

The Human Relationship in A. Fuadi's Novels

¹Muhammad Salman Palewai, ¹Siti Rugayah Hj. Tibek, ¹Fariza Md. Sham, ¹Zulkefli Aini,
²Sri Rahmayana Syam and ¹Dr. Abur Hamdi Usman

¹Department of Islamic Studies, National University Malaysia, Bangi Selangor, Malaysia

²M.Ed Student, Institute of Education, International Islamic University Malaysia,
Gombak Selangor, Malaysia

Abstract: A. Fuadi through the work of Negeri Lima Menara and Ranah Tiga Warna novels tell the story of the journey of his life experiences, especially while studying in Pondok Pesantren and University. Although, at first he had to and just following the will of his mother to study at boarding school, but after interacting with the teachers, he was grateful and feel educated. The teachers instilled moral values or principles of life. Hence, it can have an impact on the students. It is embedded in the soul and to apply it in their lives, leading them achieve success in future. As a Muslim who is aware about the preaching duties, he compelled to share to the readers by wishing what he felt can be perceived by the readers as well. One of the messages in the novels is human relationship. *The research question of this study is "What is the narration main message in human relations dimension? and how does the author convey the message into the novel?" Through qualitative methods of content analysis research design, it was found that he asked to build beside Islamic brotherhood, ukhuwah Islamiyah, without seeing the difference of sect, organization and region of origin and also ukhuwah insaniyah (human relationship).* While the method of presentation more used advice quotes which is narrated by the characters in the novel. The study is expected to be the motivation for the further writers to put divine messages into each of their works.

Key words: Messages of Novel • A. Fuadi • Harmonious Relationship

INTRODUCTION

Although the story in the Qur'an is not literary artwork but it contains the art elements or beauty, either the narration of events, characters or languages used. Therefore, it has an impact on the readers or the listeners.

Conceptually and practically, the greatness and the height of the Qur'an are unrivaled. However, the privileges should be emulated to produce the artwork either of narration techniques or contained value messages. However, imitate the method of the Qur'an will occur in our capacity as human beings. M. Quraish Shihab explained [1], to exemplify the approach of the Qur'an in the works by embracing the values generated and is highlighted by the Quran.

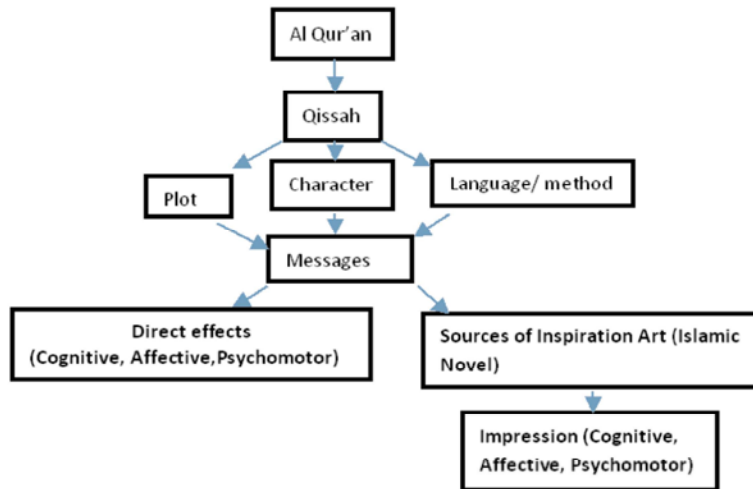
Shortly, everyone is given the opportunity to translate these values in their respective artistic creativity.

The novel is one of the literary forms to express the idea or imagination through narration work. Therefore, to produce the Islamic novel should follow the Islamic normative values. According to Ungku Maimunah [2], a piece of writing must be guided by the Qur'an. All deeds included in this writing that is not relied on true science, then it will be useless. Actually, artworks bring the readers towards the good life, true and pleasing to God. A piece of literature that brings the reader or society to the emptiness valley or imaginary should be shunned by Islamic artists. Therefore, the Islamic authors reflect the reality of human life problems to avoid

wasting their time and energy, generate an ambiguous work and dissociate people from their Creator, [3]. Similarly, Mohd Faizal Musa explained that Islamic art as literature imparted from the wider Islamic art, which is based on faith and morals. Islamic literature should give a good impression as well as highlighting things with the

story nucleus is in sharia environment. It is a means of da'wah to be worth the worship of the author and are expected to provide benefits to the community [4].

The framework above systematically described as follows:



A. Fuadi through his Novels, *Negeri Lima Menara* and *Ranah Tiga Warna*, seeks to emulate the techniques of the Qur'an convey the Message dakwah art approach (narration). So that the readers will enjoy the beauty of literature at the same time they get spiritual upbringing. In the novel is contains values such as brotherhood, priority science, the intensification of activity, patience, enjoining the good and forbidding the evil and sincerity. This article describes one of the human relationship messages.

