

Strategies for Utilizing Fiction Literature as an Antidote to Radical Islamic Understanding among Students of UIN KHAS Jember

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ABSTRACT

This research was motivated by the desire to describe efforts to prevent radical Islamic understanding that developed among students by utilizing literary reading materials. The research that will be conducted is a qualitative descriptive research based on field research. The research focuses on "the strategy of using fiction genre literature as an antidote to radical Islamic understanding among students of UIN KHAS Jember. There are several research focuses that will be examined in this study. First, what fictions contain the teachings of kaffah Islam and can be used as media to counter radical Islam at UIN KHAS Jember? Second, how to implement the use of fiction in an effort to counteract radical Islamic teachings among students of UIN KHAS Jember? The results of this study are as follows. First, fictions containing kaffah Islamic teachings include *Gus Jafar*, *Ayat-Ayat Cinta*, *Teroris*, *Kang Soleh*, *Robohnya Surau Kami*. Second, the implementation of the use of fiction at UIN KHAS Jember in the form of short stories and novels is maximized in the form of lecture assignments. Lecturers give directions to students to read and study selected fiction. Lecturers provide assistance and provide explanations about fictional mandates. This method is effective in strengthening the understanding of moderate Islam for students.

ABSTRAK

Penelitian ini dilatarbelakangi oleh keinginan mendeskripsikan upaya pencegahan paham Islam radikal yang berkembang di kalangan mahasiswa dengan memanfaatkan bahan bacaan sastra. Penelitian yang akan dilakukan merupakan penelitian deskriptif kualitatif yang berbasis *field research*. Penelitian terfokus pada "strategi pemanfaatan sastra bergenre fiksi sebagai penangkal paham Islam radikal di kalangan mahasiswa UIN KHAS Jember. Ada beberapa fokus penelitian yang akan diteliti dalam penelitian ini. Pertama, fiksi apa saja yang mengandung ajaran Islam kaffah dan dapat digunakan sebagai media penangkal paham Islam radikal di UIN KHAS Jember? Kedua, bagaimana pengimplementasian pemanfaatan fiksi dalam upaya menangkal ajaran Islam radikal di kalangan mahasiswa UIN KHAS Jember? Hasil penelitian ini adalah sebagai berikut. Pertama, fiksi yang mengandung ajaran Islam kaffah di antaranya adalah *Gus Jafar*, *Ayat-Ayat Cinta*, *Teoris*, *Kang Soleh*, *Robohnya Surau Kami*. Kedua, pengimplementasian pemanfaatan fiksi di UIN KHAS Jember berupa cerpen dan novel dimaksimalkan dalam bentuk penugasan kuliah. Dosen memberi arahan kepada mahasiswa untuk membaca dan menelaah fiksi pilihan. Dosen memberi pendampingan dan memberi penjelasan mengenai amanat fiksi. Cara ini efektif untuk memperkuat pemahaman Islam moderat bagi mahasiswa.

Kata Kunci: Sastra, Fiksi, Islam Radikal, Mahasiswa.

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Introduction

UIN KHAS Jember is one of the state Islamic universities that is consistently very intolerant of radicalism. In fact, UIN KHAS Jember is an icon of Islam in the archipelago. UIN KHAS Jember wants an Islamic understanding that returns to the teachings of the Prophet and is loyal to the Republic of Indonesia and accommodates the culture of the archipelago.

In fact, it is undeniable that at UIN KHAS Jember there are several students who are indicated to agree with the teachings of radical Islam. In 2018 it was suspected that several students of UIN KHAS Jember reacted strongly to the incident of burning the HTI flag. In fact, from several posts on Facebook there are students who are indicated to be sympathizers of the ISIS movement. This can be seen from electronic media posts such as WA and Facebook statuses.

