

Prophetic Structuralism: The Integration of Kuntowijoyo and Bourdieu in Literary Analysis

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Abstrak

Abstract: ASIA needs a literary theory that is appropriate and grows with ASIAN culture, but so far it still adopts non-ASIAN thinking. Importantly, the underlying theoretical cultural background is completely different. The study's results are forced to follow a culturally different way of thinking. This phenomenon, consciously or not, is a kind of omission, even though ASIAN thinkers are undoubtedly intellectual. Given this phenomenon, this article is important as a new perspective on literary theory born of ASIAN culture. The concept of this theory is prophetic structuralism. This approach integrates Kuntowijoyo's concept of prophetic literature (ASIA) with Bourdieu's social structuralist approach (non-ASIA). Using this theoretical framework, this article offers a perspective on the strength of ASIAN culture through three main dimensions: 'amil', 'amal', and 'amul'. 'Amil' is a doer of good deeds, 'Amal' is a good deed, while 'amul' increases faith. This theoretical construction forms a cosmology derived from ASIAN culture, especially in social and personal relationships with God. This theoretical context focuses on religiosity, both in human relationships with each other (*habluminnas*) through the concepts of "amil" and "amal", as well as human relationships with the creator (*hablumminalloh*) through the concept of "amul".

Kata Kunci: Prophetic Structuralism, Kuntowijoyo, Bourdieu, Literature, Literary Analysis, Literary Theory

Pendahuluan

Prophetic structuralism is a theory developed by the author that combines Kuntowijoyo's prophetic literary theory with Pierre Bourdieu's genetic structuralism. Prophetic structuralism was initiated by the author, not by rejecting the ideas of Kuntowijoyo and Bourdieu, but by refining them. Kuntowijoyo pointed out a weakness in the prophetic theory within the liberation framework. The concept of liberation as a concept of unity in prophetic literature was finally released. The working concept of prophetic literary theory is monolithic; one concept is not related to another; they are part of one cosmology.

A theory in its working concept must certainly form a cosmology in which there is a microcosm and a macrocosm. Prophetic literature as a theory has fulfilled this, but the atmosphere that is formed does not form a single unit that can make its theoretical ideas stronger. The

theoretical concept of prophetic literature, as intended by Kuntowijoyo, consists of the arrangement of the microcosm (two microcosms: humanisation and liberation) and the macrocosm (transcendence).

Review of Related Literature

The theoretical construction of Prophetic Literature is rooted in Habermas's thought. Habermas's thought divides the social science paradigm into three parts: social positivist, hermeneutic, and social critical (Habermas, 1992). The positivistic social paradigm (*Instrumental knowledge*) is a paradigm of positivism. This paradigm seeks to harmonise natural sciences with social reality. Positivism is a paradigm of knowledge introduced by Comte. A positivist view of knowledge is used to solve human social phenomena (Comte, 2009a). Therefore, knowledge must be neutral and impartial.

Positivist attitude according to Ritzer (Ritzer, 2017) It includes three things: (1) natural science methodologies can be applied directly to social sciences; (2) the results of research can be used as a law, as in natural sciences; and (3) social sciences must be technical by providing pure instruments. Of course, this view of social science must be applicable in real life. Not only as a theory and in scientific discussions, but it must be able to solve human problems.

In this regard, Durkheim (Durkheim, 2002) classifying social facts that are studied in sociology in two ways. *First* Material, in this case, is something that can be captured by the five senses so that it can be observed. *Second* nonmaterial, meaning something that can be considered real, such as sadness, anger, or argument (Durkheim, 2002). Therefore, science in this case is the fruit of the reality of daily human life.

Based on this mindset, Comte (Comte, 2009b) defines the human experience in three stages: theology, metaphysics, and science. These three things are better known as the three-stage law (Pramono, 2017). Furthermore, based on this, the classification of humans also emerges as simple creatures, humans as transitional creatures, and finally, humans as advanced or modern creatures (Haryanto, 2015). It can be concluded that humans experience a process throughout their lives. The process that brings humans is better.

Such human development leads to experimental experiences. The idea presents a new concept that is more readily accepted by reason. Concepts are manifested in the form of scientific processes, so that theological and metaphysical are replaced by empirical reasoning (Absori & Sigit Sapto Nugroho, 2018). This concept has become a positivist mindset that is contrary to Islam. This pattern was successfully broken by the success of science and technology in the East, which succeeded by combining social concepts with religion (Absori & Sigit Sapto Nugroho, 2018). The East's success in this regard served as a role model, and eventually, many Western thinkers adopted and applied it in their own thinking.

