

# Prophetic Literature as Teaching Material and Character Strengthening Media

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## Abstract

*Human character plays a role in the progress of a country's civilisation. People who have good character can make a good contribution to their country. Human character can be strengthened with prophetic literary media through literary learning and general learning. This study aims to describe the prophetic values in Indonesian and Malaysian literary works which can be used as teaching materials and media for strengthening character. This qualitative research uses the critical discourse analysis method. The data source of this research was literary works written by Indonesian and Malaysian novelists and poets. They are Ahmad Tohari, A. Mustofa Bisri, Taufik Ismail, Nisah Harun, Siti Zaleha M. Hashim, Rosmiati Shaari, and Zaiton Ajamain. The results showed that the novels and poetry by Indonesian and Malaysian writers contained prophetic values which included transcendence, liberation and humanisation. These literary works can be categorised as prophetic literature. Prophetic literature can be used as a teaching material and media to strengthen character because it contains prophetic messages that can serve as guidelines for living a harmonious life and preventing dehumanisation.*

**Keywords:** *Teaching Materials, Characters, Learning Media, Prophetic Literature*

## 1. Introduction

Understanding of ethics is very important for human life, and a lack of ethics can lead to symptoms of dehumanisation. Kuntowijoyo (2003) revealed that dehumanisation is characterised by human behaviour that is not controlled by common sense; as such, human behaviour is no longer based on norms, values and common sense. Humans will commit in many deviant acts that cause damage on earth. In fact, dehumanisation can produce changes in society.

Changes in society can be very significant. In the ideological aspect, religious-spiritualism is transformed into capitalism. In the aspect of morality, the view of the concept of morality has already begun to change. In the political aspect, a shift in function occurs, from a means of developing morality into a means of controlling society. In the economic aspect, the necessities of meeting the needs of life evolve into greed and the desire to control economic resources (Muhammad, 2003). As a result, many people are individualistic, wish to control others, are materialistic, spiritually poor, apathetic and desire to seek worldly pleasures and feelings of life without meaning. Humans perform many bad deeds that cause symptoms of dehumanisation and which bring destruction to society and the values of life.

Dehumanisation is a problem that occurs in various countries. One of the tragedies of dehumanisation is terrorism. The Global Terrorism Database (2009) mentioned that terrorism in Indonesia has occurred since 1977, beginning with an attack by the separatist movement Gerakan Aceh Merdeka (GAM Rebellion). Among the most serious acts of terrorism the world has ever seen are suicide bombings in Bali, Indonesia (2002); a bomb attack in Istanbul (2003); the holding hostage of students and teachers in Beslan, Russia; suicide bombings in London, England (2005); bomb attacks in Karachi, Pakistan (2007); terrorist attacks in Mumbai, India (2008); attacks by Boko Haram in Nigeria (2009); mass murder in a Peshawar school, Pakistan (2014); murder in Assam, India (2014); and ISIS attacks in Iraq.

Indeed, acts of dehumanisation continue to occur. March 2019 saw the brutal mosque attacks in Christchurch, New Zealand. Other dehumanisation behaviours include crime, corruption, human rights violations and so on, and these are problems that are widely reported in the mass media throughout the world.

One of the causes of dehumanisation is a lack of understanding of ethics. Education has a big role to play in forming people who have a good understanding of character. The world of education, from elementary schools to universities, is expected to provide solutions to the various problems that exist. Because, through education, the next generations can be formed to have spiritual, intellectual and emotional intelligence that strengthens their character and national identity.

Efforts to educate humans to have good character can be conducted through general learning and literary appreciation learning. Mustofa and Yuwana (2011) revealed that literary learning must be undertaken to instil recognition, familiarity and enjoyment of literature as a vehicle for character education. The following are some of the previous studies conducted on character education through literary works.

Among them, Chaturvedi's, Srivastava, and Dauré's (2016) research on modelling the development of character content in novels. Vala's research Dimitrov, Jurgens, Piper, and Ruths (2016) about characters in corporate literature. Pascual's & Królak (2018) research on thinking characters written in best-selling English literary novels. Locke's (2018) study of the characters in the novel. Altre's (2016) research on characters in contemporary novels. Susic's (2016) research on literary characters in contemporary Slovenian novels. Dana's and Christensen's (2012) research on the moral and literary character of Bulwer's novels. Research by Moeketsi & Zulu (2003) on the characters in the novel *Soshoto*. It is important that the wealth of morality in literary works is utilised as teaching material and learning media.

