



Humanization Ethics in the Novel Merindu Baginda Nabi by Habiburrahman El Shirazy

Muhamad Fajar Novala; Suyitno; Raheni Suhita

Indonesian Language Education Master Program, Sebelas Maret University of Surakarta, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v7i11.2110>

Abstract

Currently, dehumanization had occurred in all aspects of people's lives. This caused in many action of crimes against humanity committed by unscrupulous members of society who were not based on morals and religion. The decline in the values of humanization could not be ignored. Therefore, it was necessary to have a solution to overcome it. One of the efforts to overcome this dehumanization was through literary works, namely novels. Because in the novel the author presented an inspiring story with imaginative language, so that the reader was immersed in the novel's story. In addition, the novel contained many values of life that could serve as examples for ethical behavior through the stories of the characters. This study aimed to describe and explain the prophetic ethics of humanization in the novel of Merindu Baginda Nabi by Habiburrahman El Shirazy. The method used in this research is descriptive qualitative method. The data source in this research was Merindu Baginda Nabi novel. Data collection techniques in this study by using documentation study techniques. The validity of the data in this study used the theoretical triangulation technique. The data analysis technique in this study used interactive data analysis techniques. The results of the study found that there are four forms of humanization prophetic ethics found in the novel, namely maintaining brotherhood, seeing someone completely or totally, removing hatred, and eliminating forms of violence. The results of this research could be used to strengthen the character of human values for the nation's next generation of people who were starting to fade.

Keywords: *Ethics; Prophetic; Humanization*

Introduction

The increasing development of technology due to recent globalization cannot be separated from the role of the millennial generation. The millennial generation is a generation that is a big asset to realize the independence of the nation in all aspects of life (Budiati et al., 2018). The unique characteristics of the millennial generation are based on regional conditions and socio-economic conditions. The millennial generation has creative, informative, passionate and productive characteristics in utilizing all forms of technology.

Unfortunately, technological developments that are used by the millennial generation today are not balanced with a strong religious foundation. This imbalance gives birth to a symptom of dehumanization in society that tends to be reductionistic, which sees humans in a partial way (Hilmy, 2015). The increasing phenomenon of dehumanization among Indonesians is very worrying. This has been widely reported from various mass media which recently broadcast news of crimes such as murder, immoral acts, corruption committed by state officials, acts of destruction of nature that cause disasters, and so on. As reported by Tv One, on 8/9/2020 two teenagers from Malang City had the heart to end their friend's life. The murder occurred because of hurt feelings because of being insulted in an online game. This incident has made it clear that there has been a decline in the values of humanization in society.

Based on the explanation above, it is necessary to make efforts to overcome these problems. One of the efforts to overcome the problem of dehumanization is to raise awareness of self-control in dealing with various life problems. This measure of self-control can be done by cultivating the strengthening of prophetic ethics in each individual (Yulisetiani et.al., 2018:184). Prophetic ethics itself includes three pillars, namely humanization ethics, liberalization ethics, and transcendence ethics. Prophetic Ethics by Kuntowijoyo is found in the Qur'an Sura Ali Imron 3: 110 "You are the best people who are born human, tell the ma'ruf, and prevent evil, and believe in Allah" Furthermore, the verse contains three things, namely ammar. ma'ruf, nahi evil, and tu'minunabillah. Humanization ethics is derived from ammar ma'ruf which can be interpreted as behavior based on efforts to revive a sense of humanity towards others. The ethics of liberation is a derivation of nahi munkar which can be interpreted as hard work to realize the aspirations of a human being to lead to freedom from social, knowledge, economic, and political shackles, both individually and in groups. Meanwhile, transcendence ethics is a derivation of tu'minunabillah, which is human awareness of the existence of God as a dependent place (Kuntowijoyo, 2019:43). These three aspects are the foundation of prophetic ethics that can balance human life. So that ethical humans can be created who have the freedom to determine an attitude of life with tolerance, have concern for fellow humans, and the surrounding environment. People whose souls have been planted with prophetic ethics will carry out all their activities with full awareness of always carrying out God's commands and keeping away from all His prohibitions.

