

# LOVE AND HIDAYAH ALLAH GIVEN TO HIS SERVANT: AN ANALYSIS OF NOVEL “TERNYATA AKU SUDAH ISLAM” BY DAMIEN DEMATRA

Muhammad Nasir

*UIN Ar-Raniry Banda Aceh*  
*E-mail: mnasir@ar-raniry.ac.id*

**Abstract:** Andrew Parker has a very unique biography as an American who grown up in a Christian family, strangely, he was very interested in the religious symbol as Indian's turban seen through the movie. Then, while studying at university, Andrew tends to choose Arabic subject, Persian, Turkish, Greek and Hebrew. The impact of his skill with those languages, make other students think that he is a Muslim, so that it is questionable when, why and where were he turned into lovers of the religion of Allah? In this study the author uses the sociology approach of religion in order to discover the life of Andrew who has found himself through the guidance of God given him. The author found that the process of change in Andrew and his wife is one of the phenomena of sociology of religion which is reflected through the teachings and the lessons that have been practiced. Based on these studies it can be concluded that the life journey of a man is always determined by Allah through the duty performed by the man himself.

**Keywords:** *Love, Hidayah and reward from Allah*

The assumption that literature is a heavy reading is still embedded in the minds of ordinary people, especially for the younger generation. In terms of literature always put forward the beauty of the language in order to touch the soul of the reader. However, not infrequently the beauty of literary language is called a confusing delivery because it has the hidden meaning of the words for word. By reading literature, we not only enrich the diction in language but also can learn many things such as history, art, culture, social, politics, philosophy, to psychology. This is because literature is a creative outcome of a person's appreciation of life so that literature can encourage the reader to hone creativity, enrich the imagination, critical thinking, broaden the views as well as insights in understanding cultured. Therefore, Endraswara (2012) explains that in " literature research is needed aspect of axiology, that is the problem of literature for anyone. Good literature should be useful to the reader and the writer himself. Destructive literature, not of much use, will cause a crack... No matter how small, literature is the work used for self-expression, to have a plus "(p.141).

Novel “*Ternyata Aku sudah Islam*” is the work of Damien Dematra and published by Gramedia in 2010. It presents the option to enjoy his writings in term of a character's journey in getting the true religion for happiness world and hereafter. The figure is one of the performers of the Dust band known as Sufi and Islamic singer. This is the challenges for those who live in America as Alwi Shihab (1999) once said that "the main constraint faced by Muslims in the Western world, especially in America is a matter of identity. Muslim societies in the Western world agree in identifying themselves among other religious communities, by making the Qur'an and Sunna a guide to life " (p.296).

The heavy challenges faced by the musical Sufi Muslim group whose members come from various countries is moving to Indonesia. They have been performing since 2001 and today are based in Indonesia. The music group consists of 12 people, 6 men and 6 women. Most of its members are from the United States, but some of them come from Sweden, England and finally joined by Indonesian. The Dust band is rich in shades of tambourines on the rhythms of the Middle East country, jazz and world music. Various musical instruments from various countries also complemented the diversity of their music, such as Iranian *santur*, tambours from Turkey, *gendok-gendok* from South Sulawesi combined harmoniously with harp, violin, bass and various types of percussion. While the lyrics of the song is mystical born from a heart that is drunk for love and longged for Allahh. This group is essentially born in the United States under the guidance of Shaikh Fattaah, the founder of the Dust as well as their Sufi teacher. While in the United States, the

name of this group is Dust on the Road or Dust on the Streets. After migrating to Indonesia since 1999 and renaming it to Dust.

So, what happens and evolves against the group is a historical and societal fact of society stated by Nyoman (2011) that sociology is based on the supposition that every cultural fact is born and embedded in certain historical societal conditions. The product system works of art, literary works especially, seen as a result of the relationships and interaction between individuals, on the one hand, relationships with individuals and groups social structures' (p. 26). The social condition of the characters in Damien's work is a Sufi condition by showing a very Islamic identity. Damien also saw the real condition of the character after establishing the music group whose songs generally nuanced in love with God. Therefore, Damhuri (2010) mentions that " ... the writers of Islamic fiction who do their work-Islamically and literature is their creative process that does not only explore the aesthetics imprisoned in euphoria and narrative fascination and an ethical struggle *Amar ma'ruf nahi mungkar*" (p. 5).

