

Humanization Dimension in Kembara Rindu Novel by Habiburrahman El Shirazy

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Abstract: Dehumanization was allegedly being symptomatic in the midst of social life. This study aims to describe humanize the dimensions contained in the Kembara Rindu novel by Habiburrahman El Shirazy. This research utilizes Kuntowijaya's perspective of prophetic literature by using a hermeneutic approach. This research method is a qualitative method using content analysis techniques. The data source is the Kembara Rindu novel. The description of the research results, namely, the dimension of humanization in the Kembara Rindu novel consists of four aspects, namely: 1) caring; 2) honesty; 3) tolerance; and 4) maintaining brotherhood. Care is meant manifested in a sensitive attitude to the condition of others, give respect to others by apologizing, giving advice and advice to others, even to people who were not known before, helping to solve the problems of others. Honesty can be seen from the attitude of Syifa who return goods that have been found by others. Tolerance manifests in the attitude of respecting the decisions of others. Maintain brotherhood by establishing a friendship.

Keywords: prophetic literature, kembara rindu novel, humanization dimension

I. INTRODUCTION

Humanization is very much needed in daily life. This is very important because our society impacts towards dehumanization. Dehumanization is human objectivation, aggressiveness, and spiritual alienation. The unconscious affects more human behavior than consciousness. We do not realize that dehumanization has undermined society. This can be seen from the formation of machine people, mass society and mass culture [1]. City communities are infected with individualization or privatization viruses. this behavior is what Loneliness refers to as David Riesman has revealed and described it. Those who are in the upper-middle class, urban people, are generally in groups, but they live alone [2]. This is a form of life that does not reflect essential social life.

Humanization in the West was born in its rebellion against the domination of the church which was considered too dogmatic in the Middle Ages. At that time the Western world was confined in a religious understanding that bound humans; God is positioned as a human. This view is rooted in the Ancient Greek myth of the gods is the power of humans. This development of modern science and technology does not make humans understand themselves, but rather distance themselves from humanity. To the extent, that man is immersed in the vast world and has made progress there, to the extent that he is alienated from himself and forgets his nature [3].

In every change of time, there is an advantage to be proud of, however, in every change, there is also a negative impact that faithfully undermines [4]. This is normal because life in the world always has two sides, positive and negative. But we should be able to respond to these changes wisely.

Dehumanization was allegedly being symptomatic in the midst of our social life. Various problems such as the practice of lies, corruption, collusion, and nepotism, aggressiveness, greed, and various crimes that adorn the news in various media in this country[5].The value of humanization began to wear off.

Dehumanization is caused by many things, including technological advances, the glorification of science and philosophy in situations that are full of confusion and uncertainty. Technological society is also called economic society. This is caused by the economy being a determinant in one's stratum, knowledge system and environment. That is, a person's economic level is used as a basis for community classification[2]. Looking at someone should not only from the economic aspect but must see a person as a whole, see that he is also human. Of course, this classification of society based on economics is a cultural development that tends to be capitalist and materialist. Various aspects of human life are more measured and valued with the material. This kind of reality shows a materialistic life, alienating people from their true selves [6].

This study aims to uncover and describe the symptoms of dehumanization and humanization dimensions in the Kembara Rindunovel by Habiburrahman El Shirazy. Research on the humanization dimension in novels has never been done. So far, some research has only focused on the concepts of humanization, liberation and transcendence integration. No one has touched on the realm of revealing the specific dimensions of humanization in a study. Some of the research that I found, also mostly discusses the prophetic dimension, prophetic ethics, and prophetic reality in a literary work. As we can see in Anwar Efendi's research (2012) with the title "Prophetic Reality in the Novel When the Love of Glorification by Habiburrahman El Shirazy" also only reveals the reality of the aspects of humanization and dehumanization without classification, humanization is divided into several forms [7]

Furthermore, Sulaksono, Waluyo & Said's (2018) research entitled "Prophetic Values in Post-Reform Modern Javanese Novels" describes aspects in the prophetic dimension,

including humanization. This research clearly describes and classifies aspects that are included in the value of humanization. The object of research on Javanese novels in the modern post-reform era. Unlike the case with research researchers. The researcher directs the study to one novel. Such matter is based on each literary work containing various kinds of social values [8].

