

THE PROPHETIC ETHICS IN *NABI BARU* POETRY COMPILATION BY TRIYANTO TRIWIYANTO

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Abstract

Literature reflects the social ideology and criticizes the community that violates the Islamic ideology and moral values. One of literature works is prophetic literature that discusses about daily life. Prophetic literature refers to literature that involves in human history. The development of prophetic literature with religious pattern has many elements, including the human-God relation and inter-human relation. Prophetic literature also deals with reality, such as socio-cultural judgment and criticisms. The prophetic literature has three matters: *ma'ruf* (instructing to do the good things, humanization), *nahi mungkar* (preventing the evil things, liberation), and *tukminu billah* (having faith in the God, transcendental). The researchers used descriptive-qualitative research with Hermeneutics theory of Hans Georg-Gadamer to interpret the *Nabi Baru* poetry compilation written by Triyanto Triwikromo, the definition of prophet, and prophetic or the features of a prophet as the ideal spiritual-individual. As the agent of change, prophetic literature has a motivation to return to the prophetic values and to guide the community in to the right way. This matter needs three united materials to create unity. This research explains the representations of humanism, transcendental, and liberal values. The results showed that *Nabi Baru* poetry compilation book by Triyanto Triwikromo contained values, such as humanism, liberal, and transcendental values.

Keywords: *Prophetic literature, Humanism, Liberation, Transcendence*

Introduction

This research focused on poetry written in a compilation poetry book, *Nabi Baru*, by Triyanto Triwikromo, published by Diva Press, 2020. Triwikromo ever received literature award in 2009 for his book titled *Ular di Mangkuk Nabi*. He was one of the top five *Kusala Sastra Khatulistiwa* with his work titled *Surga Sungsang* in 2014. In this literature development, Triyanto Triwikromo as a writer, poet, and literature activist has practiced the literature concepts in his works. He packaged the works sophisticatedly with innovative concept, deconstruction, religion, and current situation. The works of Triyanto Triwikromo, *Nabi Baru*, directs the readers into transcendental matters by connecting the experience, history, and transcendental realm. These connections are interested to investigate. Triyanto Triwikromo usually brings issues about Indonesia's conditions, such as religiosity in a paradox, divinity, and sufism.

In this research, the researchers used hermeneutics philosophy by Hans Georg-Gadamer to interpret the poetic texts of Triyanto Triwikromo in *Nabi Baru* poetry compilation. The researchers determined the prophetic values in the work. Gadamer, cited in (Hasanah, 2017), explains that dialect brings a transition possibility from perceiving experience as a subject's activity into problem or situation. Gadamer, cited in Mulyono (2014), explains that dialectic process interprets the individual transparency. Thus, every individual will share each other and accept. These interactions allow the construction of new understanding. Gadamer (1975) explains that interpretation will never been reproductive, but instead productive. It means a text remains opened and depended on the author. Hermeneutics begins with textual understanding in theological history development. The readers and the texts are the main keys in understanding hermeneutics. Gadamer argues that an interpreter must be in a situation with external tradition relation of the text. Thus, it can bring a situation on the consciousness level about the interpretation's horizon (Susanto, 2016).

Prophetic literature refers to literature that involves in human history. The development of prophetic literature with religious pattern has many elements, including the human-God relation and inter-human relation. Prophetic literature also deals with reality, such as socio-cultural judgment and criticisms. Setyawan (2012:3) explains that modern life is full of bureaucracy, industries, and human instruments for living within more than one dimension, such as physical and religious life. The prophetic aesthetic is an important matter in this social development with material aspect tendency. This matter has a connection with prophetic literature that has transcendental and Sufism meanings. Prophetic ethics are based on monotheism values and prophetic attitudes with a belief of God, the Almighty (Suraiya, 2017). In this social development domination, prophetic literature becomes a literature work that receives various elements and principles.

