



Prophetic Spirit in the Turkistan *Laayali* Novel by Najib Al-Kailani

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Abstract. This study tries to describe the prophetic spirit in the novel *Layali Turkistan* by Najib Kailani with the tools of literary sociology. The main focus of this research is to dismantle the dehumanization process that occurred to the Turkistan people due to the Chinese and Russian communist invaders. The dehumanization process creates a prophetic spirit in the form of humanization, liberation, and transcendence for the Turkistan people. This study used the descriptive qualitative method. This method is used because the research data source is in the form of textual data consisting of dialogues and statements in material objects. The policy of the Chinese and Russian occupiers on cross-marriage between Turkistan women and Chinese soldiers and traders created social problems for the Turkistan people. Therefore, this study uses the tools of the sociology of literature to uncover the prophetic spirit in the novel *Turkistan Layali*. The results of this study indicate that first, the value of humanization is realized by the figure of Naghmatullail by marrying the Chinese commander in Islamic law so that Nagmah quickly instills the values of humanism. Second, King Komul's decision to oppose and fight China's communist policies is a form of liberation spirit for the people of Turkistan. Third, divine awareness is deeply embedded in the people of Turkistan when King Komul gives an understanding of the nature of heaven that transcends human boundaries.

Keywords: Prophetic spirit · Humanization · Liberation · Transcendence

1 Introduction

The swiftness of science and technology is developing rapidly with various changes accompanied by problems. The crisis of multiple values and the process of dehumanization due to industrialization has made society abstract without a human face. Today, social science is experiencing a stagnation in social reality that is only explained by critical social science. That is why the idea of transformative social science is prophetic. In this case, social science changes do not only present and change reality [1]. Social media provides instructions that contain the value of the prophetic ideals coveted by the community.

Prophetic meaning is the nature and characteristics of a prophet or predictive predicting [2]. In line with the prophetic definition expressed by Salam [2], the existence of

the intended subject is like the Prophet Muhammad SAW [3]. In this case, the prophetic idea was initiated by Muhammad Iqbal during the Prophet Muhammad's Mi'raj event. If Prophet Muhammad was a Sufi, perhaps the Prophet did not return to earth again because he felt at ease in His presence, but the Prophet returned to the world carrying a mission to drive social change and change the course of history. Therefore, prophetic ideals begin with socio-cultural changes containing the values of humanization, liberation, and transcendence.

Kuntowijoyo [4] argues that the value of humanization is needed because there is much dehumanization. Dehumanization occurs because of factors, firstly human objectivation in the form of technological, economic, and mass culture. Second, collective and individual aggressiveness is behavior directed to endanger others, such as crime. Third, loneliness denies the existence of social interaction; in the end, a sense of loneliness, individualization, and privatization arises. Fourth, spiritual alienation is the behavior of alienation from oneself, the social environment, and even from God. Dehumanization in human behavior is more controlled by the subconscious than by consciousness [4].

Liberation is an effort to liberate or liberate. In the concept of philosophy, liberation has dimensions, namely free from and free to. The extent of freedom is an effort to demand rights only while free to be more directed towards the creative and positive appropriation of the privileges possessed [5]. According to Kuntowijoyo, liberation is liberation from the cruelty of structural poverty, exploitation of abundance, and technological arrogance [5]. There is liberation from external forces and liberation from internal forces, which can be used as literary themes. The liberation of external powers includes colonialism and aggression by superpowers against weak states. Liberation of internal control includes, among others, political oppression of artistic freedom, state oppression of its people, and economic and gender injustice [6].

Divine consciousness is then called transcendence. Transcendence is not always interpreted as a religious awareness of divinity but an awareness of any meaning that transcends human boundaries. Nevertheless, the understanding of divinity is practically only in the hands of religious people that transcendence is practical for humanity because transcendence is a form of faith in God Almighty, reminding us it is a legitimate part of human nature and making subjects who come back to life in an atmosphere separated from space and time [9].

If we look closely at the concept and purpose of the prophetic as described above, that prophetic is closely related to the process of the human journey, which is essentially summarized in three values, namely (1) Humanization, towards a particular situation for a humane life, (2) Liberation, something that is liberating, (3) Transcendence, transcending the limitations of the human mind and attaining higher knowledge. In this regard, the prophetic concept is still comprehensive and complex in the process of the human journey because it is related to the reality of social life that is reflected.

