

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

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Abstract

ASIA needs literary theory that is appropriate and grows with ASIAN culture, so far it still adopts non-ASIA thinking. Importantly, the underlying theoretical cultural background is completely different. The results of the study are forced to follow a way of thinking that is culturally different. This phenomenon, consciously or not, is a kind of omission, even though ASIAN thinkers are undoubtedly intellectual. Based on this phenomenon, this article is important as a new perspective on literary theory born from ASIAN culture. The concept of this theory is prophetic structuralism. This approach is an integration between Kuntowijoyo's literary theory concept of prophetic literature (ASIA) and Bourdieu's social structuralism 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 relationships in society and personal relationships with God. This theoretical context focuses on religiosity, both in human relationships with each other (*habluminannas*) through the concepts of "amil" and "amal", as well as human relationships with the creator (*hablumninalloh*) through the concept of "amul".

Key Keywords: Prophetic Structuralism, Kuntowijoyo, Bourdieu, Literature, Literary Analysis, Literary Theory

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INTRODUCTION

Prophetic structuralism is a theory developed by the author, combining Kuntowijoyo's prophetic literary theory with Pierre Bourdieu's genetic structuralism. Prophetic structuralism was initiated by the author not based on rejecting what Kuntowijoyo and Bourdieu initiated, but rather in the direction of refining ideas. The weakness of the prophetic theory was carried out by Kuntowijoyo on 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 a mono working concept, one concept with another concept is not related to each other but in 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 intended by Kuntowijoyo is only limited to consisting of the arrangement of the microcosm (there are two microcosms, namely humanization and liberation) and the macrocosm (transcendence).

THEORETICAL CONSTRUCTION OF PROPHETIC LITERATURE KUNTOWIJOYO

The theoretical construction of Prophetic Literature comes from the roots of Habermas's thought. Habermas's thought divides the social science paradigm into three parts, social positivistic, hermeneutic, and social critical (Habermas, 1992). The positivistic social paradigm (*Instrumental knowledge*) is a paradigm of positivism. This paradigm seeks to harmonize natural sciences with social

reality. Positivism is a paradigm of knowledge introduced by Comte. A positivistic view of knowledge is used to solve human social phenomena (Comte, 2009a). Therefore, knowledge must be neutral and impartial.

Positivistic 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 able to be technical by providing pure instrumentals. Of course, this view of social science must be applicable in real life. Not only as a theory and in scientific discussions, but 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 and 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.

On the basis of this mindset, Comte (Comte, 2009b) defines the human experience into three stages, namely 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). The point can be drawn from the conclusion that humans in life experience a process. The process that brings humans is better.

Such human development leads to experimental experiences. The idea shows a new concept that can be more 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 positivistic 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 became a role model and eventually many Western thinkers adopted and applied it in the Western way of thinking.

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

Paradigm *second* Habermas, hermeneutics. This idea was developed by Weber (Weber, 1964) to analyze social actions. In particular, Weber uses this paradigm to relate social relationships to other social relationships. That relationship will eventually lead to the conclusion of a causal relationship (Raho, 2013). Causal relationships here can be interpreted as relationships that are interrelated with each other. Of course, there are causes and consequences behind every relationship. There are those who need each other, there is no relationship without any dependent needs in between.

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 having to reflect on it. In contrast to the traditional and affective orientation, which is a concrete form of social action in society.

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

Weber through this paradigm seeks to read the influencing factors of the change in social action. Weber's interpretive social paradigm pattern is the ability to place oneself in behaving with others. The form of behavior must be able to explain the purpose and situation (Raho, 2013). Weber, in this case, seeks to solve the influence arising from social change. The influence is more personal and

changes in it. If a conclusion is drawn, it means that all changes arise from within which is a response from outside oneself.

The process of interpreting individual attitudes was finally applied by Weber in 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 in this regard related to religion are considered superficial, because the end point is 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 thing that needs to be underlined in this paradigm is that this paradigm seeks to perfect positivistic ideas. The process of improvement is by constructing 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 centered on the state (Weber, 1993). Weber connected it with Islam, certainly not without definite reason. The reason stated is of course there is a phenomenon that has been solved with the Islamic pattern. This pattern that brought his thinking was found with the Islamic pattern.

