

Research Article

Prophetic Values in A. A. Navis's Short Story "Robohnya Surau Kami": A Kuntowijoyean Prophetic Literary Perspective

Suwandi Bugis

Universitas Islam Negeri Abdul Muthalib Sangadji Ambon

¹ Indonesian Language Education Study Program, Universitas Islam Negeri Abdul Muthalib Sangadji, Ambon 91728, Indonesia

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Corresponding author:

* Suwandi Bugis

Email: bang@gmail.com



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ABSTRACT

This study aims to describe and analyze the representation of prophetic values in A. A. Navis's short story "Robohnya Surau Kami" by employing Kuntowijoyo's prophetic literary framework. The research is grounded in the view that literary works function not merely as aesthetic expressions, but also as media of social and religious criticism that reflect humanitarian crises, social inequality, and deviations in religious practice. This study adopts a library research method with a content analysis technique. The research data consist of primary data in the form of the text of "Robohnya Surau Kami" and secondary data comprising theoretical books, Kuntowijoyo's works, and scholarly articles relevant to prophetic literature and representation studies. The analysis focuses on uncovering the values of humanization, liberation, and transcendence through the elements of characterization, symbols, conflict, and narrative structure. The findings reveal that "Robohnya Surau Kami" represents the failure of prophetic values in the religious practices of society. The value of humanization is manifested through the character of the Old Man (Kakek), who experiences social marginalization and a crisis of human dignity; the value of liberation is represented through criticism of passive resignation, false consciousness, and the tolerance of structural injustice; while the value of transcendence is depicted through the collapse of spiritual awareness reduced to formal ritualism devoid of social responsibility. This study affirms that A. A. Navis's short story functions as a prophetic critique of formalistic religiosity and underscores the importance of integrating the values of humanization, liberation, and transcendence in religious life.

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1. Introduction

In contemporary literary studies, literature is understood as a cultural practice that functions to represent the social, moral, and spiritual dynamics of society. Literary works not only present linguistic and aesthetic beauty but also contain critical reflections on problematic social realities. Through narrative construction, literature plays a role in shaping readers' ethical consciousness by exposing humanitarian crises, moral degradation, and tensions between ideals and social practices in modern life. Thus, literature holds a strategic function as a medium of reflection and evaluation of human relations with social responsibility and the humanitarian values they uphold (Faruk, 2017).

Over the past decade, studies of Indonesian literature have increasingly emphasized the ideological and religious dimensions of literary works. Literature is no longer positioned as an autonomous entity detached from social reality but rather as a cultural product emerging from the dialectical interaction between the author, the text, and its social context. This perspective situates literary works as spaces for articulating social criticism capable of revealing inequality, injustice, and deviations from moral values in society. Therefore, literary studies remain relevant for examining how ethical and spiritual values are represented and negotiated within literary texts (Ratna, 2018).

One Indonesian literary work that has consistently been read within the framework of social and religious criticism is A. A. Navis's short story *Robohnya Surau Kami*. This short story presents a sharp critique of religious practices that are trapped in formal ritualism without accompanying social concern. The symbol of the collapsing *surau* (prayer house) does not merely represent the physical destruction of a place of worship but also signifies the collapse of humanitarian values resulting from

religious understandings detached from social context. Through its characters and plot, the author reveals the tension between individual piety and social responsibility as a fundamental problem in religious life (Heryanto, 2018).

Within this context, the prophetic literary approach becomes relevant for interpreting *Robohnya Surau Kami*. Prophetic literature is understood as a paradigm of literary criticism that emphasizes the integration of transcendence, humanization, and liberation. Prophetic values do not only stress the vertical relationship between humans and God but also demand the realization of humanitarian values and social justice in real life. In contemporary religious literary studies, prophetic literature functions as a medium of critique against formalistic and ahistorical religious practices while simultaneously offering a transformative ethical perspective (Mulia, 2019).

The analysis of prophetic values in literary texts cannot be separated from representation theory, which views literature as a construction of meaning. Representation is understood as an active process of shaping social reality through language, symbols, and narrative. From this perspective, literary texts do not merely reflect reality but also construct readers' ways of understanding religious values and social ethics. In *Robohnya Surau Kami*, the representation of prophetic values appears through the symbol of the *surau*, character portrayals, and conflicts that depict the opposition between ritual piety and social concern (Barker, 2016).

