

Original Research Article

Prophetic Actualization of Buya Hamka in a Biographical Novel

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Abstract: Prophetic, which initially only targeted literary works, developed into an attitude for other domains, including aspects of life. The virtue of prophetic itself is the attitude of humans who must work together to build a better life, fight against things that kill the essence of a human being, and strengthen faith in Allah SWT. Buya Hamka is a figure whose life should be used as a role model because his life has provided many good things for other humans. In relation to prophetic values, this research aims to reveal how the character Buya Hamka in the biographical novel actualizes prophetic values in his daily life. This research is qualitative research using content analysis techniques. The data source in this research is the novel Buya Hamka: A Biographical Novel written by Ahmad Fuadi. The data for this research are novel texts that reflect the actualization of Buya Hamka's prophetic values. The research results show that this novel shows the figure of Buya Hamka who actualizes his prophetic values with the same goal, namely to educate society so that it can escape adversity, oppression and the grip of the colonialists. To realize this goal, Buya Hamka took several steps that were relevant to his background and skills.

Keywords: Prophetic, Biographical Novel, Buya Hamka, Ahmad Fuadi.

INTRODUCTION

Novels can be a medium for character development for readers (Sukirman, 2021). This cannot be separated from one of the functions of literature itself, namely didactic (Sundana *et al.*, 2018). The life phenomena represented in the novel are an important part of the character's development. Readers will gain life experiences that will broaden their insight and indirectly gain life values. In its other function, novels can also be a glue for unity in life between tribes, nations and religions (Slamet, 2018). During this time, society has had many conflicts due to a lack of understanding of ethnic, national, religious or other viewpoints. With literary works, people will gain insight into these matters. The representation built in the novel will open their minds so that unity will be established because they both understand each other's diversity.

One of the life values promoted in the novel is prophetic value. The prophetic value is based on Q.S. Ali Imran verse 110 which has four main contents, namely 1) being the best people, 2) historical activism, 3) the importance of awareness, and 4) prophetic ethics (Nurhayati *et al.*, 2020). In essence, Q.S. Ali Imran verse 110 emphasizes that Muslims are the best people by being involved in society and raising awareness of divinity and humanity, so that ultimately all activities are carried out to spread goodness, prevent evil, and strengthen faith in Allah SWT.

Buya Hamka as a scholar and writer also has views regarding prophetic value. In terms of education, for example, Buya Hamka emphasizes forming human characters who love each other, love truth, glory and other praiseworthy characters. Then, in the process, humans must be able to convey good thoughts, ideas or actions that are carried out for the benefit of humans. From character formation and human efforts to benefit others, prophetic humans will realize that everything they do is a way back to Allah (Hamka & Syam, 2022). From this view, it can be seen that the concept of education carried out by Buya Hamka is in accordance with that contained in Q.S. Ali Imran verse 10. But the problem now is, how does Buya Hamka actualize this prophetic value in his daily life?

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To answer the question above, we offer this disclosure through the biographical novel Buya Hamka written by Ahmad Fuadi. A biographical novel is essentially a literary work that still has fictional content. According to Wellek and Warren (2016), fictional content in literature is aimed at dramatizing the story. However, biographical novels are not completely fictional because biographical novels are seen as a new way to look at a character's life with contemporary storytelling (Lackey, 2021).

In this research, we focus on how Buya Hamka actualizes the prophetic value in all his activities as outlined in Buya Hamka's five biographical novels. Even though biographical novels still have fictional content, the events in them come from true stories. By returning to one of the functions of literature, namely didactic, it is hoped that this research will be able to provide benefits for character development, especially the actualization of prophetic values in everyday life as seen in the character Buya Hamka.