This research explains the representations of humanism, transcendental, and liberal values in Triyanto Triwikromo's book, *Nabi Baru*, a poetry compilation book. Triyanto Triwikromo's poetry is famous with critical poetry that describes the reality. The poetry takes the points of views toward problems and reveal the closest matters with humanity. Poetry, in the book, critically responds individual's recklessness in promoting religious life (Zustiyantoro, 2020). Aslam et al. (2020) analyzed the prophetic ethics in a poetry compilation, *AZN, Aceh Zam-Zam Noor* by analyzing the humanism, liberation, and transcendence.

Kuntowijoyo (1997) defines that prophetic refers to a prophet's attitudes that resemble ideal spiritual-individual human. As the agent of change, prophetic literature has a motivation to return to the prophetic values and to guide the community in to the right way. This matter needs three united materials to create unity. Literature reflects the social ideology and criticizes the community that violates the Islamic ideology and moral values. The prophetic literature has three matters: *ma'ruf* (instructing to do the good things, humanization), *nahi mungkar* (preventing the evil things, liberation), and *tukminu billah* (having faith in the God, transcendental). For future researchers and academicians, this research can be a reference of prophetic literature and enrich the knowledge of literature about prophetic literature and literature criticisms.

Method

The applied method in this research was descriptive-analytical research with qualitative approach. Thus, this researcher collected words as the data and processed the data in a broader text to analyze. This descriptive-qualitative research used mathematics concept of Hans Georg-Gadamer to describe prophetic values in *Nabi Baru* poetry compilation book by Triyanto Triwikromo. Gadamer's criticisms perceive text is bound with cultures (Susanto, 2016). The categorizations of texts facilitated this research in terms of understanding and the relevance with Kuntowijoyo's prophetic literature theory. The researchers explained the data collection of the poetic text descriptively with some references as the research object.

Findings and Discussions

The Humanism Values (*Amar Ma'ruf Nahi Munkar*) in Triyanto Triwikromo's Poetry

Humanism is an important matter in life. It provides dignity for human life. Etymologically, humanism refers to humanism feeling, humanity, and humanization building. Humanization or humanism values with objective values include freedom and happiness. Kuntowijoyo (1997) explains that humanism efforts refer to effort to fight any dehumanization and loneliness, privacy and individualization. It means a community will suffer dehumanization if the community strays away from the nature. Dehumanization occurs due to technology in a community, for example: a corporation that makes the employees or workers as objects. This corporation creates automatism for those human. It means the human automatically work unconsciously in the corporation. Thoha

(1996) explains humanism as objective values within a culture and freedom. Unlimited freedom will make human out of control. This situation will develop into dehumanization if the uncontrolled situation gains assistance from technological advancement.

Kuntowijoyo (2006) explains that dehumanization occurs due to technological advancement of life, including physical and methodological instruments in community. Community that lives with different perspectives about their survivability and ways of life, for example the modern community, will undergo their activities in routine and daily manner. They could also do the activities easily with the assistance of technology. These activities will influence individual relationship.

dunia//semu//dunia//penuh//tipu//bukan//duniamu//bukan//duniaku//dunia burung penuh bulu biru//dunia radio penuh lagu buruk//dunia orok penuh dongeng//dunia bunga penuh duri (page: 30). Triyanto's contemplation about *dunia//semu*, the world//the cast, have the world metaphor seen from life perspective. It explains that all matters in the worlds are casted matters or imaginations. Thus, good and evil deeds are also casted or pseudo matters. Life problems in this casted life do not only deal with life matters, but also the individual attitudes from casted matters, such as good deed on the surface.

It is observable from this excerpt: */dunia//penuh//tipu//bukan//duniamu//buka//duniaku//*. These words reveal that world is full of trickery as stated in Al-An'am Surah, Verse 32. Humanization of human frequently breaches the limit while treating an individual. The excerpt: *bukan duniamu bukan duniaku*. It means that human life belongs to God, the Almighty. The excerpt also tells that the world belongs to God, the Almighty. Thus, human must do the best. The excerpt of *//dunia burung penuh bulu biru//* indicates the life freedom as a bird lives. It means human can go anywhere human wants and does anything as if they were a bird. Then, the excerpt of *//penuh bulu biru//* refers to divine and spiritual journey. Human can create connection with their spirits to get closer to God, the Almighty. The moment human are born, they have two different entailing matters. These matters are the Earth and the soul. The excerpt *//dunia radio penuh lagu buruk//* indicates that technology dehumanizes human with some behaviors. Dehumanization also bring human into modernity paradigm. The excerpt of *//dunia orok penuh dongeng//* contains a metaphor to describe the human life. This life is full of drama, such as good and evil matters. The excerpt of *dunia bunga penuh duri//* contains a metaphor of a beautiful and charming human life. This life contains the excellent attitudes and behaviors that reflect *ma'ruf* in each action. However, an evil deed may occur once the human cannot perform the feature of a devoted human. This human will hurt other human and the surrounding society.

