

Dakwah Values Reviewed from the Structure of Stories in Novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais dan Rangga Almahendra: A Genetic Structuralism Study

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Abstract—This study aims to obtain an in-depth understanding of the values of dakwah in the novels of *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra in terms of story structure. This qualitative research uses content analysis methods with genetic structural approaches. Data collection techniques use documentation and interviews. The results of the study show that there are several dakwah values that can be revealed. This can be known through the theme found. This theme relates the story structure in general. With a good way of communicating about Islam, non-Muslim societies better understand and understand how a Muslim is right in living his life on this earth. This is very much related to the dakwah values told in the novel that are very useful for the development of students' character after transforming dakwah values through literary appreciation learning. The good and useful things obtained from the novel's story can be instilled in students to do good according to their respective beliefs.

Keywords: dakwah value, story structure, and genetic structure.

I. INTRODUCTION

Novel is a type of literary work in the form of prose. In literary works such as novels, there are values of wisdom that can be documented as cultural heritage so that literature can be used as a learning medium. As expressed by Agustina, et al. (2016: 14), literary work is a product of wisdom that can provide enlightenment to those who appreciate it. It is very much needed as a national identity that upholds eastern values. A polite, ethical, welcoming culture must be preserved and passed on to future generations so as not to disappear. Because in literary works, there are values contained that can be learned, including the values of da'wah.

Novel *Bulan Terbelah di Langit Amerika* (BTDLA) by Hanum Salsabiela Rais and Rangga Almahendra is used as an object of research because there are many dakwah values in this novel that can be beneficial for the development of students' character.

Novel BTDLA tells the story of a Muslim's struggle to convince non-Muslims, especially in America as the setting in this novel that Islam is a religion of peace that loves fellow human beings. However, a handful of people in the name of Islam kill innocent people by detonating suicide bombings. Radikalisme action is motivated because they understand the verses of the Koran in pieces, not as a whole. The misinterpretation of the Qur'anic verses is one of the triggers for radicalism, in addition to websites. That was revealed by Rodin (2016:32), some Muslims who commit

acts of violence often refer to the verses of the Qur'an and hadith of the Prophet. which is used as the legitimacy and basis of its actions. In fact, these actions are very contrary to the teachings of Islam that highly respect the adherents of other religions. Islam does not teach hatred to others, but it spreads affection. Islam is a blessing for the universe. Like Badawi's (2008:2) statement, Islam which brings "rahmatan lil amin alamin" is a blessing to all nature, not only to Muslims, but also to people not yet Islam and all beings who live in this world.

The issue of violence in the name of religion in the story of this novel needs to be addressed carefully. The author is very intelligent in raising themes associated with historical settings that add to the strength of the contents of the novel. The author narrates the issue of terrorism in polite language, but straightforwardness can be understood well by the reader. Not only the imagination of the author, but also the intelligence to explore and process creative ideas in the mind's mind, making the novel full of meaning and values of dakwah.

The dakwah values contained in the BTDLA novel can be used as examples of positive learning for the world of education. That what must be conveyed by educators to their students must be in a manner that is polite without having to force it especially using violence. Violence in our world of education often occurs. For example, students are caught carrying sharp weapons to school to be used as brawls when raided by the school. Brawls among students often adorn media news, both print and electronic media. The behavior of metropolitan life in big cities and television shows on television that are not right for students to watch also affect their morals. This is as revealed by Nasution (Asia Journal Daily) that the spectacle is not educational. Check out what shows on Indonesian television stations at night from 7:00 a.m. to 10:00 p.m. or until the child sleeps. It can be introduced that nothing educates at all. As also said by Salim (<https://nasional.kompas.com/read/2017/12/26/17513181/federasi-serikat-guru-2017-kekerasan-di-dunia-pendidikan-makin-masif>), "Violence in the world of education looks increasingly massive and terrible throughout 2017. Schools should be a safe place for both students and teachers. But this is reversed. Schools become unsafe places, because not only bullying but also physical violence and even murder, it happens in schools, even the perpetrators are actually teachers themselves." This was confirmed by Dwi (2015: 18) that educators are expected to be role models and protection for participants students, but this is the opposite, educators are not able to provide examples and protection for students. In fact, the example of the educators is very necessary for the creation of a positive educational climate for students.