Thus, continuous coaching of students related to radical Islam is very important. This is to prevent and at the same time re-build students to carry out Islamic teachings correctly. For this reason, the cultivation of Islamic understanding of the archipelago can be channeled through literary works, especially fiction literature. With this fiction, students are educated without feeling being tutored. That way, the learning process can take place continuously and flow without coercion. Students are the nation's chosen generation. The progress of the Indonesian nation is supported by the youth, including students. In other words, the existence of the Indonesian nation is strongly influenced by its young generation. Therefore, it is very important to prepare a quality generation both morally and intellectually.

This can be done by synergizing each learning process with the concept of understanding religious teachings that are kaffah. As an alternative learning material, literature can be presented to answer that. Literature has several genres: fiction, poetry, and drama. The three of them, apart from being a medium of entertainment, are also used as a medium for educating. Literature as a medium of entertainment and educators cannot be separated. Both are a unity that absolutely must exist in literature.

Fiction genre literature is often referred to as prose. This prose can be in the form of novels, short stories, romances, or novelets. The advantage of fiction is the existence of a storyline that makes the contents of the story flow like in real life. The life contained in fiction seems to live and flow to dissolve the reader into the content of the story. This is where the fictional function comes from. Stories that contain moral messages can be entered into the minds of readers without any element of coercion.

With the advantages of fiction that can carry a moral message, it is possible that fiction genre literature is used as a medium to ward off radicalism. Radicalism is a problem that continues to be a concern, especially among students. Radical ideology must not only be eradicated but also must be prevented. This also applies at UIN KHAS Jember.

Based on the descriptions in the previous paragraphs, research on strategies for using fiction genre literature as an antidote to radicalism among students of UIN KHAS Jember is very important. For this reason, there are two discussions that will be presented. (a) What fictions contain kaffah Islamic teachings and can be used as a medium to counter radical Islam at UIN KHAS Jember? (b) How is the implementation of the use of fiction in an effort to ward off radical Islamic teachings among students of UIN KHAS Jember?

Method

The approach used in this research is descriptive qualitative. This is in line with the opinion of Mukhtazar (2020) which explains that research that describes a phenomenon of a subject is qualitative research. Data obtained from literature review and field data. Library data is needed in assessing the content of fiction used at UIN KHAS Jember. Meanwhile, field data were obtained from documentation, observations, and interviews. Thus, this research can also be said as field research because the primary data requires researchers to go directly to dig up the information needed.

Finding and Discussion

Islam is a religion of peace that teaches an attitude of peace and seeking peace (Nurcholis Madjid, 1995: 260). Meanwhile, what is meant by radicalism is a movement with old-fashioned views and often uses violence in teaching their beliefs (Nasution, 1995: 124). Islam has never justified the practice of using violence in spreading religion, religious understanding, and political understanding. However, it cannot be denied that in the course of its history there have been certain Islamic groups that have used violence to achieve political goals or to maintain their religious understanding rigidly which is in English. Global civilization is often called Islamic radicalism.

The term radicalism to refer to hardline groups is seen as more appropriate than fundamentalism, because fundamentalism itself has an interpretable meaning. In a Western perspective, fundamentalism means understanding people who are rigid and extreme and do not hesitate to behave with violence in defending their ideology. Meanwhile, in the Islamic perspective, fundamentalism means *tajdid* (renewal) based on the moral message of the Qur'an and Sunnah (Imarah, 1999: 22). In the tradition of religious theological thought, fundamentalism is a movement to return all behavior in the life order of Muslims to the Qur'an and Sunnah (Watt, 1998: 2). Fundamentalism also means anti-westernism (westernism) (Rahman, 1982: 136). Sometimes fundamentalism is defined as radicalism and terrorism because the fundamentalism movement has political implications that endanger industrialized countries in the West (Kuntowijoyo, 1997: 49).

