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# PROPHETIC EDUCATION PORTRAIT OF POPULAR LITERATURE IN INDONESIA

Fahrudin Eko Hardiyanto  
Dyah Prabaningrum

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*Fahrudin Eko Hardiyanto, Universitas Pekalongan, Faculty of Teacher Training and Education, Universitas Pekalongan Indonesian Language Education and Literature*

*Dyah Prabaningrum, Universitas Negeri Semarang, Faculty of Teacher Training and Education, Universitas Pekalongan Indonesian Language Education and Literature*

## ABSTRACT

Character education experts have agreed that there is a need for role models for students. However, in the digital era and human alienation from one another, it is difficult for people to find the expected role models. Therefore, we need a figure who is right and close to the community as an example. This figure is expected to be an example that will remain in their minds. One of the most possible strategic steps to present this figure is by presenting it in literary works. Such a figure is called an imaginary figure. The literary work media is novel. Through novels, characters are designed in such a way as to be able to provide character education to community. In this regard, the didactic character for community is prophetic character education. As for literary works which publicity is wide and easily accepted are popular literary works. In this article the popular literary works that are analyzed are *Keluarga Cemara dan Sawitri dan Tujuh Pohon Kelahiran* (Cemara Family and Sawitri and the Seven Trees of Birth). The analytical method used in this study is the hermetic method. The result of the research in three popular novels is that there are characters who become portraits in carrying out prophetic ethics as character education in everyday life.

**Keywords:** character education, prophetic education, and popular literature

## INTRODUCTION

The influence of globalization and modernization which is material positivistic cannot be hold in Indonesia. This is not entirely bad, the atmosphere of competition and capacity is strengthening. However, such a capitalistic spirit is not automatically able to fulfill the purpose of human life (to be happy). It is proven, from year to year the level of happiness of the Indonesian people shows a fluctuating graph with a downward trend. Reporting from the World Happiness Report 2015 (ranked 74), 2016 (ranked 79), 2017 (ranked 81), 2018 (ranked 96), and 2019 (ranked 92) in Prabaningrum [1]. Whereas the highest obligation and life goal according to Aristotle is to achieve happiness. One of the strategies to achieve happiness is to understand the choice of attitude in life. A choice understanding of attitude in life can be done by instilling character education that brings true happiness, one of them is character education based on prophetic ethics. In this connection, character education experts have agreed that there is a need for role models of students. However, in the digital era and the alienation of humans from one another, it is difficult for people to find the expected role models. Therefore, we need a figure who is right and close to the community. It is hoped that this figure can be used as an example that will stay in

their minds. One of the most possible strategic steps to present this figure is by presenting it in literary works. Such a figure is called an imaginary figure. The appropriate literary media is in the form of novels.

Teeuw [2] refers to Aristotle's view, explaining that literature is a "creative reality" which starts from the socio-cultural reality mediated by the author. Therefore, it is very possible that the portrait of life in society is enshrined in literary works and given a touch by the author to create certain ideals. The idealization that the author wants to create and convey to the community is delegated to the sign system in the novel in the form of language. By looking at the sentence written, the reader and researcher will understand the meaning of the message the author wants to convey. Thus, literature is basically written as an intense mode of communication that seeks to understand readers about something. Related to this statement, Nurgiyantoro [3] states that novels can describe something freely, in more detail, describing more about the complexity of the problems in it if it is compared to other literary works. The power of such a novel in this case can be used by the author to propose a lesson. In addition, with a variety of aesthetically pleasing literary languages, the community will feel comfortable and need to complete the details of the story until it is finished so that the message to be conveyed to the community is well accommodated. The choice of the popular genre novel was a tactical choice due to the lightening of the style of speech and a portrait of everyday life that was simple and not thick with the ideological description of political economy. With these characteristics, popular novels usually have a wide distribution and they are popular with the community so that the learning through novels can take place optimally. Meanwhile, the learning that according to the author's opinion that is needed to be revealed is character learning based on prophetic ethics.

