

# Prophetic Values of Muhammad PBUH In the Novel Bulan Mati Di Javasche Orange

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**Abstract** Prophetic value in literatures is a multidiscipline study. Prophetic values are referred to religious values in certain literatures. They are seen by how certain literatures can make impacts from what is embodied in them. Hence, this research is conducted to denote prophetic values in the novel Bulan Mati Di Javasche Orange by Affifah Afra Amatullah. The writer is one of the writers in Lingkar Pena who has published many novels with Islamic theme. The researchers decided to use this novel due to its suitability with the study of prophetic values in Islam. Moreover, the researchers want to show different perspective coming from a female author. This research uses qualitative descriptive method to give better understanding towards prophetic values in the novel Bulan Mati Di Javache Orange by Affifah Afra Amatullah. From this research, it is found that there are four prophetic values; *shiddiq*, *amanah*, *fathanah*, and *tabligh*. By conducting this research, both researcher and the readers are expected to have better understanding towards literatures that they can give positive impacts to humanity.

**Keywords:** *prophetic value, Prophet Muhammad PBUH, novel Bulan Mati di Javache Orange.*

## 1. Introduction

Female authors started to emerge in 1914 to 1953. They are Hamidah and Fatimah Hasan Delais who wrote a novel called Kehilangan Metika. Novels written by Selasih were published through Balai Pustaka, a publisher which had a power when Indonesia was colonized by Dutch. Through some of their novels, it is thought that they are the pioneers of Indonesian authors. Theme brought up in their novels is about women involved in education and works in public sector. When Indonesia was colonized, it was difficult for Indonesian women to get access to education as well as deciding their ideology. Ida (2001) stated “the position of women in the transformation era of Indonesia is still considered problematic. Indonesia is in transition from being an agrarian society to becoming an industrial society or between traditional and modern” (p.21).

In early 1960, there was a quite productive female author. She published some novels even until the end of year 2000. She was Nh. Dini. Her first novel was *Hati Yang Damai* (1961), and later she wrote *Pada Sebuah Kapal* (1973), *La Barka* (1975), *Keberangkatan* (1977), *Namaku Hiroko* (1977), *Langit Dan Bumi Sahabat Kami* (1979), *Sekayu* (1981), *Kuncup Berseri* (1982), *Orang-Orang Tran* (1985), *Pertemuan Dua Hati* (1986), *Jalan Bandungan* (1989), *Tirau Menurun* (1993), *Kemayoran* (2000), *JepunNegerinya Hiroko* (2001). Then, in 1990s, there was Lilimunir C (1939), some of her novels are *Anak Rantau* (1992), and *Rumah Besar* (1994). Then there were *Maria Sugiharto* (1938) and Martha Hadimulyanto (1993). And in early 1980s there was Titis basino (1959), in 2000s there were Ayu Utami, Dewi Lestari, Nova Riyanti Yusuf, Jenar Mahesa Ayu, Eliza V, Handayani Helinatiens, Abidah El Khalieqy, Ratih Kumala, Dewi Sartika, Oka Rusmiki, Fira Basuki, Naning Pranoto, Maya Mulan, Okky Madasari, Asma Nadia, Pipiet Senja, and Afiffah Afra Amatullah.

By the year 1997 Helvy Tiana Rosa, Asma Nadia, and Maimon Herawati established a forum called Lingkar Pena (FLP). Helvy was a West Asian Literature student, Faculty of Letters, University of Indonesia, with a concentration in Literature study programs. FLP is established to provide a channel for young generations who have passion and talent in writing. FLP has created some young writers that have new nuance in writing, new concept of stories, and a set of qualities. Afiffah Afra Amatullah is one of many writers in FLP. Her name might not so familiar although she is quite productive. Among all of her works are her novels. *Bulan Mati di Javasche Orange* is one of her novels which was published in September 2001. In this novel she wrote about a man Mahmud Ali Syah who was a young educated Muslim and a descendant of Turkish-English nobility. He was also graduated *cum laude* from Oxford University. Having a conflict with Mustafa Kemal Pasya, he fled to Indonesia. During this period, he gained many important lessons about Islam and life. Later, also In Indonesia, he found his significant other. Bringing such theme like nationalism and Islam, this novel is able to make the readers to comprehend the values.

