dheweke ora ngerti maknane. Ewasemana dheweke percaya marang pitutur bapak: “Aku ora bisa aweh apa-apa karo kowe, nDhuk. Bisaku mung aweh pitutur karo dedonga. Pitutur kuwi gawenen cekelan, dene donga kuwi mesthi ana dayane jalaran tumuju marang Gusti Allah.” (Wibawa, 2002: 30) “Munah’s heart was calm, remembering the advice of his father: «Every prayer, any prayer, must have power.» She did not understand the meaning of the saying. Nonetheless She believed in her father’s advice: «I can not give you anything, girl. I can only give advice and prayer. Make that counsel as a handle, whereas it must have power because it is directed to Allah the Almighty.”

Communication between man and God can be done by intercession of prayer. Through the intercession of human prayer can convey desire, hope, and complain about the condition that happened. Prayer is believed to have great power because it is done as a form of direct communication from the *ummah* to their Creator. Man as a servant must believe and believe that God can grant all prayer and hope as well as change all that is impossible becomes possible. Man should always think positively/*husnudzon* towards The Almighty.

#### b. Patience and sincerity

Every human being should be *sabar* and *ikhlas* (patient and sincere) for everything that exists. The word *ikhlas* comes from the Arabic *khalaṣa* which means willing to release possessed. *Ikhlas* in Islam is so important that it must be owned by all Muslims. In the Qur’an, the word *khalaṣa* «in its various forms is thoroughly found 31 times, while the number of different sentences is 14 sentences (Shofaussamawati, 2013: 333). Sincerity is often found in the Qur’an as a reminder that every human being must have that trait in his heart.

Meanwhile, patience leads people not to give up and not to rush in doing all the action. This attitude is also a must-have attitude for every people in the world. The command to be patient in life is stated in surah Al-Baqarah verse 155: “And We will surely test you with something of fear and hunger and a loss of wealth, soul and fruits, but give good tidings to the patient, for real!”

Patience and sincerity committed by individuals based on the belief that everything happened in this world did not escape the knowledge of Allah

swt. This attitude teaches each individual to surrender/submit to Him. Any patience done will produce results commensurate with the patience.

The value of patience and sincerity in post-reform modern Javanese novels can be seen in the novel *Sang Pangeran Pati* as follows.

“...ning jare ibune, rejeki, jodho, lan pati mono gadhahe Pangeran” (Gunawan, 2013: 70)

“...but his mother said, fortune, soul mate, and death is the will of God”.

The quote encourages the reader to be patient and diligent in the face of all challenges. The author reminds us that everything in this world belongs to Allah and will return to Him. Patience leads man to the piety of God Almighty. It is done merely hoping pleasure of Allah swt.

### Conclusion

Based on the finding, the post-reform modern Javanese novels loaded with prophetic values. These values are divided into three dimensions, namely humanization (*ammar maruf*), liberation (*nahi munkar*), and transcendence (*tawminu billah*). Values found in the humanization dimension (*ammar maruf*) are 1) honesty, 2) discipline, 3) work ethic, and 4) tolerance. The values that can be found in the dimensions of liberation (*nahi munkar*) are 1) liberation from lies, 2) liberation from the minder, 3) liberation from ignorance, and 4) liberation from laziness. Meanwhile, the values that can be found in the transcendence dimension (*tawminu billah*) are 1) believe in prayer to God, and 2) patient and sincere.

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