1. Fiction Containing Kaffah's Islamic Teachings

From the content analysis of several fictions, it was found that some fictions contained teachings about kaffah and moderate Islam. This kaffah Islam is an Islam that is rahmatan lil experienced and moderate. Moderate Islam conveyed in this fiction is mostly reflected in the actions of the figures conveyed indirectly. The following is a fictional table containing moderate Islamic teachings.

Table 1. The Table of Fiction Which Containing moderate Islamic teachings

No.	Title	Type of Fiction	Author
1.	Gus jafar	Short Story	Mustofa Bisri
2.	Ayat-ayat Cinta	Novel	Habiburrahman
3.	Teroris	Short Story	Aisyah Anuar
4.	Robohnya Surau Kami	Short Story	A. A. Navis

5.	Kang Soleh	Short Story	K.	H.	Mustofa
			Bisri		

Implementing the Use of Fiction as a Media to Antidote to Radical Islam among Students

Not all novels or short stories are recommended to be read by students. Novels that are not related to moderation in Islam are not recommended. In this case, the lecturer acts as a teacher who teaches and provides guidance. Lecturers provide special explanations related to the content of short stories or novels. Lecturers use Indonesian language learning to provide additional material on literature. The model given to students is the assignment and guidance model.

1. Brief Synopsis of "Robohnya Surau Kami"

The short story "Robohnya Surau Kami" was published in 1956. The setting of the short story is in Tanah Minang, West Sumatra. A very religious city. The center of the story setting is in the surau or small prayer room. This Musalla for the Minangkabau community is a very important place, in addition to praying and reading the Koran it is also used as a place to gain religious knowledge.

The story begins with the grandfather who spent his life worshiping and guarding the surau. His job was sharpening knives and that was only done when someone asked him for help. He did his job sincerely. To make a living, he depends on the provision of knife sharpening services which are generally not much or from community alms. Sometimes he gets a share of the fish in the surau. He did that since he was young until he was old. He didn't even think about his family.

However, the grandfather character had to end his life in a very tragic way, he committed suicide by slitting his throat. His death was influenced by the story of another character named Ajo Sidi, a character who is very good at boasting. The story is about a Muslim named Haji Saleh who during his life was always obedient to worship. Haji Saleh always did good deeds and always carried out all the commands of Allah. However, when the day of vengeance arrived, it turned out that Haji Saleh had gone to hell. Of course it made Haji Saleh not believe it. In fact, he also witnessed some of his colleagues in the world who were also righteous when they were in the world with the same fate. Why is that so? What good deeds they lack. They have done all kinds of worship with full obedience, but the reward is not what they expected.

Finally, they demonstrated God. They thought that God had made a mistake by sending them to hell. They are a group of people who in the world are seen as people who are obedient to worship. They have the title of hajj, shech, and some have even gone to the holy land many times.

Then they met God. They intend to remind God of his fault. From that meeting, a dialogue between God and the demonstrators took place. Haji Saleh as the leader. He represented his friends who had the same fate. First he introduced himself and did not forget to introduce his Hajj title. He also told me all the good things. However, that was not what God asked for. God blamed Haji Saleh because he was busy worshiping and forgot about his family; the pious pilgrim also did not work hard; Haji pious and other people let Indonesia's natural wealth be taken by foreigners, etc. That's a pile of mistakes Haji Saleh and his friends and they only realized after being shown by God. Finally, they know the mistake they have made and send them to hell.

2. Islamic teachings Kaffah

Islam is a religion that was revealed as a perfect religion from the apostles before Muhammad SAW. The pillars of faith and the pillars of Islam are the pillars of that teaching.

The Koran is a book that makes it a guide in carrying out life. Belief in Allah is the fundamental basis of Islamic teachings. This is stated in the first verse of Surah Alikhlas "Say Allah Almighty". That is, in Islam Allah is a single substance that no one equals.

Believing in the oneness or oneness of Allah is the first key to converting to Islam. Of course, one must also believe that Muhammad is the messenger of Allah. Thus, the sunnah of Muhammad is a sunnah for every Muslim without exception.

