

Didactic Expression in Islamic Novel Written By Indonesian Author

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Abstract—Islamic novel written by Indonesian authors has a didactic value. This didacticism can be seen from the expressions written by the author. This research aimed to describe the expression of didactic literacy that educates both in imaginative or fictitious forms, including moral teachings, religion, philosophy or themes used by Indonesian authors in Islamic novels. This is qualitative research using descriptive methods. The data in this study were obtained from the documentation of the Islamic novel *Bidadari Bermata Bening* (2017) by Habiburrahman El Shirazy. Data analysis in this research was carried out by analyzing the data based on the theory of didacticism expression used. The results showed that (1) there was the suitability of the contents/expressions of Islamic literary works with the aim of Islamic education. Literary work contained material that can develop the potential of the readers' faith to have creed, worship, and morals; (2) there was a didactic literary work aimed at educating readers, namely moral and religious education (teaching); (3) there was the dimensions of knowledge, namely conceptual and procedural knowledge; and (4) there was knowledge or insight that was the source of problems/conflicts and solutions. Therefore, *Bidadari Bermata Bening* novel deserves to be said as an Islamic novel written by an Indonesian author that has didactic values. The expressions of didacticism of Islamic novels by Indonesian authors are very relevant to be used as a source of literacy to enhance the morals of students.

Keywords: *didacticism, expressions, Islamic novels, Indonesian authors*

I. INTRODUCTION

Quality literature and noble value are very useful for readers. Through the expressions contained in the literary work, the reader can judge a literary work. In addition, readers can also develop the noble values in literary works (Republik Indonesia. Peraturan Pemerintah Nomor 75, 2014). Useful literary works deserve to be called didactic literature. Didactic literature is quality literature and noble values that are educational in nature (Nofasari, Sumiyadi, & Alfianika, 2018).

Didactic literature aims to provide teaching that can be applied to literary works that are designed to explain a branch of knowledge or others to realize themes or moral doctrines, religious or philosophy in a fictional or imaginative form (Abrams, 1999). Didactic literature provides philosophical, religious, moral and scientific knowledge and ideas in a variety

of imaginative literary genres. The word didactic comes from the Greek term which means to teach and educate (Nordquist, 2019). Teaching and educating can be said as preaching, instructing or advising. The word didactic literature serves as a means to teach readers about something. It is a literary work whose main purpose is to teach or educate (Sumiyadi, 2016). It can be used as a good example of literature for people to read. The novel entitled *Sophie World* by Jostein Gaarder is a historical-philosophical novel beginning in Greek development until the 20th century (Gaarder, 2017). The novel includes didactic literature in the form of a basic guide to philosophy. Jostein Gaarder indirectly teaches philosophy to his readers.

Apart from philosophical novels, which are worthy of didactic literature, another example is an Islamic novel. Islamic novels are novels written by Islamic authors containing Islamic teachings that are intended for readers who are Muslim. Islamic novel is included as a genre of religious literature that emphasizes life on the teachings of the Islamic religion. The presence of a new literary genre in our literary body, 'religious literature', emphasizes religious life as its background (Mohamad, 1982). Islamic novel contains Islamic teachings, able to invite readers to get closer to God. In addition, Islamic novels are able to build good characters for their readers. For example, the novel *Bidadari Bermata Bening* by Habiburrahman El Shirazy is a soul-building novel. It contains the motivation and strength that obtaining success must start with hard work, perseverance, humility, and always giving goodness to anyone without strings attached. In addition, this novel can realize the goals of national education, namely literary works containing material that can develop the potential of readers to have religious-spiritual strength that can increase faith, piety, and noble character (Nofasari et al., 2018).

