

Prophetic Ethic in *Bidadari Untuk Dewa* Novel by Asma Nadia

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ABSTRACT: This study aims to describe and explain the form of prophetic ethics in *Bidadari Untuk Dewa* novel by Asma Nadia. This study employs a descriptive qualitative method. The research object is *Bidadari Untuk Dewa* novel. This study employs reading and note taking as data collection. Content analysis is employed to examine the data. The result revealed that the prophetic ethics shape in the novel are 1) Humanization, in the form of 'mutual help' 2) Liberation, in the form of liberating the knowledge system, and 3) Transcendence, in the form of 'raja' (prayer) and gratitude. The research result can be utilized as the formation of human values in society.

KEYWORDS: *prophetic ethics, novel, Bidadari Untuk Dewa, humanity value*

I. INTRODUCTION

A novel is a new form of prose which describes the lives of the characters and other figures. The novel has a longer and more complex story than a short story. In addition, novel is considered one of the most successful human endeavors to describe the experiences of individuals who move through time and space [1].

A novel can bring humans searching for values that can help them to find the nature of humanity with personality [2]. For this reason, novels are the center of social and transcendental dimensions in literary works. The social dimension can be seen from human behavior in social groups, while the transcendental dimension refers to divinity or all matters beyond the limits of human ability.

These two dimensions are known as prophetic spirit. Prophetic is pertains to the prophet. The prophetic treatise is obtained after a person is in contact with angels and receives revelation. God delivered the revelations through the prophet to get people out of being evil [3].

The Prophet himself conveyed these revelations through the knowledge that has been given by God. This revelations delivery expect that humans could leave the evil and return to the path of his Lord. Prophetic is very interesting due to their role in placing future events into coherent narratives and enabling improvements to past events [4].

Based on this description above, this research focuses on the dimension of transcendence in the *Bidadari Untuk Dewa* novel by Asma Nadia. Asma Nadia is one of the *Forum Lingkar Pena* (FLP) authors. The purpose of the forum is to base the works created by FLP writers to provide a light beam for the reader and to make literature not merely a work but intended as worship. The members of the FLP are composed of various groups, including students and workers. In addition, the *Bidadari Untuk Dewa* novel, which presents a variety of life conflicts, is also balanced with a very high divine awareness in addressing these conflicts.

II. THEORETICAL BACKGROUND

2.1 NOVEL

A novel is generated from the Latin language "novellus" which was later derived to be *novies* which means new [5]. This new word is related to the fact that novels are one of the latest fictional stories that appear compared to other fiction (short stories and romances). The atmosphere described in a novel is something that is realistic and makes sense. In addition, the story described is not only about the greatness and strengths of the characters, but also their shortcomings and disabilities.

The problems in the novel have a wider and deeper scope expressed [6]. The problem is the life journey of the character in the novel. This is why the novel storyline can be divided into several sections or chapters. However, the stories in each chapter remain in a unified whole and complete novel. Based on these definitions,

it can be concluded that novels are a form of literary work in the form of prose which contains a series of stories of someone's life that emphasize the character of each figure.

2.2 PROPHETIC LITERATURE

Prophetic as an effort to make dialogue among humans, God and nature can be interpreted as a study of the nature of truth based on the instructions that come in and internally from within humans. Further, it communicated to humans and the whole of nature to make the truth becomes possible to be realized in human life. Thus, it creates a good man with a prosperous life [7].

Prophetic literature is dialectical literature. It means that the literature that is involved in the history of humanity [8]. However, literature is considered to be fully functional when it can consider at a certain reality from a particular perspective. Therefore, there was born 'literary expression broader than reality'. Literary reality is a symbolic reality, not a reality that occurs or historical reality. However, prophetic literature cannot criticize the reality in literary works, but it is part of collective intelligence.

2.3 PROPHETIC ETHICS

Prophetic ethics are guided by the Qur'an 3: 110 in which three things are "*amar ma'ruf*" (enjoining goodness/humanization), "*nahi mungkar*" (preventing evil/liberation), and "*tu'minu nabillah*" (believing in God/transcendence) [9]. Humanization, a concept that is derived from "*amar al-ma'ruf*" which means to encourage or uphold the good. Humanization itself means to humanize human beings. It aims to elevate the dimensions of the positive potential of humans, to emancipate human beings to "*nur*" or the light of divine guidance to achieve a state of *fitrah*.

