

# The Representation of Islamic Teaching in The Novels by Habiburrahman El Shirazy (The Study of Literary Sociology and Education Values)

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## ABSTRACT

The study aims to explain the representation of Islamic teaching in the novels of AAC dan KCB which contain faith teaching, sharia (religious and muamalah), and the morals; the author sociology inside the Novels of AAC and KCB; socio-cultural aspects of Islam that are in the Novels of AAC and KCB; the reader sociology inside the Novels of AAC and KCB, and the education values delivered by the AAC and KCB novels.

The method used in this research is descriptive qualitative. The method used in this research is descriptive qualitative. The data sources include documents (Novel AAC and KCB works Habiburrahman El Shirazy) and informants (religious scholar, literary experts, education professionals, and the public audience of literature). The data collection technique using content analysis of documents and in-depth interviews. The footage is using purposive sampling technique. The validity test of the data is using triangulation methods, triangulation of data sources, and review of informants. The analysis is using literary techniques to analyze the sociological study the representation of Islamic teaching in the novels of AAC and KCB, social conditions of Islamic culture in the novels of AAC and KCB, and the ideology of the author contained in AAC and KCB novels, and the reader sociology inside the Novels of AAC and KCB. The technique of data analysis used the interactive model to explain education values.

The study results showed that (1) The novels of AAC and KCB contained high Islamic teachings which consists of belief (*ilahiyat, ruhaniyat, nubuwat, dan sam'iyat*), sharia (religious/ *mahdah, ghairu mahdah* and the muamalah), and morals (*mahmudah/ noble-madzumah/ reprehensible*). Among these three things, the portion of morals is more turned than the sharia and Islamic faith. This is because in a lot of the dialogue in the novel and the day-to-day relationships between the characters that represent the ideology of the author. (2) the author Islamic ideology is influenced by the Shafi'i madhhab and Hanafi madhhab. (3) the social aspects of Islam represented by the characters, especially the main character retains his religious ideals but still able to socialize well with others, even with people of other faiths. While aspects of Islamic culture includes cultural aspects of Islam in AAC novel grouped into two, namely the Egyptian culture conditions and the condition of Indonesian culture. The Egyptian culture conditions contained in AAC novel in which the nature of the Egyptian people are easily angered, read the Koran in public places, bed morning after morning prayers, food and drink of the Egyptians, the metro as a means of public transportation, the inter-religious harmony, the wedding traditions, and the apartment as a residence. As for the condition of Indonesian culture in which *bancakan* tradition; the simple nature of Javanese women, her loyal to her husband, and care for the family; and the government's stance of RI is less firmly against the citizens abroad. The cultural aspects of Islam that are in the novel of KCB are the food of Egyptians, the traditions of propose, find a mate, the love management, respect for clerics, scholars simplicity in Egypt, and the married of *lusan*. (4) the novels of KCB and AAC provide high impact and benefit to the reader, especially with related to the teachings of Islam. (5) the novels of AAC and KCB contains the values of character education which can be taught to students/students of university. The values are respect the guests, maintaining the harmony with neighbors, make respect and gentle to women, do not be replicated defamatory. While the character education values contained in the KCB novel in which the responsible for the family, find a mate with the right path, the divorce which does not have to be imitated, respect and cherish women.

**The Keywords:** *the representation, the Islamic teaching, sociology of literature, education values*

## A. Preliminary

Novel is one of the literary works which is interesting to study. Its presence means to explore the aesthetics values, and is expected to realize universal values prevailing in society, such as religious values, educational, humanitarian, moral, ethical, and others. The presence of a novel certainly cannot be separated from

the socio-cultural background of the author's life and ideology, the environment when the creation of the novel, and the reader's society who will appreciate the work. The author proposed the literature as an alternative method to deal with existing problems since literature is closely related to people's lives. This is consistent with the assumption that literature is not created in a vacuum state culture (Teeuw, 1988: 20).

