

Konferensi Internasional

Kesusastraan

"Kontribusi Sastra dalam Menumbuhkan Nilai-nilai
Kemanusiaan dan Identitas Nasional"

XXII *The 22nd International Conference
on Literature*

Kontribusi Sastra dalam Menumbuhkan
Nilai-nilai kemanusiaan dan Identitas Nasional

"The Role of Literature in Enhancing Humanity
and National Identity"



FAKULTAS BAHASA DAN SENI UNIVERSITAS NEGERI YOGYAKARTA
Himpunan Sarjana Kesusastraan Indonesia (HISKI)

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LITERARY WORKS AS A MEDIA IN PROSELYTIZING: AN ANALYSIS OF NOVEL *AYAT-AYAT CINTA* AND *AKAR POHON* (THREES WITHOUT ROOTS)

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Abstract

Novel as a genre of literature is the most excellence media to provocation and can be used by any people to run his/her mission as one of horizon of expectation to build the nation. Novel is not only to enjoy as the reading materials for students but also as a reading material for students at boarding schools and *ustaz* (teachers). Novel AAC and Trees Without Roots can be the most informative novels by looking through at the point of *dakwah*, moral, and religion. These novels enable to promote the country where it is firstly published and shake the nation. However, I tried to present this paper under the title "Literary works as a media in proselytizing; an analysis of novel *Ayat-ayat Cinta* (the verses of love) and *Pohon Tanpa Akar* (Threes without Roots). The first one is written by Habiburrahman El Shirazy and the second one is by Syed Waliullah. These novels explained the problem how *dakwah* (proselytize) endeavored by main character through his action in the novels, whether by propagating the people around him to perform the prayer or by submitting to their Creator. The aim of this study is to find out how the literary works used in religious proselytizing. This study is conducted based on texts analysis and oriented by implementing the descriptive qualitative approach, namely, it is aimed and focused on describing, explaining and solving the problems rose while conducting the research. These two novels are analyzed by reading comprehension through scanning and skimming in order to understand the meaning of the words, sentences, and ideas of the writer. So that, the implied meaning can be analyzed and understand easily after discussing and sharing with friends and by reading other sources of texts. Through these novels, the authors try to expose the issue of polygamy which still questionable in Indonesia even though in Islam it is very clear indeed. It easy to explain the meaning of polygamy and also easy to handle the problems concerning on this polygamy as stated by Allah in the holy Quran An-Nisa' 129. In addition, the two novels try to portray the problem faced by the character in spreading the religion of Allah and to create the prosperous society under Islamic flag. Finally, based on these novels, the author empowered their works to exchange the concept of proselytizing pulpit with literary works.

Introduction

As part of the national culture, literature cannot be separated from the thoughts and feelings that are present in the community as a literary work and thrive in the community. Knowingly or not the author draws inspiration in society. An expert in Indonesian literature said that "in a literary work radiates thoughts, life and traditions that live in a society (Okke, 1991:1). Therefore, talking about literature also discussed the culture of a society, including that relating to religion and Islamic *dakwah*. The rise of Islamic literature arguably shows the Muslim writers love to religion. Of course, at the same time also showed evidence that Islamic literature to compete with secular literature. The basic question, is it possible Islamic literature can be used to spread Islam ideologically? The answer is very likely due to the Islamic literature (literature of da'wah) can read not only in the two novels studied and researched but can also be read in other novels because it proved that the two novels are in great demand by various circles from

children to adults as well as a best-selling novel in Indonesia. Therefore *Ayat-ayat Cinta* (Verses of Love) and *Pohon Tanpa Akar* (Trees without Roots) selected as a work worthy to be studied as both a literary novel that successfully combines mission, the theme of love and cultural background of a nation. Both novels can also be used as a reference, especially for writers who seek to deepen the Islamic literature.

In Indonesia, the discussion of literature Dakwah (Islamic novel) is also growing much so that the onset of the pros and cons of perception. Such as in the beginning of the counter perceptions of romance (novel) "Sinking Ship Van Der Wijck" Under the shade of the Ka'bah by Buya Hamka. Today, that having religious literature in the context of Islam and generally make the works having Islamic literature. This phenomenon illustrates a missionary zeal through literary works, both novels and poetry.

