

Original Research Article

Humanization and Transcendence Aspects in Kuntowijoyo's Short Story Collection *Persekongkolan Ahli Makrifat* (The Conspiracy of Makrifat Experts)

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Abstract: In the study of prophetic literature, there are three important aspects, namely aspects of humanization, liberation, and transcendence that appear in literary works. These three aspects, which are the pillars of prophetic values, are found in most of the works of Kuntowijoyo, a Muslim scholar, historian, and writer who is also the initiator of prophetic literature. This research focuses on the humanization and transcendence aspects in a collection of short stories *Persekongkolan Ahli Makrifat* by Kuntowijoyo. The research uses a qualitative method with descriptive analysis. The data analysed and described by the content of the prophetic aspects that become the focus of this research. The data were collected by recording sentences from some of the short stories in the short story collection book *Persekongkolan Ahli Makrifat*. The Data analysed and interpreted based on Kuntowijoyo's prophetic literary theory. This research found that in the short story collection *Persekongkolan Ahli Makrifat*, there are two prophetic aspects that have powerful messages. These aspects represent a prophetic message about the importance of realizing the balance between divine consciousness and human consciousness in life.

Keywords: Humanization, Transcendence, Short Stories, Kuntowijoyo.

INTRODUCTION

The purpose of literary works is to raise awareness. This is because literature has a function to make people aware to encourage changes in human life (Llosa, 2018). This awareness and changes can be individual in a person, or communal in a society.

Literary works are born from observations of writers on reality and contemplation of phenomena that occur in human life (Mulyana, 2023). Therefore, authors can use literary works as a means of spreading ideas, moral values, ideologies, teachings, and reflections on reality. This is because literature is disclosure of life problems, philosophy, and mental science (Darma, 2020).

This is also the case with short stories (cerpen). As a literary work, short stories are quite popular among Indonesians. Short story is a form of fictional story in literature (Esten, 2013). Short stories present stories in a concise manner, making them easily accessible to readers. Although imaginary, fictional stories cannot be separated from reality (Serlinika & Solihati, 2023). This is because short stories are an expression of human life in which there are characters, conflicts, and settings that can describe the actual situation (Esten, 2013).

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Therefore, short stories not only provide entertainment and fulfillment of spiritual needs for the reader, but also present moral values that are expected to make a positive contribution to the reader. This is also the case for Kuntowijoyo. Through his short stories, Kuntowijoyo presents values as he believes that literature is a form of worship (Hadi WM, 2016).

This research takes as its object of study the short story collection *Persekongkolan Ahli Makrifat* by Kuntowijoyo published by Mata Angin Publisher in October 2017. In the short story collection, there are 16 titles of short stories, so the author took a sample of six titles to be analyzed and interpreted according to the theoretical framework that became the instrument of this research. Namely, the aspects of humanization and transcendence which are part of the prophetic value in Kuntowijoyo's thought.

Kuntowijoyo is a scholar, historian and writer who also writes short stories. In his works, Kuntowijoyo almost always presents a prophetic message and values. Prophetic literature is religious literature that has a prophetic mission (Soleh, 2023). The emergence of prophetic literature cannot be separated from the prophetic social science initiated by Kuntowijoyo. Prophetic social science is an interpretation of the Qur'an surah Ali Imran verse 110, which reads: "You are the best people born for mankind, enjoining the good and forbidding the evil, and believing in Allah."

In this verse, there are three aspects of prophetic value, namely humanization which is the interpretation of *ta'muruuna bil ma'ruf*, liberation interpretation of *tanhauna 'anil munkar*, and transcendence as an interpretation of *tu'minuuna billah* (Sani, 2020). All three of these prophetic aspects are pillars of prophetic ethics in order to carry out obligations as the best people (*khairu umah*) involved in human history. Thus, it can be understood that prophetic literature is a literary work in which three main aspects are contained, namely humanization, liberation, and transcendence (Soleh, 2023).

Prophetic literature has a fundamental difference with Sufistic literature. Sufistic literature generally only talks about spirituality and divinity or only the transcendental aspect (Hadi WM, 2016). Meanwhile, prophetic literature aims for a balance between divine consciousness and human consciousness simultaneously. Prophetic literature is also the antithesis of secular Western literature (Kuntowijoyo, 2013). Prophetic literature cannot be separated from reality and responses to circumstances. This is because prophetic literature is literature born from below, literature that is grounded (Kuntowijoyo, 2013).

