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## NATIONALISM AND MULTICULTURALISM IN ISLAMIC PERSPECTIVE ON INDONESIAN LITERARY NOVELS IN THE ERA OF INDUSTRIAL REVOLUTION 4.0

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### ABSTRACT:

The purposes of this research is finding and describing the representation of nationalism including thought, love, peace, freedom, and loyalty actions to the country, reflected on Indonesian literary novels in 2000s. This research used qualitative method. The data sources of this research are Indonesian literary novels in 2000s. The data collection technique used library or documentation techniques from 2000s Indonesian literary novels. The data are analyzed by descriptive analysis techniques and content analysis. While the technique for testing the validity of data used trust, traceability, dependence, and certainty. The results of this research showed that Indonesian literary novels in the 2000s represent nationalism which includes: (1) nationalism related to the idea of creating a new, fair, and prosperous society. To be able to realize a fair and prosperous society, people must have basic needs for clothing, food, housing, (2) nationalism related to love and pride for Indonesia as a nation and the Unitary State of the Republic of Indonesia, and (3) nationalism related to actions to prevent conflicts, polemics, and wars between countries, because the society of one nation who will suffer the most due to be the victims. The results of this research is hoped to encourage and strengthen the sense of nationalism of Indonesian people, especially the younger generation, to continue the thoughts of proud and loving as the part of Indonesian nation and the Unitary State of the Republic of Indonesia, and always ready to develop this country as well as to defend the Indonesian homeland from all threats, both from inside and outside the country. A strong thought of Indonesian nationalism will be able to prevent negative impacts on advances in information technology in the Industrial Revolution 4.0. era.

## Introduction

Nationalism and multiculturalism representation in the character education perspective on Indonesian literary novels is fascinating multidisciplinary study in the field of literature, because Indonesian literary works, especially religious novels, are types of Indonesian literary works which is able to reflect various multicultural phenomena occurring in society. Both of them happened in the past and present. Multicultural literature has been existed in Indonesian literary novels since the time of *Balai Pustaka* era, which reflects regional culture that instilling values, so that they can be understood, appreciated, and used in educational field, based on *Bhineka Tunggal Ika* principles. (Amirin, 2012: 15). Even, since *Balai Pustaka* era, Indonesian literary novels have discussed multiculturalism. Multicultural literature has been existed since the colonization era, because at that time, there were many literary works which discussed multicultural relations in the Indonesian society context. (Taufik, 2014: 26).

In Indonesian literary novels written by Habiburrahman, many of his works describe multicultural education that highly appreciates cultural diversity (Arifin, 2012: 92). Multicultural education offers an alternative to education based on the diversity that exists in society (Hariyati, 2014; 383). Many Indonesian literary novels represent nationalism and multiculturalism related to differences in nationality, thoughts, views, culture and religion. The portrayal of characters on those novels who have nationalism and multicultural attitudes are Fahri in the novel *Ayat-Ayat Cita*, Ayyas in the novel *Bumi Cinta*, and Abdul Jalil in the novel *Sang Pembaharu, Perjuangan dan Ajaran Syaikh Siti Jenar*. Fahri as an Indonesian can live in Egypt. He has mutual respect, appreciate and tolerance with Egyptian people who are totally different of nationalities, races and cultures with him. However, he never differentiates the society because of those differences.

Nationalism and multiculturalism in Indonesian society are reflected in many Indonesian literary novels in the 2000s. Indonesian society consists of various tribes, ethnic groups, cultures, social status, and different religions, but they can live in harmony, have mutual respect, appreciate, tolerance, and acknowledge the rights of each other's existence. Today's multiculturalism, especially after the election for the governor of Jakarta, is still being felt today. Especially during the 2019 presidential, vice-presidential and legislative elections, the multicultural of Indonesian people have experienced a downturn and diminished the multicultural feelings of Indonesian people, especially the political elites and national figures who have attacked each other, blasphemed, and looked for their political

opponents' shame or mistakes. So that, the atmosphere in Indonesian society is getting inflame and the conflicts can be seen everywhere.

