

Dehumanization within the Prophetic Ethical Framework in the Novel '*Hidup Ini Keras Maka Gebuklah (Trilogi Ipung)*' by Prie GS

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Abstract

One manifestation of dehumanization within the framework of prophetic ethics is the existence of the 'man-machine.' Humans lose their humanity and experience spiritual alienation. This phenomenon is found in the novel *Hidup Ini Keras Maka Gebuklah (Trilogi Ipung)* by Prie GS. The purpose of this research is to describe the dehumanization depicted through the characteristics of the 'man-machine' in the novel *Hidup Ini Keras Maka Gebuklah (Trilogi Ipung)* by Prie GS. The approach used in this study is the sociological literary approach. The heuristic method is employed to gather data, which consists of excerpts from the novel *Hidup Ini Keras Maka Gebuklah (Trilogi Ipung)*. Data analysis in this research employs the hermeneutic method. The findings of this research include characteristics of dehumanization in the form of the 'man-machine' in the novel, which involve the presence of machinery and techniques in all fields, human activities based solely on stimulus and response, and the presence of enlightenment, awareness, guidance, or a 'God spot'.

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INTRODUCTION

Prophetic Ethics is the result of Kuntowijoyo's thinking in response to the phenomenon of literature's role in the crisis of civilization experienced by society. Kuntowijoyo (2019) explains that this crisis of civilization cannot be resolved through politics - even good politics, let alone bad politics. Therefore, literature stands at the forefront of transforming society toward a more advanced civilization. The concept of prophetic ethics consists of humanization, liberation, and transcendence. Humanization is an effort to restore humans to complete individuals full of humanity, in dialectical relation to the concepts of liberation (freedom) and transcendence (divinity). The concept of humanization arises due to the phenomenon of dehumanization. One form of dehumanization is the existence of the 'man-machine.' The 'man-machine' exists due to the widespread use of technology in modern society. In 'man-machine' activities, there is a total method that rationally aims for efficiency to achieve a goal. Technology started with industrial machines but then spread throughout society beyond industry. The terms 'machine' and 'technique' are used in various fields, such as economic machinery, bureaucratic machinery, political machinery, and party machinery. There are techniques for writing, painting, flower arrangement, culinary arts, fashion technology, and more. The behavior of the 'man-machine' is solely based on stimulus and response, as described in behaviorist psychology. Human behavior is no longer based on common sense, values, and norms. However, on the other hand, even though 'man-machines' may have forgotten God, they can suddenly experience enlightenment and find awareness of divinity. This indicates that people reject being 'man-machines' and want to become whole individuals (Kuntowijoyo, 2019).

Characteristics of the 'man-machine' can be found in various elements in the novel 'Hidup Ini Keras Maka Gebuklah' by Prie GS. One of them is through the main character, Ipung. Ipung is a character with a small body, an

average face, far from handsome, but he is independent, resilient, hardworking, and courageous. Ipung comes from a remote village, Kepatihan, in Solo, where most of the population lives in poverty. Ipung attends Budi Luhur High School, one of Semarang's favorite schools, in a prestigious class, a contradiction to his social and economic background. Ipung's unconventional thinking dominates various events in the novel 'Hidup Ini Keras Maka Gebuklah.' These clevernesses are initiated in social life connected with other characters in the novel. Some environments he encounters include the school environment, the village home environment, the city's social environment, the terminal, the merchant environment, and more. There, he grapples with the 'man-machine' phenomenon prevalent in the city.

Interactions among characters, both between individuals and individuals within their environments in the novel 'Hidup Ini Keras Maka Gebuklah,' contain depictions of the 'man-machine' phenomenon within the framework of prophetic ethics. These are interwoven into the social life events experienced by the characters. Therefore, a sociological literary approach is needed to study them further. The sociological literary perspective is used to view literature as a mirror of society. According to Ian Watt (Damono, 2020), literature as a mirror of society examines the extent to which literature can reflect the state of society. At this point, literary works can be used to depict real-life conditions. However, as a work of literature, the conditions portrayed are not necessarily presented exactly as they are since they are influenced by the author's imagination and creativity.