Besides Habiburrahman El Shirazy, an Indonesian writer, who writes Islamic novels, there are other Indonesian authors such as Asma Nadia, Tere Liye, Amirul Ulum, Muhammad Irata, Riyanto El Harist, and Helvy Tiana Rosa. They work on the basis of inspiration and strive to make creative innovations that touch on the didactic aspects so that the work can be educational and provide teachings for the reader that were obtained from research results (Sumiyadi, 2016). Islamic novel has benefits for its readers. Novels that have benefits for readers are novels that have entertaining and educational functions so that the readers feel entertained and gained enlightenment

through the teachings contained in the novel. This statement is in line with the opinion (Wellek & Austin, 1989) which suggests that literature has two functions, namely dulce et utile. Dulce is related to the function of literature that is fun, entertaining or enjoyable. It means that literature gives its own pleasure in the reader so that readers feel interested in reading literature. Meanwhile, utile is related to literary functions, such as educative, instructive and useful. It means that literature provides advice and cultivation of ethics so that readers can emulate positive things in literary works. A similar opinion was expressed by Teeuw (1988) suggesting that the literary function was to educate and entertain.

Literary works that have the benefit of educating and entertaining can be seen from the characteristics of their didacticism. The characteristics of didacticism will vary according to the literary work that we choose based on their needs. Considering that literary works are Islamic novels, the characteristics of didacticism that are used to analyze Islamic literary works are based on the theory of didacticism expressions (Abrams, 1999; Ghazali, 2014; Anderson & Krathwohl, 2010). There are several studies that are in line with this research. Examining existential problems used fiction as a didactic tool (Sriraman & Adrian, 2004). Exploring didactic values in Indonesian literary works requires signs of didacticism so that the literary works that we choose can be in accordance with efforts to strengthen national identity (Sumiyadi, 2016). Giving its usefulness in literary learning requires didactic literature (Nofasari & Alfianika, 2018). The cognitive approach to metaphors not only explains the didactic power of wisdom words but also opens new avenues of intertextual analysis between various utterances and collections of Proverbs (Brown, 2004). In contrast to this research, the researcher examined the didacticism expression of Islamic literacy written by Indonesian authors. Research on didactic literature had received little attention. Therefore, this research was important and relevant to do. For this reason, researchers aimed to examine didactic literature in Islamic novels by formulating research questions as follows "How are the didacticism expression of Islamic novels written by Indonesian authors?"

II. METHOD

This study used a qualitative method. Research that used qualitative methods is usually descriptive. Descriptive research is used as a problem-solving procedure which is investigated by describing the state of the subject or object of research. The hallmark of qualitative research is analyzing data that illustrates text to interpret meaning (Creswell, 2012). The object of this research was an Islamic novel entitled *Bidadari Bermata Bening* (2017) by Habiburrahman El Shirazy. Habiburrahman El Shirazy is known as the author of a popular Islamic novel obtained from research (Rani, 2014). The data collected is in the form of words or pictures, so that it does not emphasize numbers. The instruments used in this study were the researchers themselves and the documentation in the form of novels. In addition, researchers are also assisted with supporting instruments, namely guidelines on the analysis of Islamic literary didacticism. Data collection in this research was carried out by reading and marking the expressions that have

the meaning of Islamic literary didacticism found in the novel *Bidadari Bermata Bening* (2017) by Habiburrahman El Shirazy. After that, the researchers recorded all data in a data inventory format. Data analysis in this research was carried out with the following steps. (1) Classifying the didactic expressions found as written didactic values. (2) Analyzing data based on the theory of didacticism (Abrams, 1999; Ghazali, 2014; Anderson & Krathwohl, 2010). (3) Summarizing the results of research on the expression of didacticism in the Indonesian author's Islamic novel, *Bidadari Bermata Bening* (2017) novel written by Habiburrahman El Shirazy. As presented in Table I.

