

Prophetic Values in The Short Story *Tabliyyah min As-Sama'* by Yusuf Idris: A Study of Kuntowijoyo's Prophetic Literature

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Article Info

Article history:

Received 06/10, 2025

Revised 07/23, 2025

Accepted 08/20, 2025

Keywords:

prophetic elements;

Tabliyyah min as-Samā';

Kuntowijoyo ;

Kata kunci:

Profetik ;

Tabliyyah min as-Samā';

Kuntowijoyo;

ABSTRACT

The study aims to describe the prophetic elements in the short story *Tabliyyah min as-Samā'* by Yusuf Idris. This research employs a qualitative method with an interdisciplinary approach, incorporating the concepts of prophethood and literature. The concept of prophethood in this study serves as an analytical tool to uncover the prophetic elements present in literary works. The findings indicate that *Tabliyyah min as-Samā'* by Yusuf Idris contains the concept of prophetic ethics, which includes humanization, liberation, and transcendence. In addition to these prophetic aspects, the short story also encompasses elements of dehumanization that contradict prophetic ethics. The study concludes that *Tabliyyah min as-Samā'* by Yusuf Idris embodies the aspect of humanization in the form of maintaining brotherhood. Liberation is reflected through the struggle against economic injustice, while transcendence is demonstrated through the attitude of fear and obedience toward religious obligations as a Muslim. Furthermore, the element of dehumanization is evident in behaviors that disregard respect for fellow human beings.

ABSTRAK

Penelitian bertujuan untuk mendeskripsikan bagaimana bentuk muatan profetik dalam cerpen *Tabliyyah min as-Samā'* karya Yusuf Idris. Metode penelitian bersifat kualitatif dengan menggunakan pendekatan interdisipliner yang meliputi konsep kenabian dan konsep sastra. Konsep kenabian dalam penelitian ini digunakan sebagai alat untuk mengungkap bagaimana bentuk muatan profetik yang terdapat dalam karya sastra. Hasil penelitian ini menunjukkan bahwa cerpen *Tabliyyah min as-Samā'* karya Yusuf Idris memuat konsep etika profetik yang meliputi humanisasi, liberasi dan transdansi. Selain konsep profetik tersebut cerpen ini juga mengandung aspek dehumanisasi yang berlawanan dengan etika profetik. Kesimpulan dari penelitian ini adalah, cerpen *Tabliyyah min as-Samā'* karya Yusuf Idris mengandung aspek humanisasi dalam bentuk menjaga persaudaraan. Liberasi yang di tunjukan melalui pembebasan dari ketidakadilan ekonomi. Aspek transdansi yang ditunjukan melalui sikap takut dan taat terhadap segala kewajiban sebagai seorang muslim. Adapun aspek dehumanisasi yang ditunjukan berupa sikap tidak menghormati sesama manusia.



1. Introduction

The advancement of modern times has significantly influenced the development of literature. The evolution of modern literary works has brought a new spirit to society, as changes over time have affected cultural shifts within the social sphere. These cultural shifts have led to an imbalance between morality and arrogance that has grown within society. Dishonesty and pride have become dominant, resulting in moral decay initiated by capitalism, materialism, and secularism. These three forces have come to dominate all aspects of life, obscuring the values that should serve as the foundation of the nation (Suraiya, 2017, p. 143). Amid this irrationality, literature—serving as a reflection of social life—continues to strive to admonish humanity that has crossed moral boundaries, urging a return to the path of righteousness. Said Hawwa also explains in his writings that stories—whether in the form of parables, history, novels, song lyrics, articles, or presentations—within Islamic society aim to refine the human soul, not to express base desires that lead individuals to transgress established moral limits (Hawwa, 2020). One form of literature that brings new hope amid the chaos of the modern era, reminding readers to cultivate virtuous character, enlighten the intellect, and purify the conscience, is Prophetic Literature, as introduced by Kuntowijoyo