Literary appreciation offers one means of reducing the phenomenon of dehumanisation. Understanding of character can be obtained through prophetic literary teaching materials. Prophetic literature comprises literary works that contain moral values, human values and religious values (Sofan, 2004). Prophetic literature contains the value of transcendence, the value of liberation and the value of humanisation. Transcendence is an awareness of God's presence as the creator of life. Humanisation is a behaviour that is based on the feeling of reviving a sense of pre-humanity. Liberation is an attempt to liberate everything that oppresses. Prophetic values thus serve as guidelines for realising a better society.

Prophetic values represented in literary texts can be implemented through literary learning and general learning. Readers of literary works can take the wisdom of the story through the plot and behaviour of the characters in the story. Literary works are the result of thinking on the socio-cultural conditions in life so as to strengthen human character. Literary works are authentic teaching materials and are rich in content, with one example of such content being the moral and prophetic messages that can shape character (Setyowati, 2017). Literary works can be used as media for educating a good character that is in accordance with the values of life. Morality can form human beings who are religious and have a concern for their fellow humans and the environment.

Prophetic literature can thus contribute to forming the characters of the next generation who are noble and with superior intellect. Prophetic literature exists as a combination of pure literature and worship literature. Pure literature contains expressions representative of objective and universal reality, while worship literature contains expressions of living religious values (Kuntowijoyo, 2013). Prophetic literature serves as an antidote to the social, economic, political and cultural turmoil that plagues the world. The beauty of prophetic literature lies in its function of arousing divine awareness, humanitarian awareness and expanding the inner space of human beings. That is the basis of the thought of prophetic literature research as a teaching material and medium for strengthening character.

## 2. Theoretical Review

Teaching material is a prominent component in learning. The quality of teaching materials can affect the experience and knowledge gained by students. The selection of teaching materials must be adapted to the situation of a learning process, the conditions of the place in which learning takes place and the character of the students. The preparation of teaching materials serves to provide teaching materials that are appropriate to the needs of students (Suwandi, Subagyo, Rohmadi, 2016; Muslich, 2010). Effective learning must be supported by teaching materials that are relevant and beneficial to students' lives (Suryaman, 2004). The teacher is knowledgeable with regard to the students' characteristics and the selection of appropriate teaching materials. Teaching materials can cover a variety of fields and must be simple, clear, understandable and reflect real life (Aydin & Aytkin, 2018).

Teachers must have the competence to teach, manage classes, produce learning models, motivate students, and plan and evaluate learning. Teachers must have adaptive competence for every step of progress in the field of education and scientific development, regarding both improving learning achievement and improving the quality of learning (Hawa, Andayani, Suyitno & Wardhani, 2018). Literature is a good and beautiful creation in oral and written form with imagination and creativity. However, literary works have never been born out of an empty cultural situation. That is, the values contained in literary works are representations of values that apply in certain societies; for example, where the author lives. Literary work is born in response to a cultural situation surrounding the author and literature, in turn, becomes part of the cultural products of society (Teeuw, 1988). Literature can be divided into two fields, namely literature as science and literature as creativity. Literature as science consists of literary history, literary theory and literary criticism. Literature as creativity comprises prose, poetry and drama. Prose consists of short stories, novels (Eagelton, 1997; Laterza, 2007; Ratna, 2010). A novel can be interpreted as a literary work in the form of prose that contains several fragments of a story. The story element that is built up in the novel is very complete; thus, one novel raises several issues as the sources of stories (Leech & Michael, 2007; Stanton, 2005).