Furthermore Indianto's research (2013) with the title "Prophetic Vision of Poetry by Abdul Wachid B.S." This study describes the prophetic vision in Yang's poem. The study describes the three pillars of the prophetic dimension and the results of the study classify each act that belongs to the dimensions of humanization, liberation, and transcendence. The object of this research is poetry [9]

Although it cannot be denied that previous research also revealed the humanization dimension. But it has not yet come to an in-depth discussion about that dimension. In fact, This humanization dimension is a pillar in the prophetic dimension whose values are universal and can be used as an example by others despite different backgrounds, such as religion, ethnicity, social class and so on.

Humanization is closely related to religious and cultural discourse (modernity). Every culture will produce humanization products. Literature as one of the cultural products must be able to voice the spirit of humanization that refers to the phenomenon of religious humanity and adequate prophetic vision. If humanization in the West represents positivism that promotes rationality, Eastern humanization counters by igniting the fire of morality and ethics to complement intellectuality.

II. THEORETICAL FRAMEWORK

To express humanization in Habiburrahman El Shirazy's *Kembara Rindu* novel, the prophetic dimension of Kuntowijaya's perspective is used, in which humanization is one of the elements in prophetic literature. It can be said that humanization is one-third of prophetic literature. Humanization as one of the important points in upholding prophetic literature, conducting social-cultural judgments and criticisms in a civilized manner.

Prophetic literature is also called dialectical literature. That is, this literature confronts reality, carrying out socio-cultural judgments and criticisms in a civilized manner. From this prophetic literature was born the expression "literature is broader than reality", "literature takes humans out of the shackles", or "literature is its own reality". Through this symbol, literature can give direction and criticize reality [1].

Prophetic literature has several functions, namely: giving enlightenment and realizing that humans are theomorphic beings. Sayed Hussen Nasr revealed that the theomorphic being is a great being but also possesses. Because of this lack, humans need God as an extra strength to restore humans from their weaknesses as forgetful beings (*al-gafil*) to conscious beings (*al-dzakir*). Sayyed Hosein Nars also revealed that

modern humans have lost their divine vision which means they have lost complete faith in the transcendent. These conditions cause humans to feel lost meaning in life that is always changing quickly and tends to be mechanical. That is why prophetic literature aims to realize the divine attributes in humans. Thus, prophetic literature seeks to remind people that this life journey is a spiritual journey. The presence of this prophetic literature can be related to the phenomenon of the life of modern society today [10].

The term humanization is based on the proof of Al-Qur'an 'Ali Imran verse 110, namely *amar ma'ruf* (calling for goodness). Humanization is the process of humanizing humans. *Amar ma'ruf* the original meaning is to encourage or uphold the goodness that is intended to elevate the dimensions and positive potential (*ma'ruf*) of humans to emancipate to *nuur* (light) God's guidance to achieve *fitrah*, in which *fitrah* is expressed as the state of man to get his position as a noble being in accordance with the nature of humanity [11].

Humanization in the Kuntowijaya paradigm offers a revolutionary viewpoint and alternative behavior based on divinity and Islam. Humanization in the East, based on religious values, deconstructs Western humanization that tends to be liberal and chooses to distance itself from transcendental reality.

In the Indonesian context, literature is seriously involved in voicing humanization based on religion, morality, and ethics. Literature is part of a subcultural wave of history besides economics, politics, and law as the basis of humanization.

Humanization indicators: First, maintaining fellow brotherhood. Second, looking at someone covers the physical and psychological aspects. Third, eliminate various forms of violence. Fourth, throw away the nature of hatred towards others [6].

This research utilizes a hermeneutic approach. The hermeneutic approach is carried out in two stages, namely the interpretation phase (understanding), namely grammatical and psychological or technical interpretation. In the case of grammatical interpretation, the reader with his language knowledge (the language used by the author) makes a grammatical interpretation of the sentences that become research data, namely data grammatical humanization contained in the *Kembara Rindu* novel by Habiburrahman El Shirazy, while in the technical interpretation the reader interprets the results of grammatical interpretation (each word in the research data) by linking it to the context containing the word or sentence being interpreted [12].

III. RESEARCH METHODS

The method used in this study is a qualitative research method. Bogdan and Tylor argued that, qualitative research methods are research procedures that produce description data. This data is in the form of words written or oral from people or actors that can be observed [13]. In this study the data to be reviewed and analyzed sourced from written

documents, namely the *Kembara Rindu* novel by Habiburrahman El Shirazy. Thus, the data of this study is the humanization dimension in the novel. The data referred to in the form of language descriptions in the form of narration. This research uses content analysis techniques. This technique is used to analyze in-depth the research object in text form. The content analysis includes efforts to classify symbols used in communication using criteria in classification and using certain analysis techniques in making predictions [14].