The use of the media as a propaganda tool is a synergistic strategic alternatives in an effort to missionary efforts (eg verbal da'wah). If it is da'wah bil kalam is more effective because it can reach people on an individual basis so directly touched and tie into the subject of passive propaganda, so forth until it gets to the issuance and sale. The novel is the form of media propaganda through dakwah because it is a good example of print media used in delivering religious messages. As stated in the problems of preaching that:

"Print media is one of the powerful tools of communication. Privileges owned by media that are not found in other media, that media can be enjoyed repeatedly read that can really affect its targets. The fact that no one can stand alone in absorbing the knowledge, he likes it or not he needs the experience, investigation and knowledge of others (Aqib, 1984: 54).

Therefore, not all novelist works just to give pleasure to the reader the story but there are also authors who preach through his work with the aim at persuading mankind to do good at the same time learning to do introspection on himself because literature is a reflection of human life as it is said by Plato. For example, a young novelist Indonesia which is known as *Kang Abik* (Habiburrahman El Shirazy) is the author of *Ayat-Ayat Cinta* (AAC). Since 2004, the novel has become booming. Even the story made into the film and witnessed more than 5 million pairs of eyes. Novelist who had studied in Egypt is already written more than ten novels and almost became the best seller in Indonesia, Malaysia, Brunei and Singapore.

Thematically, indeed novel the love verses trying to persuade mankind polygamy with a healthy and dignified manner, namely, as was taught by the teachings of the *quran* that are already obvious. There is a lightness that defines polygamy as a solution, but not implemented by the condition, which has been set by Islamic scholars. As stated in *Surah An-Nisa* 'third paragraph that "And if ye fear that ye will not do justice to the orphans of women's rights when you marry, marry other women that you enjoy: two, three or four ..." the obvious solution is not purpose. (Translation of Al-Quran, 2008:137) In An-Nisa '129 Allah confirms "And if you're never going to do justice between wives, even though you really want to do so, so be not too inclined to that you love so that you leave the others in limbo ... "(Al-Quran Translation, 2008:173)

Different from Waliullah, a writer from Bangladesh to draft a very simple, namely to show character of Majid, as a missionary, traveling from village-to village to spread the religion of Allah as its main task. So when he came to a fertile and prosperous country, he said that he had received instructions to come to the magical village, and it turns out in

this village there is a Mazar (tomb of a saint) who has been abandoned by the locals. By his arrival, Majid cleans it and builds a house on the side. In the short time he was able to persuade the entire village people and act as guardians of the tomb as well as spreading Islam. "Islam is a treatise on God, for man as a whole; Muslims are supporters of the treatise with a mandate to continue preaching, both as to the people of another race or as individuals in any place they are in accordance with their respective capabilities (Natsir, 1977:109). Majid as the successor to the minutes of propaganda, the lies he was able to affect the entire community so that Majid successfully deploy both religion and succeeded in living his life as a *dai* (preacher).

Description of Ayat-Ayat Cinta (AAC)

Ayat-Ayat Cinta is a novel that tells the story of missionary tetra love between Fahri and four women who loved him. Fahri was a young preacher (read: *penda'i*) and a very handsome, polite and dignified life full of simplicity. As a preacher he is keeping his behavior and attitude to never hurt other people and always ready to help the oppressed regardless of their background, culture, religion and skin color of those who oppressed them. Fahri actually become a role model for all the characters in the verses themselves as humans love so very "perfect". But unfortunately, the attitude of Fahri never tries to understand how sensitive the heart of a woman when her love and idol has been anchored in the unexpected harbor.