One of the literary work, novel, is interesting to study because it represents the social culture of the people and contain high values so that appropriate to reception are the novels of *Ayat-ayat Cinta* (AAC) and *Ketika Cinta Bertasbih* (KCB) by Habiburrahman El Shirazy. The readers were not familiar with the AAC novel when it newly published serialized in the *Republika* daily newspaper in 2002 – 2003, but after the work published in the novel form by Jakarta Republika Publisher and Pesantren Karya Basmala Semarang, AAC immediately became the subject of conversation among the societies. Many people have highlighted the novel as a religious-themed novel of love and represent the teachings of Islam. Ahmad Tohari (in *Lampung Post*, March 16, 2008) says that AAC is a novel about the students' salaf-metropolis and travellers who thirst for knowledge. Additionally, AAC successfully describe the socio-cultural background of the Middle East with a very lively without having to use Arabic terms (Ahmadun Yosi Herfanda, *Lampung Post*, March 16, 2008). Helvy Tiana Rosa (in *Lampung Post*, March 16, 2008) praised the novel AAC as an innovation novel in each chapter. Reading the AAC novel makes the readers' dream fly to the land of a thousand towers and feels "the rainbow" of character which beautifies its charms (Ratih Sang, *Lampung Post*, March 16, 2008).

The presence of novel AAC and KCB were then filmed is a phenomenon that a lot of public attention from all segments of life and ages, even the mass media, both print and electronic, noted that the AAC film broke the record as the most watched film by the people at the cinema recorded record-breaking films as many people watch a movie at the cinema, the film outperformed *Ada Apa dengan Cinta* film in 2002, which also brought the world of Indonesian cinema after vacuum so long time. The discussions about AAC and KCB were not only conducted nonformally in everyday life, but also became an interesting discussion theme in the forums or formal seminars especially in universities. Not only in the formal forums that the discussion held, but also in the virtual world, the discussions were intense conducted by the bloggers. When we are online with the Internet, we will find many articles or discussion about AAC and KCB nonformally. On the television, the theme about AAC and KCB often became the main topic of discussion in the talk show events. Also in the various infotainments on the television made the phenomenon of AAC and KCB as the main program.

Before the presence of novel AAC and KCB, people are tired with novels which assessed less educated, even some novels talked about sex vulgarly. Therefore, the presence of these novels provide many new insights primarily taught Islamic Teachings because after reading the novels, many people change their way of life into the goodness ones because touched by the Islamic Teaching inside. During this time many novels are attempting to load the teachings of Islam but did not bring significant changes to the public favour because Islamic teachings contain in it is told with a vague and shadowy in accordance with the ideology of the author (Maman S. Mahayana, 2008: 1). However, the presence of novel KCB AAC and delivered to the language mannered, beautiful, and wore (easy to understand readers) was able to teach the teachings of Islam to the people without intending to patronize. The society understand about the aqidah, sharia, and moral values, for example, in one part of the novel in one part of the novel is told that AAC was originally represented Islam with violence and terrorism, but actually in the end of the story it is untrue. Habiburrahman El Shirazy could provide insight as it certainly cannot be separated from his socio-cultural background and ideology that in fact, he was graduated from Islamic boarding school so that it made him aware of the religion issues.

Maman S. Mahayana (2008: 1) stated that the novel AAC and KCB treated as an ideal portrait of Muslim youth behaviour. They were successfully to present a story that is in line with the expectations of readers horizon who idolized Islamic values.

In addition, the success of the AAC novel followed by KCB novel can not be simply separated from the psychological factors of the Indonesian literary readers because when AAC novel published in 2004, Indonesian literary echo was hit by the spirit to exploit the sexual appeal. Or, at least, the novels which were published in the early 2000's were dominated by the women novelist which created story told about sexual vulgarly, such as the novels by Ana Maryam, Stefani Hid, Dinar Rahayu, Maya Wulan, Riyanti Yusuf, and Djenar Maesa Ayu. The AAC and KCB novels came at the right time, when most of the readers (Indonesian literary) started to feel a bellyful of the novels which present the body exploitation which does not comply with the morals and the Islamic teachings espoused by the majority of the Indonesian people. This phenomenon also occurs in the Harry Potter novel that also manages to present the horizon of readers' hope because when Japanese comic books and

adventure stories rains hit our teen readers, Harry Potter, in many ways, it comes like offering all expectations which cannot be met entirely by the number of Japanese comics and adventure stories.

Then the question is why the novels which were also trying to present the Islamic teachings were not successful as the *AAC* and *KCB* novels? The answer is because it does not match the expectations of readers horizon, the reader hopes to literature.