Paradigm *third*, socially critical or *Critical Knowledge*, *This Paradigm* is the idea of *Frankfurt School*. This way of thinking critically reflects a dialectical thinking pattern, as mentioned earlier. *Frankfurt School* building the concept of consciousness or criticism of reason to associate positivists with positivists (Comte, 2009b). *Frankfurt School* In this case, it builds this critical social concept in a scientific realm. Of course, the focus is quite impressive because there is a strong focus. The focus raised in social critical is a combination of positivists and positivists.

The combination is carried out in an effort 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, but looks at social reality from a historical point of view. That is, the truth is left to the facts. Hume also asserts that experience will provide confidence rather than logic (Nawawi, 2011). This way of thinking critically is also known as a dialectical way of thinking.

Aristotle ⁽¹⁹⁶⁶⁾ dividing dialectical thinking into three stages, (1) scientific cognition; (2) dialectic, and (3) rhetorical reasons. Stages *first*, Scientific cognition That is, a science is seen as the validity of an idea of thinking. *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. A 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 go out of the first and second scope, then it will forever become a theory and cannot solve public problems.

The paradigm of critical theory as in the presentation means that it is tasked with shaping history, but does not provide wrong or correct 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 to be right and wrong, but rather to bring benefits together. Solving problems that exist in society.

Kuntowijoyo's views related to social sciences, of course, cannot be separated from his Islamic beliefs and ideas of human thought. For Kuntowijoyo, humans are free creatures, so in Islam the position of humans as leaders (Kuntowijoyo, 2018b). Islam also emphasizes that God entrusts this universe to humans, so that he is not only the leader of humans but 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 but 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 realizes 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 emphasized that humans in maintaining relationships with 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 also plays an important role.

The relationship between humans, nature, and God is constantly the focus of Kuntowijoyo's attention. Therefore, his thinking not only refers to western thinkers, but also refers to eastern thinkers. Also often references to the *Quran* and *Hadith* appear in his writings. This thought eventually resulted in the theoretical framework of prophetic literature, which is a constellation of social theory with Islam. The idea is indeed clearly stated, that Kuntowijoyo wants to create that literature must be able to bring humans closer to Allah. The concept of prophetic literature conveyed by Kuntowijoyo can only stand alone, but it cannot be something that is truly correlated between one concept and another.

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 literature is understood in a whole of works, authors, agents, and readers. Bourdieu explained that his theoretical work scheme cannot be built from one structure alone, but is related to each other. *Habitus* will build an arena, if the arena is built, then capital 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 carried out separately it is also able to dissect the realm of each theoretical unit.

The meaning of Bourdieu's theory of genetic structuralism is conceptualized in *habitus*, arena, and capital. *Habitus* itself is interpreted as a long-lasting, transferable disposition system (transposable). This system can also be referred to as a conscious effort to achieve a certain goal or a quick mastery of the means and operations necessary to achieve it. However, it must be regular and periodic objectively, but also cannot be defined as a form of compliance with a rule (Bourdieu, 2012). *Habitus* in this case, it can be interpreted as an attitude, behavior, or way of thinking.

Habitus, if it has been formed and has become a habit, will form a routine without feeling forced, done voluntarily and can continue to be inherited or taught. This *habitus* can grow from an environment, both the smallest scope, family, to wider associations such as certain communities or societies.

Furthermore, the concept of the Bourdieu arena is a space that is structured with the proximity of its power that is independent of political and economic principles, except in the case of the economic arena and 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 position of this arena is bound, if there is a change in the position of the agent, the position of the arena also changes.

Main themes in Boerdieu'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 placed in the same position. The arena structure puts the position of the capital distribution structure to control success, both economically and symbolically (prestige). The positions of the two are only distinguished by their constituent structures, so the level of success achieved is also different, both economically and socially.

An author in forming a literary arena needs to struggle, so it is not easy to become an author. Therefore, Bourdieu (Bourdieu, 2012) emphasized that the arena of literature or art in general is an

arena full of struggles. The struggle is none other than the work created by itself forms 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 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). Literary works in the concept of Bourdieu literary sociology are seen from two aspects, the writing process and the process of reading the work. 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 in it has symbolic capital and cultural capital. Symbolic capital refers to the degree of accumulation of prestige, prominence, honor, 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 capital and cultural capital are the process of forming an arena that is built 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 like the career of an entrepreneur, which is uncertain. It is different from a career in government. This makes 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 is referred to as recognition from individuals or institutions that have legitimacy. Social capital is a network owned by artists or authors in society (Bourdieu, 2012). These two capitals are different from the previous two capitals which require a long process. Economic capital and social capital have a path *Shortcut* that can be taken and does not take long in the acquisition process.