This research is relevant to previous research. One such study was conducted by Mauliddin, Nuryatin, and Mulyani (2017), which discussed social issues in a collection of short stories by Agus Noor. The research found various social problems relevant to real-world issues, such as crime, poverty, family disorganization, violations of societal norms, environmental issues, youth issues, corruption, population issues, terrorism, and other social

issues like social status, politics, injustice, and superstition. Another relevant research was conducted by Setyatmoko and Supriyanto (2017) on the novel 'Neraka Dunia' by Nur Sutan Iskandar, which revealed deviations from cultural values or societal norms, such as drug abuse and sexual deviance (adultery, polygamy, drug use, and delinquency). The relevance of these previous studies to this research lies in the concept of social problems or deviations, which are manifestations of dehumanization performed by 'man-machines.' These phenomena also serve as evidence that humans have lost their spiritual consciousness and deviated from the principles of complete humanity.

Other research relevant to this study has been conducted by Murtiasih & Supriyanto (2019), which described the influence of social aspects on the main character's behavior in the novel 'Ser! Randha Cocak' by Suparto Brata. In this research, it was stated that the phenomenon of poverty compelled the leaders, Dororini and Surahana, to employ various means to achieve their goals, including planning murder. The relevance of this research to the present study is that both novels examined contain elements of dehumanization that occur in social life. Additionally, this research is also relevant to Mathews' (2021) study, which investigated the relationship between capitalism and the concept of time in Iain Pears' novel 'Stone's Fall' (2009). Capitalism, with its endless promises of future profits, tends to use a time model oriented towards progress and advancement. The relevance of this research to the current study lies in the modernism and progress of civilization perspective. However, the basis for the former study is capitalism, whereas this research involves a prophetic dimension that includes dimensions of humanity and divinity.

Research on the novel 'Hidup Ini Keras Maka Gebuklah' by Prie GS has been previously conducted by Narahaubun (2021), which discussed the influencer character or characters with the power to influence others and have many followers. The analysis of this research showed that Ipung's personality leads to characteristics such as being sociable, forgiving,

helpful to those in need, and not easily discouraged when facing problems. While the previous research focused on the character Ipung, this research will extend to other characters. In this research, the concept of 'man-machine' within the framework of prophetic ethics will also be utilized.

The relevance of this research to previous research is also found in Wulananda's (2016) research, which found aspects of humanization in the novel 'Muhammad: Lelaki Penggenggam Hujan,' including activities that strengthen personality, assertiveness, socialization, and spirituality. Another relevant study was conducted by Fetro, Nuryatin & Setyaningsih (2023), which found religious elements in the main characters of Mellyana Dhian's novels, including dimensions of belief, rituals, respect, knowledge, and consequences. Both studies align with the concept of transcendence, which dialectically relates to the concept of humanization within the framework of prophetic ethics.

Thohiroh & Doyin (2017) found humanistic ethics in folk stories in Jepara Regency, which include mutual respect among fellow humans and encouraging each other towards goodness. Similarly, Huda, Qomariyah, & Doyin (2018) also found humanism in folk stories in Pati Regency, demonstrating ethical values of mutual respect and kindness. Both studies share the theme of humanism but focus on different objects of research. Additionally, Qomariyah, Doyin, Zuliyanti, & Prabaningrum (2018) in their study titled 'Representations of Prophetic Messages in Folk Stories from Tegal Regency' explained that folk stories serve to teach prophetic ethics that enhance humanization, liberation, and transcendence in society's life. The relevance of these previous studies to the present research is that they all utilize the concept of prophetic ethics, especially humanization. However, this study does not examine folk stories but rather a novel.

The aim of this research is to describe the dehumanization portrayed through the characteristics of the 'man-machine' in the novel 'Hidup Ini Keras Maka Gebuklah' (The Trilogy

of Ipung) by Prie GS, using a sociological literary approach. In addition to the research objectives, this study also has benefits. The findings of this research can serve as a reflection for society to undergo social transformation for the better. This research is also beneficial to the field of literature as it contributes to the study of prophetic literature, particularly in Indonesian novels.

