

THE ISLAMIC VALUES IN INDONESIAN POPULAR LITERATURE: AN ANALYSIS OF SHORT STORY ANTHOLOGY CALLED *SUARA HATI DARI MESIR* (CONSCIENCE OF EGYPT).

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ABSTRACT

This paper tries to examine how Islamic values portray in Indonesian popular literature concerning on human beings in seeking their patner. Here, Pipiet Senja together with her friends show her ability as the representative of Indonesian young generation succeeded in describing and explaining the real life of the people surrounding Alexandria hometown and villages having bitter experiences in the rich environment. Besides, she tries to describe how difficult life facing by them in the 2013 Egypt revolution. The Islamic values in these short-stories are not only based on her point of view, but also all values pointed out by community as presented by her friends of their life condition under Mursi revolution in Cairo. Further, through this work, it is implied an important massage directed to both Indonesian and Egypt government to be able to keep the peace environment to all citizen and foreigner especially for those who live in Cairo and other areas, in Egypt. Today's Cairo is still in a very bad condition and situation either for local or international students. Thus, through Islamic values, safety and comfort of living for the community will be increasingly felt. The expected situation of people's lives is not as imagined by the love seeker because they have the Islamic values in living his life.

Key words: Indonesian popular literature, Islamic values.

A. Introduction

Living standards in Egypt are low by international standards, and have declined consistently since 1990. According to United Nations figures, some 20 to 30 percent of the population live below the povertyline. Despite widespread poverty, however, uneven development has led to the emergence of an affluent class that controls most of the country's wealth and enjoys an elevated standard of living that includes shopping at centers that feature the best imported goods. Living in such Cairo suburbs as Garden City, al-Zamalek, and Nasr New City, the wealthy send their children to private schools and to universities abroad. Yet not far from these affluent neighborhoods, a significant number of poor Egyptians live in squalor, with poor and overcrowded housing, limited food supply, and inadequate access to clean water, good quality health care, or education. The extremes are reflected in the country's distribution of income: in 1996, the wealthiest 20 percent of Egyptians controlled 39 percent of the country's wealth, while the poorest 20 percent controlled only 9.8 percent of wealth.

Literary work has an important role in the society because literature is a literary expression based on observations of the societal conditions that literary works inspires feelings of people to think about life. Reading literature is enlightenment for a person to do or not do something. Then, the most obvious relationship between literature and religion is the fact that many literary works are an expression of one's appreciation against God. Using symbols in the form of common vocabulary are used in religious life as signs in literature.

In creating literary works, there are still a lot of authors who still convey religion as a benchmark, although some authors assume that literary works are free from the influence of religion. By considering the above statements this study relates to the values of religion then I think the underlying patterns mostly based on Islamic values.

Besides languages and arts, religious aspect is the most difficult to differentiate from literature because in traditional life there was almost no different between religion and literature. So that why, the term religious literature traditionally defined as literary works which dominated by religious problems. As cited by Nyoman (2011) that the use of literatures because of its beauty inconnection with language of arts, such as praying our God can be done by reciting prayers.

According to Islam there are five basic values for humanity, which are advised to be protected every time. Depending on circumstances to build up harmony and universal peace, advises to preserve the five basic values at the lowest level or the barest minimum for an acceptable level of living. These basic values therefore includes the ability to perform moral responsibilities; protection of life, securing food, clothing and shelter, education, the right to earn a living, to set up a family, etc. It is to be understood that at this level, one has enough to live but not necessarily to be in some comfort. Islam preaches to that a human being cannot live without these basic values. Individuals and states are advised to protect or at least to respect these basic values. Then, the relation between literature and society is mostly focussed on extrinsic aspects either direct or indirect but always involvessocial the background of social system, including the creator subject who creates the works. This connection actually had been started based on the very long history beginning from Socrates, Plato and Aristotles by showing the role of human being as creator.

Further, since most of the short stories in this article written by women, it cannot be avoided from the concept of feminism as stated by Mohanty (1997) Indeed, array of hazards confronting feminism in the third world is instructive. Because of the vast instrumentalities that range from preventive or punitive legislation to military or police intervention—and because of institutionalized feminist movement draws attention to it self and appear to states to possess capacity, incipient or actual, for the exertion of pressure on national political culture...P.44 Then, the western media (1994) are largely seen by Muslim as a negative influence, this view perhaps not without foundation ... very often the news that is shown about Muslim centers around negative stories.

As we know that literatures have several characteristics, namely; the creation, autonomous, coherent, synthesis, and revealing things that are not revealed. As creations, literature does not exist by itself. Poets create a new world, continuing creation, and perfect it. Literature is autonomous because it does not refer to something else. Literature conceived of literature itself. Literature is coherent in the sense that it contains a profound harmony between form and content. Literature also presents a synthesis of contradictory things in it. Through the medium of the language of literature revealed the unspoken (Hartoko, 1989, p. 5-6).