The prophetic literature, for Kuntowijoyo, is a means to revive humanity's consciousness as well as divine consciousness. For this reason, in his short stories, Kuntowijoyo presents aspects that can certainly build the reader's critical awareness in seeing social realities and phenomena. Kuntowijoyo's approach in his work is very interesting to examine. Thus, the simple stories presented are meaningful, memorable, and provide awareness. As Priyatni (2020) stated that literature provides spiritual benefits.

This research focused on the humanization and transcendence aspects. According to Kuntowijoyo's prophetic literary concept, the humanization aspect (*ta'muruuna bil ma'ruf*) is an effort to awaken humans to their nature as beings who live in reality, who have a role, and become subjects (Kuntowijoyo, 2017). Humanization aspects in short stories appear in stories that inspire individual human awareness, social care, and the defense of human dignity (Maarif *et al.*, 2005). In addition, humanization is also a form of resistance to dehumanization and injustice. This is because Islam prohibits all forms of injustice (Kuntowijoyo, 2018).

The aspect of transcendence (*tu minuuna billah*) is a form of awareness of spirituality, divinity, tawhid, and God's fate. Transcendence comes from the word transcendence which means beyond or exceeds the ability of human reason (Soleh, 2021). So, the transcendence aspect is related to faith, spirituality, and reflection on God's nature that is grounded and integrated with reality. Therefore, the transcendence aspect is not a separate part of human life (Abimubarak & Hidayati, 2024). In short stories, the aspect of transcendence appears as a human realization of himself as a servant of God, an invitation to faith, and an awareness of the role of humans as God's representatives on earth (*khalifah fil ardh*).

This research is not apart from studies that have been done before. The previous research on prophetic aspects was conducted by Efendi (2015) with the title *Values of Social Sufism in the Short Story "A Little Bird Nesting on the Tree"* by Kuntowijoyo, which examines Kuntowijoyo's short story in the aspect of social sufism (humanism-transcendental). The study concluded that in the short story "A Little Bird Nesting on the Tree" there are a number of aspects of social Sufism, which encourage the creation of a balance between spirituality and humanity.

In the same study, Wedia, Septia, and Armet (2023) also conducted a study entitled *Transcendental Aspects of Raja' in the Novel Berselimut Surban Cinta by Irwanto Al-Krienciehie: A Prophetic Literary Review* focused on the transcendental aspects of *raja'*. The study results, that the *Raja'* transcendental aspect strengthens the main character's inner bond with God and this strengthens the meaning of love in the story.

Moreover, Abimubarak and Hidayati (2024) also conducted a research on Prophetic Actualization of Buya Hamka in a Biographical Novel that examined the three prophetic aspects, namely humanization, liberation, and transcendence. The results of this study state that the three prophetic aspects are actualized in the biography of Buya Hamka, who is a Muslim and preacher as well as an activist of the Muhammadiyah organization. From the three previous studies, there is no research that examines the aspects of humanization and transcendence in short stories by Kuntowijoyo specifically, so this research is relevant.

RESEARCH METHOD

This research is qualitative research with descriptive analysis method. The purpose of qualitative research is 1) to describe complex reality and 2) to gain an understanding of meaning (Sugiyono, 2023). The data analyzed and interpreted using Kuntowijoyo's prophetic literary analysis that focuses on two aspects humanization and transcendence. The data in this study is a collection of short story quotes in the Persekongkolan Ahli Makrifat short stories book by Kuntowijoyo. The data collection technique is purposive sampling (Sugiyono, 2023), by selecting six short stories that contain humanization and transcendence. The data is processed through several stages: 1) reading the book as a whole; 2) collecting and categorizing data; and 3) analyzing and interpreting data.

RESULT AND STUDY

Kuntowijoyo's short stories have a common thread of stories on social, cultural, political, and religious topics. This is reflected in the short stories that mostly have religious characters and stories that depict the social reality of society and the role of religious figures. Although each short story is not connected to each other, the prophetic messages that Kuntowijoyo raises are so visible. This research analyzes some of the short stories in Kuntowijoyo's Persekongkolan Ahli Makrifat short stories that have a relationship with aspects of humanization and transcendence.