Boerdieu 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 are able to produce scientific, ethical, and aesthetic. *Third*, popular legitimacy, legitimacy given by the wider community (Bourdieu, 2012). Therefore, the concept of Bourdieu's genetic structuralism forms a fundamental opposition to the composition *first* between large-scale and limited-scale compositions *second*, beginner-senior writers (Bourdieu, 2012).

THEORETICAL CONSTRUCTION OF PROPHETIC STRUCTURALISM

The prophetic structuralist literary theory initiated by the author is an integration of 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:

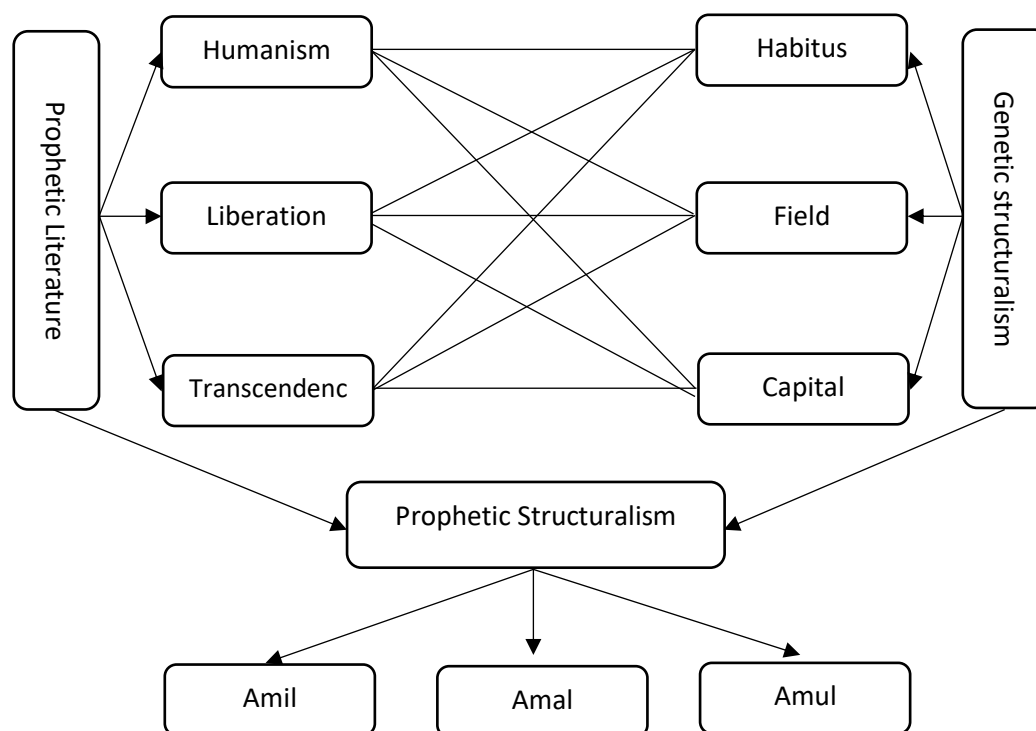


Chart 1, Theoretical Construction Framework of Prophetic Structuralism

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

Amil as a Construct of Goodness

Amil is a word from Arabic which means 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 extracted from the opinions of the Islamic high imam who have several differences. Imam Shafi'I defines that an amil is a person who works to take care of zakat and does not get wages other than zakat. Amil in this mahzab is ordered by the government with details of the task of recording and distributing zakat. The definition of Imam Hanafi is more general, namely a person who is appointed to take and take care of zakat. Furthermore, according to Imam Hambali, amil is a zakat administrator, given a wage based on 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 concept of prophetic structuralism is not in charge of distributing zakat, but the definition of amil is only taken by the spirit to be transferred to the structure that forms prophetic literature.