Talking about literary works certainly can not be separated from discussions about the literature. Literature is now a distinct and well-established discipline. According to Wellek and Warren, literature is divided into three parts, namely the theory of literature, literary history, and literary criticism. Literary theory is dealing with theory, for example, about the notion of literature, the nature of literature, literary style, and others. History of literature is engaged in the development history of literature. Literary criticism is engaged in the assessment on the merits of literature (Pradopo, 1997, p.9). In this essay, the writer focussed on the perspective of literary criticism branch because the branch that describes what mostly illustrates the relationship between literary works and religion.

The objective of this article is to have a respond to the changes and contradiction between human relation by looking through Islamic view of Egypt and Indonesia which will be highlighted in the analysis and portraying life, cultures, politic and economic during the Mursi Revolution. In the feminist perspective as stated by Linda (1996) in Coslett that "religion is a powerful force in human life, the way in which it represent women should be of great interest...feminist writers acknowledged the significance of religion for women's lives and social position..." so that I tried to look at this short stories only because the authors mostly women.

Based on the opinion of Abrams, there are at least four approaches to literature, namely expressive, pragmatic, mimetic, and objective. The fourth approach is distinguished from the highlighted role. Expressive approach is to highlight the role of the writer as the creator of a literary work. Pragmatic approach offers the reader as an observer of literary works. Mimetic approach is to highlight the literature as an imitation of nature. Objective approach is to highlight the role of literature as something that stands alone (Teeuw, 1991, p.59-60).

However, in this essay the writer uses pragmatic approach to analyze this anthology because by this approach he sees literature as a means to convey to the reader for particular purpose. In this case the destination may be the purpose of education, moral, political, religious, and other purposes. The pragmatic approach is the approach that sees literature as something that is made or created to achieve or convey certain effects on the audience of literary works, such as the effect of pleasure, aesthetic or moral teaching effect, religion or education and other effects. This approach tends to judge literary success or failure based on the achievement of these goals for the readers. This approach emphasizes the aesthetic strategies to attract and influence the reader responses to the issues raised in the literature. In practice, this approach to assess and understand the texts by function to provide moral education, religious and other social functions.

B. Pragmatic Analysis

Faruk (2012) explained that pragmatic meaning is the meaning of that obtained in the use of certain semiotic system. It must inevitably have to involve mark users, intentions, actions, circumstances and the surrounding environments (p.91). According to Seung (1982), the principle of universal pragmatic is a match, the match between the statements by way of saying, and so on. Norms and pragmatic function itself are historically determined and given (p.113). To be more clearly the writer will explain about the following short stories by using pragmatic approach.

1. Melting my love in Alexandria

This is the first short story in the anthology that I examined. The story is written by Pipiet Senja and told about the widow whose husband had long been abandoned and died. Although many such women in their daily activities, she still felt lonely and wanted to meet a widower who has never been communicated with her through cyberspace. She was a widow, but her children were all in Europe continuing their studies with their husbands, and she never wanted to follow their invitation to live with them. She preferred to take care and handle the problems of migrant workers working in Hongkong and Taiwan.

One day, due to the connection with an Egypt widower through the virtual world, she is desperately trying to meet the man even though Egypt is volatile due to the presidential impeachment Mursi. Given the promise of ever spoken and not just crap in the association cyber space, although the sought figure is not known to be existed, even more than a week keeping waiting for him. Unfortunately, while she was watching the news on TV, the broadcaster is preaching on a terrible incident as stated the following:

"they are shooting at people who were praying Fajr in the mosque" ... "the casualties included the figure she is now looking for who was covered in blood while hugging her daughter whom also has passed away". p.12

The above quotation portrayed that the woman get nothing from the man she chated through cyber. It means that God has decided the mate for every human being since she/he was existed into this earth. So that why, God told the man/woman trying to get a mate who could completes her/his life today and hereafter, including in the conflict country. The conflict is created by those who want to colonize others so that why the poor country likes Egypt can be easily provoked by any groups of people. Anyway as an Islamic country, they must be able to manage their own kingdom as the other did. Rizal and Ihsan (2014) found that the position and actual government policies are also affected by the pressure of public opinion from various actors, such as political parties, interest groups, civil society organizations, and -in the case of conflict of religions- as well as by groups or religious organizations. p.15 Their study (as cited in della Porta, Donatella & Herbert Reiter, 1995) the interaction of public opinion and government policies or positions, placed the media as the third party, some of which play the role as spokesman for the camp "majoritarian" and others positioned themselves as the stronghold spokesman of the "coalition of civil rights". Then, the media sometimes also acted out of "its own logic". The important thing alluded by the role of the media is a matter of media bias in creating "a certain frame" on the conflict event or protest because media bias can lead to ideological positions, personal biases actors, media actors (editor or journalistic) or pragmatic commercial interests. p.16