II. LITERATURE REVIEW

A novel usually tells about human life in interacting with the environment and others. The novel author tries as much as possible to direct the reader to the picture of the reality of life through the story contained in the novel. A good writer must be observant in raising the reality of life into his novel, as long as what is offered is not only full facts. Because, the author has more imagination to express. Through his imagination, literal reality is created into literary works such as novels. As revealed by Arditiya (2016:114) that literary works in novel form are considered capable of describing an intact phenomenon that occurs in society, even though this is a form of author expertise that unites intellectual intelligence, faith accompanied by the wandering of his imagination.

A novel is built by two elements, namely intrinsic and extrinsic elements. (Nurgiantoro, 2007:23). Intrinsic element is the element that builds the literary work itself. This combination of various elements makes a novel tangible. Intrinsic element is an important part of a foundation in a literary work, the story scheme of a literary work can be seen from the intrinsic element. These elements make literary works present as literary works, elements that will in fact be found if people read literary works. "The intrinsic elements are: theme, characterization, plot, setting and point of view .

As stated by Isnaniah et al (2013:197) that novels are one of the interesting literary works to be studied. Its presence means exploring aesthetic values, and is expected to realize universal values that apply in society, such as religious values, education, humanity, morals, ethics, and others. (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.) Sumardi

(2012:53) quotes what was revealed by Horatio, a poet, expert in literature, and Ancient Greek philosophy that literary works offer dulce or entertainment and utile or values, such as noble and adulterous human values. These values are religious values, dakwah values, morality, tolerance and so on.

The nature of dakwah includes three things, namely that the dakwah is a freedom, rationality, and universal. (Aziz, 2016:15) *First*, freedom. The object of dakwah must feel completely free from threats, must be absolutely sure that this truth results from its own judgment. So, the missionary activity, there is no coercion. Because humans are given the freedom by God to choose and determine the way of life, as well as the religion they embrace. Islamic Dakwah is an invitation whose purpose can be achieved only by agreement without any compulsion from the object of dakwah. Islam has put precedence in teaching in terms of the call for freedom of human instincts and protection of human rights. Therefore, in the view of Islam the voice of truth called for through preaching must not be done by means of coercion and violence. He must come with a soothing peaceful path (Yusuf, 2016:5).

Second, rationality. The height, virtue, and superiority of humans from other beings lies in the reason that God bestows upon him. It's what makes people have a culture, and a high civilization. Regarding the problems of human life which are not mentioned in the Koran and the hadith are also left to the human mind to complete according to the souls of these teachings. This reason is very important in dakwah activities.

Third, universality, meaning that the object of Islamic dakwah is all human beings and knows no (universal) boundaries. Islam contains basic teachings that apply to all places and times. The characteristics and quality of the basics of Islamic teachings that contain universal values, among others, relate to monotheism, ethics, morals, forms and systems of government, socio-political and economic, democratic participation, social justice, peace, education and intellectualism, work ethic, environment, and so on.

According to Goldmann quoted by Endraswara (2008:56), genetic structuralism has two large frameworks. First, the relationship between the meaning of an element and other elements in the same literary work, and the two relationships form a web that is mutually binding. Therefore, the author may not have his own view, but rather suggest a world view of a collective and that view is not reality, but a reflection expressed imaginatively. Thus, the intrinsic element as a building element of a literary work cannot be ignored in genetic structuralism, instead it is discussed and must be understood about the attachment of these elements. Intrinsic elements complement genetic structuralism

III. METHOD

The purpose of this study was to obtain an in-depth understanding of the dakwah values contained in the novels of *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra in terms of story structure using genetic structural studies. This research is included in qualitative research using the method of content analysis or analysis of the contents of the Philipp Mayring model with a genetic structural approach. In collecting data, researchers used documentation and interview techniques.