"Aku bukan iblis. Aku perempuan yang dirajam oleh para pendosa. Aku laki-laki yang disalib bersama nabi paling suci" (hal:168). Humanization, by empowering human and science knowledge, becomes the main aspect of this concept. Triyanto Triwikromo explains that humanization, by releasing the notion of human an excerpt of *aku bukan iblis*, indicates the purity of the knowledge concept and the first human existence. On the other hand, *iblis* or devil has contradictory features. They have poor knowledge and are weak. Thus, with religion, human can avoid any behavioral deviations that weaken, smoothen, and purify their hearts. Humanization becomes the reason of dehumanization. Human does great things due to the manufactured engines and machines (Jabrohim, 2015). In the excerpt of *"aku perempuan yang dirajam"* indicates an aggressiveness of criminality. It shows the aggressive social dehumanization. The word *merajam* refers to a consequence of violating Islamic teaching. However, *Rajam* is a fair consequence after committing sins for example adultery. *Rajam* is also a punishment for sinners. This punishment aims to purify the sins before the adulterers face Allah. This punishment is also regulated in Al-Qur'an. Every human is born without sin. It indicates the perfect human side compared to evils. From the excerpt, *rajam* has function to purify the sinners from their amoral

actions. */Aku laku-laki yang disalib nabi paling suci/*. The world *salib* or cross indicates a punishment. Lele & Panggarra (2015) explain that the Rome civilization used crosses to sentence people. This punishment aims to create fears and shamefulness. This punishment also makes people despicable. By crossing people as punishment, the society will think twice if they go against the dominator. Lele & Panggarra (2015) explain that during the Rome civilization, crosses were used to spread terrors. The crossed men by fake prophets indicated that they went against the dominator. The fake prophet is a term that refers to ambitious rulers or dominator. They search for power and glory on behalf of religion. However, they have hidden interests Humanization in the sentence describes that crosses scared people and make human frightened to face themselves as human.

The Liberation Values (*Nahi Munkar*) in Triyanto Triwikromo's Poetry

Liberation means to freed human with knowledge, social, economy, and politic systems. Kuntowijoyo's theory explains that liberation refers to something based on values. Liberation value is a term of *Nahi Munkar*. It means to forbid any violence (Aslam et al., 2020). The liberation target includes knowledge, social, economy, and politic systems.

--Perihal pemuja kebusukan--

“dan nabi yang lebih karib dengan kekuasaan adalah pemuja kebusukan. Pemuja kebusukan itu selalu bilang kepada yang tak busuk agar wangi menguar ke segala penjuru. Pemuja kebusukan berkumpul dengan penggila kebusukan agar tak berbau busuk agar bisa bersama-sama menghujat yang tak busuk”. (Page : 118).