The attitude is illustrated by figures sensitivity of Nurul, an Indonesian student who was so active with various activities carried out by the Indonesian Students Association (PPI) in Cairo. Not only that, Nurul was also the daughter of a famous cleric, well mannered and she likes helping others, even others who need help. But what about to say Nurul desire is not achieved and never known by Fahri because he never told her love openly but only in his heart are not known by others. So it is with Nora, an Egyptian girl who always abused by her father for refusing to obey his orders to become a prostitute. By the help of committed Fahri, Nora finally, too stunned and feels the whisper of the holy love in her heart against him, although Fahri never knew before, but after reading the letter sent by her. What's worse is Mary, also an Egyptian girl who is good and beautiful, she is also a close neighbor of Fahri that every day they face each other and mutually talking roofed, although from a distance.

In fact, she often asked Fahri to buy something for her. Familiarity second man did not stop there, but come aided by Maria's parents who always ask Fahri and often invites his friends to dinner at a swanky restaurant and luxury in order that Fahri and Maria grow closer and they can interweave rope and dear. But it's a shame, all the stories and their apparent love of travel was never revealed to the surface but only in a diary written and known only by Mary herself, how much she loves and wants to have Fahri to become her husband. Destiny says another, Aisha had just become acquainted with Fahri simply get the blessing of his family to make him as his life companion. Aisha affects the success of a pain because Maria just buries her love. Aisha really kind woman and wants to understand the love of a woman against her male idol, is to allow him to co-wife. In other words, she was willing to Fahri polygamy just for the sake to save the life of a young man who had so tormented just thinking about love. Sincerity Aisha is proof that polygamous although Fahri had basically not willing to make her suffering. But the

suffering is not perceived as bitter perceived by Maria until her life was hovering just thinking about her love for a young preacher rise from Indonesia.

Propagation in *Ayat-Ayat Cinta* (AAC)

a. Establishing command for Prayer

The novel is also known as the Islamic novel (read: propaganda) as well as the builder of the soul, which is interesting because of the ability of the writer that is able to insert moral messages in the story. The ability of the author to deliver his message is very smooth as a portion of the story. Subtlety is not meant to cause the reader feeling that the mission was deliberately inserted by forced. Even without realizing the science of *fiqh* and *aqidah* readers will increase after following the dialogues delivered in the AAC itself. For example, Fahri immediately commences work with advance propaganda than love as in the following quote:

Noon azan calls from thousands of towers scattered throughout the city is only able to inspire and move the hearts of those who truly bold faith. (AAC. hlm.2)

Here Fahri tried to see any man who is faithful certainly inspired him to come to the mosque to perform the religious orders, which enforce the obligation of prayer as one of the people to worship the Almighty God who has given abundant favors life. But on the contrary, is not as easy as turning the palm of the hand to bring the people coming to the mosque, as expected since it is evident that everywhere many beautiful and magnificent mosques, but the number of prayers and worshipers in it can only be calculated with the index finger itself, except on the specific day like Friday, Ramadhan and Idul Fitri or Idul Azha.

This shows that there are very few people whose faith is bold because not all those who listen to the azan will be rushed to the mosque or the right to leave his job in order to establish the religion of Allah, except those who are already accustomed to, and fear of Allah. From the above passage, it can be seen also that Fahri knew how to bring mankind to establish the religion of Allah, in this case by calling for prayers because prayer can prevent people from doing shameful and unjust as well as the first mission. Prayer is also one of the pillars of religion, as it is said that those who uphold prayers meant he had to establish the religion of Allah, and who do not enforce it helped destroy the religious. By then, to invite people to come to the mosque is simply a call to prayer as a form of appeal which instructed in religion.