This position makes positivists fail to explain metaphysical religion scientifically (Pramono, 2017). On the other hand, religion that is metaphysical in a positivistic lens cannot be explained scientifically (Aristoteles, 1966). This trigger prompted Western sociology to study religion in depth and gave rise to the sociology of religion.

Paradigm *second* Habermas, hermeneutics. This idea was developed by Weber (¹⁹⁶⁴) to analyse social action. In particular, Weber uses this paradigm to relate social relationships to one another. That relationship will eventually lead to the conclusion of a causal relationship (Raho, 2013). Causal relationships here can be interpreted as interrelated relationships. Of course, there are causes and consequences behind every relationship. Some need each other; there is no relationship without mutual dependence.

Weber (Weber, 1964) Furthermore, it distinguishes social action in four categories, namely (1) goal orientation; (2) value orientation; (3) tradition orientation; and (4) affective orientation (likes and dislikes). Goal and value orientation is an action orientation that can be accepted rationally without reflection, in contrast to the traditional and affective orientations, which are concrete forms of social action.

Social actions in modern society have undergone many changes. These changes are certainly not without cause, but are the result of technological contamination, commercialisation, and rationalisation. The change occurred comprehensively, not only in urban areas, but also in rural areas. Therefore, the identity of the village community is beginning to erode, and there is a slow shift from humanist to individualist values.

Weber, through this paradigm, seeks to examine the factors that influence changes in social action. Weber's interpretive social paradigm is the ability to place oneself in the position of acting with others. The form of behaviour must be able to explain the purpose and situation (Raho, 2013). In this case, Weber seeks to address the influence of social change. The influence is more personal and changes in it. If a conclusion is drawn, it means that all changes arise from within, not from outside oneself.

Weber finally applied the process of interpreting individual attitudes to religion. Weber's view finally came to the point that the existence of religion strongly supports individuals in shaping their spirits and inspirations in improving their lives (Weber, 1964). However, Weber's views on religion in this regard are considered superficial because they are ultimately materialistic. The view that suffering is synonymous with poverty, so individuals who want to live a happy life must pursue wealth (Haryanto, 2015). Of course, the interpretation that emerged from Weber's thinking needs to be examined more deeply. Weber associates religion with religion as a form of self-introspection of individual attitudes.

However, the key point to emphasise in this paradigm is that it seeks to refine positivist ideas. The process of improvement is about bridging the gap between experience and understanding. The important thing about Weber's idea when he began to study Islam is that *first*, the core of Islamic teachings is self-control, and *second*, Islam has the ideology of a patrimonial structure because its financial system is centred on the state (Weber, 1993). Weber connected it with Islam, certainly not without definite reason. The stated reason is that the Islamic pattern has solved a phenomenon. This pattern that guided his thinking was found in Islamic patterns.

Paradigm *third*: socially critical or Critical Knowledge. This Paradigm is the Frankfurt School's idea. This way of thinking critically reflects a dialectical thinking pattern, as mentioned earlier. *Frankfurt School*, building the concept of consciousness or criticism of reason, associated positivists with a positivist (Comte, 2009b). *Frankfurt School: In this case, it develops this critical social concept within the scientific realm*. Of course, the focus is quite impressive. The focus of social criticism combines positivist and anti-positivist perspectives.

The combination is undertaken to liberate humanity from injustice. Of course, this is also to shift the value-free positivistic view. The paradigm of critical thinking itself is no longer value-free; it looks at social reality from a historical perspective. That is, the truth lies in the facts. Hume also asserts that experience will provide confidence rather than logic (Nawawi, 2011). This critical way of thinking is also known as dialectical thinking.

Aristotle⁽¹⁹⁶⁶⁾ divided dialectical thinking into three stages: (1) scientific cognition; (2) dialectic, and (3) rhetorical reasons. First, Scientific cognition. That is, science is understood as the validity of an idea. *Second*, a hypothesis that contains a rational agreement. This is done by interpersonal communication. *Third*, the part that connects the argument (logic of thinking) with its attempt to prove it to the public⁽¹⁹⁶⁶⁾. The sequence of dialectical thinking must go through these three stages.

Knowledge should not only reach the first and second stages. It rotates in the same space and the same atmosphere. If a thought or science does not fall within the first and second scope, it will forever remain a theory and cannot solve public problems.

The paradigm of critical theory, as presented, is tasked with shaping history but does not provide either correct or incorrect justifications. This is because the core task of this paradigm is to form awareness so that knowledge is formed and can affect social reality (Kuntowijoyo, 2018a). Justification is not about right and wrong, but about bringing benefits together. Solving problems that exist in society.