They displayed in the novels is part of the practice of Islam. The practice of Islam *kaffah* (comprehensively) which is reflected in a two-dimensional relationships which are vertically to God and horizontally harmony to the people even to the universe. Therefore, Islam emphasizes to *mujahadah* whatever capacity that is likely to be kept and constantly improving two such relationships from day to day. Vertical relation is interwoven generally through *mahdhah* worship while interwoven human relationships through *ammah* worship with akhlakulkarimah foundation.

This study was conducted to identify the main message that the author wants to convey to the reader by narrating the dimensions of human relations. Discussing the matter is important to determine strategy in the management of messages, especially the art approaches, such as poem, short story, drama, etc. By implementing

content analysis study design, the author asked to develop friendships (*ukhuwwah Islamiyah*) without seeing sectarian, organization and region of original so *Ukhuwwah Insaniyah* (human relationship). Similarly, he describes the psychological impact on those who sever the ties of kinship. This study is expected to open the vision to examine another dimension in the novels such as Sufism, politics, culture and others.

Biography A. Fuadi: Biography of the author is the information about the author's date and place of birth, education, career and experiences. The experiences here are the experiences of life, such as what has been seen, felt, heard and done. To produce literary works such as novels, the experiences can be mixed with the imagination which is derived from sensitivity. It is because there are issues that need to be resolved [5].

To be more familiar with the author, the readers should learn the author's biography. By knowing the twists and turns of the author's life, they will more understand the conveyed messages. The authors and their experiences cannot be separated.

Typically, the author will create work based on their own experiences, imagination and creativity, [6]. The selected background of the place, time and people have been ever traversed first, so they will be able to recount in detail and properly.

The highlighted themes, issues and values regard for the author's tendency. The tendency of a writer with a background of religious education, for example, will most likely write religious matters. Therefore, the novels may affect as if the story is written entirely true, in fact there is an element of whimsy. One example is A.Fuadi's novels.

A. Fuadi, a young novelist, was born in West BayurManinjau, 1972, Sumatra, not far from the village of BuyaHamka. To fulfill the demand of his mother to continue study in a religious school, he traveled to Ponorogo, East Java. He completed his high school in Pesantren Modern Darussalam Gontor. Then, he continued a Master's Degree at the University of Padjadjaran (UNPAD) Department of International Relations, Bandung, Indonesia. Also he finished his Master's program at the School of Media and Public Affairs, George Washington University, USA, with a scholarship from the Fulbright in 1999.

While as college student, he became a Correspondent and Tempo Voice of America (VOA) reporter. Historical News reported, such as September 11th directly from the Pentagon, White House and Capitol Hill. In 2004, he got the Chevening Award scholarship to study at the Royal Holloway, University of London for the documentary film.

Hence his perseverance to seek scholarship and was always eager to continue his study, then made him gain 8 scholarships to study abroad. He had the opportunity to live and study in Canada, Singapore, The United States and British.

He was the Director of Communications at The Nature Conservancy, an international NGO Conservancy. Now he is busy for writing, being a motivation speaker, as well as establishing a social foundation to help the education of poor people, namely the KomunitasMenara (Tower Community).

Some novels which he has written are *Negeri Lima Menara*, *Ranah Tiga Warna* and *Rantau Satu Muara*. *Negeri Lima Menara* novel was translated into English with the title *The Land of Five Towers* and also was filmed. It has received several awards, namely the *Khatulistiwa* Literary Nomination Award 2010, The Most Favored Book and Writer *Anugrah Pembaca Indonesia* (Indonesian Reader Award)'s 2010. In 2011, He received the *Liputan 6* Award, SCTV for Motivation and Education category [7].

Negeri Lima Menara Novel Synopsis: *Negeri Lima Menara* novel talks about life's journey of Alif character with his friends while studying at *Madani Pesantren*.

The story is inspired by the experience of the author himself, but of course the literary imagination added up with the author's imagination.

Initially when Alif, as the only boy of three siblings, had completed his education at *Madrasah Tsanawiyah*. He, as the brilliant student, received the award at his school farewell night party. His admiration of Prof. B.J. Habibie, brought him aspire to continue his study at the Institute of Technology Bandung (ITB). To achieve his hope, after finishing studying at *Madrasah Tsanawiyah*, he wished to continue his study at the Public High School.

What Alif's wish was not as easy as he imagined. His parents, especially his mother, were expecting their excellent boy (Alif) continued to religious education, in hope soon he would become religious leader such as BuyaHamka. His mother's sacred dream had been intended when her son was still in the womb.