Prophetic ethics is part of the scope of prophetic literature which has the function of building the character of the nation's generation who excel intellectually and have noble character. Prophetic literature is called worship literature and realistic literature. Worship literature means an expression of the appreciation of religious values; meanwhile realistic literature means an expression of capturing reality that is objective and universal. Prophetic literature can be a solution to overcome social, political, economic, educational, legal and cultural turmoil. The beauty of prophetic literature lies in its function, which is to develop the human mind and generate humanitarian and divine awareness (Claassens & Juliana, 2011:36) Prophetic literature itself has a mission, namely trying to control, reduce, and bring change to things that cause problems. leads to bad actions (Hillan et al.2019:242).

One of the literary works containing prophetic ethics is the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy. Habiburrahman's writings always raise Islamic styles in the campus environment, Islamic boarding schools, and rural and urban life. Religious values are at the core of prophetic literature. The novel *Merindu Baginda Nabi* tells the story of the character Sarifatul Bariyah and his family who were children who were found in a trash can. He is a teenager who excels in various fields, so he got the opportunity to take part in student exchange in America. Apart from that, Sarifatul Bariyah's family was known to be very kind, and very much missed the figure of the Prophet Muhammad, especially his brother, Pak Nur Rochim, who died while performing Umrah worship in Medina. This novel contains a depiction of a series of life stories between one character and another. This novel is not only a means of entertainment, but also as an art form that studies and examines aspects of life and the good and bad / moral values in life and directs the reader to noble character (Irma, 2018:15).

This study focuses on the form of humanization prophetic ethics contained in the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy. Roqib, (2011:84) suggests that the form of humanization prophetic ethics itself is divided into four indicators. First, maintaining brotherhood among people despite different religions, beliefs, socio-economic status, and traditions. Second, looking at humans as a whole, so that respect for each human or group emerges. Third, eliminate various forms of violence, because violence is the aspect most often used by people to kill other people's human values. Fourth, get rid of hatred towards others. This research is expected to be useful in strengthening the character of the human values of the nation's successor, which is starting to fade.

Research Method

The method used in this research is descriptive qualitative method. Qualitative descriptive method is a method that describes words, phrases, clauses, and sentences in the form of numbers (Matthew B Miles & Michael Huberman, 1992:230). The source of data in this research is *Merindu Baginda Nabi* novel by Habiburrahman El Shirazy. Data collection techniques in this study using documentation study techniques. According to Creswell (2009:261), documentation study is the activity of recording documents related to research objectives. The data validity technique in this study used theoretical triangulation. Data analysis techniques in research using interactive data analysis techniques. Interactive data analysis has the following steps: data collection, data reduction in accordance with the existing problem formulations, compiling reduced data according to the groups, and finally drawing conclusions (Matthew B Miles and Michael Huberman, 1992:254).

Results and Discussion

Humanization Ethics in Merindu Baginda Nabi Novel by Habiburrahman El Shirazy

Humanization comes from the Greek word *humanitas* which means human beings become human. According to Syariati (1966:30) humanization is a set of divine values in humans which are religious guidelines in human culture and morals. In contrast to the above experts, said humanization does not rule out true absolute monotheism and allows for the development of virtue. Humanization is the process of humanizing humans, eliminating materiality, dependence, violence, and hatred from humans Kuntowijoyo (2001:264). In line with this opinion, (Syaiful Arif, 2013) said that humanization is to glorify the high dignity of human beings, especially before God, and therefore human beings are honored.

The goal of humanization is to humanize humans. Humanization not only humanizes humans, but also humanizes objects, plants, animals and the environment. In everyday language, humanization is a derivation of *amar maruf* which can mean anything, from very individual ones such as prayer, *dhikr*, and prayer, to semi-social ones, such as respecting parents, connecting the brotherhood, helping orphans, tolerance and so on. others (Kuntowijoyo, 2001:365). Furthermore, Roqib, (2011:86) refines Kuntowijoyo's opinion regarding humanization into four indicators; 1) Maintaining brotherhood, 2) looking at people totally, 3) Eliminating hatred, and 4) Eliminating forms of violence. The following are examples of quotes from humanization prophetic ethics in the novel *Merindu Baginda Nabi*.