Kuntowijoyo's views on the social sciences, of course, cannot be separated from his Islamic beliefs and ideas about human thought. For Kuntowijoyo, humans are free creatures, so in Islam, the position of humans as leaders (Kuntowijoyo, 2018b). Islam also emphasises that God entrusts this universe to humans, so that he is not only the leader of humans but also of all those on earth (Kuntowijoyo, 2018b). Man is essentially a leader, but the leader in this case is not only in the seat of government; he is also more broadly.

The existence of human beings as leaders is also proven by the intellect they have, so that they produce technology and science, so that in the future they can carry out their leadership (Ibrahim, 1993). Of course, it must also be balanced with ethics, because in that position, humans are different from animals.

Kuntowijoyo realises that humans are not always free from temptation because they are still blessed with *nasfu*. Therefore, humans are not only tasked with maintaining relationships with humans (*hablum minnannas*), but also maintain a relationship with Allah (*Hablum Minallah*) (Kuntowijoyo, 2019). Kuntowijoyo also emphasised that, in maintaining relationships with other people, humans must also pay attention to nature. This affirmation is evidenced in his book on social change of the Madurese people (Kuntowijoyo, 2017). In addition to nature, the book also states that history plays an important role.

The relationship among humans, nature, and God is a constant focus of Kuntowijoyo's attention. Therefore, his thinking includes not only Western but also Eastern thinkers. Also, references to the Quran and Hadith often appear in his writings. This thought eventually led to the theoretical framework of prophetic literature, a constellation of social theory and Islam. The idea is clearly stated: Kuntowijoyo wants to create literature that can bring humans closer to Allah. The concept of prophetic literature conveyed by Kuntowijoyo can stand alone, but it cannot be truly correlated with another concept.

Genetic Structuralism Pierre Bourdieu

In contrast to Bourdieu's complete theoretical concept of genetic structuralism. Literature is understood not as a stand-alone concept, but as a whole of works, authors, agents, and readers. Bourdieu explained that his theoretical framework cannot be built from a single structure alone, but is related to other structures. *Habitus* will build an arena; if the arena is built, then capital, economic capital, social capital, and cultural capital will be born. Bourdieu's concept of ideas forms a whole, and when his working concept is applied separately, it can also dissect the realm of each theoretical unit.

The meaning of Bourdieu's theory of genetic structuralism is conceptualised in *habitus*, arena, and capital. *Habitus* itself is interpreted as a long-lasting, transferable disposition system (transposable). This system can also be described as a conscious effort to achieve a specific goal, or as quick mastery of the means and operations necessary to achieve it. However, it must be regular and periodic in an objective sense, but it cannot be defined as a form of compliance with a rule

(Bourdieu, 2012). In this case, habitus can be interpreted as an attitude, behaviour, or way of thinking.

Habitus, once it has formed into a habit, will become a routine that feels natural, is done voluntarily, and can continue to be inherited or taught. This habitus can develop in an environment, from the smallest scale, the family, to wider associations such as communities or societies.

Furthermore, the Bourdieu arena is a space structured by the proximity of power, independent of political and economic principles, except in the economic arena and in politics itself. The arena itself is a dynamic concept, so if there is a transformation in the position of the agent, the structure of the arena will also change (Bourdieu, 2012). The arena's position is fixed; if the agent's position changes, the arena's position changes as well.

Main themes in Bourdieu's concept of genetic structuralism (Bourdieu, 1993) namely, the science of the literary arena as a site analysis to determine the position of literary works (serious and popular) subjectively and place them in the same position. The arena structure positions the capital distribution structure to control success, both economically and symbolically (in terms of prestige). The two positions are distinguished only by their constituent structures, so the level of success achieved is also different, both economically and socially.

To form a literary arena, an author must struggle, so it is not easy to become one. Therefore, Bourdieu (Bourdieu, 2012) emphasised that the arena of literature or art in general is an arena full of struggles. The struggle is none other than the work itself, which creates its own arena. Determine the reader and the connoisseur themselves.

Bourdieu (Bourdieu, 2012) assessing literary works from two things, first micro (the author when working) and macro (appreciators of the works written by the author). Bourdieu's literary sociology is the process of understanding a work genetically, not only in its structure and function. Therefore, Bourdieu values literary works with a double hierarchy. The dual hierarchy is *Heteronome*, the success of the market response, as well as literature, as bourgeois art and *autonomous Prestige Literature* as art for art (Bourdieu, 2012). In Bourdieu's literary sociology, literary works are examined from two perspectives: the writing process and the reading process. Good works sometimes fail to get readers' responses. On the contrary, works that are easy and light are successful in the market because they are easily absorbed and enjoyed by readers.

The concept of the arena has symbolic capital and cultural capital. Symbolic capital refers to the degree of accumulation of prestige, prominence, and honour, which is built on the dialectic of knowledge and recognition. Cultural capital is cultural knowledge, an internal code or a cognitive acquisition. This cultural capital can be inherited from the family, competence in public, art collections, courses or schools, and award certificates or academic degrees (Bourdieu, 2012). Symbolic and cultural capital shape an arena from the beginning of a career. This capital cannot be present in an author if the authorship process is still relatively short.