He had to obey the will of his mother with the requirement he did not want to attend the school in his own village, but in *MadaniPesantren*, East Java. This decision was taken while he isolated himself in his room because he was frustrated with his mother's desire. Fortunately, a letter came from his uncle who was studying at Al-Azhar University in Egypt. In his letter, he reported that many of his friends in Egypt who were very disciplined and fluent in English and Arabic, they were alumni from *MadaniPesantren*. At the end of his letter he proposed to Alif to study there.

He, by using the three days bus crossing the island of Sumatra, was accompanied by his father went to *MadaniPesantren*. During the trip, Alif still doubted whether it was the best decision, or in tune with the situation to himself. He did not know much of this *pesantren*, the only information he got was from his uncle.

Consequently, while living in *pesantren*, Alif had friends with Atang from Bandung, Raja from Medan, Said from Surabaya, Dulmajid from Madura and Baso from Gowa, South Sulawesi. Every day before sunset they gathered under the tower the place where they planned their dreams, ideals. To other friends called them as tower *sahibul*(fellowship).

The ups and downs they went through in the process of studying. The most prominent feature in the *MadaniPesantren* was the students' ability in English and Arabic fluently. New students were only given four months to use the Indonesian language. After four months, no more tolerated, they must use a second foreign language. Since their perseverance and effective

teaching method, eventually all students could communicate with the foreign languages within the limits specified time, including Alif.

The exemplary and life principles were inculcated by their teachers with discipline and sincerity. These principles strongly etched and burned into their souls, so the provision that is applied at each of their steps and finally delivered accomplish what desired.

Among the principles that affect their lives were *man jaddawajada* (He who gives his all will surely succeed), *ĩmalũfauqamãmilũ* (going the extra mile), *ĩtimadualãnafsik* (stand on their own feet), *man thalaba al-u'lašahiralayãli* (He who wants glory will work late into the night) and *Man sabarazhifira* (He who patient will be fortunate). Among the five principles that affect them the most prominent and often raised each perform activities was *man jaddawajada* especially if the activities require extra struggles and challenges.

Ranah Tiga Warna Novel Synopsis: The Ranah Tiga Warna Novel is the second of A.Fuadi's. It is a connection of Alif's character after completed his study in Madan Pondok. Its first printed in January 2011, in February 2012 it was the fifth printed. It is a National Best Seller which consists of 51 sub chapters and 467 pages.

After Alif completed his study in Madani Pondok, he returned to his hometown to prepare extra examination to get the scroll to continue study in Institute Technology of Bandung (ITB) like he wished since he was childhood.

To get his aim, Alif learned seriously with the *man jaddawajada* principle. His first step was collecting secondary subject books. He faced the challenge to master the mathematic subject and other science knowledge. He attempted hardly but he could not achieve the science formula.

Since limited time and too hard to master it, so that he had to choose other course, no more science. He realized, he changed his dream to social knowledge. Finally he chose International relation course in Padjajaran University, Bandung. Then, he started to prepare in public university examination.

Alif seriously studied hard for that exam. He was happy because he mastered the subjects. Even though he felt tired, but he endeavored to keep on study hard to pass the exam.

Ultimately, since effort and pray, Alif's name was attached in one newspaper, he was accepted in International Relation Department Social Politic Faculty, Padjajaran University, Bandung. He left his hometown with his parents support. In his first trip was accompanied by his parents, now he was alone.

His first challenge when his father passed away. His father leaving changed his life completely. He had the economy problems. He wanted to stop his study, however, his mother disagreed. She prohibited him to stop studying.

To survive, he thought to earn money as a private teacher, selling. However, it was not smooth. He used to be robbed. Then, he was ill and he contemplated by whispering "O Lord, You give me two exams. Where the easiness that You promise after the difficulty? I am so exhausted."

He perceived that he had straightened intention to seek knowledge and conducted *man jaddawajada* and also devoted all pray to God. But, he accepted suffering situation. At once, he doubted with principle of *man jaddawajada* that he believed it so much before. Appear to deeply in his heart, is hard working creates success? Is *man jaddawajada* a natural law?

In his doubtedness, he recalled his teacher's advice when he was in PM and he keep it well in his wallet *man jaddawajada*, the one who effort hardly will be successful. *Man shabarazhifira*, the one who patient will be fortunate. *Man sãra ala darbiwashala*, the one who walk on the track will reach to the destiny. With the spells that he got up and tried to overcome the problems faced and he encouraged himself with thousands of expressions that shocked the soul and mind. He linked the *man jaddawajada* and *man shabarazhifira*.