Literature has basic rules that reflect the reality of life. This reflection allows individuals to formulate complex inner experiences into problems that produce meaning and reveal the truth [11]. In line with the expression Teeuw, literature is the fourth path to the truth after the passage of religion, the direction of philosophy, and the approach of science [1]. In its way, literature can become a respectable stream of knowledge and intellectuals. Meanwhile, Kuntowijoyo argues that literature is a functional symbol

system, not just the trivialities of daily routines; literature can bring people out of the shackles of social reality and build their existence [2].

The novel *Layali Turkistan* is the work of an Egyptian author, Najib Kailani. *Layali Turkistan* describes the conflict of struggle and resistance to the atrocities of the Chinese and Russian Communists in Turkistan. The effort and resistance raised the spirit of the values of patriotism in the soul of the Turkistan warrior. The people of Turkistan fight the opposition to maintain their nation's and religion's honor. They are willing to suffer and suffer because of their love for their homeland and nation. The teachings of the Qur'an and Hadith are one another that is interesting to be dismantled, seeing that there are many processes of dehumanization of Turkistan society with problems of political oppression, economic injustice, and injustice of the rights of the Turkistan people in their own country.

Najib Ibrahim bin Abd al-Lathiif al-Kailani was born on June 10, 1931, in the Egyptian village of Syarsyabah, the first child of a peasant family. World War II badly influenced life in Egypt, including in his homeland Syarsyabah. Egypt was hit by an economic crisis and British colonial pressure that made the farmers suffer. Such is the life of Najib Kailani, who grew up in a complicated political and financial situation. Like most other Egyptian children, Najib's education also began in Kuttâb, where he learned to read and write and memorized many letters of the Qur'an and other religious subjects. Then he continued his Ibtidaiyah studies in Sinbath and his Tsanawiyah (5 years, equivalent to junior-high school) in Thanthawi [5].

Najib Kailani's career in literature began with his love of reading, especially reading literary magazines that were published at that time, and he has been writing poetry since Tsanawiyah. He has written dozens of plays, dozens of short stories, novels, and essays. He also writes scientific works in the medical field and many books on Islamic thought issues [3]. Najib Kaylani is known as a very productive writer, so there is no doubt that the quality of his work often gets awards in both poetry and prose. Among the characteristics of Najib Kailani's literature are social and religious themes arranged in beautiful and subtle language [13].

As mentioned above, the problem in this research is that the researcher focuses on studying prophetic reality in the *layali Turkistan* novel by Najib Kailani. The formal object in this research is the prophetic spirit with the material object of Najib Kailani's *Layali Turkistan* novel, while the theory used is the sociology of literature. This study uses the sociology of literature as an approach to literary works from a social perspective. Wellek and Weren divide the sociology of literature into three; sociology of authors, sociology of literature, and sociology of readers [6]. This study focuses on the study of the sociology of literary works related to social problems.

Based on observations and a literature review of several scientific works done by researchers, this research has never been done by other researchers. However, there are some similarities between material objects and formal objects. Mohammad Yazid Abdul Majid, with the title of *Prophetic Ethics in Najib Al-Kilani's novel*, this study uses a structuralism approach to prove that Najib Kailani's work deserves to be a rule model of Islamic literary works. The result of this study is that Najib Kailani's works have reached the kaffah stage in applying predictive values. Still, the value of liberation has a dominant space compared to other matters. Najib Al-Kailani's chosen novel is

a natural Islamic literary idea, so Najib Kailani is recognized as a pioneer of Islamic literature in the global ranking [10].

Research conducted by Sunarto and Hafidzulloh [17], with the title *Political Reason for the Sovereignty of the Nation-State in the Novel Layaly Turkistan* by Najib Kailani. This research focuses on the normalization process of the colonial political paradigm, which consists of sovereign power, bare life, homo sacer, and state of exception. The results of this study show that the practice of colonialism in the novel layaly Turkistan carries the consequences of sovereign power by seeking legal legality and suspending the law against colony actions. Second, the nation of Turkistan, relegated and reduced in existence, will be vulnerable to colonial coercive acts, so they do not have accessibility [17].