In his writings, Aminudin Rifai explains that Prophetic Literature is a form of literature that possesses a transcendental and Sufi spirit, as it originates from the values of *tawhid* (the oneness of God). Furthermore, Prophetic Literature embodies a strong commitment to engage in the transformation of human history; thus, it carries within it a prophetic ethos (Rifai, 2009). The concept of Prophetic Literature is the intellectual product of Kuntowijoyo, born from his concern over the lack of transcendental dimensions in Indonesian literary discourse. The term *prophetic* is derived from the English word *prophet*, which means “messenger” or “prophet,” and it can also refer to the qualities inherent in a prophet (Khoir, 2021). The idea of Prophetic Literature was first introduced by Kuntowijoyo in his essay “*Saya Rasa Kita Memerlukan Juga Sebuah Sastra Transendental*” (“I Think We Also Need a Transcendental Literature”), which he presented at the *Temu Sastra* (Literary Gathering) held from December 6 to 8, 1982, at Taman Ismail Marzuki, Jakarta. Initially, Kuntowijoyo referred to his idea as “Transcendental Literature.” However, before his passing, he replaced the term with “Prophetic Literature”, as stated in his article “*Maklumat Sastra Profetik*” (“Manifesto of Prophetic Literature”) published in *Horison Magazine*, March 2005 edition (Majid et al., 2017).

The concept of prophetic ethics (*etika profetik*) developed by Kuntowijoyo was inspired by Surah Āli ‘Imrān (3:110),

in which Allah Subhānahu wa Ta‘ālā says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ. (Kementerian Agama, 2022).

You are the best nation produce (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the people of the Scripture and believe, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. [3]:110. (*Golden Quran*, n.d.)

Kuntowijoyo explains that after involving humans in the course of history, this verse (Āli 'Imrān [3]:110) contains three essential components: *enjoining what is good (humanization)*, *forbidding what is evil (liberation)*, and *believing in Allah (transcendence)* (Kuntowijoyo, 2006b). In his elaboration, Kuntowijoyo outlines these three prophetic values as follows:

a. Humanization

Humanization is essential because there are clear signs that society is moving toward dehumanization. Dehumanization refers to the objectification of humans within the realms of technology, culture, mass society, criminality, privatization, and spiritual alienation. Without realizing it, dehumanization has already eroded Indonesian society, manifested through the emergence of mechanized humans, mass society, and mass culture (Kuntowijoyo, 2006b)

b. Liberation

Liberation represents an effort toward freedom and emancipation. The concept of liberation is creatively derived from the term *nahi munkar*, meaning “to forbid wrongdoing.” Kuntowijoyo interprets this as a moral imperative for humans to resist and oppose falsehood, immorality, and injustice. In his view, liberation focuses on four main areas: the system of knowledge, social structures, the economic system, and political order—all of which can entrap humanity and hinder individuals from realizing themselves as free and autonomous beings (Wibowo & Abdullah, 2023).

c. Transcendence

Transcendence refers to the awareness of the divine. This awareness does not solely denote religious consciousness but also signifies the realization of meanings that transcend human limitations. In Islam, transcendence manifests in Sufi values such as *khauf* (fear of God), *raja'* (hope), *tawakkal* (trust and surrender), *qanā'ah* (contentment), *shukr* (gratitude), and *ikhlas* (sincerity). These are the thematic foundations of transcendental literature, expressing a spiritual dimension that connects human experience to divine truth (Kuntowijoyo, 2006b).

One form of literary work that serves as an effective medium for conveying prophetic concepts to readers is the short story (*cerpen*). According to the *Oxford Learner's Dictionaries*, a short story is defined as “a story, usually about imaginary characters and events, that is short enough to be read from beginning to end without stopping.” This

definition emphasizes that a short story typically revolves around imaginary characters and events, and is concise enough to be read in one sitting (Learner's, 2025). The origin of the short story in Indonesia can be traced back to sketches, fragments, and essays that depicted everyday life, light or humorous stories, serialized narratives known as *feuilletons*, or romantic tragedies inspired by real-life events that once made headlines. All these early forms were generally referred to simply as *stories*. It was not until the first decade of the 20th century that these narratives came to be labeled as *short stories* or *cerpen* (Erowati & Bahtiar, 2011).