IV. RESULT AND DISCUSSION

The *Kembara Rindu* novel was published by Republika in September 2019. This novel is a *dwilogi* written by Habiburrahman El Shirazy, or commonly called Kang Abik. This novel tells the story of Ainur Ridho's life and his cousin Nurus Syifa which is full of twists and turns. This novel is interesting because it is set in Wae Meranti, Lampung. Unlike the previous works of Kang Abik in the middle east and the island of Java.

1.1 Symptoms of Dehumanization in *Kembara Rindu* Novel

This depiction of the symptoms of dehumanization in the form of greed and hatred towards others is evident from the following excerpts from the novel:

"Saya tidak mau dua anak ingusan itu menjadi ganjalan bagi keluarga saya. Saya tidak mau mereka tiba-tiba datang dan merampok kekayaan yang kami bangun bersusah payah bertahun-tahun. Saya tidak mau itu terjadi. Saya akan gunakan segala cara untuk mencegah hal itu. Hari ini saya sangat kecewa, kesempatan emas untuk tidak membuat dua tikus itu masuk perangkap dan tidak bisa menolong kue dari dapur kita, gagal terlaksana." (Shirazy, 2019: 188).

"I don't want those two runny kids to be a hindrance to my family. I do not want them to suddenly come and rob the wealth that we have built so many years. I do not want that to happen. I will use all means to prevent that. Today I am very disappointed, the golden opportunity not to make the two mice fall into a trap and not be able to help the cake from our kitchen, failed to materialize." (Shirazy, 2019: 188).

Arsita is a sister of Lina, who also has two siblings named Nurus Syifa and Lukman. This confiscation did not want to share the wealth of his late father, Syahril Abrar, to his two siblings. He made various efforts so that the inheritance would not be distributed to Syifa and Lukman. One of the steps he took was to try to bribe or bribe Syifa with 50 million.

The quote indicates a symptom of dehumanization, namely the loss of affection just because of wealth and hatred. Seeing and looking at his half-sister with eyes of hatred and getting rid of a sense of justice.

Nenek Zumroh Masuk ke ruang tamu dengan tertatih-tatih.

"Aku sudah dengar semua. Kalian ini bodoh!" kata Nenek Zumroh.

"Bodoh bagaimana Nek?" tanya Syifa.

"Mestinya uang lima puluh juta itu diterima saja. Selesai masalah. Mereka tidak akan memberikan hak waris itu. Daripada tidak sama sekali, lebih baik dapat lima puluh juta bisa buat modal usaha. Bisa untuk ini dan itu."

Ridho sebenarnya agak kesal dengan Nenek Zumroh yang suka materi keluar. Jalan pikirannya sangat pendek. Ia tidak ingin berbantahan dengan adik neneknya itu. (Shirazy, 2019: 186-187).

Grandma Zumroh Staggered into the living room.

"I've heard everything. You are stupid!" Said Grandmother Zumroh.

"How stupid, Grandma?" Syifa asked.

"The fifty million should have been received. Done the problem. They will not give that inheritance. Instead of not at all, it's better to get fifty million to be able to make venture capital. Able to do this and that."

Ridho is actually rather annoyed with Grandma Zumroh who likes the material out. The way of thinking is very short. He did not want to argue with his grandmother's sister. (Shirazy, 2019: 186-187).

The quote describes an attitude of looking for wealth rather than justice. Zumrah's grandmother used to look at things with material tempted by the offer of Arsitah's men, namely giving 50 million so Syifa would not demand inheritance from her father. The main problem is not property, but justice in dividing the inheritance rights that have been inherited by Mr. Syahril Abrar by applicable laws and regulations.

This shows the symptoms of dehumanization, which is related to the case of bribery to smooth a mission.

1.2 The Humanization Dimension in *Kembara Rindu* Novel By Habiburrahman El Shirazy

Compared with other lessons, literature has a more sensitive feeling in terms of pointing out something of value and not. Literature is more likely to lead us to know the whole range of possibilities of human life [8]. One form of literary work is a novel, in which many positive values can be conveyed.

Humanism means being open to the principles of others, regardless of their status, both social status and material status. That is, we are required to be caring and sensitive to the difficulties of others and to express the love that goes beyond primordial lines or other social barriers [15]. Humanism means rejecting injustice. Because injustice can never be justified. Humanism illustrates the balance (fairness) and of course the ideal of justice itself.