In Islam there is peace. Islam does not in the slightest teach any form of violence or other forms of injustice. Pure Islam as a religion that can lead its adherents to obtain happiness both in this world and in the hereafter. This is in accordance with the word of Allah "And if they incline to peace, then lean towards it and put your trust in Allah. Verily, He is the All-Hearing, the All-Knowing" (Surah Alanfal: 61). In addition to sura Alanfal verse 61, another surah in the Qur'an that proves that Islam rejects violence is contained in Surah Almaidah verse 51 "Whoever kills a human being, not because that person (kills) another person, or not because he causes mischief on earth, it is as if he has killed all mankind".

In Islam, life is divided into two, namely life in this world and in the hereafter. Both must be lived in a balanced way. The hadith of the prophet says that "Do (business) your world as if you will live forever. Carry out your deeds in the afterlife as if you were going to die tomorrow (HR Ibn Asakir). This suggestion means that every Muslim must act as best he can in trying to live in both. A person who professes to follow the teachings of Islam is not justified when he only pursues one of the worlds.

3. Contents of the short story "The Collapse of Our Surau" Related to Kaffah's Islamic Teachings

a. Religious Paradox in "Robohnya Surau Kami"

One's piety is the main measure in Allah's judgment. That's Islamic teaching. God does not look at how rich; how many titles he has or how many he goes to the holy land. Sincerity in worship is the key to someone entering His heaven. Apparently, this is what is starting to become invisible in the A. A. Navis environment. Concern for others is fading, even though there are many pious people who worship. This is a kind of paradox seen by A. A. Navis.

Then with his writing, A. A. Navis gave a different perspective. At least, in the excerpt below, A.A. Navis expressed his perspective on the religious problem.

How astonished was Haji Saleh, because in that hell many of his friends in the world were scorched, groaning in pain. And he didn't understand his condition even more, because all the people he saw in hell were no less devout than he himself. There is even one who has been to Mecca fourteen times and has the title of sheikh as well

The paradox of socio-religious conditions is also very evident in the short story of A. A. Navis. It is depicted that hell, which should be filled by disbelievers, is actually filled with people who are seen as pious in this world. Of course the cause is an error in worship.

Another paradox is that Indonesia was born as a fertile and prosperous country with a Muslim majority population, but its people have to live a miserable life. Natural wealth as a gift from the Creator is allowed to be dredged by other nations. This is contrary to the ideal conditions that should be felt by the people of Indonesia. With the extraordinary glory and grace of God, Indonesia should become a prosperous and prosperous country.

'Where in the world do you live?' asked the Lord.

'We are Your people who live in Indonesia, my Lord.' 'O, in that land of fertile land?'

'Yes, indeed it is, my Lord.'

'The land is very rich, full of metal, oil, and various other minerals, isn't it?'

'Right. Right. Right. Our Lord. That is our land.' They began to answer in unison. For the dawn of joy had loomed over his face again. And now they can be sure that God has wrongly punished them.

'In what land is the soil so fertile that crops grow without being planted?' 'True. Right. Right. That is our country.'

'In a land, where the inhabitants themselves are destitute?'

A process of death that is very far from the pleasure of Allah. The death of a grandfather figure by suicide is proof that one's faith only God knows. Sizes pinned by others are not a valid guarantee. Thus, learning not to judge one's faith is very important because only Allah has the authority. There are many more paradoxes listed in the short story "Robohnya Our Surau". This is a common concern. Had Islam been implemented properly, this would not have happened. Why is that? The answer is because Islam is very detailed in regulating religious life. Islam regulates the affairs of man's relationship with his God; human relations with fellow human beings; human relations with other creatures, and regulate human relations with the environment or the natural surroundings.

b. Kaffah's Islamic Study in "Robohnya Surau Kami"

In general, the contents contained in "The Collapse of Our Surau" is a form of concern for A. A. Navis. With his background as a scholar, he understands and is concerned about the problems of trust that occur in the community. With writing in the form of short stories, ideas in the form of criticism of the socio-religious at that time were poured. He preached to straighten out the practice of worship which he considered outside the path of Islamic teachings.