2. The Last dusk in Cairo

The story is written by Irwan Kelana, in his short story he is telling about the love of the author who failed to find her honey in Cairo. His intention is not to go to Cairo but just to accompany the Indonesian students in Egypt and teaches them how to write a literary work, especially the novel. Another aim is to perpetuate the political upheaval that occurs and calls the Egyptian revolution for the second stage. Through conducting a direct presence to the demonstration, he had seen two miracles the first was a demonstration with an orderly demonstrators while presenting speeches by reading the verses of the holy Quran and remembrance, also calling for *azan* in congregation at the same time during the day. Secondly, when he was covering the news at night, he saw the demonstran party performed *qiyamullail* and the *shubuh* prayer in congregation. It is the visible sense of brotherhood among them. Unfortunately, when the police fired the tear gas she fainted due to encourage the demonstrators so that she should be taken to the hospital. That's where he met a girl named Julia. Julia turns thousand pities already taken, namely Ridho, the chairman of the committee whom invited him there, and finally he had to say with sincerity as quoted below:

I tapped Ridho, "Ridho, please take care of Julia. She was the pious girl. Even many beautiful women out there, but finding the sweet and pious girl, not necessarily easy you get. p.24

Why dating is too hard to come to him? One of them is probably because he is too grandiose in dating criteria. He wants the girl, who is well established, pretty, rank, descendants of good and faithful. Such a desire is legitimate, but if it is used as a condition for his soul mate, then he has to put himself. Therefore, if he is not able to obtain all of them, then choose the best religion. It means maybe he is the poor soul mate, not rank, not a descendant of the wealth, but he needs to accept her as long as she has the very good manners. Does he wants perfection from others, whereas he is not perfect. Does he take the mate from someone else if he does not match his; this is called value in Islam. Islamic Wedding is a blessed contract between a man and a woman (Muslim Husband and Wife). Each has their own role to play in making a marriage successful to lead them to *Jannah*. These Inspirational Islamic Marriage Quotes for Husband and Wife will show you how kind one should be with his spouse. Husband wife Islamic quotes are All About love, These Islamic Love quotes teach that if there is a love every situation will be easy to deal with. Islam is the way of life no one can make any changes in Islam according to their will.

Islam teaches that true happiness can only being obtained by having a life full of God-consciousness and being satisfied with what God has given us. Additionally, true "freedom" is freedom from being controlled by our base human desires and being ruled by man-made ideologies. This stands in stark contrast to the view of many people in the modern world, who consider "freedom" to be the ability to satisfy all of their desires without inhibition. The clear and comprehensive guidance of Islam gives human-beings a well-defined purpose and direction in life. In addition to being members of the human-brotherhood of Islam, its well-balanced and practical teachings are a source of spiritual comfort, guidance and morality. This is in accordance with what Umar Shihab (2005) declared that Al-Qur'an was revealed by God through His prophet Muhammad that contains guidelines for clues, both for the people who lived during the revelation and society thereafter, until the end of the time. However, keeping in mind that the Qur'an was not revealed in society devoid of value, but a society that is laden with the cultural values and social, following each its primordial bond. Therefore, the spreading values of the Qur'an, inevitably and immediately confronted with a variety of social and cultural values that have been established.p.38

3. A Little girl in Nafaq Al-Azhar

This little girl is grown by Sastri Bakry, she starts the story about an Indonesia family trip to Cairo who wants to visit the al-Azhar. While arriving in Egypt, they spent some time to pray at al-Azhar mosque and the very inspired by the atmosphere and an environmental praying in the mosque as stated in the following quotation:

I was so inspired and wanted to make such a long wooden bench like in Al-Azhar so that those who wanted to pray felt not tired. They can worship in peaceful condition, without feeling pain during the performance of worship. However, my good intentions then receded, for only my mind, because I knew my villagers are mostly fanatic. In the end, I was being accused of changing the mosque to be church. p.34

The above citation explains that the main character in this little girl tries to portray the condition of mosque environment in Egypt much better than Indonesia, especially surrounding the Al-Azhar because the mosque serviced those who want to pray in a cooling way.

