

Prophetic Humanism in *PesantrenImpian* Novel by Asma Nadia and Relevance to The Study of Literary Theory

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Abstract: - This study aims to describe and explain the form of prophetic humanism in the *PesantrenImpian* novel by Asma Nadia and its relevance in the study of literary theory. The method used in this research uses the descriptive qualitative method. The object of his research was the Dream Pesantren novel. Data collection techniques in this research are reading and note-taking techniques. Data analysis techniques in this study used content analysis. The results of this study indicate that the prophetic form of humanism in the novel, namely, maintaining brotherhood, looking at someone totally, and throwing away the nature of hatred. The results of these studies can be used in literary theory courses, especially in enrichment programs by instilling human values in the nation's next generation.

Keywords: prophetic humanism, literary theory, human values

I. INTRODUCTION

The phenomenon of the development of technology and information lately will not be separated from the role of the millennial generation. The millennial generation is the biggest basis for building an independent society in all points of view [1]. The unique character of the millennial generation is based on the socio-economic development of the place of residence. The characteristics of the millennial generation are creative, productive, and informative in utilizing all forms related to information technology.

Developments that occur in this millennial generation are unfortunately not balanced with the values of life. This imbalance that gave birth to dehumanization in Indonesian society that tends to be reductionistic and partially view humans [2]. As reported on m.detik.com the dehumanization event which is currently being rife is being discussed, namely a child kicking his mother's head when he is not given money. Based on the news, the dehumanization has spread among the younger generation.

Based on these problems, the way to react is by integrating life values through prophetic reading, especially in novels. With the sophistication of information technology that is developing at this time can facilitate the public in accessing readings that have prophetic authority as a provision in directing life for the better. One of them is Asma Nadia's answer to the dehumanization that occurs in the current millennial generation. Asma Nadia's works contain prophetic values that can be used as lessons in life [3].

The novel is a depiction of a series of life stories between one character to another. In the novel presents various aspects of humanity that study and examine from the side of life [4]. In the novel, the reader can learn a lot about the values of life that are rarely found in the reality of life. In addition to the novels, many values of life can be taken along with the story conveyed by the author of changes in the behavior of characters in the novel [5]. That is, the novel can also be said as a means of shaping one's behavior where the values of goodness contained in the novel are expected to make the reader aware of the phenomena that occur and react to them critically.

Based on the phenomena in literary works, the approach that fits the gap of the problem is prophetic literature. Prophetic regarding prophetic [6]. As mentioned in the Al-Quran that the ideal servant prophet both physical or moral. Guided by prophetic, prophetic literature itself refers to the four foundations of ISP, namely the scriptures as the delivery of the reality of life, literature as worship, a balance between consciousnesses which means it must be balanced between human consciousness and God-consciousness, and prophetic ethics or also called prophetic which means prophethood [7]. Kuntowijoyo suggested that prophetic ethics is divided into three pillars, namely humanism, liberalism, and transcendence [8]. The pillar of humanism is to see humanity as a whole human being regardless of race, religion, background and so forth. The pillar of liberalism is the effort to free people from all forms of injustice, for example, gender injustice. The pillar of transcendence is the awareness of the existence of God, besides awareness here also means awareness without going beyond humanity.

The *PesantrenImpian* novel tells the story of young women who are involved in crime. They received an invitation from the Dream Boarding School for rehabilitation or just for a short break at the boarding school. The remote boarding school was founded by TengkuBudiman to provide a second chance for those who have a dark past. Girl, a con artist who got entangled in a murder case. Sissy, a model comes with her best friend Inong who has her own problems. While Rini who looked innocent turned out to be pregnant out of wedlock. Besides them, there are a series of other names with their respective problems [9].

This research focused on the prophetic form of humanism contained in the novel *PesantrenImpian* by Asma Nadia and relevance to the study of literary theory. The results of this study can be used as teaching material in tertiary institutions. Roqib [6] found that the form of prophetic humanism itself was divided into four parts. First, maintaining the brotherhood of fellow people despite different religions, beliefs, socio-economic status, and traditions. In the fellowship of every human being with other humans can not abort just because of a difference. Second, looking at someone covers the physical and psychological aspects, so that respect for every human or group appears. Third, eliminating various forms of violence, because violence is the most frequently used aspect of people to kill the human values of others. Fourth, throw away the nature of hatred towards others.