A career as an author is as uncertain as an entrepreneurial career. It is different from a career in government. This means the bargaining value of literature cannot be the same as the position of the exact discipline that offers a career path. In addition to symbolic and cultural capital, there is also economic and social capital. Economic capital refers to material that individuals or institutions recognise as legitimate. Social capital is a network owned by artists or authors in society. (Bourdieu, 2012). These two capitals differ from the previous two, which required a long process. Economic capital and social capital have a shortcut path that can be taken and does not take long in the acquisition process.

Bourdieu divided its legitimacy into three things. *First*, specific legitimacy principles. Legitimacy of the artist or artist. *Second*, the principle of bourgeois legitimacy. Legitimacy from academics who can produce scientific, ethical, and aesthetic. *Third*, popular legitimacy, legitimacy

given by the wider community (Bourdieu, 2012). Therefore, Bourdieu's genetic structuralism presents a fundamental opposition between large- and small-scale compositions and between beginner and senior writers (Bourdieu, 2012).

Methodology

This study employs a qualitative, theoretical, and conceptual research design to formulate a new framework in the sociology of literature, namely, prophetic structuralism. Rather than testing hypotheses or collecting empirical data, the research focuses on theoretical synthesis, conceptual reconstruction, and interpretive analysis of existing literary and sociological theories. It is categorised as theoretical research within the humanities, particularly literary studies and the sociology of literature, with the primary objective of developing a new analytical perspective by integrating Kuntowijoyo's prophetic literary theory and Pierre Bourdieu's genetic structuralism. This integration is conducted through a critical-comparative and synthetic approach that allows the strengths of both theories to be dialogically reconfigured into a coherent theoretical model. The data used in this study are theoretical and textual in nature, consisting of primary sources such as Kuntowijoyo's major works on prophetic literature and social theory and Pierre Bourdieu's key writings on genetic structuralism, habitus, field, and capital, as well as secondary sources including scholarly books, journal articles, and academic studies on prophetic literature, sociology of literature, Islamic humanities, and structuralist theory, alongside interpretative works related to Habermas, Weber, and critical theory that provide philosophical and sociological grounding for the analysis.

Theoretical Construction of Prophetic Structuralism

The author's prophetic structuralist literary theory integrates Kuntowijoyo's prophetic literary theory with Pierre Bourdieu's genetic structuralism. In terms of the concept of theoretical work and the integration of the two theories into a new idea of prophetic structuralism, it can be seen in the following chart:

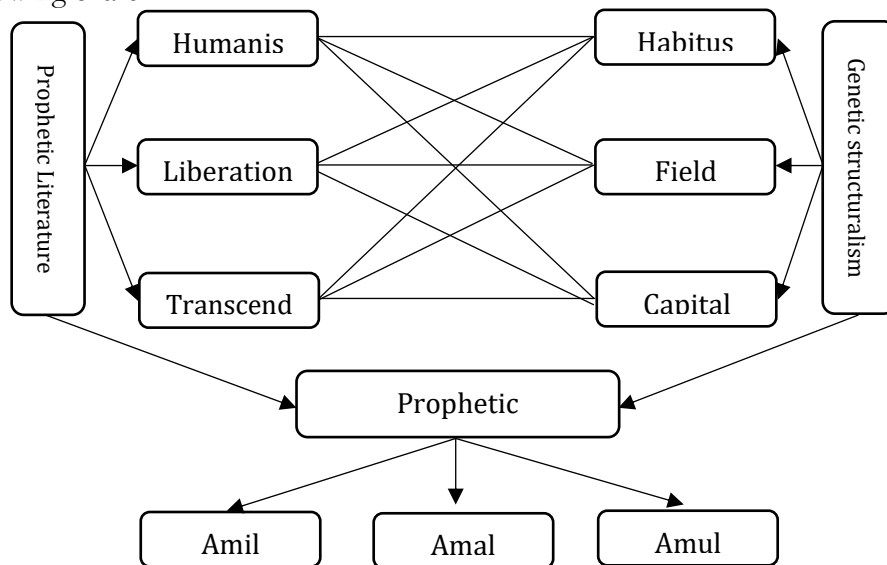


Chart 1, Theoretical Construction Framework of Prophetic Structuralism

The integration of prophetic structuralism, derived from prophetic literary theory and genetic structuralism, gave rise to three major concepts: *amil*, *amal*, and *amul*. The concept is detailed as follows:

Amil as a Construct of Goodness

Amil is an Arabic word meaning "agent" or "representative". The word amil is taken from the concept of amil zakat. Amil zakat is defined as a person in charge appointed by a religious leader to collect, maintain, and distribute zakat (Ulum et al., 2021). This opinion is drawn from the opinions of the Islamic high imams, who differ on several points. ImaShafi'i defines an amiasi as a person who collects zakat and receives no wages other than zakat. In this mahzab, Amil is appointed by the government, with details of the task of recording and distributing zakat. The definition of an Imam Hanafi is more general: a person appointed to collect and administer zakat. Furthermore, according to Imam Hambali, an amil is a zakat administrator who is paid a wage for his work. Imam Maliki's opinion is more detailed, that amil is an administrator, writer, distributor, advisor, so he must be able to be fair and know the laws related to zakat (Habibi, 2013). The word amil in the context of prophetic structuralism is not responsible for distributing zakat. However, the definition of amil is understood only by the spirit and is transferred to the structure that forms prophetic literature.

Based on the definition of amil zakat, an amil in this context is an agent. The concept of agents is also an important part of Bourdieu's theory of genetic structuralism. In Bourdieu's theory, the agent operates within a habitus and a field, thereby acquiring capitals such as symbolic, cultural, and social capital. The three concepts of Bourdieu's structuralism are constructed with humanism in Kuntowijoyo's prophetic literature.

The concept of humanisation in thought was initiated by Kuntowijoyo, who saw signs of dehumanisation in this society. Kuntowijoyo sees this dehumanisation (Kuntowijoyo, 2019) from human objectivity, aggressiveness, *loneliness*, and *spiritual alienation*. Kuntowijoyo added these points from the existence of several signs, such as the objectivity of human beings with technology, economy, culture, masses, and the state; aggression is seen from the emergence of collectivity, individuality, and criminality; *loneliness*, judging from the emergence of privatisation and individualisation; and *spiritual alienation*, judging from the massive community of spiritual alienation (Kuntowijoyo, 2019). This form of resistance is still carried out to place the dignity of human beings as social beings. Creatures who need each other to solve their life problems.

The idea of humanisation is a way to fight dehumanisation. This form of resistance must be carried out by prophetic literature. This is indeed in accordance with Kuntowijoyo's belief that a Muslim author who *kaffah* not only carries out the pillars of faith and the pillars of Islam, but also that his literary work is intended for worship (Kuntowijoyo, 2019). Kuntowijoyo's opinion should indeed be thought deeply by the authors, because it should be like applying the practice of a Muslim. Muslims must be able to apply their activities as human beings, including work (read: composing).

Dehumanisation itself was divided by Kuntowijoyo ⁽²⁰¹⁹⁾ into two, namely modern dehumanisation and traditional dehumanisation. Modern dehumanisation is all human behaviour that involves technology in it, be it in the field of industry, the field of economics, the field of bureaucracy, the field of politics, the field of art, the field of culture, or the field of education (Kuntowijoyo, 2019). Modernity has permeated the human joints. Of course, in this realm, dehumanisation seeks to be applied so that humans are not eroded by technology.

Traditional dehumanisation is a human behaviour that does not let go of its customs and culture. These activities include worshipping precious stones, enshrining graves or *punden*, offerings, asceticism, *tuyul*, witchcraft, *pesugihan*, and so on (Kuntowijoyo, 2019). In this context,

"Kuntowijoyo" means not taking sides in the debate over Eastern culture. The position is neutral; dehumanisation is seen from two cultures: the West and the East.

The idea of humanisation in prophetic literature by Kuntowijoyo is extracted from the teachings of Islam that advocate doing good (*amar ma'ruf*) (Kuntowijoyo, 2019). One of the structures of prophetic literature in this idea is that prophetic literary works must be able to invite good deeds. This concept certainly seeks to invite moderdehumanisation to become moderhumanisation. Of course, if that is achieved, technology will really make human life easier without castrating that sense of humanity in the name of the person or blind desire. Furthermore, the concept of traditional dehumanisation is opposed to traditional humanisation. His achievements are aimed at becoming a better human being, but he does not abandon his tradition's roots.