Based on the definition of amil zakat, the concept of amil in the structure of this concept is as an agent. The concept of agents is also an important part of Bourdieu's theory of genetic structuralism. The agent in Boudieu's idea runs a habitus and field, so that the agent achieves certain capitals, such as symbolic capital, capital model, cultural capital, and social capital. The three concepts of Bourdieu's structuralism are constructed with humanism in Kuntowijoyo's prophetic literature.

The concept of humanization thought was initiated by Kuntowijoyo because he saw signs of this society towards dehumanization. This dehumanization is seen by Kuntowijoyo (Kuntowijoyo, 2019) from human objectivity, aggressiveness, *loneliness*, and *spiritual alienation*. These points were added by Kuntowijoyo 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 privatization and individualization; and *spiritual alienation* judging from the massive community of spiritual alienation

(Kuntowijoyo, 2019). This form of resistance is carried out to still place the dignity of human beings as social beings. Creatures who need each other to solve their life problems.

The idea of humanization is an idea to fight against dehumanization. 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 carrying out the pillars of faith and the pillars of Islam, but also 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 to their activities as human beings, including work (read: composing).

Dehumanization itself was divided by Kuntowijoyo⁽²⁰¹⁹⁾ into two, namely modern dehumanization and traditional dehumanization. Modern dehumanization is all human behavior 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, dehumanization seeks to be applied, so that humans are not eroded by technology.

Traditional dehumanization is a human behavior that does not let go of its customs and culture. These activities are such as worshipping precious stones, enshrining graves or *punden*, offerings, asceticism, *tuyul*, witchcraft, *pesugihan*, and so on (Kuntowijoyo, 2019). Kuntowijoyo in this context means not taking sides with eastern culture. The position is neutral, dehumanization is seen from two cultures: the west and the east.

The idea of humanization 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 modern dehumanization to become modern humanization. Of course, if that is achieved, then technology will really make human life easier, without castrating that sense of humanity in the name of the person and blind desire. Furthermore, the concept of traditional dehumanization is opposed to traditional humanization. His achievements are towards a better human being, but he does not leave the roots of his tradition.

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 dehumanization, so in this concept of an agent or *amil* 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 in his daily life is not reflected. This concept of *amil* includes several requirements that must be possessed, including (1) being devoted to Allah SWT; (2) provide benefits; (3) his badness has no impact on other people; (4) not be jealous of other people's favors; and (5) remember death (*indirect documentation*). This has been mentioned in Q.S. Asy-Syuara verse 227, the content of which provides criticism for writers (poets) who write based on wishful thinking without any action or have experienced it. The concept of the construction is as shown in the following chart:

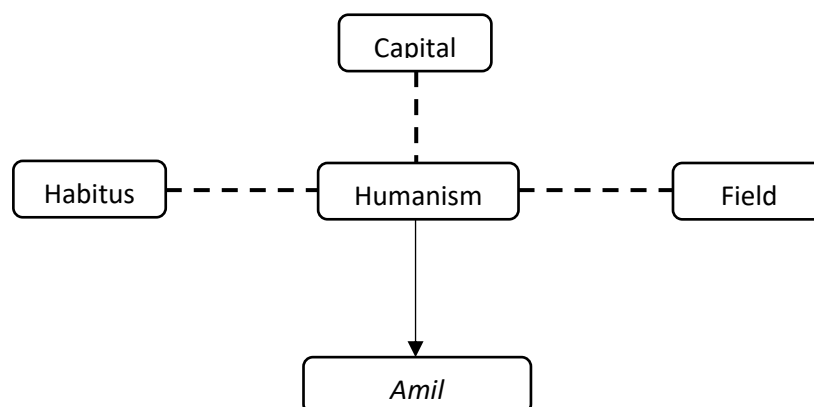


Chart 2. Theoretical Construction of Amil Structures

Amal in Arabic means to do or work. *Amal* is a human hope that is manifested in the form of intentions in the heart, verbal speech, and behaviors 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*, It 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 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 built from two prophetic literary constructions of Kuntowijoyo, humanism (*amar makruf*) and liberation (*nahi mungkar*).

Liberation is the second structure that Kuntowijoyo took from the concept of Islam, namely *nahi mungkar* (Kuntowijoyo, 2019). Islamic teachings on *nahi mungkar* (abandoning vices) is carried out in line with *amar ma'ruf* (inviting kindness). Kuntowijoyo is really very careful in carrying out 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 strong state to weak state, (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 literary works written by Indonesian authors. The formulation of external and internal liberation of Indonesian literature is not universal. It cannot be applied to literary works universally, for example to Arabic literature, or western literature.