Humanization Aspects

The humanization aspect in prophetic literature is the implementation of the call for *ta'muruna bil ma'ruf* or what is often referred to as *amar ma'ruf*, encouraging goodness. Kuntowijoyo presents the term humanization for a reason. Humanization is a prophetic mission in an effort to humanize humans, which in this case humanization also means resistance to dehumanization that often occurs in society (Widowati, 2017).

The humanization aspect in the short stories of Persekongkolan Ahli Makrifat can be seen in a lot of short stories. In the short story entitled "Persekongkolan Ahli Makrifat", the humanization aspect can be seen in the following quotation:

1) *Katanya, "Ambillah kambing-kambing ini. Anakmu yang dalam kandungan itu laki-laki. Aku tahu kau tidak ada tempat. Jadi, biarlah aku yang memeliharanya."* (hlm. 81)

He said, "Take these goats. Your unborn child is a boy. I know you have no place. So, let me keep him." (p. 81)

In quote 1, it can be seen that Haji Rasid's character in the short story is a good person and has social care. Haji Rasid is known as a good and religious soto merchant. His concern for social life is an effort to humanize human beings by helping others.

2) *Bahwa pagi-pagi dia mau berkunjung itu suatu pertolongan besar. Jelas dia tidak akan mengambil untung dari dua ekor kambing itu.* (hlm. 82)

It was a great favor that he would visit early in the morning. Obviously he wasn't going to take any profit from those two goats. (p. 82)

The quote 2 describes the response of the main character in the short story that he considers what Haji Rasid did was a great help, noble behavior, even Haji Rasid did not use him for financial gain. This is a form of humanization reflected in the kindness and sincerity of Haji Rasid in helping the husband character in the short story.

3) *Di belakang, istrinya bilang, "Kalau kau tidak punya ini, kau harus punya ini," sambil bergantian menunjuk ke dada dan ke kepalanya. Kalau kau tidak punya ilmu batin, kau harus punya ilmu lahir.* (hlm. 89)

In hindsight, my wife said, "If you don't have this, you must have this," while alternately pointing to her chest and to her head. If you don't have spiritual knowledge, you must have physical knowledge. (p. 89)

The quote 3 illustrates a form of realization. From the dialogue, the wife is trying to make her husband realize that he should think rationally and not just follow his beliefs. This shows the humanization aspect, which is a form of understanding the importance of humans to use their minds and reasoning in seeing and responding towards a problem. In the short story titled "A Peaceful Heart Returns to God", the humanization aspect appears in the following quote:

- 4) *Tapi tak seorang pun yang mengerti. Lelaki tua itu telah mendapat perlakuan yang tak wajar dari Kiai Hasan. Mereka ingin melihat kemarahan yang keluar dari Kiai. Namun tak seorang pun yang membantah. Ketuaan Kiai telah memadamkan nafsu membantah anak-anak muda itu.* (hlm. 10)

But no one understood. The old man had suffered mistreatment from Kiai Hasan. They wished to see the anger that came out of the Kiai. But no one argued. His age had extinguished the young men's desire to argue. (p. 10)

In quote 4, Kiai Hasan, a man known to have a temper, displays the opposite attitude. Kiai Hasan in this short story tends to treat the dirty old man on the porch of the mosque well. What Kiai Hasan does is a form of humanization that even a dirty and drunkard is a human being who needs to be embraced and preached to with kindness, not expelled or scolded.

- 5) *Siang itu Kiai memapah si tua kotor itu ke rumah. Di jalan orang memandang dengan tak mengerti. Tak seorang pun mengira, si tua yang tergeletak di bawah pohon itu, dipapah dengan kuat oleh Kiai mereka.* (hlm. 30)

That afternoon Kiai carried the dirty old man home. On the street people looked on in disbelief. No one could have guessed that the old man lying under the tree was being carried strongly by their Kiai. (p. 30)

In quote 5, it appears that Kiai Hasan's treatment of the old and dirty man continues by taking him home. Although what he did invited attention and pros and cons, Kiai Hasan as a religious figure in the community set an example in doing good and helping fellow humans regardless of their background.