In the excerpt, the domination refers to political domination in a government. The fake prophet in the novel shows the existence and condition of fake prophet to manipulate the crown toward the society. In reality, the government that has political domination, military power, and other resources probably deviates from the government's original vision and mission. Therefore, liberation in Kuntowijoyo's theory explains clearly how domination has intention to exploit the officials. These officials should have taken responsibilities toward the stakeholders or the ruler of a country. These evil matters of the rulers may include corruption and money politics. Noer (1983) explains politics a activities or attitudes that connect with powers. These attitudes have intentions based on mission to influence, change, or defend a society arrangement. The same thing also happens on a corruptor with his dishonest actions. This corruptor uses his official or power to gain personal advantages. *“Pemuja kebusukan itu selalu bilang kepada yang tak busuk agar wangi menguar ke segala penjuru”*. This excerpt indicates that unjust rulers with his deviation from his responsibility may be in a community. The rulers may share something fair carefully so that many people believe. Thus, they can cover all occurring or rotten matters. *“Pemuja kebusukan berkumpul dengan penggila kebusukan agar tak berbau busuk agar bisa bersama-sama menghujat yang tak busuk”*. This text is an opinion with a mark *penggila kebusukan*. This excerpt has the same meaning as evil deed of a power or domination by manipulating situation. No one knows that once this ruler gathers in a meeting or briefing about certain policies or justices, the ruler can criticize the society with hsi power unconsciously. The similar persons in the room also have the same capabilities of committing corruption and evil deeds. Thus, these rulers may pretend to look excellent, think excellent, and to not cimmit mistakes. However, they commit something evils in front of God. *Nahi munkar* taught by Islamic teaching could influence human in any situation. The same matter also goes for leaders that should be the example of rulers. However, there are leaders that still have evil natures.

The most promoted political system also deals with religion. The poetry also contains this matter.

“tentang ayat-ayat kereta api tentang ayat-ayat pesawat terbang tentang ayat-ayat sepeda motor tentang ayat-ayat telepon genggam tentang ayat-ayat televisi tentang ayat-ayat film-film horror tentang ayat-ayat koran tentang ayat-ayat radio tentang ayat-ayat traktor tentang ayat-ayat ekskavator tentang ayat-ayat jalan tol tentang ayat-ayat kapal pesiar tentang ayat-ayat kebun binatang tentang ayat-ayat kolam renang tentang ayat-ayat gedung pertunjukan tentang ayat-ayat balerina tentang ayat-ayat candu tentang ayat-ayat heroin tentang ayat-ayat boneka elektronik tentang ayat-ayat sampul buku tentang ayat-ayat pilot tentang ayat-ayat tukang foto kopi tentang ayat dosen tentang ayat-ayat catatan kaki”.

“tak ada ayat tentang kolam?”

“tak ada”

“tak ada ayat tentang cermin?”

“tak ada”

“tak ada ayat tentang pohon pelimbing?”

“tak ada”

“tak ada ayat tentang pencari sampah”

“tak ada ada” (hal:98)

The excerpt reveals the value of liberation in each verse has a meaning. The liberation include transportation, electronic, surrounding nature, and modernization . They become realizations of human efforts from knowledge, social, and element system that hold human. The verses have meaning as the indicators or points. In Triyanto Triwikromo’s work, the verse can be defined as insinuation toward Islamic believers. The verses of Allah guide human. Thus, Islamic believers respect each verse. *“tentang ayat-ayat kereta api tentang ayat-ayat pesawat terbang.....(page:98)”*.

The verse has a meaning or a sign of human life. In this work, the writer wants to share that human prioritizes the surrounding objects and the needs of world rather than the day after. Thus, they feel burdened when they must promote the teachings of Allah SWT. All professional components and interests have specific verse for Islamic believers. However, it is different with the following excerpt.

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“tak ada ada” (page :98)

The phrase *tidak ada* indicates lack of sense or existence.

The Transcendental Values (*Tu’minubillah*) of Triyanto and Triwikromo’s Poetry

The transcendental awareness refers to transcendental literature. The transcendental values are on believers. This matter is effective for human, to have faith in God the Almighty, the All-Seeing, and the Judge (Kuntowijoyo, 2013). The values help human to reach valuable attitude as human. Evil deeds of human deviate from the good deeds. These attitudes also go against the transcendental attitudes to believe in God. In Islam, transcendence contains Sufism, such as *Khauf* or feeling fear, *Raja’* or feeling full of hope, *tawakal* or being compliant, and *qona’ah* or accepting what God gives, sincerity, and grateful (Suraiya, 2017).