In the history of Arabic literature, the short story did not emerge from indigenous Arab artistic traditions, even though thematically, narrative elements had existed earlier. Instead, the short story in Arabic literature was directly influenced by European literature and appeared in modern Arabic literary culture in the early 20th century through translations. The delayed emergence of the short story in Arabic literary history was largely due to the perception that it represented a Western art form that did not align with Arab culture and social context (Mir, 2017). The Arab literary renaissance marked a turning point, as Arab societies began to seek a dynamic and accommodating literary medium—one capable of reflecting the evolution of thought, imagination, language, and the demands of the times. From that period onward, fiction, including the short story, gradually displaced the dominance of poetry, which had long been the most esteemed form of Arabic literary expression. Within this historical development, Maḥmūd Taymūr is recognized as the pioneer of the Arabic short story (Tasnimah, 2008).

In addition to Maḥmūd Taymūr, one of Egypt's most renowned playwrights, short story writers, and novelists is Yusuf Idris. He was born in 1927 in Faquos, Egypt, and passed away in 1991 in London, United Kingdom. Yusuf Idris attended university during the British occupation of Egypt, a period that deeply influenced his social awareness and literary vision. His works are widely recognized for their realist style, often depicting the lives of ordinary and impoverished people, and for his frequent use of Egyptian colloquial language. Owing to his distinctive narrative voice and deep social insight, he is regarded as one of the masters of the Arabic short story (Project, 2025). One of his notable short stories, “Ṭabliyyah min as-Samā'” (“A Tray from Heaven”), appears in the collection “Ḥādīṣah Syaraf”. The story centers on Shaykh 'Ali, a man perceived as mad by the residents of Munayat al-Naṣr. Having no family or home, Shaykh 'Ali lives on the margins of society until one day, he shocks the townspeople through his outburst of anger toward God, an act that provokes both fear and reflection among them. The present study aims to describe and analyze the prophetic values (*nilai-nilai profetik*) embedded in Yusuf Idris's short story “Ṭabliyyah min as-Samā'.” Through this analysis, the research seeks to uncover how the narrative embodies the three core dimensions of Prophetic Literature as formulated by Kuntowijoyo. Namely, humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minūna billāh*)—and how these values are reflected in the characters, themes, and moral messages of the story.

Previous studies that examined the short story “Ṭabliyyah min as-Samā'” have been conducted before; however, they did not use prophetic studies as the theoretical framework. Research on prophetic literary ethics has also been carried out, including the study by Danu Pratrismi entitled “*Analysis of Prophetic Transcendence Values in the Short Story Burung Kecil Bersarang di Pohon by Kuntowijoyo*,” written in 2020. Furthermore, a study entitled “*The Form of Ethics in the Short Story Collection Persekongkolan Ahli Makrifat by Kuntowijoyo: A Prophetic Literature Study*,” was written by Firmansah Surya Khoir and Parmin in 2021. Another study entitled “*Prophetic Ethics in the Folklore of Berau Regency 'Si Kanik Sanipa'*” was written by Satryo Kusuma Wibowo and Muhammad Abdullah in 2023. Based on the explanation of the previous studies above, it shows that the previous research and the study conducted by the author differ in terms of the object of study to be discussed. Thus, this research is intended to complement previous studies.

The approach used in this study is an interdisciplinary approach. An interdisciplinary approach is a method of solving a problem by employing perspectives from various related and integrated disciplines (Sudikan, 2015). In the theory of Prophetic Literature, this approach involves the integration of two fields of knowledge—the concept of prophethood and the concept of literature—as reflected in the Qur'an, where Allah Subḥānahu wa Ta'ālā says:

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۗ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ۗ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۗ
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ أَلَيْسَ لِلَّذِينَ ظَلَمُوا آيٌ
 مُنْقَلَبٍ يَنْقَلِبُونَ ۗ
 (Kementerian Agama, 2022).

And the poets (only) the deviators follow them. Asy-Syu'arā' [26]:224. Do you not see that in every valley they roam. Asy-Syu'arā' [26]:225. And that they say what they do not do?. Asy-Syu'arā' [26]:226. Except those (poets) who believe and do righteous deeds and remember Allah often and defend (the Muslims) after they were wronged. And those have wronged are going to kwon what (kind of) return they will be returned. Asy-Syu'arā' [26]:227. (*Golden Quran*, n.d.)