Another previous research conducted by Muttaqin [11] discusses the alternative paradigm of integration between social science and religion, with the results stated in the article that the importance of alternative paradigms for developing social sciences as an alternative is prophetic sociology built by Kuntowijoyo based on three fundamental and integral aspects: Humanization, liberation, and transcendence [1].

Based on the existing research described above, research that focuses on the prophetic spirit as its formal object with the material object of the Layali Turkistan novel by Najib Kailani, which then uses the framework of thinking sociology of literature as a theoretical approach, has never been done by other researchers. Thus, this research is exciting and deserves to be researched.

Thus, this research will analyze the prophetic spirit in the novel layali Turkistan by Najib Kailani, which leads to harmony between the social and metaphysical dimensions. The final estuary dismantles prophetic ethics in the story with various social problems in the form of humanization, liberation, and transcendence values. This research is interesting because, in addition to revealing prophetic values, this novel also contains reflections on prophetic literature that are reflexive-empirical-practical. Pierre Bourdieu strives to make sociology a “prophet” who can give the spirit of neoliberalism to scholars, writers, and writers [9]. This is where the identity of literature does not stop only explaining social reality and practice but also trying to transform it.

2 Research Method

The main point in a study is the existence of the research object [13]. In the context of this research, the researcher uses a literature research procedure because the main thing in this research is based on the problems that arise from prophetic reality and prophetic transformation in the novel and also because of the main item of research. This is in the form of textual data in the form of a layali Turkistan novel by Najib Kailani, so the method used by this research is qualitative with a sociological approach to literature as a knife of analysis. Researchers use this method to provide the main bridge in understanding and interpreting the meaning of the literature descriptively. One element in research is the existence of research data sources [20]. There are two sources of data used in this study. First, the primary data source in this study is the Layaly Turkistan novel by Najib Kailani. As for the second data source, this research is a secondary data source consisting of several books, scientific journals, and several other scientific kinds of literature that have a direct correlation, relevance, and relevance to the main subject of this research.

For the data analysis stage, the researcher uses the concept of data analysis with rigid explanatory instruments regarding the novelty of prophetic literature in the field of reflexive-critical social science, especially those related to the prophetic spirit and its transformation. In analyzing this matter, this research will develop an offer of concepts of profit reality; humanization, liberation, and transcendence. The data that has been collected is then analyzed according to the primary purpose of the study, with a sociological approach to social practice reflected in the layaly Turkistan novel. After being analyzed and described, the next step is to find several other opinions to find common ground and linkages from reformist sociologists who share the same opinion about prophetic reality and its transformation towards critical reflexive sociology in the current era, especially in literary studies.

3 Discussion

Subtly, the prophetic spirit is responding to the needs and conditions of society, being part of collective intelligence, and directing society towards social evolution rationally. Thus, the prophetic spirit is an ideal that is prophetic as the historical mission of Islam as money is contained in the Al-Qur'an Ali-Imron verse 110.

"You (Muslims) are the best people who were born for humans, (because you) (order to do) what is right and forbid from evil, and believe in Allah...".

The quote above is an order for humans to carry out *Amar ma'ruf* (Humanization), *nahi munkar* (liberation), and *tu'minunabillah* (transcendence), these three contents that characterize prophetic social science as the foundation of a prophetic mission.

3.1 Humanization

The storyline in the novel layaly Turkistan is a reflection of the dehumanization process of the Chinese and Russian occupation of the Turkistan people. Humanization is very necessary for the reality of social life because today, there is a problem that society is heading towards dehumanization. Dehumanization is human objectivation as a result of modernization in the form of technology, culture, and belief ideology [8]. In the process of dehumanization, human behavior is controlled by the subconscious rather than consciousness, as safe, the quote follows.