Another thing that makes them were astounded to see so many beggars in the city including the children, so that they were very concerned when they encounter a little girl with a petite and flawless forced to beg because her parents are not able to finance

her. Considering she only had a child and decided to adopt the girl, and the father and mother have been blessing, as expressed in the following quote:

Lot of children who have talent development channels on television, he will go forward in our hands, it would be a movie star, will be the star of soap operas. I will guide him continuously. I feel this is the way God has opened the door for us, "continued I p.42

The above statement showed that the life of human being constructed by Allah. Further, after thinking about Indonesia, there are also still a lot of beggars and poor people, where she eventually decided not to adopt the child. This social problem is one of phenomenon that always appears in the public life. Sunyoto (2006) explained that poverty is a phenomenon that is the very urgent for the State of Indonesia. This type of poverty can be divided into three different concepts: absolute poverty, relative poverty and subjective poverty. A person classified as poor in absolute if the proceeds are below the poverty line, and not enough to meet the minimum needs for living: food, clothing, health, housing, and education. Someone who is relatively poor actually may have been living above the poverty line even still below the ability of the surrounding communities. While the relatively poor, formulated based on the idea of relative standard, namely by taking into account of the dimensions of space and time. The assumption is that the poverty of a region is different from other regions and poverty at a certain time is different from any other time. As Allah in the following:

(Charity is) for those in need, who, in God's caused, are restricted (from travel), and cannot move about in the land; seeking (for trade of work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their properties, they are not asked to vote on urgent basis. And their (unfailing) mark: they beg not importunately from all the sun dry and whatever of good ye give, be assured God knowth it well"(Q.V. Al-Baqarah: 273)

In some books such as: Tafsir-Kabir by Fakhr Razi: Majma'-ul-Bayan, and Tafsir-il-Gurtubi, it is cited that this verse has been revealed about the Companions of the Ledge. They were about four hundred people who had immigrated to Medina. Since they had not any house and familiars there, they used to live on a large platform in a corner of the Prophet's Mosque. They were always ready for (*Jihad*), struggle in the way of *Allah*, such as in the following explanation:

1. There is a portion for the indigents in the wealth of the rich. "*(Charity is) for the poor...*"
2. The martial-blow groups, devotees in force bases, shelter less emigrants and, on the whole, all those who are besieged in the way of *Allah* and have not the opportunity of trying to earn the living should be taken into necessary consideration. The scientific missions, diplomatic corps, and research centers are in the similar condition, too. "*(Charity is) for the poor who are restrained in the way of Allah, and are unable to move about in the land....*"
3. Those that are able to earn their living by travelling about should not stay and abide in one land waiting for the charity of others. "*... and are unable to move about in the land*"
4. The immaculate, pious and respectable poor ones are praised by *Allah* (s.w.t).
5. The gentle-looking and undistinguished needy ones have priority. "*... The unaware consider them wealthy because of their restraint (from begging). You shall recognize them by their countenance...* "
6. They do not insist on begging from other people even when there comes forth a necessity for them. "*... they do not beg people importunately...*"
7. The feature of the indigent persons is illustrated, in this verse; and in the final sentence, people are encouraged to spending out good things. "*... And whatever of good things you give, Then Allah is All-Knowing of it.*"
8. It is not just that some people devote their selves and what they have in the cause of *Allah* while some others impose insularity even in giving charity in that way.

4. Secret Admirer

This short story is written by Ahmad Sastriawan, it is telling about unrequited love, the love of Nadif to Naya, one of Thai students in Cairo. The beauty Naya never knows by him and Nadif falls in love with her, so that why in their daily meeting Naya always speaks with any man who meets her in campus. One day, Nadif and Naya attend the speech about Nuzulul quran delivered by a professor. When the event was over Nadif went straightly home, but the pace stalled before treading the door of the room, she jerked with a blank stare. His eyes stared at the girl who had been missed, the girl who is mostly familiar in his life; they were silent at each other's gaze.

The Islamic value here is the man tries to get his girl the sooner he comes because he has approached his God with extra close. The trick is not just relying on compulsory worship, but also by adding the sunah prayer such as tahajjud, Dhuha prayer, fasting, recitations of the Qur'an, infaq, and others. To perform the routine of sunah prayers for Muslim in their daily life in order to increase the faith and prayers for God mostly granted him. A direct and clear relationship with Almighty God, as well as the sense of purpose and belonging that one feels as a Muslim, frees a person from the many worries of everyday life. In short, the Islamic way of life is pure and wholesome. It builds self-discipline and self-control thought regular prayer and fasting, and frees human-beings from superstition and all sorts of racial, ethnic and national prejudices. By accepting to live a God-conscious life, and realizing that the only thing that distinguishes people in the sight of God is their consciousness of Him, a person's true human dignity is realized.

By conducting this kind activity, the man or the woman means creating peace between them and between their nations because they live in pluralism state. Hasbollah (2014) viewed the topic of the sermon on the importance of building awareness for peace and pluralism in facing conflict is very risky because it is against the mainstream. It should be realized that the idea of peace and plurality is quite controversial, however at least the worshippers need to be given an understanding about Islam from another point of view, so that people have the very expectations of the need for peace.

