

SEMIOTIC ANALYSIS IN THE NOVEL *PEREMPUAN BERKALUNG SORBAN* BY ABIDAH EL KHALIEQY.

BY

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Abstract

This study aims to describe the application of semiotics in Islamic spirituality in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy. This study uses Charles Sanders Peirce's Semiotic theory which is divided into sign, object, and interpretant. The method used in this study is a qualitative descriptive method. The data in this study are in the form of quotations from the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The data source for this research is the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy, which consists of 320 pages published by Arti Bumi Intara. Data collection techniques used are reading techniques, identification techniques, classification techniques and description techniques. The data were analyzed by means of data reduction, data presentation, and conclusion drawing. The results of the study indicate that there is Islamic spirituality in the novel, namely as many as 13 Islamic syariah quotes and 10 Islamic akhlaq quotes.

Keywords : Islamic Spirituality, Syariah, Akhlaq, Peirce's Semiotic

Introduction

Humans have a relationship with God as a form of spirituality. Therefore, humans are never separated from spirituality. Spirituality is a form of someone praying for faith and believing in God so that the emotional state experiences calm and peace. Humans connect to God as a source of peace and happiness by taking actions by religious teachings. Spirituality is the relationship with the almighty, depending on the beliefs held by the individual. To have trust or confidence means to believe or have a commitment to an instinct to believe. Islamic spirituality links the actions of individuals to the fundamental purpose of life (Grine, Fares, and Meguellati 2015:43).

Islamic spirituality is also not only seen in real human conditions, it can also exist in literature as a form of absolute attitude from the object of literature. Discussing a work of literature might be even more important than the solitary act of reading. While reading across cultural, socioeconomic, political, age, religious, and racial lines, find that a book or poem can be a neutral space for us to learn about different ways of seeing the world and to discover similarities. Literature is a place to express ideas, ideas, and thoughts with experiences. The types of literature are poetry, novels, dramas, and short stories. Literature, both in form and content, in part or whole, originates from social life. Literature is

not limited only as an imaginative construction with a utopian quality, but as an image of humanity that is closely related to social facts in everyday life. Of course, it has significant relevance in the development of society. In this connection, literature serves to present a balance between physical and spiritual needs.

Literature certainly does not escape the author's imagination of what is in the picture in his mind. The upheaval of an author's soul which is then supported by the reality of society makes literature an "exemplary" for their readers, including in novels. The novel is one of the fictional literature written by the author (Firwan 2017:53).

Novels have also become public consumption, the presence of novels to meet the needs of society that has been developed by the author with an expanded imagination. So that we can understand what is meant by the author. The author argues that a good novel is always religious. One of the novels that contain spirituality (religion) is the novel *Perempuan Berkalung Sorban*.

The novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy is a type of literature that is quality and full of moral values, this literature is also interesting to read, because this novel has high spiritual energy, and describes the struggle of humanity in the

realm of religion, and Indonesian culture. As well as in writing using diction and language styles that vary, so that it invites the reader to imagine.

Abidah El Khalieqy appears as a female novelist who challenges the position of women as weak. Abidah El Khalieqy's novel fights for gender equality. Through his works, the blood of the santri of Abidah El Khalieqy flows, defending his people who are oppressed by the pesantren tradition. The characters Annisa and Khudhoriy in the novel *Perempuan Berkalung Sorban* are described as central figures who are loyal to religious values. Semiotics express matters relating to religious observance, worship, prayer, sincerity, and trust in Allah in this case in Islamic Spirituality.

One to understand novel literature also needs to use a semiotic approach. Semiotics offers a valuable perspective applicable to many fields, namely, that of seeing them as sign processes, as the production and interpretation of meaning (Johansen 2002:489). Semiotics aims to find out the meanings contained in a sign or interpret the meaning.

In connection with the above, it will be examined aspects of Islamic spirituality in the novel *Perempuan Berkalung Sorban* using a semiotic review with the title "Islamic Spirituality in the Novel Perempuan Berkalung Sorban by Abidah El Khalieqy (Semiotic Review)".

RESEARCH METHOD

Qualitative methodology refers in the broadest sense to research that produces descriptive data on people's own written or spoken words and observable behavior (Taylor, Bogdan, and DeVault 2015:7).

The design used in this study is qualitative research that produces descriptive data in the form of words and written language from the data studied or describes the data objectively according to the state of the totality of meaning in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The objective in this research is quotes in this novel have published by Arti Bumi Intaran in Yogyakarta, print 3 in 2009, which consists of 7 parts (episode) of 320 pages.

This study focuses on Islamic spirituality which includes Islamic syariah and Islamic akhlaq in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy with a semiotic study of literature. This research used Peirce's semiotic theory. The theory include sign, object, and interpretant.