The *AAC* and *KCB* novels were very phenomenal and represent the Islamic teachings which presented by the main characters such as Fahri and Azzam who strongly in maintaining the principles of Islam, Islamic boarding and Egyptian background which were convincing, the pattern of youth romance framed in *mahram* and non-mahram corridor is an important part that makes it different from other novels that came before. The specificity was also supported by the narrative that flows smoothly and well mannered, a wealth of Arabic expressions and style that is somewhat hyperbolic. The specificity of the language such as poetry because poetry can also contains the actual teachings of Islam through language, grammatical, and stylistic (Stewart, 2009: 1). The appropriate language contained in the poem could provide a positive experience (Kazemek, 2006: 38). Even the features inside the poem were influenced by the phenomenology and ideology of the author (Olivier, 2009: 59). Literary works can also help the reader (students) to understand the language and cultural symbols (Cudak, 2004: 101). In addition, it contains the knowledge power and the social life (Sekeres & Gregg, 2007: 473).

Therefore, the author simply took the data source from the *AAC*, *KCB 1*, and *KCB 2* novels because the novels represent the teachings of Islam so significant implications on people's lives. In addition, the *AAC* and *KCB* novels were considered as the best seller novels in domestic and abroad. One of the reasons was because in the *AAC* and *KCB* novels contain particularly high values of education which can contribute to young people (students) in the case of *muamalah* (romance). Therefore, teachers must be able to teach literature with appropriate media and methods in order to make the literature subject learning can be accepted by the students well (Ingvarson, 2008: 5). Based on the facts, the research on the representation of Islam in the novel *AAC* and *KCB* in terms of the sociology of literature and education values were appropriate to be conducted.

## B. The Theory Framework

The theories used in this study were the nature of Islamic teaching representation, the literary sociological, and educational values theories. The theory of literary sociological used the trilogy theory of the author – the literary work – the reader (the literary work as well as in relation to the subject of creator and audiences) by Rene Wellek/Austin Warren.

### 1. The Nature of Islamic Teachings Representation

Representation is production of the meaning of the concepts in our minds through language (Hall, 1997: 17).

Nyoman Kutha Ratna (2008: 122-123) explains that representations can also be interpreted as similarity and imitation which would be a representation of actual and mental imagery. Mental images are formed by different individuals that resulting different interpretations. Shape representation is based on a certain ideology messages that cannot be separated from the social and political power. Something that is represented in a work of literature by the author is not a thing as such, but it is understood according to the diverse perspectives of the authors.

Representation is the production of meaning derived from notions conveyed through language, as well as influenced by an ideology. In a literary work (novel), a novel represents the contents of the social and cultural of the readers and authors. In the *AAC* and *KCB* novels there were representations of Islam consists of theology, sharia (religious and *muamalah*), and morals educations.

### 2. The Nature of Sociology

Literature is closely associated with the community and social environment that is the origin born of literature. Literary works arise because of the views, thoughts, and imagination of the author related to the reality of life. Therefore, literature is a reflection of the cultural environment and dialectic tests between the authors and the social situation which shape or an explanation of a historical dialectic developed in the literature.

The sociology study which conducted by the Marxisme that suggested literature is a reflection of the people who are affected by historical conditions. Wellek dan Warren (in Melani Budianta, 1993: 111) makes the social classification of literature as follows: a) The sociology of the author, the approach is to talk about the social, economic basis of literary production, status and ideology of the author regarding to the author as producer of the work, b) sociology literature, this approach is talking about literary content, purpose, and matters relating to social issues contained in the literature, and c) the sociology of literature relating to the readers' problems and social's impact of the literature to the society.

Sociology of literature is the relationship between the literatures with aspects of sociology. Based on this approach, it can be obtained the real image of the relationship between the social culture condition with the author's life, the literature, and the readers. The theory of the literature sociology can be applied in the *AAC* and *KCB* novels by interviewing the author and read his biography to know the sociological condition of the author, examine the novels to determine the condition of the sociological literature, and interviews to the readers to determine the social impact of the novel on people's lives. The theory that will be used in this research is the theory of the author-works-reader trilogy (works of literature as well as in relation to the subject of creator and audience) by Rene Wellek / Austin

### 3. Educational Values

Educational values that will be used in this research are the educational values of social, moral, and cultural. The values of religious education are not used because the writer will be already researching the representation of Islamic teachings in the novel. So, the value of religious education is included in the representation of Islamic teachings. The educational values are everything good and bad that is useful to humans and can be acquired through learning.