The step taken was came to Bang Togar, a professional writer, whose writings were often published in the media. Alif previously had studied with him and lead Alif's paper published in the campus media but because Bang Togar character teaching was too loud, Alif could not hold. But this time Alif determined to survive no matter how hard he was.

He was trained much harder with various trials, not only forged for typing and editing, but also forced to do research and to read book, prompting to read the data, philosophy, rhetoric, writing techniques, mass communication, the science of logic, or various scientific journals. Finally, the patience is fruitful, for the first time his name in the newspaper, even though the media was the local media which is not too well known. His passion increased and pumped. One by one Alif's articles published in various media, either local or national level. Even one of the media asked him as the permanent author. In one month he produced eight posts, although sometimes not all loaded. The purpose of life is fulfilled and most grateful when first send money to his mother, even though the amount was not too much. Her mother just shed tears when his grasped the money.

In such an atmosphere his dreams for abroad is never extinguished. Every exhibition of education outside the country he visited. But his efforts have not produced results because all only offered for undergraduate rankings. One day he accidentally met with students who had attended an early exchange program to Canada. From there he learned that every year there are young exchange program Indonesia-Canada and for this year it has been open for registration. Armed with the address received from the students, without delay he immediately went to the place of registration and to follow all the necessary requirements.

After he followed a written test and interview finally declared successful. Interesting when the interview, every question he capture and served with excellent and perfectly answer. Include he recounted his experience of dealing with the various tribes in the PM and deepen his interest in foreign languages. After that he was asked to sing. Intention to bring two songs but not yet completed a song told to stop. This sign is not profitable thought. He tried to be tactful, have a moment to offer something to the tester which entitles him to be accepted. Having allowed him to open his bag and took a stack of paper and then handed to the examiner said,

"It's 30 of my writing in a variety of media, his discussion of various topics ranging from politics to art, he explained."

Thanks to the article he was stated one of the participants who passed the young exchange. Finally he reached his ideals to Canada and stayed for 6 months in Saint Raymond. Before he arrived in Canada, he had stopped a few days in Amman Jordan. That is the meaning of the title of this RanahTigaWarna novel namely Bandung, Amman and Saint Raymond.

Novel Review: A.Fuadi, through his novels, conveyed the important of kindness to parents. In Negeri Lima Menara novel, the leader of Pondok is raised, KiaiRais.

One Thursday evening, at KiaiRais' routine advice sermon, in front of everyone at MP, he spoke gracefully to us.

"Do you know *birrulwalidain*? It means be devout to parents. They are the most important place of devotion for you in the world. Don't ever say rude words or cause them grief. As long as they are not bringing you to godlessness, you must be obedient.

"Someone once asked the other of people that had to be respected and appreciated. The Prophet Muhammad answered, 'Your mother.' The person asked again, 'Then who?' The Prophet answered, 'Your mother.' The person asked again, 'Then who?' The Prophet answered, 'Your mother.' The person asked again, 'Then who?' The Prophet answered, 'Your father.'

"So, the mother's position is higher than the father's. Because of that, fortunate are you who still have parents, because the door of devotion is still wide open. Imagine her difficulty in carrying and raising you all this time. For those who have parents, use the chance now to reciprocate, make them happy, give them news, write them letters," KiaiRais suggested us, [7].

In addition, the author also raised a message through Baso character. It was narrated that Baso suddenly wanted to return to Sulawesi because his grandmother was sick and no one took care of her. At once he intended to complete the memorization of the Qur'an which was always his obsession. Memorization of the Qur'an was intended as a gift for his parents who had died.

"You guys know that I've spent all my time trying to memorize Al-Quran. But after all this time, I have only memorized 10 *juz*, or about 2,000 verses. I want to know them all, more than 6,000 verses. Did you guys know there is a hadith that says if a child memorizes Al-Quran, his parents will have the robe of honor in the hereafter. Salvation for my parents..." he stopped. The sparkle finally dropped, leaving behind a wet trail on his cheek.

"Only through memorizing...memorizing Al-Quran can I repay their goodness. I want them to have the robe of honor in front of Allah," said nodding at the photograph, as if he were looking at it for the first time, [7].

Part of this story can be as advice for either parents or son. Message to a child is to make him think that can emulate the Baso character, gladden parents despite they have passed away. While for the parents, to be motivation to create children's character like Baso's. To create a pious child requires a great effort, that is why parents who successfully spawned a pious child, will be good charity for them.

Whereas in the *RanahTigaWarna* novel, through internal monologue narrated after Alif's father's funeral, while sitting beside the headstone, he deeply regretted his behavior during this time because he did not have time to do good to him and even less so upset.