In the short story entitled "Da'i", there is one quotation of humanization aspects described below:

- 6) *Ia melangkah lebih jauh dengan mendekati anak-anak yang suka minum. Saya hanya berpesan padanya untuk memikirkan juga anak-istrinya, tetapi ia menjawab itulah risiko keluarga dai. Saya hanya mengatakan, ngono ya ngono, ning ya ojo ngono, artinya dakwah itu boleh tapi keluarga harus dipikir.* (hlm. 78)

He went so far as to approach children who liked to drink. I just told him to think about his children and his wife, but he replied that it was the risk of a preacher's family. I just said, ngono ya ngono, ning ya ojo ngono, meaning that da'wah is allowed but the family must be thought of. (p. 78)

In quote 6, the preacher is described as a person who not only works as a preacher, but also has social concerns. In the quote above, the preacher tries to embrace people who like to get drunk with the aim of inviting them to the straight path. This is an effort to awaken people to the path of goodness.

On the other hand, the character "I" in the short story tries to remind the preacher to also care about his family who also need him. What "I" did in the short story above is also a form of humanization, which invites the preacher to realize that his da'wah activities can actually have an impact on the neglect of his own family.

In the short story entitled "There is a Thief in the House", the humanization aspect can be seen in the following quote:

- 7) *Menurut guruku, ada kemungkinan orang berilmu seperti Kakek jatuh dalam lima macam dosa. Dosa pertama ialah dosa kemanusiaan. Kita diciptakan Tuhan sebagai manusia. Bukankah manusia itu sebaik-baik ciptaan-Nya?* (hlm. 48)

According to my teacher, it is possible for a knowledgeable person like Grandfather to fall into five kinds of sins. The first sin is the sin of humanity. We were created by God as human beings. Isn't man the best of His creations? (p. 48)

In quote 7, the character "Me" remembers what his teacher once said. "Me" narrates about his teacher who reminded his grandfather not to fall into the sin of humanity. This reminder illustrates the effort to raise humanity's awareness.

- 8) *Kita berbuat riya karena kita ingin dilihat orang. Pamer menyebabkan kita bergantung pada orang, kalau tidak ada orang kita akan berhenti berbuat. Perbuatan baik hilang maknanya karena ingin dilihat orang.* (hlm. 48-49)

We do riya because we want to be seen by people. Showing off causes us to depend on people, if there are no people we will stop doing. Good deeds lose their meaning because we want to be seen. (pp. 48-49)

In quote 8, the character "I(me)" realizes that jealousy can prevent a person from doing good. That way, jealousy is included in dehumanizing behavior that can eliminate the human desire to do good.

Next, in the short story titled "Black Feathered Duck, White Feathered Duck", the humanization aspect appears in the following quotation:

- 9) *Sejak memakai telur dari Pak Mustari, sama saja goreng atau godok, memakai atau tidak memakai telur sama sekali, pasti enak. Pak Mustari-lah yang mengajar memasak bakmi.* (hlm. 93)

Since I've been using Mr. Mustari's eggs, whether it's fried or scrambled, with or without eggs, it's delicious. It was Mr. Mustari who taught me how to cook noodles. (p. 93)

10) *Kalau malaikat mengajar mengaji itu masuk akal. Akan tetapi, bagaimana mungkin malaikat mengajar orang untuk membuat bakmi.* (hlm. 98)

That angels teach Quran makes sense. But how could an angel teach people to make noodles? (p. 98)

In quotations 9 and 10, the community considers Mr. Mustari to be a kind-hearted man like an angel because of his religious understanding and his activities teaching the Koran. As a representation of humanization, Pak Mustari appears as a helper who helps others to learn how to make noodles. Humanization here is in the form of humanitarian awareness, which tries to raise human status through empowerment. Social care here is symbolized through "teaching people to make noodles".

11) *Dikatakannya sudah seharusnya manusia menguasai jin, bukan sebaliknya. Sebab, manusia itu dikehendaki Tuhan sebagai makhluk yang paling mulia, meskipun jin itu terbuat dari api.* (hlm. 96)

He said humans should control the jinn, not the other way around. This is because man was intended by God to be the most noble of creatures, even though the jinn are made of fire. (p. 96)

In quote 11, the humanization aspect appears in the form of a narrative told by the character "I". Pak Mustari is described as a religiously observant person, even the jinn are afraid of him. The humanization effort here is done through the portrayal of Pak Mustari who is an example that humans are the noblest creatures who are not afraid of jinn interference.