### C. The Method of Research

The method used in this research is descriptive qualitative. The method used in this research is descriptive qualitative. The data sources include documents (Novel *AAC* and *KCB* works Habiburrahman El Shirazy) and informants (religious scholar, literary experts, education professionals, and the public audience of literature). The data collection technique using content analysis of documents and in-depth interviews. The footage is using purposive sampling technique. The validity test of the data is using triangulation methods, triangulation of data sources, and review of informants. The analysis is using literary techniques to analyze the sociological study the representation of Islamic teaching in the novels of *AAC* and *KCB*, social conditions of Islamic culture in the novels of *AAC* and *KCB*, the ideology of the author contained in *AAC* and *KCB* novels, and the reader sociology inside the Novels of *AAC* and *KCB*. The technique of data analysis used the interactive model to explain education values.

### D. The Result and Discussion

The study aims to explain the representation of Islamic teaching in the nonvels of *AAC* dan *KCB* which contain faith teaching, sharia (religious and muamalah), and the morals; the author sociology inside the Novels of *AAC* and *KCB*; socio-cultural aspects of Islam that are in the Novels of *AAC* and *KCB*; and the education values delivered by the *AAC* and *KCB* novels.

#### 1. The Representation of Islamic Teachings in the *AAC* and *KCB* novels

The *AAC* and *KCB* novels contained the teaching of aqidah, syariah (worship and *muamalah*), and morals. Among these three things, the morals part are more portion than the aqidah and sharia. This is because in the novel much going dialogue and daily relationship between characters that represent the ideology of the author. For example, Fahri showed the good morals in the neighborhood to the Boutros family although they have different beliefs. Fahri often assist Maria, gave a birthday present to Madame Nahed and Yousef, etc. Those were interpreting the moral which presented by the main character, Fahri.

#### 2. The Author Sociology Inside the Novels of *AAC* and *KCB*

The novels of *AAC* and *KCB* are phenomenal novels and have hypnotized its readers which then the novels filmed. *AAC* and *KCB* novels are the Indonesian novels written by Habiburrahman El Shirazy. He was born in Semarang, on Thursday, September 30, 1976. He started his secondary education at MTs Futuhiyyah 1 Mranggen while studying the yellow books at the Al Anwar boarding school, Mranggen, Demak under the guidance K. H. Abdul Bashir Hamzah. In 1992, he moved to Surakarta to study at Madrasah Aliyah Program Khusus (MAPK) Surakarta and graduated in 1999. He graduated *Postgraduate Diploma* (Pg.D) S-2 in The Institute for Islamic Studies in Cairo founded by Imam Al- Baiquri in 2001. The profile of Habiburrahman El

Shirazy and his literature works had ever graced in several newspaper and magazines, both locally and nationally, such as SoloPos, Republika, Annida, Saksi, Sabili, Muslimah and others.

Habiburrahman El Shirazy or commonly called Kang Abik by his brothers, when in the high school he had ever written the theatrical poem entitled “*Dzikir Dajjal*” as well as directing the play with *Teater Mbambung* in the Sriwedari Arts Puppet Theatre Surakarta in 1994. When he was studying in Cairo, Egypt, Kang Abik had ever led the study group of MISYKATI (Majelis Intensif Studi Yurisprudens dan Kajian Pengetahuan Islam) in Cairo in 1996-1997.

In the mid 2000s, Kang Abik arrived in the country, at that time he was also directly asked by the Education Quality Development Center (P2MP) Jakarta to participate editing the Popular Arab-Indonesian Dictionary compiled by Diva Pustaka Jakarta in June 2003.

In 2003-2004, Kang Abik dedicated his knowledge in MAN 1 Jogjakarta. Then in 2004-2006, Kang Abik recorded as a lecturer at the Institute of Islamic and Arabic Language Abu Bakr Shidiq UMS Surakarta. In addition to being a lecturer at the UMS Surakarta, Kang Abik fully dedicate himself in the world preaching and education through his work in *Pesantren Karya dan Wirausaha* Basmala Indonesia which he established with his younger brother, Anif Sirsaeba and the famous humanist Prie GS in Semarang and through other *wajihah dakwah*.

Some works written by Kang Abik which have been published are *Ayat Ayat Cinta*, *Ketika Cinta Berbuah Surga* (the second printed, MQS Publishing, 2005), *Pudarnya Pesona Cleopatra* (the second printed, Republika, 2005), *Di Atas Sajadah Cinta* (the third printe, Basmala, 2005), *Langit Makkah Berwarna Merah*, *Bidadari Bermata Bening*, *Dalam Mihrab Cinta* and *Ketika Cinta Bertasbih*. Among of some novels above, the most phenomenal were *Ayat Ayat Cinta* and *Ketika Cinta Bertasbih*.