"Initially the plan, in the corner of my eye just oozes warm water then it fell dripping onto the wooden tie. Suddenly various forms of remorse appeared in all corners of my heart. There are many father's advice and requests that I have not fulfilled yet. I repeatedly against his wishes, his sad roman face changed several times for my words and my behavior. For me that was not a direct apology from him. In fact, never, even once, I said "I love you, father ". Now it is too late to realize, however, time is never back.[8]

In addition, another message beside of being kindness to parents is to establish brotherhood to all people, including those to the one who has different opinions or even to a different of sect of any religion. It was narrated the brotherhood message in a variety of grooves, inter alia, as the new students, they must complete a variety of needs either learning equipment such as books, dictionaries, *Mus-haf*, or the needs of the room such as clothing, mattresses etc. To fulfill these needs, Alif and his friends went to the *pondok* shop. At that time Alif saw a thick book. Authors narrated:

On the other side was a pile of wide and thick books, unique in that all the pages were yellow. At a glance they looked like old books. But the covers were really beautiful, maroon with gold stitching around the Arabic title. Again, without being asked, Raja gave a lengthy explanation.

"Hey, you know, this book looks at Islamic law very broadly. *BidayatulMujtahid* written by the famous scholar IbnuRusyd or Averrous from Spain. It contains Islamic fiqh seen from various schools of thought, without a bias towards any particular schools. I know MP sets us free to choose." [7].

Implicitly author explains to the reader that MadaniPondok (MP) deso not subscribe to a particular sect to be applied simultaneously to all students. In practice the teachings of Islam, students are presented with a variety of opinions from various denominations then delivered free to practice according to their convictions. Message contained in this section fairly deep. The differences in the practice of religion should not make Muslims blame each other, perceive only their

opinion is true and what they practice is the only acceptable practice. The differences of opinion and practice religious instruction remain legitimated.

In the context of the difference of understanding, the Qur'an gives an indication that it maintains brotherhood. The Qur'an underlined that the differences are applicable laws in this life. Besides these differences, it is the will of God, as well for the sustainability of life. Simultaneously, in order to achieve the purpose of living on the earth. According to M.QuraishShihab, distinction and dispute must be distinguished. The differences must be addressed as a source of intellectual and also as solution of the difficulty. The diversity and difference can be a godsend as long as the dialogue with the conditions are fulfilled. Otherwise, It can be disastrous if it leads to conflict and considers himself or his group occupy the truth whereas besides of himself or his group are on the wrong side [9].

God S.W.T. says in al-Qur'an surah *Al-Maidah*, verse 48. If God wanted unity of opinion, undoubtedly created humans without intellect like an animal, or inanimate objects that do not have the ability to select and judge, thereby the overall will be one view. Belief for Muslims that this is His provision, then surely there is a wisdom in the diverse reversionary the distinction, [1].

In *Negeri Lima Menara* Novel, is more emphasized on Islamic brotherhood. In *RanahTigaWarna* novel, beside Islamiyah brotherhood, also *Ba'ahriyah* brotherhood or cross country, culture, even religion brotherhood. The author describes, Alif stayed with his non muslim foster family, around six months. Their togetherness delivered them already like family. Authors describe clearly the events that indicate their fraternity as there is no longer distances. Among the events it is the atmosphere ahead of Alif return to Indonesia.

"This letter, we know is coming. But when it is remained sad and do not hold back tears, "haltingly Mado finish the sentence, his eyes rising droplets of water, little sobs sounded. Ferdinand's face frozen. I unfolded the letter. The content is my return schedule to my homeland in two weeks.

Furthermore, it is recounted their separation atmosphere when the bus was in front of the house invited Alif.

That morning, on a wooden porch of the house, both parents foster this corn hairy hugged me tightly like to embrace their own biological children. In fact I was just a Minangkabau flunky dark-haired child, roughly half circle the earth located from Canada." Promise to visit to

this house. Suppose you own this house," said Mado gripping my shoulder. His eyes were red and wet. I nodded firmly, "Bien Sure, of course, Mado, I promise," I replied. I would like to come again here. But somewhen, somehow."Attends ici. Wait here," said Mado hold my shoulders, as if he was fear I would disappear. He then went into the house and soon returned with blue paper two packs. "This is our special gift for you. Please open! I torn parcel paper slowly. The content was a thick wool sweater, blue. In his chest embroidery reads. "AlifLepine" Alif is a family of Lepine. I was considered the child's own family. " [

This picture ukhuwah fi al-insaniyah, in the sense of mankind are brothers, because they all come from the father and one mother. Al Quran surah al-Hujurat verse 12 explains this. Similarly Allah s.a.w. emphasized it in his words: "*Kūnu 'ibad Allah ikhwāna al 'ibadkullukumikhwat.*"

The other side of relationship shown the author is when Alif and his 5 friends came from different region, their friendship was very close so they knew one another characterization. They each other knew the advantages and disadvantages of the certain subject. Thus, they often worked together to overcome the problems they faced. Narrated that Baso was very strong memorizing al Quran, but his English reading was weak, while Alif was weak in memorization al Quran, but fond of learning English. The author narrated:

So Baso's main flaw was unveiled. He read English like he read Al-Quran, complete with the *tajwid*, vibration and *andqalqalah*. Perhaps this came from how he loved Al- Qur'an.