Prophetic values based on Islam come from the holy book Al-Quran. It explains that "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." This verse was used by Kuntowijoyo as the main pillar of prophetic literary construction. It was then subsequently embodied in three prophetic ethical concepts, namely humanisation (amar ma'ruf), liberation (nahi mungkar) and transcendence, namely faith in God Almighty (tu'minuna billah) (Kuntowijoyo, 2013; Hadi, 2004). Humanisation can be interpreted as humanising humans, thus reviving the sense of humans' pre-humanity with each other. Humanisation awareness is intended to restore human nature as a social creature. Liberation is interpreted as a stream that aspires to realise free human beings, both individually and in groups. Transcendence is perceived as divine awareness (Kuntowijoyo, 2013). Prophetic literature thus acts as a follow-up to the prophetic spirit that aims to restore harmony between the social and transcendental dimensions in human life (Hadi, 2004). Prophetic literature is literary work that is strict in structure and has links to the Eternal God (Anwar, 2011).

Character relates to a person's attitude in running their life and can be seen in the form of responsibility, integrity and so on. In learning, character can be formed through the domains of affective, cognitive and psychomotor. Character is the basic value of behaviour that is a reference to the value of human interaction. Universally, various characters are formulated as values of shared life based on the pillars of peace, happiness, cooperation, respect, freedom, humility, honesty, love, simplicity, responsibility, unity and tolerance (Leming, 2000; Battistich, 2003; Greenberg, Wisberg, Brien, Sins, et.al. 2003; Stetson, Hurley, Miller, 2003; Bier, Berkowitz, 2004; Creasy, 2008). Positive character in humans can be formed by a balance of human behaviour in action and prophetic literature has provided a balance of human life

with the three ethics of humanisation, liberation and transcendence. Thus, character is closely related to prophetic literature.

### 3. Research Method

This qualitative research was conducted using the critical discourse analysis method. Discourse refers to the most complete language unit in the form of a series of sentences that can connect propositions into a unified whole as a form of language action (Gee & Handford, 2012; Blackwell, 2015). Discourse analysis examines not only linguistic elements but also takes into account the context in which discourse is built (Silvana, 2008; Cook, 1992; Badara, 2012; Jorgensen & Louise, 2007). The act of language carried out by someone as part of the communication process relates to the process of conveying meanings (Suwandi, 2010). Discourse as part of language action will be full of meanings that can be interpreted critically. Indeed, a critical assessment of discourse is a purposeful social practice. Discourse comes with a specific purpose that is intended to be conveyed to the reader (Fairclough, 1995; Lauween, 2008; Weis & Wodak, 2003). The critical discourse analysis undertaken in this study reveals prophetic discourse in literary text. Critical discourse analysis methods have been used by Rogers and Cristian (2007) to examine racial discourse in children’s literature; Rogers Malancharuvil, Mosley, Hui, and Joseph (2015) for researching educational discourse in literary works ; Mullet (2018) to examine a framework for educational research; and Adnani, Udasmoro, and Noviani (2016) to examine the novel *Perempuan Berkalung Sorban*. The sources of data used in this research are Indonesian and Malaysian literary works. Literary works written by novelists and poets from these two countries have been chosen because they have a tendency to share cultural backgrounds and stories of people who have similarities. The following table contains details of the research data sources.

| Indonesian Literature                              | Malay Literature                                     |
|--|--|
| <i>Di Kaki Bukit Cibalak</i> novel by Ahmad Tohari | <i>Gaza Merah</i> poetry by Zaiton Ajamain           |
| <i>Lingkar Tanah Lingkar Air</i> by Ahmad Tohari   | <i>Kehidupan</i> poetry by Siti Zaleha M. Hashim     |
| <i>Doa tanpa Daya</i> by A Mustofa Bisri           | <i>Melebarkan Haqiqat</i> poetry by Rosmiati Shaari. |
| <i>Sajadah Panjang</i> poet by Taufik Ismail       | <i>Lentera Mustika</i> novel by Nisah Harun          |

TABLE 1. The Research Data Sources

The documentation study technique was used as the data collection technique. Content analysis was used as the data analysis technique. The content analysis technique is a strategy for capturing messages in a text or a cultural product (Creswell, 2014) and in this study it uses an interactive analysis model adapted from Mills and Huberman (Mills & Huberman, 1993) with the analysis conducted in three stages, namely data reduction, data presentation and the drawing of conclusions. The validity of the data was tested using theory triangulation and the triangulation method. The data on prophetic values in literary works were tested using the triangulation method. Furthermore, triangulation was used to test the accuracy of prophetic literature as teaching material and media to strengthen character, so that appropriate research and conclusions could be drawn.