In qualitative research, the data obtained must be written down and then analyzed. Qualitative data analysis is carried out interactively through data processing, namely, data reduction (reduction), data presentation (data display), and conclusion drawing (verification) (Sugiyono 2013:249)

In this research, the writer uses reading and note-taking techniques. Data collection techniques involve the methods used in collecting data related to this research. For more detailed data collection techniques with the following steps.

1. Read carefully the novel *Perempuan Berkalung Sorban* by Abidah El Kahieqy to find accurate data about Islamic spirituality.
2. Identifying (recording) data containing Islamic spirituality which includes Islamic syariah, and Islamic morality in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy.
3. Classifying the data included in Islamic spirituality which includes syariah and akhlaq with Peirce's semiotic theory.
4. Describes Islamic spirituality contained in the novel *Perempuan Berkalung Sorban* by Abidah El Kahieqy.

The validity test of the data used by the researcher is Credibility (internal validity) in the form of increasing persistence, which is done by reading various references, books, results of previous research, and related documents by comparing the results of research that have been obtained and triangulation of sources to test the credibility of the data is done by how to check the data obtained through several sources. Sources in this study are lecturers who are experts in their fields. They are Dr. Muhammad Hanafi, M.Pd. and Dr. Yusma, M.Hum.

RESEARCH FINDINGS AND DISCUSSIONS

Based on the research that has been done by analyzing Islamic spirituality in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy using Charles Sanders Peirce's semiotic theory, it can be concluded that in the novel *Perempuan Berkalung Sorban*, there are many Islamic spirituality, namely there are 13 Islamic syariah quotes and 10 Islamic akhlaq quotes.

a. Islamic Syariah

No.	Code	Part/Page
1	1.1	1/18
2	1.2	1/22
3	1.3	1/47
4	1.4	2/70-71
5	1.5	2/72
6	1.6	2/73-74
7	1.7	3/129
8	1.8	3/136-137
9	1.9	4/175
10	1.10	5/185
11	1.11	5/188
12	1.12	5/223
13	1.13	6/264

Islamic syariah is a law or rule that regulates human interaction with God, other humans, and himself. As a fragment in the novel *Perempuan Berkalung Sorban*. For more details, consider the following quote:

"Begini,. Setiap pagi sehabis tidur, Nisa minum segelas air putih sebelum berkumur, kemudian melafalkan huruf hijaiyah, *alif, ba, ta*, dan seterusnya dengan jelas dan tegas. Jangan ditekan atau takut didengar orang. Jangan lupa juga, lafalkan perbedaan huruf *shad* dengan *syin*, *dzot* dengan *dzok*, *kaf* dengan *qof*, *dzal* dengan *zak*

dan huruf-huruf lain, yang hampir sama ucapannya, sampai kamu tahu perbedaannya. Paham?” (Cd.1.1)

Sign: Drink water and rinse

Object: Clean the mouth

Interpretant: Based on these sign and object, before studying the the Koran it is sunnah to clean the mouth first as done by Nisa, every time she wakes up, she drinks a glass of water and rinses before learning to pronounce the letters hijayah

Analysis: The paragraph above explains the manners in reading the Koran. One of them is to clean the mouth first as in one of the hadith of the Prophet SAW.

إِنَّ أَفْوَاهَكُمْ طُرُقٌ لِلْقُرْآنِ فَطَيَّبُوهَا بِالسُّوَاءِ

Verily, your mouths are a way for the Koran. Then clean it with siwak (HR. Ibn Majah and Al-Bazzar).

“Mulailah, Mbak May menerangkan banyak hal untuk persiapan latihan tilawah. Selain latihan vokal dan malafalkan huruf-huruf hijaiyah dengan jelas dan tegas, aku harus juga menguasai ilmu tajwid, agar aku dapat membaca ayat-ayat suci dengan benar. Jadi huruf hijaiyah yang berjumlah duapuluh delapan abjad itu, jika bertemu nun mati atau tanwin, akan mempengaruhi bunyi yang berlainan. Huruf *alif* misalnya, jika bertemu *nun* mati atau *tanwin*, akan dibaca dengan jelas. Tidak seperti huruf *ra* atau *ba* tau *ta*. Masing-masing punya kategori *idzhar*, *idzghom*, *iqlab*, dan *ikhfa*”.

Sign: Hijaiyah letters

Object: Hijaiyah letters are letters in the Koran that have different ways of pronouncing them

Interpretant: Based on these signs and objects, it is very important to learn the hijaiyah letters and also the science of tajwid. Because by studying it, we can read the Koran properly and correctly.

Analysis: In this paragraph, the author describes how Nisa love the Koran so much. This can be seen from Nisa's perseverance in learning tajwid in order to be able to read the holy verses of the Koran properly and correctly.