However, Fahri also brings the reader to be aware of how important prayer for those people who believe by telling the story of when he visited the grave of Luqman adventure. At that time he shed tears and melt remembered when considering and reflecting back the advice of Luqman to his son, as Allah says in Surah Luqman verse 13, 16 and 17, which means:

"My son, do not be to Allah. Verily to Allah is a great injustice. My son actually if there is (a deed) heavy oil seeds and be in a rock or in the heavens or in the earth, Allah will reward nicaya. Surely Allah is Subtle, All-Aware. My son steadfast in prayer and dispatch (humans) are doing good and forbid (them) from the unjust actions and be patient over what befalls you. Verily it includes things that are required by God. (Translation of Al-Quran, 2008:732)

Based on the translation of the above verse, it is clear that the concept of propaganda presented by Fahri is running concept of kindness and unjust, both related to Allah, does good, whether to do good to God, human or non-human creatures of God that all would be rewarded with a reward promised by God. Therefore, establish the prayer, shameful and unjust deeds preventing and patience is one way to get all the goodness of God rather than later.

b. Respect the Neighbors

In this world a lot of things that are mysterious and impossible thought by human logic. For example, the problem of guidance and faith is a matter of mystery because the problem is only God alone has the right to decide who should be given guidance and who is not worthy. It has been demonstrated in the history of Islam itself, as experienced by Abu Talib, who desperately defending the propaganda of Prophet Muhammad and affection to his prophets with prophets loves to own biological father. But the problem is only the guidance of God dictates. Prophets cannot do anything about the fate of her beloved uncle's. So also with the mystery of what happened to the other characters in the AAC subordinates, namely Maria. He was a Coptic Christian or in the native language Egyptian *qibthi*, but she was very fond of Al-Quran and even she was able to memorize some surahs of the Qur'an, such as surah Maryam which she loves because by reading these chapters she felt proud and happy. It was as if she was very close and intimate with Mary and proved that when Mary was about to let out a final breath, she had dreamed of meeting with Maryam. Fahri is very good at concocting mystery

He deceived the reader's heart with style and recipe it was difficult because the logic of a Christian Coptic close to Al-Quran, let alone memorize it, but Mary did it all, and because the ability, Fahri feel attracted to her though was never uttered. So is the case with Maria. The Ability of Maria to memorize the verse of Maryam was nothing else to draw attention not only because she was so cared for Fahri and like him, or even wishing it had seized Fahri became his life companion. This proves that love is not just born with the eyes alone but love can also be born through smartness and intelligence and capable of taking care of people around him, as practiced by Fahri, Maria was one close neighbor of Fahri who always communicate with it every day.

Fahri real concern for not only by Mary herself but also by his sister, his mother and father as seen he was so polite and friendly, until they have given birthday gifts as signs of congratulations and concern for neighbors. Could the same thing be done by the servant of God who really cares about their neighborhood? This picture was also appointed as deliberately critical issue, because many Muslims today who are not concerned with fellow clan, ethnic neighbors, fellow countrymen.

This familiarity is meaningful relationships that we need to establish relationship with anyone close to us regardless of religion, race, tribe and nation. Is not God himself has said in the Qur'an that free human beings He created it from various tribes and nations in order to know and not to know each other mutual insults and abuses with each other, as Fahri said in the passage below:

My ears hear most allergic verbal scolding, obscenities especially detraction curse. No one but God has the right man curse. Humans clearly have glorified God, regardless of whoever he is. (p.32)

Fahri was very concerned to listen to one another curse, even though the person is not a Muslim, but certainly he is also the man who has self-esteem and feelings. Even if someone has made a mistake, it would be nice if rebuked with the words polite and wonderful to hear so as not to awaken and cause hatred among human beings. As stated in the above statement that God does not distinguish between one man and another man.

Appreciate Women

Keeps in your mind that women and men is a source of pleasure, peace of mind because they are interdependent and mutual help between each other. They are the same height as women and men equally respect each other, and none of them are more powerful and prominent in the life of this world, although there are still issues that say men are superior to women. Is not the Qur'an itself has never said that men were superior to women in absolute, but only one level only.

Therefore, women and men are equally able to create a source of comfort and happiness when they can be together in a relationship of familiarity and oppress each other with each other. One way is to build a good home and their children are the primary source that creates the fabric of affection between the two. Unfortunately, if they do not have children they will likely lose their sense of love and affection. However, as human beings we should always recognize and appreciate those women because he will exist in this world without women, except for Adam. So it always remembered by the Prophet "*La tadribu imaalah*" (do not beat the women!) In another hadith he said that the best man or husband is doing good for his wife. Although the Al-Quran Surah An-Nisa verse 34 stated that allow no wife beating, but must be considered well what kind of wife? And in what situation is? With what purpose is? And how do I hit her? Given the modern era, the result of misunderstanding and mistaken in interpreting the verses of Al-Quran a lot of women who were victims, even murder by men. This happens because many men do not realize that women are creatures to be respected because they have given birth and raised you with love and affection.

