

## CHAPTER IV

### SPIRITUAL TEACHING IN THE NOVEL *KHOTBAH DI ATAS BUKIT*

#### A. Semiotics Analysis in The Novel *Khotbah di Atas Bukit*

In order to provide semiotics meaning on the novel *Khotbah di Atas Bukit*, the first thing must be done by researcher is doing heuristic and hermeneutic reading. Heuristic reading is the first-level reading based on structure of language. Researcher corrects and adjusts the grammar (grammatically) in the novel *Khotbah di Atas Bukit* according to *Ejaan Yang Disempurnakan (EYD)* to be easily understood.

While the reading of the second level is the hermeneutic reading or rereading (retroactive) based on the literary conventions. At this stage there has been a real interpretation. Researcher tries to look back and make comparisons with regard to who has read the first stage. Researcher is in *decoding effect*, meaning that the author began to understand everything at first, at the first reading stage, seen as ungrammatically turned out to be related facts.

In the analysis process of spiritual experience in the novel *Khotbah di Atas Bukit*, researcher divides it into four categories, namely self-journey, self-understanding, self-actualization, and self-awareness.

#### 1. Self-Journey

Spiritual life is a journey, before going through it, it required special preparation. If someone is not ready for it, there is always a risk of a stop on the middle of way before reaching the destination.<sup>1</sup> The first required by *salik* is free from every bonding. During his life, every soul has committed to something. The bond can be the mother, father,

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<sup>1</sup> Hazrat Inayat Khan, *Kehidupan Spiritual: Tiga Esai Klasik tentang Kehidupan Ruhani* (Yogyakarta: Pustaka Sufi, 2002), p. 3

brother, husband or wife, children, tribes, and communities. If the bond is broken surely there is nothing that caused him to be bounded, to be pulled back (go home).<sup>2</sup> Novel *Khotbah di Atas Bukit* tells a Barman, old-diplomat, who must do travel long distances with a pretty woman named Popi and release attachments to his family to obtain spiritual life. As the following text:

Bobi merumuskan kepergian itu dengan kesunyian suka rela dan tak bertara; itu berarti Barman akan mendapatkan kesempatan sepenuhnya menikmati istirahat tanpa gangguan anak-cucu. Mereka melepas seperti tak bertemu lagi selamanya tapi dalam suka cita yang luar biasa. Barman melihat air pada sudut mata menantunya, apa pedulinya! Tak ada keganjilan. Semuanya berjalan wajar, tak dipaksakan. (*KdAB*: p. 5)

#### *Heuristic Reading*

Bobi merumuskan kepergian (Barman ke bukit) itu dengan kesunyian suka rela dan tak bertara; itu berarti Barman akan mendapatkan kesempatan sepenuhnya menikmati istirahat tanpa gangguan anak-cucu. Mereka (Bobi dan (Dosi) melepas (kepergian Barman) seperti tak (akan) bertemu lagi (untuk) selamanya tapi dalam suka cita yang luar biasa. Barman melihat air pada sudut mata menantunya (Dosi), apa pedulinya! Tak ada keganjilan. Semua berjalan wajar, tanpa paksaan. (*KdAB*: p. 5)

#### *Hermeneutic Reading*

Kepergian atau perjalanan yang akan ditempuh Barman ke bukit adalah kepergian sukarela. Artinya, setelah sampai di bukit itu Barman akan menikmati sepenuhnya masa-masa tuanya tanpa diganggu cucu-cucunya dengan bahagia. Kepergian Barman seperti suatu perpisahan untuk selamanya bagi keluarganya. Kepergian yang berjalan sangat wajar, tanpa ada paksaan dari orang lain.

In the Sufi tradition, “journey” is an important and inevitable discussion for the process to get closer with God. The journey can also be interpreted as a process of evaluation and self-understanding. Thus, a journey undertaken Barman is seclusion, away from the hedonistic

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<sup>2</sup> Hazrat Inayat Khan, *Kehidupan Spiritual*, p. 3

lifestyle to get the meaning of life. In the view of the mystic figures, seclusion and contemplation is attempts to purify one's self, to cleanse the soul from attachment to material enjoyment. This tendency has been showing the different attitudes of human life in general.

Bobi, son of Barman, finally regard his father's departure as voluntarily, without coercion even though the breakup was mourned by law. But Barman ignored. So the journey taken by Barman was a reasonable travel done by humans.

a) Secession

Barman is a rich old man who spent most of his life in Europe. As a civil servant, he must accept the consequences of his work on the move. During live in Europe, after his wife died, Barman paced life of luxury and affluent. During the live stream that Barman has entered modernity with a hedonistic lifestyle. After retirement as a diplomat, Barman returns to his homeland. Barman become lucky man because he has Bobi and Dosi—son and daughter—who are concerned about the condition of Barman that increasingly frail. Bobi suggest Barman to remove all the routines in the city and advised to take a journey to a mountain. As mentioned text:

“Untuk apa umur habis di kota. Berliburlah, melanconglah ke gunung. Rumah kita di gunung itu, bukankah punya Papa?” (*KdAB*: p. 13)

*Heuristic Reading*

“Untuk apa umur dihabiskan di kota (?) (Tidak ada gunanya) (kata Bobi kepada Barman). “Berliburlah, melanconglah ke gunung. Rumah kita di gunung itu, bukankah punya Papa?” (*KdAB*: p. 13)

*Hermeneutic Reading*

Tidak ada gunanya umur dihabiskan di kota.

Its means the city, according to Ahmad Najib Burhany (2001), is the center of human civilization, a nest for development

of rationality, rapid technology, industry, center of economy and a place where many urban residents depend on it. When it was thought that the presence of the ideology of modernism is always followed by an outbreak of humanitarian crises, it can be ascertained that the urban community is a group of people who exist on the forefront of the humans who have contracted social ills, including the crisis of spirituality. With such condition, it is not surprising that urban invaded Sufism practices that offer a “cure” for their psychological shock. This is the background of the rapid growth of urban Sufism.<sup>3</sup>

Basically the age is a time span of every human being to carry out the duties and responsibilities in this world. In the span of time that is required to do a lot of righteousness and move towards a point called happiness. The existence of age is a logical consequence of the existence of time. If the time continuously moves on, then the age of man had come to move. Conversely, if time stops, the human lifespan will also be stopped. Moreover, according to Toto Tasmara, human must be able to instill some sort of strong ethos that time is a very valuable asset from Divine. So the Prophet said, “Do not revile God’s time as owner of the time.” (Narrated by Ahmad)<sup>4</sup>

Bobi, as a son, wants the rest of his father life becomes meaningful in the mountain<sup>5</sup>, so that his father could obtain a

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<sup>3</sup> Read more Ahmad Nadjib Burhani, *Sufisme Kota* (Jakarta: Serambi, 2001), p. 13

<sup>4</sup> K.H. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence): Membentuk Kepribadian yang Bertanggung Jawa, Profesional dan Berakhlak* (Jakarta: Gema Insani, 2001), p. 157

<sup>5</sup> In the tradition of Javanese Wayang, *Gunungan* described as mountains, trees, rocks, forests, wind, fire, water, essentially invisible to the eye. But it can also be interpreted as the beginning and end of life. Basically, *gunungan* contain a doctrine in order that the humans can emulate nature and act in harmony with nature. This looks like a mountain contains *sangkan paraning dumadi*, i.e. the origin of life and is also called *Kayon*. Read more *Gunungan Wayang, Simbol Awal dan Akhir Kehidupan* (2010). Retrieved on April 16, 2014 from

calmness that has never been found in the city. That is a serenity that brings peace for his soul.

Imam Ibn Qayyim in the book *Ighāthatul Lahfān* said, one of the scholars of the Salaf said, “Truly to bad for the people who love the enjoyment of world, they (eventually) going to leave this world, whereas they have not felt the greatest pleasure in the world.” Then someone asks, “What is the greatest pleasure in this world?” Scholar replied, “Love of God, calming when draw closer to Him, longing to meet Him, and feeling happy when remembrance and practice His obedience.”<sup>6</sup>

#### b) Soul Emptiness

The true biggest test from God is not a test for brain which makes such sense is dying so that it's on the downgrade on arguing, but the test of the soul emptiness, especially modern humans. Although thinking and reasoning is recognized as one of the basic of human ability, but the ability to find a path of truth is not absolutely without Divine guidance. Thinking and reasoning in its development require educational guidance and training that develop its mental functions all at once in balance and harmony pattern ideal life.

The soul here has a critical role in harmonizing human life. The soul, according to al-Ghazali (1964), is the human essence that has a close relationship with the body. The relationship is rather like the relationship between rider and horse. This relationship is an activity relationship, in the sense that the initiative is holding a horseman, not a horse. Horse just a tool to reach the destination. It means that the body is a vehicle for the soul. Thus, the agency does

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<http://himpalaunas.com/artikel/budaya/2010/08/31/gunungan-wayang-simbol-awal-dan-akhir-kehidupan>.