Ethics Maintaining the Brotherhood

Harmony can be likened to a pillar that supports a house, a support that gives peace and well-being to its residents. It broadly means that there is an atmosphere of brotherhood and togetherness

between all people even though they differ in ethnicity, religion, race and class. The ways to achieve this harmony include tolerance, mutual understanding, mutual respect, mutual respect. The following is an example of a quote from the novel *Merindu Baginda Nabi* by Habiburrahman El-shirazy which implies the value of humanization as an indicator of maintaining brotherhood.

“Ia merasa sangat beruntung, sebab ia tinggal di keluarga yang ramah dan perhatian. Mereka sangat memahami dirinya sebagai seorang muslimah. Mereka sama sekali tidak terganggu ketika ia terus mengenakan jilbab. Fiona bahkan sering membangunkan dirinya untuk bangun shalat Shubuh. Tuan Bill tidak segan menawarkan untuk mengantarkannya ke masjid jika diperlukan.” (Shirazy, 2018:9)

“He feels very lucky, because he lives in a friendly and caring family. They really understand themselves as a Muslimah. They weren't bothered at all when she continued wearing the hijab. Fiona even often woke herself up to get up for the Fajr prayer. Mr. Bill did not hesitate to offer to take him to the mosque if needed.” (Shirazy, 2018:9)

The character's humanization ethic in the novel is told about Rifa's luck, which was received well by her adoptive family while in America. Mr. Bill's family maintains a brotherly attitude with Rifa despite their different religions and beliefs. This was evidenced by Fiona's habit of often waking Rifa when Fajr prayers arrived. Even though Fiona's family has a non-Muslim background, they still respect Rifa, who is Muslim, by waking her up at dawn prayers.

“Tentang makanan. Kamu tidak usah khawatir. Fiona punya teman muslim. Jadi fiona sudah tanya-tanya tentang apa yang boleh dan tidak boleh dimakan oleh orang muslim. Saya jamin, semua makanan yang disediakan di rumah ini aman untukmu...” kedua mata Fiona berbinar ”(Shirazy, 2018:9)

“About food. You don't have to worry. Fiona has Muslim friends. So Fiona has been wondering about what can and should not be eaten by Muslims. I guarantee you, all the food provided in this house is safe for you...” Fiona's eyes sparkled ”(Shirazy, 2018:9)

The ethics of humanization to maintain brotherhood with others is proven by the above quotation. Although different religions or beliefs. This is evidenced by the family attitude created by Mr. Bill's family. Just simple things can make Rifa feel valued and loved. The brotherly attitude of Mr. Bill's family is shown in a simple way, namely they provide halal food for Rifa.

“Iya pak haji. Program saya enam bulan di Amerika. Saya tinggal di rumah Tuan Bill. Dia sudah tua, sudah mau pensiun. Orangnya baik banget. Istrinya, Nyonya Barbara, juga baik (Shirazy, 2018:16)”

“Yes sir Haji. My program is six months in America. I'm staying at Mr Bill's house. He's old, he's about to retire. Very nice person. His wife, Mrs. Barbara, is also kind (Shirazy, 2018:16)”

Since childhood, Rifa has been taught how to respect and respect others. It was proven that when he was a teenager, that humanization attitude was still attached to him. Even though he is just an adopted child who is met and raised by Pak Nur and Bu Sal, he still upholds the love for the people who raise him. The quote above implies humanization ethics to maintain the brotherhood that is owned by the main character Rifa.

“Ia merasa begitu bahagia karena telah kembali menginjak bumi Indonesia yang berarti ia akan kembali bertemu dengan orang-orang yang paling ia cintai.” (Shirazy, 2018:13)

"He feels so happy because he has returned to Indonesia, which means he will again meet the people he loves the most. "(Shirazy, 2018:13).