The concept of two forces in Kuntowijoyo's liberation is still not universal. This non-universality is because it is only within the scope of Indonesia. If this theoretical concept is used by a researcher from abroad, then this concept needs to be adapted contextually. The concept of internal power that Kuntowijoyo refers to is the power that is currently happening abroad (outside Indonesia). This affirmation has been explained by Kuntowijoyo himself when describing the concept of internal power as a force that has occurred in Indonesia.

The conceptualization of liberation in Kuntowijoyo's prophetic literary proclamation is of course only casuistic. This theory will certainly only be relevant to literature that raises historical issues or even 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 his work, he will be hit 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 those written by writers living abroad (Susanto & Nugroho, 2021). Exile literature in Indonesia may not be said to be contemporary. All exile literature is almost gone, if publishers have chosen not to reprint. Of course, it is a challenge in itself when speaking or studying 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 is the forms of power from outside Indonesia to Indonesia itself in literary works. 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 the scope of 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. There is a process that is shown, it does not wake up instantly.

Goodness, of course, must be spread to form a greater good. The two concepts of Kuntowijoyo are constructed with three concepts from Bourdieu, habitus, field, and capital, so that the cosmology

of goodness is formed. In detail, the concept of charity is divided into two things, which can provide benefits and not cause harm (*interview 2*). Structurally constructively the second concept of prophetic structuralism, *amal*, as shown in the following chart:

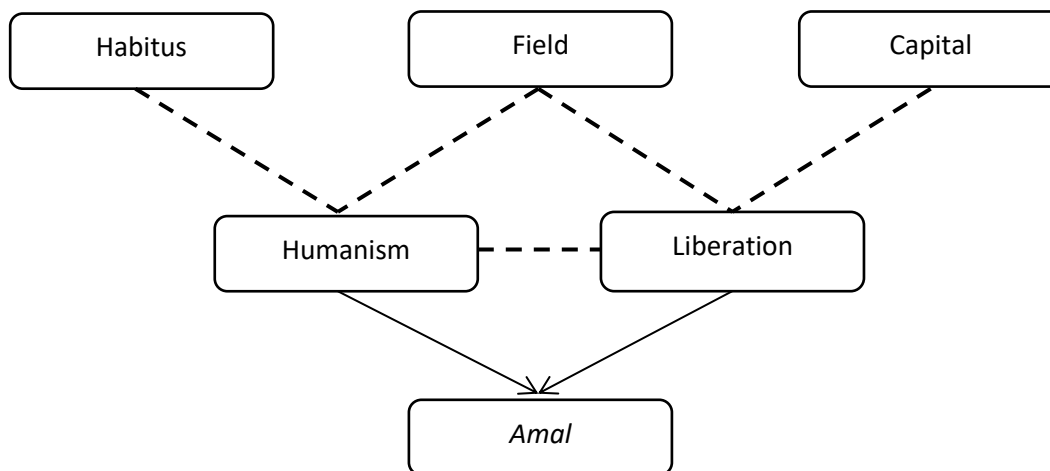


Chart 3. Theoretical Construction of *Amal* Structures

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

Word *amal* adapted from the *amal husni*. Called *Amul Husni* because the Prophet Muhammad Saw. in that year 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 occurred *isra' mi'raj*. The sacred event of the Prophet Muhammad Saw. facing Allah Swt. (Miswari & Fahmi, 2019).

Reflecting on this incident, it can be taken that before the Prophet Muhammad Saw. was allowed to face Allah Swt., the Prophet experienced an event of deep sorrow. This event has become the hope of all Muslims, namely to be able to meet Allah in Heaven. But of course, the process of meeting a servant with his creator must have a strong level of faith.

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

Transcendence or divine consciousness was raised from Islam by Kuntowijoyo, *tukminu billah* (faith in Allah). The concept of transcendence in literature is referred to as 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 interpreted as a form of human awareness of the existence of God, but human beings in realizing divinity can be beyond the limits of their consciousness as humans.