<sup>6</sup> Abdullah Taslim, MA., *Menggapai Ketenangan Hati dengan Mengingat Allah (1)*. Retrieved on April 23, 2014 from <http://muslim.or.id/aqidah/menggapai-ketenangan-hati-dengan-mengingat-allah-1.html>.

not have an end inside and it will be there if the goal associated with the soul, as a tool to actualize its potential.<sup>7</sup>

Humans have been provided by God with assorted potential which are not owned by another creature. Those potentials include the potential for physical, spiritual, and intellectual. The potential is what will determine the course of human life to make life better. Sometimes people do not realize the ability and choose roughing so they are easy to give up and do not have any big dreams. But there is also often misunderstanding about the potential of human. It is widely experienced by modern society which threatened his life and loss of life due to incorrect orientation in their stride. They just looked that happiness can only be obtained with a hedonistic attitude. Barman in the past could not take advantage of his potential well. Such as the following text:

“Sesungguhnya Barman tua cukup berpengalaman membuat perjalanan bersama perempuan. Ia telah membuktikannya di masa silam. Diam-diam, ia selalu merasa bangga dengan hidupnya itu. Telah dikenalnya tempat paling indah di Eropa selama masa dinasnyanya. Alasannya selalu: mengenal perempuannya ialah mengenal negerinya, atau sebaliknya.” (*KdAB*: p. 21)

#### *Heuristic Reading*

“Sesungguhnya Barman tua cukup berpengalaman membuat (dan melakukan) perjalanan bersama perempuan. Ia (Barman) telah membuktikannya di masa silam. Diam-diam, ia (Barman) selalu merasa bangga dengan hidupnya itu. Telah dikenalnya tempat paling indah di Eropa selama masa dinasnyanya. (jika orang bertanya) (,) Alasannya selalu: mengenal perempuannya ialah mengenal negerinya, atau sebaliknya.” (*KdAB*: p. 21)

#### *Hermeneutic Reading*

Barman sudah berpengalaman mengencani perempuan-perempuan cantik di Eropa. Ia bangga bisa melakukan

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<sup>7</sup> Al-Ghazali, *Mizan al-'Amal* (Kairo: Dar al-Ma'arif, 1964), p. 338

perbuatan itu. Mengenal perempuan di masa lalunya seperti menjelajahi Eropa yang indah dan eksotis.

From the text above, Barman is not just any people in the past. He is experienced enough to conquer the hearts of women. Women were jewelry in everyday life in Europe. Barman enslaved by the pretty women. It's not only that, but he also went home to Indonesia to satisfy his desire again.

Such as the following text:

“Kembali ke tanah air dan memilih kota yang paling tepat untuk berusaha. Anaknya, si Bobi telah melakukan seperti harapannya. Ia telah membeli mesin-mesin percetakan.” (KdAB: p. 21)

Ia pernah memberikan komentar tentang mesin-mesin dengan “mahluk dungu yang membosankan”. (KdAB: p. 21)

#### *Heuristic Reading*

“(Barman memutuskan) Kembali ke tanah air dan memilih kota yang paling tepat untuk berusaha (atau membuka usaha). Anaknya, si Bobi telah melakukan seperti harapannya (Barman). Ia (Bobi) telah membeli mesin-mesin percetakan. (KdAB: p. 21)

Ia (Barman) pernah memberikan komentar tentang mesin-mesin (itu) dengan (sebutan) “mahluk dungu yang membosankan. (KdAB: p. 21)

#### *Hermeneutic Reading*

Di Indonesia Barman membuka usaha percetakan karena Bobi, anaknya, sudah membelikan mesin-mesin percetakan. Tetapi, lama-lama, Barman merasa bosan sendiri pada mesin-mesin itu dan menyebutnya sebagi mahluk dungu yang membosankan. Artinya, mesin-mesin itu tidak dapat member kenyamanan dan kebahagiaan dalam hidup.

Is it true that the fulfillment of one desire fulfilled means demand for many other desires? It could be true. However, perhaps it was better that we should never be satisfied.<sup>8</sup> Humans have a

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<sup>8</sup> Zainal Abidin, *Filsafat Manusia: Memahami Manusia melalui Filsafat* (Bandung: PT Remaja Rosdakarya, 2000), p. 78

conservative nature (existing happy) and encouragement curiously (encouragement to know). Based on these innate factors, then no doubt it had to be present in humans, because it is an expression of normal human needs.<sup>9</sup> People who pursue wealth are often derided by various names: mercenary, greedy, robber. It is natural that the man chases something easily interchangeable with objects or other items, because it will be easier for life.<sup>10</sup>

Wholly life devoted to the pursuit of wealth in principle is not useful lives, unless we know how the property was converted into a pleasure. It was not easy because it requires art, civilization, and wisdom.<sup>11</sup> The pursuit of sensual gratification will not give pleasure for a long time; people need to understand about the purpose of life, in addition to the art to achieve these goals.<sup>12</sup>

City, as Ahmad Najib Burhani disclosed (2001), is the center of human civilization, rationality warehouses, industrial estates and technology. Because of the variety of roles, it is identified as the center of modernity. If the argument is accusing modernism as the ringleader of the spiritual crisis and aridity, it's true. Then it automatically cannot be denied that the people of the city are on the forefront of modernism's excesses.<sup>13</sup>

Although Barman always gets what he wants in the city, both in Europe and Indonesia, after contemplating, Barman experience a mental void. Barman soul feels dead and empty. There is a space in his heart is fragile, missing enlightenment. Or indeed, this is basically a consumptive man, boredom experienced in respect of goods which already owns.

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<sup>9</sup> Dr. Jalaluddin, *Psikologi Agama* (Jakarta: PT RajaGrafindo Persada, 1996), p. 77

<sup>10</sup> Zainal Abidin, *Filsafat Manusia*, p. 69

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*

<sup>13</sup> Ahmad Najib Burhani, *Sufisme Kota: Berpikir Jernih Menemukan Spiritualitas Positif*, (Jakarta: PT Serambi Ilmu Pustaka, 2001), p. 3



It's true that the machines have given pleasure, but Barman slowly began to realize that the object or technology cannot provide meaning in life. The machines were in fact misleading. He inanimate objects that have no value and—even further—cannot provide inner satisfaction. No wonder he called it “a dumb creatures are very boring”.

## 2. Self-Understanding

### a) Spiritual Teacher

On that hill, Barman meets Humam, a very strange and confusing person. In the novel *Khotbah di Atas Bukit*, Humam becomes an important figure in the process of finding the meaning of life committed by Barman. He is full of secrets! As mentioned:

“Apa yang kau cari, Bung?” orang itu membingungkannya. Persetan! Orang itu mendekatinya.

“Tunggulah,” kata orang itu. “Ayo kita masuk. Akan kuceritakan padamu apa yang sedang kau cari sebenarnya. Setiap orang yang datang ke bukit ini mesti mencari sesuatu. Aku tahu pasti.” (*KdAB*: p. 65)

### *Heuristic Reading*

“Apa yang kau cari, Bung?” orang itu (Humam) membingungkannya (Barman). Persetan! Orang itu (Humam) mendekati (Barman).

“Tunggulah,” kata orang itu (Humam). “Ayo kita masuk. Akan kuceritakan padamu apa yang sedang kau cari sebenarnya. Setiap orang yang datang ke bukit ini mencari sesuatu. Aku tahu pasti.” (*KdAB*: p. 65)

### *Hermeneutic Reading*

Barman kebingungan ketika Barman bertanya—apa yang kau cari? Melihat tingkah laku Barman yang linglung, Humam mengajak ke dalam rumahnya dan akan mengajari tentang “sesuatu”. Sesuatu yang belum pernah Barman dapatkan selama menjalani hidup.

Humam's question is confusing Barman. A question “what are you looking for?” is actually very simple because the question

is already answered by itself when humans enter into the reality. Barman may have replied with the answer offhand. For example he was looking for tranquility, he wants to be alone, or he wants to have fun to grow old together with pretty woman, Popi. Are those enough to answer? The answers are even confusing! Therefore, when the question is dissected in a scientific tradition, the result or answer becomes complicated. Barman cannot answer the question of Humam. Seeing Barman's condition, Humam knows very well how to treat his new best friend.

Humam not only come suddenly on that hill, He also admitted that he actually have been friend with Barman since long ago. Carefully, read the text below:

“Anggaplah kita telah lama bersahabat. Setidak-tidaknya, karena itu kita banyak persamaan. Aku akan ajarkan padamu: hidup!” (*KdAB*: p. 66)

#### *Heuristic Reading*

“Anggaplah kita telah lama bersahabat (kata Humam kepada Barman). Setidak-tidaknya, karena itu kita banyak persamaan. Aku akan ajarkan padamu: hidup!” (*KdAB*: p. 66)

#### *Hermeneutic Reading*

Kita telah lama bersahabat karena kita memiliki banyak persamaan. Humam akan mengajarkan kepada Barman tentang hakekat hidup.