5. One of the faded wings

This Zhie short story is telling about the life of Indonesian students with an Egyptian family who is able to trigger and raise the morale while proposing their study. The most impressive thing for her is the figure of a young man called Zhie and interested in him. However, the political condition in the Egypt creates the very tense and opaque, then Zhie decided to join the military until his last blood drops and died in the middle of the current upheaval Cairo impeachment of Mursi. The death of Zhie cannot be forgotten by this Indonesian student because she is so familiar with and close to the young man. His dying is like the lost of the white wings which always shade himself and even disappeared for good. One day, this student is dropping her tears while listening to the radio announcer playing the song through calling and say the name of Zhie as stated in the following:

When the song is playing without realizing, my chest feels like the air that does not allow me to freely breathe. And it forced to loose the grief of the same dew. But I try to hold and do not want the dew to be freely out in front of my indeed friends.p.59

Islam teaches that all creatures will surely be death or see death. This death can not be prevented and avoided by anyone even in a second. Someone ages either length or shortened always depends on Allah. In fact, lenght or short the existence of a person is in the territory and the destiny of God. No one knows about the certainty of that age. Therefore, for every Muslim when he/she heard the information about death, it is advisable to immediately say *inna inna lillahi wa inna ilaihi rajiuun*, or that in fact all of them belongs to God and will return anytimes to Him. The death should be regarded as something unusual. All creatures are created by God, and in time will return to Him. Someone who gets this ending means he has returned to his original home, which is the Essence of the Creator as saying in the following:

I do not regret about it. God had ordained the death that could not be inevitable. Although the brown-eyes young man worked at another place, then he will only be approached in a different way. At least, before the angel of death picks him up, I could see the happiness smiling reassure the military uniform. This is the smile of satisfaction which is irreplaceable. P.64

The death description above is impressed everyone as the way how he passed away as beautiful as his girl friend, and full with satisfaction. It is proved by looking at his smiling face. Somebody smiles because he feels happiness and full of joys.

According to Islam, a person who died or dies is not considered to be a problem. The incident is common or ordinary things, and even had to be occurred. The death in a Muslim country is considered not to be a problem to worry or fear because the death itself is recently delivering an issue, whenever a person dies in this state not considered as a believer. As Allah said in the following translation in the holy quran:

Blessed be He in Whose hands is Dominion; and He over all things had power;- He Who created death and life, that He may tried which of you is best in deed: and He is exalted in Might, oft Forgiving; (Q.V.67: 1-2)

This verse explains as the blessed Chapter opens with the significant issue of Divine Ownership, Sovereignty, and His Everlasting Pure Essence which serves as the key to all the discussions rose in the Chapter wherein it is said that He is Bountiful and Everlasting. He is the One in Whose Hand is the Sovereignty of the world of existence and He is Omnipotent. The blessed Verse 1 is indicative of the Bountifulness of Divine Pure Essence, namely His Ownership and Sovereignty in the world of existence and His Omnipotence as the Everlasting and Bountiful Existent Being.

In other words, His Omnipotence, Majesty, and Infinite Might leave no room for any hopelessness, defect, and limit in the Omnipotence of the Absolute Mighty and Eternal Existent Being. His All-Mightiness in Infinite, His Knowledge encompasses all beings, His Omnipotence is Boundless, and the Emanation of His Existence embraces all creatures.

All intellectually possible existent beings, souls, essences of matter, and natural phenomena take their fill of the Infinite Ocean of Divine Emanation and are thereby existent and are dominated by His Existential Command. They all conspire to constitute such luxurious palace of the universe. It is through His Will that man comes into existence.

The second blessed Verse makes a reference to the goal of creation and man's death and life which are indicative of Divine Ownership and Sovereignty, saying:

"He is the Lord who created death and life so that He may test you that which of you is better in deed."

Death employed in the sense of non-existence is not created, since Creation concerns existential matters, though we know that death is truly transference from one world to another and in this sense, it is an existential matter which may be created. The precedence of death over life herein is owing to the profound impression made by according attention to death in performing good deeds. Besides, death temporally precedes life. The blessed Verse also treats of the Divine Trial that as mentioned above is a kind of fostering such that it makes man enter the arena of action and thereby makes them experienced and pure deserving Divine Proximity.

Further treatment of the topic is to be found under 2:155. It is worthy of note that the goal behind trial is mentioned as performing good deeds rather than the quantity of such deeds. Deeds are supposed to be performed sincerely for the sake of God Almighty even if they happen to be few in terms of quantity. It is mentioned in some Prophetic traditions that ***"good deeds"*** connotes perfect intellect, fear of God Almighty, and being fully aware of Divine Commands even if the good deeds happen to be few in terms of number.

It is narrated from Imam Sadiq (as) as saying that the blessed Verse is indicative of proper acts which are accompanied by worshipping God Almighty and having pure intentions. He further says that preservation of deeds from impurities is harder than performing deeds and sincerely performed righteous good deeds are those whose agent does not expect praise from anyone besides God Almighty.