IV. RESULT AND DISCUSSION

Hanum is the main character who portrays a female figure who conveys the values of dakwah in the contents of the story. He worked as a journalist at *Heute ist Wunderbar Newspaper* in Vienna, Austria. Hanum is a simple Muslim woman who is religious and intellectual. He is described as having a hard-working character, never giving up, having a strong mentality. He will defend his belief if his religion is disturbed. Like the following quote.

“Aku baru sadar, jangan-jangan ini bukan kebetulan biasa. Aku berkenalan dengan Fatma, dia mencarikan pekerjaan untukku, aku bertemu dengan Gertrud di perusahaan yang terancam

bangkrut, hingga omong kosong agenda Dewan Direksi untuk membuat artikel yang akan mengubah dunia. Ini semua takdir Tuhan yang mengirimku ke tempat ini untuk menunaikan sebuah mandat. Meski aku berusaha menghindarinya, Tuhan tak lelah menghadap-hadapkannya padaku. Jelas ini untuk menguji seberapa besar aku melindungi keyakinanmu. Dan ini harus dilawan. Bukan dengan bom dan meriam. Tapi dengan kapasitas intelektual yang kumiliki.” (BTDLA, hlm. 50)

"I just realized, maybe this is no ordinary coincidence. I got to know Fatma, she found a job for me, I met Gertrud in a company that was threatened with bankruptcy, until the bullshit agenda of the Board of Directors made articles that would change the world. This is all God's destiny that sent me to this place to fulfill a mandate. Even though I tried to avoid it, God was not tired of facing it to me. Obviously this is to test how much I protect my confidence. And this must be opposed. Not with bombs and cannons. But with the intellectual capacity that I have.” (BTDLA, p. 50).

The quote above indicates the value of dakwah carried out by Hanum. Monotheistic value is always to remember God Almighty. Only God governs all of this life. Happiness and testing accompany Hanum's life journey.

The commemoration of the events of September 11, 2001 related to the idea of the editorial board of the *Heute ist Wunderbar* newspaper to raise circulation. They want to make something new, an extraordinary article. With the news, it is expected that newspaper circulation with the full service newspaper format (no longer free) will increase. The owner of the capital will not close the company. The article was given the theme "Would the world be better without Islam?" (Will the world be better without Islam?). Like the following quote.

“Gertrud, aku capek mendengarmu. Aku bingung. Katakan saja mereka menyuruh apa?” tandasku cepat. “Dewan redaksi ingin *Heute ist Wunderbar* menulis artikel perdana dalam format *full service*-nya naik dengan topik: ‘*Would the world be better without Islam?*’, ‘(Akankah dunia lebih baik tanpa Islam?)’” (BTDLA, hlm. 44)

"Gertrud, I'm tired of hearing you. I am confused. Just say what they say? "I said quickly. "The editorial board wants *Heute ist Wunderbar* to write the first article in full service format with the topic:" *Would the world be better without Islam?* ", " *Will the world be better without Islam?* " (BTDLA, p. 44)

Based on the quote above, the value of dakwah in the form of competition value was described by Hanum by taking the report's duty so that the journalist's friend, Jakob, a non-Muslim would not take or do it. If Jakob writes the coverage with the theme, he will definitely say "yes". That's why Hanum doesn't want the task to change hands.

In addition, Hanum wants to convey the view that the western world, especially the United States, does not look negative towards Muslims and understands that Islam is not a religion that teaches violence. The da'wah value in the form of love values must be proven by Hanum to the Editorial Board. He must convince those who think negatively of his religion that Islam is a religion of peace. Like the following quote.

“Proses fisiologis ini telah menyadarkanku tentang suatu hal. Seketika itu pula aku tak ingin menolak tawaran ini. Ya, kini aku tahu, aku harus membantu atasanku—sekaligus sahabatku—Gertrud. Karena itu berarti membantu diriku sendiri. Aku harus segera merebut tugas ini dari Jacob. Ya Tuhan, ganjarlah aku dengan kekuasaan untuk melaksanakan tugas berat ini. Mudah-mudahan Engkau melihat misi yang lebih besar di baliknya; meluruskan pikiran negatif orang-orang Barat terhadap Islam. Aku harus membuktikan bahwa tema ulasan tuntutan Dewan Redaksi itu tak akan terbukti. Tak akan pernah.” (BTDLA, hlm. 50).