TABLE I. GUIDELINES FOR ANALYSIS OF ISLAMIC LITERARY DIDACTICISM

No.	Item of Analysis	Description of Analysis
1.	Contents / Didactic Expressions in Islamic Literacy	<ol style="list-style-type: none"> 1. Finding the suitability of the contents/expressions of Islamic literary works with the aim of Islamic education. Reference: Islamic teachings. Literary work contains material that can develop the potential of the reader's faith to have (1) <i>Aqeedah</i>, (2) Worship, (3) Prohibition / Morals (Ghazali, 2014). 2. Finding the purpose of teaching, applying to literary works designed to explain a branch of knowledge or other, and to embody moral, religious, or philosophical themes or doctrines in a fictional or imaginative form (Abrams, 1999) 3. Discover the dimensions of knowledge contained in Islamic literary works. Reference: the complete dimension of knowledge consists of factual, conceptual, procedural, and metacognitive knowledge (Anderson & Krathwohl, 2010). 4. Finding insight or knowledge that is a source of problems/conflicts and solutions provided. Reference: Islamic sharia (Ghazali, 2014)

III. FINDINGS AND DISCUSSION

In this section, the results and discussions related to the expression of didacticism of Indonesian author's Islamic novels are explained. Islamic novel used as a source of data in this study was the novel of *Bidadari Bermata Bening* (2017) written by Habiburrahman El Shirazy. There was 59 data of the expression of Islamic literary didacticism in the novel. These data are examined using the theory of the didacticism expression proposed by Abrams (1999), Ghazali (2014), Anderson and Krathwohl (2010). The findings obtained are as follows:

1. *The Suitability of Content/Phrases with the Objectives of Islamic Education contained in the Indonesian Author Islamic Novel, namely Developing the*

Aqeedah; Actions/Charities /Deeds; and Prohibition/ Morals.

a. *Aqeedah*

Aqeedah is a rule of Allah relating to the belief system in the sense that every servant of Allah who is sensible and mature must know, master, believe and carry out God's rules (Ghazali, 2014). *Aqeedah* consists of the pillars of Islam and the pillars of faith. Researchers found 19 data that reflect the *aqeedah* consisting of 9 data implementing Islamic pillars, namely: 6 data of performing salat and 3 data of performing on fasting during Ramadan. Then, 10 data were about beliefs in the pillars of faith, namely: 5 data of faith in God, 3 data of faith in the Al-Quran, 1 data of faith in the Messenger of Allah, and 1 data of faith in *qada* and *qadar*. From these findings, it was clear that the most prominent data was the *aqeedah* regarding the pillars of faith, namely faith in God. In addition, it was supported by *aqeedah* data on the pillars of Islam which is performing salat. The following is an excerpt from the novel.

"This is because you have studied hard and tried very hard. I know that, above all, there is a taufik (help) from Allah" (BBB, p. 13)

From the fragment of the excerpt, we can see there are aspects of the *aqeedah* that are indicated in the sentence "I know that, above all there is a *taufik* (help) from Allah". The sentence shows that in addition to trying, working hard in learning, Ayna still prayed. She believes in Allah who has the right and governs her life. This illustrates the Islamic didacticism that faith in God means trust / believe in God that He (Allah) created, controlled and governed the heavens and the earth along with its contents, not only limited to words but also evidenced by the deeds that are carrying out His commands and stay away from His prohibitions.

How the universe was created, the one who knows best is only Allah. Even if the occurrence of the universe began with a big explosion, then what blew up was Allah, God exclaimed the whole universe. Not happen by itself or explode by itself. Because Allah is the Creator. Allah is the Creator of this universe. Allah is the source of all that exists. Understand? (BBB, p. 49)

From these data, the value of faith is reflected in the sentence "How the universe was created that best knows only Allah SWT, because Allah is the Creator". "Allah is the Creator of this universe, Allah is the source of all that exists" The sentence shows that the *aqeedah* included in the science of *tawheed*. It is the science that discusses the oneness of Allah. *Tawheed* is summarized in the pillars of faith, Ayna explained it to Gus Naufal. Ayna combines natural science with *tawheed*. She is so smart in giving understanding to Gus Naufal. This describes the Islamic didacticism that Ayna taught Gus Naufal to always believe in God who created, controlled and governed

the heavens and the earth along with its contents, this is in accordance with the QS. An-Nisa: 136.