Humanism, initiated by Kuntowijoyo, is a really strong concept. Surely that power became the main milestone in this first structure in prophetic structuralism. Humanism is intended to fight humanisation, so in this concept of an agent or am, *il* a writer must be a Muslim who is a *kaffah*. This structure cannot be occupied by a writer who only carries prophetic ideas in his work but does not reflect them in his daily life. This concept of amil includes several requirements that must be possessed, including (1) being devoted to Allah SWT; (2) providing benefits; (3) his badness has no impact on other people; (4) not being jealous of other people's favours; and (5) remembering death (*indirect documentation*). This has been mentioned in Q.S. Asy-Syuara verse 227, which criticises writers (poets) who write based on wishful thinking without any action or experience. The concept of the construction is shown in the following chart:

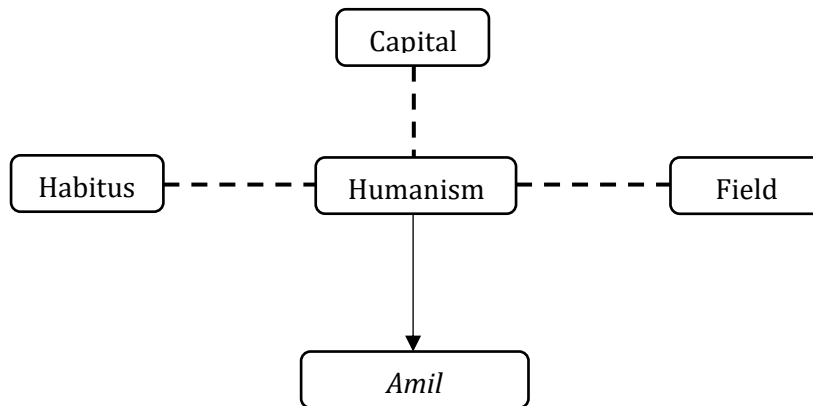


Chart 2. Theoretical Construction of Amil Structures

Am:

Amal in Arabic means to do or work. Amal is human hope, manifested in the form of intentions in the heart, spoken words, and actions that move the limbs (Musthofa, 2020). *Amal* itself has good deeds and bad deeds. The word Amal in the Quran has four categories, namely, (1) *Talisman* mentioned in the Quran 67 times; (2) *Fi'il Madi*, which is mentioned in the Quran 108 times; (3) *Fi'il mudhari'*, this type is most mentioned in the Quran 160 times; and (4) *Fi'il Amr*, mentioned in the Quran 13 times (Saepudin et al., 2017).

A work, or amal, has both good and bad. God created everything in this world in pairs. However, in the context of prophetic structuralism, the two charities are brought towards *amal saleh* (good deeds). Therefore, the theoretical construction of this *amal* structure is based on two prophetic literary constructions of Kuntowijoyo: humanism (*amar makruf*) and liberation (*nabi mungkar*).

Liberation is the second structure that Kuntowijoyo took from the concept of Islam, namely *nabi mungkar* (Kuntowijoyo, 2019). Islamic teachings on *nabi mungkar* (abandoning vices) are carried

out in line with *amar ma'ruf* (inviting kindness). Kuntowijoyo is very careful in implementing the concept of a theoretical marriage between literature and Islam. Therefore, in the concept of prophetic literature, these two things are aligned.

Liberation in prophetic literature shared by Kuntowijoyo⁽²⁰¹⁹⁾ into two things, namely (1) external liberation and (2) internal liberation. External liberation consists of (a) colonialism, which currently exists only in Palestine, (b) aggression from a strong state to a weak state, and (c) world capitalism through economic engineering. Internal liberation consists of (a) political oppression in the arts before 1965, (b) state oppression of the people during the New Order period, and (c) gender injustice (Kuntowijoyo, 2019). This liberation is reflected in the literary works of Indonesian authors. The formulation of external and internal liberation of Indonesian literature is not universal. It cannot be applied universally to literary works, such as Arabic or Western literature.

The concept of two forces in Kuntowijoyo's liberation is still not universal. This non-universality is limited to Indonesia. If a researcher from abroad uses this theoretical concept, it needs to be adapted to the local context. The concept of internal power that Kuntowijoyo refers to is the power currently occurring abroad (outside Indonesia). Kuntowijoyo himself explains the concept of internal power as a force that has emerged in Indonesia.

The conceptualisation of liberation in Kuntowijoyo's prophetic literary proclamation is, of course, only casuistic. This theory will only be relevant to literature that addresses historical issues, or even to canonical literature. This concept, if it has to appear in the latest literary studies, is irrelevant because literature is something that radiates from reality (Goldmann, 1980). Likewise, from the author's point of view, if he writes a prophetic literary work and must reflect liberation in it, he will be struck by this concept.

Therefore, in the book *Prophetic Literary Information*, Kuntowijoyo did not explain these external forces. Of course, if applied to Indonesian literature, it will find an impasse. If anything, it can only be applied to exile literature, especially that written by writers living abroad (Susanto & Nugroho, 2021). Exile literature in Indonesia may not be considered contemporary. Almost all exile literature goes out of print when publishers choose not to reprint. Of course, it is a challenge in itself to speak or study exile literature.

