

Dawah islamiyah

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Da'wah Islamiyah' Values of *API TAUHID* Novel by Habiburrahman El Shirazy: Structural Genetic Study

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This research aims to find the Islamic da'wah values in *Api Tauhid* novel by Habiburrahman El Shirazy using genetic structural study. This research is qualitative research using content analysis technique. The findings of the values observed in terms of da'wah *bil hikmah* method are 28 pieces, da'wah *bil mauidzah alhasanah* method are 48 pieces, and da'wah *bil mujadalah alhusna* method are only 9 pieces. Meanwhile, the values of Islamic da'wah in terms of the da'wah material are as follows. The Islamic da'wah values of *aqidah* material are 21 pieces. And Islamic da'wah values in terms of morality material are 22 pieces. Thus, the overall total of the values of Islamic Da'wah is 128 pieces. It can be concluded that the da'wah *bil almauidzah alhasanah* is more widely used in the Islamic da'wah method of *Api Tauhid* novel. And da'wah material that is more widely used in the Islamic da'wah of the novel is morality (morality for God and neighbor). From the above conclusion, it is understandable that the da'wah conducted by Habiburrahman in the *Api Tauhid* novel talks more about morals through *bil mauidzah alhasanah* (good word) method. The researcher found the correlations between the content of the novel with the author's life. First, the characters of Hamza and Bilal who know the biography of a remarkable scholar Bediuzzaman Said Nursi in very detail, so that in the story they are able to tell Bediuzzaman Said Nursi's struggle coherently. Secondly, the depiction of the characters in the novel are very religious, especially the main character, Fahmi. Religious background is created no other than the *madrasah* he attended, after which he studied at boarding schools, and finally he enrolled to study religion in the Middle Eastern country. Third, the story when Fahmi invited by his friend, Hamza (the Turk) to get around Turkey in memory of the history of the struggle of Bediuzzaman Said Nursi. Fourth, it is told in the novel about the Fahmi, Hamza and his friends' trip in Turkey. They visited various places that become the traces of the history of Islam and the struggle of Bediuzzaman Said Nursi. Based on the correlation explained above, the author in his work cannot be separated from the circumstances of the surrounding community. In this case, the characteristics, ideological, political, economic, and social culture's are influential on this Habiburrahman's work. Social culture that is attached to a work can be viewed from several aspects, such as: social culture, language, religion, employment, customs, arts, and others. The implication of this research is the implementation or application in High School which is expected to have a positive impact on students after studying the literature teaching topic. *Api Tauhid* novel may be one of the sources of teaching Indonesian subject for High School class XII in the second semester.