Liberation refers to "*nahi mungkar*" which means to prohibit or prevent any destructive crime. Liberation itself is an effort of emancipation, which is to free people from the cruelty of poverty, the abundance of extortion, the domination of oppressive structures and false consciousness hegemony. Transcendence is the most important element of prophetic ethics and at the same time it also the basis of two other elements: humanization and liberation. Therefore, the three elements can not be separated from each other. Transcendence itself is a concept that is derived from the "*tu'minu nabillah*" which means awareness of God. This transcendental God values that will guide humans towards the noble values of humanity [10].

III. METHODOLOGY

This research utilizes the descriptive qualitative method. Qualitative descriptive method is this method of form words not in the form of numbers [8]. The data utilized in this paper are in the form of words, phrases, sentences, and discourses that contain prophetic ethics. The data utilized is primary and secondary. The primary data is generated from *Bidadari Untuk Dewanovel* by Asma Nadia. The secondary data is generated from journals, books, newspapers, which are related to the study and the research object. This study employs reading and note taking as data collection. The reading technique is conducted by reading the whole *Bidadari Untuk Dewanovel* to identify the research subject. Furthermore, read the understanding to find prophetic ethics and take a note of it. This paper employs content analysis to examine the data. It means that to interpret the dense contents in documents.

IV. RESULT AND DISCUSSION

4.1 Synopsis

The *Bidadari Untuk Dewa* novel by Asma Nadia tells the problems of the lives of young couples, started from debt problems, business lessons, women's tests, friendships, and near-death experiences. The main character in this novel is Dewa Eka Prayoga. A young man at the age of 21 who is admired for making 1 billion. However, after eighteen days of his marriage, Dewa was deceived by his close friends from the village until he has a debt of 8 billion. With the debt of 8 billion, Dewa did not give up. He tried to rebuild his career starting from selling devil's claw '*ceker iblis*'. Even the profit was not much, the most important thing for him is to keep moving to make money.

One day when Dewa attended a seminar, he met his friend Kang Nugie. That's when Kang Nugie suggested Dewa to write a book again. That advice led Dewa to success and could pay off his debt. Then, Dewa slumped again ensnared by a deadly disease called Guillain Berre Syndrome, eighty percent had the chance to drive him to death.

However, his life was not necessarily quiet, because the angel-eyed like Cleopatra faithfully held his hand, flowing unconditional love, did not move even though a pair of wings were broken and eroded with wounds. At the end of the test which almost broke all defenses, Dewa rose with the spirit of excitement and the power of pleasure to remain upright without the slightest permission to forget the Creator [11].

4.2 Prophetic Ethics

This study revealed the result refer to Kuntowijoyo's opinion which divides prophetic ethics into three parts that are humanization, liberation, and transcendence. Below are the results and discussion based on the division of prophetic ethics.

4.2.1 Humanization

This study revealed that 'mutual help' is one form of humanization. The command to help is found in the Koran, Al Maidah verse 2 "Help ye one another in righteousness and piety, but help ye not one another in sin and rancour"

Dewa menggerakkan penjualan melalui media sosial, juga Haura, Rizal, dan Mirza. Istri dan dua sahabatnya yang tak pernah beranjak dari sisinya (291)

Dewa drives sales through social media, as well as Haura, Rizal, and Mirza. His wife and two friends who never left his side (291)

The quotation explains that when Dewa having difficulty in selling his book, both his friends and his wife helped promote Dewa's books through social media. This shows that the mutual help between human beings in facing difficulties.

Ketika banyak pihak menuduh Dewa menipu, kedua teman akrabnya terus percaya dan membantu melewati masa-masa sulit. Padahal mereka juga kehilangan dana cukup besar (256)

When many people accused Dewa of cheating, his two close friends continued to believe and help through difficult times. Even though they also lost substantial funds (256)

The form of humanization in the quote is when Dewa is accused by many parties of fraud. However, his two close friends continued to help and support him in dealing with the problem. This shows that no matter how big the problem faced by someone, help, and support is needed.

4.2.2 Liberation

Liberation is an attempt to liberate. Every person has the right freedom in themselves, others, groups who are guided by the rules of the Koran. The rule depends on the process of how humans can make efforts to liberate the material shackles on one side while on the other side close to God.

Meski sudah mencapai sukses yang mengagumkan banyak orang, Dewa masih tertantang untuk mencapai jenjang lebih. Lelaki itu memutuskan untuk mengikuti salah satu training public speaking terbaik di Kota Bogor (147).

Even though many people have achieved amazing success, Dewa is still challenged to achieve more levels. The man decided to take one of the best public speaking training courses in Bogor City (147).

The quotation showed that the thing done by Dewa is a liberation of the knowledge system. The knowledge system liberation is done to free people from ignorance. Although Dewa has been successful and has many experiences, he still participates in the best public speaking training in Bogor to enrich his knowledge.