Humanization is an understanding that directs individuals to do good. This refers to efforts to foster a sense of humanity in

Indonesia, so that individuals achieve a better life [16]. This means that humanization is a very important part of humanity that demands a mutual respect for individual interests. Each individual has the same value before God, the only difference between them is the level of faith and piety.

Humanization in the Habiburrahman El Shirazy Kembara Rindu novel can be detailed as follows:

1.2.1 Care

As social beings, humans cannot separate their lives from other humans. Interaction between people and various conflicts of interest will result in cultural forms, living arrangements and social systems. This is a necessity in human life [17]. That is, the provisions of other humans will always be needed by humans in their lives. Based on this, humans should have concern for each other. Besides that, caring is a part of faith. Hadith about caring in Islam:

"Who helps resolve the difficulty of a believer from a difficulty among the various difficulties of the world, surely Allah will ease one of the difficulties among his difficulties on the Day of Judgment" (H.R. Abu Hurairah).

"Allah will help His servant as long as His servant helps his brother" (H.R. Abu Hurairah).

The above hadith is very clear to anyone who is reasoning healthy and straight. The word caring can be interpreted simply which means to help because it feels what is experienced by others. Caring, not just paying attention. Who does not care about Muslims, then he is not a Muslim.

Caring for others is not only in the form of prayer or advice, but far greater is to help others by spending a portion of the property that God has bestowed. Allah the Exalted said:

"Believe in Allah and His Messenger and spend a part of your treasure which Allah has made you master. Then those who believe among you spend (in part) their wealth earning great rewards" (Q.S. Hadiid: 7).

A caring attitude towards others is highly recommended in Islam. Caring for others does not look at who and how their social status is, as illustrated in the following quote:

"Mendengar suara yang tak biasa, Kiyai Nawir meletakkan jari telunjuknya di bibir, meminta semuanya diam" (Shirazy, 2019: 41).

"Hearing an unusual voice, Kiyai Nawir put his index finger on his lips, asking everyone to be quiet" (Shirazy, 2019: 41).

The quote shows the caring attitude of a kiyai to his students. He understood the condition of his students who were tired. He gave a signal to his children not to be noisy or noisy which could disturb because there was one student who was still sleeping exhausted, namely Ainur Ridho. This Kiyai Nawir attitude represents the humanization dimension. Where caring

does not pay attention to status and physical but sees it as being human.

"*Ia mengambil bantal lalu ke ruang tamu, dan dengan penuh kasih sayang merebahkan Ridho pelan-pelan untuk bisa tidur di lantai dengan memakai bantal*" (Shirazy, 2019: 42).

"He took a pillow and went into the living room, and lovingly laid down Ridho slowly to be able to sleep on the floor using a pillow" (Shirazy, 2019: 42).

Not just forbidding the children and his wife not to be noisy but also taking a very concrete step which is to get a pillow for Ridho to sleep more soundly. Attitude to care for others exceeds the barriers created by humans themselves.

"Dho, aku minta maaf padamu."

"Minta maaf apa, Romo Kiyai?"

Kiyai Nawir mendesah

"Minta maaf atas kelakuan Diana tadi malam yang nyaris mencelakakan kamu dan Evi. Aku sudah tahu semuanya. Tadi malam dia sudah aku marahi, tapi memang dia anak keras kepala." (Shirazy, 2019: 45).

"Dho, I'm sorry to you."

"What are you sorry, Father Kiyai?"

Kiyai Nawir sighed

"Apologize for Diana's behavior last night that almost harmed you and Evi. I already know everything. I was angry with him last night, but indeed he was a stubborn child." (Shirazy, 2019: 45).

The quote provides a lesson that people who have higher social status do not have to be proud in expressing the apology. Does not distinguish because he is a chaplain so do not have to apologize to his students. This Kiyai Nawir attitude teaches us to keep looking at someone the same without any difference in social status. Kiyai Nawir's attitude is a form of respect for fellow human beings, this equality is shown by eliminating the dividing line as evidenced by the apology from the chaplain to his students. This equality reflects the implementation of humanism/humanization.

"*Ia meninggalkan motornya di situ dan berlari ke arah suara. Ia khawatir ada orang yang dililit ular atau dalam bahaya lainnya.*" (Shirazy, 2019: 107).

"He left his motorcycle there and ran towards the sound. He is afraid that there are people who are wrapped around snakes or in other danger" (Shirazy, 2019: 107).

