

HONESTY IN LITERATURE WORKS: BETWEEN PRO AND CONS

Yayah Chanafiah, Rokhmat Basuki

Faculty of Teacher Training and Education of Bengkulu University
E-mail: bundayayahbkl@yahoo.co.uk

Abstract: As an author or author of literary works, they are still required to convey various events and problems honestly in their creative process. In this case, there is a burden and moral responsibility to the reader because in reading a literary works, the reader is expected to get an inner experience from the creative process of the author. Therefore, even the literary works are fiction, it must tell the truth, speak openly. Speak honestly, tell the truth and speak openly also contain pros and cons. It is believed that the reader must be someone who likes and on the others side there are those who do not like it. When Habiburrahman El Sirazi in the “*Ayat Ayat Cinta*” novel alludes to polygamy, many readers protested. Likewise, when Anam Khoirul Anam in the “*Dzikir-Dzikir Cinta*” novel revealed several incidents in the Pesantren (Boarding School), which have never been revealed, get some reactions from some parties. And there are still other novels that have received the pros and cons. This differences of point of view is interesting to be discussed in this article.

Keywords: Honesty, Literary Work, Pros, Cons

It is interesting to cite the opinion of Leila S. Chudori, who stated that 'writing to an audience should be honest, not contrive and should make the reader be emotionally involved (emotionally engaged)', as an author of literary work is still required to convey various events, problems that occur honestly, as they are in the creative process. In this case, there is a burden and moral responsibility to the reader because in reading a literary work the reader is expected to get an inner experience from the creative process of the author.

Thus, literary works are created basically not only as a result of imaginative creative processes, but also presented by authors through the background of life's problems in society. Therefore, literary work is often referred to as a reflection of human life that is packaged through language and coupled with the author's imagination.

Habiburrahman El Shirazy or commonly called Kang Abik is a writer who has its own characteristics. Kang Abik's unique characteristics include raising the themes of Islamic nuance (religion). As an author who is very productive and creative, Kang Abik conveyed something that was considered by the people to be very "taboo" and sensitive, especially for women, namely the aspect of polygamy in his novel entitled *Ayat-Ayat Cinta* (referred as AAC). AAC's novel was first published in 2004, and immediately skyrocketed to get a response from the reading community. In just a few years, it has been repeatedly printed. Even it was screened into the film, with the same title AAC.

As can be seen from the title *Ayat-Ayat Cinta* novel (A Novel of Soul Builders), the theme of this novel not only contains the theme of human love for human, but also human love for God and His Messenger. This novel implies the understanding of human love for God which is realized by steadfastly maintaining faith based on His instructions.

Reading AAC's novel found an aspect of polygamy, which was triggered by the segment of Maria's illness so that Maria's elderly brother, Mr. Boutros and Madame Nahed, urged Fahri to marry Maria. Fahri honestly expressed objections and rejection of the Maria's parents plan. However, the attitude of 'honest' and Fahri's life principle ultimately did not survive, because Aisha (Fahri's wife) urged with him to marry Maria, on the basis of humanitarian considerations.

On the other hand, Anam Khoirul Anam in the novel *Dzikir-Dzikir Cinta* revealed various conditions in the Islamic boarding school environment, which had never been told openly and honestly, such as the limited facilities for bathing, so there was a deviant behavior in the students and others.

The desire of the author to convey something honestly and as it is in the story segments often had to deal with the views that were pro and contra. The different attitude of readers from both

sides will certainly present a challenge for the author, although on the other hand it also carries the risk of blasphemy, invective of the reading community.

Methodology

The methodology used in this paper is a descriptive analysis, namely by describing the facts of the text and the results of the analysis of the facts. The description and analysis etymologically mean to describe (Ratna, 2004: 53). The step taken in this paper is collecting data. After the data is collected, then an analysis is carried out. In this paper the data obtained is analyzed and described using words or sentences. The objects in this paper are the Ayat-Ayat Cinta novels by Habiburrahman El Shirazy and the novel Dzikir-Dzikir Cinta by Anam Khoirul Anam.

Finding and Discussion

Who has never heard the title of a Best Seller novel which is considered very spectacular at the beginning of its publication, the Ayat-Ayat Cinta novel (AAC) by Habiburrahman El Shirazy which is mentioned as a soul-building novel. This Islamic novel consists of 33 episodes with a story thickness up to 411 pages and has been able to seize and hypnotize the attention of readers to buy, read novels and discuss them.

Many readers are flattering, touched and respectful, and like the story. However, not a few readers also highlight one segment of the AAC novel and feel uninterested in reading it, namely about polygamy.