The Islamic ideology is influenced by the author madhhab i.e. Shafi'i in which incidentally used by the majority of Muslim population in Indonesia, but also the author's ideology influenced by the Hanafi madhhab adopted by the majority of Egyptians because the author has been living in Egypt for a long time so that the contents of the novels that contain many implementation of Islamic laws as Hanafi madhhab which is a new thing for the majority of people in Indonesia, such as using special clothes when taking a bath. It was already common in Egypt but it is uncommon in Indonesia. Therefore, the presence of AAC and KCB novels, have opens the Islamic discourse to the people of Indonesia to learn Islam more deeply, especially the Islamic teaching related to fiqh or Islamic law.

### 3. Socio-Cultural Aspects of Islam that are in the Novels of AAC and KCB

The social aspects of Islam represented by the characters, especially the main character retains his religious ideals but still able to socialize well with others, even with people of other faiths. While aspects of Islamic culture includes cultural aspects of Islam in AAC novel grouped into two, namely the Egyptian culture conditions and the condition of Indonesian culture. The Egyptian culture conditions contained in AAC novel in which the nature of the Egyptian people are easily angered, read the Koran in public places, bed morning after morning prayers, food and drink of the Egyptians, the metro as a means of public transportation, the inter-religious harmony, the wedding traditions, and the apartment as a residence. As for the condition of Indonesian culture in which *bancakan* tradition; the simple nature of Javanese women, her loyal to her husband, and care for the family; and the government's stance of RI is less firmly against the citizens abroad. The cultural aspects of Islam that are in the novel of KCB are the food of Egyptians, the traditions of propose, find a mate, the love management, respect for clerics, scholars simplicity in Egypt, and the married of *lusan*.

### 4. The Reader Sociology Inside the Novels of AAC and KCB

The AAC and KCB novels have the different impacts and benefits based on the segment of Indonesian societies which could be categorized as the blind societies to the educational systems in Egypt, they were the ordinary societies for the fiqh law, the moslem ordinary societies, the non-moslem ordinary societies, and the people who had already understand the fiqh laws. Considering the AAC and KCB novels loaded with the Islamic laws especially rich in legal jurisprendence, so that the public acceptance also varies based on the segment but basically the AAC dan KCB novels dedicated to all faiths, not only moslem, because Islam is a religion which *rahmatan lil 'alamin*. Thus, the author through the novel wants to spread Islam by the term *bilhal*.



Society Group	Impacts/Benefits
People who do not know the education system in Egypt	The society could get a picture of religious life in Egypt through the work of literature. For example, in Indonesia rarely Taraweeh prayers read one juz of the Quran, in Egypt was used.  The natural life in Egypt was difficult but the characters still obey running the worship.
People who do not know the <i>fiqih</i> law	People indirectly could obtain the Islamic <i>fiqih</i> inserted.
The general society of the Moslem	People could interpret about a loving relationship in the Islamic corridor including the polygamy.
The general society of non-Moslem	Understanding the rules of Islamic law and can understand the harmony of inter-religious outside Indonesia, especially Christianity. Meanwhile, the Indonesian public only understand about Catholic Christianity and Protestant Christianity. Eastern Christian (Coptic) is almost unknown in Indonesia. Coptic Christians have in common with Islam.
For people who already understand <i>fiqih</i>	Nothing new interpretation of Islam. This novel is simply echoed the laws of Islam.

#### 5. The Education Values Delivered by the AAC and KCB Novels

The novels of AAC and KCB contains the values of character education which can be taught to students/students of university. The values are respect the guests, maintaining the harmony with neighbors, make respect and gentle to women, do not be replicated defamatory. While the character education values contained in the KCB novel in which the responsible for the family, find a mate with the right path, the divorce which does not have to be imitated, respect and cherish women.

#### E. Conclusion

The AAC and KCB novels represented the Islamic teaching which known as aqidah, Islamic laws (worship and muamalah), and also morals. The morals portion is more than the aqidah and Islamic laws. This is because the novel much going dialogue and daily relationship between the characters that represent the ideology of the author. For example, the Fahri showed the good moral very well in the neighborhood with the Boutros family who different beliefs. Fahri often help Maria, gave a birthday present to Madame Nahed and Yousef, etc. It is the moral representation which presented by the main character, Fahri. The Islamic representation on the novel was influenced by the author's ideology that in fact, he is the Indonesian and follows the Syafi'I Mazab and also the Islamic ideology in Egypt which follows Hanafi Mazab.

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