### 4. Result and Discussion

Prophetic literature features stories that contain prophetic values, namely transcendence, humanisation and liberation. Indonesian and Malaysian literary works contain prophetic values, including the novel *Di Kaki Bukit Cibalak*; the novel *Lingkar Tanah Lingkar Air*; the novel *Lentera Mustika*; the poetry *Doa tanpa Daya*; the poetry *Sajadah Panjang*; the poetry *Gaza Merah*; the poetry *Kehidupan*; and the poetry *Melebarkan Haqiqat*. The prophetic values represented in the literary work are shown in the following table.

| Indonesian and Malaysian Literary Work | Prophetic Value      |  |  |
|--|----------------------|--|--|
|  | Transcendence        | Liberation                                     | Humanization                                   |
| <i>Lingkar Tanah Lingkar Air</i>       | Sincere<br>Gratitude | Freeing economic oppression                    | Personality,<br>Assertiveness<br>Socialization |
| <i>Di Kaki Bukit Cibalak</i>           | Patient<br>honest    | Freeing the oppression of leaders and economic | Personality,<br>Assertiveness<br>Socialization |
| <i>Lentera Mustika</i> novel           | Trust                | Free from all forms of danger                  | Personality,<br>Assertiveness<br>Socialization |
| <i>Doa tanpa Daya</i>                  | Faith<br>Trust       | Free yourself from power                       | Personality,<br>Assertiveness<br>Socialization |
| <i>Sajadah Panjang</i>                 | Faith                | Free yourself from greed                       | Personality,<br>Assertiveness<br>Socialization |
| <i>Gaza Merah</i>                      | Faith<br>Trust       | Free yourself from the oppression of Gaza      | Personality,<br>Assertiveness<br>Socialization |
| <i>Kehidupan</i>                       | trust                | Free yourself from economic oppression         | Personality,<br>Assertiveness<br>Socialization |
| <i>Melebarkan Haqiqat</i>              | Trust<br>Patient     | Free yourself from worldly oppression          | Personality,<br>Assertiveness<br>Socialization |

TABLE 2. Prophetic Values in Indonesian and Malaysian Literature

#### 4.1 Prophetic Values in the Novel *Lingkar Tanah Lingkar Air*

Lingkar Tanah Lingkar Air (LTLA) was written by Ahmad Tohari. It contains stories about the struggles faced by humans living during periods of war. Prophetic values are represented in the novel; firstly, the value of transcendence can be seen through the activities undertaken by Amid. He has a warrior spirit in willingly running the life that God has outlined for him. He is one of the figures who is described as struggling against the invaders and believes that fighting people who damage the earth is part of God's order. The following section contains fragments of the novel that feature stories about the character of Amid.

*I told you before, Hezbollah's struggle was Lillahi taala to eliminate the power that was destroying this country. Such a struggle is obligatory and you have finished carrying it out. May Allah accept your struggle* (Tohari, 2015a).

Amid and his friends have a sincere heart in their fight against people who are destroying the earth. They undertake their actions out of obedience to God. Within the limitations of Amid's living facilities, he remains sincere and always grateful. Amid struggles to free himself from all forms of colonialism in the community where he lives. Besides Amid, LTLA also contains prophetic messages that can be seen through the character of Madiksan. He is a figure who has the value of liberation. Madiksan is depicted as a figure who seeks to free the people around him from economic oppression. One of the problems they face concerns food. Madiksan work as a food farmer; in this, he uses his agricultural produce for his own life and also shares it with others in need.

Madiksan is very diligent and manages the agricultural lands very well. Madiksan plants cassava, corn and secondary crops and possesses a very strong high human spirit. Madiksan's philosophy is one of living a good life or living together and this shapes his personality to always have concern for his fellow people. The following is a fragment of the story about the character of Madiksan.