Studies on the prophetic value in novels have been carried out by several researchers. Krismonita (2021) examines the prophetic ethics of the novel *Di Kaki Bukit Cilabak* by Ahmad Tohari. The results of this research show that the novel *Di Kaki Bukit Cilabak* provides a representation of the three components of prophetic ethics, namely humanization, liberation and transcendence. Humanization is represented by not distinguishing between humans. Liberation is represented by trying not to fall into world problems. Transcendence is represented by the character of a character who accepts everything and is full of hope in God. Another study of prophetic values was carried out by Novala, *et.al.*, (2020) with a study of humanization prophetic ethics in the novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy. The results of his research show that humanization as a prophetic ethic is represented by maintaining brotherhood, looking at people as a whole, getting rid of hatred, and eliminating forms of violence. The novel *Under the Protection of the Kaaba* by Buya Hamka has also been studied based on its prophetic reality by Lestari (2020). This research shows that humanization is represented by characters who have the determination not to get trapped in modern life. Liberation is shown by the character's rejection of arranged marriage but conveyed subtly and using logical reasons. Transcendence is shown by the character of the character who always surrenders to Allah. Based on the three studies above, prophetic value can also be reviewed through novels as part of character development. In the novel by Buya Hamka, prophetic elements are also found which emphasize that Buya Hamka also adheres to prophetic concepts even in writing his novel.

Research into the actualization of prophetic values has been carried out before. Fuadi (2016) researched the actualization of prophetic values at Birrul Walidain Muhammadiyah Sragen Middle School. As a result, getting into the habit of praying Duha and giving alms is one way to foster prophetic values in students. This research also recommends that cooperation between educational institutions and the formulation of a vision and mission also need to be carried out to support the actualization of prophetic values in schools. Another research by Islami and Istiani (2020) examined the actualization of prophetic values in family education in the midst of the Covid-19 pandemic. The research results show that prophetic values in family education are actualized by the values of faith, cleanliness, mahabbah, sakinah and consumer values, all of which are actualized to keep the family safe physically and mentally in the midst of the Covid-19 pandemic. These two studies provide an illustration that prophetic values can be applied in life.

In this research, we focus on the prophetic values actualized by Buya Hamka in his daily life in Ahmad Fuadi's biographical novel. The difference between this research and Krismonita (2021), Novala (2020), and Lestari (2020) is that the object of this research is the biographical novel Buya Hamka written by Ahmad Fuadi. With research by Fuadi (2016) and Islami & Istiani (2020), the difference lies in the content of the actualization which focuses on the character Buya Hamka as a scholar and writer.

Kuntowijoyo's Prophetic Concept

Initially, Kuntowijoyo called this concept Transcendental Literature, which was eventually changed to Prophetic Literature. Prophetic is taken from the word *phropet* or "prophet" which means that the concept of prophetic literature carries the actualization of the Prophet Muhammad SAW in conveying the message of Islam as an apostle. This prophetic concept has ethics consisting of three components, namely humanization, liberation and transcendence. This means that literary works that are prophetic provide a picture of humans who in their lives must view humans as humans, in this case understanding diversity as humans. Furthermore, fellow humans must be able to prevent the evil that occurs in nature, especially raising the dignity of humans who are considered weak. Ultimately, all of this provides access to awareness and increased faith in God (Majid *et al.*, 2017).

In its development, prophetic is now not only a characteristic of literature, but can be integrated into life. In the realm of culture, prophetic culture strives for humans to avoid world alienation and prioritize divine values (Qodir, 2015). In the scientific realm, prophetic is used to overcome the lack of knowledge in Indonesia by perpetuating freedom of thought in pursuing knowledge aimed at human benefit, strengthened by divine values (Wulansari & Khotimah, 2019). In the realm of education, prophetic is used to provide awareness to students that Islam has an interest in involving, changing, or controlling social reality (Arum, 2018). Furthermore, prophetic in education is promoted to create education that

prioritizes human values, does not dichotomy knowledge, and makes people aware that all human activities are never free from God's supervision (Masduki, 2017).