METHODOLOGY

The researcher employed the heuristic technique to collect data, which involves gathering words, phrases, clauses, or sentences from the novel *Hidup Ini Keras Maka Gebuklah*. Through these linguistic elements, the researcher extracted meanings related to themes, characters, settings, and more, which were subsequently analyzed to explore the concept of humanization within the framework of prophetic ethics, including aspects such as 'man-machine,' human and mass society, and mass culture. The data for this research consisted of excerpts from the text of the novel "*Hidup Ini Keras Maka Gebuklah*."

The heuristic technique was employed to collect data, encompassing words, phrases, clauses, or sentences found in the novel *Hidup Ini Keras Maka Gebuklah*. According to Supriyanto (2021), heuristic reading represents the first level of semiotic reading based on linguistic rules. In practice, the heuristic technique relies on linguistic theory and language rules.

For data analysis, the researcher used the hermeneutic technique. Hermeneutics is a technique that involves interpreting text from not understanding to understanding. The hermeneutic technique is employed to interpret the data already acquired (Supriyanto, 2014). This data is then analyzed to determine the characteristics of humanization within the framework of prophetic ethics in the novel "*Hidup Ini Keras Maka Gebuklah*" by Prie GS.

In summary, the researcher utilized the heuristic technique to collect data from the novel and then employed the hermeneutic technique

for data analysis, focusing on interpreting and identifying the characteristics of humanization within the framework of prophetic ethics as they appear in the text.

RESULTS AND DISCUSSION

Dehumanization within the framework of prophetic ethics is a condition in which humans have lost their awareness of both their humanity and spirituality. They engage in activities solely based on efficiency and external stimuli. On the other hand, there remains an opportunity for them to attain awareness of divinity because, as humans, they naturally retain a connection to something superhuman, which exists beyond themselves. The characteristics of the 'man-machine' that will be delineated in the novel "*Hidup Ini Keras Maka Gebuklah*" by Prie GS include the presence of machinery and techniques in various human activities, behavior driven solely by stimulus and response, and the existence of awareness, enlightenment, guidance, or a 'God spot.'

The Presence of Machines and Techniques in Various Human Activities

The presence of machinery and techniques in various fields symbolizes the totality of rational methods to achieve efficiency in every human activity. The scope of areas covered by machinery and techniques in human activities is extensive. For instance, there are political machines, political techniques, bureaucratic machines, and economic machinery. Furthermore, the techniques mentioned in this context refer to the methods that humans employ to achieve specific goals, such as writing techniques, painting techniques, and culinary technology. Below are some characteristics of the presence of machinery and techniques in various human activities found in the novel "*Hidup Ini Keras Maka Gebuklah*" by Prie GS.

The phenomenon of the 'man-machine' occurs when Mami Paulin hears the story of Paulin's lover, Ipung. However, Mami Paulin wishes to arrange a marriage for her only

daughter according to her own choice. Her thoughts are not solely for Paulin's happiness but also to perpetuate and expand Papi Paulin's business. This is evidenced in the following quotation.

"Lover, not boyfriend." Terms of love in adult novels. In serious romance, Mami immediately felt desolate. Whoever Paulin's choice was, she couldn't believe that anyone could surpass Mami's arrangement for Paulin. They had already negotiated among the parents. This is not just a matter of childish love. More than that, it's about Papi's business too. (HIKMG:104)

The quoted passage from the novel illustrates the disappointment and sadness of Mami Paulin upon hearing the story of Paulin's lover, Ipung, which did not meet her expectations. Mami Paulin wants Paulin to marry someone she believes can have a positive influence on her father's business. This perspective reflects the aspects of political machinery and economic machinery. In this case, Mami Paulin views marriage not only as a matter of love but also with significant business implications. When Mami Paulin feels disappointed and desolate, it reflects her perception and viewpoint related to economic logic and business interests. She prioritizes economic factors and the sustainability of the family business over Paulin's happiness and love in choosing her life partner. This viewpoint reflects the aspect of the 'man-machine,' which focuses solely on efficiency and the desired end result.