Aware of our individual weaknesses, Baso and I made a pact to do symbiotic mutualism. He made sure my memorization was right, while I made sure his English was free from *tajwid*. Every Sunday night, we made sure our folding mattresses were close together. I'd start spelling out the *mahfuzhat* that had to be memorized for the next day. In the darkness, he whispered repeatedly correcting my memorization. If there was English the next day, it was my turn to polish his reading [7].

Whereas in the RanahTigaWarna novel narrated Alif was an active student at Yale University, he joined the group Campus Magazine "Pole" to develop his talent in writing. When he became acquainted with Bang Togar, Chief Editor of the magazine who was adept at writing and had very often made in newspaper writing, whether at the

local and national levels. In addition, Alif also acquainted with other participants who also had hobbies in the world of writing. By joining the group he was determined to obtain the maximum benefit. Then recalled his teacher's speech as the purpose of one hadith,

KiaiRais' advice ringing in my head. Always to select the best friend and the environment. If friends artisan perfume, fragrance will be sprayed. If you make friends with the author, who knows I will be also good at writing. [8]

Through the plot and description, the author showed a brotherhood or a friendship wisdom could rise help each other. Supporting factors make brotherhood in narrow or broad sense is similarity. The more similarities, stronger brotherhood as well. Similarities think is a dominant factor that precedes the appearance of true brotherhood and in the end make one feel the suffering of his brother and not treat his brother because of "take and give" but instead as described in the Qur'an Surah *Al-Hashr*(59), verse 9.

Verse which speaking in the context of the *Ansar* flattering kindness towards the *Muhajirin*. The willingness place the interests of others than of self-interest in a hard time, it is the tremendous culmination achieved by the *Ansar*. This is a very glorious fact that the believers (*mukmin*) existed, also illustrates an example of the high and noble for mankind.

In this part, the author indirectly gives an indication of how ideally someone looks for a friend, especially for teenagers. Good friends will give motivation to imitate the virtues and vice versa, bad friend will lead his friends followed his steps even more powerful the effect. There are many teenagers sometimes commit crimes just as influenced by his friends.

Friendship shown by the author in the novel is friendship cross-cultural and cross district. This is something interesting and special. Generally, someone looks for a friend because the similarities of tribe, language or region. The Indonesian archipelago has more than 300 ethnics and 700 language dialects, but their friendship was tear down the barriers. Among them there was nobody saw himself more noble either original district or tribe than others. In fact they mutually acknowledge the greatness of their performance. Their friendship as an application of Al Qur'an surah *Al-Hujurat*(49), verse 13.

According to SayyidQutb, God created humans with various races and tribes so that they are not fighting and hostile to each other, but that can get to know and mingle with each other. But the differences should lead to mutual help and cooperation to perform the duties of humanity and complete a variety of humanity needs. Color, race,

language, nation do not have any value on God's side, because the piety is the only value that determine the value and advantage of mankind [10]. SitiRugayyahHj. Tibek explains that humans have the impulse to always live in a society and it is one of the features of *al-nafs al-insaniyah*. They have a tendency to love and live together for the sake of developing life. Thus the purpose God created human beings of various races and ethnicities, men and women to create introductions and warmth [11].

NurcholishMadjid interprets this verse as the assertion that human beings do not look at the degree based on prestige orientation as ethnicity, region, color and everything in ratio (*nisbah*) nature. On the other hand, because there are assertions that surely the most honorable of people is the most pious, if the height and low of man should be measured, necessarily what he has made as the measurement. In term of sociology, it referred to as achievement. We are taught to apply the achievement orientation; the orientation of the award is based on the work of people [12].

Therefore, the principle of human dignity based on piety looked in the above verse has been synonymous in the lives of Muslims. Objectively that the Muslims must be recognized as the most trained to look at the size of human dignity is not based on ratio. The story in the Qur'an informs that which is the first sin is racialism. That was when the devil rejected God's command to prostrate to Adam for the reason that he was better than Adam. Because he was created from fire while Adam from clay. Immediately the devil felt that creation of fire higher than the creation of the land. In fact this is not a creation of his choice, but the choice of Allah S.W.T.