b. *Actions / Charities / Deeds*

Acts / charities / deeds are rules of Allah relating to worship in the sense that every servant of God who is sensible and mature must know, master, believe / believe and carry out rules of Allah (Ghazali, 2014). The worship can be carried out in the form of salat, fasting, zakat, hajj, prayer, zikir, and taking care of the corpse. Researchers found 13 data that reflect actions/charities / deeds consisting of 6 data of performing salat, 6 data of praying, and 1 data of fasting. From these findings, it is clear that the most prominent data is the action/charities/deeds of performing salat and praying. The following is an excerpt from the novel.

Ayna stepped outside followed by Atikah, who was carrying a thermos filled with hot water and a plastic bag filled with sugar, tea, and coffee. Ayna felt that if she went to sleep immediately, she would not wake up even though there were only two rak'ahs, continued by three rak'ah of Witr with twice greetings. (BBB, p. 103).

From the fragment of the excerpt, we can see that there is an aspect of worship that is indicated in the sentence "Ayna feels that if she goes to sleep immediately, she will not wake up even if there are only two rak'ahs, continued by three rak'ah of Witr with twice greetings". The sentence shows that salat is a pillar of religion and a sign of gratitude to Allah who has given goodness in her life for Ayna. All recitation of salat is prayer, by doing salat, she is avoided from things that harm her. This illustrates the Islamic didacticism that salat is a form of worship of a person. Ayna didn't want her worship of Allah to be left behind just because she wanted to sleep. Therefore, she undoes her intention to sleep and prioritize his worship of Allah for the midnight salat plus her witr. She thinks salat is more important than sleep because she is able to communicate with Allah to pour out all his heart.

Ayna felt like she was trapped in a stuffy dark room, no air ventilation, no holes at all to enter the light, there was no way out. He can only cry to God, softly in prayer. "Laa ilaaha illa Anta, subhaanaka this is kuntu minazhhaalimin" (BBB, p. 169).

Based on the excerpt, we can see that there are aspects of worship that are indicated in the sentence "Laa ilaaha illa Anta, subhaanaka innii kuntu minazhhaalimin". The sentence shows that Ayna felt helpless, unable, and did not know how to get out of the room. She believes with the power of prayer, Allah will protect her from those who want to wrong her. This describes the Islamic didacticism that praying is a form of human effort to Allah to ask for her wishes to be realized. Humans have no power other than the power that Allah gives them. There is no power and effort that can be done by humans without God's permission. Therefore, pray, pray for him.

c. *Prohibition/morals*

Prohibition/morals are the rules of Allah with regard to behaving, speaking, and behaving in the sense that every servant of Allah who is sensible and mature must know, master, believe and carry out God's rules (Ghazali, 2014). Prohibition/morals include morals to God, morals to parents, morals to oneself, morals to relatives and morals to others. Researchers found 22 data that reflect the prohibition/character consisting of eight pieces of moral data to Allah that reflect an attitude of gratitude to God. Seven pieces of moral data to ourselves include one data that reflects an attitude of remorse, two data that reflects an attitude of responsibility, four data that reflects an attitude of humility. In addition, there were seven moral data for each other include three data that reflect the attitude of help, three data that reflect the attitude of advising, and one data that reflects the attitude of affection. From these findings, it is clear that the most prominent data is the prohibition/morals from Allah. The following is the excerpt from the novel.

Ayna ate rice and vegetable spinach that was cold. Even so, she still felt enjoyed. Ma'am Titin makes hot tea. In this kitchen with the khadimah, she felt that she had a very warm family (BBB, p. 11).