METHODS

This research is qualitative research using content analysis method because we are trying to reveal the prophetic content in biographical novels. The data source for this research is the biographical novel Buya Hamka by Ahmad Fuadi with the title *Buya Hamka: Sebuah Novel Biografi*. The data in this research are the texts in the novel which are analyzed according to the theory used. The data collection techniques we used were 1) reading the novel, 2) preparing the research instrument, 3) marking the parts of the novel that correspond to the analysis components, and 4) categorizing the parts of the novel into research instruments. The data analysis technique that we use is based on Philip Mayring's (2000) concept of content analysis with steps 1) creating research questions, 2) creating analysis criteria, 3) confirming parts of the text into categories, 4) interpreting according to the analysis criteria.

RESULTS AND DISCUSSION

The biographical novel Buya Hamka by Ahmad Fuadi presents several images of prophetic actualization, including humanization, liberation and transcendence. However, we focus on the character Buya Hamka in the analysis of his prophetic actualization.

Actualization of Humanization

Prophetic humanization is actualized with the aim of freeing people from adversity in their lives, enlightening attitudes that are detrimental to others, and upholding virtue (Fahmi dalam Arum, 2018; Qodir, 2015). Through this opinion, actualization of humanization emphasizes seriousness in improving the order of human life. Someone needs to do something so that human life can be better. However, it needs to be emphasized that this liberation is carried out by raising positive human potential (Fahmi, 2005).

This novel depicts the figure of Buya Hamka who actualizes his prophetic humanization in several ways, such as gaining knowledge, preaching, teaching, writing, being involved in politics, becoming chairman of an institution, and being active in the Muhammadiyah Association. This actualization of humanization makes Buya Hamka someone who really cares about changes in human quality. The character Buya Hamka illustrates that being an intelligent human being is a blessing that can be given to other people.

Buya Hamka's various humanization actualizations have their own objectives. The activities of gaining knowledge, preaching, teaching and writing have the same goal, namely increasing awareness, intelligence and trying to elevate moral values, especially Islamic values.

1) *Hamka berpidato dengan judul "Agama Islam dalam Adat Minangkabau". Topik ini sendiri menarik karena jarang ada yang mendedah hubungan adat Minang dan agama di forum ini. Maka mengalirlah dari mulutnya berbagai analisis dan kesimpulan tentang topik ini.* (hlm. 149)

Hamka gave a speech entitled "Islamic Religion in Minangkabau Customs". This topic itself is interesting because rarely anyone discusses the relationship between Minang customs and religion in this forum. So flowed from his mouth various analyzes and conclusions on this topic. (p. 149)

2) *Di sela-sela tugas utamanya di Makassar, semangat menulisnya tak pernah luntur. Hamka terus produktif dan mengirimkan tulisan-tulisan ke berbagai majalah.* (hlm. 157)

In between his main duties in Makassar, his enthusiasm for writing never faded. Hamka continues to be productive and sends articles to various magazines. (p. 157)

3) *Baginya kini, mengajar adalah belajar. Mengajar adalah membuka pintu untuk mendalami ilmu lebih dalam karena ada kebutuhan untuk mencerahkan para murid.* (hlm. 157)

For him now, teaching is learning. Teaching is opening the door to deeper knowledge because there is a need to enlighten students. (p. 157)

In quote number 1, Buya Hamka actualizes his humanization by giving a speech. In his story, the listeners were very moved by his speech. This is because the topic that Buya Hamka brought up is rarely heard by many people. Then, in quote number 2, the actualization of humanization shown is writing activities. Buya Hamka is described as someone who is very productive in writing and dares to send his writings to various magazines for publication. Quote number 3 is the essence of Buya Hamka's actualization goal, namely having a passion for learning and teaching aimed at enlightening people's minds. Buya Hamka does not hesitate to continue to increase his knowledge by reading or studying with the people

closest to him. The learning results were finally conveyed back to many people, especially the students. Either by lecturing, writing, or teaching.