Therefore, Allah S.W.T. guide people make more working which are evaluated in His sight. Allah states in the Qur'an surah *An-Najm*(53), verses 38-41.

According to Mustafa Al-Maraghi that a person's sins were not passed to other people, also the rewards just from what he has done. That distinguishes them is if the good reward is doubled up to seven hundred fold, whereas sin commensurate with what he has done, even God will forgive. Each reward is announced to humanity as a tribute to the good performer and humiliation to the disobedience performer [13].

In another part, the authors demonstrated fraternal message when Alif received advice from her mother for having quarrel with his friend. At that time, Alif was elementary school student.

"Were your friends who were playing and fighting Muslims?" she asked gently.

I nodded, sticking my lip out, frowning.

"What did your Prophet command us to do to fellow Muslims?"

"Greet them."

"And?"

"Smile."

"And?"

"Be brothers."

"Now, to be brothers is to be friends, not to fight, but to love each other. That's the command of our Prophet. Do you want to follow the Prophet?"

"Yes."

"So how should you treat your friends?" this time she smiled peacefully as she asked.

"As brother and not fighting," I said.

"Now that's my son, a follower of the Prophet Muhammad," she said, shaking my head and telling me to shower [7].

The above dialog contains Islamic normative message on how mingle particularly among Muslims, such as greetings (*salam*), smile when meet, brotherhood and not cut ties of friendship (*shilaturahim*). The main message is Muslims do not sever the ties of friendship, because it is a strength. In worship practice, there are many instances that can be used as strengthener ties, such as congregational prayers. Shaykh Yusuf al-Qaradawi advises:

Mosque teaches brotherhood. Every day Muslims meet each other at the mosque, bodies touch each other, shake hands, intertwined hearts and asking one another. They stand behind one priest, facing one Qibla, believe in one God, believe in one prophet, read one scripture, perform one action and rounded one utterance with one intention. What then should be the impact of all this? Takes us on a fellowship and bind heart with each other [14].

Therefore, there is no longer mutually hurt, because everything has become one and reflected the true muslim. As a Prophet s.a.w. said:

المسلم من سلم المسلمون من لسانه ويده

This hadith indicates that the true Muslim would never hurt another person either in word and deed [15]. From this hadith, it can also be understood that the first step to establish a relationship is not something useful, but avoid the occurrence of negative things about other people. It is termed by scholars (السلام السلبي) with the passive peace, after which he rose to active peace (السلام الإيجابي) and reached its peak with *Ehsan* [16].

Muslims hold peaceful nature, if he cannot benefit to others, at least, do not hurt him. If he cannot give, at least, do not take other people's rights. If he cannot gladden others, at least do not bother him. If he can not praise him, at least do not condemn it.

When someone has formed a brotherhood to each other, then the impact of the fraternity they would get it together. In Islam concept, whoever does goodness, the impact for he himself. In the friendship there are two things which showed by the Prophet Muhammad. He said:

من أحب أن يبسط له في رزقه وينسأ له في أثره فليصل رحمه

Who is happy his sustenance and age extended, he should keep the friendship [17].

The extended age can be understood not only in the goodness sense of continuity after death, or the blessings of the day-to-day existence in this world through successful use of time, but also increase the number of day-to-day existence on this earth. Similarly, an additional revenue sustenance which is not just the blessing, but also acquisitions and additions materially. Friendship produces a harmonious relationship that prevents the onset of stress, which is one cause of death. It brings peace for mind brightness to be more focused on the job and this can intensify the production. On the other hand, intertwining a harmonious relationship, the more cooperation opportunities in various ways and this in turn invites the material and spiritual sustenance. The more open the opportunities for mutual beneficial [16].

The RanahTigaWarna novel, the author instilled the empathy for the other's suffering. This solicitation, through the character Bang Togar, Alif's teacher. Narrated, when he got his first honor as a writer because his article was published in one local newspaper.

He jubilantly told to the teacher, bang Togar. Knowing the news, Bang Togar advised several things and one of them, a willing to share.

But one thing you can not forget. In the sustenance you have, it contains the other's rights. Even a little, every honor that you first crop. Set aside for charity, if you need the give to the orphanage.

The best charity is done when trouble, not when so easily. When we love what is in the earth, then he is in heaven will love us anyway [8].

CONCLUSION

Harmonious relations to other human beings is one of the keys to success in this world. This is because humans are social creatures who can not live without the help of others. Similarly, each individual needs others to exchange ideas, express feelings either sad, divide and more. Rasulullah s.a.w. has pointed out and proved, he was successful in his discharge all the duties entrusted to him, he succeeded in the mission, led the family business, led the battle, build civilizations and others. This happens either because he forged a brotherhood with other people around him, whether family, friends and even with people who are hostile to him. As his followers should emulate the matter because everyone wants success in his life.