"This physiological process has made me aware of something. Immediately I didn't want to refuse this offer. Yes, now I know, I have to help my boss — as well as my best friend — Gertrud. Because that means helping myself. I must immediately take this assignment from Jacob. Oh God, reward me with the power to carry out this heavy task. Hopefully you see the bigger mission behind it; straighten the negative thoughts of Westerners towards Islam. I must prove that the theme of the review of the Editorial Board's demands will not be proven. Never will.” (BTDLA, p. 50).

The task carried out by Hanum is the duty of a Muslim, namely to convey the truth. Because, basically every Muslim as a preacher or person who delivers. Preachers convey well the truth of true Islam. He must convey the true truth that Islam is a religion of peace. Even though the terrorists face Arabs and act in the name of Islam, they are only limited to those who interpret wrong jihad. Jihad is not to kill innocent people. They do jihad not in its place.

Dakwah values in this novel can be found from several stages of the story. Broadly speaking, the plot or plot in the novel *Bulan Terbelah in Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra includes mixed grooves. The story begins with the hijacking of an aircraft belonging to American Airlines Flight 11 by a group of Arab-faced terrorists. The plane was directed to crash into the twin towers of the World Trade Center in New York City. As a result of the World Trade Center, the United States was hit by paranoid terrorists. The public's view of the followers of Islam changed. Their negative sentiment towards Muslims has curbed the freedom of Muslims there. Whatever is Islamic is used as an excuse to continue to corner Islam. Like the following quote.

“Kau tidak akan bisa membayangkan bagaimana setiap waktu sejak 11 September, kejadian seperti di metro tadi sore hadir dalam hidupku. Mungkin kau pikir mereka hanya bercanda, tetapi kau lihat kan, bagaimana orang-orang di metro saling berbisik dan berisik melihat pasangan Arab tadi.” (BTDLA, hlm. 153).

"You can't imagine how every time since September 11, events like the one at the metro this afternoon were present in my life. Maybe you think they're just kidding, but you see, how people in the metro whispered to each other and were noisy seeing the Arab couple." (BTDLA, p. 153).

The conflict between Hanum and his boss, Gertrud is illustrated in the following quote.

“Aneh. Bosku ini menginginkanku meliput sesuatu yang tidak mungkin kuinginkan? Lalu, kenapa dirinya tetap mendesakku? Katakan, Gertrud, tantangku sudah hampir kehabisan kesabaranku. Aku memintamu menulis artikel yang... yang akan mengubah dunia.” (BTDLA, hlm. 44).

"Strange. This boss wants me to cover something I can't possibly want? Then, why did he still urge me? Say, Gertrud, my aunt has almost run out of my patience. I ask you to write articles that ... will change the world." (BTDLA, p. 44).

The quote implies the patience value that Hanum did to his boss. He patiently waited for the boss's will. Gertrud wants Hanum to write extraordinary articles, other than before. This article with extraordinary coverage is expected to lift newspaper circulation and avoid bankruptcy.

Ibrahim Hussein has answered all of the hatred of American non-Muslims against Islam. Personally as an agent of Islam who actually transmits da'wah to others. The following quote.

“Ibrahim Hussein, aku tak pernah mengenalmu di dunia fana ini. Tapi aku merasa engkau berada dekat dengan kami semua. Engkau diciptakan Tuhan untuk menunjukkan dunia ini lebih indah dengan kehadiran Islam yang *rahmatan lil alamiin*. Rahmat bagi seluruh alam. Saat Tuhan merasa cukup sudah tugasmu untuk itu, delapan tahun lalu. Dia memanggilmu dengan cara yang luar biasa. Untuk menggugah dunia, bahwa seperti dirimulah seorang jihadis sejati.” (BTDLA, hlm. 322).