Through the quote above, we can see that Buya Hamka educates people through da'wah. Da'wah is carried out using the media of lectures, teaching and writing. Buya Hamka also improves his knowledge by studying so that there are many new, relevant and interesting things in his preaching activities. Buya Hamka bases his preaching activities on strong scholarship, making every effort to gain knowledge from reliable and tested sources, such as studying with his father and brother-in-law or reading books from famous authors.

Apart from preaching, Buya Hamka also actualizes his prophetic humanization by being involved in political activities. Buya Hamka was a member of the constituent assembly representing Masyumi in 1955, as seen in quote number 4. His involvement in politics was based on the frenetic political currents in Indonesia, namely nationalist, Islamic and communist. Plus, the number of PKI members increased very rapidly in this era.

1) *Sementara itu, Hamka terpilih menjadi wakil Masyumi di Konstituante, sebuah badan yang mendapat tugas untuk menyusun undang-undang dasar negara yang baru.* (hlm. 300)

Meanwhile, Hamka was elected as Masyumi's representative in the Konstituante, a body tasked with drafting the country's new constitution. (p. 300)

Buya Hamka's most prominent prophetic actualization in this novel is his activity in the Muhammadiyah Association. His various activities with Muhammadiyah were carried out without rejection. Buya Hamka was once Chairman of the Muhammadiyah Padang Panjang Branch, Consul of Muhammadiyah Makassar, Consul of Muhammadiyah East Sumatra, and Consul of Muhammadiyah West Sumatra. One of the organization's quite difficult tasks is to be the main missionary of the Muhammadiyah Executive Board which was sent to Makassar because Buya Hamka had to leave his family. However, Buya Hamka carried out this task wholeheartedly, as can be seen in quote number 5.

2) *"Untuk umat, untuk perserikatan, dan untuk kita, Raham," bisiknya* (hlm. 153).

"For the people, for the association, and for us, Raham," he whispered" (p. 153).

From the quote above, Buya Hamka really emphasizes that his life will never be separated from Islam and Muhammadiyah. Buya Hamka stated that his goal in Makassar was for the people, associations and us, which can be interpreted as meaning that his activities in Makassar were purely to improve the quality of Muslims in Makassar, increase the existence of Muhammadiyah in Makassar, and for the blessings of the Buya Hamka family in the sight of Allah SWT.

In this novel, Buya Hamka is depicted as actualizing his prophetic humanization by preaching, participating in politics, and being active in Muhammadiyah. This actualization is aimed at channeling knowledge to many people so that it contributes to building a people who have quality in their lives. Kuntowijoyo said that humanization is carried out in three acute situations, namely dehumanization, aggressiveness, and loneliness (Muttakin, 2016). In this novel, Buya Hamka sees that Indonesian society is in a situation of dehumanization, namely a situation that greatly degrades human dignity. In this context, Indonesian people who were colonized by the Dutch and Japanese became part of this dehumanization which ultimately made Buya Hamka actualize his prophetic humanization.

Actualization of Liberation

Liberation in the prophetic concept is a serious effort to free humanity from evil things, such as oppression, blackmail, structural domination and the hegemony of false consciousness (Arum, 2018; Kuntowijoyo & Priyono, 2008). This concept is based on Islam itself which is revolutionary to free humans from slavery (Khan, 2002).

The first actualization of liberation depicted in this novel is Buya Hamka's seriousness in straightening out Islamic beliefs. This started when Buya Hamka saw that Indonesian people who were performing the Hajj were doing many activities that were not prescribed by the law. Moreover, they only follow the directions of their companions, which sometimes means the congregation has to pay. In fact, Buya Hamka firmly stated that the companion was a fraud. In this way, Buya Hamka and his friends held tabligh for the Indonesian congregation to understand the Hajj law according to the guidance of the Prophet Muhammad SAW, as seen in quote number 6.