II. METHODOLOGY

The method in this research uses the descriptive qualitative method. Qualitative descriptive method is this method of form words not in the form of numbers [10]. The data in this study are in the form of words, phrases, sentences, discourses that contain prophetic humanism. There are two sources of data in this research, namely primary sources and secondary sources. The primary source in this research uses the novel *PesantrenImpian* by Asma Nadia. Secondary sources in this study use journals, books, newspapers, which are related to the study and the object under study. Data collection techniques in this study used the technique of reading and note-taking. The reading technique is done by reading the entire *PesantrenImpian* novel to identify the study studied. Next, read the understanding to discover prophetic humanism and record it. Data analysis techniques in this study used content analysis techniques. That is, interpreting the contents in documents that are dense in contents.

III. RESULTS AND DISCUSSION

1. Maintain Brotherhood

Maintaining kinship in this era is not easy. Many events wherein one family this relationship is not well established. One form of maintaining kinship with friendship. When Rini was hospitalized due to an accident, her mother's relatives visited Rini in the hospital. That is the form of maintaining kinship in this family. Ladies and Gentlemen, Rini gives moral support to Rini so that she is always strong with the trials that God gives. The explanation is in the following quote:

Everyone smile. Bulik Ning, your sister, and her husband, then BudeHenri, PakdeSulis and PaklikKusno, my youngest sister. Even MbokSurti, the cook and their caretaker since childhood, and Mas Bagus, his child also came (Nadia, 2016: 6).

Greeting someone is a form of maintaining kinship. By greeting, the bonds that we have with those who are greeted will be well established and expand the brotherhood between each other. While Umar and Bagus were walking on the

beach, they saw the girl sitting alone at the end of the beach. Umar and Bagus approached the girl and greeted her. The girl knows one of them, Umar lawyer TengkuBudiman. Where as Bagus then introduces himself. The explanation is contained in the following quote:

"Assalamualaikum!"

The girl looked up. Two men erect before him. One person, he recognized as a lawyer was TengkuBudiman. The other one...

"I'm Bagus!" (Nadia, 2016: 218).

Asma Nadia packs a form of maintaining brotherhood by staying in touch. Visiting here is interpreted as a visiting activity. TengkuBudiman as the owner of the *PesantrenImpian* is not an arrogant person and does not like to show excessive wealth. He invited his male and female students to visit one of his plantations. The purpose of the plantation visit is to maintain the friendship between the pesantren owners and plantation workers. This is also done to maintain the brotherhood of the students so that the kinship that is intertwined will be stronger. For example, female students with other female students did not have a close relationship, so with this visit, the relationship between the two could be better. There they will be taught to manage plantations. In addition, they are also lined up for how to maintain kinship with plantation workers. Thus, the brotherhood created includes maintaining the kinship between the students, students with leaders and staff, leaders, staff, and garden workers, students and garden workers. The explanation is in the following quote:

TengkuBudiman invited residents of the male and female boarding schools to review one of his plantations today. The students warmly welcomed the offer of the owner of the Dream Boarding School. Although they will only visit rubber plantations, the youngest plantation managed by Teungku on the island, and no palm oil or sugar cane which has been around for a long time (Nadia, 2016: 223).

Keeping the brotherhood has been ordered by God since ancient times. The order is contained in surah Al Hujurah verse 10 which means that believers are truly brothers. Therefore reconcile (improve interaction) between your brothers and fear God, so that we have mercy. In the surah, it is explained that good interaction between people will prevent us from misunderstanding, and can fix all forms of problems. That way it will be maintained our kinship.