"Ibrahim Hussein, I have never known you in this mortal world. But I feel you are close to us all. You were created by God to show this world more beautiful in the presence of Islam which *rahmatan lil alamin*. Grace for all nature. When God felt it was enough for you to do that, eight years ago. He calls you in an extraordinary way. To inspire the world, that is like being a true jihadist." (BTDLA, p. 322)

Based on the data that has been presented, the values of da'wah are hinted at by Ibrahim Hussein's journey and struggle against others. The value of affection he kept pouring on his mother-in-law, Julia Collins, even though the mother-in-law did not consider it. The value of exemplary shown in helping others sincerely even though the person is not someone he knew before and not one belief with Ibrahim.

The quote above has answered the topic of an article assigned to Hanum, Would the world be better without Islam? (Will the world be better without Islam?) Indeed, it is people like Ibrahim Hussein who can make Islam a religion that loves and loves fellow human beings. Islam is rahmatan lil alamin. Ibrahim's personality shows how a Muslim should behave and act in living life in this world. He is a reflection of a real Muslim. Hatred is not always avenged by hatred.

The background element contributes to revealing the values of da'wah. Vienna is home to Hanum and Rangga. It was in this city that Hanum worked as a reporter in *Heute ist Wunderbar* and Rangga Newspapers to study at the *Wirtschaft Uni Campus* for a scholarship from the Austrian government. Like the following quote.

“Suamiku Rangga semakin sibuk bergulat dengan pekerjaannya di kampus sebagai asisten dosen sekaligus mahasiswa S-3. Dia membelit diri dengan banyak tugas yang menyita waktu sebagai penerima beasiswa pemerintah Austria. Semuanya diniati sebagai buah kesetiiaannya kepada profesor yang memberinya pekerjaan dan menjadi promotor beasiswanya. Pekerjaan tambahan untuk Rangga memperpanjang tarikan napas keuangan kami di negeri orang, selain dari jatah cekak institusi beasiswa. Laksana keberuntungan yang terus berpihak pada kami, aku pun mulai menikmati pekerjaanku sebagai reporter koran berita di kota ini, *Heute ist Wunderbar*.” (BTDLA, hlm. 20).

"My husband Rangga is increasingly busy grappling with his work on campus as an assistant lecturer and undergraduate student. He twisted himself with many tasks that took time as recipients of the Austrian government scholarship. Everything is intended as a fruit of loyalty to the professor who gave him a job and became a promoter of his scholarship. Additional work for Rangga extends our financial inhalation in the country, apart from the quota of scholarship institutions. Like a fortune that continued to side with us, I began to enjoy my work as a reporter for the news newspaper in this city, *Heute ist Wunderbar*." (BTDLA, p. 20).

From the quotation above, it is described the value of da'wah in the form of discipline values. Rangga disciplines who always send their research proposals via e-mail to get a scholarship to Europe, finally produce results. He won an S-3 scholarship from the Austrian Government.

Social settings also include the traditions of local life. Cultural differences and habits or traditions are usually identical to a region. In the case of thankfulness, the traditions of a region usually differ from one region or region to another. The following quote.

“Pria tua itu tersenyum lagi padaku. Aku berterima kasih berkali-kali padanya hingga dia merasa sedikit terganggu. Orang Barat memang tak biasa menerima terima kasih berkali-kali. Sebuah perbedaan yang kentara dengan tradisi berterima kasih berkali-kali orang Jawa. Bagi orang Bule, berterima kasih sekali saja sudah cukup. Jika berulang-ulang terucap, justru dianggapnya tidak menghargai bantuan mereka yang sepenuh hati.” (BTDLA, hlm. 113).

"The old man smiled again at me. I thanked him so many times that he felt a little disturbed. Westerners are not used to receiving thank you many times. A distinct difference with the tradition of thanking the Javanese many times. For Caucasians, just thanking you is enough. If it is repeated, it is considered that it does not respect their heartfelt assistance.” (BTDLA, p. 113).

From the data above, illustrated the value of dakwah in the form of politeness value shown by Hanum. He thanked the parents who helped him. Tradition thanks the Caucasians who are quite once as a confirmation that there are fundamental differences with Eastern traditions. That Bule people are efficient enough is not too much ado. In contrast to the Eastern tradition that highly respects others so that in the form of confessions they usually use stale bases first.