By looking at the work, it is closely related to the life of the community, the writer must see by using the concept of sociology of religion. Ahmad Dada (2000) says that "... sociology is a study of the social sciences who want to know in depth about your symptoms and social structures that exist in the community, which would establish a mindset and action of the mindset" (p.1). Sociology is also a science that is empirical so that in reviewing something exists. So, in the sociology of religion, the author will examine the approach and interaction of religious communities in which they know each other. The method used in this study is a descriptive method that is a method about the empirical world where it happens in the present and its purpose to describe facts that exist or describe events that exist in society systematically and factually. So, in this case, we know in detail the existing situation in a particular society and at the same time see the process of the act in society, even though it is only in a creative work. Meanwhile, according to Mubaraq (2010) "descriptive method is a method of research on the empirical world that occurs in the present. The purpose is to make a systematic, factual, and accurate description, or painting of facts, traits and relationships between phenomena being investigated"(p.10 ).

By looking at the work related to religion, the writer used a religious or theological approach in analysing as Mubaraq (2010) says "theological approach is the apocalypse or researcher's own belief. This approach is carried out in the research of a religion for the interest of religion which is believed by the researcher to increase the justification of the belief in the religion. As the expert study theology, commentators, proposals jurisprudence, *ulum al-hadith*" (P. 29). He (2010) also adds " If theology discusses religion and religious society from the "supra-empirical "glasses (according to the will of God), then the sociology of religion learns from the" empirical-sociological" point (p.87).

This analysis is a scientific design that is formed systematically from a reflective thinking, while the method in the sociology of religion is a procedure or strategy to study the religious community which in its absence consists of various cultures of society. As a researcher in doing a research, it is not only fixed on one or two methods, but he may use several methods.

### **What love is?**

Praise be to Allah who has created man to have love and convertibility, life feels beautiful, with love, worship and guidance increasingly meaningful, because love has a million meanings, it does not know the age, time, and place. In worship, there are three main pillars of love, fear, and hope. Even the meaning of worship according to Shaykh-Islam is something that includes perfection in love and obeys. Many ummah of the Prophet claimed love the presence of God, and some of them do not realize it properly and correctly.

Love in the above work is not only Andrew's love for his wife and child but love that is focused on God through the process of education, and its implementation. In an Islamic teaching, love is *hablum minallah*, and then what is love to God? Love to God is the most beloved God of all human beings more than himself, his parents, and all he has. Given a few basic things that let us love God, among them is: Because God says of His beloved ones: "Say " If you (really) love God, follow me, Allah will love and forgive your sins. "Allah is forgiveness and the Most Merciful (QS Ali-Imran [3]: 31).

Then, God who has created us from nothing, then He perfected our creation and gives grace to the various virtues that given primacy, among the Islamic enjoyment. God also gives so much propiority to us without asking him and him who has heaven as a rewarding deed, as a gift and virtue, a virtue that is the beginning and the end. Prophet himself praying to love God, and he is our sample, if so then we should seek the love of God in term of *itibar* and our exemplary to him, as well as Andrew in the above works always practice good deeds and always close to God.

Love is the deed of the heart that can be a worship or even disobedience. Therefore, the scholars divide love into several kinds: love is part of a great worship that should not be turned to others rather than Allah. It is loving God and loving all that He loves. The argument is: As for those who believe the very love to Allah (Surat al-Baqarah [2]: 165). *Shirk* is love to other than Allah accompanied by submission and glorification of the beloved that it is not worthy given except only to Allah alone. His argument is the word of God: "And among men are the men who worship rivals other than Allah; they love him how they love Allah (Surah Al-Baqarah [2]: 165). Immorality is like a love of disobedience, love of heresy and perpetrators and love of the things that are forbidden by Allah as All ah said: "Those who want the (news) very vile acts spread among the people, those who believe, for them a painful punishment in the world and in the Hereafter. And Allah knows, and you do not know (Surah An-Nur [24]: 19). Love behaviour, like love to both parents, to his children, his family etc. This is the behaviour of every human being. Then this is permissible by God. As He says: "Be made beautiful in the eyes of men of love unto what is desired: women, children, riches of gold, silver, horses, cattle, and fields lading. I am the pleasures of life in the world, and with Allah is the four good returns (Heaven) QS. Ali Imran [3]: 14).