Mami Paulin's behavior does not encompass deeper aspects such as common sense, values, and norms. When Mami Paulin only considers the business aspect in Paulin's choice of a life partner, she neglects emotional and psychological values that might be more important to Paulin. Deeper thinking is required for humans to develop broader awareness and move beyond mere economic logic. Whole and empowered individuals are those who can integrate efficiency and business goals with more holistic considerations, including family values,

emotions, and individual psychology, in this case, the child.

The characteristics of machinery in various human activities are also evident in the field of education. Schools are seen merely as a business field for financial gain. This phenomenon is prevalent in society, where attending a quality school often requires a significant financial investment. This is demonstrated in the following quotation.

If only that child is sharp and uses the donation issue as material for a demonstration, it would be the end of the story. It's not too late for everything. Schools indeed need to thrive, but they must not become mere money-making factories. (HIKMG:379)

Based on the quoted passage from the novel, there is criticism that reflects a perspective on the characteristics of the 'man-machine' in the concept of humanization within prophetic ethics. In the context of schools, the quotation highlights the danger of schools focusing solely on financial achievements, without considering broader human values. Ipung expresses concern that if schools become mere money-making factories, the essence of education and the broader humanity of its students will be neglected. Such criticism portrays a rejection of schools that only serve as money-making machines for those with vested interests. All efforts to educate students would then be seen as techniques to attract, retain, and create loyalty among education service consumers. Ipung emphasizes that although schools must grow and advance, they should not be trapped in a mindset that prioritizes financial aspects alone. Schools have a greater responsibility to create a comprehensive and humanistic educational environment.

This criticism also underscores the need to avoid the transformation of schools into institutions that prioritize commercial aspects alone. It is important to maintain the integrity and true purpose of education, which is to shape and educate the younger generation with good moral values, ethics, and character. Schools should be more than just "factories" that generate money but should serve as institutions

that prioritize personal development and student well-being. This perspective highlights the importance of balancing financial aspects with a more humanistic approach. Schools should recognize that their primary goal is not only to generate income but also to provide quality education, build character, and help students grow holistically. Therefore, students from economically disadvantaged backgrounds should also have access to quality education through schemes designed by school management.

Human Behavior Based Solely on Stimulus and Response

The concept of dehumanization with a backdrop of stimulus and response can indeed be seen in various events in the novel 'Hidup Ini Keras Maka Gebuklah.' However, in the event of Ipung's bicycle being vandalized by some of his classmates, the reader should understand that while this event represents dehumanization, the value to be grasped should be the opposite, that this event is bad and should not occur in the real world. This can be observed in the following quotation.

Ipung walked calmly to his federal bicycle parking spot. It was there that he was taken aback. His bike was severely damaged. The saddle was gone. The front tire was mangled, as if it had been brutally violated. Ipung stood frozen. His fantasies evaporated instantly. (HIKMG:24)

The quoted passage from the novel depicts the moment when Ipung calmly heads to his federal bicycle parking spot, but upon arrival, he discovers that his bike is severely damaged. The saddle is missing, and the front tire is mangled, as if it had been subjected to rough treatment. Ipung stands there in shock, and his fantasies vanish instantly.

This event is a response to Gredo's realization that Ipung has a more significant influence at his school and is even loved by the most beautiful girl there, Paulin. The perpetrators intentionally damaged Ipung's bicycle as a result of Gredo's dislike for Ipung. Gredo believes that as someone wealthy with

everything, he deserves to shine and be loved by Paulin. The behavior of Gredo and his friends, who vandalized Ipung's bike, illustrates that humans can be driven to act based on irrational or unreasonable motives, violating common sense, values, and norms. Gredo feels entitled and privileged to the success and attention that Ipung should rightfully receive. This reflects the second characteristic of the concept of humanization within prophetic ethics, where human behavior is not always grounded in common sense, values, and norms, and it can be one of the causes of criminal behavior.

