



Civil Society in the Prose of The Prophet

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ABSTRACT

This paper is motivated by the author's academic anxiety about: *first*, the degradation of social cohesion in Indonesian society. Indicators regarding this are: the spiritual crisis of modern society and the occurrence of a human tragedy at the Kanjuruhan Stadium, Malang. *Second*, the other side of the Prophet's prose has not been revealed that the writer sees is not just a mere beauty of words, more than that it has a philosophical concept revealed as an alternative to create a cohesive society. This fact then encourages the writer to look at the problem from a cultural perspective. The purpose of writing this article is to elaborate on the spirit of civil society which is implied in the prose of the Prophet. The approach used is content analysis by using the book of the Prophet as the primary data. Other literature related will be used as a secondary source. The results of the paper: prose of The Prophet teaches about egalitarianism which contains the values of tolerance, harmony, equality, and diversity of religion itself.

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INTRODUCTION

This paper was compiled against the background of several factors, namely: first, the uniqueness contained in Kahlil Gibran's Prose entitled The Prophet. In this work, based on the grand tour that the author did, it was found that there are at least four values of civil society in the prose; values of harmony, tolerance, social equality, and religious diversity (Observation, 2022).

Second, the author observes that Kahlil Gibran's work has also received attention among researchers. Whether it's in the context of linking The Prophet's prose to the subject of humanism, such as research conducted by Rahmatullah in the form of a thesis (Asep Rohmatullah, 2007). There are also those who connect it with character education, such as research conducted by Saifuddin in the form of a thesis (Saifuddin, 2018). Then Pamungkas also highlights the prose of The Prophet and relates it to the context of theological values in it (Wicaksana, 2016). From the previous researchers' interest in The Prophet's prose, the author analyzes an interesting thing, where prose is usually synonymous with linguistic studies, semantics, and the like, whereas the observations of previous researchers are wider in the realm of theological education, and character. This is a starting point which then encourages the writer to explore the contents of The Prophet's prose and correlate it with the values of civil society.

Third, the next factor that also attracted the author's interest in researching this was the phenomenon of social cohesion in Indonesia, where social friction and riots were becoming increasingly easy in the midst of Indonesian people who tend to be "friendly" and "polite." However, recent social facts, it seems that Indonesian people are very easily ignited by emotions and subsequently trigger social conflicts and even humanitarian tragedies such as what happened in Kanjuruhan Malang. (Datanya, 2022). Then the data on social conflicts between religions in Indonesia which are still happening to this day (Prasojo & Pabbajah, 2020).

The three things above have prompted the author to compile this research as an effort to highlight the concept of the aspired civil society based on a cultural perspective, namely from the perspective of the prose work *The Prophet* compiled by Kahlil Gibran. The purpose of this study is to describe the values of civil society contained in the prose stanza of *The Prophet* by Kahlil Gibran.

There is some previous literature that examines *The Prophet's* prose from various perspectives. However, among the many researches, there are some that are specifically directed to the same material object as this article, namely: the prose of *The Prophet*. Among the previous research are as follows:

Arpina who studies *The Prophet's* prose from the aspect of style or stylistics (Siregar, 2022), then Panggabean who linked it with educational constructivism (Panggabean, 1932), Next, there is Nahdliyah's research which tries to conduct a comparative study between Hamka and Kahlil Gibran's thoughts on the values of character education. (Nahdhiyah, 2017). From the previous study, the author takes a different position and at the same time becomes the novelty of this paper, namely to highlight the prose essay *The Prophet* from the aspect of civil society values contained in it. To achieve this novelty, a number of approaches are needed which will be described in the sub-heading of research methods below.

METHOD

The research method in writing this article is qualitative. The qualitative approach emphasizes the descriptive-narrative aspect (Sugiyono, 2016). A qualitative approach is used because it is appropriate to describe the values of civil society contained in the prose of *The Prophet*.