A number of Indonesian literary studies over the last decade indicate a growing scholarly interest in themes of critical religiosity and social ethics. Nevertheless, studies that specifically position *Robohnya Surau Kami* within the framework of the representation of prophetic values using a literature-based research approach remain relatively limited. In fact, this approach allows for a critical dialogue between literary texts and relevant theories to systematically uncover the ideological meanings and ethical values embedded in the text (Suryadi, 2020).

Although *Robohnya Surau Kami* by A. A. Navis has been widely examined in the context of social criticism, morality, and religiosity, most previous studies tend to position the short story as a representation of criticism against ritual piety or religious hypocrisy in general. These studies have not systematically mapped how prophetic values—humanization, liberation, and transcendence—are represented as a unified dialectical whole as formulated in Kuntowijoyo's prophetic literary framework. Furthermore, research that specifically employs a literature-based approach with content analysis techniques to examine the failure of integrating prophetic values in this short story remains limited. Therefore, this study occupies an important position in filling this research gap by presenting a more structured and theoretical analysis of the representation of prophetic values in *Robohnya Surau Kami*.

Based on the foregoing discussion, this study aims to describe and analyze the representation of prophetic values in A. A. Navis's short story *Robohnya Surau Kami* through a literature-based research approach. The focus of the study is directed toward uncovering the values of humanization, liberation, and transcendence as represented through the narrative elements of the short story. This research is expected to contribute theoretically to the development of prophetic literary studies in Indonesia and to enrich the discourse of religious literary criticism oriented toward humanitarian values and social justice (Nurgiyantoro, 2023).

2. Methods

2.1 Type of Research

This study employs a literature-based research method with a qualitative approach. A literature review was chosen because the research focuses on examining literary texts and relevant written sources to analyze the representation of prophetic values in *Robohnya Surau Kami* by A. A. Navis. This approach enables a critical reading of the literary text and allows the text to be connected with the theoretical framework of prophetic literature, particularly Kuntowijoyo's ideas.

2.2 Time and Study Site

This research does not rely on a specific time frame or physical location, as it utilizes secondary data accessible through written sources such as literary texts and literary theories. Therefore, this study can be categorized as desktop research that examines relevant reading materials without requiring direct field observation.

2.3 Types and Sources of Data

The data sources in this study consist of: Primary data: The text of the short story *Robohnya Surau Kami* by A. A. Navis, which serves as the main object of analysis. Secondary data: Literary theory books, Kuntowijoyo's works on prophetic social science and prophetic literature, journal articles, and scholarly publications relevant to religious studies, representation, and social criticism in literature. All data sources were selected based on academic credibility and relevance to the research focus.

2.4 Data Collection Techniques

Data collection was conducted through a literature review. The researcher collected data sources in the form of books, articles, and literary texts relevant to the study. These sources were then examined to gain an understanding of the representation of prophetic values in the literary text. All data were selected selectively based on their relevance to the research objectives.

2.5 Data Analysis Techniques

Data analysis was conducted using content analysis techniques. The analysis process included:

Examining the structural elements of the short story, such as characters, plot, conflict, and symbols. Focusing the analysis on uncovering representations of prophetic values, including humanization, liberation, and transcendence. Interpreting the data by linking textual findings to the social context and Kuntowijoyo's prophetic literary theoretical framework to produce systematic and argumentative interpretations. Categorizing the data theoretically by referring to Kuntowijoyo's prophetic literary concepts to maintain analytical validity and consistency.

The analysis and interpretation process considered intertextual relations, narrative structures, and symbolic meanings contained in the text. All textual quotations were selected based on their relevance to the prophetic value categories humanization, liberation, and transcendence and were interpreted contextually. The application of content analysis techniques led to interpretations that are not speculative but rather argumentative and academically accountable, in accordance with the principles of content analysis, which emphasize consistency between data, context, and theoretical frameworks (Krippendorff, 2019).

3. Results and discussion

3.1 Results

The findings indicate that A. A. Navis's short story *Robohnya Surau Kami* represents prophetic values as conceptualized by Kuntowijoyo, namely humanization, liberation, and transcendence. These three values are presented integrally through character construction, setting, and the author's social criticism.

3.1.1 The Prophetic Value of Humanization

In Kuntowijoyo's concept of prophetic literature, humanization is understood as an effort to humanize human beings through the reinforcement of humanitarian values, empathy, social solidarity, and selfless devotion. In this short story, humanization is represented through the character of the Old Man as the caretaker of the *surau* (prayer house), who lives modestly, devotes himself to the community, and prioritizes collective interests over personal ones. Kakek becomes a symbol of a person who upholds human dignity despite occupying a marginalized socio-economic position.