Thus, the world is the arena of a great trial for all mankind. Death and life are the means of the trial and the goal behind it is to achieve performing good righteous deeds which are indicative of the development of inward knowledge, sincerity of intentions, and performing any kind of good righteous deeds.

In this vein, some Qur'an exegetes maintain that "*good deeds*" herein connote remembrance of death or preparation for death and the like. In fact they refer to different implications of the general sense of the word. Since man commits numerous mistakes in such great arena of trial, he should not despair of having committed such mistakes and thereby refrain from striving toward his spiritual growth.

6. A Piece of episode for Marwa

This Nurul Azizah's work tells about the love of an Egyptian partner, Muhammad and Marwa who constrained because the prospective husband in their country must have lots of money in order to be able to marry, unlike the case in Indonesia. Although someone has not had a lot of money, he could have been able to marry his idol or mate that has been determined, either by the family or he himself. In the case of Marwa, she has entered the age of 40 year, and it is difficult for her to be married by her boyfriend who has no money and unable to buy an apartment so as to implement the tradition. Her mother was a single parent since her husband was prisoned while Marwa was 13-year-old at that time. However, as it is said that if you had a mate, God will bestow sustenance for the servants, and they eventually married after Marwa's father is released from prison, so they said that we do not be afraid to implement the Sunah of the prophet. Thus, Indonesian students said that:

Finally I could see Marwa Mohammed on stage side by side with the aisle, the mate is going no where. Although the Egyptian customs hindered, but if you've a mate, God will bestow His sustenance. Then, there was a lump in my mind, when my turn will be. p.76

It is true that to get and to find a mate is always recommended by Allah eventhough we tried as hard as our zest in order to reach our happy life. So that why someone has to struggle to get his or her partner not only by saying but also by doing and conducting the prayers. I believe that through this way our God will pay attention on our request to him in this world and hereafter.

Keep in mind that sometimes a family is just falling apart because they do not love each other. This is due to the lack of understanding about Islamic values and wants to have a fast marriage without loving one another. So, anyone as Muslim does not waste his youth time. Use that time to worship and pray for HIM, because the real people who multiply the prayers for God, then he will get a mate that much more special than what he was thinking about.

The value of getting married in Islam needs to be patience, in a sense that we cannot do it too quickly, it doesn't mean that forbids by Allah, but this is a good motivation for the esteemed family. The woman can be like the apples on the tree. The most beautiful location is at the corner of twigs. Perhaps, the man does not want to achieve the most beautiful because he is afraid of falling and getting hurt. Instead, he just gets the rotten apples from the ground even it is not good, but easy to transform and get it. So, the apples at the top think that something has been wrong with them, even in reality, they are the most outstanding. It is happening because they just have to wait for the right person to come, and those who are brave enough to climb up to the top of the tree. Based on the proverb, a good man is just for a good woman, and vice versa.

The above explanation tells that finding a partner likes getting an apple on tree. All of this comes from the nature of Islam and the creation of Allah (swt). Allah (swt) has created people in a both physical and spiritual form, and as such Allah (swt) manifests Himself to people in accordance with this dual structure. Human beings come to appreciate and experience spiritual realities through physical forms, just as we see that the Qur'an commands human beings to reflect upon creation in order to see the Wisdom, Power, and Beauty of Allah (swt). The sexual desire is one of the most basic of human drives. Its intimate relation to the human heart and mind makes it the perfect locus for achieving a higher understanding of spiritual realities, and to this end the Prophet (s) has said in a famous hadeeth cited by both Sunni and Shi'a sources: "He who marries has completed half of his faith." Similarly, we see that after marriage, one's heart becomes more attenuated to worshipping Allah (swt). In another famous hadeeth we read: "Two cycles of prayer prayed by someone who is married is better than seventy cycles prayed by someone who is single." Similarly, we read: "Two cycles of prayer prayed by someone who is married is better than a single person who prays all the night and fasts all the day."

7. The Feeling at the dusk

This short story is written by Wasilah Fauzyyah that tells about the sick Indonesian female student in Egypt. This girl is always waiting at sunset as the form and a way to enjoy this life that God has provided for her. Further, the dusk or at the sunset does not always create beautiful moments because in an afternoon when she had just arrived in Egypt, she was forced to be hospitalized because of the condition of her liver getting worse. Having a liver disease becomes a very valuable lesson for her since she thinks that it is still possible for her to be cured or death tomorrow as stated in Ungu song "if I know when will I die". To be hospitalized in this country is becoming unforgotten experience, far away from her parents, but Allah is still protecting and keeping her even she has to take a gulp of various drugs as conveyed in the following:

Various kinds of drugs I drink regularly, suggestions and precepts I obey. My desire is only one, recovered and fought back to reach one of my biggest dreams. Continuing education in one of the world's oldest college alumni has proven prowess the various fields. p.78