As the main character, Rifa has an ethic that always maintains brotherhood. Evidenced by the quote above, he feels happy to meet loved ones. Even though he knew very well that these people used to be nobody, now they have become family and Rifa never aborted the brotherhood just because he didn't know who his real parents were. Rifa also shows the ethics of maintaining brotherhood with Mr. Bill, Mrs. Barbara and also Fiona, even though he knows very well that they are of different religions and beliefs with him. Because Rifa is very aware that brotherhood cannot be aborted just because of these differences. As social beings, of course, directly or indirectly, they need mutual assistance. Rifa also compared Mr. Bill's family and Mr. Mustain's family, but through the two families he was able to learn the positive side of both because he knew that no family was perfect to emulate.

"Sejak masih merah bayi ia sudah diasuh oleh abah dan umminya. Bahkan abah sampai membawanya ke Sayung, Demak, ketika adik perempuannya melahirkan bayi, agar ia pernah merasakan air susu ibu. Bukan sekadar tajin. Konon, hampir tiga bulan lamanya abah dan umminya tinggal di Sayung, semata-mata demi agar ia bisa ikut menyusu pada adik perempuan abah yang punya bayi itu. Dengan demikian, ia bukan sekadar anak pungut, tapi sudah menjadi bagian keluarga besar abah." (Shirazy, 2018:20).

"Since she was still a baby, she has been cared for by her father and mother. Even her father took her to Sayung, Demak, when her younger sister gave birth to a baby, so that she would ever taste breast milk. Not just tajin. It is said that almost three months his father and general lived in Sayung, solely so that he could join the breastfeeding brother's younger sister who had the baby. Thus, he is not just an adopted child, but has become part of the father's extended family." (Shirazy, 2018:20).

The humanization ethic of maintaining the brotherhood carried out by Pak Nur and Bu Sal is not just about taking over custody. However, it can be seen from the quote above that it is one of Pak Nur and Bu Sal's sacrifices for Rifa's proper growth. She is not willing if Rifa only consumes tajin instead of breast milk. For three months he and his wife went to Sayung solely so that Rifa could feel ASI from Pak Nur's sister. Thus, it is proof that Pak Nur and Bu Sal are good parents for Rifa. Because by giving ASI, Rifa is legally part of Pak Nur's extended family.

Ethics Seeing People Totally

Everyone needs change at a better level. However, not all changes lead to better hope, but there are some changes that sometimes make it worse. In assessing it cannot be concentrated on one thing only. It would be unfair to judge someone as just their appearance. The following is an excerpt from the novel *Merindu Baginda Nabi* by Habiburrahman El-shirazy. The quotations below imply the value of humanization as an indicator of seeing a person in total.

"Apresiasi yang sangat hangat ia terima dari seluruh siswa dan guru di sekolah itu. Dan tidak ketinggalan juga dari Tuan Bill dan Nyonya Barbara. Ia harus mengakui dalam hal apresiasi pada prestasi, orang-orang Amerika lebih baik dari orang Indonesia" (Shirazy, 2018:10)

"The appreciation he received very warmly from all students and teachers at the school. And do not miss Mr. Bill and Mrs. Barbara. He must admit that in terms of appreciation for achievements, Americans are better than Indonesians" (Shirazy, 2018:10)

The quotation above is an example of humanization ethics taken from the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy. The humanization ethics shown is seeing a person totally covering

physical and psychological aspects, so that a sense of respect appears. The quote tells that Rifa thought that Americans have a cool spirit and don't care about others, because the morals of westerners who are often seen deviate from positive things. However, Rifa's assumption was resolved when she won the math Olympiad in San Jose. Friends and teachers at his school (in San Jose) gave very warm appreciation. Because of his achievements, everyone knows and greets him. Even after that he acknowledged that in terms of appreciation, the achievements of Americans were better than Indonesians.