The data analysis technique used is content analysis. Content analysis is a technique for carefully highlighting the content of a written work (Sugiyono, 2018). The author uses the book *The Prophet* as the primary data for this research (Berman, 2009). Other literature related to the object of this research material will be used as secondary data.

FINDINGS

Short Biography of Kahlil Gibran

Fachruddin Faiz in reciting philosophy on the youtube channel explained that the figure of Kahlil Gibran is a figure who admires the thoughts of philosophers and he also studies traditions in Christianity and also studies traditions in Islam. This makes Kahlil Gibran a person who respects the figure of the Prophet Isa as and the Prophet Muhammad on the other hand.

Gibran's popular thoughts include: in the field of education, he has the idea of constructivism, in which students interpret learning as a process of building knowledge. In the field of literature, Gibran contributed his thoughts that the process of building human morals can also be done through literary/art works.

Overview of The Prophet's Prose

Gibran's work entitled *The Prophet* uses figure of speech with the following details: association of 21 sentences, personification of 40 sentences, personification of 4 sentences, metaphor of 2 sentences, periphrasis of 2 sentences, hyperbole of 3 sentences, sarcasm of 1 sentence, irony of 1 sentence, climax of 2 sentences, rhetorical 6 sentences (Arpina, 2022).

Definition of Prose

Prose is a free essay or not bound by the bonds that are usually found in poetry, which is free from dimensions, rhymes, rhythms and the arrangement of lines and stanzas. In the history of its creation, prose is divided into two periods, namely old prose and new prose. As for the outline, prose is divided into three parts: (1) Rhythmic Prose, namely literary works written in a variety of prose, but characterized by poetic elements, such as regular rhythm, figure of speech, rhyme, and image. (2) Lyrical prose, namely literary works written in a variety of prose, but characterized by poetic elements; (3) Poetic prose, namely literary works written in a variety of prose, but characterized by lyrical elements (Suprpto, 1993).

Characteristics of Prose

We can recognize a literary work from its characteristics. The characteristics of prose are as follows: (1) It is free; (2) Has a theme; (3) Experienced development; (4) There is a sequence of events; (5) There are characters in it; (6) Has a background; (7) There is a mandate; (8) Influence of foreign languages; (9) Name of Author (Benedikt, 1993).

Types of Prose

In general, prose can be grouped into 2 types, namely old prose and new prose. Referring to the notion of prose, the types of prose are as follows:

Old Prose

Old prose is a type of prose that is not or has not been influenced by outside culture and is usually presented orally. Some of which are included in the old prose are:

- 1) *Hikayat*: The old form of prose which is fictional which tells about the life of fairies, goddesses, princes, princesses, and kings who have magical powers. Example; *Hikayat Hang Jebat*, *Hikayat Raja Bijak*
- 2) *History* (Tambo): An old prose form that tells historical events and according to facts. In it there is also the genealogy of the kings. Example; *History of Malay* by Tun Sri Lanang (1612).
- 3) *Story*: The old form of prose which tells about someone's journey, experience, or adventure in ancient times. Example; *The Story of King Abdullah Towards the City of Mecca*.
- 4) *Fairy*: tales An old form of prose that contains the fantasy stories of society in ancient times. Fairy tales have several forms, namely; Myth (myth), Legend, Fable, Sage, Wacky or Pandir.
- 5) *Framed Stories*: An old prose form in which the story contains another story told by the characters in it. Example; *A Thousand and One Night Framed Stories* (Johnson, 1998).

New Prose

New prose is a type of prose that has undergone changes due to the influence of western culture. Some of what is included in the new prose are:

- 1) *Novel* A new form of prose in which there is a long story about the life of the characters in it, and is fictitious or non-fictional. Example; *Laskar Pelangi* Novel
- 2) *Short Story* A new form of prose in which there is a story of the main character, the conflict and its resolution which is written in a concise and concise manner. Example; *Keluarga Gerilya* by Pramoedya Ananta, *Robohnya Surau Kami* by A. A. Navis.