"Everything around people changes so fast. Humans with all stances and all kinds of weapons, turn life upside down. Many Turkistan children are lost in thoughts and beliefs that are momentary as a result of our defeat. Their tongues always say new words, shouting terrible slogans. The girls have changed the way they dress they are not shy about wearing revealing clothes. All are being demoralized under the pretext of moving towards a more modern age"(Part 19, p. 277)

The quote above illustrates a process of dehumanization that occurs in the novel Layaly Turkistan. Human objectification towards modern times is necessary for human behavior, which is no longer based on common sense, values, and norms. The progress of

civilization will legitimize all forms of tyranny, curb freedom and enslave humans. The novel *Layali Turkistan* represents the social conditions of the Turkic people, who are demoralized under the pretext of progressing civilization. The principles and stance of the Turkistan people, who uphold religious values, are increasingly eroding the consequences of the Chinese and Russian communist occupations.

The behavior carried out by the Chinese and Russian communists manifests the dehumanizing attitude towards the Turkistan people. Judging from these humanitarian problems, the people of Turkistan, who highly uphold the prophetic spirit in all their actions, tend to balance human values that have a noble character, common sense, and compassion for others, as quoted as follows.

“A natural human being is a human being who is sensitive to the suffering of those who are tormented and persecuted,” Najmah further stabs her husband (Part ten, 163)

The value of humanization in the quote above defines a real human being. The figure of Najmah in the section above embodies the human spirit. Najmah, as one of the people of Turkistan, tried to instill human values into one of the Chinese commanders who always oppressed and intimidated the people of Turkistan. Humanizing humans and treating humans according to their nature through the spirit to awaken others is then called humanization.

“Humans are not merely a form of flesh, bones, blood, and skin. It is a reason that makes humans called humans; their souls make humans solid or weak. Their personality values make humans glow so they can avoid the dark desires that are now attached to the commander-in-chief—the existence of all that actually elevates humans as servants of Allah SWT. (Section, third. Pg 38)

Humanization ethics seeks to return humans to their nature and eliminate material, dependence, violence, and hatred from humans. With humanization, humans will be able to become real humans, call to goodness, carry out their duties and be responsible as individuals, society, and also as servants of God. As quoted above, it represents the ethics of humanization, which makes humans intelligent beings and has a spirit attached to the soul so that humans can be considered perfect servants of Allah SWT.

In line with the concept of Ali Shari’ati as an Islamic sociologist, he revealed that humans are none other than representatives of God as the bearers of the mandate of the sacred mission on earth and are extraordinary creatures in the eyes of God. The specialties of humans can be seen since humans were first created. This is where human privilege lies; after the creation process, God breathed His spirit into humans [13]. Islam has raised the status of humans and placed humans above the angels, even though angels are inherently superior to humans because they were created from light, while who made a man from clay and dust.

3.2 Liberation

Liberation is an effort made by someone to liberate humans from nature that is shackled by the world. Liberation occurs because there are gaps in social, cultural, and political

systems. After all, they are contrary to human values and common sense [1]. Liberation requires a unification of feelings with the oppressed and a desire to liberate themselves from the shackles built up by social construction. In the novel *Layali Turkistan* by Najib Kailani, there is a spirit of liberation of the Turkistan people because the communist invaders of China and Russia have made a contradictory policy, giving rise to a complex problem and having an impact on the social life of the Turkistan people, as the following quote.

“One day, the Chinese commander-in-chief issued an order that shook the entire population of Turkistan. How not shocking, because the regulation contains an order that Turkistan parents can force their daughters to marry Chinese soldiers or Chinese traders, even though they have different beliefs.” (second part pg 10)

The quote above is a form of policy issued by the Chinese commander to force Turkistan women to marry Chinese soldiers or merchants, even though they have different beliefs. The reflection of the story contained in the novel *Turkistan layali* shows that the people of Turkistan highly uphold the values of the religion of Islam. The aim of China issuing this policy is to erase the teachings of Islam in the land of Turkistan by teaching children communist teachings so that they will forget the history of their own country and they are dissolved by Chinese intervention, which wants to uphold an imperialist communist state in an Islamic state.

Seeing the decline of the policy, which is very resistant to the people of Turkistan who glorify religion with all their soul and body. The policies that have been decided make the people of Turkey anxious and in a dilemma to justify or reject them. The people of Turkistan who agreed with this policy helped to politicize their existence and status as people Turkistan to join the communists. In contrast, the people who rejected it carried out a rebellion to achieve freedom and independence for their colonized country. The spirit of liberation carried out by the people of Turkistan is illustrated in the quote below.