Based on the results and findings of structural studies, it can be stated that there are several dakwah values that can be expressed. This can be known through the theme found. This theme relates the story structure in general. Moving on from this theme the author began writing ideas in his thoughts about the problem of negative views of America on Islam after the events of September 11th tragedy. Thousands of victims of the incident after two commercial aircraft were hijacked by Arab terrorists. Both aircraft crashed into the World Trade Center twin towers until they were destroyed and collapsed. Since then Western countries, especially America, have a negative view of Islam. Whatever behaviors, actions or activities, even those that are Muslim are suspected. Like men with long beards and veiled

women do not escape discriminatory actions. Muslim life in the superpower is very limited. Wherever the activities carried out will be monitored, both the public and the government in power.

From the interpretation of the description above, the major theme raised from the novel *Bulan Terbelah dalam Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra is that Muslim propaganda well dismisses negative sentiments towards Islam.

Associated with learning in school through literary appreciation, the theme of this novel can teach students or students to always maintain harmony between friends who have different views and beliefs. Students can instill a character of mutual respect and love each other friends. The difference is not to make divisions and hostility, but to make diversity beautiful. Dissenting opinions in the discussion or learning process takes place only legitimate, but does not cause negative opinion towards friends who have differences of opinion. What is said by Sukardi (2010: 122) that humility does not always feel right.

Based on the results and findings of structurally obtained research from the novels of *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra that dakwah values are the actual application of a Muslim in daily life. The application of Islam is faithful to make peace on this earth. From the values of da'wah as mentioned above it needs to be emphasized that love is needed in fostering relationships, both friendship and brotherhood. Especially with parents despite different beliefs.

In connection with the teaching of literature, especially the appreciation of literature both at school and in college, of course it is expected that students or students are able to digest, understand, appreciate and be able to apply it to the values of dakwah that has been conveyed in the story of a literary work. Furthermore, from the story they can develop positive character values for better moral improvement for the advancement of education. Regarding the good and useful things obtained from the novel, the story can be instilled in them to do good according to their respective beliefs.

V. CONCLUSION

In the story structure, the major themes of the novels by Hanum Salsabiela Rais and Rangga Almahendra are Muslim dakwah as well as rejecting negative sentiments towards Islam, while the minor theme is the power of love to reunite separated people. At the stage of the event the storyline is a mixed plot. The main characters in the novel are Hanum and Rangga. From the statements of the two of them, the dakwah of a Muslim who defended his religion was described when his religion was viewed negatively by some people who differed in belief from the main character. The background in the novel's story can be concluded that the setting of the place, time and atmosphere illustrates the events related to the hijacking of planes by terrorists and the commemoration of the events of September 11.

From the values of dakwah as mentioned above it needs to be emphasized that love is needed in fostering relationships, both friendship and brotherhood. Especially with parents despite different beliefs. The chosen beliefs may be different, but love must be maintained and taught to the next descendants.

In connection with the teaching of literature, especially the appreciation of literature both at school and in college, of course it is expected that students or students are able to digest, understand, appreciate and be able to apply it to the values of da'wah that has been conveyed in the story of a literary work. Furthermore, from the story they can develop positive character values for better moral improvement for the advancement of education. This is very beneficial for the development of participants' character after transforming the values of preaching mlui learning appreciation of literature. Through correct understanding and presentation of the values of da'wah students or students have gained life skills or life skills to carry out their duties as a generation of people honestly and with high discipline. They have also been provided with love and respect for people who are not the same as beliefs, including respect for teachers and older people. They position their lives as equals with others so that students are not arrogant and have high charity. So, the novel can support the strength of character education for the advancement of education, both at school and in college. This is necessary for the creation of good student or student morals. Education is expected not only to

advance its technological knowledge, but to be of good character so as to create a learning atmosphere that is comfortable and enjoyable for students. It can also be implemented in everyday life so as to create a society that is safe, peaceful, prosperous and prosperous.

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