The essence of life is learning. The essence of learning is a process of self-transformation towards upgrading the intellectual capacity, moral virtue, spiritual depth, social intelligence, professional blessing and social changing towards *Khaira Ummah* (the best people). By learning, people can live in dignity and build

a civilization based on the values of divinity and humanity.<sup>14</sup> Learning requires optimization intelligence, sincerity, perseverance, and patience because learning is not an instant process, (directly knowledgeable) but it requires a sincerity, hard work, and intelligence.<sup>15</sup>

To support the success of learning, one needs a teacher. The relationship between teacher and pupil is considered as an essential condition for the success of the spiritual or learning. Without the presence of a teacher, someone fears to fall into error.<sup>16</sup> As quoted by Jean-Louis Michon from Seyyed Hossein Nasr which defines the function of spiritual teachers, as follows:

The role of a spiritual teacher—*sheikh*, *murshid*, or *pir*, as known in Arabic, Persian, and other Muslim languages— is giving possibility for the student to do the process of rebirth and spiritual changing... Sufi teachers are able to make man free from the narrow limits of material world to enter the vast luminous space in the spiritual life...<sup>17</sup>

According to Ishaq Kuhsari Husaini (2012), Henri Bergson had ever written, “To face the perilous blow in this life, we need a spiritual backrest.”<sup>18</sup> Teacher serves as a guide through the process of life. So, in order to make the relationship between teachers and students more intimate, Humam invites Barman to enter the house. Humam will teach Barman how to live a righteous life.

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<sup>14</sup> Abdul Wahab, Muhib (2012) *Inilah Adab Belajar Menurut Islam*. Retrieved on May 21, 2014 from <http://www.republika.co.id/berita/dunia-islam/hikmah/12/05/21/m4cznr-inilah-adab-belajar-menurut-islam>.

<sup>15</sup> *Ibid.*

<sup>16</sup> Jean-Louis Michon, Praktik Spiritual Tasawuf, in *Ensiklopedi Tematis: Spiritualitas Islam*, Seyyed Hossein Nasr (ed), (Bandung: Mizan, 2002), p. 367

<sup>17</sup> *Ibid.*, p. 368

<sup>18</sup> Ishaq Husaini Kuhsari, *Al-Qur'an dan Tekanan Jiwa: Diagnosis Problem Kejiwaan Manusia Modern dan Solusi Qur'ani dalam Mengatasi dan Menyembuhkannya* (Jakarta: The Islamic College Jakarta, 2012), p. 146

## 1) Time

In Humam's house, they spend time, eat, and dialogue together. As mentioned text:

Sahabat tua itu mengajaknya bersama menghabiskan waktu. "Waktu," kata sahabat itu, "Sesuatu harus kita nikmati. Seperti juga benda lainnya..." (*KdAB*: p. 68)

*Heuristic Reading*

Sahabat tua itu (Humam) mengajak (Barman) untuk menghabiskan waktu. "Waktu," kata sahabat itu (Humam), "Sesuatu yang harus dinikmati, seperti halnya benda lainnya..." (*KdAB*: p. 68)

*Hermeneutic Reading*

Waktu adalah sesuatu yang harus dinikmati setiap manusia yang hidup di dunia ini.

According to Tasmara Toto (2001), life would be meaningful as long as the one gives meaning to time as well. In fact, the *Qur'ān* in *Surah al-'Aṣr* pays special attention to the value and essence of time with a warning!<sup>19</sup>

Verily! man is In loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the Truth (i.e. order one another to perform All kinds of good deeds (*al-Ma'rūf*) which *Allāh* has ordained, and abstain from All kinds of sins and evil deeds (*al-Munkar*) which *Allāh* has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter In *Allāh*'s Cause during preaching his Religion of Islamic Monotheism or *Jihād*, etc.).<sup>20</sup>

Time is a series of moments, events, or limit of start and end of an event. Life cannot exist without the dimension of time, because life is empowering environment through motion measured. In fact, it can be said that time is one of the central point of life. Someone who is wasting of time, in essence, he is

<sup>19</sup> K.H. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 154

<sup>20</sup> (QS. *Al-'Asr* [103]: 1-3)

reducing his lifetime. In fact, human misery is not a lack of wealth, but because letting time pass without meaning.<sup>21</sup>

## 2) My Existence is My Nothingness

Although the responses of Humam not yet fully understood, Barman respect that. There is another Barman's statement that makes Barman more curious about "life". As mentioned text:

"Kesendirian adalah hakikat kita, he."  
 "Anakmu. Istrimu. Keluargamu. Sahabatmu."  
 "Semua sudah kulepaskan."  
 "Semuanya?"  
 "Ya."  
 "Dan aku?"  
 "Pertemuan kita lain, Bung. Suatu kebetulan belaka. Hubungan kita ialah bukan hubungan." (*KdAB*: p. 70)  
 "Keadaanku ialah ketiadaanku." (*KdAB*: p. 71)

### *Heuristic Reading*

"Kesendirian adalah hakikat kita, he." (kata Humam kepada Barman).  
 "(Bagaimana dengan) anakmu, istrimu, keluargamu, sahabatmu?"  
 "Semua sudah kulepaskan." (jawab Humam).  
 "Semuanya?"  
 "Ya."  
 "Dan aku?" (tanya Barman).  
 "Pertemuan kita lain, Bung. Suatu kebetulan belaka. Hubungan kita ialah bukan hubungan." (*KdAB*: p. 70)  
 "Keadaanku ialah ketiadaanku," kata Humam kepada Barman. (*KdAB*: p. 71)

### *Hermeneutic Reading*

Hakikat manusia adalah sendiri. Melepaskan semua identitas: anak, istri, keluarga, dan sahabat. Menurut Humam, pertemuannya dengan Barman merupakan suatu kebetulan. Hubungan yang bukan hubungan. Karena, keadaan Humam adalah ketiadaannya.

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<sup>21</sup> K.H. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 154

The essence of life for Humam is the solitude, means releasing self-identity, children, wife, family, and friends, and considering that the self is gone.

*Our relation is not a relationship.* This expression can be interpreted that Barman like meeting and talking with her self. He also feels looks in the mirror. Its mean Barman has been a mystical condition in the hill.

### 3) Being One with Nature

Hearing Humam's answer, Barman thinks, "Can people live like that--no kids, no wife, no family, and no friends?" Barman sees with his own eyes that Humam doesn't seem tired to do that climb. While Barman, he complained of leg muscle lumps. Humam reprimands Barman attitude. As mentioned text:

"Caramu jalan salah, Bung. Nikmatilah, kita sedang berjalan. Di bawahmu ada rumput, air, tanah, batu. Atau cobalah berlomba dengan bayang-bayanganmu. Burung, udara, pancing, sungai. Awan, gunduk tanah, pepohonan. Sahabat yang baru dan mengagumkan akrabnya! Berjalan ialah hidup kita!" (*KdAB*: p. 72)

#### *Heuristic Reading*

"Caramu jalan salah, Bung. (kata Humam kepada Barman). Nikmatilah (kalau) kita sedang berjalan. Di bawahmu ada rumput, air, tanah, batu. Atau cobalah berlomba dengan bayang-bayanganmu (sendiri). Burung, udara, pancing, sungai. Awan, gunduk tanah, pepohonan. (mereka semua) Sahabat yang baru dan mengagumkan akrabnya! Berjalan ialah hidup kita!" (*KdAB*: p. 72)

#### *Hermeneutic Reading*

Humam menyarankan Barman agar menikmati setiap perjalanan. Rumput, air, tanah, batu, burung, udara, pancing, sungai, awan, gundukan tanah, dan pepohonan, mereka semua adalah sahabat baik manusia. Kita harus berjalan beriringan bersama sesuatu yang mengagumkan.

It means that there is no creation of God, no matter how small the creation is, which does not have a meaning and significance, more over this wide universe. In the Islamic perspective, the purpose of the creation of the universe is basically a means to deliver the knowledge and evidence of human existence and omnipotence of God.<sup>22</sup> And the concrete function of the universe is *rubbūbiyyah* function which created by God for human, so that the nature will be upset when people act greedy and irresponsible.<sup>23</sup>

God made provisions for sure (the law of *Allāh*) so that people easily understand the universe. Then, God created with a lesser degree than humans so that man is easy to understand and interact with the universe. That is why humans should not bow their neck to the universe, but to Allah, the Lord who has created this universe. Although the universe was created for man, but it does not mean people can do whatever they wish. It means that human power in this universe is limited. Human can only process and utilize this universe in accordance with the Will of God (*irādah*) that this universe has been mandated to humans. As caliph, God has given the mandate for man to manage the earth and everything in it. Thus also, the power of the Caliph is not absolute, because his power is limited by the giver of caliphate mandate, namely *Allāh*.<sup>24</sup>

According to Humam, “Walking is our life!” means life is a journey that must be taken by human. According to Tasmara Toto (2012), the meaning of life would be more qualified if one believes that life is motion, a necessity that

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<sup>22</sup> Effat Asy-Syarqawi , *Filsafat Kebudayaan Islam* (Bandung: Pustaka, 1985), p. 222

<sup>23</sup> Read more Hasan Basri, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia), p. 21-25

<sup>24</sup> Ahmad Azhar Basyir, *Refleksi Atas Persoalan Keislaman*, (Bandung: Mizan, 1994), p.

keeps flowing to always lead, do, and provide *athar* or track in the form of welfare. Life seems to have meaning as long as human provide value to the motion. Because without one's movement, one becomes static and dies before death (*static condition means death*).<sup>25</sup> Thus, the motion is a form of the original human appearance.