Negeri Lima Menara and RanahTigaWarna novel show one concrete model of how to create brotherhood in our daily lives. One of the things that earlier had to be understood is that humans were created sunnatullah not uniform but varied, not only differences in physical appearance but also civilization and thought patterns. All it requires greatness of soul to receive and accept the differences that remain comfortable. The wise diversity thus considered as the potential to make it a farm in charity.

The author fraternity has to offer not only the relationship between fellow Muslims, country mate, but more than that is how brotherhood among people of different origins can be built even different countries or even religion. Likewise not to discord and ignore the fraternity because it will lead to suffering.

Prophet s.a.w. is successful in his life by completing all the tasks entrusted to him, he succeeded in preaching, leading a family, a business, leading the war, civilization and developing other things. One of his triumph key is he established a brotherhood relationship with other people around him, either with the relative and companions or and even with people who are hostile to him. we are as his

followers should emulate the matter because everyone wants success in life. All of it requires greatness of soul and remain delighted by the distinction.

For the wise man, the diversity is regarded as a charity potential field. A. Fuadi shows the 6 different potential friends and their co-operation, helped each other to accommodate what the disadvantages of each. And vice versa, if people ignore the brotherhood, they will suffer because this is a necessity of human nature. Human beings are social creatures, so they will not be able to survive without the help of others. And it's not only the physical needs but also the soul as the need to share, listen to the advice, visit one another and others.

REFERENCES

1. Shihab, M.Q., 2000. Wawasan Al-Quran, Tafsir Maudhu'iatas Pelbagai Persoalan Umat. Bandung: Mizan, pp: 385-491.
2. Ungku Maimunah Mohd. Tahir, 2012. Wanita Sebagai Objek Seks: Penanganannya Dalam Novel Bila Hujan Malam GEMA Online™ Journal of Language Studies, 12(2): 539-553.
3. Talib, S., 2002. Pemikiran Bahasan Sastra Zulkifli Muhammad dari Perspektif Islam. Kuala Lumpur: Dewan Bahasa dan pustaka, pp: 40.
4. Musa, M.F., 2012. Wacana Sastra Islam di Malaysia dan Indonesia. Serdang, Universiti Putra Malaysia, pp: 3.
5. Husin Kamaruddin Hj, 1998. Kaedah Pengajaran Kesusasteraan. Petaling Jaya: Penerbit Fajar Bhakti, pp: 80.
6. Kassim, Abdul Razak Mohd, 2008. Penghayatan Novel Ekspedisi.: Dewan Bahasa dan Pustaka, pp: 20.
7. Fuadi, A., 2011. The Land of Five Towers (Negeri Lima Menara) Translated by Angie Kilbane. Jakarta: PT. Gramedia Pustaka Umum, pp: 421-422, 142, 362, 60, 118, 137-138.
8. Fuadi, A., 2012. Ranah Tiga Warna. Jakarta: PT. Gramedia Pustaka Umum, pp: 98, 428, 66, 155. 157.
9. Shihab, M.Q., 2007. Sunnah-Syiah Bergandengan Tangan Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran. Jakarta: Lentera Hati, pp: 28.
10. Qutb Sayyid, 1971, Fîṭilâli al-Qur'ân Juz 26, Bairut: Ahyâu al-Turâb al-ʿAraby, pp: 537.
11. Tibek, Siti Rugayah, H.J., 2006. Al-Nafs Menurut Al-Qur'an. In Fariza Md. Sham (editor) Dakwah dan Kaunseling Malaysia. Universiti Kebangsaan Malaysia, pp: 45.
12. Madjid, Nurcholish, 2000. Pesan Pesan Taqwa. Jakarta: Paramadina, pp: 73.
13. Al-Marâghy, Ahmad Mustâfa. tth. Tafsiral-Marâgh. Bairut: Dâru al-Fikr, pp: 66.
14. Al-Sa'ad, Syaikh Khâlid, 2003. Kumpulan Ceramah Pilihan Shaikh Al-Qaradhâwi, Terj. Khalifurrahman Fath. Jakarta: Pustaka Al-Kautsar, pp: 12.
15. Al-Muslim, 2002. Sahih Muslim. Nombor Hadith. 64. German: al-Jam'iyah al-Maktabah al-Islâmiyah, pp: 23.
16. Shihab, M.Q., 2011. Membumikan Al-Qur'an jilid 2 Memfungsikan Wahyudalam Kehidupan, Jakarta: Lentera Hati, 247: 245.
17. Al-Bukhâri, 2002. Sahih al-Bukhâri. kitab Iman, Germani: al-Jam'iyah al-Maktabah al-Islâmiyah, pp: 387.