Data 1

As the caretaker of the *surau*, Kakek received nothing. He lived on alms collected once every Friday.

This excerpt demonstrates that Kakek lives in deprivation without any guarantee of welfare, yet continues to fulfill his role as a *garin* with full responsibility. This condition reinforces the value of humanization, as Kakek preserves his human dignity through sincerity and social service. Implicitly, however, the author also criticizes society's failure to humanize Kakek, since humanitarian values are practiced only individually rather than collectively.

Data 2

In the corner he sat with his knees raised, supporting his hands and chin. His gaze was dim, as if something was raging within his thoughts.

This quotation reveals Kakek's physical and psychological expression, laden with inner anxiety. The author portrays the religious figure not as an idealized character free from conflict, but as an ordinary human being experiencing emotional turmoil and a crisis of meaning. This representation affirms the value of humanization by positioning Kakek as a vulnerable human subject rather than merely a symbol of piety.

Data 3

Was my work wrong? Yet now I am called a damned human being.

This excerpt illustrates the humanitarian crisis experienced by Kakek. He questions not only his spiritual fate but also his dignity as a human being. This representation emphasizes humanization by depicting a religious figure as wounded and questioning the meaning of his existence. Navis exposes the fragile side of humans trapped within an imbalanced value system.

Data 4

Haji Saleh was utterly astonished, for in hell there were many of his friends from the world.

This passage depicts a crisis of humanity and existential awareness. Haji Saleh realizes that ritual piety alone does not automatically guarantee moral salvation. This representation reinforces humanization by positioning humans as beings accountable not only to God but also to fellow human beings. Navis presents the suffering and confusion of the character as a critical reflection on religious practices.

Data 5

And you prefer to fight among yourselves, deceiving one another, extorting one another.

This excerpt indicates the collapse of humanitarian values due to the absence of prophetic awareness. Humans no longer humanize others but are instead trapped in conflict and narrow self-interest. From Kuntowijoyo's perspective, humanization demands justice, cooperation, and social concern. When these values are neglected, religion loses its emancipatory function.

Data 6

At dawn Kakek was found dead in the surau in a horrifying condition. He had slashed his own throat with a razor.

This quotation constitutes the most forceful articulation of Navis's prophetic criticism. Kakek's death represents the collective failure of society to humanize human beings. In Kuntowijoyo's framework, humanization requires solidarity, empathy, and social responsibility. When these values are absent, religion loses its humanitarian function and instead produces tragedy.

3.1.2 The Prophetic Value of Liberation

In prophetic literature, liberation refers to the emancipation of humans from oppressive social structures, indifference, and false consciousness. In *Robohnya Surau Kami*, liberation emerges through criticism of a society that allows the *surau* to lose its social and spiritual function after it is no longer cared for. The deterioration of the *surau* symbolizes human subjugation to ignorance, materialism, and social apathy.

Data 7

Eventually, children used it as a playground, playing whatever they pleased.

This excerpt shows the shift of the *surau*'s function from a place of worship to a playground devoid of moral boundaries. This condition reflects society's failure to liberate itself from indifference toward religious institutions. From a prophetic perspective, this situation signifies the absence of liberative awareness necessary to preserve the *surau* as a space for moral and social formation.

Data 8

Women who ran out of firewood often pried off wall boards or floor planks at night.

This quotation illustrates the physical exploitation of the *surau* for pragmatic needs. The act of dismantling the walls and floors signifies the triumph of material necessity over sacred values. Within

prophetic literature, this event reflects the failure of liberation, as society is unable to free itself from materialistic orientations that erode religious and social values.

Data 9

As a braggart, his greatest success was that all the figures he told stories about became models for ridicule, and his stories eventually turned into catchphrases.

This excerpt shows that Ajo Sidi's stories function as instruments of social criticism that expose deviant behavior in society. Mockery and satire serve to awaken collective awareness. In Kuntowijoyo's prophetic perspective, liberation is realized through critical consciousness that urges humans to escape moral falsity and superficial complacency.

Data 10

I worship You always, my Lord." "Anything else?

This brief dialogue underscores the prophetic critique that ritual worship alone is insufficient without social action. For Kuntowijoyo, liberation means freeing humans from narrow and individualistic interpretations of religion. Ajo Sidi's story dismantles the ideology of passive piety that perpetuates social injustice.

Data 11

Enter.