2. Seeing People as A Whole / Respecting Others

Rini's mother view of Bagus is proof that true humanism is still attached to humans themselves. Even though there was no blood connection between Rini's mother and Bagus, Rini's mother continued to pay for Bagus's studies until completion. This proves that Rini's mother views Bagus as a whole person not physically or psychologically. He views him as a human who has high potential to be able to change the degree of his family. This is indicated in the following quote:

Rini admires Mas Bagus even though he is a big boy, but he is not inferior. It is not wrong if you help finance the education of the smart, brave young man until he finishes (Nadia, 2016: 7)

This form of humanism in this helping attitude was shown by Inong to Sissy. At the time Sissy was in critical condition due to an overdose of illegal drugs in her car. Just then Inong happened to pass by and saw Sissy's condition. This makes Inong's heart moved to help the beautiful woman's life. Although he did not think about what will happen after that incident.

Fate connects both of them when Inong finds the beautiful girl lying in the car in an unconscious state due to overdose. Had it not been taken to the hospital, the girl with the gauntness would have been finished (Nadia, 2016: 10)

3. Throw Away the Nature of Hate

Rini's mother advised Rini to forget the rape incident that had happened to her. Although the incident was a very painful one for Rini, Rini tried to remain strong in living her life. Although every day he was hit by hatred and inner depression. Rini tried to take her mother's advice and try to live the life of what her mother said even though forgetting the incident was something very difficult for her. The explanation is in the following quote:

"Remember Nduk, this incident is a great disgrace to the family. Mother begged Rini to be patient, and keep these bitter memories by herself. It's a relief that you can forget it. Cahayu (Nadia, 2016: 70).

When the letter from Rini arrived, all of Rini's friends gathered. They are curious about the contents contained in the letter. When Rini opened and read the letter, Rini was surprised if the person who raped her was the person she loved, namely Mas Bagus. He did not think if a smart man, kind, and pious could do so cruel to him. The sense of love that had been embedded in him now only left behind a sense of happiness. The happiness made Rini increasingly peaked when Rini's friends asked about Mas Bagus. Rini realized that the longer the feeling of hatred would not be good for her. For that, he surrendered to God with what Mas Bagus had done to him. Asma Nadia described throwing away the character of hatred towards the character Rini by surrendering to God. The explanation is in the following quote:

He was determined to erase Good from memory. I want to assume that man does not exist. Let Gusti Allah give the punishment accordingly. Of course, with all the memories they have, it's not easy. increasingly difficult if among students still offend him (Nadia, 2016: 224).

Throwing away the nature of hatred is daam surah Ali Imran verse 34 which means (Namely) those who spend (wealth), both in the field of time and narrow, and those who hold their anger and forgive (mistakes) people. God loves those who do good. The verse emphasizes that holding back

anger and forgiving the mistakes of others has been ordered by God, and we as humans should carry out God's commands and stay away from their prohibitions. For those who are in the pleasure of Allah are those who obey Him and stay away from all its prohibitions.

The results of this study will be associated with the use of novels in the study of literary theory in tertiary institutions. The novel is used as teaching material by considering three things namely language, psychology, and cultural background [11]. First, the language, the language used in the ImpianPesantren novel is simple and communicative so it is easy to understand for new students, especially in literary theory courses taught in the early semester. Second, psychology, as we know that aspects of psychology at the age of 16 years and over began to be interested in problems that are in accordance with the realities of life. The reality of life displayed in the ImpianPesantren novel as needed, for example, there are human values contained in the novel, are used as a reference in shaping students' attitudes. Third, cultural background, cultural background in the form of life in pesantren with all forms of learning ranging from learning to hone skills and learning to hone knowledge in accordance with the reality of education in schools. With this teaching material, it is hoped that the next generation of the nation will continue to hold fast to human values that are now fading in line with the development of the times.

IV. CONCLUSION

Based on the results of research on the novel *PesantrenImpian* by Asma Nadia. Prophetic humanism contained in the novel is divided into three forms, namely maintaining brotherhood, looking at someone totally, and throwing away the nature of hatred. These three forms of prophetic humanism can later be utilized as the formation of human values for the next generation of the nation which will bring this nation better later by promoting human values. Utilization can be through learning with basic competencies in identifying the values of life in literary works.

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