The perspective of Gredo's behavior and that of his friends based on dislike and jealousy towards Ipung is evident. Although this behavior does not align with the principles of common sense, values, and norms, it also demonstrates that humans have the freedom to act and can sometimes be swayed by negative emotions and irrational motives. Such incidents are prevalent in the real world, which is why it is crucial for people to be cautious and mindful, both in their thoughts and actions.

The phenomenon of human activities driven solely by stimulus and response is seen through the character Tarji Cakil and his accomplices. Their aim is to rob valuable antiques at SMA Budi Luhur. However, they encounter Douglas, the school's security guard, who defends himself and saves the school's property. In this event, Ipung eventually becomes involved and acts as a solution to the ongoing conflict.

One, two, three... seven motorcycle riders rode together. It was evident that the group coming down was not empty-handed. There were clubs, iron rods, and their intentions were not hard to guess.

They approached Douglas's post. His big friend was in danger! Ipung understood what was about to happen, but he hadn't figured out what he should do yet. (HIKMG:236-237)

The quoted passage from the novel depicts an event at SMA Budi Luhur that introduces tension. Tarji Cakil and his group descend from motorcycles with the intention of robbing the school. However, they face Douglas,

a security guard ready to fight back. Ipung realizes the threat at hand but is still uncertain about the action to take. The quote illustrates the situation of a human-as-machine and activities based on stimulus and response that contradict human values and norms. This is exemplified by Tarji Cakil and his group. Douglas, as a security guard, demonstrates courage and defense against criminal behavior, which goes against the concept of humans as mere machines. Although Ipung is still unsure of the action to take, it reflects the awareness and desire of humans to resist wrongdoing and achieve wholeness and perfection as complete human beings. In the context of humanization, this perspective depicts the tension between the concept of humans as machines based on stimulus and response that severely disregards societal laws, leading to criminality. They confront individuals who uphold human values that respect reason, morals, and norms.

The criminal actions committed by Tarji Cakil and his henchmen have been frequent occurrences. However, whenever Tarji's henchmen repeatedly come and attempt to rob, they always fail. Therefore, Tarji Cakil intends to confront a Budi Luhur security guard, Douglas. Despite facing a real threat of death, Douglas still maintains a firm stance, which may reflect values of reason, morals, and norms that cannot be ignored. Douglas's situation seems unfavorable logically as he may lose in a fight. However, his strong and possibly non-machine-like behavior indicates a desire to become a complete human being. The quote implicitly depicts enlightenment, awareness, or guidance that leads humans towards completeness and integrity in their existence, breaking free from the control of machines and behaviors solely based on stimulus and response.

Tarji Cakil's cruelty signifies that he is a figure strongly opposed to the principles of humanization because, as a human machine, he behaves in violation of societal norms, values, and reason, as typically exhibited through his criminal activities. As mentioned earlier, he is a frequent perpetrator of criminal acts. Tarji Cakil is even depicted as someone with the ability to

disappear and be bulletproof. Additionally, he possesses many amulets acquired through spiritual practices in certain mystical places. With this portrayal, Tarji Cakil has the ability to kill easily and without remorse, as if such actions hold no meaning for him beyond spitting. This illustrates the aspect of human behavior solely based on stimulus and response, meaning human behavior no longer depends on reason, values, and norms.

Existence of Awareness, Enlightenment, Guidance, and God Spot

The characteristics of enlightenment, awareness, guidance, or the "God spot" can be found in several events in the novel "Hidup Ini Keras Maka Gebuklah" by Prie GS. For example, in the humorous advice from Lik Wur to Ipung, delivered in a joking manner but profoundly affecting Ipung's spirit, motivating him to compete with friends who come from the city and have superior economic, social status, and physical conditions compared to Ipung. This is evident in the following quote.