Keywords: Islamic dakwah values, genetic structure, novel

Penelitian ini bertujuan untuk menemukan nilai-nilai dakwah islamiyah yang terdapat pada novel *Api Tauhid* karya Habiburrahman El Shirazy dengan menggunakan kajian struktural genetik. Penelitian ini merupakan penelitian kualitatif dengan teknik analisis isi. Adapun temuan dari nilai-nilai dakwah islamiyah pada novel *Api Tauhid* karya Habiburrahman El Shirazy adalah nilai-nilai dakwah islamiyah ditinjau dari metode dakwah bil hikmah diperoleh sebanyak 28 buah, nilai-nilai dakwah islamiyah ditinjau dari metode dakwah bil mauidzah alhasanah, memperoleh sebanyak 48 buah. Dan nilai-nilai dakwah islamiyah ditinjau dari metode bil mujadalah alhusna memperoleh sebanyak 9 buah. Adapun nilai-nilai dakwah islamiyah ditinjau dari segi materi dakwah adalah sebagai berikut. Nilai-nilai dakwah islamiyah ditinjau dari materi aqidah sebanyak 21 buah. Dan nilai-nilai dakwah islamiyah ditinjau dari materi akhlak ada sebanyak 22 buah. Maka, total secara keseluruhan mengenai nilai-nilai dakwah islamiyah adalah 128 buah. Dengan demikian dapat disimpulkan bahwa dakwah bil almauidzah alhasanah lebih banyak digunakan dalam metode dakwah islamiyah pada novel *Api Tauhid*. Sedangkan, materi dakwah yang lebih banyak disampaikan adalah materi tentang akhlak (akhlak terhadap Allah dan sesama). Dari penjelasan di atas, dapat dipahami bahwa dakwah yang dilakukan oleh Habiburrahman dalam novel *Api Tauhid* lebih banyak memperbincangkan tentang akhlak melalui metode bil mauidzah alhasanah (perkataan yang baik). Penulis menemukan adanya kaitan antara isi novel dengan kehidupan pengarangnya. Pertama, toko Hamza dan Bilal yang mengenal biografi ulama yang sangat luar biasa yaitu Badiuzzaman Said Nursi, sehingga dalam kisah tersebut mereka mampu menceritakan perjuangan Badiuzzaman Said Nursi dengan sangat runtut. Kedua, penggambaran tokoh-tokoh pada novel tersebut sangatlah religius, terutama tokoh utama, Fahmi. Latar belakang yang religius ini tidak lain dibentuk karena sekolah madrasah yang telah ia tempuh, setelah itu ia sempat menimba ilmu di pesantren, dan hingga akhirnya ia dapat berkuliah menuntut ilmu agama di negeri Timur Tengah. Ketiga, kisah Fahmi diajak oleh temannya, Hamza (Orang Turki) untuk berkeliling Turki demi mengenang sejarah perjuangan Badiuzzaman Said Nursi. Keempat, diceritakan pada novel tersebut perjalanan Fahmi, Hamza dan kawan-kawannya selama di Turki. Mereka mengunjungi berbagai tempat yang menjadi jejak-jejak sejarah islam dan perjuangan Badiuzzaman Said Nursi. Berdasarkan hal di atas, maka pengarang dalam karyanya tidak dapat terlepas dari situasi dan kondisi masyarakat sekitarnya. Dalam hal ini, karakteristik, ideologi, politik, ekonomi, dan sosial budaya masyarakat berpengaruh terhadap karya Habiburrahman ini. Sosial budaya masyarakat yang melekat pada sebuah karya dapat ditinjau dari beberapa aspek, seperti: sosial budaya masyarakat bahasa, sosial, religi, pekerjaan, istiadat, kesenian, dan lain-lain. Implikasi dalam penelitian ini adalah implementasi atau penerapan pada siswa SMA yang diharapkan memiliki dampak positif terhadap siswa setelah mendalami topik dalam pembelajaran sastra di SMA. Novel *Api Tauhid* dapat dijadikan salah satu sumber bahan ajar untuk mata pelajaran Bahasa Indonesia SMA kelas XII semester genap.

INTRODUCTION

In this last several years, religious literature works start to come out adorning the literature world. Every author begins to compete each other adopting religiosity theme in their works. It is initiated by the appearance of a novel entitled “*Ayat-Ayat Cinta*”, a work of Habiburrahman El Shirazy in 2007 which is released on the cinema and there are some people who love both the novel and the movie. From what is happening, there are many authors at the same time adopt religious theme in their novels. In fact, it is not only novel, but there are several dramas with religious theme adorning entertainment world in this country.

Literature is one of art work which contains aesthetic value. Nurgiantoro (1955:322) states that novel is one of literature work which cannot be separated from its author’s background, moreover, if the author is muslim, there is a big possibility of the

birth of his work which is based on his motivation to deliver moral message of his religion, thus the things he experienced in.

Habiburrahman El Shirazy, the author, is the alumnae of University of Al-Azhar Cairo, Egypt, has different method in da'wah. He does not have to always stand on the podium, but he uses literature as da'wah medium that can open the reader's eyes of their hearts and increase their knowledge of Islam. Those things are provided through novel. And apparently proved, his novels always get an award as best seller novel. Thus, it proves that Habiburrahman's novel are very compelling for the bookworm society.

From the explanation above, it can be concluded that literature can be used as medium of da'wah for those who have good skill in wrting, so they are able to give the reader religious value. And, through literarture, we can explore some potential within ourselves that need to be developed.