Getting sick is a warning from God, as human being that created by Him, the man had to be patient and steadfast because most people would have felt the pain. Reception of the sick will be different from one person to another. There are those who had the flu or cough just feel receiving a great calamity. There are also people suffering from cancer or malignant tumor, but it feels roomy, accept the pain with patience because he was convinced that all illnesses come from God and certainly no cure. However, as a believer who is in sickness condition, she did not get the reward of his illness, but her sins are forgiven". This means that pain perceived by human beings is the manifestation for the love of God as His creation. Then, what should we do when we are

getting sick? We must complained the pain to God or sincerely accept it. So, it can be said that this sickness is the warning given by God to remind His people in order to pray and thanking Him.

8. Picking up the light

This short story is written by Princess Rezeki and told about the experience of Indonesian students who had just arrived in Cairo. This girl faces two problems first, the difficulty of getting a rental house and the difficulty to understand the text and the book in Arabic eventhough she graduated from Islamic boarding school. However, based on her habitual reading by saying bismillah, the God also blessed her with the ability to understand and read the Arabic language books, so that her days began to shine like the sun in the morning, as she explained in the following:

If Allah is willing, you may need to study seriously by multiply your reading. There are people who want to be smart but do not want to read. From which the knowledge that he get? What is more is the time spent on things which are unbeneficiary. p.90

The Islamic value shows that Islam is a religion and is very attentive to science. It encouraged the people to continue studying, using reasonable minds, exploring and analyzing every aspect of science in every field of life. Islam is a religion of life that always corresponds with the times and can be applied in all places. The science in the view of Islam is the pillar, the foundation for the rise of a nation, culture milestone and means to achieve the progress for both individuals and communities. Besides, Islamic Sharia is established on the basis of science and invites its people to use science, whether it is social science or technology in all matters, whether business world or the hereafter. So, using reasonable minds, learning, and reading, researching and writing is the way and means getting knowledge. Allah states in His book:

1 Proclaim! (or Read)in the name thy Lord and Cherisher, Who created-2 Created the man, out of a (mere) clot of congealed blood:3 Proclaim! And Thy Lord is Most Boutiful,-4 He Who taught (the use of) the pen, -5 Taught man that which he knew not. (Q.V. Al-Alaq, 1-5).

It is worthy to note here first of all, that the emphasis is on the proposition of Lordship and we know that /rabb/ means a 'reformer Lord', the one Who is both the master and the cherisher. Then, to establish the Lordship of Allah, it emphatically refers to the 'creation and the existence of this universe', because the best reason for His Lordship is, His Creative attribute. The One Who runs and sustains the universe is its Creator.

This is, indeed, an answer to the pagan Arabs who had accepted the creative power of Allah, but, they assumed the lordship and device of this world for their own idols and gods. Besides, the Lordship of the Lord and His Device, in this World, are the best evidence for proving His Being. Then, amongst all the creatures of the world, it emphasizes on the best and the most important of them.

Since the life-germ, in the course of its first processes until it becomes a foetus, changes to a type of sticking clot which is apparently very worthless, it is, indeed, the basic origin of the creation of Man, then, it makes the power of Allah clear that it is He Who is able to create such a worthy creature from such a lowly unworthy thing. Some have also said that the objective point of using /'alaq/, here is due to the clay of which Adam came from and which was sticky, too. It is obvious that the Creator Who creates this wonderful creature from that sticky piece of clay is apt to be worshipped.

Furthermore, some have considered the term /'alaq/ as meaning 'a possessor of kindness and affection'. This refers to the social and gregarious manner of men and the love they have for each other which is the main basis of Man's development and progress in the history of his civilization.

Again, some have thought of the term /'alaq/ as referring to 'the male seed' which they thought much resembled a 'leech'. It was their understanding that this microscopic creature, which swims in the fluid of men, approaches the woman's 'seed', in the womb, and adheres to it and that by the combining of these two complete 'seeds' Man came into being.

It is true that at the time of the appearance of Islam these problems were not known to Man, but the Holy Qur'an, as a scientific miracle, unveiled the true meaning. Among these four commentaries, the first one seems more clear, although to combine all of them, together, is also possible. It is understood, then, from what was said in the above that 'man', according to one commentary, means Adam, and according to the other three commentaries, means only 'Man'.

9. Beggars without legs

This short story is the work of Abdul Wahid Satunggal which tells about a beggar together with a hawker tea seller that being around anti-Mursi protesters every day. Among these sellers and beggars, there is a side that can be reviewed about why the beggar do begging, and people look like that he does not have shame as expressed in the following passage:

"Hi beggars. So good life! "Says the seller around while laying the flask on top of the round about.

"You're more precious."

"Certainly, But if my family stomach would I fill with glory? ...