As a man of faith, we are forbidden to love something more than loving God because it will because things were not good. What do we know together about the love that is the daily behaviour of human beings, as God explained in the QS? An Nisa [4]: 14, and it is permissible for him but it is required if the love is not beyond love to God. If he prefers love behaviour from p there is the love of God then this is forbidden. As Allah says: "Say," If the father-father k, children, brothers, wife, relatives, wealth which you try, commerce you Khaw a half losses, and dwellings you love is the more you love from Allah and His Messenger and from jihad in His way, so wait till Allah brings His decree. "And Allah does not give guidance to the wicked (Qur'an, 9: 24).

The above verse shows their love is allowed but within certain limits, and it is not love worship. However, if he exceeds his love for God then he will be tortured. Wwe know that someone who underestimate the commandments of God and give priority to orders his parents, love for them is much greater than the love of God.

Indeed every believer craves the love of God and more among the Apostles confess the love to God. How to get the love of God as mentioned in the brief description above, including by following the Apostle and multiply deeds of *Sunnah*. Whosoever of us is great to the Prophet and many do the deeds of *Sunnah* then the love of Allah will gett. Hopefully, this explanation is useful to gain God's love for us all. Such as, the love that appears in Andrew as stated below:

*Andrew raised his tiny forefinger and twisted it over his head. "What's that, Mommy?" He asked. "I like it very much."*

*Laurine watched the man in white with a thick beard and a melodious voice singing children's songs. "Ah, it's a turban."*

*"Oh ... Why do they have to wear it, Mommy?" He asked again. p. 3*

The questioned is an expression of feelings about convertibility or love of a child against the turban he saw, so it affects the child's soul and arise a deep curiosity before getting a clear explanation from his parents. An intelligent child will always question what he has just seen and inspired his heart and mind. As Zakiah Daradjat (1971) said "The state of a teenager's soul who asked a question about the religious martyr is full of shock. Such circumstances are in great need of religion and require an external force or force that can assist them in overcoming new unknown urges and desires. Such desire and encouragement are often at odds with the value held by the parent or the environment in which he lives " (P .112). This happens because of emptiness and shortcomings obtained from their parents. Then the parents also less plant and introduce religion well to their children so that raises questions the child about the symbols of other religions. As stated by Hadiyah Salim (1988) "... Religion is God's rule which he reveals to the past apostles,

which contain the messengers and so on which must be obeyed by mankind and become the guidance in order to survive in the afterlife. Religion is the control of life and whosoever life is not controlled by a human. So it will fall out and will not dare to aim its direction, then harm to oneself "(p.64).

Given his inferior mother explaining what was asking, the mother tried to divert the conversation to another thing (her religion) that was related to the Christian day as revealed in the following passage:

... "You wear what costume for Halloween?" Asked her softly, and Andrew, who had been silent, suddenly look vibrant. "I'll wear a turban, Mommy!" His eyes glowed again, and Laurine smiled (p.17).

The answer given is the form of sense belonging for a child to what he saw on TV, the turban. In the Indonesian treasury, the word "turban" is not a new word. This vocabulary has long been known to us. In Indonesian Dictionary (KBBI), turban (turban) is a wide headband (used by Arabs, pilgrims). From a physical point of view, a turban is nothing special, no different from any other piece of cloth. The turban becomes special because it represents a symbol. Among people, the cloth of turban cannot be used by anyone. Although it is not forbidden to use by "common people", you who (may) do not meet certain qualifications, wearing turbans in public places. Surely you will be insinuated by people around you. Either they think the cleric, priest, or at least you will be called "Pak Haji".

Turban is a symbol of wisdom, mastery of religionousity, the obedience of religious commands, piety, and symbols of people who already run the most expensive pillar of Islam: the pilgrimage. People who wear turbans must be qualified as scholars, priest, or at least hajj. Among the men who sacrificed many lead the pesantren, a symbol of Islamic education in Indonesia and another Islamic world.

In the past, these guys were in a privileged position, not only because of its breadth in the mastery of the science of religion (more precisely: jurisprudence), scholars and priest become role models. Opinions are always heard and his behaviour in every way became the centre of social identification for society. What about Andrew? Shall turban for him to represent the symbols of chastity? This is currently the centre of attention. It is because his family does not concern with religion as he sees in the film and he sees that there is something of the essence behind religion even more than that, as Abdurrahman Wahid (Gusdur) (1998) said that " ... religion is an essential part of the mankind's most clearly defined and longest-lived and most ancient traditions with deep roots in human society and history " (p.102). The same thing is also said by Muhyiddin (2005) "Religion is advice, *annasehah* meaning something that brings happiness to the person who is advised" (p.80).