Looking at the formulation of character education of The Ministry of Education and Culture, da'wah islamiyah values can be classified into one of settled character value. That value can be catagorized as religious character, that is an attitude and obidient behavior in doing religion doctrine that one adheres, tolerant to the religious services of the other religions, and live harmoniously with the other religion believers. So, it is crystal clear these islamic values can be implemented in teching Indonesian literature.

In this occasion, the researcher wants to investigate thoroughly the da'wah islamiyah values in the Api Tauhid novel by Habiburrahman El Shirazy (genetic structural study). How are the da'wah values in the Api Tauhid novel of Habiburrahman El Shirazy considering the aspect of da'wah islamiyah? How are the da'wah values in the Api Tauhid novel by Habiburrahman El Shirazy considering the background of social cultures of the society? How are the da'wah values in the Api Tauhid novel by Habiburrahman El Shirazy considering the world of author's view? How is the implication of da'wah islamiyah values in the Api Tauhid novel by Habiburrahman El Shirazy concerning the teaching of Indonesian literature in High School?

Da'wah is nothing but someone's call or invitation to others to call on the truth and prevent it from evil deeds. Da'wah can be done through words, deeds and even using wealth. Any form of solicitation which calls on the truth and prevent it from evil deeds, then it is included in da'wah. However, the true da'wah islamiyah is when the call and prohibition are based on Alquran and hadist according to Allah's set. From that explanation, the values of da'wah can be observed through: 1) technique aspect as well as method in delivering da'wah 2) delivered materials of da'wah. The technique of delivering it is called da'wah method. The following is the explanation about da'wah value according to its way of delivering and da'wah islamiyah material.

The following is the verse about dakwah islmiyah method, and the meaning is: "Invite (mankind, O Muhammad SAW) to the way of your lord (i.e Islam) with wisdom (i.e. with the Devine Inspiration and the Quran) and fair preaching, and argue them in

away that is better. Truly, your lord knows best who has gone astray from His path, and He is the best Aware of those who are guided.” QS (16:125)

From the word of Allah above, it can be summarized that there are three steps in da'wah: *Hikmah, Mau'idzah Hasanah, Al Mujadalah Al Husna*. As da'wah method, *al-hikmah* can be defined as wise, noble mind, relieved, clear heart, drawing attention to the religion and God. In Al-Qahtany point of view in Aripudin (2011:10), *hikmah* in da'wah method is not only about things related to good words, politeness and gentleness, but the definition is more than that. According to him, *hikmah* includes all of da'wah approaches with depth of ratio, education, fair preaching, dialogue in its place, criticism and the power of weapon in its place.

Suparta and Harjani (2003:17) add some definition of *Al-Mauidzatil Hasanah* which is classified into some forms: a) advice or religious advice b) guidance, instruction (education) c) stories d) good news and warning (al_Basyir dan al_Nadzir) e) testament (positive message).

Al-Bayanuni in Sambas (2009:156) argues that according to lughawi, *al-mujadalah* or *al-jidal* means *al munaqasah, al-munazharah, al-muhawarah* (discussion, dan academic dialogue) and argumentation war. Meanwhile, the term *al-jidal* is someone's contradiction to his rival wrong opinion with the argument and a kind.

In da'wah material, Muhammad Al-Ghazali in Ibdalsyah (2004: 43) makes the source of first reference is Alquran and Assunah. From both main referencies, da'wah materials are produced to be delivered to da'wah object (mad'u). Alquran is Allah's words which He sent down to be human lifeline so that they always be in the Straight Way. Similarly, Assunah or hadits is all Rasulullah sayings and deeds.

Bachtiar (1997: 33-34) states that dawah material is nohing but al islam based on Alquran and hadist as the main sources including aqidah, syariah and akhlak with various branch of knowledge which are obtained from it. Aqidah has to be based on iman (faith). Iman comes from amana which means believe or accept. Aqidah or faith is certain and strongly believe to the six pillars of Islam: 1) Believe in Allah 2) Believe in malaikat 3) Believe in holy books 4) Believe in prophets 5) Believe in judgement day 6) Believe in qadha and qhadar.

Akhlak (manner) is a good deed. It shows the birth of noble movement and word which are easy without having to be cogitated, intentional or pretend including the relationship between human and Allah, human and human, and human and his surroundings.