- 3) *Romance* A new form of prose in which there is a whole person's life story, from birth to death. Example; *Layar Terkembang* by Sultan Takdir Ali Syahbana.
- 4) *History* A new kind of prose in the form of writing that tells the story of an inspiring person's life.
- 5) *Criticism* A new type of prose in the form of writing where the content is writing that gives reasons or evaluates the work of others.
- 6) *Review* A new type of prose in the form of writing containing a summary or review of a work (books, art, films, music, etc.). In the reviews contains opinions from the author's point of view regarding the advantages and disadvantages of a work.
- 7) *Essays* A form of writing whose content is an opinion or personal point of view regarding a matter which is the main topic in the writing (Bullock, 2018).

Intrinsic Elements of Prose

The intrinsic elements of prose are:

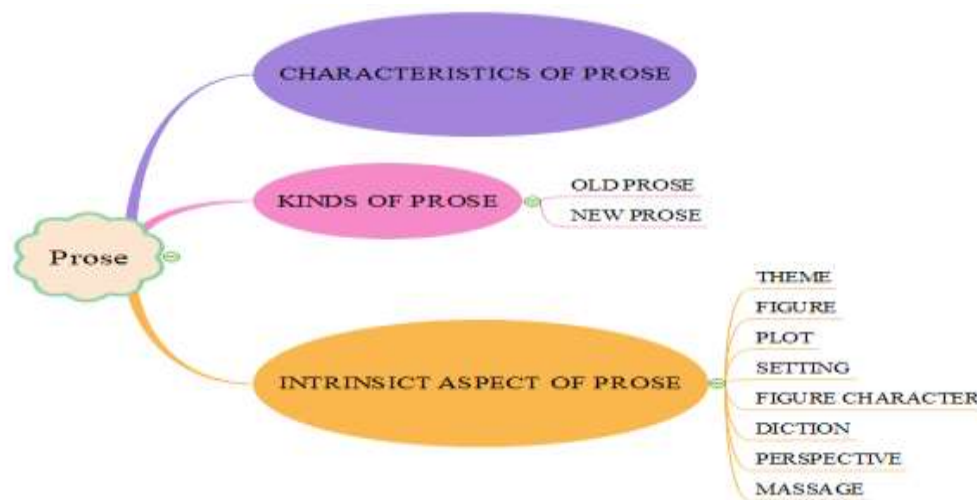
- 1) *Themes*: The meaning of the theme is the main idea, idea, or thought on which the story is based. This theme later became the foundation for other elements.
- 2) *Characters/Figure*: The definition of a character is an imagined individual who experiences events or acts in the story. Simply put, a character is called the actor of the story.
- 3) *Groove/Plot*: The definition of the plot is the fabric of events in a literary work to achieve a certain effect. Relationships can be manifested by temporal or time relationships and causal or cause-effect relationships. The elements of this groove are divided into three, namely forward or linear flow, reverse or flashback flow, and mixed flow.
- 4) *Background/Setting*: The definition of setting is all information about place, time and atmosphere. Place setting or called space setting is the setting which refers to the location of events in the story. Time setting is the setting that refers to when the events in the story occur. And, setting refers to the circumstances or atmosphere that frames the events and characters in the story.
- 5) *Characterization/Figure character*: The definition of the characterization element is the author's way or techniques to present the character of the character in the story.
- 6) *Language/Language*: style This is the author's unique way of arranging and conveying thoughts and feelings in written form.
- 7) *Viewpoints/Perspective*: In simple terms, perspective is the author's way of presenting the story. This means that the point of view is the position in which when reading the story,
- 8) *Message*: It is the message the author wants to convey to the reader. This element is usually pinned by the author in two forms, namely implied and express (Benedeklt, 1993).