#### 4) Death

What about the death? Are humans still having movement when he's dead? Barman wants to get a more in-depth explanation about death. As mentioned text:

“Dan mati?” ia bertanya.  
 “Ialah kalau kita tak lagi punya gerak.”  
 “Dan engkau tidak takut?”  
 “Justru yang paling tidak menakutkan.” (*KdAB*: p. 73)

#### *Heuristic Reading*

“Dan mati (itu apa)?” ia (Barman) bertanya (kepada Humam)  
 “Ialah kalau kita tak lagi punya gerak.” (jawab Humam)  
 “Dan engkau (Humam) tidak takut (akan datangnya kematian)?” (tanya Barman lagi).  
 “Justru (kematian itu) yang paling tidak menakutkan.”  
 (*KdAB*: p. 73)

#### *Hermeneutic Reading*

Mati itu ketika manusia tidak memiliki gerak. Mati tidak perlu ditakuti. Justru kematian adalah sesuatu yang paling tidak menakutkan.

For Humam, death is when human already do not have motion. Instead, death is not something to be feared, he said. So, the question is like this: what about the notion that death is a terrible thing? According to Zainal Abidin in his book *Filsafat Manusia*, it is true that death is terrible. But the terror

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<sup>25</sup> K. H. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 159



of death will disappear when human live normally, “human have to be alive correctly, in order to die properly.”<sup>26</sup>

Islam views death as a reality, which is a definite stage undertaken by human. No one can escape from death, either a trustee, president, or king. The angel of death chooses one indiscriminately. No matters the king or not, Muslim or infidel, communist or capitalist, when the time comes then he should lay down his life.<sup>27</sup>

Furthermore, in its conjunction with the authenticity of existence, quoting Heidegger, death is interpreted as the probability of existence to be authentic. The death of a human being is able to make him a solid. That does not mean that the “self” and the existence will be achieved or can be achieved automatically when the death picks the existence. The possibility to become solid and personal “self” will be achieved, if humans accept death as an integral fact of its existence. Receiving the death means accepting the fact that human being is no other than Being-toward-Death or *Sein-zum-Tode*.<sup>28</sup>

#### 5) Happiness

Humam is still continuously giving advice to the Barman. As mentioned text:

“Bung, kesenangan itu tak bertambah atau berkurang. Kebahagiaan yang mutlak tak memerlukan apa-apa di luar diri kita.” (*KdAB*: p. 74)

#### *Heuristic Reading*

“Bung (Barman), kesenangan itu tak bertambah atau berkurang. Kebahagiaan yang mutlak (itu) tak

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<sup>26</sup> Zainal Abidin, *Filsafat Manusia*, p. 79

<sup>27</sup> Ashad Kusuma Djaya, *Pewaris Ajaran Syekh Siti Jenar: Membuka Pintu Makrifat* (Yogyakarta: Kreasi Wacana, 2003), p. 39-40

<sup>28</sup> *Ibid.*, p. 165

memerlukan apa-apa di luar diri kita.” (kata Humam).  
(*KdAB*: p. 74)

*Hermeneutic Reading*

Kesenangan itu pada hakikatnya tidak bertambah dan berkurang. Sebab, kebahagiaan yang mutlak itu sesungguhnya tidak memerlukan apa-apa lagi di luar diri manusia.

In order to live happily, then just live like children. The children think that the will and effort is a pleasure; they have not found the greed of desire and lack of fulfillment; they have not felt the pain of defeat. “Joy and happiness of the children is largely due to the fact that if we climb the hill of life, then death will not be visible, because it is located at the base of the hill in deeply...”<sup>29</sup>

Humam teaches that pleasure is not increased and decreased, because absolute happiness doesn't need anything outside self.

Is pleasure a negative thing? It can be said that only the wounded soul which withdrew self from the world and sacrilege the life. Is our pleasure is an act which is not in harmony with our instincts? –and do we get another positive pleasure by withdrawing the pleasure? Pleasure of withdrawing from life or escaping from compliance and security, from the solitude and tranquility, is something that is negative, because the instincts compel us to do so that it is negative. In fact, life itself is a positive force, and every function of the parts of life is promising untold pleasure.<sup>30</sup>

Despite he has been getting explanations; Barman has not enjoyed the way he walks correctly. As mentioned text:

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<sup>29</sup> Zainal Abidin, *Filsafat Manusia*, p. 67

<sup>30</sup> *Ibid.*, p. 79

“Lama juga perjalanan ini,” kata Barman.

“Soalnya engkau menghitung waktu.”

“Ada seorang menanti di rumah,” Barman teringat Popi yang barangkali sedang duduk-duduk menunggunya di kamar depan...

“Kalau caramu begitu, engkau tak dapat menikmati apa pun dalam hidup.” (*KdAB*: p. 77)

#### *Heuristic Reading*

“Lama juga perjalanan ini,” kata Barman.

“Soalnya engkau (Barman) menghitung waktu.” (jawab Humam).

“Ada (se)seorang menanti di rumah.” Barman teringat Popi yang barangkali sedang duduk-duduk menunggunya di kamar depan...

“Kalau caramu (memikirkan perempuan) begitu, engkau tak dapat menikmati apa pun dalam hidup(mu).” (jawab) (Humam) (*KdAB*: p. 77)

#### *Hermeneutic Reading*

Dalam melakukan perjalanan, Barman masih menghitung waktu dan mengeluh. Ia juga masih memikirkan perempuan (perhiasan dunia yang hanya sementara). Jika Barman masih bersikap demikian, kata Humam, Barman tidak akan memperoleh apa-apa dalam hidupnya. Hidup atau perjalanan yang dilakukannya sia-sia. Jadi, jangan mengeluh ketika melakukan perjalanan.

Barman is still complaining in doing his journey. He has not been able to draw conclusions on statements or answers from Humam’s question. Barman is still bound to the pleasures around him, particularly related to women. He always remembered Popi, a pretty woman who accompanied and fulfill everyday needs during Barman stays in the mountain. Humam was admonished. “If your path is still thinking about women, you cannot enjoy anything in life.” To be able to live, one must let go of all the true identity of self and others.

## b) Life is A Value

Popi—a beautiful woman who decided to accompany Barman wholeheartedly by living in the hills—ever attended college in philosophy major. She is such an intelligent woman. During her live in the hills, Popi often provides input or advice to Barman, even she never blames the attitude of Barman: about thinking. As mentioned text:

“Salah satu kesalahanmu ialah, mmm.”

“Katakanlah!”

“Berpikir.” (*KdAB*: p. 91-92)

“Jangan berpikir lagi, Pap. Hiduplah. Bukankah persoalan telah selesai?”

“Nampaknya hidupku baru saja mulai.” (*KdAB*: p. 92)

Baginya dunia itu penuh rahasia, mengagumkannya. (*KdAB*: p. 94)

*Heuristic Reading*

“Salah satu kesalahanmu (Barman) ialah, mmm.” (kata Popi)

“Katakanlah!” (tegas Barman).

“Berpikir.” (*KdAB*: p. 91-92)

“Jangan berpikir lagi, Pap. Hiduplah. Bukankah persoalan (persoalan yang kau hadapi) telah selesai?”

“Nampaknya hidupku baru saja mulai,” kata Barman. (*KdAB*: p. 92)

Baginya (Barman), dunia itu penuh rahasia, (sangat) mengagumkannya. (*KdAB*: p. 94)

*Hermeneutic Reading*

Kata Popi, kesalahan Barman selama ini ialah masih “berpikir”. Padahal segala persoalan-persoalan hidup yang dilalui diplomat tua itu sudah selesai. Tetapi masih ada sesuatu yang menggajal hati Barman. Ia masih penasaran pada dunia yang penuh rahasia dan mengagumkan ini.

Seeing the physical conditions of the old Barman, Popi recommend to don't think anymore. It means Barman no longer needs to think about worldly pleasures because he had to let go of it all. For Popi, Barman life is essentially over. No need to think of son, daughter, granddaughter, friend, job, more over think about

material abundance. Problems or dependents which are faced by Barman have been done. There's nothing else to think about!

Somehow emerge a new passion in Barman's life. New life! Barman assumes that the world is full of mysteries to be solved. The world is full of challenges. Secrets of the world are only able to solve the people who have reached discretion. The world is admirable! Barman said, as the following text:

Kota itu bukan lagi tempat tinggalnya. Di sinilah harapannya! Tetapi di sini pun, semuanya berjalan di luar dirinya. Ia hanyalah sesuatu yang tak berarti di tengah bukit, kerahasiaan malam, malam-malam yang gelap. (KdAB: p. 94)

Ia ingin sesuatu yang lain dari masa lalunya. Selalu diulanginya pada dirinya sendiri bahwa hidupnya yang sekarang ini bukan sebuah bentuk penderitaan yang sukarela dan dicarinya sendiri untuk memuaskan hasratnya. Tidak, inilah satu-satunya cara untuk melepaskan diri dari yang lama. Ia telah bosan dengan hidup. Dan kini gairahnya timbul kembali, sesuatu yang bernilai. (KdAB: p. 99)

#### *Heuristic Reading*

Kota itu (menurut Barman) bukan lagi tempat tinggalnya. Di (bukit) sinilah harapannya! Tetapi di (bukit) sini pun, semuanya berjalan di luar dirinya. Ia (Barman) hanyalah sesuatu yang tak berarti di tengah bukit, (di tengah) kerahasiaan malam, (di tengah) malam-malam yang gelap. (KdAB: p. 94)

Ia (Barman) ingin sesuatu yang lain dari masa lalunya. Selalu diulanginya pada dirinya sendiri bahwa hidupnya yang sekarang ini bukan sebuah bentuk penderitaan yang sukarela dan dicarinya sendiri untuk memuaskan hasratnya. Tidak, inilah satu-satunya cara untuk melepaskan diri dari yang lama. Ia (Barman) telah bosan dengan hidup. Dan kini gairahnya (Barman) timbul kembali, sesuatu yang bernilai. (KdAB: p. 99)

#### *Hermeneutic Reading*

Barman merasa harapan kebahagiaan hidup yang dicarinya selama ini berada di tengah-tengah bukit itu. Di sana, ia menjadi manusia yang tak berarti. Barman ingin sesuatu yang lain dari masa lalunya. Menurut Barman, melakukan perjalanan dan tinggal di bukit itu bukanlah sesuatu

penderitaan suka rela yang hanya memuaskan keinginannya.