2. Method

The research method is essentially a set of research procedures or techniques that serve as an extension of human reasoning, as their function is not merely to collect data but to identify relationships among the relevant data (Faruk, 2012, p. 25). This study employs a qualitative-descriptive approach, as it aims to describe the concept of prophetic ethics found in Yusuf Idris's short story *Ṭabliyyah min as-Samā'*. Furthermore, this study uses library research to determine the research topic based on the selected object of study. The data source of this research is the short story *Ṭabliyyah min as-Samā'* by Yusuf Idris. The data collection methods are as follows: first, the researcher reads the short story *Ṭabliyyah min as-Samā'* by Yusuf Idris thoroughly, followed by reading its translation published on

Bacapetra.co, translated by Herpin Noiandi Khurosan. Second, the researcher collects data obtained after reading the short story. Third, the researcher classifies the data according to the theoretical framework used. The final step is analyzing the classified data based on the selected theory.

3. Result and Discussion

Synopsis of the Short Story *Ṭabliyyah min as-Samā'* by Yusuf Idris

One of Yusuf Idris's short stories titled *Ṭabliyyah min as-Samā'*, included in the short story anthology *Hādīshah Syaraf* published in 1958 (*Book Youssef Idris Is an Honor Incident - Noor Library*, n.d.) and republished in 2017 by Hindawi, tells the story of a character named Sheikh Ali, who becomes the object of ridicule among the residents of Munyat al-Nasr. Sheikh Ali is mocked by the townspeople because of his appearance—his head is as large as a donkey's, his eyes are round like an owl's, and his voice is hoarse and rough like a steam engine. He is also easily angered, unemployed, and deeply despised by everyone in Munyat al-Nasr (Khurosan, 2020). One day, Sheikh Ali stands in the village square and becomes angry with God. The people of Munyat al-Nasr, who would normally laugh at Sheikh Ali's foolishness, fall silent; their laughter disappears, and their tongues stiffen from fear. Overwhelmed by unbearable hunger, Sheikh Ali curses God. The villagers attempt to calm him down by offering him a tray of food to ease his anger. From that day onward, the residents begin providing Sheikh Ali with regular provisions. Whenever the people of Munyat al-Nasr see Sheikh Ali standing in the square, removing his turban, gripping a wooden stick, and raising it toward the sky—before any curses escape his mouth—a tray of food is immediately brought to him, complete with anything he asks for (Khurosan, 2020).

Humanization

Humanization, in the sense of *amar ma'ruf*, is not merely about treating humans humanely, but also about how one carries out this humanization based on liberation and transcendence (Syaikhoni, 2023). In the short story *Ṭabliyyah min as-Samā'* written by Yusuf Idris, the form of humanization presented aligns with Kuntowijoyo's concept of prophetic ethics.

In *Ṭabliyyah min as-Samā'*, the humanization aspect appears only once throughout the entire narrative. The excerpt below illustrates how the residents of Munyat al-Nasr begin to provide food and assistance to Sheikh Ali after the incident in which he becomes angry with God. Prior to this event, the people of Munyat al-Nasr never cared for nor offered any form of support to Sheikh Ali.

غري أنهم من يومها عرفوا له، فما يكادون يرونه واقفا وسط اجرلن وقد خلع جلبابه وعمامته
وأمسك بالحلکمدار في يده وراح يهزها في وجه السماء، حتى يدركوا أنهم نسوا أمره (Idris,
2019, p. 38)

However, from that day on, they began providing him (Sheikh Ali) with allowances. Whenever they saw him standing in the middle of the threshing ground, removing his turban, gripping a wooden stick, and starting to swing it toward the sky, they understood that they had forgotten about his needs.

Quoting from the work of Abdul Ghany et al., they explain that Kuntowijoyo, in his writings, states that humanization aims to uphold human dignity. In prophetic ethics, humanization includes calls toward goodness such as praying, remembering God (dhikr), performing salah, as well as social actions such as respecting fellow human beings, maintaining bonds of brotherhood, and helping orphans (Ghany et al., 2024). The excerpt above illustrates an act of humanization in the form of preserving brotherhood—showing how the people of Munyat al-Nasr attempted to provide assistance to Sheikh Ali with the intention of maintaining social harmony so that he would not repeat actions that could harm the entire community of Munyat al-Nasr

a. Dehumanization

Dehumanization is a process that renders humans unnatural or strips them of their dignity, and dehumanization is a reflection of the problem of humanity as dignified beings (Malawat, 2017). In the short story *Ṭabliyyah min as-Samā'*, there are several forms of dehumanizing behavior exhibited by the Munyat al-Nasr community towards Sheikh Ali. This attitude is demonstrated in the form of ridicule towards Sheikh Ali regarding his physical appearance, which is different from that of most people, causing Sheikh Ali to become the subject of mockery by the community.