Position of The Words in Prose

Words often deviate from their usual meaning. Often a word takes on another meaning due to the influence of the context, but often poets give new meanings to the words used (Halim, 2001). According to Rolland Barthes, quoted by Herman J. Waluyo in his book "Theory and Appreciation of Poetry", he states that there are five language codes that can help understand literary works, while the five language codes are:

- 1) Code of Hermeneutics (Interpretation), this code is used to interpret the implied and implied meaning of a literary work because it contains the meaning to be conveyed;

- 2) Praoietic Code (Actions), this code is used to know the inner movements and thoughts of the poet, through the development of thoughts in his work because the composed ideas are coherent ideas;
- 3) Semantic Code, this code is used to interpret language which has connotative meaning;
- 4) Symbolic code, this code is related to semantic code, however, symbolic code refers more to the literary language code which expresses or symbolizes something with other things;
- 5) Cultural Code, understanding a language will be complete if we interpret the cultural code of that language (Waluyo, 1991).



Explanation: Based on the prose theory above, if it is related to this research, this research is aimed at the context of a new type of prose in the form of an essay written by Khalil Gibran in his prose poetry entitled The Prophet.

Civil Society Values in The Prophet's Prose

Civil society in Nurchalish Madjid's view is an egalitarian society, that is, a society that, as exemplified in the form of conditions at the time of the Prophet Muhammad. Some of the indicators are as follows:

- 1) Rewards for people based on achievement (not ethnicity, ancestry, and RAS).
- 2) Open participation of all members of the law enforcement and justice community.
- 3) Tolerance and pluralism and deliberation.

In this paper, the researcher finds that there are four values of civil society which are implicitly contained in the prose of The Prophet. The full description of the four values is explained in the paragraphs below:

the value of harmony

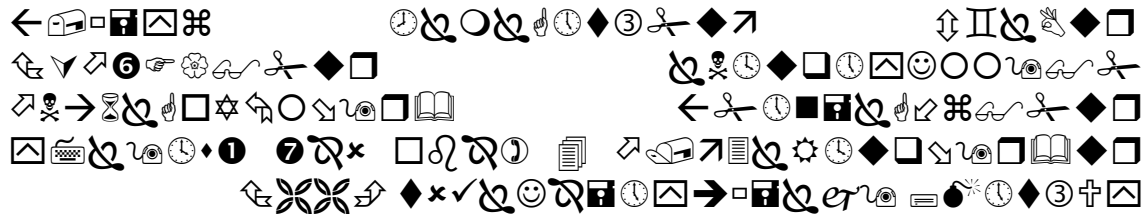
The values of harmony appear in the prose of The Prophet. The excerpts of sentences that show this value can be seen in the prose stanzas below:

“And tell me, people of Orphalese, what have you in these house? And what is it you guard with fastened doors? Have you peace, the quite urge that relveals your power?”

“Dan katakanlah rakyat Orphalese, apa yang kaumiliki dirumah-rumah ini, dan apa yang kaulindungi dengan pintu-pintu terkunci.

Adakah dorongan bagi semangat kemanusiaan, meski tak terkatakan?" (Gibran, 2017 : 47)

As stated by Ashgar Ali Engginer, the prophets who carry the spirit of Islamic teachings are servants of the truth who fight wholeheartedly to defend human values and social equality. That is, the essence of the teachings of Islam that were proclaimed by the Prophets Moses, Jesus and Muhammad is the same, namely aiming to free society from oppressive and escriminatory treatment and attitudes, even though the fields of cultivation and the socio-cultural contexts they face are different. This meaning is in line with the following words of Allah swt:



Meaning: "And among the signs of His power is the creation of the heavens and the earth and your different languages and the color of your skin. Verily in that there are indeed signs for those who know." (QS. Al-Rum : 22)

Tolerance Value

The Prophet's prose also gives meaning to the values of tolerance. This is implied in the fragment of the sentence contained in the prose stanza which reads as follows:

"Your soul its oftentimes a battlefield, upon which your reason and your judgement wage war against your passion and ypur appetite. Would that I could be the peacemaker in your soul, that I might turn the discord and rivalry of your elements into oneess and melody."