It means Barman is now believed that the city-warehouse of all rationality and technology which are very drab-is no longer his place or residence. Barman was able to "let go" himself from "the city", out of the noose and the worldly deception. Barman new hope this time is located in the hills. The hill which has been understood: a quiet and pleasant. It is a suitable place to be solitary, to do reflection, and to experience spiritual experiences outside of his self, especially when he meets Humam, a confusing person.

Although it was fun in the hills, Barman instead becomes someone who does not mean in the middle of a dark night. Barman wanted "something else" from his past. Barman always reiterated for himself: "*Life I've done is not a form of suffering.*" That anxiety is no longer exist. Now he can "let go of himself" from his past. The worth new life!

Barman has been thought that Popi is a stupid woman; woman who could be deceived. But now he even respects her. Popi has something to be admired. Note carefully the text below:

"Berbicaralah, Pop."

"Tentang apa?"

"Hidupmu yang aneh!"

"Tak ada yang aneh dalam hidup. Atau semuanya aneh. Semuanya bisa dimengerti atau semuanya tak bisa dimengerti. Itulah soalnya. Dan aku sudah memutuskan untuk tidak berpikir lagi. Tak ada yang perlu kuceritakan, Pap. Apakah Papi merasa perlu mencari jejak burung-burung sawah yang berlalu? Tidak. Itu sia-sia. Hiduplah, hidup!"

"Itu bukan cara yang beradab."

"Terserahlah. Itu sejenis peradaban juga, sepanjang pelakunya ialah manusia yang menyadarinya! (*KdAB*: p. 105)

"Hidup itu sendiri suatu nilai. Tak ada yang diperlukan, uh! Kalau engkau hidup, engkau bermakna. Kalau engkau mati, tidak." (*KdAB*: p. 108)

### *Heuristic Reading*

“Berbicaralah, Pop.” (kata Barman kepada Popi).

“Tentang apa?”

“Hidupmu (Popi) yang aneh!”

“Tak ada yang aneh dalam hidup. Atau semuanya (serba) aneh. Semuanya (di dunia ini) bisa dimengerti atau semuanya tak bisa dimengerti. Itulah soalnya. Dan aku (Popi) sudah memutuskan untuk tidak berpikir lagi. Tak ada yang perlu kuceritakan (padamu), Pap (Barman). (ibaratnya) Apakah Papi merasa perlu mencari jejak burung-burung sawah yang (sudah) berlalu? Tidak. Itu (akan) sia-sia. Hiduplah, hidup!

“Itu bukan cara yang beradab.” (kata Barman).

“Terserahlah. Itu sejenis peradaban juga, sepanjang pelakunya ialah manusia yang menyadarinya! (*KdAB*: p. 105)

“Hidup itu sendiri suatu nilai. Tak ada yang diperlukan, uh!” Kalau engkau (Barman) hidup, engkau bermakana. Kalau engkau (Barman) mati, tidak.” (*KdAB*: p. 108)

### *Hermeneutic Reading*

Tidak ada yang aneh di dalam hidup ini atau semuanya memang serba aneh. Kita tidak perlu mencari pemahaman atas apa yang sudah terlewati. Hiduplah untuk hidup. Itu sejenis peradaban sepanjang yang melakukan itu “manusia”. Hidup itu sendiri sebetulnya suatu nilai.

The text above can be interpreted that according to Popi there is no strange thing in this life. Or everything is odd or even. Or everything can be understood or cannot be understood. To be able to understand life, just stop thinking. Therefore, the past cannot be repeated again, it's wasting time only to repeat it. Popi likens: *one does not need to look for traces of paddy birds that have been passed*. This is a courtesy or attitude in understanding life. Popi's words are an interesting analogy. Human do not need anything else because life is already a value.

### 3. Self-Actualization

Self-actualization<sup>31</sup> is an innate tendency towards self-fulfillment, self-expression, and achievement of autonomy from outside forces. It is a process, not a final state. Individuals who actualize themselves are realistic, spontaneous, and demonstrative, can confront and resolve problems, and in particular against social pressure.<sup>32</sup> Self-actualization can be defined as the highest growth of all the talents, fulfilling all the quality and capacity. Self-actualization also facilitates and enhances the maturation and growth. It is also felt by Barman. After deploying all the potential and power of thought since meet Humam on the hill, it's like being born again becoming a new man.

#### a) Wisdom

After Barman learns from Humam about the lessons of life, he feels as if he has won himself. As the following text:

Ia memutuskan untuk berguru kepada Humam, gambaran dari seorang laki-laki tua yang besar tapi tersembunyi. Manusia sejati! Laki-laki itu telah berhasil menguasai dirinya sendiri sampai kematiannya. Pemenang! (*KdAB*: p. 141)

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<sup>31</sup> Maslow found that people who achieve self-actualization has the following characteristics: (1) an efficient perception of reality: they assess the situation accurately and honestly and defend the lies and dishonesty; (2) Acceptance of self, others, and the environment; (3) spontaneity: they cannot be prohibited, no matter what other people think; (4) Orientation assignment: they have a mission, task, purpose, or problems beyond the self to be solved; (5) autonomy: they are relatively free from the bonds of culture, resourceful, and not depend on others or on external authority; (6) Always appreciate life. They have a vision of the innocence of a child, continued to appreciate against the sense of appreciate the gift of life; (7) Engagement with humanity: they are identified in the human condition and the other people in general; (8) in interpersonal relationships: they have ties in, love, with a select few; (9) A sense of humor is not offensive: they can laugh at themselves and life events are ridiculous; and (10) peak experience (mystic or oceanic): occurs periodically. Read more Abraham Maslow, *Toward a Psychology of Being* (New York: Van Nordstrand Reinhold, 1968), p. 30

<sup>32</sup> Rom Harre dan Roger Lamb, *Ensiklopedi Psikologi: Pembahasan dan Evaluasi Lengkap Berbagai Topik, Teori, Riset, dan Penemuan Baru dalam Ilmu Psikologi* (Jakarta: Ensiklopedi, 1996), p. 270



...ia merasa nasib Humam adalah nasibnya sendiri. Alangkah sama keduanya. Akulah Humam yang masih hidup, pikirnya. (*KdAB*: p. 142)

#### *Heuristic Reading*

Ia (Barman) memutuskan untuk berguru kepada Humam, gambaran dari seorang laki-laki tua yang besar tapi tersembunyi. (Humam adalah) manusia sejati! Laki-laki itu (Humam) telah berhasil menguasai dirinya sendiri sampai kematiannya. (Human adalah seorang) pemenang (kehidupan)! (*KdAB*: p. 141)

...(kini) ia (Barman) merasa nasib Humam adalah nasibnya sendiri. Alangkah sama keduanya. Akulah Humam yang masih hidup, pikirnya. (*KdAB*: p. 142)

#### *Hermeneutic Reading*

Barman akhirnya sadar kalau Humam adalah manusia sejati yang bisa menguasai dirinya sendiri sampai kematian datang menjemputnya. Barman mulai merasa Humam adalah gambaran dari dirinya sendiri yang masih hidup. Manusia sejati yang memenangkan kehidupan.

Barman has influenced by the questions that Humam asked. The man –Humam- had mastered oneself fully. Barman amazed at Humam; he is a true human figure. Humam is a winner! After the death of Humam, Barman aware that the fate of Humam is so much like him.