“That’s a vile thought. For us Turkistan people, the statements and understandings of the Chinese people are absolute tyranny. How can people who are not of the same faith treat our women with dignity? There is no other way to fight this Chinese thinking except war” (Part. Third, page 29)

The spirit of liberation contained in the quote above is to carry out a rebellion to fight against China’s policies and ideas. The decision taken by the Turkistan people to fight against China’s communist policies is one or two things a form of liberation to fight for freedom of belief. In line with Kuntowijoyo’s opinion, liberation aims to liberate humans from all forms of oppression and injustice, all contrary to human values and common sense. Upholding Islamic values by waging war with communist China.

The marriage of the Chinese with the daughter of Turkistan is a political system intensified by the communists. Nevertheless, their nation does not experience a shortage of women. Behind it all, the communists want to destroy the principles of belief of the Turkistan people because the principles of belief based on Islamic values are a guide that is capable of liberating the country of Turkistan. In this case, the Chinese consider that marrying a Turkistan princess is a non-negotiable condition for the people of Turkistan, arguing that all humans on this earth are one brother. For the Chinese, religion is God’s

business, while the victorious nation is obliged to protect the defeated nation. Thus, for communists, marrying Turkistan women meant providing legal, economic, and religious protection, which was better than enslaving them.

"Reveal this creed, Imitate me. "Najmah read the testimony slowly, and the Chinese officer stuttered. After the statement of the Shahada was successfully uttered by the Chinese commander, Najmah filed her demands again."

"Those who acknowledge the existence of God are those who do not like war without cause. You must forbid your men from killing and molesting." (Part ninth, p. 138)

The quote above illustrates the spirit of liberation played by one of the characters in the novel *layali turkey*. Nagmah is a Muslim woman who devotes herself to the royal family. Nagmah volunteered herself to remain in the Komul palace when the Chinese troops led by the commander-in-chief Pao Din attacked and surrounded the royal family. When Pao Din's officer began to enter the Komul court, the first person he met was Nagmah. Officer Pao Din was stunned and mesmerized by this servant and wanted to plunder Nagmah's honor as the Chinese forcibly. Russian soldiers did to the women of Turkistan in general. The ingenuity and liberation spirit of the Nagmah character can change Pao Din's officers' cruelty and animal lust.

Departing from the spirit of liberation to fight for freedom from the Chinese and Russian invaders, the figure Nagmah is willing to establish a legal relationship with the officer, Pao Din, through Islamic teachings. "Najmah read the testimony slowly, and the Chinese officer stuttered. After the Shahada sentence was successfully uttered by the Chinese commander "is a representation of the spirit of liberation carried out by Nagmah in the novel *Layali Turkistan*, as the concept of liberation according to Kuntowijoyo, liberation has a relationship with monotheism or belief, where humans must devote themselves entirely to God and the concept of liberation. Monotheism contains the teaching that God is the center of everything [18]. This concept includes a doctrinal implication that the purpose of human life is nothing but worship of Allah SWT. This doctrine leads to an orientation to devotion to Allah SWT; this is the key to all Islamic teachings. The whole social life of society is centered on God, which in the end, is Humanism-theocentric. This concept was later used as a central theme in prophetic literature, and from the core values of theocentric humanism, a movement for liberation or liberation and emancipation was born [1].

In this case, the depiction of the character Nagmah in the novel *layali Turkistan* is the embodiment of theocentric-humanism because Nagmah's action to fight for freedom can direct and give dogma to Pao Din's officers to pronounce the Shahada and prevent him from carrying out oppression against the Turkistan people. The doctrine given by Nagmah to officers is a concrete form of the spirit of liberation in the novel *layali Turkistan* by Najib Kailani. Thus, the spirit of liberation strives for humans to have principles as free beings and have absolute power over themselves, which can break outside influences that intend to shackle human freedom.