As understood together that polygamy in Islam is a Muslim man allowed to marry more than one woman. This is told in AAC. In the AAC novel the polygamy segment is not explicitly disclosed, although it is also not said that the novel AAC does not carry the issue of polygamy. There is an impression of disagreement or inability of the author to reveal the polygamy segment more explicitly in the novel. Disguising this segment can be intentional and fully realized, given the position and the existence of the author of the novel cannot be released. So this segment that is considered sensitive will always be associated with the background and attributes of the author, who is the recipient, and who is the reader. In the end, there was an impression of caution that was very guarded in cultivating this segment issue in the novel. This certainly cannot be separated from the attributes of the author, the personality attributes, because this novel is certainly present as a manifestation of how the author is influenced by the surrounding community. This is also why the issue of the polygamy segment is not presented more explicitly. This is in harmony with the santri's (student of Islamic Boarding School) culture, not allowed to speak freely, uphold religious values, and so on.

Then, what honesty does the author want to talk about in this AAC novel? The beginning of Fahri's refusal to marry Maria could be considered as 'honesty' from the author's representation of not polygamy. Why not, Fahri very wisely gave the reasons he conveyed to Maria's parents, and also Aisha. Thus, it seems like this novel wants to show readers how polygamy should be avoided. As a person with an Islamic boarding school's background, with a strong religious understanding, the author has a moral responsibility that should be maintained. With that attribute, of course the reader community will highlight everything that was raised, discussed and presented by the author. However, if this is the case, of course this is out of sync with the text facts of the AAC novel. Finally, and cannot be denied, at the end Fahri married Maria too. Even though Maria's character was finally 'turned off' because of her illness after giving witness. This means that Fahri did not have time to live in polygamy. In reality, it does not mean that Fahri is not polygamous. Fahri, however, has polygamy.

Furthermore, several comments and opinions on the polygamy issue of Fahri's figure in the AAC novel are very diverse, as the readers in their accounts posted below:

- (1) Gita Lestari, in her post on February 18, 2008, delivered her comments with the following sentence:

At first I was a little lazy to read this book because I was previously informed that this book contained the POLYGAMY element!

Where is the POLYGAMY's element?

Polygamy occurs even if only for a moment and because of compulsion. Fahri was forced to marry Maria because Maria was seriously ill. After knowing Fahri was married to Aisha, Maria fell ill and had a coma. Only Fahri's love, Fahri's voice and touch can heal her. Because in Islam a man or woman should not touch each other if not with his muhrim and that makes Fahri unable to heal Mary, then Maria's parents who have considered Fahri as their own parents pleaded with Fahri to marry Maria, so Fahri could touch and speak words of love to Maria. Fahri experienced spiritual upheaval because Fahri had promised Aisha that he would never combine Aisha. Finally after reading Maria's Diary which revealed Maria's deep love for Fahri and after having sincerely allowed Aisha to marry Maria on humanitarian grounds, Fahri married Maria ...

Shortly after Maria realized and became the main witness of Fahri's trial regarding the rape case to Noura, Maria became ill again. In the end, Noura herself witnessed and admitted that she had slandered Fahri because her broken heart towards Fahri who had refused Noura's love, and who raped him was not Fahri but Bahadur, his own father, then Fahri was released from all charges.

At the end of the story, Maria finally dies after asking Fahri for guidance to convert her to Islam and read 2 sentences of syahadat because she wants to enter the Beautiful Heaven.

The author's noble intention is to describe polygamy and from an Islamic point of view ?? is there a man like fahry ?? pretty look, smart, obedient, kind. He is too perfect. even approaching something utopian. not realistic. loved four women ?? the dream of almost all normal men. but doesn't this seem very narcissistic ?? like the dream of the author not accomplishing. But this novel is indeed full of values and messages. although it seems to be patronizing. there are scenes that make blue touch. So touching (read: burning).

Unfortunately the message about polygamy is 'misused' by many parties about the meaning of polygamy itself. just look at how many trash soap operas now have polygamy characters ?? euphoria influenced by Ayat-Ayat Cinta ?? the impression of polygamy is easy and cheap. just the satisfaction of the ancient passions of the men. that also creates negative impressions from some parties to Islam and polygamy. whereas in Al Quran the polygomy is allowed as long as 'able'. the word capable is often misunderstood. indeed, it is not a misunderstanding of Ayat-Ayat Cinta if our soap opera's makers follow the theme of polygamy. the plagiarism trend that is entrenched ??

(2) Nilam Sari on October 18, 2007 stated in some of its posts:

... if want to hold hands, I have to marry first, I wonder how many doctors will have hundreds of wives? hmmp, if the doctor is a girl, can she also have hundreds of husbands ...

(3) Whereas Heru Zainurma commented in some of his posts on September 26, 2013:

... Then there was Aisha, Fahri's wife, who even though the level of perfection had not reached the level of disturbing of Fahri, it still annoyed me. Aisha's character is made by the author as a super pair suitable for Fahri. Both even have the same systematic habits! Oh, my ... oh, my. And haven't I said that Aisha is a woman who doesn't know jealousy? How come she ??

(4) Then, Palsay also commented in some of its posts dated December 18, 2007:

... But why do you have to marry a very rich man? why was everything made perfect for fahri (eh, how come he had a wife of two, even though it was only to save the life of a admirer. So the story, he was forced to marry that woman)

I frankly don't understand ...