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَتْلُو الْقُرْآنَ وَيَتَعَثُّ فِيهِ وَهُوَ عَلَيْهِ شَأَقٌ لَهُ أَجْرَانِ (رواه البخاري ومسلم وابو داود والترمذي وابن ماجه)

Aisyah radhiyallahu 'anha once narrated that the Prophet sallallahu 'alaihi wasallam said: "A person who is fluent in reading the Koran will be with the noble angels and always obey Allah, as for the one who reads the Koran and stammers in it and it is difficult for him to read it, he will have two rewards" (HR. Muslim).

b. Islamic Akhlaq

No.	Code	Part/Page
1	2.1	1/20
2	2.2	1/24-25
3	2.3	1/46
4	2.4	1/46

5	2.5	2/51
6	2.6	3/121
7	2.7	6/273-274
8	2.8	6/282
9	2.9	6/282
10	2.10	7/312

Islamic akhlaq is the morality of character or behavior based on Islam, as the sentence fragment in the novel *Perempuan Berkalung Sorban*. The work of Abidah El Khaliqy, for the sake of clarity, note the following quotation:

“Maaf Mbak. Nisa terlambat, ya? Soalnya harus cuci piring dulu, bantuibu. (Cd. 2.1)

Sign: Helping parents

Object: Washing dishes

Interpretant: Nisa was late to see Ms. May because she had to help her mother wash the dishes

Analysis: This paragraph describes how Nisa helped her mother first despite having other agendas. This is a morality that describes how we are devoted to our parents. Part of God's command in His word.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَذَا عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ تَشْكُرَ لِي وَوَالِدَيْكَ إِلَى الْمَصِيرِ

“And We have enjoined upon man concerning his partners – His mother beareth him in weakness upon weakness, and his weaning is in two years – Give thanks unto Me and unto thy parents. Unto Me is the journeying”.(Luqman:14)

“Aku habiskan seluruh jam mainku untuk latihan naik kuda, mendengar kisah para istri nabi dalam the Koran para ratu yang terlupakan dan kisah-kisah perempuan sufi dari mulut Lek Khudhori.” (Cd. 2.2)

Sign: Playtime

Object: Useful activities

Interpretant: Unlike children in general who fill their time by playing. However, Nisa fills her playing hours with useful activities. Nisa prefers to learn to ride a horse, and hear the stories of the Prophet's wives, Sufi women, and the stories of the Queens.

Analysis: Akhlaq described in the paragraph above is the amount of curiosity and desire to learn from Anisa's figure.

”Ibu pernah mengatakan, perempuan itu bagai godaan. Samakan buah semangka atau buah peer digurun sahara. Perempuan adalah sarang fitnah, tetapi laki-laki bukan sarang mafia. Jika perempuan keluar rumah, tujuh puluh syaitan menderap berbaris menyertainya. Tapi jika ia membungkus seluruh tubuhnya dengan kurungan, mata setan akan kesulitan menebak, itu manusia atau guling yang sedang berjalan. Maka selamatlah sang perempuan sampai tujuan. Bukankah muda menipu syaitan. Tetapi bagaimana caranya menghadapi syaitan yang telah berpengalaman,yang masi menggoda perempuan dalam kurungan. “cadari nuranimu dengan iman,” kata Lek Khudhori. (Cd. 2.3)

Sign: Be aware of your conscience with faith

Object: Syaithan's temptation starts from the heart, so it needs to be strengthened by faith

Interpretant: Based on the signs and objects above, the woman is easily tempted by Syaithan's conscience. Satan can plunge a woman into a den of slander. So the way to prevent this is to strengthen faith.

Analysis: From the excerpt of the paragraph above, Abidah wants to convey that the essence of a Muslim's character is faith. Someone whose faith is strong will always put their trust in Allah. "seperti perang di medan pertempuran, itu semua hanyalah perang fisik. Perang sesungguhnya adalah di medang diri, antara nurani dengan syahwat, antara nafsu *lawwamah* dan nafsu *muthmainnah*". (Cd. 2.4)

Sign: War on the battlefield

Object: The war against lust

Interpretant: From the sign and object above, war on the battlefield is not only in the form of war as waged by the Prophet and his companions, but the real war that happens to humans is to fight their own lusts.

Analysis: Man's main enemy does not come from outside himself but comes from in the self that is lust and that which can be the savior is the self of the soul have good morals. The Islamic morality described by Abidah above is an invitation to readers to lead to a heavier struggle that is the struggle against lust.

CONCLUSION

Based on the research that has been done by analyzing Islamic spirituality in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy using Charles Sanders Pierce's semiotic theory, it can be concluded that in the novel *Perempuan Berkalung Sorban*, there are many Islamic spirituality, namely, there are 13 Islamic syariah quotes and 10 Islamic akhlaq quotes.

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