The concept of liberation will become universal if external forces become (1) colonialism, (2) aggression, and (3) capitalism. The concept of its application to literary works concerns the forms of power from outside Indonesia that reach Indonesia itself. The liberation of internal power consists of (1) political oppression, (2) state oppression of the people, and (3) gender injustice. The concept of its application is within Indonesia. Of course, that is the scope that is the limitation of the concept of external liberation and the weakness of Kuntowijoyo's idea of liberation. The two Kuntowijoyo structures are paired towards the point of goodness, which is slowly built. The process shown does not wake up instantly.

Goodness, of course, must be spread to form a greater good. The two concepts of Kuntowijoyo are constructed from three concepts from Bourdieu: habitus, field, and capital, thereby forming the cosmology of goodness. In detail, the concept of charity is divided into two categories: providing benefits and not causing harm (*interview 2*). Structurally constructively, the second concept of prophetic structuralism, *amal*, as shown in the following chart:

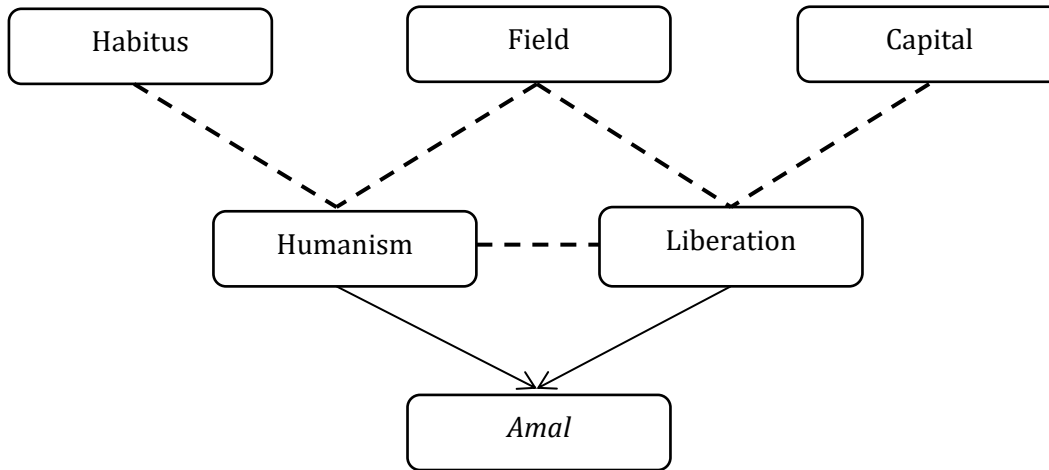


Chart 3. Theoretical Construction of Amal Structures

***Amal* as a Form of Consciousness**

Word *amal* adapted from the *amal husni*. Called *Amal Husni* because the Prophet Muhammad Saw. In that year, he experienced deep grief because of the abandonment of his loved ones, namely his wife Khadijah and his uncle Abu Talib (Zakaria, 2019). After the sad event that befell the Prophet Muhammad Saw., an event called *isra' mi'raj* occurred. The sacred event of the Prophet Muhammad Saw. facing Allah Swt. (Miswari & Fahmi, 2019).

Reflecting on this incident, it can be inferred that before the Prophet Muhammad (Saw.) was allowed to face Allah (Swt.), the Prophet experienced deep sorrow. This event has become the hope of all Muslims, namely, to be able to meet Allah in Heaven. However, meeting a servant with his creator requires a strong level of faith.

Based on these events, the third concept of prophetic structuralism is that it must bring a servant closer to the Creator. This concept has been mentioned in Kuntowijoyo's prophetic literary ideas, which emphasise transcendence and adapt Islamic teachings, namely *tukminubillah* (faith in Allah).

Transcendence, or divine consciousness, was introduced into Islam by Kuntowijoyo, *tukminu billah* (faith in Allah). The concept of transcendence in literature is often associated with Sufi literature. However, Kuntowijoyo reaffirmed that transcendence is not only a form of divine consciousness, but can be aware of meanings that go beyond the limits of human consciousness (Kuntowijoyo, 2019). Transcendence, or divine consciousness, can be understood as a form of human awareness of God's existence, but human beings, realising their divinity, can transcend the limits of their human consciousness.

Transcendental literature must imply the content of Sufism, such as *Khauf* (full of fear), *Raja'* (very hopeful), *tawakal* (resigned), *Qana'ah* (receiving God's gifts), gratitude, sincerity, and so on. (Kuntowijoyo, 2019). However, prophetic literature is not only obsessed with the meaning of religiosity, but also must live in the language so that its depth dimension can still be maintained (Wachid B.S., 2019). Transcendental literature contains sufism, which is very prominent, but linguistically it must also be considered to produce the power of good language and deep meaning.