*Madiksan came out to dispel wren and parrots that alighted on the yellowing rice. I listened to Madiksan's treasures stored in his danga. Some dried corn hung on the ridge. There are two cassava baskets, three pumpkins. All neatly arranged. If this is the case Madiksan is certainly ready to deliver the harvest for family and neighbors (Tohari, 2015a).*

The above quote also illustrates the ethics of humanisation as performed by the character of Madiksan. He has an active social life that is prompted by sharing with others. He sets an example that life must be run with great effort. He also carries out his own personal activity as a tenacious farmer, which gives him a lot of agricultural produce. The agricultural products are then used to make ends meet, for both his family and others in need. This behaviour is based on the value of transcendence because Madiksan has an awareness that everything on earth is God's creation. He is able to enjoy his life and he is also aware that other people's rights are linked to every amount of income that he obtains. For that reason, he shares with others.

#### **4.2 Prophetic Values in the Novel *Di Kaki Bukit Cibalak***

The novel *Di Kaki Bukit Cibalak* contains stories about the harmonisation of life in village communities. The figures depicted in the story represent people's lives that are in harmony with nature, fellow humans and God, the creator of the universe. One of the characters is Pambudi, who is described as a religious figure. He is diligent in worship and has concern for his fellow humans, especially for those who are deficient. The following excerpt from the novel discusses the character of Pambudi.

On Friday, Pambudi was still at Tanggir. *That afternoon he used a new sarong. The cap is brushed slippery so that no dust is attached to it. He wanted to pray Friday at the mosque of Sanis's father (Tohari, 2015b). Parents say, Dare to budge, makes us sublime. Pambudi silently ponders the words of his father (Tohari, 2015b).*

This quote illustrates the prophetic ethics of transcendence and liberation. Transcendence is shown by Pambudi's devotion to worship, patience and sincerity in carrying out the life that was destined by God. Humanisation ethics can be seen through Pambudi's personality as a person who respects the lives of others. The following is an excerpt from a relevant novel *Di Kaki Bukit Cibalak*.

*"This is an opportunity you can take to make a big profit. Let us work together. How is it Pambudi? Oh, sorry. You should not involve me in such matters." No, Mr. Dirga remains in its founding. You can go with me (Tohari, 2015b).*

Pambudi seeks to free Mbok Ralem from the oppression of officials and the suppression of economic life. Pambudi defends Mrs Ralem in the face of dishonest village leaders. He also provides material assistance to Mrs Ralem by helping with treatment and the cost of living during her treatment until such time as she is completely healed. The value of transcendence in the character of Pambudi can be seen through his patience, trust and honesty. His behaviour also reflects the value of humanisation as he is concerned for his very poor neighbours. He provided assistance in the form of his own personal property in order to help Mrs Ralem during her time of need. The reader is able to emulate Pambudi's behaviour to lead a harmonious life. Greed will not give peace; thus, the best life in the world will be more meaningful if it can be filled with activities that are beneficial to others. Giving help to others in need is a form of prophetic ethics.

#### 4.3 Prophetic Values in the Novel *Lentera Mustika*

*Lentera Mustika*, by Nisah Haron, features a story about learning about love and setting an example. One such example is prophetic. The main character in the novel is Associate Professor Dr. Ainur Mustika. Many messages can be taken from the story of the novel, one of which is prophetic messages that contain transcendence, liberation and humanisation values. The figure of Ainur is described by the author as someone who obeys his Lord. Every step of his life is accompanied by thoughts of remembering his Lord. God is with him at every step and breathes human breath. The following is a quote from *Lentera Mustika*.

*“Along the way from the airport to Bangi, Ainur Mustika does not stop praying inwardly so that God will protect his friend. She did not want to say something bad was happening to Dahlia”* (Haron, 2009).

The quote illustrates how the character of Ainur in *Lentera Mustika* has an ethic of humanisation in the form of personal activity, assertiveness and socialisation. Ainur is described as having courage and concern for others, extending, among others, to his best friend, Dahlia. Ainur prayed for his friend’s safety. Prayer is the noblest representation of love for others.

The liberation ethics in the figure of Ainur figure are evident in his efforts to free his friend from all forms of danger that can befall her. Liberation is done by saying prayers and surrender to God. This is in line with the ethics of transcendence that God is willing and most helpful. The best gift in the world for a friend is prayer. Indeed, life would become very harmonious if humans in this world had the sincerity to pray for one another, for their parents, friends and fellow Muslims.

#### 4.4 Prophetic Values in the Poem *Kehidupan*

The poem entitled Life was written by Siti Zalaha M. Hashim, a poet from Malaysia. It contains prophetic values that can strengthen character. As a poem, Life is analysed as follows.