Sesuai janji sekitar seribu peserta menanti Dewa memberikan kuliah kehidupan. Ada pengusaha, marketer, dan ratusan peserta lain dari berbagai profesi (478)

As promised, around a thousand participants waited for Dewa to give a lecture about life. There are entrepreneurs, marketers, and hundreds of other participants from various professions (478)

The quotation revealed that Dewa gave a life lecture to a thousand participants. The activity is a form of liberation of the knowledge system for the participants. The participants are could take values from Dewa's life story. Participants can apply Dewa's spirit of never giving up in their daily lives.

4.2.3 Transcendence

The relation between God and humans is difficult to communicate using verbal to other people due to the intuitive characteristic. Due to the intuitive nature, the relationship between God and humans is difficult to communicate using verbal language to others. Based on this, then a Muslim will move and take an action because of the strong motivation that comes from God.

Sesekali ia pernah membayangkan, bahkan berdoa agar berjodoh dengan Dewa, lelaki yang lewat pribadinya, Allah telah menuntun pada lautan hikmah (161)

Occasionally she had imagined and even prayed to be soulmate with Dewa, a man who had passed by him, Allah had led to the sea of wisdom (161)

The quotation stated that she prays to God to be with Dewa. The man who has a good personality according to the wisdom of God. Prayer shows that the servant is dependent on God. With the prayer, a servant hopes that God will grant his request after all the causes and supporters who are within the limits of the ability of servant has been fulfilled. Thus, the servant is just waiting for the realization of what is beyond his reach.

Haura menahan rasa tersinggung. Syukurlah Abah Ummy tidak perlu mendengar kalimat calon besan mereka barusan (163).

Haura held her offense. Thank God, Abah Ummy didn't need to hear the sentence of their prospective in-law just now (163).

Haura feel grateful because her Abah and her Ummy did not hear the sentence from their prospective in-law just now. The quotation showed the gratitude from Haura is the form of heart-gratitude. Gratitude with the heart is done by fully realizing that the favors obtained by Haura even though it is only a small gift from the mercy of Allah SWT.

“Alhamdulillah, ya Allah.”

Bagi Dewa kabar kehamilan istri merupakan anugerah. Cara Allah menghibur hati keduanya saat gundah (228)

“Alhamdulillah, dear Allah”

For Dewa, the pregnancy news of his wife is a blessing. The way God cheer both of them in a difficult time (228)

The quotation showed Dewa's gratitude to God. *Alhamdulillah* is one of 'dhikr' which is shown to Allah for the blessings that He has given. Though the Dewa hearts and his wife were upset, God gave a surprise to his wife's pregnancy. This shows that whatever the conditions of a servant (difficult/happy) they should be grateful for the blessing, no matter how small, that God gave him.

*Setiap hari Dewa dan tim meng-update status
“Alhamdulillah, hari ini 10 paket terjual!” (251)*

Dewa and his team updating status everyday
“Alhamdulillah, today 10 packages sold!” (251)

If we believe that all the blessings come from Allah, then this heart will be always grateful and thankful to Allah for giving us His blessings. Thus, we are obliged to express gratitude towards Him in order to not become 'kufur'. The quotation above state even the package sold only 10, he still thanked Allah by saying 'hamdalah'.

Syukurlah dia rajin fitness, bagaimana pun refleks jadi terlatih, dan otot tangan lebih bisa diandalkan (351)

Thankfully he is frequently joining fitness, however reflexes are trained, and hand muscles are more reliable (351)

The quote shows an attitude of physical gratitude, which means being grateful by using limbs to do activities that are blessed by God. In the quotation, the physical gratitude is done by doing fitness. Fitness is done to maintain a healthy body and to make the body muscles become trained and reliable. Thus, he was grateful for the health favors given to him.

V. CONCLUSION

Bidadari Untuk Dewa novel is one of the novels the very rarely found lately. The development of this story can direct the reader to the social problems that are currently happening and balanced with an awareness of God. Based on the study of prophetic literature, the *Bidadari Untuk Dewa* novel by Asma Nadia contains three forms of prophetic ethics, that are 1) Humanization, in the form of 'mutual help' among Muslims, 2) Liberation, in the form of liberating the knowledge system using seminars (both business seminars or life problems seminars) and 3) Transcendence, it described human dependence with God in the form of prayer (a process of waiting for something expected) and gratitude for the blessings that God gives him. Prophetic ethics found in this study can later be utilized as the formation of human values in society.

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