The concept of transcendence itself is certainly a compilation of humanisation and liberation, because if you have abandoned evil (*nahi mungkar*) and practised good (*amar ma'ruf*), then automatically the level of divinity can increase. Prophetic literature itself, of course, must also

be transcendent, must be able to bring the literary reader community closer to increasing their level of faith.

Talking about faith does not require any cost to be collected; it is relatively inexpensive. However, the process of achievement is quite difficult. Therefore, the process of self-approach requires a process. If we reflect on the *isra' mi'raj* event, it is sadness.

Sadness will certainly be felt when suffering. However, the birth of literary works can reflect the sadness others feel and need not be felt by you in the process of increasing faith. Therefore, Kuntowijoyo's concept of transcendence needs to be constructed using Bourdieu's genetic structuralism to get closer to Allah Swt. In detail, the concept of construction is as shown in the following chart:

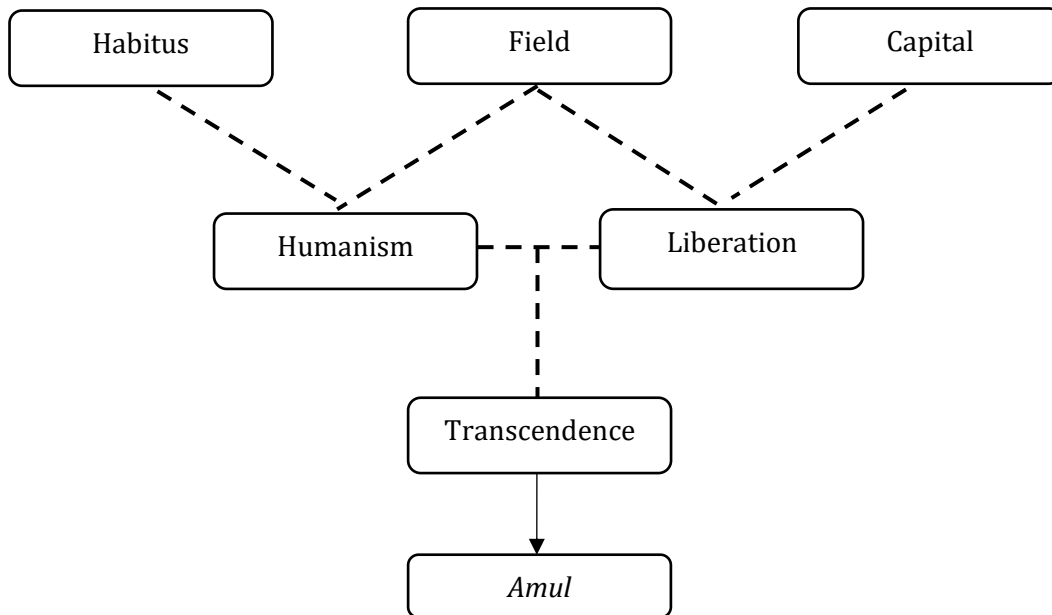


Chart 4. Theoretical Construction of Amul Structure

Theoretical Contributions to the Sociology of Literature and Conclusions

The theoretical contribution of prophetic structuralism to the sociology of literature is the analysis of divine consciousness and the construction of goodness through individual goodness and social goodness. This study is a literary analysis of social structure and praxis through the lens of the individual's goodness. This analysis can be referred to as the structuring of consciousness (showing the social structure and individual goodness produced), reproduced, and transferred in praxis. Their relationship shapes this praxis of consciousness.

This theoretical novelty can identify the construction of consciousness, enabling it to be analysed separately from the construction of goodness and the forms of goodness in social structures and individual goodness. These steps can be considered a theory of the production of divine consciousness in relation to social relationships. This theory holds that divine consciousness is not sufficient on its own and ignores the social relationship that is the unit.

This theoretical development is sociological in nature. Therefore, this theoretical work analyses the three paths of consciousness in the concepts of amil, amal, and amul, which are structured as a ladder: the first concept, amil, is the first rung and focuses on the construction of goodness. Kindness can happen because some people do good (perpetrators). The second concept is amal, the second step in the production of goodness carried out by the amil. The level of divine

consciousness in humans is dynamic and must always be maintained. The dynamic process is maintained by continuing to do good; the praxis of awareness can be built. The third concept, *amil*, is a form of the highest level of consciousness. The praxis *Amil* will carry out will produce *Amil* within a cosmology, not only in individual consciousness but also in social consciousness, because individuals are part of the social structure. However, these three theoretical work steps are the form of the microcosm that can give rise to the praxis of divine consciousness. This makes each step can be used in the work of literary sociology separately. Therefore, prophetic structuralism is a new view in the study of literary sociology whose working concept applies Pierre Bourdieu's social sociology with the religious spirit of Kuntowijoyo's prophetic literature.

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