3.3 Transcendence

The transcendent spirit views the relationship between man and his God. Humans are weak entities and always depend on God. The mission of transcendence is to make transcendental values (faith) an essential part of the process of building civilization. Transcendence places religion or Islamic values in a very central position in a literary work [1]. These intangible religious values will guide humans towards awareness of humanizing humans. Transcendence can also direct where and for what purpose humanization and liberation are applied. In the novel *layali Turkistan* by Najib Kailani, there is a reflection of the transcendent spirit in the form of divine awareness, namely awareness of faith, as in the following quote.

The general continued his words, "God's mercy is more potent than philosophy and money on this earth, which you see as a victory for atheist philosophy; it only shines for a moment and will surely go out. Every era of the wave of human history is always marked by the appearance of arrogant humans and antagonistic humans. They want to oppose God's decree; some hold on to it, but the victory is only false. Allah gives us instructions in the Qur'an that we must become human beings who are truly sincere and confident in the struggle to defend the right and destroy falsehood, Do not be afraid of anyone except Allah. (seventh part, p. 92)

The quote above represents the transcendent spirit in the novel *Laali Turkistan*. Awareness of divinity which in this case is faith in Allah SWT; the passage refers to the understanding that His decree is above all things in the world. Humans are weak creatures and need guidance from the Qur'an. The reflection of this transcendent value seeks to make humans become authentic and sincere subjects in the struggle to defend what is right and destroy falsehood. For Kuntowijoyo, transcendence aims to add an ethereal dimension to socio-cultural life because the currents of globalization, hedonism, materialism and rich culture are increasing [7]. From human nature.

"What is the essence?" asked the commander stupidly.

"Truth is something that exists even though it cannot be touched." The king teaches the understanding of the essence to the commander.

"Like the taste of the wine you drink and the color of the drink you hold," said the king, continuing his explanation.

The Chinese commander listened to the statement with a confused face.

"Just like heaven and hell, you can't see and feel it, Commander. But there, Heaven of God, can enjoy all the pleasures that are infinite. And I can taste it later without that intoxicating drink." (Third part p. 43)

The dialogue between the king and the commander embodies transcendence values in the novel *layali Turkistan*. King Komul's explanation of nature is part of the spirit of transcendence, which cannot be seen by the five senses but can be felt. In essence, transcendence goes beyond the limits of human nature. In line with the concept of transcendence proposed by Kuntowijoyo, transcendence does not have to mean religious awareness of divinity but can be interpreted toward anything that transcends human

boundaries [1]. In this case, the spirit of transcendence is relatively inherent to the people. Turkistan holds high religious values and is relevant to humanity's social problems because transcendence means faith in God the Almighty, the All-Witnessing, the All-Judging.

Najib Kailani's novel *layali Turkistan* is full of transcendence in its storyline because of the conflict between Islamic values, which the people firmly believe in Turkistan, and the teachings of Chinese and Russian communists who want to separate religion from modernism. The concept of transcendence offers a consequence of post-modernism, which requires de-differentiation, namely the re-incorporation of religious and world institutions. Thus, the spirit of transcendence in Najib Kailani's novel *layali Turkistan* depicts a struggle to maintain his faith and uphold Islamic values eroded by the Chinese and Russian communists.

4 Conclusion

The conflict that appears in the novel *Layali Turkistan* is the policy of marrying Turkistan women with Chinese and Russian soldiers and traders who are not of the same religion. This policy triggered wars and rebellions by the Turkistan people, resulting in dehumanization, demoralization, and oppression by the invaders (China and Russia) against the Turkistan people. For the people of Turkistan, the value of religion is everything that exceeds life and death.

Based on the reading of the contents of literary works, the purpose of creating literary works, and other matters concerning social problems, it shows that the *Layali Turkistan* novel by Najib Kailani is full of prophetic spirit in the form of humanization, liberation, and transcendence. The novel *layali Turkistan* represents the prophetic spirit of the Turkistan people, who are demoralized and deprived of their rights to the state and religion. The humanization spirit was manifested by the figure of *Naghmatullail* by marrying the Chinese commander according to Islamic law so that *Naghmah* quickly instilled the values of humanism. The decision of the *Komul* king to oppose and fight against China's communist policies is a form of liberation spirit for the people of Turkistan. Divine consciousness is deeply ingrained in the people of Turkistan when King *Komul* gives an understanding of the nature of heaven that transcends human boundaries.

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