### **Why *Hidayah*?**

God will offer guidance to whoever He will. In fact, it could become very hostile to Islam and insulting Islam a fruit when *Hidayah* from his God gives to the person concerned and become one of the most pious than others. Many stories about converted people used to hate Islam, but hatred was turned into a convertibility at scintillating after he had received guidance from God. An example is the story of his convert to the prophet, Umar bin Khattab as the State Intelligence Agency. So is what happened to Andrew's self-described in the above work.

Before converting to Islam, Andrew is one of the leaders and extremely diligent in studying Islam among the Christians. The opposite himself with her mother, because he was so excited to learn Arabic and the Qur'an to get happiness even if his wife is not like him. Eventually the hope and the desire obtained as a result of guidance from Allah. Andrew was fascinated while reading the verses of Allah and turning into Islam. He was one of the early fortunate because grabbing the guidance of Allah SWT.

In the essence of *hidayah* is guided by God, prayed and asked for God's guidance is the most important reason to get for him. In the authentic hadith Qudsi, Allah says "O my servants, all of you are lost except those whom I guide, then seek guidance from Me I will guide you." Therefore, the perfect God of his mercy and goodness, commanding His servants to always pray for a *taufik* to Him, as Andrew hears as he traces a market to the sound echo of human beings recited in the following passage:

*The rhythmic sound is like a dhikr sound, it's just that Andrew did not realize it then. He listened and became increasingly complacent. Then in the afternoon, the voice began to fade, he got up and started walking around enjoying the atmosphere (p.133).*

This means that in Andrew began to appear the values of faith and the deeper belief in Islamic teachings so that others feel the character has gained the guidance of Allah and brought him to the righteous and true path. It becomes clearer when he looks up and tries to understand what he's noticing with the nature around him. In this case, it is noted in the quotation below:  
*Andrew stared at the white mountain that grew darker and wiped his face with worry. "O Allah, O God. "I am very nervous, I have followed my heart's call, but I miss the woman who has been beside me "(p.145).*

Although he was worried about his wife with the deep spirit of faith by which the wife also feel what is felt by the husband though not as powerful as Andrew himself. It is reflected again on his first view of the turban that makes him too in love, although the turban is not only used by Muslims but also Sikhs as stated in the following statement:  
*"The turban has always had a great appeal to him since he was a child, and he can finally learn what the foundations of Sikh thinkers are, which he knows" (p.150).*

The large turban has another deep meaning and not merely shroud that they prepare for the body covered if suddenly God called him from life on earth. We hope that soon another Andrew born or other figures in this country at least flow or there is a drop blood flow and understanding the same character as in the above work. Seeing the changes occurred to Andrew so extraordinary, his intelligence understands the verses of Allah and makes them surprised why he understands about Islamic teaching. It seems clear that he had obtained the guidance of God through the teaching of Qur'an he learned. The Qur'an is the Allah's words revealed to the Prophet Muhammad. The Qur'an was revealed by God as a guide of life to show the path of goodness and truth, reminding people to cling to the Qur'an to survive in the World and the Hereafter. The prophet said that "The special worship is reading the Qur'an and practising it in everyday life". Even from one verse is read but contains ten goodnesses for its nature. The speciality of the Qur'an is enable to make human life safe and peaceful. Their anxiety is expressed in the following quotation:

*"... If you learn Arabic, you can read the holy book of Qur'an?" Andrew looked at the administrator and smiled. He does not know what moves his tongue to speak. But then there was nothing but shortly he said "Okay" (p.72).*

The offer was received with a full smile in which he was happy and fond of what he was offered. He liked the Arabic language and enjoyed studying the Qur'an. He believes that by deepening the divine words he will survive in the world and in the hereafter despite many challenges he faces, including his mother and his wife who has not been touched by the teachings of Islam. Not only is that so does, when he eats too fast, it identically with the meal for the fasting. His wife was surprised and asked, and then Andrew answered as the following:  
*"Andrew smiled reassuringly. "It is okay. When I was in the Middle East, I was fasting, and I was able to do it. I do not know, why today I'm too excited to take our bread before they wake-Andrew paused for a moment. "Maybe I just want them up and get going, "he said quietly. "I do not really like them " (p.115).*