--Perihal sakit--

“Ingatlah apa pun yang perlu kau ingat. pada musim ke-19 bulan ketika semua orang berpuasa, kau naik ke gunung. kau bertemu dengan malaikat yang kau sangka iblis. Malaikat itu mencekikmu dan bilang, ”aku akan memberimu agama. Tuhan mengutus memberikan agama terbaik untuk seluruh umat. Seluruh umat termasuk jeruk dan tomat”.(page 108).

The excerpt of “*pada musim ke-19 bulan ketika semua orang berpuasa, kau naik ke gunung.*” The transcendental value is - putting the human values by improving the faith in God. The excerpt describes this faith with a phrase *melaksanakan puasa*. *Puasa* or fasting refers to an activity to hold an individual's intention to eat, drink, and abstain from his fasting. It indicates the embodiment of human attitudes and efforts to learn the natures of Allah. “kau bertemu dengan malaikat yang kau sangka iblis”. This excerpt indicates that many human or believers perceive the angels as symbols of goodness while evils or demons as the symbols of evils. In this case, human may also perceive goodness done by an individual as something evils done by the individual. A believer sometimes think in evil manner. Thus, he can manipulate his crimes in a specific times. “Mencekikmu dan bilang, aku akan memberimu agama. The God instructs to teach the most excellent religion for all followers. These followers include fruits, such as oranges and tomatoes. This excerpt translation describes that a believer may also misconduct or do evils things. In real case, human attempts to influence other human thought so that this human will believe the teachings. This incident also exists in this era. Many people influence other individual's belief by providing evidence that the religion of other individuals is not firm as the one has. Kuntowijoyo agrees with Roger Garaudy. Kuntowijoyo explains the transcendental elements: (1) human admission toward God, (2) absolute differences between God and human, and (3) admission of absolute norms of God that do not come from human. The elements prove the excerpt describes that the God gives excellent religion for human. The God has an absolute nature because of His supremacy. In the last excerpt, “*seluruh umat termasuk jeruk dan tomat*” has a philosophical meaning. *Jeruk* or orange and *tomat* or tomatoes refer to kindness, trust, and belief of human toward the gift of the creator. Thus, religion is for all followers, including oranges and tomatoes because human and anything inside the Earth responsibilities sincerely and devotedly toward God.

On the other hand, in a page of 109, the researchers found a sentence that implicated transcendence. “ketika yakin betapa ayat-ayat kau khatbah-kan adalah ayat-ayat setan. Ketika orang-orang kesakitan menunggu di ruang tunggu sebuah rumah sakit dan tak seorang dokter pun muncul. Ketika orang-orang terbaring sakit dan mereka mampu mengingat perbedaan jumat dari sabtu. Ketika tiga anak kecil merasa bisa terbang bersama burung pipit. Ketika layang-layang tak bisa terbang dan paderi buta tak menangisi kucingnya yang mati. Ketika ubi jalar membusuk dan ular tiba-tiba mati. Ketika seorang anak yang tak pernah melihat kodok menganggap binatang itu sebagai raksasa yang menakutkan. Ketika kau hampir mati dan tak seorang pun percaya kau akan mikraj ke langit”(page 109).

Khutbah or sermon refers to an activity of an *imam* to stand up in front of the followers while *Jum'at* or Friday's praying, or Eid praying. Sermon has aims to strengthen the faith to Allah SWT. In Triyanto's work, the researcher found a modern transcendence attitude. However, Triyanto write *khutbah* with evil verses. The phrase of *ayat-ayat setance*, according to Bukhari R.A, in a book titled the summary of *shahih hadith*, indicate the mushrik people also kneel-down with the prophet, Muhammad SAW after the prohpert read An-Najm surah. Then, based on Ath-Tharani and Al-Jalladin within phenomenal interpretation occurred when the prophet, Muhammad SAW, received the verse 19-20 of An-Najim surah. At that time, the evils whispered something bad to worship the mushrik people's God. Then, in the evening, Jibril came and informed the prophet that the evils had whispered something bad int he verse (Commendation of *Tafsir Ath-Thabari*, QS 22:52). Thus, a sermon with evil verse refers to an occurrence when an individual