Furthermore, note carefully the following text:

Dalam seminggu itu ia merumuskan sesuatu. Ia tak suka menuliskan pikiran-pikirannya. Kadang-kadang ia sadar telah mengulang, dalam berlingkar-lingkar dalam satu soal. Biarlah, ia bukannya mencari ilmu, tetapi kebijaksanaan. Betapa ia berbahagia! Pengasingan yang sempurna! Ia selalu tersenyum: di bawah sana dunia yang rebut, kerumunan yang tak berjiwa. Dan di sini, memancar cahaya-cahaya! Dibayangkannya dirinya sebagai kunang-kunang tunggal yang berkeliling di tengah batang-batang tunggal yang gelap. Ia suka gambaran itu. Kenangannya pada kunang-kunang di sawah menjadi indah. Ya, akulah kunang-kunang itu! Sendiri, tetapi tak jemu berkedip! (*KdAB*: p. 151)

### *Heuristic Reading*

Dalam seminggu itu ia (Barman) merumuskan sesuatu. Ia (Barman mulai) tak suka menuliskan pikiran-pikirannya (sendiri). Kadang-kadang ia (Barman) sadar telah mengulang, dalam berlingkar-lingkar dalam satu soal. Biarlah, ia (Barman) bukannya mencari ilmu, tetapi kebijaksanaan. Betapa ia (Barman) berbahagia! (melakukan suatu) Pengasingan yang sempurna! Ia selalu tersenyum: di bawah sana dunia yang rebut, kerumunan yang tak berjiwa. Dan di (bukit) sini, memancar cahaya-cahaya! Dibayangkannya dirinya sebagai kunang-kunang tunggal yang berkeliling di tengah batang-batang tunggal yang gelap. Ia suka (peng)gambaran itu. Kenangannya pada kunang-kunang di sawah menjadi indah. Ya, (sekarang) akulah kunang-kunang itu! Sendiri, tetapi tak jemu berkedip! (*KdAB*: p. 151)

### *Hermeneutic Reading*

Barman sekarang tak suka menuliskan atau memikirkan perkara-perkara dari pikirannya sendiri selama seminggu. Ia sadar kalau selama ini hanya mengulang-ulang pertanyaan-pertanyaan sebelumnya. Di bukit-tempat pengasingan yang sempurna-itulah ia bukan mencari ilmu, tetapi kebijaksanaan. Ia mengibaratkan dirinya sendiri seperti kunang-kunang kecil yang terus menyala di tengah kegelapan.

Its means Barman now does not like to write his thoughts. Thinking for him is the repetition of what he thought before. What he looks for now is not science, but wisdom; wisdom on the perfect of retreat. He gave a picture of his self: single firefly glow, which is walking around in the middle of the dark trunks.

The candidate of newborn Excellence Human requires increased intelligence. "The intellect is not merely to make man so noble; on the contrary, he always needs something to glorify intellect ... So what is needed? Blood..." After that, it takes a harsh education, where the perfection is the main material, and "body is trained to command and to obey a command." Education of

Excellence Human Candidate must be so hard, so they are able to make a tragedy into a comedy; “He who climb the highest mountains will laugh at all tragedies that would have occurred.”<sup>33</sup>

Energy, intellect, and honor or pride, this all makes Human Excellence. But all of them should be aligned; passions will be a force only when they are selected and combined by a major goal, which is capable of forming a various desires that are still obscure to the power of one’s personality. “Misery for thinkers likes fertile soil for plants.”<sup>34</sup> One has to be hard on others, especially on him; one must have a goal in any wills, except betraying his own friends—that’s a sign of glory, the final formula of Excellence Human.<sup>35</sup>

According to Hazrat Inayat Khan (2002), the wise person who is naturally quiet, calm person who is a wise man.<sup>36</sup> Serenity has many aspects. One type is when a calm serenity of daily activities and being alone in a room. He breathes with gratitude as he felt, after experiencing all things fun and tiring (he said), “At least I do not feel alone.” This is not the usual feeling—a feeling in the depths of the heart, which expresses the certainty that there is no interesting thing for his mind, and there is none who needs him. At such times his soul is relieved; a pleasure that cannot be disclosed.<sup>37</sup> In that evening tranquility, Barman likens himself like *a firefly that keeps glowing in the dark of night*. He communicates with itself.

The path of the Sufis is not communicated with fear or even with God; but communicates with his deepest, innermost self, as if someone throws into the inner spark of Divine fire. But the Sufis

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<sup>33</sup> Zainal Abidin, *Filsafat Manusia*, p. 101

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.*

<sup>36</sup> Hazrat Inayat Khan, *Kehidupan Spiritual*, p. 89

<sup>37</sup> *Ibid.*

do not stop there; they go on to the next stage. They then reach into a state of calm, which is obtained through meditation and observing mind. At a later stage they will realize that they are not the physical body, but softer than that. The more they realizes it, the more they will aware of life after death.<sup>38</sup>

b) *Khalifah Fi al-Ard*

Feeling that he gets a new awareness of meditation to understand self, Barman is curious to what happened on the meaningful night in the marketplace. As the text below:

Ia ingin ke pasar. Apa yang sedang terjadi di sana, pada malam bermakna ini? Berkerumunkah mereka, menawarkan dagangan, menjaga kubis? (*KdAB*: p. 158)

*Heuristic Reading*

Ia (Barman) ingin (turun dari bukit dan menuju) ke pasar. Apa yang sedang terjadi di sana (pasar itu), pada malam bermakna ini? Berkerumunkah mereka, menawarkan dagangan (mereka), (atau hanya) menjaga kubis? (*KdAB*: p. 158)

*Hermeneutic Reading*

Barman penasaran apa yang dilakukan orang-orang pasar itu di malam yang penuh makna.

Its means Barman is curious and wants to come down from the hill to the market. What are market people doing at this meaningful night? Do they only crowds offering merchandise?

Furthermore, note that the text below:

“Berbahagiakah engkau?”

“Mmm.” (*KdAB*: p. 166)

Barman bersukacita. Mmm adalah jawaban yang memuaskan. Sesungguhnya akan sangat banyak orang yang selalu menjawab pertanyaan dengan mmm. ...inilah prototipe dari kemanusiaan di sekitarnya. Keasyikan mendebarkan jantungnya. Malam itu dirasanya suci dan

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<sup>38</sup> Hazrat Inayat Khan, *Kehidupan Spiritual*, p. 91

ajaib. Ia tersenyum kepada bulan di atas pohon-pohon. (KdAB: p. 164)

“Sunyi adalah alam kita, pikir Barman. Tetapi gairah adalah hidup kita. Ia heran, mengapa di tengah kota itu ia menjadi sepi, sedang di sini di tengah alam yang diam dan tertidur ia bisa ayik.” (KdAB: p. 164)

Pikiran bahwa ia telah menghukum diri sendiri segera ditindasnya. Tidak, sekarang ia hidup sehat, jauh dari penyakit. Hasratnya ialah melangsung hidup. (KdAB: p. 183)

### *Heuristic Reading*

“Berbahagiakah engkau?” (tanya Barman kepada seseorang di pasar)

“Mmm,” (jawab orang pasar itu). (KdAB: p. 166)

Barman (merasa) bersukacita. Mmm adalah jawaban yang memuaskan baginya. Sesungguhnya akan sangat banyak orang yang selalu menjawab pertanyaan dengan (jawaban) mmm. ...ini merupakan prototipe dari kemanusiaan di sekitarnya. Keasyikan (kini) mendebarakan jantung Barman. Malam itu dirasanya suci dan ajaib. Ia (Barman) tersenyum kepada bulan di atas pohon-pohon.” (KdAB: p. 164)

“Sunyi adalah alam kita, pikir Barman. Tetapi gairah adalah hidup kita. Barman heran, mengapa di tengah kota itu ia menjadi sepi, sedang di sini (,) di tengah alam yang diam dan tertidur (ini) (,) ia bisa asyik.” (KdAB: p. 164)

Pikiran bahwa ia (Barman) telah menghukum diri sendiri segera ditindasnya. Tidak, sekarang ia (Barman) hidup sehat, jauh dari penyakit. Hasratnya ialah melangsung hidup. (h. 183)

### *Hermeneutic Reading*

Ketika Barman bertanya tentang kebahagiaan pada orang-orang pasar, mereka hanya menjawab “mmm”. Begitulah gambaran dari orang-orang di sekeliling Barman. Malam itu terasa suci dan ajaib bagi Barman, tapi tidak untuk orang-orang di pasar. Ia mulai sadar, kesunyian adalah alam manusia. Gairah adalah hidup manusia. Menghukum diri sendiri yang selama ini diyakini kini sudah disingkirkannya. Hasratnya hanya satu: melangsungkan hidup.

After Barman goes down to the market and ask the market man: Are you happy with what you did to this meaningful night? They answer: *mmm*. Somehow “*mmm*” is a form satisfying answer

for him. Is confusion! Barman now knows most of people are confused over their life. This is a prototype of a human in his vicinity. A thought that he has to punish himself, soon be oppressed. No, now he lives healthy, away from the disease. His desire is to continue living.

Since Barman goes down from the hill into the market, there are a lot of people who come to his villa now.

As the text below:

“Mengapa kalian mencariku, Nak?”

Laki-laki itu diam. Juga orang-orang lain.

“Kami gelisah, Bapak! Tanpa engkau!” kata seorang di belakang. (*KdAB*: p. 191)

#### *Heuristic Reading*

“Mengapa kalian mencariku, Nak?” (tanya Barman kepada laki-laki yang mendatangi di rumahnya).

Laki-laki di hadapan Barman diam. Juga orang-orang lain (di belakangnya).

“Kami gelisah, Bapak! Tanpa engkau!” kata seorang di belakang. (*KdAB*: p. 191)

#### *Hermeneutic Reading*

Barman banyak didatangi orang-orang di villanya. Orang-orang pasar itu merasa gelisah tanpa kehadiran Barman.