The quotation above shows that Andrew wants to get his family to wake up early because by a quick wake God will ease his servant's fortune. Likewise with the words "I do not really like them"; this means that he has got God's guidance closer to God for him as other Sufis do. In another word, he has begun to enter the Sufi world either consciously or unconsciously. Other things that cause the coming of God's guidance other than described above are as follows: nto leaning to you in doing all the good and leaving all evil. It means always hanging and relying on God in everything that a servant does or abandons, and does not depend on oneself. This is the main reason for reaching guidance from Allah which is perfect convertibility; even this is the real meaning of convertible as explained by the scholars of Ahlus Sunnah.

## The gift from God

Based on KBBI Dictionary of the meaning of the word gifts / ka · ru · nia / n 1 convertibility; compassion: with - God I can complete this work; 2 grace or grace from a higher position to the lesser: he gets - from the king; whereas in the Qur'an more clearly and firmly Allah says, for example, " Have ye not seen those who leave their homes, and they are thousands (in number) for fear of death; then God said to them: "Death you," then God gave them life. Allah has a gift to man but most humans are not grateful. QS.Al-Baqarah 243. Furthermore also in another verse " That is the gift of Allah, and Allah knows enough (Surah An-Nisa '70 ). In the following verse, Allah adds " As for those who believe in Allah and hold fast to His (religion) He will put them into the great grace of Him (heaven) and the abundance of His bounty. And leads them to a straight path (to reach) to Him (Q. S.Annisa '175). In connection with the explanation of the verse, it is clear that what is meant by the book by Andrew as stated in the following passage:

*"The book is a holy book of Koran, which consists of Arabic and Iranian. And for almost a year, Andrew tried to read it by alternating. When he does not understand Farsi, he will try to understand the Arabic language, and so is his alliance (p.155).*

Based on the above quotation, it is very clear that Andrew has gained the gift of God because he has read the Qur'an and understood Arabic. Moreover, Qur'an is form of God's gift delivered to Muslims through His apostle. As Said Agil (2005) pointed out that "The Qur'an is the guidance for human life, both individuals and community. For guidance and life guidance, Qur'an is revealed by Allah not just to be read textually but to be understood and practised. To understand Islam in a perfect step to do is "to understand the content of the contents Al-Qur'an to practice it in everyday conscientious and consistent" (p. .xi). This is also what Andrew practised when reading the Qur'an, not just reading but also understanding it. The same is also conveyed by Fazlur Rahman (2009) that "the basic spirit of Al-Qur'an is a moral spirit, from which he emphasizes monotheism and social justice. The moral law is eternal, it is God's command. Man can not make or destroy moral law; he must surrender to him. This surrender is called Islam and its implementation in life is called worship or devotion to God (p.34).

Then, a correct naming the child is that he is known and glorify him, the scholars agree on the obligation to give the name of the boys and girls because if someone is not given a name, then he will become a majhul alias not known by others. As the right to give a name to a child, then a child bernasab danya not to his mother. therefore a child will be called the name as a word of God meaning "Call them (adopted children) by (using) the name of their fathers ..." (QS. Al-Ahzab: 5). This is done by humanity and on the Day of Judgment will be called by the name of their fathers. So, Andrew who has received the gift of God through the reading of Qur'an, then he gave his son's name in accordance with the teaching from the Qur'an as stated in the following passage:

*"While waiting for his daughter who was resting, clicking hold closely son named Abdullah --- the name given by Andrew, Bridget looked at Charlotte. "You gave your son Abdullah's name?" Yes, Mom, Andrew the convertibility" (p.178).*

What Andrew has pursued is in accordance with the teachings of Islam and based on the Qur'an and Hadith with the aim is to create peace in the family through the fabric of love thanks to the grace of God as said by Ali Akbar (2005) that "Love that grows in marriage is stronger and grander. God created it to make the marriage eternal, not easy to decide. That's also what makes a happy, mercy, creating loyalty resilient and already penetrating by temptation and anyone seduction (p.16).