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- 1) *“Yang harus ditanamkan pada calon haji yang datang nanti adalah hindari perbuatan dan ucapan-ucapan khurafat yang akan menjauhkan tawakal kita kepada Allah. Pegangan seperti itu yang harus kita tanamkan sebelum penipupenipu memiliki kesempatan untuk mempengaruhi calon jemaah haji kita. Praktik yang benar dan lurus itu yang bisa menjadikan mereka haji yang mabrur, yang bisa membawa akidah baik saat kembali ke Indonesia. (hlm.107)*

"What must be instilled in future Hajj candidates is to avoid khurafat actions and words that will alienate our trust in Allah. We must cultivate that kind of grip before fraudsters have the opportunity to influence our prospective Hajj pilgrims. Correct and upright practice is what can make them prosperous pilgrims, who can bring good faith when they return to Indonesia. (p.107)

Through the quote above, it can be seen that Buya Hamka is very firm in eradicating Hajj practices that are not in accordance with the faith. The practices carried out by companions are part of fraud, which sometimes is very detrimental to the congregation. Moreover, activities that are not in accordance with sharia will have an impact on people in Indonesia, so it is feared that this practice will mushroom in Indonesia and become commonplace. In this way, Buya Hamka carried out tablig to strengthen Islamic beliefs during the Hajj.

Buya Hamka's seriousness in eradicating practices that are not in accordance with Shari'a is also carried out by writing books. Buya Hamka wrote a book about his Hajj experience which was accompanied by findings about Hajj practices that were not in accordance with the guidance of the Prophet Muhammad SAW, as seen in quote number 7. Another book he wrote was about Sufism, which according to Buya Hamka, many Sufi circles are mistaken about. Understand the concept of Islamic Sufism. Therefore, Buya Hamka wrote Modern Sufism as his sincerity in freeing people from evil things. The quote can be seen in quote number 8.

- 2) *Kusaksikan jemaah haji Indonesia yang penuh semangat menyebrang lautan itu miskin pengetahuan. Lalu mereka jatuh dalam praktik-praktik yang tidak jelas dalilnya karena hanya mengikuti arahan beberapa syekh yang berorientasi ingin mendapatkan untuk banyak dari jemaah ... (hlm. 128)*

I saw that the Indonesian Hajj pilgrims who were full of enthusiasm for crossing the ocean were poor in knowledge. Then they fall into practices that have no clear justification because they only follow the direction of a few sheikhs who are oriented towards getting lots of money from the congregation... (p. 128)

- 3) *“Ada kaum sufi yang salah mengartikan tasawuf sebagai usaha menjauhkan diri dari dunia. Mereka melarang kehidupan dunia dan memiliki harta padahal Allah pun tidak pernah mengharamkan hal tersebut jika dilakukan dengan halal. Semangat Islam yang sejati adalah semangat berjuang, semangat berkorban, dan bekerja!” (hlm. 174)*

"There are Sufis who misinterpret Sufism as an attempt to distance themselves from the world. They forbid worldly life and owning wealth even though Allah has never forbidden these things if done halally. The true spirit of Islam is the spirit of struggle, the spirit of sacrifice and work!" (p. 174)

Another depiction of the actualization of liberation that appears in this novel is Buya Hamka's struggle against Dutch military aggression, as seen in quote number 9. Buya Hamka went guerrilla to various villages to inspire people's enthusiasm to maintain Indonesian independence. At that time, Buya Hamka joined the emergency government led by Syafrudin Prawiranegara.

- 4) *Dan benar saja, selama berbulan-bulan ke depan, dengan topi daun pandan, Hamka masuk hutan keluar hutan, mendatangi kampung-kampung untuk mengobarkan semangat masyarakat melawan Belanda. (hlm. 279)*

And sure enough, for the next months, with a pandan leaf hat, Hamka went from forest to forest, visiting villages to inflame the people's enthusiasm against the Dutch. (p. 279)

Buya Hamka also does not hesitate to criticize the government as a form of actualizing his prophetic liberation. In quote number 10, it can be seen that Buya Hamka criticized Bung Karno's closeness to communists, especially since Bung Karno initiated the concept of Guided Democracy, which according to Buya Hamka is another name for totalitarianism. Another way Buya Hamka actualized his liberation against the abuses of the Indonesian government was by daring to publish Bung Hatta's writings, as seen in quote number 11. This writing was considered by Rusdi, Buya Hamka's son, as writing that had the potential to disturb the peace of his publishing business and his life. However, Buya Hamka was not afraid, and dared to risk his life to fight this abuse.