The human must give influence. In other words, human beings are being if he is able to influence another. The new human can be a human if he can be being (becoming or to influence). Prophet said, “Every soul is a leader and will later asked about his leadership.” It's a statement about leadership (*Khalifah Fi al-Ard*). A person is not able to portray his leadership as long as he is incapable of playing movement that gives effect to the environment.<sup>39</sup>

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<sup>39</sup> K.H. Toto Tasmara, *Kecerdasan Ruhaniyah (Transcendental Intelligence)*, p. 160

Barman is able to influence the market with the questions that is resulted from contemplation. Barman replies that he would not abandon the people. As mentioned text:

“Tenanglah. Aku tidak akan meninggalkan kalian. Hidupku juga hidupmu, hidupmu juga hidupku!” Suara itu terang, siapa pun juga yang mendengarnya! (*KdAB*: p. 193)

Dan, Barman mengetahui bahwa ia tak dapat lagi meninggalkan mereka, ia sendiri memerlukan orang-orang itu. (*KdAB*: p. 194)

“Kita akan melakukan perjalanan,” kata Barman pada kelompok yang mendengarkannya. “Perjalanan kita akan sepenting perjalanan hidup manusia. Perjalanan para nabi, orang arif, para filsuf.” (*KdAB*: p. 208)

#### *Heuristic Reading*

“Tenanglah (kata Barman). Aku tidak akan meninggalkan kalian. Hidupku juga hidupmu, hidupmu juga hidupku!” Suara (Barman) itu terang, siapa pun juga (pasti) yang mendengarnya! (*KdAB*: p. 193)

Dan, Barman mengetahui bahwa ia (sekarang) tak dapat lagi meninggalkan mereka, ia sendiri memerlukan orang-orang itu. (*KdAB*: p. 194)

“Kita (Barman dan orang-orang pasar itu) akan melakukan perjalanan,” kata Barman pada kelompok yang mendengarkannya. “Perjalanan kita akan sepenting perjalanan hidup manusia. Perjalanan (yang sudah pernah dilakukan oleh) para nabi, orang arif, para filsuf.” (*KdAB*: p. 208)

#### *Hermeneutic Reading*

Barman mengatakan bahwa dalam hidup ini kita saling membutuhkan satu sama lain. Siapa pun tidak ingin hidup sendirian. Bersama orang-orang pasar itu, Barman melakukan suatu perjalanan ke puncak bukit. Perjalanan penting yang pernah dilakukan para nabi, orang arif, dan filosof.

*My life is your life; your life is my life as well!*

The Prophet said, “Whoever among you who saw misguidance, then let him change it with his hand. If he is not able to change it, then change it with his tongue. If it cannot, then with his heart and this is the weakest faith.” That is the weakest act of

the believer.<sup>40</sup> Most scholars have said that the change by hand is for the leaders, change with the tongue is for the scholars, and change with the hearts is for the ordinary people. Some scholars say that everyone else is able to do so, he should change it. As *Allāh* says in *Surah al-Mā'idah* [5]: 2, “*Help you one another in al-Birr and at-Taqwā (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe In punishment.*”<sup>41</sup>

Wise people are happy (live) among diverse people in the world. Someone who loves everything, he is happy. People who talk happy is that when looking at the world he feels disgust, hate others and think that he is higher than others; people who love them will think the same with them.<sup>42</sup> Thus, it is clear that the statement *my life is your life; your life is my life as well!* That is an attitude of mutual help between Barman and those market men. They cannot be separated from each other because they actually need each other.

#### 4. Self-Awareness

Self-awareness is the main distinguish between those who have a high spiritualism well. People who have a high awareness will always think several times in responding to any situation, take a moment to understand what is hidden and the manifest before showing their early response. He always acts full calculation, consideration, and carefully.<sup>43</sup> Without self-awareness, human will walk in the jungle of

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<sup>40</sup> Imam al-Ghazali, *Mukasyafah al-Qulub: Bening Hati dengan Ilmu Tasawuf*, trans. (Bandung: Penerbit Marja', 2003), p. 164

<sup>41</sup> *Ibid.* p. 165

<sup>42</sup> Hazrat Inayat Khan, *Kehidupan Spiritual*, p. 14

<sup>43</sup> Syahmuharnis & Harry Sidharta, *TQ Transcendental Quotient: Kecerdasan Diri Terbaik* (Jakarta: Republika, 2006), p. 46



life without direction and purpose. Thus, control of self-awareness in whole life is the hardest part of life struggle.

Together with the market men and new peoples, Barman eventually leads his group doing a journey to the hilltop with riding his white horse. This journey, he said, is an important journey, as was done by the philosophers, prophets, and wise man. The group is walking in convoy. All they want is to be happy and free from suffering. After arrived in the hilltop, Barman preaches and teaches a doctrine that has been acquired during reflection. As mentioned text:

“Hidup ini tak berharga dilanjutkan!” (KdAB: p. 232)

“Bunuhlah dirimu!” seru Barman. (KdAB: p. 233)

#### *Heuristic Reading*

“Hidup ini tak berharga dilanjutkan!” (seru Barman kepada pengikutnya di puncak bukit). (KdAB: p. 232)

“Bunuhlah dirimu!” (seru Barman lagi). (KdAB: p. 233)

#### *Hermeneutic Reading*

Hidup ini sudah tidak berharga lagi untuk dilanjutkan.  
Bunuhlah dirimu.

*Life is not worth to be continued! Kill yourself!*

Self-awareness will always be maintained when the mind and heart are always clean and well-balanced. Therefore, self-awareness is the result of balance reason and mind at the same time. Intellect and mind that produces self-awareness is essential.<sup>44</sup> Human are able to understand him fully; they will come to the knowledge of near God. That is, human are able to know the self, and then indeed they have learned and known God. At this level, there is no limit and nothing that can hinder a direct relationship between man and God.

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<sup>44</sup> Syahmuharnis & Harry Sidharta, *TQ Transcendental Quotient: Kecerdasan Diri Terbaik*, p. 45-46

## B. Contextualization<sup>45</sup> of Novel *Khotbah di Atas Bukit*

Novel *Khotbah di Atas Bukit* tells of a old-diplomat (Barman) who are helpless against the tide of globalization. Hedonistic lifestyle–luxury living, around Europe, dating a lot of women–that have been lived, it can not provide benefits or something meaningful. His heart was always empty. Living in an age of modern technology does not provide inner peace within Barman. There is no happiness in his heart.

There is an interesting statement from Prof. Drijarkara about the fundamental differences between humans and animals, as quoted by Tabarani Primadi in the book “*Kreativitas & Humanitas: Sebuah Studi Tentang Peranan Kreativitas dalam Perikehidupan Manusia*” (2006: 303), to continue to live, human must be able to humanize himself before humanizing other people. Humans were given creative ability and potential to change and educated personality. There is no “too late” for Barman, modern man, who has a strong resolve and effort for survival. In the search for identity in the hills, Barman must exert all his ability, though he had to wrestle with the thoughts (the questions) own about what the meaning of life’s true.

Anxiety someone, that’s what happened in *Khotbah di Atas Bukit*. Sri Rahayu Psihatmi (Kompas, October 13, 1971) equates anxiety in *KdAB* with anxiety in *Menunggu Godot* by Samuel Buckett. According Prihatmi, anxiety is part of life and therefore it can not be denied. Anxiety can not be covered up and or terminated. Anxiety, loneliness, and solitude, it is a fact that continues to overshadow human life.<sup>46</sup>

Journey undertaken by Barman to the hill was an attempt to seek the essence of happiness.

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<sup>45</sup> Contextualization is an attempt to put things in context, so familiar, but intertwined and fused with overall like threads in textiles. In this case, not only the cultural traditions that determine, but social circumstances also contributed to speak. Read more Rasid Rachman, *Pengantar Sejarah Liturgi* (Tangerang: Bintang Fajar, 1999), p. 122

<sup>46</sup> Wan Anwar, *Kuntowijoyo: Karya dan Dunianya* (Jakarta: Penerbit Grasindo, 2007), p.

Human interaction with other people is important thing because it can give a psychological impact to a person's soul. Barman met Humam whose face barely resembles her. They communicate at a glance, but it really made an impression. At this point, the story is not entirely realism. Many critics assume that the events of the meeting with Humam it only happens in the Barman's own consciousness. Thus, in tells this novel, Kuntowijoyo using techniques of realism and *stream of consciousness technique*<sup>47</sup>, in which thoughts, feelings, and reality where the characters were present at random.<sup>48</sup>

Split Personality or Multiple Personality Disorder or Alter Ego; that the conditions experienced by Barman when he met Humam. This condition is characterized by the inability to integrate him-self. Barman has two opposite personalities. On the one hand, he became a figure of less fortunate and suffering, and on the other he became wise and full of personal secrets—understands everything that exist in this world.