delivers his sermon carefully. However, this individual violates the Islamic teaching. Triyanto's insinuation in his book includes some reviews, discussion, and lecturers. However, they are rarely used to believe the God. The second sentence is *'Ketika orang-orang kesakitan menunggu di ruang tunggu sebuah rumah sakit dan tak seorang dokter pun muncul.'* *Menunggu* or waiting refers an individual's expectation for another person to immediately come, to provide help, or to provide assistance. In this case, the word has metaphorical meaning to expect and want. Most people forget - to whom they should ask for help. Believing the God as the source of help will develop faithful relationship. The third sentence, *"Ketika tiga anak kecil merasa bisa terbang bersama burung pipit. Ketika layang-layang tak bisa terbang dan paderi buta tak menanggapi kucingnya yang mati".* *Pipit* or sparrows, in this context, means to struggle and to help. For example, a child is educated with Islamic teaching values to strengthen their faith and to help each other. However, based on the history, *paderi* was originally from three persons that went home from Mecca. They were religious persons that lived in Minangkabau, Southern Sumatera. This tribe had a civil war with the local citizens that wanted the Dutch-Indies to help the local citizens storming the religious tribe. In this excerpt, Triyanto reveals the history of *paderi* tribe that was blinded by situation. At that moment, many incidents in Minangkabau occurred, such as disobedience and the Islamic rule violations. Thus, the cleric took an immediate action to seize the activities and required them to wear *hijab* and wear veils to cover their genitals. Debates about the civil war of Minangkabau. Gadamer's concept perceives recount texts, such as history, from interpretative point of view and situation or historical present. Gadamer uses the identity as historical interpret to remove the identity in each history (Susanto, 2016).

The next sentence is *"Ketika ubi jalar membusuk dan ular tiba-tiba mati. Ketika seorang anak yang tak pernah melihat kodok menganggap binatang itu sebagai raksasa yang menakutkan."* The word, *ubi jalar*, sweet potato, has a meaning of knowledgeable persons. However, these persons do not act arrogantly. The indication of corrupted people includes, feeling smart, being arrogant, and demanding acknowledgment. These matters go against the principle of faith to Allah. This faith does not need acknowledgement from other people. Then, the excerpt of *"anak tak pernah melihat kodok menganggap binatang itu sebagai raksasa yang menakutkan"*, has a word of toad or *kodok*. According to an individual leadership character, it represents arrogance and lack of arguments. These types of leaders will not allow their subordinates to argue and disrupt the harmony of the commander's instruction. Then, the word *raksasa* or giant describes how a toad can grow faster, bigger, and uncontrollable. *Raksasa* means a beast or human like creature with giant posture. This creature is cruel and disturbs human. The creature also likes to do anything he likes. A toad seems like a *raksasa*. A creature that likes to take over and use the name of Islam. However, this creature violates and leaves a negative image on Islam. The last sentence is *"Ketika kau hampir mati dan tak seorang pun percaya kau akan mikraj ke langit."* This sentence describes how people believe in power and miracles of Allah SWT. However, they do not think these matters as important matters in their life.

Conclusion

Literature reflects the social ideology and criticizes the community that violates the Islamic ideology and moral values. The prophetic literature has three matters: *ma'ruf* (instructing to do the good things, humanization), *nahi mungkar* (preventing the evil things, liberation), and *tukminu billah* (having faith in the God, transcendental). For future researchers and academicians, this research can be a reference of prophetic literature and enrich the knowledge of literature about prophetic literature and literature criticisms. Prophetic literature refers to literature that involves in human history. The development of prophetic literature with religious pattern has many elements, including the human-God relation and inter-human relation. Prophetic literature

also deals with reality, such as socio-cultural judgment and criticisms. This modern life is full of bureaucracy, industries, and human instruments for living within more than one dimension, such as physical and religious life. The prophetic aesthetic is an important matter in this social development with material aspect tendency. This matter has a connection with prophetic literature that has transcendental and Sufism meanings. Prophetic ethics are based on monotheism values and prophetic attitudes with a belief of God, the Almighty In this social development domination, prophetic literature becomes a literature work that receives various elements and principles.

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