However, if she has done something cruel and not in accordance with the norms and local tradition, then it is obligatory on the advise women not to be beaten. For example, if a man sees his wife *nushuz* (no longer respect and love him; also did not glorify him. Husband has the right to advise her well, separate beds and a third is hit (not to be hit, and hit with a hurt face). Beatings against women is an awful lot going on, bias cannot be counted on the fingers because so many cases in the world, such as Fahri never seen a father who beats his daughter battered because the child does not want to commit prostitution as ordered by her father to get some money. This action had made him struck by the scene of obscene and in accordance with the guidance of Islam, as stated in the following passage:

In Egypt, many people claim to be Muslim but their moral is not Muslim. Claim himself Muslim but very far from the light of Islam. How could a father who confess as nation of Muhammad could do so cruel to her child, a girl who should be protected and cherished. (AAC, p. 156)

This is clear evidence of which can still be seen by naked eyes that show violence against women is still rampant in this world. Even worse is the incident happened in a Muslim country, the country that gave birth to print and renowned scholars in the world?

Is not such behavior can tarnish and damage the image of the religion and the Islamic countries due to the behavior of some of the other individuals who do not want to know and understand about human values. Women are also human beings who need a decent and independent life, as obtained by another human. This incident seems to deliberately rose by Fahri to be an important lesson, especially for a father (read: men) that do not follow the attitudes and behaviors such as lecherous men had tortured her, as well as damaging her future.

Description of Novel *Tree without Roots*

Tree without Roots is a novel that tells of the lives of people in Bangladesh around the hill of Goro who suffer because they are often hit by drought and various kinds of natural disasters, causing people around that have suffered very severe. The ambience and the unfavorable natural conditions makes them more familiar neighbors and obey the Lord's command to perform either praying, reading the Koran and other books related to Islam. Ironically closeness to God they do not make their lives changed and better.

The impact of the disaster is affecting the lives of local people and so many of them leave his hometown to seek a new life in the village such as in Madhupur area. There are among those who work in the big city as a waiter or shop assistant, as unskilled laborers, there is also a work in mosques as imams and muezzins. Interestingly, a young man named Majid instead fled into the woods to the north in order to invite the community around it and in order to get closer to God himself (da'wah) by way of worship as it should. He began his preaching with the call to prayer from the top of a tall tree, incidentally heard by a character (officials) who was hunting in the local woods. Officials are trying to locate where the sound of the azan was until he met with the muezzin called Majid. He also questioned what had happened to his hometown, especially with respect to people's lives.

Majid's departure to Madhupur is doing missionary to spread the religion of Allah. Moreover, people in this area are generally preoccupied with their own busy regardless charity worship. As a preacher Majid tried to focus the public's attention by bringing the issue of tomb guardian. The tomb is located in the middle of the jungle, he said that this Mazar is a great scholar who has forgotten, through the issue he is trying to inspire the hearts of local communities so that they can get back into his path. In addition, he also did not forget to remind him that is related to the future life. As he said that "how people should live and I live to spread the word of God". They remember God only when disaster strikes. But thanks to the propaganda being delivered by Majid as stated in the Quran that "Allah created you from dust, then from a little fluid, then He made you in pairs. If He wills He can throw and make a new creation. He is omnipotent." (PTA, p.28) All the people were moved to tears when he heard what was said to him. There's even reduce meal portions by contributing to Mazar caregiver.