In fact, the concept of prophetic ethics according to Kuntowijoyo is the importance of doing *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *tu'minu billah* (transcendence). The prophetic terminology comes from English, namely the Prophet. This terminology also comes from the Greek 'prophetes' [4]. In addition, prophetic is defined as something that is related to the prophet or prophecy. In the context of prophetic literature, ethics is prophetic ethics. Ethics is called "prophetic" because it wants to imitate the actions of the prophet [5]. Trianton [6] meneliti tentang etika profetis dalam khasanah budaya Cablaka dalam kumpulan cerpen *Senyum Karyamin* karya Ahmad Tohari. Prophetic ethics is a principle that becomes a guide for a person to take action to imitate prophetic deeds to achieve authenticity and true happiness in life. Such ethics can be taught to students indirectly through novels. A research related to prophetic ethics has been conducted a lot, especially in the works of great authors or in Islamic literature. Some researchers who researched related prophetic ethics are as follows. Trianton [6] examines prophetic ethics in the realm of Cablaka culture in Ahmad Tohari's collection of short stories entitled *Senyum Karyamin* (Karyamin Smile). Faridoni [7] examined the prophetic ethics of Taufik Ismail's poetry. Suraiya [8] examines the prophetic thinking of Kuntowijoyo in his work, and Qomariyah [9] who examines the prophetic ethics of the Tegal folklore. The researchers mostly take the works of Islamic writers and their works have strong Islamic nuances. Qomariyah [9] examines prophetic ethics in folklore. Here, the authors' research takes novels written by writers of Islam and other religions. The story in the novel has three different stories. A nuance of the storytelling from the child's point of view is very thick (*Keluarga Cemara 1* novel) [10], the second novel is a narrative story from the point of view of a very strong parent (*Sawitri and Tujuh Pohon Kelahiran* novel). These two novels seem to depict two different worlds and from two different points of view, so that they can make the readers' knowledge wider and understand the problems in life. Therefore, this study is expected to provide a complete and comprehensive picture of prophetic ethics that can be applied to learning during childhood and in old age.

## METHOD

The approach used in this study is the sociological literature approach which focuses on the sociological theory of Prophetic Ethics proposed by Kuntowijoyo. The source of data in this study is the *Keluarga Cemara 1* novel [10] and *Sawitri and Tujuh Pohon Kelahiran* [11]. The data is in the form of sentences that indicates portraits of the implementation of prophetic ethics to fictional characters in these novels. The technique is to look for clauses and sentences that show the implementation of prophetic ethics to fictional characters in these novels and then analyze them by using the hermetic method, which is understanding the forms of instruction contained in the existing symbols [12].

## RESULTS AND DISCUSSION

### *Prophetic Education Portrait in Keluarga Cemara Novel*

The *Keluarga Cemara* Novel written by Arsendo Atwomiloto tells of a rich family who goes bankrupt. They turned into a very simple family even classified as poor. However, the character Abah continues to educate his family with prophetic ethics, so that the family can live in peace. The following are the Prophetic values contained in the *Keluarga Cemara* novel.

#### *Humanism's Prophetic Ethics-Based Education Portrait*

In the *Keluarga Cemara 1* novel, there is an education that Abah applied to his son, namely Agil, to give respect sufficiently when going to the competition. This is a prophetic ethic of humanism. Giving respect in moderation to others is an act of humanizing others, without losing one's personality.

"... It's okay to respect the audience, but don't go too deep." Why? "... Children who are in your age should be unnatural. No need to imitate adult behavior." [10]

In addition to paying respect to others, in the *Keluarga Cemara 1* novel Abah teaches to do *amar ma'ruf* kindness. This can be found in the following quote. This is an advice that contains aspects of humanism.

"To do kindness, it does not need to know personally." [10]

Another humanism ethic is the principle of justice which is implemented from the logic of necessity. By rationalizing one's needs, a person can be free from jealousy and does not want to have what is given to others. This can be found in the following quote.

Abah said that the little brother must be considered. Not because he was small, but because he really needed help. Like if you want to pis, if you take a shower. Come on. " [10]

By explaining the reason, it gives children the opportunity to reason that sometimes someone is cared for not because they are privileged, but because they need attention and adults only provide what children need.

#### *Liberalism's Prophetic Ethics-based Education Portrait*

In the *Keluarga Cemara 1* novel, there is an education portrait that Abah gave to his son who has independent character. It is told in the novel that Euis is ashamed of selling opaque. Abah advises Euis not to be embarrassed. Abah tries to create rationality to liberate Euis from the shame of selling. Here's how Abah educated Euis.

".... Euis don't feel insulted for selling opaque. It's Euis's own sweat and iwork. On the contrary, Euis should be proud.

This can be an example of how to advise children. Instead of getting angry, rationalizing things and explaining reasons so that children are not embarrassed as long as they do positive actions are the right steps. Thus, children can learn to understand the situation. Another thing related to prophetic ethics-based education is Abah advising us not to make threats as angry as we are. It was said that Euis was very angry because Egil still wet his bed. So, Euis frightened Ara that if she was still

wet she would be asked to drink her own urine. So, Abah tells Euis to raise awareness that threats and feelings of terror will have bad results in the future.

"We advise Ara not to wet the bed. Don't be scared. Feelings of terror will be worse as a result [10]

#### ***Transcendental Prophetic Ethics-based Education Portrait***

Besides humanism and liberal aspects, there are also transcendental aspects. Abah deliberately taught Ara that humans can be wrong because only God who is always right. He also emphasized that being wrong is not a big problem, the most important thing is not having bad intentions.