The divine gifts he had earned, made Andrew grow older and wiser in dealing with and living his life as a Sufi. It is evident that as long as he studied Islam, his mother and his wife never questioned because Andrew was able to provide in-depth discussions supposedly asked by anyone as he said in the passage below:

*"It means that I have known life," Andrew replied, pleased, able to sense the meaning and sentences they were talking about, but his new friend shook his head and said, "It means that you have gone forward, and the gan draws closer to the divine " (p.180).*

One who has practiced Sufi teachings always wants to get closer to God and in a hadith the Apostle says that " Whoever comes near to me is a cubit, I will draw near to him one arm, and

whosoever shall come to me one arm then I will draw near unto him two arms, and when he turned to me with a walk then I'll meet with the run, "(Bukhari Muslim) . In *Doctrine of Sufis*, Titus (1984) explains that " a form of emotional expression more easily integrate religious attitude is the starting point of every spiritual life of Islam. The language of convertibility allows it to affirm the deepest esoteric truths without entering into conflict by teaching dogmatic theology (p.38) This is what has been put into practice by Andrew during her wallowing in the teachings of Islam and Sufism. Even long before, he had understood the teachings of Islam through the Qur'an not only in one language but in various languages including memorizing it as stated below:

*"... suddenly he heard himself being asked," Have you mastered the Qur'an? "Andrew gasped. He has tried to recite the Qur'an in two languages while in Shiraz, yet he has not mastered it - in the sense of memorizing it, or even deeper into it (p.183).*

Why is that? As a whole, as explained by Umar Shihab (2005) that " the Qur'an contains guidance for mankind, both in the formulation of social systems as well as in anticipating the negative impacts of a system, always opening up in conducting cultural dialogue, when and where also ... .Therefore Koran is not antic to be sacred, but how the Koran is cultural can be lived, and sociologically a distance-teaching can be carried out "(p.41). Mohd. Rifai (1984) adds that " Religion for human life is the basic law and the way of life. People who run the commands and rules of religion do without control, it will easy for him to apply the rules and state laws because he used to follow the rules and laws without supervision (p.17). With the ease eating, Andrew finally ends up as a Muslim after saying the creed sentences below:

*"Finally ... Andrew creed, ASYHADU An La ilaha Illallah, wa ASYHADU Anna Muhammador Rasullullah . He was given the name Fahim Abdel Hikmat" (p.195).*

Andrew's behavior in the quotation in corresponds to what the theologian, Abdul Munir Mulkhan (1995) said ... that behaviour is part of the effort to develop the quality of the people's resources so that it can place and function itself as a *khaira ummah* that individually or collectively has social authority in taking development for good people to have the desired destination in Islamic teachings (p.26). Furthermore, what Andrew does is to form individual freedom in determining the way of life, as explained by Hashim Kamali (1996) that "one manifestation of personal freedom is the freedom of the individual to embrace the religion of his choice without coercion. Everyone also has the freedom to obey and live their beliefs without fear of interference from others. Religious freedom in the Islamic context implies that non-Muslims are not forced to convert to Islam, nor are they prevented from performing their religious rituals"(p.17). As Andrew has done so far, that is implementing the rite of Islamic teachings so that his wife was stunned to see the success of her husband. This is evidenced by the following quotation:

*"Charlotte looked at her husband and said a little haltingly. "I just realized the beauty of this feeling, this atmosphere." Andrew smiled, understanding the words of his wife saying, "I understand your feelings. I feel in a very long life journey until suddenly I realized, it turns out I've Islam" (p. 237).*

The expression of feelings and hearts of the characters above is a form of awareness of the gifts of God where Andrew able to open the veil of Islam that aspired to it as said by Ahmad Abdul Hamid (1992) that "Islam everywhere and anytime remains one, Islam, Qur'an and Sunnah. The principal and the foundation remain one, when and wherever, which will be tested and can be applied in every age and everywhere " (p. 299). This is evident through the figure of Andrew who managed to apply the teachings of Islam in his Uncle Sam country, and he as one of the Americans managed to practice the teachings of Islam outwardly and inwardly. It is very important for a true Muslim as described by Nasir Arsyad (1996) that "... the practice of God is so important to be practised so that" dialogue "with God is not monotonous and static, but it is full of wisdom and dynamic. So that, the divine messages are contained in the reading does not go away, but captures its meaning and absorb the essence "(p. 45).