Furthermore, in the short story entitled "Mata Anak Turki", the humanization aspect appears in the following quotation:

12) *Orang Maroko itu memberi isyarat dan kami keluar. Sesampai di luar kami bersalaman, kemudian berpisah. Hari itu saya sudah belajar sesuatu. Mata kelabu, mata biru, mata cokelat, mata hitam, sama saja. Manusia itu satu.* (hlm. 105)

The Moroccan gestured and we went outside. Once outside we shook hands, then went our separate ways. That day I had learned something. Gray eyes, blue eyes, brown eyes, black eyes, it's all the same. Human beings are one. (p. 105)

In quote 12, it appears that the character "I" in the short story learned a valuable lesson about human equality when helping a Turkish child who lost his parents in the crowd. "I" learned that humans are the same even though they have different eye colors. The form of humanization in this short story appears in the emergence of "I"'s self-awareness when he helps a child and finds that it changes his view of humans. With the awareness of equality, "I" became a person who respects fellow humans and appreciates differences.

13) *Katanya, "Ada banyak anak di dunia ini yang bernasib lebih jelek. Ribuan, mungkin jutaan anak ditinggalkan orang tuanya sebagai akibat perang, kelaparan, lahir tak dikehendaki, dan, ini yang penting, tak ada dewa penolong."* (hlm. 106)

He said, "There are many children in the world who have it worse. Thousands, perhaps millions of children are abandoned by their parents as a result of war, famine, unwanted birth, and, this is important, no gods to help." (p. 106)

In quote 13, "I" tries to tell his wife about his newfound awareness of the good he is doing and how he is learning. However, his wife is not very interested and instead reminds "I" that there are many children who have also lost their parents in this world. Then his wife mentions "there is no god of help" as a form of symbolism that many people do not care and do not want to help them.

Aspects of Transcendence

The aspect of transcendence is a derivative of *tu'minuuna billah* (faith in Allah), which literally invites faith or provides divine awareness. In addition, the transcendence aspect in Kuntowijoyo's thought is an attempt to emphasize the position and role of human nature in life. (Kuntowijoyo, 2017). The transcendence aspect is an important component in building one's individual personality (Komalasari, 2019). (Komalasari, 2019). Thus, there is an awareness that humans have a prophetic role as *khalifah fil ardh*.

The aspect of transcendence in the short story collection *Persekolan Ahli Makrifat* is found in almost all short stories. In the short story entitled "Persekolan Ahli Makrifat", the aspect of transcendence is found in the following quote:

14) *Ada persamaan antara aku dan Pak Rasid: kami sama-sama menabung untuk naik haji.* (hlm. 84)

There was a similarity between me and Mr. Rasid: we were both saving for the Hajj. (p. 84)

15) *Yang menyenangkan ialah dia semakin rajin ke masjid. Sebagian kekayaannya disumbangkan untuk masjid dan semakin sering dia mengundang pengajian di rumahnya.* (hlm. 85)

What was nice was that he became more and more diligent in going to the mosque. Part of his wealth was donated to the mosque and more and more often he invited recitations to his house. (p. 85)

16) *Sejak kepulangannya dari haji, hampir tiap tahun dia pergi ke Mekah untuk umrah.* (hlm. 85)

Since his return from Hajj, he has gone to Mecca for Umrah almost every year. (p. 85)

In excerpts 14-15, there is a straightforward mention of "going on hajj", "going to the mosque", and "donating to the mosque", which is an actualization of the transcendence aspect. Here, it is clearly illustrated that the figure of Haji Rasid and the figure of his husband, his best friend, invite each other to worship. And after the pilgrimage, Haji Rasid became more diligent in worship. In fact, in quote 16, Haji Rasid never missed performing Umrah.

17) *Tidak, dia tidak membawa tasbeih, tapi alat penghitung macam di pesawat itu. Rupanya itu cara modern untuk berzikir. Kadang-kadang dia juga mengasingkan diri untuk menyempurnakan agamanya, suatu keistimewaan yang tidak dimiliki pegawai negeri.* (hlm. 85)

No, he didn't bring prayer beads, but a counter of sorts on the plane. Apparently it's a modern way of doing dhikr. Sometimes he also went into seclusion to perfect his religion, a privilege that civil servants don't have. (p. 85)

In quotation 17, the transcendence aspect is described by Haji Rasid's habit of dhikr. Although he is busy with his business, Haji Rasid always carries a dhikr counter. Then, there appears to be a practice of Sufism that Haji Rasid undertook, namely "secluding himself" such as asceticism or tirakat in a place.