There are many reasons why people are leaving the teachings of Islam. The main thing that is very fundamental, namely the weak understanding of religion in Minang Land where A. A. Navis grew up. To think that worship of God is only worship of mahdhoh or which is vertical is clearly wrong. Therefore, A. A. Navis tries to recall the importance of worship in the horizontal realm or ghoirumaghdhoh. This is important because humans are essentially zoon politicon or born as social beings. The consequence is that humans have to interact with other societies. It takes cooperation in carrying out this worship.

It is this horizontal form of worship that is highly emphasized by A. A. Navis to be used as an accompaniment for vertical worship or mahdhoh. For example, in "The collapse of our Surau", the reader is invited to love his family as a form of devotion to God. Family is a gift from God.

Leaving or abandoning the family for religious reasons is wrong. In Islam, the obligation to guide the family to always on the right path is in Surah Attahrim verse 6 "O you who believe, protect yourselves and your families from the fire of hell." The satire on the condition of the family who was left behind for reasons of worship can be seen in the following excerpt of the short story.

"I've been here since I was young, haven't I? I don't remember having a wife, having kids, having a family like everyone else, you know? I don't think about my own life (Navis, 2007).

It is a picture of the life of a grandfather who no longer cares about his family's life. He spent his time guarding the surau and worshipping the Creator. He resigned himself to the situation. This mentality, according to A. A. Navis, is not in line with Islamic teachings. Mental aberrations that are always resigned to have tickled A.A.'s mind. Navis. Next, A.A. Navis gives a subtle satire with a short story fragment of grandfather's busyness during a dialogue with God.

"What do you do in the world?

'I worship You always, my Lord.' 'Another?'

'Every day, every night. Even every time I mention Your name.' 'Other.'

'Yes, my Lord, I have no other job than to worship You, chant Your name. Even in Your love, when I am sick, Your name is also the fruit of my lips. And I always pray, pray for Your generosity to convert Your people.'" (Navis, 2007:7).

The fragment is a picture for people who only occupy their time to worship maghdhoh alone. Their time is spent on the affairs of the hereafter for themselves. There is an element of selfishness to this. Why is that? The answer is because humans have obligations to other humans as well as to the Creator. A head of the family have an obligation to provide for their family. This process of earning a living is the value of worship in the eyes of Allah. The slap against the group that carries out such worship can be seen in this passage.

'Is it wrong in your opinion, for us, to worship God in the world?' asked Haji Saleh. 'Not. Your fault, because you are too selfish. You are afraid of going to hell, that's why you worship. But you forget the life of your own people, forget the life of your own wife and children, so that they are lost forever. This is your biggest mistake, being too selfish. Even though you are in the world as people, all brothers, but you don't care about them in the slightest.'

The grandfather figure is a metaphor for the narrow extreme group. This narrow extreme views worship as only a human affair with God. In fact, many of them forget the world. For them, the life of this world is only temporary so it is not important to take care of. Thinking focused on the afterlife is considered wiser and more appropriate. Finally, it is this understanding that leads them to forget Allah's commands in Surah Alqashah.

And seek in what Allah has bestowed upon you (happiness) in the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not do mischief in (face) earth. Verily, Allah does not like those who do mischief (Alqashas: 77)

Interestingly, A. A. Navis also included satire on environmental management that was violated by the Muslim community. He tried to remind again that Islam commands humans to protect the environment. All forms of destruction of nature due to human hands are a deviation in Islam. In Surah Albaqarah verse thirty is the basic human obligation to protect the environment. It is the suggestion in the surah that the author tries to remind that humans are leaders on earth who must manage the natural surroundings as well as possible.