فأسه كبري كراس احلمار، وعيناه واسعتان مستديراتن كعيون أم قويق، وله يف ركن كل عني جلطة دم . كصوت الوابور إذا انكنتم نفسه وشحر، ومل تكن له ابتسامه، مكتوما وصوته إذا تكلم خيرج مبوحا فقد كان ال يبتسم أبدا (Idris, 2019).

His head (Sheikh Ali) was as big as a donkey's, his eyes were wide and round like Ummu Quwaiq's, and there were blood clots in the corners of his eyes. When he spoke, his voice was hoarse and muffled, like the voice of a weaver when he is silent and sad, and he did not smile, because he never smiled.

One aspect of humanization is respecting fellow human beings, but the story excerpt above does not show mutual respect. The dehumanizing attitude of the Munyat al-Nasr community towards Sheikh Ali illustrates a lack of respect for all forms of physical differences among fellow human beings.

In another excerpt, the people living in Munyat al-Nasr also show dehumanization by making Sheikh Ali the subject of ridicule and jokes. These people feel happy when they see Sheikh Ali angry; the angrier Sheikh Ali becomes, the happier the people of *Munyat al-Nasr* become.

كان اجمع حيونه ويعشقونه ويتداولون نوادره، وألذ ساعة هي تلك البيت جيلسون فيها حوله يستفزون ليغضب، وغضبه كان يضحكهم. كان إذا غضب، واريدت مالحمه، وانكتم صوته. كان الواحد منهم ال يتمالك نفسه وميوت من الضحك؟ ويظلون يستفزون ويظل هو يغضب. ويضحكون حت ينفض اجملس (Idris, 2019)

Most villagers loved to tease him; their greatest pleasure was to sit around him and provoke his anger. When he gets angry and his face starts to redden and he is unable to speak, it is impossible for the villagers to refrain from laughing. They continue to tease him until his anger peaks and escalates, and they will continue to laugh until the crowd finally disperses.

The bad habits of the Munyat al-Nasr community clearly demonstrate dehumanization because they do not treat humans properly. In his writing, Kuntowijoyo states that dehumanization occurs, among other things, due to the use of technology (both physical tools and methods) in society (Kuntowijoyo, 2006a, p. 100). The above quotation shows the use of physical tools in the form of Sheikh Ali's body, which is used as entertainment by the Munyat al-Nasr community. This behavior shows an act of not treating humans as humans.

Liberation

Liberation in the concept of prophetic ethics aims to free people from the cruelty of structural poverty, technological arrogance, and the exploitation of abundance (Suraiya, 2017). Kuntowijoyo explains that there are four targets of liberation, namely the social knowledge system, the economic system, and the political system (Kuntowijoyo, 2006a). In the short story *Ṭabliyyah min as-Samā'*, there is a concept of liberation with the aim of emancipation in the economic system. In this excerpt, Sheikh Ali thwarts Muhammad Effendi's attempt to manipulate the scales by adding weights. Sheikh Ali's action is shown by his reprimand to Muhammad Effendi, but Muhammad Effendi ignores the reprimand and threatens to fire Sheikh Ali.

ولكنه لم يعمل إلا ثلاثة أيام، وفي اليوم الرابع كان محمد أفندي واقفاً أمام الدكان يتصبب حلاوة طحينية". فقد اكتشف الشيخ علي أن محمد أفندي يضع قطعة حديد في الميزان ليطب، وقال له الشيخ علي: أنت حرامي وما كاد محمد أفندي يقول: لايمها يا شيخ علي واسكت وخليك تأكل عيش حتى قذفه الشيخ علي بكتلة الحلاوة الطحينية (Idris, 2019)

However, this only lasted for three days. On the fourth day, when Muhammad Effendi was in the shop pouring halwa cake, Sheikh Ali realized that Muhammad Effendi had placed a piece of metal in the weighing scales. He said to Muhammad Effendi, "You thief!" Not long after, Muhammad Effendi replied, "How dare you, Sheikh Ali! Shut your mouth if you don't want to become unemployed!"