The meeting between Barman with Humam in the hills and the friendship (teacher-pupil) is reminiscent of a meeting Zarathustra with a Sage, *Also sprach Zarathustra* Friedrich Nietzsche, German author and philosopher who had a major impact in Western philosophical thought (Sunardi, 1996). Is there any influence in the work of Nietzsche in the Kuntowijoyo's work? Of its own depth study is needed to know about it.<sup>49</sup>

Barman and Humam getting close, frequently meet, cook and eat together, fishing, and so on. In a meeting at a place, when Barman just woken from a peaceful sleep, Humam whispered:

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<sup>47</sup> The term *stream of consciousness* was first proposed by William James in his book "Principles of Psychology" in 1980. Term describes prolonged agitation, the various actions that flow in the characters mind in the novel. Stream of consciousness is a characterization technique that is performed on conscious or unconscious mental and human mindset that includes thoughts, perceptions, feelings, and associations that run off (Pickering and Hooper, 1981: 55) Read more Albertine Minderop, *Metode Karakterisasi Telaah Novel* (Jakarta: Pustaka Obor, 2005), p. 121

<sup>48</sup> Wan Anwar, *Kuntowijoyo*, p. 61

<sup>49</sup> *Ibid.*, p. 61-62

“Alam ialah Yang Maha Besar. Kita hanya bagian-Nya. Jangan sedih atau gembira. Kembalilah ke sana. Ia akan menerimamu. Seperti engkau telah menerima kehadiranmu... Inilah kelahiranmu yang kedua! Dalam kebebasan sejati, semurni-murninya. Seperti udara gunung, seperti air mengalir dari mata air, seperti burung-burung di udara. (*KdAB*: p. 53)

Note the phrase “nature is Almaghty” that can immediately be drawn to the mystical references in the understanding of Sufism. In thinking “*Waḥdat al-Wujūd*” Ibn ‘Arabi, God talks relationship with nature is very close and can hardly be separated, either in *Tanzih* (absolute God) and *Tashbih* (appearance of God in the creatures and nature), as stated by Kautsar Azhari Noer (1995: 86) the following:

Nature is the embodiment of the names and attributes of God. Nature has a likeness or resemblance to God on some level. Nature is a sign or verse that tells of God's identity. Through nature, humans will be able to know God.<sup>50</sup>

Although the above phase more emphasis *Tashbih*, basically *KdAB* Essence of God within, especially in view of Humam, can not be separated from his *Tanzih*. This was confirmed by the phrase “We’re just part of it. Come back to it. He will receive you” that explicitly shows the different between the Essence of God from nature or creatures.<sup>51</sup>

Barman wondered who Humam is: Muhammad or Jesus or Abiyasa? Judging from the three names mentioned in anxiety and question Barman, all three refer to the historical and philosophical basis of religion/culture. Muhammad is the Messenger of Allah in Islam, Jesus is a prophet for Christians, and Abiyasa is a wise man in the puppet that becomes a spiritual and moral foundation of the Javanese. Through the third reference that name seems Kuntowijoyo is asserting that this novel is basically digging problems of human existence in the context of universal human.<sup>52</sup>

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<sup>50</sup> Wan Anwar, *Kuntowijoyo*, p. 65

<sup>51</sup> *Ibid.*, p. 66

<sup>52</sup> *Ibid.*

When Barman with the Humam, man who had taught him many things, he experienced process of spiritual transformation<sup>53</sup>. That is, a variety of science—the importance of time, death, happiness, wisdom, releasing identities, appreciate nature, and everything that involves physical and psychological power of the human—that had been obtained from Humam. And all of that makes Barman change his orientation. Barman was a new man. Man who reached the level of discretion. Learning is a process of self-transformation towards increasing intellectual capacity, moral virtue, and spiritual depth. So the psychological experiences are experienced Barman be equipped to recognize self-awareness and consciousness experienced by others.

An interaction experienced by Barman continues. Life lessons learned from Humam tremendous impact in Barman's life. After the death of Humam, many people who came to his villa. This is a result of Barman down to the market and asks for something that makes them confused answer—are you happy? No one wants to suffer in this world. Barman became a teacher for society. They assume that the Barman could eliminate their suffering and then turn it into happiness.

Finally Barman could not be separated from market peoples. They even so, can not be separated from Barman's life. Barman then invites them to travel to the top of the hill; an important journey ever undertaken by the prophets, wise men, or philosophers. At the top of the hill, Barman

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<sup>53</sup> Spiritual transformation has a variety of overlapping meanings that carry distinct connotations: (1) In psychology, spiritual transformation is understood within the context of an individual's meaning system, especially in relation to concepts of the sacred or ultimate concern. Two of the fuller treatments of the concept in psychology come from Kenneth Pargament; spiritual transformation refers to a fundamental change in the place of the sacred or the character of the sacred in the life of the individual. Spiritual transformation can be understood in terms of new configurations of strivings, and from Raymond Paloutzian; spiritual transformation constitutes a change in the meaning system that a person holds as a basis for self-definition, the interpretation of life, and overarching purposes and ultimate concerns. (2) In New Age spirituality, spiritual transformation consists of the act of transforming the deepest aspects of the human spirit via a self-induced or "divine" act. Read more Wikipedia, *Spiritual Transformation*. Retrieved July 4, 2014 from [http://en.wikipedia.org/wiki/Spiritual\\_transformation](http://en.wikipedia.org/wiki/Spiritual_transformation)

echoed his sermon about the death. “*Life is not worth continued... Kill your-self!*”

According to As-Sabazwary as quoted by Jalaluddin Rahmat (2000), death has two meanings: 1) *Maut ṭabī’iy*<sup>54</sup>: natural death; 2) *Maut ikhtiyāry*, ie as in *Hadīth*:

مُوتُوا قَبْلَ أَنْ تَمُوتُوا وَحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا

Jalaluddin Rumi interprets the *Hadīth* of the Prophet Muhammad *Sallallāhu ‘Alaihi wa Sallam. mūtū qabla an tamūtū* (You Die before you die). Here called two times the word “die” to show there are two deaths. Death on the word *Tamūtū* is a natural death, *al-Maut al-Ṭabī’iy*, and this death we know. Ibn ‘Arabi and other Sufis consider that this death as it was forced to return to God, *ar-Rujū’ al-Idhtirārī*. All creatures repetition of this kind of death, likes or dislikes. While the death of the command word “*mūtū*” is a mystical death, the death of the ego, or self-death. Ibn Arabi called it *al-Maut al-‘Irāfī* or death wishes.<sup>55</sup>

In novel *KdAB*, the hill symbolizes something that is meaningful in the context of people who were anxious to understand the existence and the search for authenticity yourself. Between Kuntowijoyo and Nietzsche, presumably hill is a symbol. Literally, the hill is a place away from the crowds, quiet, peaceful, green, full of flowers, trees, and foliage. Is a

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<sup>54</sup> Regarding the first death, *al-maut al-thabī’iy*, Abu Darda’ r.a., “Death is better for every Muslim. Anyone who does not believe, he should read the revelations of God the Supreme Majesty, as below:

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

“...and that which is with Allāh is the best for Al-Abrār (those who are obedient to Allāh and follow strictly his Orders).” [Q.S. Ali Imron (3): 198]

Hassan ibn Aswad said, “Death is better for the Muslims, because there occurs a meeting between man and God.” Read more Imam Qurthubi, *Menyingkap Misteri Kematian At Tadzkirah*, terj. Ali Ridho Maulechela dan Ali al-Mutamakkin (Solo: Pustaka Zawiyah, 2005), p. 11

<sup>55</sup> Jalaluddin Rakhmat, *Meraih Cinta Ilahi: Pencerahan Sufistik* (Bandung: PT Remaja Rosdakarya, 2000), p. 116

suitable atmosphere to rest while contemplating the meaning of life and human existence.<sup>56</sup>

Kuntowijoyo (1943-2005) deserves to be called as a prolific author of Indonesian contemporary because he had preserved his stamina in working in literature aspect (either short stories or novels) or scientific study until he was died. Novel *Khotbah di Atas Bukit* becomes one of the important literary works in the history of Indonesian Literature in the course of the 1970 to 1980 period which is produced by Kuntowijoyo due to present the theme of transcendent consciousness. In the spirit of liberation, the novel manages to uncover the phenomenon of modern society disoriented or rule out the spiritual aspects of life or *rūhaniyyah* in living everyday life. The conflicts in it, among others are individual to individual, social, natural, and God, especially in understanding the universal reality.

It was right Kuntowijoyo titled "*Khotbah di Atas Bukit*". In fact, the peace and solitude of the hill has brought Barman in nature and taught him many things, especially after meeting with Humam. What he "preached" to market people is the knowledge acquired from reflections on the hill. The phrase "*Life is not worth continued... Kill your-self!*" clearly negate the world to meet eternity across the world.

In the tradition of Sufism, in addition to the ocean and the sky, a hill (forest) is an important symbol, because the hill (forest) is the indwelling of the Simurgh (King of Kings Bird) as a symbol of spirituality and God Almighty. Therefore, the works are grounded in the tradition of Sufism, both the work of philosophical Sufism (teachings/doctrinal) as well as the work of poetic mysticism (the term Braginsky), symbolizes the spiritual journey as climbing reach Simurgh wisdom.<sup>57</sup>

As revealed by Kuntowijoyo, the function of literature for him is such a means and expression of appreciation of religious values. So the

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<sup>56</sup> Wan Anwar, *Kuntowijoyo*, p. 63

<sup>57</sup> *Ibid.*, p. 64

literature that comes from *Qur'ān* is a symbolic reflection of the reality that is able to give a picture of human life. Kuntowijoyo formulates theological foundation of this literature based on *Ṣurah Ali 'Imrān* [3]: 110, which means in being the best man (The Chosen People), human must engage in activism without compromising the Divine consciousness.