And the angel swiftly dragged Haji Saleh into hell.

This excerpt marks the climax of prophetic criticism. The punishment of Haji Saleh symbolizes liberation from the ideology of false piety. In Kuntowijoyo's view, liberation entails freeing humans from religious thought structures that are restrictive and indifferent to social justice. This scene forces readers to re-evaluate the meaning of worship and social responsibility.

Data 12

A country long enslaved by others?

This quotation reflects criticism of a nation that has endured prolonged colonization without genuine efforts toward liberation. From a prophetic perspective, God's question emphasizes that tolerating oppression constitutes a failure to fulfill the liberative mission. Worship performed without awareness of resistance against injustice is inconsistent with prophetic values.

Data 13

And the produce of your land—they extracted it and transported it to their own country, did they not?

This excerpt highlights the exploitation of natural resources by foreign powers that is passively accepted by society. Navis presents a sharp critique of resignation and submission to structural injustice. Within prophetic literature, this condition indicates the failure of liberation, as humans choose subjugation over resistance and social justice.

Data 14

Your fault is that you cared too much about yourself. You feared hell, and therefore you obeyed in prayer.

This quotation constitutes a moral judgment that shatters the foundation of Kakek's belief system. His inability to liberate himself from a fear-based and individualistic understanding of religion traps him in an inner crisis. From a prophetic perspective, this failure of liberation demonstrates that religion which does not emancipate can become a form of psychological oppression.

3.1.3 The Prophetic Value of Transcendence

In Kuntowijoyo's theory, **transcendence** relates to God-consciousness that animates human behavior and social life. In this short story, transcendence is represented through the symbol of the *surau* as a spiritual center intended to connect humans with God. However, the author depicts the erosion of transcendental values alongside the collapse of the *surau's* function and the death of Kakek as the guardian of spiritual values.

Data 15

And at the end of the road you will find an old surau

This excerpt indicates the presence of the *surau* as a symbol of sacred space representing the transcendental relationship between humans and God. The *surau* is not merely a physical structure but a spiritual center supporting the community's religious life. From a prophetic perspective, its existence signifies the lingering presence of God-consciousness in social life.

Data 16

An image that suggests a sanctity destined to collapse

This quotation symbolically conveys the decline of transcendental values in society. The phrase "a sanctity destined to collapse" indicates the erosion of religious awareness due to social neglect of religious institutions. In prophetic literature, this condition affirms that a crisis of transcendence leads to moral and social decay.

Data 17

For so long I have done good deeds, worshipped, and placed my trust in God. For so long I have surrendered myself to Him.

This excerpt represents Kakek's transcendental belief centered on worship and submission to God. However, within the narrative, this attitude is criticized for lacking active social consciousness. Kuntowijoyo's prophetic literature emphasizes that transcendence must operate alongside humanization and liberation. When transcendence stands alone, it risks producing passive piety detached from social reality.

Data 18

My entire life, outwardly and inwardly, I surrender to Allah the Almighty. I have never troubled others.

This quotation shows Kakek's belief that worship and total surrender are sufficient to attain God's pleasure. He views his relationship with God as vertical and personal. However, from a prophetic perspective, this view is criticized for lacking a social dimension. Transcendence that is not grounded in social reality leads to alienation from humanity.

Data 19

Every day, every night. At all times I utter Your name.

This excerpt reflects the intensity of Haji Saleh's vertical relationship with God through constant remembrance (*dhikr*). Transcendence is understood as personal and verbal spiritual closeness. However, within prophetic literature, this form of transcendence remains limited because it lacks ethical and social dimensions.

Data 20

There is no work I do other than worshipping You and uttering Your name.

This quotation reinforces that Haji Saleh understands devotion solely as ritual activity. The author implicitly criticizes such reductive religious understanding, as genuine transcendence in prophetic thought should generate social concern and concrete humanitarian action.

Data 21

I granted you a prosperous land, but you were lazy. You preferred only to worship.

This excerpt shows God's critique of a flawed understanding of transcendence. Worship that fails to produce hard work, social concern, and collective responsibility becomes an escape from humanitarian obligations. In Kuntowijoyo's prophetic literature, transcendence should motivate humans to actively build a just and dignified social order.

Data 22

Yet Haji Saleh still wanted certainty whether what he had done in the world was right or wrong.

This quotation reflects a crisis of transcendence—the collapse of a belief system that once served as life's foundation. When transcendence is not accompanied by sound social understanding, the

relationship with God transforms into a source of fear. This contradicts Kuntowijoyo's concept of prophetic transcendence, which should generate hope and moral courage.