Indonesian society was previously known as multicultural society, although they are different tribes, ethnicities, social statuses, cultural, and religious, but they can coexist with mutual respect, appreciate, and tolerance. This multicultural sense is reflected in Indonesian literary novels in the 2000s, especially in religious novels. The attitudes, behavior and speech of the characters in the Indonesian literary novel can be used as examples for political elites, national or public figures in particular, and Indonesian society in general, to deal with and solving various problems, criticism, slander, blasphemy, and *su'udzon*.

In dealing with various problems, political elites, national figures, and society should remain patient, sincere, persistent, and calm, so that the problems can be faced and resolved peacefully. So, the atmosphere of community life remains safe and peaceful. On the other hand, when the political elites, national figures, and society are responding the various problems by criticizing, slandering, blaspheming, and *su'udzon*, they cannot solve the problem peacefully. On the contrary, it creates new problems and the problem cannot be solved. The problem is getting more chaotic, so that society's life is increasingly chaotic, such as those faced by the Indonesian people today before the president, vice president and legislative elections.

If there is nothing in society that we can use as a model or *uswatun khasanah* to deal with various problems occurring in society. Indonesian elites, national figures, and society can imitate figures such as illustrated in Indonesian literary novels. It can be about the way how to deal with criticism, slander, and *su'udzon* which faced by them. Political elites, community leaders, and society do not need to be ashamed of imitating the attitudes, behavior, speech, patience, cleverness, and submissiveness as portrayed by characters in Indonesian literary novels. The characters in the Indonesian literary novel by Habiburrahman is reflection of the current teachings of Al-Quran, means that all the attitudes, behaviors and language of figures based on Islamic teachings as explained in the Al-Quran, which have been reflected in society life. So, they can be used as examples for political elites, national figures, community leaders, religious leaders, and society to deal with and solve various problems faced in society.

### **Findings and Discussion**

The representation of nationalism in Islamic perspective of Indonesian literary novels is very interesting multidisciplinary study in literature field, because Indonesian literary works, especially

religious novels, are kind of Indonesian literary work which is capable of representing nationalism occurring in society, both in the past and present time. Nationalism literature has long been existed in Indonesian literary novels since the time of *Balai Pustaka* which represents nationalism instilled the values of nationalism to fight Dutch colonialism and pursue its freedom.

Many Indonesian literary novels written by Habiburrahman represent nationalism. They also portray appreciation of ethnic groups, cultures and religions diversity which can strengthen the nationalism of Indonesian people (Arifin, 2012: 92). To strengthen the nationalism of Indonesian people, especially the younger generation, it can be done through nationalism and multicultural education through *Pancasila* and civics education. Nationalism and multicultural education offer alternative education based on the diversity existing in society (Hariyati, 2014; 383; Abbas et al., 2020; Ahmad et al., 2018). Indonesian literary novels represent a lot of nationalism and multiculturalism related to differences either in nationality, thought, view, culture or religion. The characters who have nationalism thought, such as Fahri in the novel *Ayat-Ayat Cinta*, Ayyas in the novel *Bumi Cinta*, and Abdul Jalil in the novel *Sang Pembaharu, Perjuangan dan Ajaran Syaikh Siti Jenar*. Fahri as an Indonesian can live in Egypt. He has mutual respect, respect, and tolerance with Egyptians of different nationalities, races and cultures. However, he never differentiates in society because of differences in nationality, race and culture. Eventhough he lives in other country, he is still proud to be an Indonesian, not feeling inferior in associating with other students from various countries. He is able to show his achievements, so that he becomes the smartest student, memorizes Al-Quran, so his teacher loves him very much.

The Indonesian people have long been known as society who has strong nationalism sense. They lived in colonialism for years, so they wanted to free themselves from Dutch colonialism. They had a sense of nationalism and patriotic spirit. It can be seen from their brave when they faced the Dutch army colonials only with sharp bamboo weapons against modern weapons. However, the nationalism and patriotic spirit for Indonesian people at that time should never died. In various regions, Indonesian people fought against Dutch colonialism seporadically. In each region, although different ethnicities, social status, culture and religion, Indonesian people still have the same ideals and goals to be independent from Dutch colonialism.