"Jiwamu acapkali menjadi medan pertempuran, di atasnya akal-budimu akan pertimbangan berperang melawan perasaanmu dan selera nafsumu. Tapi apalah dayaku, kecuali kalau kalian juga menjadi pendamai diri kalian sendiri, dan jadi pencinta semua unsur kalian yang ada dalam diri." (Gibran, 2017 : 72).

Giving meaning from the prose fragment above, namely: From the fragment of Gibran's sentence above, it can be seen that there are factors that can cause conflict or division between communities, namely tolerance that is fostered only in terms of fulfilling the needs of life between human groups, it should be based on love and compassion for others. Humans are included in the life of diversity not with passions who want to feel the most self-righteous. The correlation with the values of Islamic teachings is illustrated in the following words of Allah swt:



Meaning: "For you your religion, and for me, my religion." (Al-Kafirun : 6)

Value of Social Equality

The Prophet's prose also provides teachings about the values of civil society that encourage the values of social equality in people's lives. This can be seen in the prose he wrote in the sentence fragments below:

"Engkaulah saudaraku, karena kau dan aku manusia dan kita adalah anak-anak dari roh suci kita sederajat dan diciptakan dari

tanah yang sama kebadiranmu selaku kawan seperjalanaku di muka bumi yang membantu upayaku membuka selubung kebenaran abadi dikau manusia dan kenyataan ini telah cukup memadai bagiku yang menyebutmu saudaraku tercinta.” (Gibran, 2017 : 79)

In the context of social equality, people need to develop practical divine values, this is to reduce the suffering of others. Gibran and Habiburahman's theology directs human actions for concrete universal humanity. Social equality has practical implications for always rebelling against oppressive and discriminatory social orders.

Value of Diversity/Pluralism

The values of pluralism are also seen in a fragment of a sentence in The Prophet's prose which reads:

“Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody.”

*“Apakah aku bisa menjadi pendamai di dalam jiwamu, sehingga bisa
kuubah berselisih dan persaingan unsur-unsurmu menjadi kesatuan
dan melodi” (Gibran,2017)*

The meaning of the prose content above is: with an inclusive-pluralist view of diversity, dialogue between religions will occur. Both Muslims and other religions are obliged to uphold their respective religions. Engaging with the beliefs of others means understanding and learning these beliefs. This in turn will open dialogue between religious communities. This dialogue is nothing more than an education in the broadest and noblest sense. If it is associated with the context of Islam, then this meaning is in line with the following words of Allah:

•• ☎ 𐀀 𐀁 𐀂 𐀃 𐀄 𐀅 𐀆 𐀇 𐀈 𐀉 𐀊 𐀋 𐀌 𐀍 𐀎 𐀏 𐀐 𐀑 𐀒 𐀓 𐀔 𐀕 𐀖 𐀗 𐀘 𐀙 𐀚 𐀛 𐀜 𐀝 𐀞 𐀟 𐀠 𐀡 𐀢 𐀣 𐀤 𐀥 𐀦 𐀧 𐀨 𐀩 𐀪 𐀫 𐀬 𐀭 𐀮 𐀯 𐀰 𐀱 𐀲 𐀳 𐀴 𐀵 𐀶 𐀷 𐀸 𐀹 𐀺 𐀻 𐀼 𐀽 𐀾 𐀿 𐁀 𐁁 𐁂 𐁃 𐁄 𐁅 𐁆 𐁇 𐁈 𐁉 𐁊 𐁋 𐁌 𐁍 𐁎 𐁏 𐁐 𐁑 𐁒 𐁓 𐁔 𐁕 𐁖 𐁗 𐁘 𐁙 𐁚 𐁛 𐁜 𐁝 𐁞 𐁟 𐁠 𐁡 𐁢 𐁣 𐁤 𐁥 𐁦 𐁧 𐁨 𐁩 𐁪 𐁫 𐁬 𐁭 𐁮 𐁯 𐁰 𐁱 𐁲 𐁳 𐁴 𐁵 𐁶 𐁷 𐁸 𐁹 𐁺 𐁻 𐁼 𐁽 𐁾 𐁿 𐂀 𐂁 𐂂 𐂃 𐂄 𐂅 𐂆 𐂇 𐂈 𐂉 𐂊 𐂋 𐂌 𐂍 𐂎 𐂏 𐂐 𐂑 𐂒 𐂓 𐂔 𐂕 𐂖 𐂗 𐂘 𐂙 𐂚 𐂛 𐂜 𐂝 𐂞 𐂟 𐂠 𐂡 𐂢 𐂣 𐂤 𐂥 𐂦 𐂧 𐂨 𐂩 𐂪 𐂫 𐂬 𐂭 𐂮 𐂯 𐂰 𐂱 𐂲 𐂳 𐂴 𐂵 𐂶 𐂷 𐂸 𐂹 𐂺 𐂻 𐂼 𐂽 𐂾 𐂿 𐃀 𐃁 𐃂 𐃃 𐃄 𐃅 𐃆 𐃇 𐃈 𐃉 𐃊 𐃋 𐃌 𐃍 𐃎 𐃏 𐃐 𐃑 𐃒 𐃓 𐃔 𐃕 𐃖 𐃗 𐃘 𐃙 𐃚 𐃛 𐃜 𐃝 𐃞 𐃟 𐃠 𐃡 𐃢 𐃣 𐃤 𐃥 𐃦 𐃧 𐃨 𐃩 𐃪 𐃫 𐃬 𐃭 𐃮 𐃯 𐃰 𐃱 𐃲 𐃳 𐃴 𐃵 𐃶 𐃷 𐃸 𐃹 𐃺 𐃻 𐃼 𐃽 𐃾 𐃿 𐄀 𐄁 𐄂 𐄃 𐄄 𐄅 𐄆 𐄇 𐄈 𐄉 𐄊 𐄋 𐄌 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓 𐄔 𐄕 𐄖 𐄗 𐄘 𐄙 𐄚 𐄛 𐄜 𐄝 𐄞 𐄟 𐄠 𐄡 𐄢 𐄣 𐄤 𐄥 𐄦 𐄧 𐄨 𐄩 𐄪 𐄫 𐄬 𐄭 𐄮 𐄯 𐄰 𐄱 𐄲 𐄳 𐄴 𐄵 𐄶 𐄷 𐄸 𐄹 𐄺 𐄻 𐄼 𐄽 𐄾 𐄿 𐅀 𐅁 𐅂 𐅃 𐅄 𐅅 𐅆 𐅇 𐅈 𐅉 𐅊 𐅋 𐅌 𐅍 𐅎 𐅏 𐅐 𐅑 𐅒 𐅓 𐅔 𐅕 𐅖 𐅗 𐅘 𐅙 𐅚 𐅛 𐅜 𐅝 𐅞 𐅟 𐅠 𐅡 𐅢 𐅣 𐅤 𐅥 𐅦 𐅧 𐅨 𐅩 𐅪 𐅫 𐅬 𐅭 𐅮 𐅯 𐅰 𐅱 𐅲 𐅳 𐅴 𐅵 𐅶 𐅷 𐅸 𐅹 𐅺 𐅻 𐅼 𐅽 𐅾 𐅿 𐆀 𐆁 𐆂 𐆃 𐆄 𐆅 𐆆 𐆇 𐆈 𐆉 𐆊 𐆋 𐆌 