3.2 Discussion

Based on the findings of this study, A. A. Navis's short story *Robohnya Surau Kami* consistently presents prophetic criticism that aligns with Kuntowijoyo's conceptual framework, namely humanization, liberation, and transcendence as a unified dialectical whole. These three values do not operate independently; rather, they are interwoven and sharpened through the representation of the failure of both individual characters and society to internalize religious teachings in a comprehensive manner. Thus, the short story is not intended as a normative moral narrative, but as a critical discourse that challenges imbalanced and ahistorical modes of religiosity.

3.2.1 Prophetic Value of Humanization

The value of humanization in *Robohnya Surau Kami* is represented through the portrayal of the character Kakek as an individual living under economic and social constraints, yet continuing to fulfill his humanitarian role with a strong sense of responsibility. The quotation, "As the caretaker of the surau, Kakek received nothing. He lived on alms collected once every Friday," indicates that Kakek occupies a materially marginalized position while maintaining his dignity through selfless devotion. From Kuntowijoyo's prophetic perspective, this condition reflects an effort to humanize humanity through sincerity and social commitment, even in the absence of a just social system.

The dimension of humanization is also evident in Kakek's inner turmoil, as illustrated in the quotation, "His gaze was dull as he stared ahead, as though something was raging in his mind." This depiction emphasizes that the religious figure is not positioned as a sacred, conflict-free subject, but rather as a psychologically vulnerable human being. Such representation aligns with Kuntowijoyo's notion of humanization, which situates humans as holistic subjects marked by emotional and conscious complexity.

The crisis of humanization intensifies when Kakek questions his own dignity, as expressed in the quotation, "What was wrong with my work? Yet now I am called a cursed human being." This question demonstrates that Kakek experiences not only spiritual anxiety but also a profound human wound, stemming from the denial of his humanity. In this context, religion which should function to humanize becomes instead a source of negation of human dignity.

The quotation, "How astonished Haji Saleh was, for in hell there were many of his friends from the world," reveals an existential awareness that ritual piety does not guarantee the integrity of human values. The character Haji Saleh is confronted with the reality that a religious life detached from social responsibility constitutes a failure to humanize others. This is reinforced by the quotation, "And you preferred to fight among yourselves, deceiving one another, exploiting one another," which illustrates the breakdown of human relationships resulting from the absence of humanization in religious practice.

The culmination of this failure of humanization is reflected in Kakek's tragic death, as stated in the quotation, "He slashed his throat with a razor." This event represents the collective failure of society to protect human dignity and life. From the perspective of prophetic literature, this tragedy signifies the collapse of religion's function as a guardian of human values.

3.2.2 Prophetic Value of Liberation

The value of liberation in the short story is articulated through criticism of social indifference and false consciousness within the community. The quotation, "Eventually, children used it as a place to play," indicates a shift in the surau's function from a sacred space to a profane one devoid of value-based control. This condition reflects society's failure to liberate itself from neglect toward religious institutions and their social roles.

The failure of liberation is further illustrated in the quotation, "Women who ran out of firewood often stripped boards from the walls or floors at night." This action demonstrates material exploitation of the surau for pragmatic purposes. From a prophetic perspective, this condition indicates that society is trapped in a materialistic orientation, unable to free itself from practices that erode social and religious values.

The character Ajo Sidi, as a storyteller, functions as a medium of liberative critique, as shown in the quotation, "As a storyteller, his greatest success was that all the characters he narrated became

models for ridicule.” The mockery and satire in Ajo Sidi’s stories are intended to provoke critical awareness, encouraging society to break free from illusory moral complacency. Within Kuntowijoyo’s framework, liberation is realized through critical consciousness toward oppressive value structures.

The dialogue, “I worship You always, my Lord.” “Anything else?” delivers a sharp critique of reductive religious understanding. Worship is questioned because it fails to generate social action. Liberation, in this context, is understood as emancipation from the ideology of individualistic piety that confines humans to passive submission.

The quotations, “A country long colonized by others?” and “And the yield of your land—they extracted it and carried it to their own country, did they not?” extend the critique of liberation into the structural realm. Colonialism and resource exploitation are depicted as consequences of collective resignation. In prophetic literature, tolerance of structural injustice constitutes a failure to fulfill the mission of liberation.