*“Susunlah bunga-bunga musim panas/ Itulah warna keindahan/ Yang selalu singgah// Kutiplah daun-daun musim luruh/ Itulah keping-keping harapan/ Yang sering gugur//”* (Hashim, 2014).

The poem Life represents the value of transcendence, which can be seen through the messages of trust that it contains. The colour of beauty in life is a form of God’s creation. The belief that there is always hope in every event is one form of human belief that God always accompanies human life. Life must be led with gratitude for all the blessings bestowed by God. Humans need to patiently receive every event that happens to them because God will always provide help for those who believe.

The value of humanisation is seen through a personal message about caring for others. Life will be coloured by both good and bad events, so humans need to care about each other. The value of liberation is seen in the message to free yourself from world oppression. What is achieved in the world, as well as what is possible, is entrusted by God to be used in accordance with His order.

#### 4.5 Prophetic Values in the Poem *Melebarkan Haqiqat*

The poem *Melebarkan Haqiqat* was authored by Rosmiaty Shaari and represents prophetic values. The value of transcendence can be seen through the message of resignation to surrender to God Almighty and the message to give thanks for all the blessings of life. The value of liberation can be seen through the messages for people to free themselves from worldly oppression. The value of humanisation can be seen through the teachings to live a life by following the teachings of the prophet. The array of poetry of widening Haqiqat is as follows.

*Menyusur jalur hayat/ Rindu pun melebarkan haqiqat/ Bermuara ke teluk nurani/ Sirah pun terbuka/ Lembaran suci menjadi melati di dada – (Iqra’)/ Citra yang menghimpun riwayat nabi/ Bercantum wasilah insani/ Kini beribu kuntuman zaitun memutik/ Setelah attar berbunga semenjak di/ Perkebunan sufi/ Allahuma.../ Mabuklah aku menikmati/ Limpahan angrunya di taman/ Maknawi// Ya Rasulullah/ Ya Habibullah/ Julai rinduku di jurus nadi ‘meranum hira’mu di gua nurani/ Kan tercapaikah jemari meraih sunahmu/ Ini selawat adalah nyanyi’yang diulang berkali-kali’tika aku meraih nurmu yang sufi/ o... kekasih/ limpahi aku kolam syafaatmu/ selimuti aku gebar sabdamu/ Ya... Nabi/ Salamun alaik...// (Shaari, 2014).*

Humans who live their lives according to the teachings of the prophet will become pious humans. Such a person will respect himself, his fellow humans and his environment, and will lead a harmonious life. Awareness about the very big role of God in human life will shape the human personality to always be grateful for the life that God has bestowed upon humans.

#### **4.6 Prophetic Values in the Poem *Gaza Merah***

*Gaza Merah* was written by Zaeton Ajamain and represents prophetic values. The value of transcendence is seen through human faith that God is great. The large-scale problems that have befallen Gaza are very alarming; as such, humans must keep trying and surrender to God. The value of humanisation can be seen through the message of people freeing themselves freeing itself from Gaza’s oppression. If one hundred people die, there will be a thousand people who are ready to rise up to become martyrs. The value of humanisation can be seen through the message to always care for others. The following is an extract from the Red Gaza poem.

*“Menjanji kemusnahan berlipat”/ “Allahuakbar! Allahuakbar! Allahuakbar! Terimalah!// Merah! Merah! Merah!// Tebing barat turut berdarah, hangus dan musnah/ Konco-konco Netanyahu/ Tetap angkuh, menyembunyi kemusnahan/ Bersama-sama cengkaman penasaran/ Bersama-sama segala kekasiman/ Dinafi keras// Warga Bumi Anbia tetap bangkit/ Demi survival ummah/ Seratus satu hancur berkecai terbakar/ Seribu satu bangkit bersiap siaga syahid” (Ajmain, 2014).*

Humans will be subjected to ordeals and God, the Greatest, will give help to people who are hit by an ordeal. If humans must die then heaven will be their successor. The condition is that humans must remain firm in the way of God Almighty. Confidence in the existence of God will shape human character to always do good in the world. A good human will create a harmonious life.