Da'wah islamiyah values, which can be learnt by students and of course are very beneficial for them as their supporting knowledge of literature. Religion criteria set up in the character values which have to be there in themselves as one of the main foundation of their attitudes.

The finding of intrinsic element in the Api Tauhid novel can be implemented in teaching literature in High School by analyzing its structure fits to the basic competency in point 3.1. Meanwhile, the introduction to da'wah values containing religious element correlate with extrinsic element which is existed in the novel.

Structural approach tries to accurately reveal the correlation of all literature work element which together produce a full meaning. Structural means a description of structures. Structural theory tries to accurately reveal the correlation among all literature work elements which together produce a full meaning

According to Faruk (2010:13), Genetic structure is literature theory which believe that literature work is not only a static structure and born by itself, but also the result of structuring categorized structure of its creator or certain collective subject which is developed from the interaction result between the subject and social circumstances and certain economy.

Thus, structural genetic is one of structure analysis which leads an art work based on the result of its manifestation origin. The study process is began by determining the structure of a literature work followed by connecting several elements to reality of the society and author world view.

METHODOLOGY

This research was qualitative research using content analysis. The collected data were taken from word form and view which its written research contain word and sentence from the data to illustrate and provide evidence of the presentation. Considering this research is qualitative, so the technique of data collecting in this research was library technique is the technique of data collecting by using written sources. Generally, more than fifty percent of the research activity process is reading. Library technique is done by finding, collecting, reading and studying the articles or reports related to the research object.

Time and Place of the Research

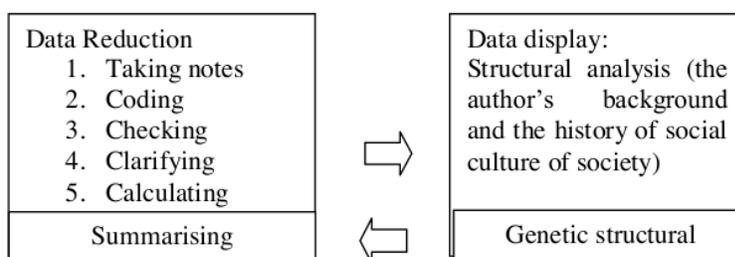
In line with the formulated planning, this research needed around five months which was began from January to June 2016. Also, it was not bond by place considering this resarch is about content analysis.

Technique and Procedure of the Research

This research went through several steps, such as determining the object of the research, determining the analysis criteria based on the questions of the research, determining the technique of analysis, determining the unit of analysis, analyzing the material and interpreting.

Emzir (2010:129-133) states that technique of the data analysis is conducted based on Miles and Huberman concept, it is done in three continuous processes: data reduction, data display, and summarising or verification. Data reduction stage by explaining identified intrinsic element of *Api Tauhid* by Habiburrahman including the identified aspect of da'wah islamiyah values in the novel, checking and selecting identified data appropriate to the research subfocus, giving a code to the checked data, clarifying data according to the aspect of fixed character education using a table, calculating collected data from every observed aspect.

In the data display stage, it was done by describing structural analysis in the novel. The interpretation was done by defining the author's background, the history of social culture of society and conducting genetic structural analysis. The last stage is summarising or verification of the data by concluding the interpretation result of the structural genetic analysis. The process of the research data analysis can be generalized in this following:



RESEARCH FINDINGS AND DISCUSSION

The researcher classified the data according to da'wah islamiyah category considering da'wah method used, and da'wah islamiyah values considering the given da'wah material. Meanwhile, da'wah islamiyah values considering da'wah method are: *al-hikmah* (wisdom), *mauidzatuh al-hasanah* (good lesson), and *al-mujadalah al-husna* (noble debate). In the matter of da'wah material, there are several thing to analyse: aqidah (belief) and akhlak (moral).

Habiburrahman had suggested da'wah islamiyah values in his novel relevant with the way of preaching. Reminding and advising each other is one of da'wah bil almauidzah method which is suggested more in his novel. Habiburrahman beautifully and attractively preaching his readers in which his novel tells about what the characteristic of the soul who always wants Allah swt are.