"Soedirman was a general, Soeharto was also a general. Both of them came from villages. Soekarno was a president, Susilo Bambang Yudoyono was also a president. Both of them came from villages. They all originated from villages. In conclusion, all great people are 'wong ndesa' (villagers). So don't feel inferior, even though you are a 'wong ndesa,'" Lik Wur joked, once again bursting into laughter. Ipung's chest felt filled with enthusiasm. (HIKMG:5)

Based on the quoted passage from the novel, there is a perspective relevant to the characteristics of humans as machines in the concept of prophetic ethics humanization. Specifically, it focuses on the view that an individual's success is not determined by their origins, whether from a city or a village, as well as the level of modernity and progress associated with human-machine characteristics. This message aligns with the concept of transcendence that includes enlightenment, awareness, and self-awareness, rejecting the notion of becoming a human machine. Lik Wur humorously states that prominent figures like

Soedirman, Soeharto, Soekarno, and Susilo Bambang Yudhoyono came from villages. This illustrates that people from villages also have the potential to achieve success, possess knowledge, and positively influence society. This message supports the perspective that an individual's success and influence should not be limited to those from the city or related to the elements of human-machine characteristics present there.

Furthermore, in the quoted passage, there is a fervent spirit within Ipung, the main character. Ipung's chest feels tight with the spirit that arises when he realizes that success and greatness are not dependent on his origin as a "wong ndesa" (villager). This reflects a process of awareness that leads humans to reject becoming human machines and aspire to become whole human beings, which is related to the concept of prophetic ethics humanization.

Furthermore, Ipung also experienced a sense of humanity related to his inner self when he was stunned and lost in thought upon discovering his damaged bicycle. This is further clarified by the presence of a vision of something transcendent or divine. This is one of the characteristics of humanity that demonstrates the significant role played by something beyond an individual, something unlimited outside of oneself. This description can be clearly seen in the following excerpt.

His imagination immediately soared swiftly to his hometown, Kepatihan. He remembered Minarni, his mother, and Wuryanto, his uncle. The bicycle was a gift from Lik Wur, more than just a means of transportation. This bicycle held deep ritualistic value within Ipung's soul. "This bicycle possesses mystical power. It has been filled with prayers," Lik Wur had said at that time. (HIKMG:24-25)

Based on the above excerpt, Ipung's fantasy, which left him stunned when he saw his severely damaged bicycle and his memories of the village and significant figures in his life, illustrates the human need to maintain a connection with their cultural and spiritual heritage. In this case, the bicycle, considered by Ipung as a 'sangu' from Lik Wur, is not just a

physical object but also a bridge to experiences or awareness that transcends daily life. Through this bicycle, Ipung feels the presence of the mystical and strengthens his spiritual bond with the values inherited from culture and religion. The novel excerpt shows that the bicycle is not just a means of transportation or a material object; it is also a symbol of a higher existence, such as enlightenment, awareness, guidance, or a God Spot. The bicycle reminds Ipung that he is more than just a machine, awakening a sense of connection and longing for the transcendent.

Thus, through the bicycle filled with spiritual values, the novel excerpt emphasizes the aspect of divinity or transcendence in human life. This underscores that despite the influence of machinery and techniques in human activities, there is a deep need to maintain a connection with the transcendent and reject becoming mere machines confined to rationality and efficiency.

The transcendent element is further highlighted by the event when Ipung carries the bicycle from Kepatihan, Solo, to Semarang. Ipung chooses to ride the bicycle with the intention of 'kaulan' and refuses the suggestion to take a travel service. This is evident in the following excerpt.