#### **4.7 Prophetic Value in the Poem *Doa tanpa Daya***

The poem Prayer without Power by A. Mustofa Bisri represents prophetic values. The value of transcendence can be seen through its messages about faith and trust in God. Prayer is accompanied by an awareness that God Almighty, who created the world, is a representation of the value of transcendence. The value of liberation can be seen through the messages to free people from the oppression of power. The value of humanisation is evident in the same feelings shared by fellow humans and in the knowledge that all humans in the world have the same position before God. The only thing that distinguishes humans from one another is their level of faith. An extract from the poem Prayer without Power is given as follows.

*“Doa Tanpa Daya/ Ya Qaadiru ya Muqtadiru/ Ya Qaharu ya Jabbaru/ Ya Allah Ya Tuhan Kami Yang Maha Kuasa/ Maha Berkuasa, dan Maaha Perkasa/ Ampunilah kami hamba-hambaMu yang tak berdaya dan sering lupa/ Berlagak kuasa dan memamerkan keperkasaan kepada sesama/ Kami menyatakan salah. Kami mengaku lemah/ Laa Haula Wala Quwata illa billah//” (Bisri, 2014).*

Faith in God is the key to living a harmonious life. Humans who have faith will have confidence that God is almighty and forgiving. They will offer their prayers and requests to God for the salvation of the world and the hereafter. When humans make mistakes, they will immediately correct their actions and beg for forgiveness. Man's faith in God will keep people from being arrogant since arrogance can destroy life.

#### 4.8 Prophetic Values in the Poem *Sajadah Panjang*

The poem *Sajadah Panjang* was written by Taufik Ismail and contains prophetic messages. The following is an excerpt from *Sajadah Panjang*:

*Ada sajadah panjang terbentang/ Dari kaki buaian/ Sampai ke tepi kuburan hamba/ Kuburan hamba bila mati// Ada sajadah panjang terbentang/ Hamba tunduk dan sujud/ Di atas sajadah yang panjang ini// Diselingi sekadar interupsi/ Mencari rezeki, mencari ilmu/ Mengukur jalanan seharian/ Begitu terdengar suara adzan/ Kembali tersungkur hamba// Ada sajadah panjang terbentang/ Hamba tunduk dan rukuk/ Hamba sujud dan tak lepas kening hamba/ Mengingat Dikau/ Sepenuhnya/” (Ismail, 2008).*

The “Hamba Tunduk dan Sujud” diction in *Sajadah Panjang* represents the value of transcendence and this line of the poem illustrates human faith in God. Humans are servants who must obey God. The “sujud” diction represents the act of worship. Humans who believe will carry out worship according to God's command. Human faith will be the foundation in dealing with fellow human beings. This is a representation of the value of humanisation. Humans must be on good terms with each other and humans who believe will do so because of God. This part of *Sajadah Panjang* also represents the message of liberation about the importance of humans freeing themselves from greed. Life on earth will be in vain if it is tainted with greediness and those who wish only to look after themselves because after the world there is eternal life in the form of the afterlife.

#### 4.9 Teaching Materials and Character Strengthening Media

Prophetic literature contains the values of transcendence, humanisation and liberation. The value of transcendence forms divine awareness in humans. The value of humanisation balances human values with the aim of re-humanising humans. The value of liberation is manifested in the activity of liberating people from all forms of oppression. The immersion of prophetic values in life can help shape a harmonious human life. The following figure illustrates how human relations, prophetic literature and prophetic values form a harmonious life free of dehumanisation.