The novel *Bulan Mati di Javasche Orange* is studied in multidisciplinary study like its prophetic values. The prophetic values that are meant here are of course regarding to Muhammad PBUH as the last prophet and is the best example of all Muslims. Prophetic values have been studied in so many countries and in so many discourses. Some of the writers are (1) Qomariyah *et al.* (2018) from Indonesia, she clarified the prophetic values in folklores of Tegal, and (2) Lunn (2018) Qfrom America who clarified prophet representation in the presence of God: a theological interpretation, and there was Sad Kebbi (2012) from Lebanon who clarified the result of misconception of Prophet Muhammad PBUH towards Lebanese Muslims, and Said & Jalabi (2000) freeCairo who explained about prophetic method in laws and religion in social transformation, then there was Jamilin *et al.*, (2017) who explained about Prophet Muhammad's way to communicate in his *da'wah*.

Study about prophetic values later becomes a study which is related with other disciplines. Sharma & Sharma (2015) stated that "even the modern psychologists and scientists have found a significant positive relation between a person's mental beliefs and situations he/she encounters in life. It is said that whatever we think and spend our mental energy on, manifests itself in physical form in our lives. This phenomenon is the essence of the concept known as self-fulfilling prophecy" (p. 41). Losada-Sierra & Mandalios, (2014) noted that "interreligious and intercultural dialogue is supposed to be the best way to solve the conflicts arising from rival religious hermeneutics and different modes to conceive the ideal of a good life in contemporary multicultural and pluralistic societies" (p. 13). And Ferdiansyah (2017) stated that "prophetic values can be studied in literature" (p. 50), in regard to Kuntowijoyo with his famous prophetic concept, there are three prophetic values; (1) humanity, (2) liberation, and

(3) transcendent. In other countries, the prophetic values are different, adjusting with the religion which the majority holds. For instance, Christians hold their prophetic values which are based on bible. Freedman (1977) stated that states in the Bible (Israel) there are also poems, prose is certainly still in religious discussions, it's just the form in a work (p.16).

Klingbeil (2009) also noted that stated prophetic is also able to touch the space of Christians, of course prophetic is not always related to Islam. This depends on the religion or belief held, of course, every religion has its own prophet. Christianity has the Bible and the Bible has two views commonly called the "Old Testament" and "The New Testament." This will be examined intertextually (p. 19).

Regarding with the explanation above, it can be concluded that prophetic values are indeed a wide study, by means prophetic values are related to several disciplines, such as literature, social, bureaucracy, and other religions. Different from the previous researches regarding with prophetic values, this research is conducted referring to only Prophet Muhammad PBUH because the researcher wants to use different point of view from the others.

## **2 Research Method**

This research uses qualitative approach which emphasizes the analytical process of thinking which is connected with the dynamic of relations among phenomena observed and constantly uses scientific logic. Using qualitative approach doesn't mean that this research is without quantitative data, yet formal thinking is mainly used to answer the problem emerge. (Denzin & Lincoln, 2009) gave their latest definition here:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. (Denzin & Lincoln, 2009, p.3)

Cresswell in *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* statement below:

Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that informs the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes. The final written report or presentation includes the voices of participants, the reflexivity of the researchers, a complex description and interpretation of the problem, and its contribution to the literature or a call for change. (Creswell, 2013, p.59)

### 3 Results And Discussion

Here is the analysis of the novel *Bulan Mati Di Javache Orange* by Affifah Afra Amatullah.

#### a. Prophetic values

Prophetic values mean possessing features like a prophet or predictable. The word prophetic is an English word which means *nabi* in Bahasa Indonesia. Hence, prophetic is pertaining features of characteristics like a prophet or predictable. (Ahimsa, 2017, p. 2) assumes “prophetic can also mean prophethood” (p. 2). Etymologically speaking, prophetic is an English word which means (1) of or pertaining to a prophet prophetic inspiration; (2) of the nature or containing of prophecy: prophetic writing; (3) having the function or the power of the prophet, as a person; (4) predictive ominous prophetic signs; prophetic warning.