18) *Ketika aku mengingatkan bahwa berpikir dengan hoki itu mengandaikan seolah Tuhan tidak ada, cepat dia beristighfar dan mengatakan kalau takdirnya adalah berurusan dengan kambing.* (hlm. 86)

When I reminded him that thinking in terms of hockey presupposes that God does not exist, he quickly repented and said that his destiny was to deal with goats. (p. 86)

In quote 18, Haji Rasid is told to have believed in hockey or luck. The husband character in this short story also reminds Haji Rasid that this could potentially be polytheism. So, he begged for forgiveness and believed that God destined him to become a goat seller. The aspect of transcendence here comes in the form of a warning and realization that humans live in God's decree or destiny.

19) *Kemenangan itu harulah bebas dari dosa. Segalanya terserah pada Tuhan, setelah orang berusaha.* (hlm. 87)

Victory must be free from sin. Everything is up to God, after one has tried. (p. 87)

In quote 19, the transcendence aspect is present in the form of warnings and suggestions conveyed by Haji Rasid to the lurah candidate he supports. Haji Rasid provides moral and financial support to the lurah candidate he supports. According to Haji Rasid, what he did was part of his efforts to achieve something good. Although he has money and influence, he still submits to God's destiny.

Then, in the short story entitled "A Peaceful Heart Returns to God", the aspect of transcendence is found in the following quote:

20) *"Lihat," Kiai berkata. "Laki-laki ini telah menyiksa dirinya seumur hidupnya. Tapi siapakah di antara kita yang tahu, bahwa dia datang untuk maksud jahat? Tidak. Kita tidak tahu. Dan jangan menghukumi sesuatu yang kita tidak tahu persoalannya. Hanya Allahlah Yang Mahatahu."* (hlm. 9)

"Look," the Kiai said. "This man has tortured himself all his life. But who among us knows that he has come for evil purposes? No, we don't. We don't know. And don't judge something we don't know about. Only Allah knows." (p. 9)

In quote 20, Kiai Hasan explains to the people who are angry because there is a dirty man lying there in his mosque. The aspect of transcendence as shown by Kiai Hasan is to see the helplessness of the dirty man. Kiai Hasan also invites the people to be kind and leave it to Allah, the Omniscient.

21) *"Yang kau makan itu tidak halal," jawab sahabat itu. 'Tetapi ini telah terjatuh dan dibawa air.' 'Biarpun demikian. Kau tak minta izin pada yang punya.' 'Masya Allah. Astaghfirullah. Kau benar, sahabat.' Ia memandang pada jambu yang telah dimakan sebagian itu. Dan menggelengkan kepalanya. Puji syukur pada Allah, karena kau telah mengingatkan apa yang aku khilaf!' Ia berpikir sejenak dan kemudian memutuskan. Ia telah memutuskan untuk mencari siapa yang punya jambu itu."* (hlm. 17)

"What you eat is not lawful," replied the friend. 'But it fell down and was carried by water.' 'Even so. You did not ask permission from the owner. 'Masha Allah. Astaghfirullah. You are right, friend.'" He looked at the partially eaten guava.

And shook his head. 'Praise be to Allah, for you have reminded me of my mistake!' He thought for a moment and then decided. He had decided to find out who owned the guava." (p. 17)

22) *'Pulanglah kau dan katakan pada ibuku apa yang telah terjadi. Aku akan mencari pemilik jambu yang kumakan sampai dia merelakan sebagian jambu yang telah masuk dalam perutku. Aku akan menyusuri sungai ini.'* 'Mudah-mudahan Allah mengampunimu,' kata sahabatnya. Dan mereka pun berpisah. (hlm. 18)

'You go home and tell my mother what has happened. I will search for the owner of the guava I ate until he gives up some of the guava that has entered my stomach. I will go down this river.' 'May Allah forgive you,' said his friend. And they went their separate ways. (p. 18)

In the story above, a friend warns his friend who ate the guava fruit he found in the river. In quotes 21 and 22, the transcendence aspect appears in the form of a warning from someone to his friend so that he is careful in eating what is not his right. So he was willing to look for the owner of the guava by going down the river to get Allah's pleasure and forgiveness.