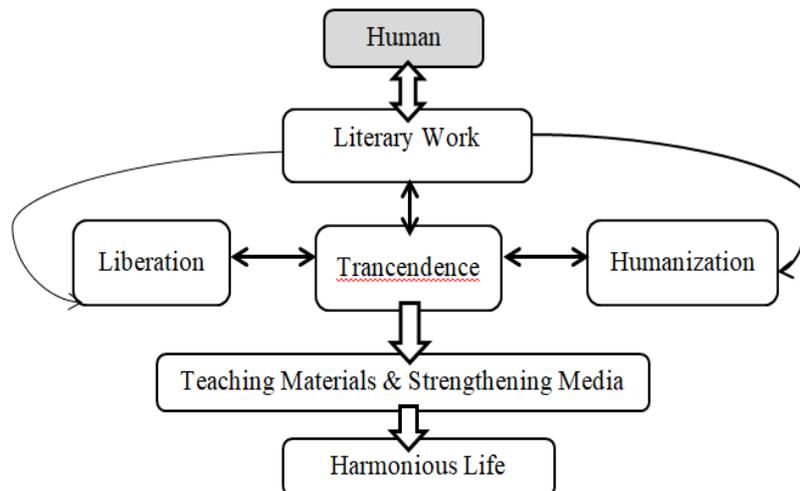


FIGURE 1. The Roles of Prophetic Literature on Human Life

Writers describe human life as a literary work that has a prophetic message. These literary works can be selected as teaching materials and media for the purpose of character strengthening. Students learn about life that is run based on prophetic values. They study, emulate and apply the lesson in real life. Humans who live life with prophetic ethics will create a harmonious life.

Prophetic literature as a teaching material and media for strengthening character can be applied in two ways. First, prophetic literature is learned through literature appreciation learning. Second, prophetic literature is applied through general learning. The following chart shows the stages of applying prophetic literary teaching materials in learning.

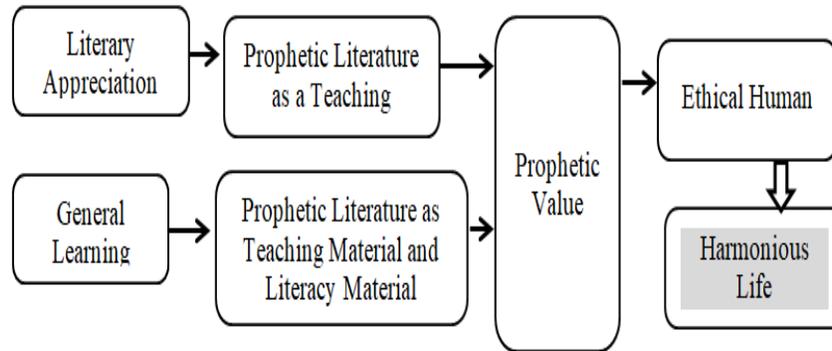


FIGURE 2. Prophetic Literature on Learning

In literature teaching and learning, educators can choose prophetic literary teaching materials. Literary works that contain prophetic values are reviewed and appreciated so as to provide an understanding of the prophetic values contained in literary texts. The prophetic messages that a story contains help to create interesting discussion. Students having an understanding of prophetic ethics can provide the basis for strengthening character. Human beings that have good character will live life in harmony.

In general learning, educators can choose prophetic literary teaching materials as either supporting teaching materials or literacy materials. Fifteen minutes before learning, students are given time to read and find prophetic messages in literary works. The prophetic messages they find can be linked to real life and serve as important material for discussion. This type of activity can also foster an understanding of prophetic values that can be applied in life. Educators can choose short forms of prophetic literature such as poetry, which does not require a long discussion time. Students who understand prophetic values and apply them in life can enhance their character and readiness to lead a harmonious life.

## 5. Conclusion

The novels *Di Kaki Bukit Cibalak*, *Lingkar Tanah Lingkar Air*, *Lentera Mustika* and the poetry *Doa Tanpa Daya*, *Sajadah Panjang*, *Gaza Merah*, *Kehidupan* and *Melebarkan Haqiqat* represent prophetic values. Prophetic values consist of transcendence, liberation and humanisation values. Literary works that contain prophetic values are called prophetic literature, which can be used as teaching material and media for character strengthening. Professional literature can be used as teaching material in literary learning and general learning. The learning process contains an appreciation of literary works to find prophetic messages and determine their relationship with real life. Students who have knowledge of prophetic values and apply them in life will become people capable of preventing dehumanisation. Prophetic values are given the foundation of faith in God, compassion for fellow humans and the environment that is close. Humans who include prophetic values in their lives will live according to God's order. Prophetic values

can act as the foundation for bringing a harmonious life. Studies on literary works that present important values must continue to be carried out in order to express the important messages conveyed by the author and provide a diverse range of prophetic literary teaching materials. Thus, it is very important to continue research on Indonesian literature, Malaysian literature and literature in the world.

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