- 5) *Hamka sendiri aktif menyampaikan pandangannya di Konstituante. Dia tidak tinggal diam melihat manuver politik Bung Karno yang terus mengkoordinasi kekuatan dan dekat dengan komunis. (hlm. 302)*

Hamka himself actively expressed his views in the Constituent Assembly. He did not remain silent watching Bung Karno's political maneuvers, which continued to coordinate forces and were close to the communists. (p. 302)

- 6) *Rusydi yang diutus mengambil naskah dari Hatta, telah menamatkan naskah itu sepanjang perjalanan pulang, di atas becak. "Ayah, naskah ini berbahaya," simpul Rusydi dengan agak khawatir. "Tidak apa-apa. Kita terbitkan saja segera," katanya. (hlm. 311)*

Rusydi, who was sent to retrieve the manuscript from Hatta, had finished the manuscript all the way home, on a pedicab. "Father, this manuscript is dangerous," concluded Rusydi, somewhat worried. "It doesn't matter. "We'll just publish it immediately," he said. (p. 311)

Based on the findings above, this novel depicts Buya Hamka as a figure who is serious about fighting evil. This sincerity can be seen in his tablig activities and writing to straighten out Islamic beliefs, then guerrilla warfare to defend the struggle for independence, and criticizing the Indonesian government. Buya Hamka made this liberation effort because he saw a lot of abuses which resulted in the ignorance and oppression of humanity. Through tablig activities and writing about his Hajj experience, Buya Hamka fights against deceiving the people, especially regarding Hajj law. Then, through guerrilla warfare, Buya Hamka spread his enthusiasm to people in various villages. Then, through his power as a member of the Constituent Assembly, Buya Hamka criticized the concept of Leadership Democracy which was coined by Bung Karno. Finally, through his power as well as the editor-in-chief of the magazine, Buya Hamka dared to publish Bung Hatta's writings which were very harsh in criticizing the Indonesian government at that time.

Transcendence Actualization

Transcendence in prophetic actualization is meant as awareness of the existence of God, as well as awareness of various meanings that transcend the limits of humanity (Efendi, 2012). This statement can be understood to mean that all a person's actualization will lead to awareness of God, or understanding that humans realize that there are limits within themselves. Through this concept, the prophetic actualization that has been carried out previously, namely humanization and liberation, will be confirmed in its actualization of transcendence. This means that the actualization of humanization and liberation is carried out solely for God. Garaudy (1988) stated that one element of transcendence is the recognition of divine norms. Humans sincerely admit that the various things that happen/are done are all related to divine values, and cannot even be separated from God's role.

This novel shows Buya Hamka actualizing his prophetic transcendence through worship, one of which is the Hajj. Buya Hamka had been promised by his father that one day he would be sent to Mecca to make the Hajj and gain knowledge there. However, the pressures of his life at that time were as seen in quotes number 12-14: someone proposed to the girl he loved, his speaking skills did not improve, he was not accepted for work, his mother lacked love, and his father was having economic difficulties. Therefore, Buya Hamka was determined to go to Mecca independently to improve his Islamic knowledge and carry out the Hajj pilgrimage.