So don't expect to find honesty in the style of paulo coelho in this book, because this book is intended to emphasize the importance of living as a true Muslim as promised by the Prophet, and even though sometimes it is hard to do it, in the end everything will feel sweet. Happy Ending. (by the way, there's a portrayal of the doors of all heaven ... great).

Various comments above are naturally reasonable for a literary work that is very open to get positive or negative comments by readers on the story segments presented by the author. When referring to the opinions of literary experts, the essence of a literary work is a manifest of the thoughts, ideas and feelings of the author as the author. So, there is certainly a value of honesty, there is hope, and it can be a mental expression that is difficult to be realized in reality, will be poured through literary work.

But the problem is, polygamy is a problem that is considered the most sensitive, many feel allergic to the term. Ayu Utami's most assertive comment (March, 2008) was related to polygamy. For Ayu, polygamy was a system in the past, not suitable to be adopted for the future. While in AAC, he said, the case of polygamy was treated with cowardice. Ayu judged the tendency of all women not to be polygamous. If there is one, the women who want to be polygamous are usually second, third or fourth wives.

Meanwhile, another commentary on AAC's novel was also conveyed by Ahmad Yosi Herfanda who called AAC the culmination of Islamic fiction. However, according to him "there is an additional question about polygamy as the development of the manuscript. Of course I'm disappointed too. But on the other hand I understand the logic of entertainment," he said (March, 2008).

On the other hand, in the novel *Dzikir-Dzikir Cinta* (DDC) by Anam Khoirul Anam honestly and openly describes as the life of students at the Al-Masnawiyah Islamic Boarding School from Kedungwangi. A very simple life, between student one and other students living in a parallel life is nothing special. "Honestly", the authors convey the problems of life in the islamic boarding school. Life that is not always white and black, but also has a gray color.

The interesting gray color told in this DDC novel is a portrayal of a portrait of romanticism in a islamic boarding school. Although in islamic boarding school the students are separated between men and women, what is called love is inevitable. Among them is a secret relationship. Even though they know the law of dating in religion is prohibited. With honesty and courage, Anam Khoirul Anam as the author of this novel portrays the other side of the islamic boarding school, revealing what is not revealed, veiled and taboo to be discussed in the religious generation of the next generation. A romanticism, a term that is close to the dominance of taste, and various events are arranged dramatically, only giving a little place in the ratio to play a role. Romanticism in the DDC novel is a romantic story that occurs among santri, a feeling of love that touches blue. Although romanticism is highly highlighted, it is full of moral messages, delivered in various ways that are easily captured by the reader.

Furthermore, a number of comments and opinions on the 'tragedy of romance' that were worked on in the DDC novel are very diverse, as the readers in their writings posted, as follows:

(1) Suzan Oktari, delivering comments in her post December 26, 2009:

A journey of love will actually be a scourge when it must be defeated by respect, piety and fear of a curse.

(2) Anti Wibawa, commenting on her post October 6, 2008:

there is nothing new. why I give only 1 star, because the expectation is too high in this book after AAC (*Ayat-Ayat Cinta*). Unfortunately the title is made similar, or coincidentally similar, the theme is also similar..so, if you want to match AAC, yes it's not.

(3) Meanwhile, Muhammad Amirudin also delivered a comment posted on the stairs of August 18, 2010 as follows:

To Anam Khoirul Anam, I was impressed with this religious evocative novel, with the packaging of stories that people might feel lay to read, because indeed the life of a student with the community is very different, I am sure Khoirul Anam is not an easy person to listen to people about his work, because they are people who have never felt a world rich in inner knowledge where the world is reluctant to touch it, namely Islamic boarding schools ...

The value of honesty reflected in the DDC novel is shown in the following quote:

... accepting that fact, Rusli was only resigned. He did not dare to resist orders, especially those who told him that the Kyai he had respected. (DDC: 110).

In the tradition of Islamic boarding schools, respect has indeed become a behavior born naturally. This happened because the initial order in the world of islamic boarding school put forward moral ethics. All this is done to people who are considered older or respected, especially to the Kyai, who is both a teacher and role model. All must be respectful, obedient, obedient, and submissive to every decree of the Kyai as respect and form of devotion to student, even though it is not intended to deify the Kyai. The respect and wisdom of the student are shown more because they want to experience blessings. There is an assumption that if they disobey and oppose the decree of the Kyai, then they are worried that they will fail, the knowledge received during the study with the Kyai is not blessing so the next life is not happy.

Conclusion

Based on the description above, it can be concluded that when the author tries to convey a segment of 'honesty' from the problems in life, there will definitely be differences of opinion, there are pros and there are contra. The author tries to honestly reveal a segment of 'tragedy' while still referring to his personal background and environment. Meanwhile, the social problems of the recipient community are also important factors in the preparation of a story.

Habiburrahman El Shirazy in his AAC novel wants to covertly cover polygamy, while Anam Khoirul Anam in his DDC novel honestly also describes the tragedy of romance which is peppered with gray life that occurs in Islamic boarding schools. Thus, a text cannot be separated from the attributes of the author. The novel AAC and DDC are strongly influenced by the attributes of islamic boarding school from the authors,

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