Without thinking, Ridho parked his motorcycle and ran to help the screaming person for help. Caring for others will lead us to want to help others. In the quote, Ridho who heard a loud voice asking for help suddenly did not think long who would help. Caring attitude makes it helps anyone who needs

to be helped, even people who are unknown and have never been seen before.

“Sepertinya karena melihatku seperti bingung dan cemas, dia menyapa. Aku sampaikan masalahku. Dengan sabar dia ganti ban mobilku sampai siap. Dan dia kasih saran agar aku tidak melanjutkan perjalanan malam itu. Sebaba sangat riskan” (Shirazy, 2019: 240).

"It seems that because he sees me as confused and anxious, he greets. I convey my problem. He patiently changed my tires until he was ready. And he gave me advice so that I would not continue the journey that night. It's very risky" (Shirazy, 2019: 240).

Ridho greeted the girl he did not know kindly. He also helped replace the girl's car tires. To help others, we do not have to know him, because caring attitude does not look at what, who and however a person's condition.

The caring attitude shown by Ridho in the quote did not begin with a request for help from the girl (Lina), but Ridho read a confused stroke on Lina's face. Without saying anything, people who care about others can read someone's body language. This shows the sensitivity rooted in a Ridho.

“Segera kamu buka rekening di bank syariah. Jika kau sudah buka rekening, kabari aku. Insha Allah nanti aku transfer empat puluh juta. Gunakan untuk membayar hutang pengobatan kakekmu. Sertifikat tanah yang digadaikan itu kamu ambil. Biar kamu tenang. Kelebihannya kamu gunakan untuk modal usaha. Kamu yang lebih tahu. uang empat puluh juta itu adalah pinjaman lunak dari aku. Kamu boleh melunasinya sampai sepuluh tahun yang akan datang boleh dicicil. Kalau sampai sepuluh tahun kamu tidak bisa melunasi, maka aku bebaskan.” (Shirazy, 2019: 2010).

"Immediately you open an account at an Islamic bank. If you have already opened an account, let me know. Insha Allah I will transfer forty million. Use it to pay off your grandfather's medical debt. You took the pledged land certificate. Let you calm down The surplus you use for venture capital. You know better. the forty million is a soft loan from me. You may pay it up to ten years to come, it can be paid in installments. If up to ten years you cannot pay off, then I am free." (Shirazy, 2019: 2010).

In the quote, Shobron chaplain wants to help Ridho by providing soft loans. Even if Ridho cannot pay it within ten years, he will free the debt. This shows a deep concern and sensitivity to the problems experienced by others. Providing soft loans is an effort to help Ridho to solve the problems that ensnare him. This is the essence of a Muslim's life, which is to help others who get into trouble.

The next caring attitude is illustrated in the following quote:

“Pilihan pertama merawat gajah itu hingga sembuh lalu melepaskannya di hutan, atau menyerahkannya ke taman

perlindungan gajah di Way Kambas. Pilihan kedua membunuh gajah itu dan mengambil gadingnya untuk dikoleksi atau dijual kepada orang dengan harga mahal, untuk dikoleksi juga” (Shirazy, 2019: 208).

“Yang pertama adalah contoh muslim yang baik. Dengan menyelamatkan seekor gajah, sama saja ia menyelamatkan ribuan gajah bahkan menyelamatkan gajah secara umum dari kepunahan” (Shirazy, 2019: 208).

"The first choice is to treat the elephant until healed, then release it in the forest, or hand him over to the elephant protection park in Way Kambas. The second option is to kill the elephant and take the tusks to be collected or sold to people at a high price, to be collected as well" (Shirazy, 2019: 208).

"The first is an example of a good Muslim. By saving an elephant, it is the same as saving a thousand elephants and even saving an elephant in general from extinction" (Shirazy, 2019: 208).

The value of humanization is not merely reflected in a caring attitude towards fellow human beings, but also in fellow-creatures created by Allah. The quote narrates an illustration of how to be a good Muslim, who not only pays attention to the lives of humans but also animals. Protecting animals from killing and extinction is part of caring.

1.2.2 Honesty

Honest in Arabic means true (sidiq). True the meaning is true in words and true in deeds. Honesty is the main and key characteristic of association. Everyone craves honesty in himself [18]. Because honesty is a commendable trait. Honesty is rightfully owned by everyone. Honesty is honesty, sincerity, and kindness. Honest means to say or provide information that is true or in accordance with reality [19]

The value of honesty in this novel can be seen from the following quote:

“Gadis penjual pisang goreng lalu berkelebat masuk ke dalam masjid. Kepada takmir berkopiah putih dan berbaju koko motif tapis ia serahkan ponsel yang ia temukan tadi” (Shirazy, 2019: 12).