“Suasana rumah Pak Mustain dan cerita keluarganya sangat berbeda dengan keluarga Tuan Bill Edwards. Di rumah Pak Mustain masih kental bau ingatan akhiratnya, masih ada kalimat sejenis “biar terang kubur kita kelak,” tetapi di rumah Tuan Bill Edwards sama sekali tidak ada. Yang ada bagaimana bekerja secara profesional, fokus meraik dolar dan bagaimana menikmati hidup semaksimal mungkin tanpa mengganggu orang lain “(Shirazy, 2018:19).

“The atmosphere at Mr. Mustain's home and his family's story is very different from that of Mr. Bill Edwards. Mr. Mustain's house still smells like his afterlife, there are still words like "let our graves light up later," but Mr. Bill Edwards' house was completely absent. There is how to work professionally, focus on raising dollars and how to enjoy life to the fullest without disturbing others ” (Shirazy, 2018:19).

In this quote, Rifa compares the life of the Fiona family and the Khansa family. Obviously very different, at home the Khansa family is very religious and thick with memories of the afterlife. Whereas at the family house Fiona only thought about the sufficiency of the world. However, in the next quotation Rifa finally looks at both physically and psychologically, so that there is respect for what they choose. Because, in fact, everyone has their own perspective and expectations. Likewise Fiona, with her choice she definitely has a focus point to aim at, Khansa too. The quote above includes the ethics of humanization, seeing a person totally as carried out by the character Rifa.

“Orang luar biar tahu Pesantren Yatim dan Dhuafa juga berkualitas. Jangan semua dari luar pesantren. Bagaimana, berani tidak?” (Shirazy, 2018:98).

“For outsiders to know that the Orphan and Dhuafa Pesantren are also qualified. Not all from outside the pesantren. How dare you? ” (Shirazy, 2018:98).

The quote is an example of humanization ethics which implies looking at someone totally so that respect and appreciation appear. This attitude was shown by Mrs. Yetti, she saw that the students of Darus Sakinah, whose contents were orphans and poor people, had the same abilities as children whose parents were intact. This means that he sees the orphans physically and psychologically as a whole, and even believes that these children can be superior to people outside the orphans' home.

Ethics to Get Rid of Hatred

Hatred and happiness are like fire and water, they cannot be combined in the same place or one. The two are opposites and opposites, happiness cannot possibly grow from the seeds of hatred. People who have a heart without hatred will have a happy life and it will be as if they are in heaven on earth. The hatred in question is one that is motivated by poor relations between people, lust, and of course not to deny hatred that is ordered by religion, such as hatred for acts of kufr and so on. The following is an example of a quote from the novel *Merindu Baginda Nabi* by Habiburrahman El-shirazy which implies the value of humanization as an indicator of getting rid of hatred towards others.

“Arum mengangguk dengan lesu dan kecewa. Terpaksa Bu Ririn menceramahi Arum dengan bahasa yang lugas dan tegas. semua kartu tentang Arum ada di tangannya. Ia paling tidak bisa mendiadakan sebuah trik-trik politik licik dalam sebuah kompetisi. Ia mencium gelagat kurang baik itu pada bahasa protes Arum...” (Shirazy, 2018:40).

“Arum nodded languidly and disappointed. Mrs. Ririn was forced to lecture Arum in straightforward and firm language. all the cards about Arum are in his hand. He can at least ignore a sneaky political tricks in a competition. He smelled that bad gesture in the protest language of Arum ... ” (Shirazy, 2018:40).

The above quotation implies humanization ethics, an indicator of removing hatred. It is no longer a secret that the Arum character hates the main character, Rifa. He blatantly in front of other students and teachers showed hatred. Even with great confidence she protested that Rifa didn't deserve to go to twelfth grade, having been absent for eight months. However, if you look at Rifa's reason for being absent, it makes perfect sense, namely to become a school ambassador in America. But Arum doesn't want to accept that excuse. According to him, whatever the reason is, if you don't go to school for a long time, you still don't have the right to go to class.