𐆍 𐆎 𐆏 𐆐 𐆑 𐆒 𐆓 𐆔 𐆕 𐆖 𐆗 𐆘 𐆙 𐆚 𐆛 𐆜 𐆝 𐆞 𐆟 𐆠 𐆡 𐆢 𐆣 𐆤 𐆥 𐆦 𐆧 𐆨 𐆩 𐆪 𐆫 𐆬 𐆭 𐆮 𐆯 𐆰 𐆱 𐆲 𐆳 𐆴 𐆵 𐆶 𐆷 𐆸 𐆹 𐆺 𐆻 𐆼 𐆽 𐆾 𐆿 𐇀 𐇁 𐇂 𐇃 𐇄 𐇅 𐇆 𐇇 𐇈 𐇉 𐇊 𐇋 𐇌 𐇍 𐇎 𐇏 𐇐 𐇑 𐇒 𐇓 𐇔 𐇕 𐇖 𐇗 𐇘 𐇙 𐇚 𐇛 𐇜 𐇝 𐇞 𐇟 𐇠 𐇡 𐇢 𐇣 𐇤 𐇥 𐇦 𐇧 𐇨 𐇩 𐇪 𐇫 𐇬 𐇭 𐇮 𐇯 𐇰 𐇱 𐇲 𐇳 𐇴 𐇵 𐇶 𐇷 𐇸 𐇹 𐇺 𐇻 𐇼 𐇽 𐇾 𐇿 𐈀 𐈁 𐈂 𐈃 𐈄 𐈅 𐈆 𐈇 𐈈 𐈉 𐈊 𐈋 𐈌 𐈍 𐈎 𐈏 𐈐 𐈑 𐈒 𐈓 𐈔 𐈕 𐈖 𐈗 𐈘 𐈙 𐈚 𐈛 𐈜 𐈝 𐈞 𐈟 𐈠 𐈡 𐈢 𐈣 𐈤 𐈥 𐈦 𐈧 𐈨 𐈩 𐈪 𐈫 𐈬 𐈭 𐈮 𐈯 𐈰 𐈱 𐈲 𐈳 𐈴 𐈵 𐈶 𐈷 𐈸 𐈹 𐈺 𐈻 𐈼 𐈽 𐈾 𐈿 𐉀 𐉁 𐉂 𐉃 𐉄 𐉅 𐉆 𐉇 𐉈 𐉉 𐉊 𐉋 𐉌 𐉍 𐉎 𐉏 𐉐 𐉑 𐉒 𐉓 𐉔 𐉕 𐉖 𐉗 𐉘 𐉙 𐉚 𐉛 𐉜 𐉝 𐉞 𐉟 𐉠 𐉡 𐉢 𐉣 𐉤 𐉥 𐉦 𐉧 𐉨 𐉩 𐉪 𐉫 𐉬 𐉭 𐉮 𐉯 𐉰 𐉱 𐉲 𐉳 𐉴 𐉵 𐉶 𐉷 𐉸 𐉹 𐉺 𐉻 𐉼 𐉽 𐉾 𐉿 𐊀 𐊁 𐊂 𐊃 𐊄 𐊅 𐊆 𐊇 𐊈 𐊉 𐊊 𐊋 𐊌 𐊍 𐊎 𐊏 𐊐 𐊑 𐊒 𐊓 𐊔 𐊕 𐊖 𐊗 𐊘 𐊙 𐊚 𐊛 𐊜 𐊝 𐊞 𐊟 𐊠 𐊡 𐊢 𐊣 𐊤 𐊥 𐊦 𐊧 𐊨 𐊩 𐊪 𐊫 𐊬 𐊭 𐊮 𐊯 𐊰 𐊱 𐊲 𐊳 𐊴 𐊵 𐊶 𐊷 𐊸 𐊹 𐊺 𐊻 𐊼 𐊽 𐊾 𐊿 𐋀 𐋁 𐋂 𐋃 𐋄 𐋅 𐋆 𐋇 𐋈 𐋉 𐋊 𐋋 𐋌 𐋍 𐋎 𐋏 𐋐 𐋑 𐋒 𐋓 𐋔 𐋕 𐋖 𐋗 𐋘 𐋙 𐋚 𐋛 𐋜 𐋝 𐋞 𐋟 𐋠 𐋡 𐋢 𐋣 𐋤 𐋥 𐋦 𐋧 𐋨 𐋩 𐋪 𐋫 𐋬 𐋭 𐋮 𐋯 𐋰 𐋱 𐋲 𐋳 𐋴 𐋵 𐋶 𐋷 𐋸 𐋹 𐋺 𐋻 𐋼 𐋽 𐋾 𐋿 𐌀 𐌁 𐌂 𐌃 𐌄 𐌅 𐌆 𐌇 𐌈 𐌉 𐌊 𐌋 𐌌 𐌍 𐌎 𐌏 𐌐 𐌑 𐌒 𐌓 𐌔 𐌕 𐌖 𐌗 𐌘 𐌙 𐌚 𐌛 𐌜 𐌝 𐌞 𐌟 𐌠 𐌡 𐌢 𐌣 𐌤 𐌥 𐌦 𐌧 𐌨 𐌩 𐌪 𐌫 𐌬 𐌭 𐌮 𐌯 𐌰