The above quotation shows efforts to free oneself from social inequality and criminal acts. The discussion of liberation in terms of economic injustice has also been discussed by Middle Line Krimonsari and Widowati in their writing, which discusses the form of liberation in the poetry collection *Negeri Daging* by A. Mustofa Bisri. In their writing, the authors find forms of economic injustice in A. Mustofa Bisri's collection of poems in the form of corruption, exploitation of natural resources, exploitation of human resources as slaves in their own country, social inequality, and increasing crime (Krismonsari & Widowati, 2020).

Transcendence

In the short story *Ṭabliyyah min as-Samā'*, the concept of transcendence can be seen in the behavior of the people living in *Munyat al-Nasr*. Despite their tendency to mock Sheikh Ali, they are a community that does not neglect their worship and obligations to God as obedient servants. All members of the community living in the area continue to fulfill their obligations as servants, regardless of their background. When the muezzin calls the azan, they gather at the mosque to carry out their duties.

الناس الطيبون الذين لا يعرفون إلا أعمالهم وبيوتهم. واللصوص الصغار الذين يسرقون كيزان الذرة والكبار الذين ينقبون الزرائب ويسحبون البهائم من أنوفها بالخطاطيف، والتجار الذين يتاجرون بالمتاع. وتجار القروش والنساء الملعبات غير المعروفات وأولئك المعروفات على نطاق البلدة كلها، والصادقون والكاذبون والخفراء والمرضى والعوانس والصالحون فيها كل ما تحفل به سائر البلاد. ولكن الجميع تجدهم في الجامع إذا أذن المؤذن للصلاة، ولا تجد واحداً منهم فاطراً في رمضان (Idris, 2019).

The community is a good one, focused solely on work and family. Like other villages, there are petty thieves who steal corn cobs, big thieves who raid livestock pens and steal animals, big traders and small traders, idle women, honest people, liars, sick people, old virgins, and pious people. You can find them all gathered at the mosque when the muezzin calls the azan; you will never see any of them breaking their fast during Ramadan.

Kuntowijoyo explains that transcendence in Islam is Sufism, which includes *khauf* (feeling of fear), *raja'* (great hope), *tawwakal* (surrender), *qana'ah* (acceptance of God's gifts), gratitude, sincerity, and so on (Kuntowijoyo, 2006b). Transcendence places religion or Islamic values in a very central position. These transcendental values guide humans towards noble human values. In the short story excerpt above, the transcendental attitude shown is in the form of fear of God in terms of abandoning one's obligations as a Muslim, as well as a form of gratitude expressed in the form of obedience in carrying out one's obligations.

4. Conclusion

Prophetic literature is literary work that is transcendent in nature because it contains values of monotheism. Kuntowijoyo, as the originator of prophetic literature in Indonesia, initiated the concepts of humanization, liberation, and transcendence in the study of prophetic literature. Short stories, as a form of literary work, serve as a means of conveying messages of monotheism to readers. The prophetic ethical content found in the short story *Ṭabliyyah min as-Samā'* includes the aspect of humanization in the form of maintaining brotherhood, which is shown when the people living in *Munyat al-Nasr* begin to give alms to Sheikh Ali. Furthermore, in addition to the aspect of humanization, the short story *Ṭabliyyah min as-Samā'* also contains the aspect of dehumanization. The form of dehumanizing behavior in the short story is shown through the behavior of the people of *Munyat al-Nasr* who enjoy mocking Sheikh Ali's physical appearance and take pleasure in seeing Sheikh Ali become emotional. This behavior is in stark contrast to the aspects of humanization in prophetic ethics. Furthermore, the aspect of liberation conveyed in this short story is presented in the form of freedom from economic injustice, where Sheikh Ali finds Muhammad Effendi cheating in weighing the goods he sells. Finally, there is the aspect of transcendence. In the short story, the aspect of transcendence is shown through the attitude of the people of *Munyat al-Nasr* who never abandon their obligations as servants. They never abandon their obligations as Muslims, regardless of their background. This shows that no matter what the circumstances of the people living in *Munyat al-Nasr*, they remain servants who must carry out their obligations as Muslims.

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