From the fragment of the excerpt, we can see that there is an aspect of prohibition/morals to God, which is thankful. It is indicated in the sentence "Ayna, eating rice and spinach vegetables that have been cold". Even so, she still felt enjoyed". The sentence showed Ayna's gratitude for the blessings of sustenance that she received. She ate the rice and vegetable water spinach that was cold with gusto. It seems so delicious of the food she ate. This describes the Islamic didacticism that we must always be grateful for the blessings of sustenance provided by God. Gratitude is the way we thank God. That way, the fortune that we get becomes a blessing.

Mbak Ningrum handed the paper over to Ayna. Ayna's eyes filled with tears reading the contents of her National Examination results letter. Zulfa joined reading with a brightly lit face. Then Ayna recites takbir and perform prostration of gratitude on the kitchen floor. Unconsciously, the tears of Mbak Ningrum, Mbak Romlah and Mbak Titin melted with emotion. Only this time can a khadimah achieve the highest score in a pesantren. Ayna is as representing them. Ayna rose from prostration and immediately hugged Mbak Ningrum (BBB, p. 14).

From the fragment of the excerpt, we can see that there is an aspect of prohibition/morals to God that is grateful which is indicated in the sentence "Then Ayna recites takbir and perform prostration of gratitude on the kitchen floor". The sentence shows her thanks to the Creator because, without His permission, she might not get the highest score. This describes the Islamic didacticism that Ayna's moral behavior is

commendable. She was not arrogant when she found out that she graduated with the highest score in a pesantren.

2. *Literary Works Based on Their Functions contained in the Islamic Novels of Indonesian Authors, namely Providing Moral and Religious Education (Teachings).*

The researcher found an expression of Islamic literary didacticism that provided moral and religious education in the novel of the *Bidadari Bermata Bening* (2017) by Habiburrahman El Shirazy. In this case, the author explained that the moral education contained in this novel is referring to one's morals. As discussed in the teachings of Islam that is related to the prohibition/morals which include morals to God, morals to others, morals to yourself. Each of these morals gives a didacticism, which can be considered as moral education.

Moral education contained in morality to Allah is that we as creatures of the highest degree among other creatures must uphold the values of gratitude, asking for forgiveness, feeling ashamed, and not giving up. These values can make us as noble beings. In addition, morals to oneself and morals to others are also important. The excerpt examples that have been explained can be used as moral values because they can build souls and develop the potential of the readers' faith, increase readers' gratitude for the blessings of sustenance received, love each other, and help each other.

In addition, researchers also found religious education in the novel *Bidadari Bermata Bening* (2017) by Habiburrahman El-Shirazy, which is the teachings of Islam consisted of faith, actions/charities/deeds, and prohibitions/morals. *Aqeedah* includes the pillars of Islam and the pillars of the Faith. In the Pillars of Islam, there is an expression of performing salat and fasting during Ramadan. Meanwhile, the pillars of faith are expressions of faith in God, faith in the books of God, faith in the Apostles of God. Actions/charities/deeds refer to the worship of someone that is found in performing salat, fasting, and praying. Prohibition refers to morals, namely morals to God, morals to oneself, and morals to others. Therefore, it can be concluded that the novel *Bidadari Bermata Bening* (2017) written by Habiburrahman El-Shirazy is worthy of being an Islamic novel with a didactic literary value.

3. *The Dimensions of Knowledge contained in the Indonesian Author's Islamic Novel, namely Loaded Conceptual Knowledge, and Procedural.*

The complete dimension of knowledge consists of factual, conceptual knowledge, procedural, and metacognitive (Anderson, & Krathwohl, 2010). Conceptual knowledge is knowledge in the form of concepts, laws, and principles. Procedural knowledge is knowledge about how / how to do things, investigation methods, criteria for using skills, algorithms, techniques, and methods. Researchers find 1 data that reflects conceptual knowledge and 1 data that reflects procedural knowledge. The following is an excerpt of the novel.