In the novel *Ayat-Ayat Cinta* written by Habiburrahman, one of the main figures is Fahri, who is able to represent nationalism. He is described as a person who can be used as an example or role model,

so that political elites, national figures, and society can imitate his attitudes, behavior, speech, and patience to deal with problems, as well as his sincerity in taking action, only because of Allah SWT. Fahri is character comes from Indonesia, who has Indonesian nationality. He is proud as well as making Indonesia proud of him. He studied at Al-Asyhar University in Egypt, and became the smartest student, memorized Al-Qur'an, and mastered Arabic better than students from various countries. So, he became Shaykh Mahmoud Khushari's golden child because of his morals, intelligence, memorizing and reading of Al-Qur'an. His way of reading Al-Qur'an is better and more fluent than other students. He is humble in heart, and always does good deeds to all people regardless of differences in nationality, culture and religion. He has strong sense of nationalism, insight, and multicultural thinking to deal with his friends and teachers. In associating with fellow friends, he never differentiates other nationality, culture and religion. He always maintain the principles of religious teachings. He also instructs other people to always do good to everyone, respect, love, and appreciate each other. Because of his tolerant and respectful attitude, he was very much loved by his teachers and friends. This can be seen in the following quotes:

“... setelah melalui ujian ketat beliau hanya menerima sepuluh orang murid. Aku termasuk sepuluh orang yang beruntung itu. Lebih beruntung lagi, beliau sangat mengenalku. Itu karena sejak tahun pertama kuliah aku sudah menyetorkan hafalan Alquran pada beliau di serambi Masjid Al-Azhar. Juga karena di antara sepuluh orang yang terpilih itu ternyata hanya diriku seorang yang bukan orang Mesir. Aku satu-satunya orang asing dan sekaligus satu-satunya yang dari Indonesia. Tak heran jika beliau menganakemaskan diriku. Dan teman-teman dari Mesir tidak ada yang merasa iri dalam masalah ini, mereka semua simpati padaku”

...after going through a rigorous exam he only accepted ten students. I am one of the luckiest ten people. Luckily, he knows me very well. That's because since the first year of college I have deposited the memorization of the Qur'an with him on the veranda of the Al-Azhar Mosque. Also, because among the ten people who were chosen, it is only I myself who was not an Egyptian. I am the only foreigner and also the only one from Indonesia. No wonder he mak me his golden child. And my friends from Egypt have nothing to envy on this matter, they all sympathize with me (Shirazy, 2005: 17).

Based on these data, it can be concluded that Fahri has a sense of pride as an Indonesian student who can compete with other students from various countries. He does not feel inferior in associating with various students who come from various countries. In fact, he became the golden student of his professor because of his cleverness, memorization and reading of Al-Qur'an better than other students, including students who came from Egypt.

Fahri has good thought about the patterns of relations between nations. As an Indonesian nation, he is able to show good deeds and to help others regardless of differences in nationality, race, culture and religion. He helped a woman who was wearing a white veil on the train who helped the Americans by giving a seat, but was actually scolded by the Egyptian youth. He did not want anyone who had done good deeds to others being scolded. So, he tried to advise the Egyptian who were considered to do something wrong, scolding at the woman who had done good deed to the Americans. Fahri's actions are one forms of multiculturalism as well as a reflection of Islamic teachings. Fahri helped the woman not because of he knew her nor her nation, but instead of a form of respect, appreciate, and tolerance towards other people who have done good deeds to others, which should be supported.

Fahri has high nationalism sense in the form of tolerance and respect for others. He has a strong stance to uphold the Islamic teachings. This can be seen when Fahri is invited to eat by Maria's family. Fahri sit together with Maria in the back seat of the car that was boarded by his parents. However, Fahri respectfully refused, and asked to be allowed to sit in the front seat in order to have a chat with Maria's father. Fahri respectfully still agreed to follow Maria's parents request in one car. However, he did not want to sit in the backseat with Maria, who was not his *muhrim*. The description of Fahri's faith and multicultural power is shown in the following data:

“Ya, kau naik sini Fahri!” seru Madame Nahed...