Ipung didn't heed the advice to take his bicycle with travel services. He carried his bicycle to Semarang like a racer. "It's also an act of 'kaulan,'" he said convincingly. His mother smiled, but her eyes were moist. "Kaul" signifies an attitude of gratitude in their village's tradition. (HIKMG:25)

The novel excerpt introduces elements that reinforce the presence of awareness and opposition to the concept of the "machine-like human" within the framework of prophetic ethics. Ipung rejects the suggestion to use a travel service for transporting his bicycle, which could be seen as a more efficient and rational choice in the context of a machine-like human. Instead, he chooses to take his bicycle to Semarang with the enthusiasm of a racer. This action reflects Ipung's detachment from the totality of rational methods that prioritize efficiency alone. Through his decision, Ipung

doesn't view the bicycle merely as a mode of transportation but also as a means to express his true self and strengthen his spiritual connection with his village's tradition. When he mentions that he will fulfill a "kaulan," which means fulfilling a vow (perhaps Ipung made a vow that if he gets accepted into his favorite school in Semarang, he would cycle there), Ipung displays deep gratitude. This gratitude goes beyond the logic of a machine-like human driven by stimulus and response and connects Ipung to a higher transcendent dimension.

The mother's smile, albeit with moist eyes, adds an emotional touch, signifying appreciation and the profound meaning of gratitude. This serves as evidence that humans are not solely governed by reason but also possess an emotional and spiritual dimension that strengthens their connection to the higher realm. This discussion underscores Ipung's rejection of becoming a machine-like human solely focused on rational methods and efficiency. Instead, he chooses to follow his inner calling, valuing spiritual values and traditions that transcend the boundaries of machine-like human behavior.

Awareness or guidance reemerges in Ipung's thoughts when he hails a pedicab. Ipung deliberately asks the pedicab driver to take a route that is technically off-limits for pedicabs. However, the pedicab driver readily agrees to Ipung's request. It's likely that the pedicab driver is facing economic difficulties, prompting him to break the existing rules for the sake of his family. From this phenomenon, Ipung contemplates the issue of poverty prevailing in his environment, as evident in the following quote.

But life is indeed peculiar. There are those who are poor, yet there are others who are even poorer. Some are even poorer, but there are those much, much poorer. Who is the poorest of them all? There isn't one. Surely, there are those even poorer than the poorest. A mystery. Yes, indeed, a mystery. (HIKMG:34)

Based on the above novel excerpt, there is a relevant reflection on the characteristics of a machine-like human in the framework of prophetic ethics humanization concept,

especially in the context of Ipung's awareness of poverty phenomena. Ipung observes that life has astonishing peculiarities. While some people are poor, there are always others who are even poorer. Even among those who are even poorer, there are still those much, much poorer. Ipung realizes that in this context, it is difficult to determine who is the poorest. Because there will always be someone poorer than the poorest. This becomes a mystery that is not easily understood.

Ipung's perspective on the phenomenon of poverty reflects an awareness of the complex social reality. He realizes that there is injustice and social inequality in his surroundings. In his deepening understanding, Ipung realizes that being a machine-like human, who only reacts to stimuli without consciousness of social reality, is something erroneous. He feels compelled to have consciousness and empathy for the suffering of others. In this context, Ipung's understanding of the phenomenon of poverty also reflects the dialectics of the transcendence concept contained in the perspective of prophetic ethics. Ipung realizes the mystery within social disparities and injustice. He understands that human transcendence involves the ability to see and feel human life as a whole, including the pain and suffering experienced by those who are poorer.

CONCLUSION

The analysis reveals that there is dehumanization within the framework of prophetic ethics depicted through the characteristics of a machine-like human in the novel "Hidup Ini Keras Maka Gebuklah" by Prie GS. The identified characteristics include the presence of machinery and techniques in various human activities, human behavior based solely on stimuli and responses, and the presence of consciousness, enlightenment, guidance, or the God spot. The characteristic of the presence of machinery and techniques in every human activity pertains to the phenomenon of characters trapped within the economic machinery phenomenon. Additionally, there is

the characteristic of human behavior solely based on stimuli and responses, which is evident through criminal phenomena such as violence, mobbing, and robbery. The last characteristic, the presence of consciousness, enlightenment, guidance, or the God spot experienced by characters in the novel, includes human equality regardless of social and economic backgrounds, viewing an object as a reminder to serve one's parents, and expressing gratitude for God's blessings.

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