This message is very relevant to today's natural conditions. Indonesia, which initially had abundant natural resources, vast forests, and seas full of fish, was ultimately unable to manage it properly. This is an irony that slaps our society.

'And the produce of your land, those who dredged it, and carried it to their land, didn't they?' 'Yes, my Lord. Until we got nothing more. It's their curse.' 'In a land that is always chaotic, so that you and you are always fighting, while other people also take your land's produce, don't they?' 'That's right, my Lord. But for us, we don't want to know about the property. What is important for us is to worship and praise You.'

'You're willing to stay destitute, aren't you?' 'Right. We are very willing, my Lord.'

'Because of your tyranny, your children and grandchildren are still poor, aren't they?'

The satire in "The Collapse of Our Surau" is a reminder for readers to always increase their faith and piety to Allah kaffah or truly. Allah is angry when His servants are only busy in worshipping Him. Worship is not just praying five times a day and lingering in glorifying His name. Worship that God wants must balance the relationship between humans and God, humans and humans, and humans and the environment.

Another A. A. Navis warning, which is related to mental hard work. A. A. Navis seems to find that mental loss in society. According to him, being a person who wants to work hard and does not surrender to circumstances is a teaching of Islam. God as the Most Merciful will change a person's destiny only if that person is willing to try to change his own destiny. The argument that strengthens this statement is Surah Ara'du verse 11. However, trying without prayer is not a good thing in the eyes of Islam. There is a blessing to be sought from everything we strive for. A servant who does not want to pray is said to be arrogant (Alaraf: 55). The importance of working hard is implied in the quote below.

'In a country that is always in chaos, so you and you always fight, while other people take your land, right?'

'That's right, my Lord. But for us, we don't want to know about the property. What is important for us is to worship and praise You.'

'You're willing to stay destitute, aren't you?' 'Right. We are very willing, my Lord.'

From the excerpt above, it can also be seen that the grandfather figure represents a group of people who like to make noise and let the economic land be controlled by other parties. They do not want to work hard for prosperity. This is God's wrath.

On the other hand, A. A. Navis also tells dramatically or implicitly in his short stories about the transience of position, position, or wealth in the world. The world is only temporary. All forms of luxury that exist are only deposits that do not last long. Man can boast of how rich he is and how tall he is in front of other humans. However, it cannot be done before God.

Finally it was Haji Saleh's turn. Smiling proudly he worshiped God. Then God asked the first question. 'You?'

'I'm Saleh. But since I've been to Mecca, Haji Saleh is my name.'

'I didn't ask the name. Name for me, no need. The name is only for you in the world.'

The values that can be drawn from the short story above include, humans must be humble and must not be arrogant or arrogant. Humility is a moral virtue that is often overlooked, but is an essential part of good character. "Humility is an effective side of self-knowledge" (Sudrajat, 2011: 52). Suwija (2012: 73) argues as follows. "Life is like a person sweeping, every day there will be garbage that should be swept clean. If the trash runs out, of course there is still a lot of dust that also needs to be cleaned." This means that there is no reason for humans to be arrogant, especially in front of their Lord.

Conclusion

Conclusion

There are several fictions that contain the teachings of Islam Kaffah. The fiction teaches moderate Islamic teachings. In this fiction, Islam is seen as a teaching that balances the relationship between humans and God, humans and humans, humans and the environment, humans and governments, and humans and other creatures. These fictions include "Gus Jafar, Verses of Love, Terrorists, The Collapse of Our Surau, Kang Soleh".

The implementation of the use of fiction that has been mentioned in the first paragraph, which can be done by using it as a lecture assignment. Fiction which is believed and has been analyzed for its content contains Islamic teachings, it is used as an object of learning. Students are required to read and understand the fiction. After that, students were asked to find the content of the fiction. Even. Students are also asked to create fiction whose content is not too far from the fiction.

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