## **Conclusion**

From the above explanation, it can be concluded that through the life story of Andrew and demanding for the religion is one form of worship to Allah. Iin addition, to meet the needs of the

world, learning can be a fertile charity field when it is used properly and in accordance with the teachings of the Qur'an and Sunnah. Sincere is expect the pleasure from Allah and it will also be a blessing in living a family life despite different beliefs. Then, the concepts of Love, Hidayah (guidance) and convertibility for Andrew can be managed as follows: Ffirst, the truth of the metaphysics, it cannot be tested by (justification or falsification) based on external norms, such as conformity with nature, deductive logic, or standard for professional conduct. For example, the truth of the faith is absolute doctrines from Islamic religion he learned. The second is the ethical truth; it shows at the moral level or professional standard on appropriate behaviour, including the code of conduct. Someone said to be true according to the code of conduct, the behaviour of its compliance with the standards of behaviour alone. The source of ethical truths is finally derived from true metaphysical or from socio-cultural norms such as religion in a sphere people in certain communities because the truth must be relative. The third is a logical truth, actions and deeds are done by Andrew considered to be true if it is logically or mathematically consistent and coherent with what has been recognized as true or in accordance with what is right according to the metaphysical belief. However, as in the ethical truth, it is inseparable from the consensus of the involved people. Fourth, the empirical truth as experienced by Andrew in the search for truth, which is commonly believed to be the basis of the work of scientists in doing research. A (beliefs, assumptions, propositions, hypotheses and propositions) are considered true when consistent with the reality of nature, in the sense of being verified, justified and resistant to falsification or criticism.

## References

- Abdul Munir Mulkhan.(1995) *Teologi Kebudayaan dan Demokrasi Modernitas*. Yogyakarta: Pustaka Pelajar.
- Abdurrahman Wahid,dkk. (1998) *Agama dan Kekerasan: Dari Anarkhisme Politik ke Teologi Kekerasan*. Jakarta:Ibnu.
- Ahmad Abdul Hamid Ghurab. (1992). *Menyingkap Tabir Orientalisme*. Terj.A.M.Basalamah. Jakarta: Pustaka Al-Kausar.
- Ali Akbar. (1981). *Merawat Cinta Kasih*. Jakarta: Pustaka Antara.
- Al Imam Muhyiddin. (2005). *Syarah Hadits Arba'in*. Solo: Pustaka Barokah. Kahmad.
- Ahmad Dadang. (2000). *Sosiologi Agama*. Bandung: Remaja Rosdakarya.
- Alwi Shihab. (1999). *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*. Bandung: Mizan.
- Burckhardt, Titus. (1984). *Mengenal Ajaran Kaum Sufi*. Jakarta: Pustaka Jaya.
- Damhuri Muhammad. (2010). *Darah Daging Sastra Indonesia*. Yogyakarta:Jalasutra.
- Darmin Dematra. (2010). *Ternyata Aku Sudah Islam*. Jakarta: Gramedia Utama.
- Fazlur Rahman. (1994). *Islam*. Bandung: Penerbit Pustaka.
- Hadiyah Salim. (1988). *Apa Arti Hidup*. Bandung: Al-Maarif.
- M. Nasir Arsyad, (1996). *Seputar Al-Quran Hadis & Ilmu*. Bandung: Al-Bayan.
- Mohammad Hashim Kamali. (1996). *Kebebasan Berpendapat dalam Islam*. Bandung: Mizan.
- Moh.Rifai. (1984). *Perbandingan Agama*. Semarang:Wicaksana.
- Nyoman Kutha Ratna. (2011). *Paradigma Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar.
- Said Agil Husin Al-Munawar. (2005). *Aktualisasi Nilai-Nilai Qur'ani dalam Sistem Pendidikan Islam*. Jakarta: Ciputat Press.
- Suwardi Endraswara. (2012). *Filsafat Sastra: Hakikat, Metodologi dan Teori*. Yogyakarta: Layar Kata.
- Umar Shihab. (2005). *Kontekstualitas Al-Quran*. Jakarta: Penamadani.
- Zakiah Daradjat. (1971). *Membina Nilai-Nilai Moral di Indonesia*. Jakarta: Bulan Bintang.
- Zulfi Mubaraq. (2010). *Sosiologi Agama*. Malang: UIN Maliki Press.