Mrs. Ririn, as the twelfth grade homeroom teacher already understood where Arum was talking. Arum doesn't want Rifa to move up the class because later he will become his tough rival. Indeed, Arum's value has always been below Rifa's, and Arum hates this. Finally, Mrs. Ririn advised Arum in front of her other friends, the goal was to get rid of hatred for Rifa. On the other hand, to be used as learning for other students that hating friends just because they are unable to compete is not a good action. In fact, it would embarrass yourself, if the person who is hated does not think of it as competition.

“Seperti Cristiano Ronaldo dan Lionel Messi, saya melihat mereka bukan musuh bebuyutan, tetapi justru mereka adalah sahabat baik yang saling memotivasi untuk maju dan meraih rekor baru.” (Shirazy, 2018:46).

“Like Cristiano Ronaldo and Lionel Messi, I see that they are not mortal enemies, but instead they are good friends who motivate each other to move forward and reach new records.”(Shirazy, 2018:46).

The quote tells that the main character Rifa likens his friendship with Arum like Cristiano Ronaldo and Lionel Messi. They are both world football players from different clubs, but seeing their achievements in the world of football is no longer in doubt. Through this analogy, it can be interpreted that Rifa never saw Arum as an enemy, but instead as a good friend who motivated her to move forward and achieve achievements. The quote above is an example of humanization ethics to eliminate hatred for others.

“Bukan menutup diri, Bah. Begini saja, Bu Marti tidak apa tinggal di sini, biar bantu-bantu. Tinggalnya di tempat yang disarankan Ummi. Lha, si Mijan itu, biar tinggal di warung bakso yang di depan kantor kepala desa. Malah sekalian dia jaga warung itu kalau malam. Syaratnya, shalat lima waktu harus datang ke pesantren. Terus ada waktu dia wajib ngaji di pesantren, waktunya yang pas Rifa sekolah, jadi Rifa nggak lihat wajahnya. Usul Rifa.”(Shirazy, 2018:123).

“Not shutting down, Bah. Tell you what, it is okay for Mrs. Marti to stay here, let me help. Living in the place suggested by Ummi. So, Mijan, let me live in a meatball stall in front of the village head's office. In fact, he watches the shop at night. The condition is that the five daily prayers must come to the pesantren. Then there was a time when she was obliged to recite the Koran at an Islamic

boarding school, the time was right when Rifa went to school, so Rifa didn't see her face. Rifa's proposal.” (Shirazy, 2018:123).

The quotation above is a humanization ethic which implies about removing hatred towards others. Mijan is a thug or thug as well as a student of Darus Sakinah. Rifa really hated her, because she was harassed when she came home from school. After that incident, Rifa didn't want to see Mijan's face anymore. Even after Mijan repented and needed help housing. But his father and general persuaded him, finally he wanted to allow Mijan to stay at the pesantren again. According to his father, it is not good to hate someone who already has the intention to improve.

Ethics to Eliminate Forms of Violence

Violence means viciousness, ruthlessness, awesomeness, ferocity, persecution, rape etc. Violence refers to actions that can harm others. For example, murder, looting, beatings and others. Basically, violence is defined as behavior intentionally or unintentionally aimed at injuring or damaging other people, whether in the form of physical, mental, social or economic violations of human rights, contrary to the values and norms of society. So that it has an impact on psychological trauma for the victim.

“Ketika ibu kandungnya, entah siapa dia meletakkannya ke dalam kardus dan membuangnya ke tempat sampah di pinggir jalan belasan tahun lalu, Allah menggerakkan seorang nenek penjual nasi pecel menemukannya ketika pergi kepasar di pagi buta “ (Shirazy, 2018:2).

“When her biological mother, whoever she put it into a cardboard box and threw it into a trash can by the side of the road a dozen years ago, God moved a grandmother selling pecel rice to find her when she went to the market in the early morning” (Shirazy,2018:2).