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 the language so that its depth dimension can still be maintained (Wachid B.S., 2019). Transcendental literature contains sufism in it is very dominant, but linguistically it must also be considered so as to produce the power of good language and deep meaning.

The concept of transcendence itself is certainly a compilation of humanization and liberation, because if you have abandoned evil (*nahi mungkar*) and practiced 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 increase their level of faith.

Talking about faith does not require a cost that must be collected, but it is relatively free of cost. 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.

A sadness will certainly be felt when feeling suffering. However, the birth of literary works can be a reflection to feel the sadness felt by others and do not need to feel it yourself for the process of increasing faith. Therefore, Kuntowijoyo's concept of transcendence needs to be constructed with Bourdieu's genetic structuralism to be able to get closer to Allah Swt. In detail, the concept of construction is as shown in the following chart:

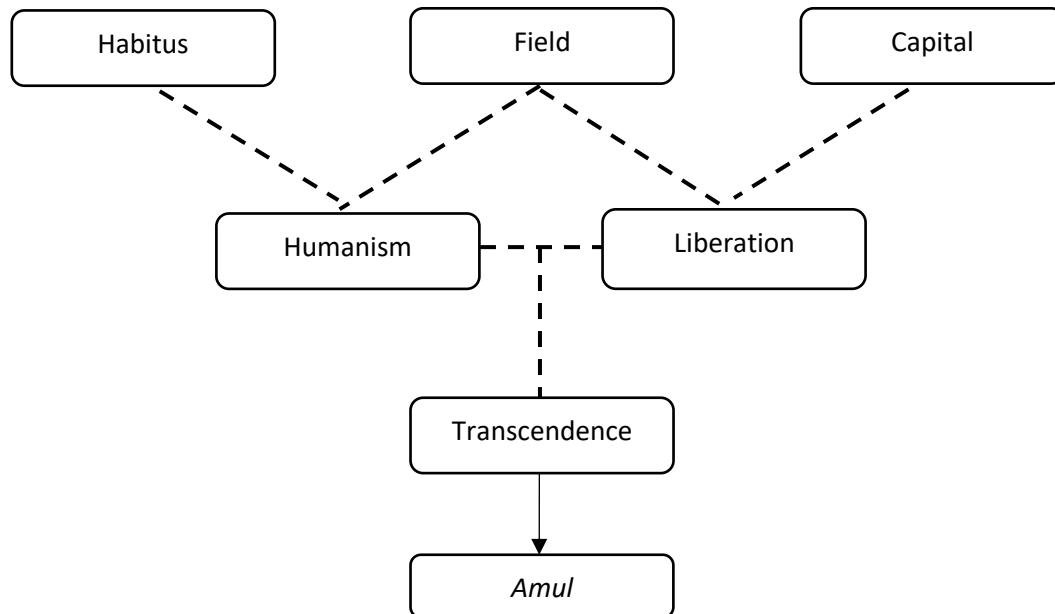


Chart 4. Theoretical Construction of *Amul* Structure

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 study for the analysis of social structure and praxis through the goodness of the individual. This analysis can be referred to as the structuring of consciousness (showing the social structure and individual goodness produced), reproduced, and transferred in praxis. This praxis of consciousness is formed from the relationship between the two.

This theoretical novelty can find the construction of consciousness, so that it can be carried out separately in analyzing the construction of goodness and forms of goodness in social structures and individual goodness. These steps can be considered as a theory of the production of divine consciousness related to social relationships. This theory explains that divine consciousness is not enough with personal consciousness alone and ignores the social relationship that is the unit.

This theoretical development is sociological in nature. Therefore, this theoretical work analyzes the three paths of consciousness in the concepts of *amil*, *amal*, and *amul* which in the structure of consciousness as a ladder. The first concept, *amil* as the first rung focuses on the construction of goodness. Kindness can happen, because there are those who do good (perpetrators). The second concept is *amal*, which is the second step as a result of the production of goodness carried out by the *amil*. The level of divine consciousness in humans is dynamic, so it must always be maintained. The dynamic process is trying to be maintained by continuing to do good, the praxis of awareness can be built. The third concept, *amul*, is a form of the highest level of consciousness. The praxis carried out by *amil* will produce *amal* into a cosmology, not only in individual consciousness, but also social consciousness because individuals are part of the social structure. However, these three theoretical

work steps are the form of the microcosm that can form 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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