23) *'Memang aku yang memiliki jambu itu, Anakku. Tapi keridaan bukanlah hakku untuk memberikan. Hanya Tuhanlah yang berhak memberikan itu.'* (hlm. 19)

It is I who have the guava, my son. But pleasure is not mine to give. Only God has the right to give it. (p. 19)

24) *Tolonglah saya,' kata lelaki yang datang. 'Baiklah. Nak cari keridaan Allah bersama dengan saya. Tinggallah di sini. Dan sekiranya telah mendapatkan keridaan itu, Anakku boleh pulang.'* 'Baik,' kata yang datang. (hlm. 21)

'Do me a favor,' said the man who came. 'All right. Son seek Allah's pleasure together with me. Stay here. And when he has found that pleasure, my son may go home.' 'Yes,' said the one who came. (p. 21)

In passages 23-24, the man managed to find the owner of the guava in his garden. The farmer also gave a condition for him to live with the farmer until he really gets Allah's pleasure. The transcendence aspect here can be seen from the man who is willing to do various things in order to gain Allah's pleasure.

25) *Dengan tekad mencari keridaan Tuhan dia menjawab, 'Itulah jalan untuk mendapatkan keridaan Tuhan?' Jawab guru, 'Aku masih belum tahu juga, Anakku. Hanya itulah yang dapat kukerjakan. Dan sekarang itulah permintaanku yang terakhir padamu. Sesudah itu kau boleh tinggal di sini atau pergi.'* (hlm. 23)

Determined to seek God's favor he replied, 'That is the way to gain God's favor?' The teacher replied, 'I still don't know, my son. That is all I can do. And now that is my last request to you. After that you may stay here or leave.' (p. 23)

In quote 25, the transcendence aspect appears again through the attitude of the man who seeks Allah's pleasure. Such an attitude is a form of piety.

26) *Dan ketika didengarnya khotbah lagi, ia menangkap suara Kiai Hasan, "Jangan jemu-jemu kita mencari keridaan Tuhan. Allah akan membalas kita dengan pahala yang berlipat ganda."* (hlm. 26)

And when he heard the sermon again, he caught Kiai Hasan's voice, "Let us not fail to seek God's pleasure. God will reward us with an abundance of rewards." (p. 26)

In quote 26, the aspect of transcendence can be seen from Kiai Hasan's speech which calls for seeking God's pleasure. The belief that God will reward every effort made with rewards is a form of transcendence that lives in society.

27) *"Terimalah saya," kata lelaki tua dengan tersendat. "Saya telat tobat. Tolonglah Kiai." "Hanya Allah-lah yang akan menolong. Dan tobatlah kau pada-Nya. Tenanglah." Kiai itu berkata dengan tenang. Dan lelaki tua itu terus menangis, makin keras.* (hlm. 30)

"Please accept me," said the old man haltingly. "I am late in repentance. Please Kiai."

"Only Allah will help. And you should repent to Him. Be calm." The cleric said calmly. And the old man continued to cry, harder and harder. (p. 30)

The dirty old man who was originally in the mosque also expressed his desire to repent. The desire to repent and return to the straight path is one of the depictions of the transcendence aspect which contains the message that it is never too late to repent.

Furthermore, in the short story entitled "Da'i", the aspect of transcendence is found in the following quote:

28) *Usaha Baron rupanya membuahkan hasil. Anak-anak muda berandal itu satu per satu datang ke surau. Surau kami jadi padat, hingga pengurus berpikir untuk memperluas. Anak-anak muda itu bukan saja tidak berpeci di surau,*

bahkan mereka memakai jeans, tambal-tambal dan banyak yang memakai kaos dengan gambar bermacam-macam. (hlm. 78-79)

Baron's efforts paid off. One by one, the young rascals came to the surau. Our surau became so crowded that the management thought of expanding it. Not only did the youngsters not wear necks to the surau, they wore jeans, patches and many wore T-shirts with various pictures." (pp. 78-79)

In quote 28, Baron preaches by embracing the marginalized. His preaching is clearly indiscriminate and it has paid off. His efforts to embrace the marginalized made them want to return to the straight path. The transcendence aspect raised in this short story is in the form of awareness with a humanistic approach. Here, Baron succeeds in grounding compassion so that his efforts to preach can be successful.

In the short story entitled "There is a Thief in the House", the aspect of transcendence is found in the following quote:

29) *"Kubilang tirulah nama Tuhan. Kalau Tuhan itu Maha Pemberi, kau harus suka memberi."* (hlm. 43)
"I said imitate the name of God. If God is a giver, you must love to give." (p. 43)

The message in quote 29 is clearly included in the aspect of transcendence. This is because the excerpted dialog from a madrasa teacher to "I" contains a suggestion to imitate God's nature. This also emphasizes the role of humans as God's representatives on earth.