Abah's face changed. Then smile. "Anyone can be wrong. Except God. Abah can also be wrong. Ema can. You can. It's okay to do something wrong, as long as you don't have any bad intentions.

Besides that, Abah also advised to be honest, even though only God knows. The story is that Aunt Iyos sent goods for the victims of the Mount Galunggung disaster. Euis, Ara, and Egil became disappointed and they asked for some of the items. However, Abah did not allow it. "Nobody knows except God the Father. We have to be honest. That's what's left of this house and family... .. We will not take what is not our right [10].

#### ***Prophetic Education Portrait in Sawitri dan Tujuh Pohon Kehidupan Novel***

The *Sawitri dan Tujuh Pohon Kehidupan* novel tells a husband and wife who make vows when they are blessed with children, each child will be rewarded with a plant that must be cared for. Then, God gave them seven children with different characters. The tree they planted shows a metaphor of hope for the lives of their children. The following is a portrait of prophetic-based character education.

#### ***Transcendental Prophetic Ethics-based Education Portrait***

It is said that Sawitri and Syajari were not blessed with a child after one year of marriage. Syajari and Sawitri taught rather than getting angry with fate and choose to pray.

I often pray to God who grows seeds and trees, even if I am like a tree, I want to become a fruitful tree and grow many benefits and happiness.[13]

They prayed by using parables and beautiful intentions as an attempt to persuade God. They want to be like trees that grow happiness and benefits. Besides, the transcendental aspect can also be seen in the delinquency of the parents when they realized the bad luck that befell their baby when become an adult. He returns that destiny comes from God. So, it is only able to maintain and return his efforts to God when there are things that can not be controlled.

"Sometimes I feel like taking care of those kids is like playing a game, even if you feel like you are playing very well, you might experience a game over. However, the top effort of a human being is just the best effort and a handful of prayers, and I've already done that for ten of my kids. Even if fate leads them to another story, that is the complete message they carry from birth. [11].

The above quotation can lead the reader to surrender to God and not blame themselves when they cannot control many things, but they have done their best.

#### ***Humanism Prophetic Ethics-based Education Portrait***

While the transcendental prophetic ethics-based education portrait was taught by Sawitri and Syajari, the portrait of humanism education was taught by Sukaisih, one of their children. Sukaisih, who also suffered the same fate, namely not having children, had a different choice of attitude. Besides of praying, he set up an orphanage for unfortunate children. It can be seen in the quotation below.

"A few weeks later, we began to take care of the administration and requirements to open a social house, a kind of small orphanage [13]

In addition, there are flashbacks to the advice that the religion teacher said, it shows the spirit of humanism. This spirit is shown in the following quote.

".... My teacher as a child once advised that good deeds are sometimes more efficacious than prayers[13].

The quotation teaches efforts about sustenance namely sustenance of having children, it is not only through prayer but it needs to be balanced with good deeds. The good deeds in that advice are said to be more effective than prayer. Furthermore, in the novel, it is finally stated that the desire to have children after the intention and good deeds come true. It means that this novel provides a description of character education, when you want something, you do not only endeavor with prayer but also with good actions

### ***Liberal Prophetic Ethics-based Education Portrait***

The liberal prophetic ethics based education portrait is seen when Sunardi wants to continue his studies abroad with scholarships. Sunardi asked permission from his parents, here is Sawitri's answer.

".... Not everyone can get the opportunity like you, and experience is expensive.... So you have to go.

By allowing Sunardi to broaden his horizons and knowledge, it is hoped that Sunardi will be able to achieve success. Therefore, he did not hesitate to allow Sunardi to study abroad. This is a Liberal prophetic ethics-based education because by allowing someone to access broad experiences and insights, a person is able to have the hope of being free from poverty in the future. The same aim in different ways to portray the liberal prophetic value is told in the attitude that is shown by Sumitrah.

"I hope that the money of my hard work that I send every month can help Mother and Father to pay school tuition of my siblings to the highest level.

The aim of Sumitrah is to help the siblings to get the highest education. In higher education there is hope for improving life, especially economic improvement. This hope is an indirect portrait of efforts to free up fundamental problems, namely the liberation of economic entanglement in the future.

### ***Conclusion***

Activities carried out by fictional characters in *Keluarga Cemara 1* and *Sawitri dan Tujuh Pohon Kehidupan* novel provide a portrait of prophetic ethics-based character education. The portrait is a narrative of advice or actions taken by the characters in the author's work. The prophetic ethics are in the form of humanism, transcendentalism, and liberalism.

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