A biological mother who has the heart to throw away her child is an example of violence or crimes against humanity against her own biological child. In the above quote, when the character Rifa was still a baby, she was dumped by her own mother in a trash can at the edge of the market. At that time, a grandmother named Mbah Tentrem, a pecel seller, found her and then took care of her. After Mbah Tentrem passed away, the right to care was mandated to Pak Nur and Mrs. Sal as caretakers of the Darussakinah Islamic Boarding School. He cared for her with great love, until Rifa grew up to be an accomplished and respected girl. The quote from the story above is an example of humanization ethics to eliminate forms of violence perpetrated by Mbah Tentrem, Pak Nur, and Bu Sal who have cared for Rifa until she was successful.

Conclusion

Based on the research results in the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy. Humanization prophetic ethics found in the novel includes four forms, namely maintaining brotherhood, seeing someone completely or totally, getting rid of hatred, and eliminating forms of violence. The four forms of humanization prophetic ethics can be expected to be the answer to the solution to the fading values of humanization that are happening today in very apprehensive conditions through literary works in the form of novels. In addition, after reading this research, it is able to make all readers form, repair, enhance, and maintain the values of faded human character.

References

- Branch, R. G. (2004). Genesis 20: A literary template for the prophetic tradition. *In Die Skriflig/In Luce Verbi*, 38(2), 217–234. <https://doi.org/10.4102/ids.v38i2.428>
- Budiati, I., Susianto, Y., Adi, W. P., Ayuni, S., Reagan, H. A., Larasaty, P., Setiyawati, N., Pratiwi, A. I., & Saputri, V. G. (2018). *Profil Generasi Milenial Indonesia*. 1–153. www.freepik.com
- Claassens, L., & Juliana, M. (2011). Human dignity in the prophetic traditions: Upholding human worth in a context of dehumanisation. *Nederduitse Gereformeerde Teologiese Tydskrif*, 52(1), 34–44. <https://doi.org/10.5952/52-1-4>
- Hillan, A., Suyitno, S., & Andayani, A. (2019). Relevance of Prophetic Feminism Study in Duology Scappa per Amore by Dini Fitria with Literature Learning in Senior High School. *International Journal of Multicultural and Multireligious Understanding*, 6(4), 441. <https://doi.org/10.18415/ijmmu.v6i4.1024>
- Hilmy, B. (2015). Islam dan dakwah sosial kemanusiaan. *Dakwah Tabligh* 16(2), 202–206.
- Irma, Nurika C. (2018). Nilai-Nilai Pendidikan Karakter Dalam Novel Ibuk Karya Iwan Setyawan. *RETORIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 11(1), 14. <https://doi.org/10.26858/retorika.v11i1.4888>
- Creswell, J.W (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. SAGE Publications, Inc.
- Kuntowijoyo. (2001). *Muslim Tanpa Masjid*. Bandung Mizan.
- Kuntowijoyo. (2001). *Maklumat Sastra Profetik*. Yogyakarta Diva Press.
- Matthew B Miles and Michael Huberman. (1992). *Analisis Data Kualitatif Terj. Tjejep Rohidi*. Ui Press.
- Roqib. Muh (2011). *Prophetic Education: Kontekstualisasi Filsafat dan Budaya Profetik dalam Islam*. STAIN Press.
- Shirazy, H. El. (2018). *Merindu Baginda Nabi*. Jakarta: Republika.
- Syaiful Arif. (2013). *Humanisme Gus Dur (Pergumulan Islam dan Kemanusiaan)*. Jakarta: Bulan Bintang.
- Syariati, Ali. (1966). *Kritik Islam atas Marxisme dan Sesat Pikir Barat Lainnya*. Bandung: Mizan.
- Yulisetiani, S., Suwandi Suyitno, S., & Subiyantoro, S. (2018). Prophetic Ethics of Banyumas Women In Kubah Novels By Ahmad Tohari As A Teaching Materials And Media For Strengthening Character. 267(Aecon), 184–187. <https://doi.org/10.2991/aecon-18.2018.35>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).