"The girl selling fried bananas then flashed into the mosque. To the takmir wearing a white cape and wearing a koko motif, he handed over the cellphone he found earlier" (Shirazy, 2019: 12).

Despite the suffocating economic conditions, Syifa remained honest. He found an android at the place of ablution, but he did not take it. He left the cellphone to the mosque takmir who was responsible for the items in the mosque. In that case, Syifa is honest, that is, honest in deeds.

1.2.3 Tolerance

The tolerance values presented in this novel are contained in the following quote:

"Kau boleh dengar kata-kata Udo boleh tidak, Syifa. Kau merdeka menentukan pilihan" (Shirazy, 2019: 198).

"You can hear Udo's words or not, Syifa. You are free to make choices" (Shirazy, 2019: 198).

In the quote, it is illustrated that Ridho is giving consideration to his cousin, Syifa, but that consideration will depend on the decision of Syifa. The quotation in text and context indicates the existence of one indicator of humanization is to see a person totally covers the physical and psychological aspects so that respect for every other individual or group appears. Syifa, who has become a teenager, can determine her life choices, whether she will go to Jakarta and become a singer there or continue to sell fried bananas in her village.

Ridho's statement in the quote shows that he realizes the basic right of every individual is to participate in all the processes of making decisions that affect their lives through open discussion and deliberation (shura, deliberation). Because Syifa's choice will have an impact on Syifa's life going forward. So Syifa was not ordered to follow Ridho's will but let Syifa make a decision, which subsequently the decision was still respected, whatever the choice.

This shows the existence of tolerance, which respects the decisions of others. Tolerance does not necessarily rest on the issue of faith or religion, but also in other domains, including in the form of one's future choices.

One human need, as mentioned by motivational theories, is to be appreciated [20]. Being respected by others is one of the needs of a human being. Therefore we should respect each other. This awareness of mutual respect must be implemented sincerely and with full awareness [21]. To foster this mutual respect, the main thing that must be realized that humans are God's creatures.

Humans have the freedom to explore all the potential he has. It is intended that humans can realize their existence and existential values. Giving freedom is where humanization lies in the Islamic view [22].

1.2.4 Maintaining Brotherhood

Quotations that indicate aspects of maintaining brotherhood are as follows:

"Pesan saya yang terakhir, jangan kau posisikan dua anak yatim itu sebagai musuhmu. Sekali lagi jangan sampai terjadi. Mereka adalah saudaramu seayah. Kau wajib menyambung tali silaturahmi dengan mereka" (Shirazy, 2019: 227-228).

"My last message, do not position the two orphans as your enemy. Once again do not let it happen. They are

your half-siblings. You must connect the silaturahmi with them" (Shirazy, 2019: 227-228).

The quote tells about Lina who came to the Shobron chaplain to ask questions related to the attitude she had to take to mediate the tension between her sister and mother with her two siblings, Syifa and Lukman. This text describes the figure of Lina who wants to eliminate the hatred of the two orphans.

Lina really wants to love her siblings, as in the following quote:

"From his deepest conscience, he wants to love those two orphans. Even though they are both super siblings, even though they are different mothers. The blood that flows in him and themselves comes from the same father. He was worried that he would be wronged by orphans. Even more tragic, the orphan is his own younger brother. But will he fight against his biological mother?" (Shirazy, 2019: 2019: 223-224)

V. CONCLUSION

The *Kembara Rindu* novel by Habiburrahman El Shirazy presents a text about the symptoms of dehumanization, this novel also narrates many dimensions of humanization. Thus, there is a balance of examples that can be used as learning material for readers. Thus, the dimensions of humanization in this *Kembara Rindu* novel are: 1) caring; 2) honesty; 3) tolerance; and 4) maintaining brotherhood. Care is not only for fellow human beings but also for the creatures created by Allah. another animal. First, caring is meant manifested in a sensitive attitude to the condition of others, paying respect to others by apologizing, giving advice and advice to others, even to strangers before, helping to solve fellow problems. Second, honesty can be seen from the attitude of Syifa who returned goods that have been found by others. Third, tolerance manifests itself in an attitude of respecting the decisions of others. Next is the fourth one, which is the point about maintaining brotherhood by establishing a friendship.

This study only describes one dimension in the prophetic dimension revealed by Kuntowijaya. Thus, researchers suggest that in the future there will be research on the liberation and transcendence dimensions in literary works, especially novels.

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