Madame Nahed naik di depan duduk di samping Tuan Boutros. Maria di belakang. Masak aku harus duduk di samping Maria. Dan parfumnya itu. Nuraniku tidak setuju. “Maaf Madame, boleh saya duduk di depan. Saya ingin berbincang-bincang dengan Tuan Boutros selama dalam perjalanan”....

Madame Nahed terseyum, ”Oh ya, dengan senang hati”.

Dia lalu turun dan pindah ke belakang duduk di samping putrinya. Aku naik dan duduk di samping Tuan Boutros

"Yes, go up here Fahri!" exclaimed Madame Nahed ...

Madame Nahed climbed in front to sit beside Mr. Boutros.

Maria in the back. Should I sit next to Maria? And her perfume.

My conscience did not agree. "Sorry Madame, may I sit in front. I would like to have a chat with Mr. Boutros while on the trip"....

Madame Nahed smiled, "Oh yes, with pleasure."

Then she got down and moved back to sit next to his daughter.

I got on and sat beside Mr. Boutros (Shirazy, 2005: 124).

Tolerance and respect for others are part of nationalism sense, so that he is able to show his identity as Indonesian people that has good morals and adheres to its religious teachings, even though he is living abroad. When Fahri is invited to dance by Maria, Fahri also refuses gently, so as not to offend Maria. He apologized to Maria, saying that his religious teachings preventing men from touching women who are not his *mahram*. This can be seen in the following data:

"Fahri, mau coba berdansa denganku? Ini kali pertama aku mencoba berdansa ", lirihnya malu. Aku harus berbuat apa. Apakah aku harus ikut budaya Eropa...Tawaran Maria bagi seorang pemuda adalah tawaran menarik. Siapa tidak suka bergandeng tangan dan berdansa dengan gadis secantik dia. Di sinilah letak ujiannya.

"Maaf aku tidak bisa," jawabku sambil terseyum dan menangkapkan dua tangan di depan dada.....

"Maafkan aku Maria. Maksudku aku tidak mungkin bisa melakukannya. Ajaran Alquran dan Sunah melarang aku bersentuhan dengan perempuan kecuali dia istri dan mahramku". Kuharap kau mengerti dan tidak kecewa ....

"Fahri, will you try dancing with me? This is the first time I'm trying to dance ", she softly embarrassed. What should I do. Should I join European culture ... Maria's offer to a young man is an attractive offer. Who does not like holding hands and dancing with a girl as beautiful as her. Herein lies the test.

"Sorry I can't," I replied with a smile and put my hands together in front of my chest .....

I'm sorry Maria. I mean I couldn't possibly do it. The teachings of Al-Qur'an and Sunnah forbid me to have contact with women unless she is my wife and *mahram*. "I hope you understand and are not disappointed. (Shirazy, 2005: 132-133).

Based on these data, Fahri still appreciates and respects Maria's invitation. However, he still refuses subtly to respect Maria, so as she not being hurt because Muslims should not hurt others and must respect each other regardless of national, cultural and religious differences.

Fahri's sense of nationalism in the form of tolerance and concern for others was also evident when he was in prison. He was sent food by his wife, Aisha, but did not want to eat because he did not have enough food to share with his roommates in prison. It is impossible for him to eat alone, while other people do not eat. This can be seen in the following data: “Untuk buka puasanya mungkin aku tidak bisa, jawabku”. “Kenapa?” “Aku tidak mungkin makan sementara teman-teman satu selku berbuka hanya dengan seteguk air dengan roti kering dengan *jubna* kadaluarsa” (Shirazy, 2005: 354). “I might not be able to break the fasting, I replied”. “Why?” “I can't possibly eat while my cellmates break their fasting with only a gulp of water with dry bread with expired *jubna*” (Shirazy, 2005: 354)

Fahri as an Indonesian youth who embraces the Islamic religion always tries to practice the Islamic teachings in his life as well as in his community. It includes being helpful, doing good deeds, and honoring his neighbors. Islam also teaches that every human being is basically have brotherhood relation. Therefore, people must love, help, and do good deeds to other people or neighbors. He also really loved and helped his fellow dormitory friends. His friends knew his responsibilities. Loving each other and helping each other is a form of brotherhood and love for fellow brothers and sisters. It is also a form of multiculturalism. This can be seen in the following data:

“Aku senang bahwa teman-teman satu rumah ini mengerti dengan kewajiban masing-masing. Kewajiban memasak sesibuk apa pun adalah hal yang tidak boleh ditinggalkan. Sepertinya remeh tapi sangat penting untuk sebuah tanggung jawab. Masak tepat waktunya adalah bukti paling mudah sebuah rasa cinta sesama saudara. Ya inilah bentuk persaudaraan. Hidup di negeri orang harus saling membantu dan melengkapi. Tanpa orang lain mana mungkin kita bisa hidup dengan baik” (Shirazy, 2005: 65)

“I am happy that my friends from this house understand their respective obligations. The obligation to cook, no matter how busy he is is something that should not be left out. It seems trivial but very important to be a responsibility. Cook on time is the easiest proof of a love among siblings. Yes, this is a form of brotherhood. Living overseas, we must help and complete each other. Without other people, how could we live well?” (Shirazy, 2005: 65).

Ayyas in *Bumi Cinta* novel is able to represent a nationalism sense. As a student who comes from Indonesia, he is able to show that he is a student who has high sense of nationalism as well as showing that Indonesians, who are predominantly Muslim are a good



nation. He is very proud to be an Indonesian student. When he met Yalena, he was said to be a poor student and converted to an orthodox religion. But he wasn't angry. In fact, he wanted to prove that Indonesian students who were said to be poor and embracing the orthodox religion were not as what she had imagined. He proved by showing that the Indonesian people are having good morals which are shown in good attitude, behavior and speech.

At the time he was invited to eat by Yalena, he was forced to join Yalena's dinner invitation to show respect for Yalena. The description of Ayyas' attitude can be seen in the following data: “Ayyas terpaksa keluar kamar dan makan bersama Yalena di ruang tamu. Yalena mengambil tempat berhadapan dengan Ayyas. Pemuda yang pernah kuliah di Madinah itu banyak menunduk, ia berperang melawan dirinya sendiri, berusaha sekuat tenaga untuk menjaga pandangannya” (Shirazy, 2010: 50).

“Ayyas was forced to leave the room and eat with Yalena in the living room. Yalena took the opposite place in front of Ayyas. The young man who had studied in Medina looked down a lot, he was fighting against himself, trying his best to keep his gaze (Shirazy, 2010: 50).

Ayyas character in *Bumi Cinta* novel also has nationalism and multiculturalism sense. He can live in Moscow which has different nation, race, culture and religion. He can interact with Moscow people regardless of differences in nationality, race, culture, and religion. He has a respectful and tolerant attitude towards others and often helps others in need, regardless of differences in nationality, race, culture, and religion.

In *Sang Pembaharu, Perjuangan dan Ajaran Syaikh Siti Jenar* novel written by Agus Sunyoto, Abdul Jalil character has a high sense of nationalism. He wants to defend and maintain the unity and integrity of his body, so that he prevents warfare among his brothers. Because war will destroy everything, so the people would sacrifice and suffer the most.

The struggle for power and state does not have to be resolved by war because it will destroy human civilization. Thousands or even millions of people would become victims of war as what happened in the Middle East. The struggle for power and the state must be resolved peacefully by means of deliberation by both parties. The fight for state's land and power is shown in the following data: “ ... Pamanda Raden Kusen telah menyatakan bahwa Pakuwuan Caruban tidak lagi berada di bawah kekuasaan Maharaja Sunda, tetapi di bawah Demak ....Tentu saja keputusan Raden Kusen itu menimbulkan kemarahan semua orang Sunda dan hampir terjadi

perang besar .... Lalu diputuskan oleh ayahandaku untuk menyelesaikan perkara Samida melalui jalan damai perundingan. ... Setelah melalui beberapa kali pertemuan akhirnya kedua belah pihak yang berselisih mencapai kesepakatan .... ”

“Pamanda Raden Kusen has stated that Pakuwuan Caruban is no longer under the rule of the Sundanese Maharaja, but under Demak .... Of course Raden Kusen's decision angered all the Sundanese and almost a big war broke out .... Then my father decided to settle the Samida case through peaceful negotiations. ... After going through several meetings, the two disputing parties finally reached an agreement...”