“In Arabic, the word prophet comes from the word *naba'* which means message”. (Wardiono, 2016, p. 82) stated “the word prophet is ordained from the word *al-nubuwwah*, *al-nabawwat*, and *al-nabi*, which means the high ground, or path. In plural noun, *al-anbiya'* means the right path and someone that is glorified because of his ability. (Roqib, 2011, p. 46) This is in line with the word *nabiy* which later forms the word *nubuwwah* which means prophethood” (p. 1). “The word prophet and all of its derivatives like *an-nabiyan*, *al-anbiya*, *an-nubwwah* are mentioned 65 times in Quran”

Among all the prophets, prophet Muhammad PBUH is one of the most known. He was born in the city of Makkah, and came from tribe Quraisy. Prophet Muhammad PBUH is both a prophet and a messenger of Allah. Talking about his position as the messenger of Allah, it is mentioned in surah (Ashshiddiqi & Gani, 1990, p. 31) Al Baqarah chapter 119:

*“Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.”*

And in surah (Ashshiddiqi & Gani, 1990, p. 38) Al Baqarah chapter 151:

*“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.”*

Based on the explanation in the above passages, it can be synthesized that prophetic values are related with identity that consist of features or characteristics possessed by a prophet. One of the prophets referred here is Prophet Muhammad PBUH, the last prophet and a perfect role model for all Muslims.

#### a) *Shiddiq* (truthful)

*Shiddiq* comes from the word *shadiq* which means trustworthy people. In other word, *shiddiq* means honesty. *Shiddiq* is defined with a person who always tells the truth, by means, at all matters; his words, actions, and in his heart. “*Shiddiq* has spiritual dimension which exists in form of ability or power to free one’s self from deceitfulness, both from him/herself and somebody else’s”. The lowest stage of honesty can be identified by the balance between one’s spirituality and materiality. Here is the discussion about the novel *Bulan Mati Di Javache Orange* by Affifah Afra Amatullah. Mahmud Ali Syah, a 27-year-old man, was youthful and so in shape. He had his look from a Middle East father and a European mother, a Turkish and an English to be exact. He lived in London and studied in Oxford University majoring law. People called him Prince Georges there. After learning about Islam and affected by a conflict in Turk involving his father, he decided to forget about his past. Later, he studied in Al-Azhar, Cairo, majoring Arabic literature and called himself a Muslim warrior.

*“I am Mahmud Ali Syah. I am half European. My father is a Turkish and my citizenship is Turkish”. Jo’s scenario was not responded. (Afra, 2001, p. 22)*

Based on the above lines, Mahmud told the truth and what was right, despite the fact that people called him prince Georges. He neither forgot his birthplace, his father, nor his race. His honesty is enhanced after he converted to Islam. It was almost like he avoided anything related to western values.

Hamzah was a son of William Rijkaard, the owner of Javasche Orange. Years ago, right before he went to Arab peninsula, he used to peek out at him with a thumping heart. Later, when he went back home, he couldn't take his longing for his father; it was this feeling that persuaded him to work in Javache Orange. He hoped that he would see his father there, although deep down he was still mourning for the lost of his mother.

It can be concluded that all the actions and words which were said and done by the characters reflected a prophetic value; *shiddiq*. This is as a result of all the lessons that the characters learned when they were in *pesantren*, and from their parents and their neighborhood. Thus, they possessed a prophetic value, *shiddiq*, and implemented it in the daily basis.

b) *Amanah* (trusted)

*Amanah* is a trait that is closely related to a responsibility of fulfilling given obligation, duty, or task compatible with one's capability in any field and is based on trust. High moral responsibility encourages someone to complete their duty well. By doing so, they will get people's trust. Human is given a special trust by Allah to be *khalifah* or the leader on earth. The more someone fulfill their responsibility, the more *amanah* that they possessed. Here is the discussion of the novel Bulan Mati Di Javasche Orange Karya Afiffah Afra Amatullah.

Sheikh Abdul Wahab was a leader in *pesantren Al-Ikhwah* and was an uncle of Hamzah. He was a leader who could always bring peace. He was a *sheikh* who was admired by his students; his teachings about life and Islam were delivered wisely.