Meaning: "O you who believe, let not a group of men demean another group, it may be that those who are laughed at are better than them. And don't let a group of women despise other groups, maybe it's better to be humiliated. and don't be self-deprecating and don't call with titles that contain ridicule. the worst of calls is a bad (call) after faith and whoever does not repent, then they are the wrongdoers." (QS. Al-Hujurat : 11).

DISCUSSION

Based on the results of content analysis in The Prophet's prose, it is known that there are four values related to civil society, namely: the value of harmony, the value of tolerance, the value of social equality, and the value of pluralism/religious diversity.

Civil society is a society that already has a good civilization and culture. The embodiment of civil society will be reflected through attitudes and habits to the philosophy of life that is owned by a society. In the author's opinion, the indicator of civil society is when it is an adult in responding to differences, avoiding conflicts that smell like SARA, and upholding equal rights among fellow human beings.

In the author's analysis, The Prophet's prose has attempted to describe the values of civil society through the prose verses used in The Prophet's prose. Therefore, efforts to disseminate the values of civil society, especially in Indonesia, are important to do.

Alternative efforts that can be done can be by conducting seminars and conferences containing the study of literature on a regular basis at any time. At least these efforts can spread the ideas and ideas of Kahlil Gibran in particular about the values of civil society are increasingly widespread.

The values of harmony, tolerance, social equality and pluralism are urgent matters for the very heterogeneous Indonesian nation. Having the value of harmony in the midst of diversity is certainly an idea that is not obsolete and is always relevant to the contemporary context. Indonesia, which has such diversity, of course has positive and negative aspects. Diversity will have a positive impact if it can be managed within the framework of harmony, however, diversity also has a negative effect because of the potential for social friction to occur at any time. Therefore, socialization related to the importance of civil society values becomes very important to be considered and maintained for the existence of a civilized society.

The value of tolerance is also needed for the realization of civil society in Indonesia. Religious conflicts, both between religions, as well as internal religions of different schools of thought, will be reconciled through the value of tolerance. The prose of The Prophet teaches the value of tolerance as a form of positive moral encouragement for the very complex Indonesian culture. Tolerance and an attitude of being willing to give in and be patient are positive attitudes and noble values that a civil society should have.

The value of social equality is also important in the Indonesian context. Through the value of equality taught in The Prophet, it will also have implications for the process of eliminating the gap between rich and poor, between groups of officials and the people, and so on. Equality will give birth to egalitarianism in a pluralistic society.

The value of pluralism is a value of awareness in the community that the destiny of life requires a difference. This attitude will give maturity in the community that something different is not a basis for separation, in fact the difference is a blessing that can make beautiful colors in the face of the community.

CONCLUSION

The results of this paper conclude that The Propohet's prose has civil society values which are reflected in the stanzas used. There are at least four civil society values contained in The Prophet's prose. The prose of The Prophet written by Kahlil Gibran in it teaches about egalitarianism which contains the values of tolerance, harmony, social equality, and even sincerity to accept the inevitable diversity of religion itself.

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