An example of the description of the settlement of disputes over power and state land can be used as an example for Indonesian people and the world's community to prioritize deliberation in resolving the struggle for power and state land. It is not necessarily resolved by wars that can destroy human civilization. Thousands and even millions of people become victims of war as happened in the Middle East, such as Iraq, Afghanistan, and Syria.

This incident can become an example for Muslim community in Indonesia and in the world, especially preachers so that when preaching to spread Islam, it must be peaceful, respecting, appreciating, tolerating, and recognizing the existence rights of others who have different beliefs and religions. If Muslim community has multicultural view in the Islamic perspective, then Indonesian people and the world community can live peacefully, safely, and prosperously, so as to prevent the characteristics of radicalism that have been developing in Indonesia and in various countries, especially in the Middle East.

Abdul Jalil's character also has idea on how to create a new society, a society which has freedom and housing in order to create a fair and prosperous society, which is free from pressure as well as from the authorities. Therefore, in order to achieve the goal of creating a fair and prosperous society, which was free from pressure as well as from the authorities, he created a new society named Tanah Abang. This new society must have houses and land as tools in order to create a fair and prosperous society. It is impossible to create a new society if people do not have houses and land and are not free from authorities pressure.

In *Api Tauhid* novel, it also represents Fahmi's nationalism as the Indonesian nation. He feels proud and maintains a good reputation as a student comes from Indonesia. Hamza is a student of the Islamic University of Madinah from Turkey who is close friend to Fahmi, Ali, and Subki from Indonesia. Their friendship does not consider other national differences. They respect, love, and help each

other, especially when Fahmi does *I'tikaf* in Nabawi Mosque, he wants to complete Al-Qur'an 40 times. Ali was very worried about Fahmi's health, he persuaded him to go home and rest in the dormitory. However, Ali's good intention is refused by him. Fahmi has very strong desire to behave in Nabawi Mosque to complete Al-Qur'an 40 times. Ali's worries occurred. When Ali and Hamza visited Fahmi, he was found unconscious at Nabawi Mosque. Fahmi was immediately taken to Madinah hospital. Ali and Subki were very loyal to accompany Fahmi when he was hospitalized.

Loyalty in friendship experienced by Hamza, Fahmi, Ali and Subki is an example for society. That friendship do not consider on national differences. Although Hamza is Turkish, his friendship with Ali, Fahmi and Subki remains sincere. They love and help each other. They also give advices each other.

Fahmi has a strong character. Fahmi's tough and firm in Nabawi Mosque to accomplish his goal, completing Al-Qur'an 40 times can be used as an example for today's youth who don't love Al-Qur'an. Today, it is rarely to find young generation who really love Al-Qur'an and are able to complete Al-Qur'an up to 40 times. In fact, many young Indonesians today are busy of memorizing songs by top singers. Even, many of whom fall over to drinking alcohols, consuming drugs and promiscuity.

### **Conclusion**

Based on the description above, it can be concluded that Indonesian literary novels in the 2000s represent a lot of nationalism including sense of pride, love and maintaining Indonesian nation existence, through attitudes, behavior, and speech in society's daily interactions. In *Ayat-Ayat Cinta* novel written by Habiburrahman, the attitude of Fahri's character is described as being proud to be an Indonesian student who can study at Al-Azhar University because. He is also one student who can be accepted at the university because of memorizing Al-Qur'an. He is the smartest student among other students from various countries. Eventhough he is from Indonesia, his Arabic language is better than students who come from Arabic and other countries, so that he is loved by his professors.

Ayyas character is also representation of a figure who has a high sense of nationalism and multiculturalism, eventhough he is insulted as a poor Indonesian student who adheres to an orthodox religion, he is not angry. He still feels proud to be an Indonesian student and a Muslim. Even in his heart he wanted to show that Indonesian students were not similar to what Yalena imagined. He will show that Islamic teachings are not like what she imagined. Islam is a religion which is full of love to anyone regardless of

ethnicity and from any country. Islam is a religion of *rahmatan lil alamin*, a religion that protects and provides blessings for the entire universe.

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