The failure of liberation reaches its peak when God declares, “Your fault lies in the fact that you were too concerned with yourself.” This quotation affirms that religion which fails to liberate humans from egoism and fear ultimately transforms into an instrument of psychological oppression.

3.2.3 Prophetic Value of Transcendence

The value of transcendence in the short story is represented through the symbol of the surau as a sacred space, as stated in the quotation, “And at the end of the road you will find an old surau.” The surau is positioned as a spiritual center connecting humans with God and social life. However, the fragile condition of the surau indicates the weakening of society’s transcendental awareness. The quotation, “An image suggesting a sanctity on the verge of collapse,” carries symbolic meaning regarding the erosion of transcendental values. Sanctity is no longer preserved, resulting in a weakened bond between humans and God within social life.

Kakek’s transcendental faith is depicted in the quotation, “I have long done good deeds, worshipped, and entrusted myself to God.” However, this attitude of surrender is criticized for lacking social consciousness. In Kuntowijoyo’s perspective, genuine transcendence must give rise to ethical action that upholds humanity.

A similar condition is evident in the character Haji Saleh, as shown in the quotation, “I have no other work than worshipping You.” Here, transcendence is reduced to ritual activity alone. God’s critique in the quotation, “I gave you a land rich in resources, but you were lazy,” affirms that one’s relationship with God cannot be separated from social responsibility and productive labor.

The crisis of transcendence is revealed in the quotation, “But Haji Saleh still sought certainty as to whether what he had done in the world was right or wrong.” This doubt signifies the collapse of spiritual conviction resulting from an imbalanced understanding of religion. In Kuntowijoyo’s prophetic literature, transcendence should engender hope and moral courage rather than fear and alienation.

4. Conclusion

Based on the analysis and discussion, it can be affirmed that A. A. Navis’s *Robohnya Surau Kami* represents prophetic values as formulated by Kuntowijoyo, namely humanization, liberation, and transcendence. These values are not presented as idealized normative teachings, but rather articulated through criticism of the failure of characters and society to integrate religious teachings into social life. Consequently, the short story functions as prophetic criticism of religious practices that are formalistic and detached from ethical and social responsibility.

The representation of the prophetic value of humanization is demonstrated through six key quotations depicting the social, psychological, and existential conditions of the characters Kakek and Haji Saleh. These quotations portray Kakek as a religious figure living in economic deprivation, experiencing inner anxiety, losing recognition of his human dignity, and ultimately suffering a tragic death. Such representations affirm the author’s critique of religious practices that fail to humanize humanity, as empathy, social solidarity, and respect for human dignity are not collectively realized within society.

The prophetic value of liberation is represented through eight quotations that reveal criticism of resignation, false consciousness, and tolerance of social and structural injustice. These quotations include the deterioration of the surau’s function, material exploitation of the place of worship, Ajo Sidi’s satirical role as social critique, and divine dialogue condemning attitudes toward colonialism and resource exploitation. From the perspective of prophetic literature, these findings indicate that

religion, when not enacted as a force of liberation, risks becoming an ideology that sustains inequality and oppression.

Meanwhile, the prophetic value of transcendence is represented through eight quotations depicting the symbol of the surau, ritual practices of the characters, and transcendental dialogue between humans and God. These quotations demonstrate that the human–God relationship is reduced to individual ritual activities detached from social responsibility. The collapse of the surau and Haji Saleh's crisis of faith represent the disintegration of transcendental awareness that should animate ethical action and moral courage. Within Kuntowijoyo's framework, transcendence that is not integrated with humanization and liberation risks producing a form of symbolic piety devoid of social grounding.

Theoretically, this study reinforces the relevance of Kuntowijoyo's prophetic literature as a critical approach to reading Indonesian literary works that engage themes of religiosity and humanity. The findings demonstrate that humanization, liberation, and transcendence cannot be understood partially, but must be integrated as a unified prophetic ethic. Practically, this study contributes to readings of religious literature that move beyond symbolic and ritual aspects, emphasizing instead social and liberative dimensions. Future research is encouraged to examine other Indonesian literary works using a similar approach or to develop comparative studies to explore variations in the representation of prophetic values across different social contexts.

In conclusion, *Robohnya Surau Kami* presents a powerful form of prophetic criticism through representations of the failure of humanization, liberation, and transcendence. These three values can function fully only when integrated within religious life. This study affirms the relevance of Kuntowijoyo's prophetic literary approach in uncovering ethical, social, and religious dimensions in Indonesian literature, and contributes to the development of literary studies oriented toward human values and social justice.

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