Since Majid cleaned the tomb, he also founded *mushalla* to get closer to God on the side of the grave. Home to his wife set him slightly apart. As a scholar, he also preached to his wife by explaining the various procedures of the Islamic way of life. Such as, explaining how to walk, to dress and so on. He never addressed his wife by saying "No, you do not walk like that. It will make the land suffers. Land would not approve. That's not respect (PTA.p.32). On another occasion he also admonished when he saw his

wife dressed immodestly. Even when he wants to be with always begins with the reading of prayers.

His days were filled with a flurry, but Majid and his wife Rahima always draw closer to God. For examples, when the call to prayer rang out, so she called her adopted son praying. Sometimes he realized that he had committed fraud against the people in it through the tomb and she began to worry for fear there will be resistance from them. Especially in the East has come a scholar, another superior to him and had pretty great miracles. But he remained firm in his stance.

Propagation in Tree without Roots (PTA)

a. Devoted To the Creator

Prior research in this Da'wah Tree without Roots, it is good to look back at what was said in the Quran that "doing good and avoiding evil" in some places. For example, in Al-Quran surah Ali Imran, 104, which means "let any of you class of people who call to virtue, sent to the *ma'ruf* and prevent it from being evil. They are the lucky ones." Hasbi As-Sidqi interprets this verse: "Let there among you a group that completed the mission affairs, told *ma'ruf* (all that is viewed favorably by Personality 'and reason) and prevent the evil (everything is viewed unfavorably by Personality' and sense) they are the lucky ones". Based on these verses, Majid as the main character in the PTA is a human figure that lucky in life and his life as he was as immigrants (foreigners) come to the North to encourage people to keep the area serve God by telling a scary and horrendous issues on a sacred grave contained in the wilderness and never visited and not also been ignored by the local community because they did not even know there was a cemetery in the woods cleric to be cleaned and purified back so that people in the region will be spared rather than natural-disasters. Actually what is desired by Madjid is to invite people to repent by empowering local people or empower others.

b. Respecting Other People

In addition to successfully developing the grave issue, Majid also managed to empower community leaders as well as one of the richest people in the area called Creator, and through he was the leader Majid managed to get information about the state of the atmosphere and the locals so he knew that the people remember their Lord according to the scale of the disaster that occurs and is experienced by those with Aceh adage says that "*seumayang watee saket, meurateeb watee geumpa*", as well as with the public and residents of northern Bangladesh, in the area of people remember God only when brought disaster (flood). However, if a natural disaster never happens they also do not ever remember his Lord. But with the arrival of a young preacher, residents of the area changed completely after hearing the lectures delivered by him, either by private or individual or as a group because of what is presented is true logically.

As a missionary, Majid is very serious to convey his message and to maintain their existence in order to remain as locals by marrying a beautiful girl and well named Rahimah. As a husband who is a preacher, he was never convey his message to the people but also the preaching to his beloved wife after seeing her a lot of attitude and behavior that does not comply with the guidance and the religion, especially Islam. Do not stop there, even after all this time he has not been given mating the heart of hearts

that his home life was so empty and quiet like a graveyard in the middle of the jungle that no one had ever visited, that's the loneliness that he and his wife experienced. As he said in the following quote:

"You know, sir, sometimes I become bored with this solitary life. But I have done my duty well God is my witness ... perhaps one day I will leave this place." (PTA, p.11)

But as a man who was always close to the divine, he was never discouraged and remain patient in the face of life's tests. As a preacher Majid continued to pursue a life in a way that very carefully, especially in spreading the promise of bringing a heavenly banner. Indeed, he was quite keen to see various opportunities to steal the villagers today is that they are close to the Rabbi, the Glory of God. Its mission is not only to affect men but also women, youth and children so that they are all really into servant devoted to God Almighty.

c. Do not Torturing Women

In addition to the glory that has been obtained, but at the end of his success, Majid began to feel troubled and restless (wobbly) that always haunted him so it was hard for him to calm, heart is raging with some dreamy thoughts everywhere to think of something that could threaten the existence of his as a highly respected religious leaders and cherished by residents and the local community. However, he was still not able to control himself due to the arrival of another religious figure (pear), which has spiritual power, more powerful and more intense severe thereof. Many people in the village have started going pear newcomer, though far from their villages, they are confident and believe that pears are able to give blessings and fulfill their desires. Even every day more and more people gathered and came to visit newcomers distant. Seeing fame antagonist (pear), the wife of Khalik also come interested in obtaining drug water because during this woman has not had a child, as obtained by other couples. Thus, he concluded also wanted to get the blessing of the new scholars as Amina felt had sinned so God does not give children as punishment for his actions, as it says in the following passage:

"In the little time he had candy loot and never touch the Quran while in a state of holiness." (PTA.p 110) Based on the above statement, Amina Majid advise them not to himself but must repent pears (read: torture) by visiting Mazar, maybe God will forgive his sins and give a child. But the opposite happened, Amina became mad after being in Mazar is so divine and Majid tried to tell others what had happened to his wife. Both of these men feel so guilty after Amina gone mad because they never thought it would be like this. In addition, Khalik also felt very guilty for having hurt his wife because he has got a second wife in order to have a child because his first wife was not able to give the child and had asked her permission to marry in order to give up other women. However, Khalik still feel embarrassed for the people compatriot because he is known as a rich man who always helped Majid in running religious outreach. By then, he was not happy with Majid, as if what happened at the hands of Majid alone, so Majid tried to resuscitate his preaching with the following language:

"Hear my words, in God's eyes we are all equal. In God's eyes there is no difference between human beings with each other.... Look, how God has berated pride, not your possessions." (PTA.p.116)

Having heard these words over and over to relieve Khalid's conscious mind full of grief and reflect back all those words. In the end he pleaded with Majid to order him to participate in prayer to him because he did not expect the curse of God to strike his wife. They know that God is always watching every moment of human life as God's omniscience. He is the true judge of human actions and behaviors that can be seen or not, including fragments of human minds. Finally, in order to atone for his wife, Majid pleaded that Khalid can build a mosque in the village. But hope is desired by Khalid (to atone for his wife) was rejected by Majid since everyone would be borne by each individual. This means that the construction of a mosque attended by divine reward God will give to him rather than to his wife. But he still feels sad because they could not relieve his sins and saw his wife had returned to her parents in a way that seems stretched wife had died and left him for good. In the hearts and minds of his thoughts always radiates God's mind, automatically he always says Allahu Akbar when thinking about what had happened to his wife.

Conclusion

Islamic literature is a literature that is in accordance with Islam and the need of a preacher (author). The background that led to Habiburrahman and Syed Waliullah focused on Islamic literature because they want to spread the good (Islam) through literature. Because so many secular literatures and contrary to Islam. So they want to work as an opponent of secular works. Plus Islam as a religion of individual and social dimensions, before fixing other Muslim people demanded an introspection and improve itself, because it means enjoining of good is accompanied by example. This is also done by the leaders in the Tree Without Roots, Majid, because he participated in what is delivered and issued to the public, so that the people who follow it totally submissive and obedient to him even if they had been inflicted by various disasters and natural disasters, well in the form of flood or drought. Indeed, in his Syed Waliullah was not much talk about love as told by Kang Abik propaganda because they have very different concepts: one looked at the effects of pornography and secular while others saw the mindless people's relationship with God.

It is proven that previously, researchers somewhat concerned with adolescent appreciation of the literature of Islam, but after the advent of Habiburrahman with AAC. Then, the teens began to love with such propaganda literature, before they would tend to choose secular works whose content is not far from the issues of love, boyfriend fight, wealth, revenge and the like. The literary contribution to the mission is sizable though not to say very big. What is clear is that more priority literary form rather than content. They like the language presented with beautiful and melancholy, so the content is often overlooked. To resurgence in making a change, literature is more worthy to be the guardian of the ideas presented by the firm and straightforward. The problem is that good literature has multiple interpretations so it is difficult to be the spearhead of the resurrection. Each will have a different interpretation and vary according to the background and its own interests, this is where the fun of a literary work. For example, AAC itself has advantages compared with other novels because it does not just stop as entertainment, but is able to provide enlightenment.

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