"Okay, now about the solar system. What is the solar system?" "The solar system is a system that consists of the sun as the center of the solar system and is surrounded by planets, comets, meteors, satellites, and asteroids" (BBB, p.48).

From the quotation, we can see that there is a dimension of conceptual knowledge that is indicated in the sentence "What is the solar system?" "The solar system is a system that consists of the sun as the center of the solar system and is surrounded by planets, comets, meteors, satellites, and asteroids. "The sentence shows knowledge in the form of concepts. This describes the existence of the didacticism expression of the conceptual knowledge.

It turns out that the process of traveling by plane is not as simple as taking a bus. Luggage is checked through a detector. We must report first to get a paper called a boarding pass. In addition, twenty minutes before the plane flew, passengers were called to board the plane (BBB, p.126).

From the excerpt above, we can see that there is a dimension of procedural knowledge that is indicated in the sentence "Luggage is checked through a detector. We must report first to get a paper called a boarding pass. In addition, twenty minutes before the plane flew, passengers were called to board the plane". The sentence shows knowledge in the form of procedures on how to board a plane. This describes the existence of didacticism dimension in procedural knowledge.

4. Knowledge or Insight that is the Source of Problems / Conflicts and Solutions provided.

Researchers found 1 data that reflects the Islamic novel *Bidadari Bermata Bening* (2017) written by Habiburrahman El-Shirazy can be used as a source of problems/conflicts and can also provide solutions based on Islamic shariah reference, namely Al-Qur'an, Sunnah of Prophet SAW, Agreement or opinion of Muslim devotees (ijma'), and the sayings of the Companions of the Prophet (Ghazali, 2014). The following is the excerpt of the novel.

"Please go home, my sister. It's more noble to greet you now and fulfill Ummi's call, than you insist on continuing your journey. I am afraid that if you continue your behavior, it will not make you close to Allah. You were lifted up subtly by your arrogance. You certainly remember the story of Juraiz that was told by the Prophet SAW to his friends. A very famous story. It's in the books of our trusted hadiths. Juraiz got a trial for not answering his mother's call. He prefers to keep praying. Juraiz was still lucky to finally meet his mother. If you are desperate, then it turns out that Ummi gets worse because you don't want to go home. How come, for example, Na'udzubillah, we do not expect Ummi to die. Is it not you who is one of the causes, even if you die at

God's hands? Are you willing and have the heart to happen like that?" (BBB, p. 307).

From the fragment of the quote, we can see that there is the knowledge that can be a source of problems/conflicts and provide a solution to the conflict that is indicated in the sentence. "You certainly remember the story of Juraiz told by the Prophet SAW to his friends. A very famous story. It's in the books of our trusted hadiths. Juraiz was examined for not answering his mother's call. He prefers to keep praying". That sentence shows the existence of a solution to the problem/conflict raised by the author which is Islamic sharia which originates from the story of the Prophet and is recorded in the book of hadith.

IV. CONCLUSION

Based on the results and discussions that have been carried out, it is concluded that the novel *Bidadari Bermata Bening* (2017) written by Habiburrahman El Shirazy (1) deserves to be made as quality literature and noble Islamic values or Islamic didactic literature. (2) contains material that can develop the potential of the reader to have *aqeedah*, actions/charities/deeds, and prohibitions/morals. (3) didactic literary value that provides moral and religious education. (4) contains the dimensions of conceptual and procedural knowledge and (5) can be used as a source of problems/conflicts and can also provide solutions according to Islamic shariah which are sourced from the story of the Prophet and the book of Hadith. The expression of the didacticism of Indonesian author's Islamic novels is very relevant to be used as a source of literacy and to increase the morals of students.

Based on the research results obtained, further research is needed. Further research can be done, relating to its use as literacy in schools to improve the morals of students. The utilization is based on the results of the analysis of the didacticism expression of Indonesian authors' Islamic novels.

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