*'Hold...! Cried Sheikh Abdul Wahab abruptly. In instance everything was still. Both his students and KNIL troops were absorbed by the assertiveness in his voice. They stared at the man with dense beard and white turban. There was radiance in the face of that middle aged man. Suddenly the KNIL troops were all trembling. In reverse, the bravery of his students was prevailing. "Go on and get me. But do not lay your fingers on my students." (Afra, 2001, p. 101)*

From the above lines, it can be concluded that the prophetic value, *amanah*, should be possessed by all people. This value could be formed from how one's family taught them, neighborhood, and formal education. Hamzah was taught to be responsible in every aspect of his life. Moreover he was a foreman who took care of a field; this should make him even more liable towards his subordinates. Sheikh Abdul Wahab also showed prominent value of *amanah* since he was a leader of *pesantren* with thousands of students who relied on him.

c) *Fathanah* (intelligent/clever)

*Fathanah* is defined as intelligence or wisdom. It is a trait or a capability to see, to interpret, and to understand the essence of something. It also means a capability to know how to act and to behave. This capability comes from intrinsic, logic, and intuitive mind. Also, it is given by God either explicitly or implicitly. *Fathanah* can be seen by how someone's reasoning, thinking rationally, deciding wisely, taking a lesson from their problems, and being spiritually conscious. Shortly, *fathanah* is one's intelligence in emotionality, rationality, and spirituality. Here is the discussion of the novel Bulan Mati Di Javasche Orange Karya Afiffah Afra Amatullah.

*"You are a rebel. KNIL troops will surely hang you", they were the words said by Jo to her half brother when they were in an escape from KNIL. Jo thought that Hamzah was a member of PKI, but Hamzah was strongly against what Jo had thought of him. For Hamzah, Islam was*

*the right religion for him and he would fight for Indonesia while holding on to sharia law. "I am not afraid to die, madam. For me, to die defending my homeland and my religion which is insulted by those infidels is an honor". (Afra, 2001, p. 92)*

From the above lines it is showed that Hamzah was a clever and a wise man. He could take the right actions under certain circumstance and situation. Thus, there were justice, humility, and sincereness. It is shown in how he treated his half sister, Jo, when she thought that Hamzah was a member of PKI.

From the previous discussion it can be concluded that a prophetic value, *fathanah*, was formed from several experiences which Hamzah had been through. Thus, he possessed the value, *fathanah*. His experiences had taught him lessons about life; how he should behave when facing problems.

d) *Tabligh* (to deliver)

Literally, the word *tabligh* means to deliver. It can be defined as to deliver the teaching of Islam which comes from Allah and is meant for all people. To deliver is a responsibility for each individual. It is a duty for all people to spread good teachings. In religion context, *tabligh* is a duty to spread the messages of Allah to all humankind so that they could be performed to achieve happiness in life and the hereafter. The messages are about laws (*sharia*), faith (*imaan*), and good manners (*ihsan*). "There is what is so called *amar ma'ruf* and *nahi munkar* which means to persuade people to perform kindness and to forbid them to not do wrong". It is mentioned in (Ashshiddiqi & Gani, 1990, p. 93) surah Ali Imran chapter 104: And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Here is the discussion of the novel *BulanMati Di Javache Orange* by Affifah Amatullah. Shade of grunge in his heart, the image of a delicate woman with her smooth veil that he could only see in his dream made him miserable. A devoted woman, a true *amatullah*, she was the victim of an evil outlander. And because of that incident, his mother should have him. It was so hard for him to take it and called himself a bastard.

*"I am the unwanted son of your respectable father, Madam Jo. Your father rapped a devoted woman, an innocent figure so that she should have an ignoble man named Hamzah Ikhwani. A man that is now right in front of you. Had I been unable to control anger in my heart, I would surely have killed that respected high official of the Dutch East Indies." (Afra, 2001, p. 92)*

From the lines above it is clear that Hamzah was being honest about his identity to his half sister, Joana. The fact that he was an unwanted child didn't embarrass him. The message that Hamzah delivered is that whatever life brings us, we should always be grateful.

From the above discussion, it can be inferred that the prophetic value, *tabligh*, is a form of honesty in each individual as a responsibility above what is believed. The messages should be delivered clearly and transparently.

## 4 Conclusion

From the previous discussion it can be concluded that the novel *Bulan Mati Di Javache Orange* embodies 4 prophetic values referred to Prophet Muhammad PBUH, those are *shiddiq*, *tabligh*, *amanah*, and *fathanah*. These prophetic values are reflected on how certain characters behaved. These were formed from various experiences in their life and the teachings from their teachers and elderly like Sheikh Abdul Wahab when they were studying in Al-Azhar and pesantren. All the experiences that happened in their life gave impacts towards themselves.

They got values teachings and Islamic teachings until they were fully understood. These values and teaching are not just meant for the characters but for the readers. The positive impacts which are expected from the novel is meant for self reflection, not just another book to read as a companion in free times, the prophetic values embodied are meant to be comprehended and implemented.

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