In da'wah *bil hikmah* method, the researcher found the da'wah techniques which are wise, full of wisdom and haq (right) words, and that da'wah is adapted to the condition when someone has to talk or silent. In da'wah *bil mauidzah alhasanah* (good

word), the researcher found so many findings in the novel. Habiburrahman describe that in da'wah, someone can advise others without being know-it-all, but he can use inspiring stories which can change their point of view, such as telling history of prophets, alim and ulama. The last is da'wah *bil mujadalah alhusna*. It uses debate in a good way. In this part, it is told that in answering questions related to deity even belief, so answer, debate and suggest argumentations in a good way.

There are two kind of da'wah islamiyyah values considering the aspect of da'wah material, those are concerning the aqidah (belief) and akhlak (moral). In this novel the researcher found that the da'wah material about akhlak is one point more much than aqidah. In the novel, da'wah islamiyah values from the da'wah material aspect according to aqidah suggest more about believe or faith in Allah swt. Those things as if invite the reader to know and remember Allah more and remember that the day of the judgement sure exists.

Besides concerning intrinsic, exstrinsic and social group view of the author, genetic structural study also concerns about historical background, period, and social of society.

The author in his work cannot be separated from the circumstances of the surrounding community. In this case, the characteristics, ideological, political, economic, and social cultures are influential on this Habiburrahman's work. Social culture that is attached to a work can be viewed from several aspects, such as: social culture, language, religion, employment, customs and art.

The researcher found the presence of the correlation between the content of the novel and the authors's life. This can be seen from the main character of the story who tells the event he experienced in which correlate to the authors's life. The followings are the relationship between the story content of Api Tauhid novel and Habiburrahman's life.

The depiction of the characters in the novel are very religious, especially the main character, Fahmi. Religious background is created no other but the *madrasah* he attended, after which he studied at boarding schools, and finally he enrolled to study religion in the Middle Eastern country. And so does Habiburrahman, he experienced to study begin from MTS, MAPK, and finally attended University of Al Azhar, Kairo, Egypt.

Fahmi' story where he asked by his friend, Hamza (the Turk) to travel around Turkey in order to recall the history of Badiuzzaman Said Nursi struggle. Similarly Habiburrahman also had travelled around Turkey sightseeing historical places of Islam and Badiuzzaman Said Nursi, so that he is able to draw its condition interestingly and clearly.

The story of Fahmi, hamzah and their friends' journey while they were in turkey is about they visit to various historical places of Islam and the struggle of Badiuzzaman Said Nursi. It is similar to Habiburrahman's experience which he had an experience to travel around Turkey accompanied by Ustadz Hasbi Sen on June 22 to July 1, 2012.

CONCLUSIONS

In da'wah *bil hikmah* method, the researcher found the da'wah techniques which are wise, full of wisdom and haq (right) words, and that da'wah is adapted to the condition when someone has to talk or silent. In da'wah *bil mauidzah alhasanah* (good word), the researcher found so many findings in the novel. Habiburrahman describe that in da'wah, someone can advise others without being know-it-all, but he can use inspiring stories which can change their point of view, such as telling history of prophets, alim and ulama. The last is da'wah *bil mujadalah alhusna*. It uses debate in a good way. In this part, it is told that in answering questions related to deity even belief, so answer, debate and suggest argumentations in a good way. In the novel, Habiburrahman as if he has given a preacher some lessons about a good way to face questions asked by atheis, so that he can easily and simply answer them.

This novel is full of lesson and good value which can develop a soul and melt the heart of its readers. It can be conclude that in this novel, Habiburrahman uses more almauidzah alhasanah method, such as telling story or giving a narrative story without being know-it-all while preaching. The following is the findings of da'wah islamiyah values observed in terms of da'wah *bil hikmah* method are 28 pieces. da'wah *bil mauidzah alhasanah* method are 48 pieces, and da'wah *bil mujadalah alhusna* method are only 9 pieces.

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The implication of this research is the implementation or application in High School students which is expected to have a positive impact on them after studying the literature teaching topic. *Api Tauhid* novel may be one of the sources of teaching Indonesian subject for High School class XII in the second semester referring to the goals which have to be accomplished in the 2013 Curriculum through oral as well as written.

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