- 7) *Dia tidak akan seperti beo yang berkicau tanpa isi di depan banyak orang. Dia akan pergi jauh untuk menjadi orang yang lain. (hlm 86)*

He will not be like a parrot that chirps without content in front of many people. He would go far to be someone else. (p. 86)

- 8) *Si bujang yang di kampungnya belum dianggap berguna. Bekerja belum diterima, jodohnya pun direbut orang. Sudahlah, saatnya dia merantau. (hlm. 86)*

The bachelor in his village is not yet considered useful. He hasn't been accepted for work, and someone has stolen his soul mate. Never mind, it's time for him to leave. (p. 86)

- 9) *Dia tau diri, ayahnya sednag kesusahan dan banyak pikiran. Gempa besar baru mengoyak Padang Panjang. (hlm 87)*

He knew that his father was in trouble and had a lot on his mind. A new major earthquake ripped through Padang Panjang. (p. 87)

However, Buya Hamka's most prominent actualization of transcendence is his awareness of the existence of God. Buya Hamka believes that what he did was intervened by God. So, Buya Hamka never hesitates to give thanks (quote number 15), pray (quote number 16), and believe in the decrees (quote number 17).

- 1) *Sepanjang sisa hari itu, dari mulutnya tak putus-putus keluar bisikan alhamdulillah. (hlm. 111)*

Throughout the rest of the day, from his mouth came incessant whispers of thank God. (p. 111)

- 2) *Hamka belajar mengolah apa yang ada di dalam diri, memperdalam apa yang belum dia kuasai, dan selalu mengharap petunjuk Allah. (hlm. 154)*

Hamka learns to process what is inside himself, deepen what he has not yet mastered, and always hope for Allah's guidance. (p. 154)

- 3) *Kini, apa yang dia tuliskan, itulah yang terbit. Betapa besar kekuatan ujung penanya dan tarian jarinya sekarang. Mudah saja bagi Allah membolak-balikkan keadaan.* (hlm. 171)

Now, what he wrote, that is what appeared. How powerful the tip of his pen and the dance of his fingers were now. It's easy for God to turn things around. (p. 171)

In quote number 15, Buya Hamka gives thanks to Allah SWT for being accepted to work at one of the famous printing presses in the Hijaz. This high level of gratitude was expressed at a time when Buya Hamka was having difficulties with logistics and daily needs to perform the Hajj. Then, in quote number 16, he expressed his prayers for his new activities in Makassar as a missionary sent by the Muhammadiyah Executive Board. Buya Hamka asked Allah for guidance because at the age of 23 he was entrusted as the leader of the people. Apart from that, Buya Hamka is also in a different place from his homeland. Finally, in quote number 17, Buya Hamka considers his ease in writing to be a decree from Allah SWT. Buya Hamka does not brag about what he has done in his writing activities.

From quotes number 15-17 above, it can be seen that the actualization of transcendence is accompanied by other actualizations. In quotes number 15 and 16, the actualization of transcendence occurs simultaneously with the actualization of humanization through studying in Saudi Arabia and becoming an administrator and preacher in Makassar. In quote number 17, the actualization of transcendence occurs simultaneously with the actualization of humanization/liberation through writing activities. He considers his ease in writing and being well received by the media and readers as a decree of Allah SWT.

CONCLUSION

The novel *Buya Hamka: Sebuah Novel Biografi* by Ahmad Fuadi has provided an overview of Buya Hamka's prophetic actualization. Buya Hamka is known as a cleric, but this cleric's identity does not make him rigid in only engaging in Islamic activities or preaching. Buya Hamka carried out various prophetic actualizations whose aim was to educate society so that it could escape adversity, oppression and the grip of the colonialists. Buya Hamka carries out da'wah: lectures, speeches, writes opinions, writes romances, plays politics, carries out duties in organizations, especially the Muhammadiyah Association as part of his actualization of humanization and liberation. Then, the various actualizations of humanization and liberation are accompanied by the actualization of transcendence. Buya Hamka sincerely prayed for the smooth actualization of his prophetic words and expressed gratitude for all his achievements. However, from all these prayers and thanksgiving, Buya Hamka believes in the decrees of Allah SWT.

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