30) *Dosa kelima, dosa besar yang tak akan dimaafkan Tuhan, ialah menganggap diri sendiri sebagai yang berkuasa.* (hlm. 49)

The fifth sin, the great sin that God will not forgive, is to regard oneself as powerful. (p. 49)

The madrasa teacher explained to "me" that being arrogant and deifying oneself is a big sin. The aspect of transcendence as found in quote 30 is almost the same as the previous quote which contains a warning with straightforward words.

31) *"Jadi, itukah yang ada di pikiranmu selama ini? Kalau begitu lupakan permainan itu. Mari kita beristighfar, memohon ampunan."* (hlm. 50)

"So, is that what you had in mind all this time? Then forget about the game. Let's make istighfar, ask for forgiveness." (p. 50)

When the grandfather began to realize that his game had been a form of arrogance and actually violated God's rules, he also realized and awakened "me" to return to the straight path. The aspect of transcendence in quote 31 comes in the form of an invitation to repent and ask for forgiveness.

In the short story entitled "Black Feathered Duck, White Feathered Duck", the aspect of transcendence is found in the following quote:

32) *Pak Mustari juga mengajar mengaji. Mula-mula hanya anak-anak. Tapi kemudian juga remaja, orang dewasa, bahkan orang tua.* (hlm 93)

Mr. Mustari also taught the Quran. At first it was only children. But then also teenagers, adults, and even the elderly. (p 93)

As a person with religious understanding, Mr. Mustari does not hesitate to share his religious knowledge, including reciting the Quran. The transcendence aspect here can be seen from Mr. Mustari's willingness to invite people around him to study the Quran. This was successful with many residents joining his recitation, as in quote 32.

33) *Pak Mustari selalu ikut mengobrol, tetapi lebih banyak mendengar sambil memainkan tasbeih di tangannya.* (hlm 94)
Mr. Mustari always joined in the conversation, but mostly listened while playing with the prayer beads in his hand. (p 94)

Mr. Mustari, as in kutpian 33, always dhikr in his daily life. In fact, this form of closeness to God makes him unable to escape from dhikr even though he is in worldly activities. The transcendence aspect here contains a message to maintain a balance between the worldly and ukhrawi and involve God's presence in various human activities.

Furthermore, in the short story entitled "Mata Anak Turki", the aspect of transcendence is found in the following quote:

34) *Tuhan akan memberi yang besar, kalau kita sanggup memperhatikan-Nya sampai sekecil-kecilnya.* (hlm. 105)
God will give us great things, if we are willing to pay attention to Him to the smallest detail. (p. 105)

In quote 34, it can be seen how the aspect of transcendence arises from the individual consciousness of "I" when seeing the phenomenon directly. What "I" expressed in the narrative illustrates the emergence of transcendence awareness at an individual level.

35) "Itu artinya, kamu harus meng-Esa-kan Tuhan. Tauhid itu tiga macam. Tauhid zat, tauhid sifat, dan tauhid af'al. Nah, mata itu adalah af'al-Nya, perbuatan Tuhan."
Allahu Akbar. Rupanya istri saya benar. Mata itu tidak tampak lagi. (hlm. 107)

"That means you have to believe in the One God. There are three kinds of tawhid. Tawheed of substance, tawheed of attributes, and tawheed of af'al. Well, the eye is His af'al, God's actions."

Allahu Akbar. Apparently my wife was right. The eyes were no longer visible. (p. 107)

The aspect of transcendence in quote 35 is in the form of a realization speech in a straightforward sentence. The wife's speech directly gives the realization that what "I" have felt so far is the result of her negligence or ignorance about tawhid. "I" also realized his negligence and asked for forgiveness by reciting istighfar.

CONCLUSION

This study collected 35 short stories from Kuntowijoyo's short story collection *Persekongkolan Ahli Makrifat*, consisting of humanization and transcendence aspects. From the data analysis and interpretation, it can be concluded that the aspects of humanization and transcendence in *Persekongkolan Ahli Makrifat* are found in each title and have a strong message. The humanization aspect is so intense because the short stories always present conflicts related to social reality and relationships between humans. Whereas the transcendence aspect is particularly strong because it is presented through characters who have religious characters, religious understanding, religious figures in the community, and preachers. Thus, overall this book wants to represent a prophetic message about the importance of realizing the balance between divine consciousness and human consciousness in everyday life.

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