"You think I'm not ashamed?" p. 98?

This is all done by forced because he was unable to work as normal people. Then, it forced him to be begged and full of shame, but in order to support himself and his family, he forced himself to begging. He is a former fighters and insurgents who were once able-bodied and perfect. However, after being arrested and tortured both of his legs amputated, so that when he was released from the prison, he had to support himself and his family for the sake of a life condition. In one hand, while he is begging he was being seen by a woman whom brought jasmine and looked as being seeking and waiting for her former lover. On the other hand, the woman is the begger former lover who had been arrested and had been amputated, so that they do not know each other and both suffered, which the handicapped and for all, while the woman has been disturbed, indeed it is the destiny of all of the almighty.

Basically, begging, including how to earn for money is forbidden by Allah, therefore, begging not to be carried out by a Muslim unless it is forced, the Messenger of Allah said:

Qabishah bin Hilal al Mukhariq ra said: "I never carry the load weight (excluding capability), and then I came to the Prophet to complain about it. Then he said: "Wait until there is charity which comes to us and we command that the alms given to you". Afterwards he said: O Qabishah, actually begging it not to be except for one of three categories, namely (1) those who bear a heavy burden of dependents (beyond his ability), then he may beg so after enough then stopped , do not beg again. (2) The person afflicted who spent his money, then he should ask until he got just the necessities of life. (3). Poverty-stricken people so that three people healthy mind of his people think is really poor, maka he may request until he gets just the necessities of life. Meanwhile, apart from the three groups Qabishah, then begging is forbidden which results when eaten too well haram (HR. Muslim).

From the above hadith, we can see that begging is permissible if it is just for fulfilling the basic needs of one's life, and even then it may not be a job or profession, because of emergency situation. Moreover, there are three reasons or circumstances that permissible for someone begging. First, people whose does not burden, with seriousness and his hard work may seek in any other manner permitted to meet his needs.

10. In the east end empathy born

Umar Vratdar short story is telling about a grandfather mysterious incidence met with leaders. The old man advise the main character too much and considered the grandfather was like a grandfather, a teacher and his father because a lot of advice that given concerning on the meaning and significance of life. This means that someday we will be changed and not as today as stated below:

The first time we met, he advised me, life is bitter if only you did not move. Life is bitter if you stop laughing. "Then the old man writes a letter, you know the meaning of the sky? That's where the youth like, they're supposed to stare. That's where the bodies frail later will be departed. I never blame the power of God for my family. Come and let their name passed as gusts of wind. p.110

The above description is full with philosophical values each string of words and sentences delivered by the grandfather is very deeply meaningful, so that the main character felt something strange with his grandfather. After the grandfather hit and died with a smiling face. But police said to others that the grandfather was one of the bank robbers. The figure is considered familiar and close to the grandfather, he was taken to the police station along with the body of the brother. This is happened due to miscommunication between the main character and the police.

Communication is the most important media to be interaction in the community. By communication someone will be able to delivery his idea and express his feeling to others. The problems faced by the character in this story regreted because he is difficult to choose the sentences and express them to the old man.

11. Love Lessons from Hurghada

This short story created by Najmu Shofwan Andi and tells about love unrequited against a blue hooded girl. On their way by the ferry Andi always looks at her with a full fantasy and occasionally she was also staring at him. From this fantasy, Andi feels the ferry they were traveling had been pirated and one of the pirates threatened by shooting the gun on the blue hooded girl. Seeing the girl would be his, then Andi is rushing against the pirates and defeated them how he became a hero in defending her beloved. Unfortunately she already had her own boyfriend, so Andi must pray to God that he should get the girl, if she is his soul mate, as stated in the following prayer:

O God, if she is my soul mate, I hold her, the best way according to you, in a way that does not hurt anyone, in a way that does not hurt anyone, and even if she is not dating me, give me a good match do you think, O God. p.133

And keep in mind of True Love in Islam: 1. Not willingly loved one suffers 2. Be willing to sacrifice anything for the sake of a love. 3. Meet all the wishes of a love 4. Never impose the will to the beloved 5. Valid all time 6. Love can only exist between Creator and creature, the love between human beings must be added the following conditions: 7. His/her love for Allah S. W. T. 8. Must meet all the rules created by Allah S. W. T. 9. Sex is not love and love is not sex, but sex is the flower of love, and only in marriage and only with married 10. Love is not money or possessions or worldly, but love requires money, and earthly possessions.

12. Dream to Al-Azhar

Himam M.Fazal short story tells us about the girl called Syifa who aspire to study at al-Azhar after completing boarding school in her home town. She was attracted in al-Azhar after having discussion with her teacher whom appreciated womanhood in demanding knowledge, and explained the various atmospheres about Cairo, including religious harmony. The desire was not accomplished because the mother forbade her to go away. She was old woman and asked Syifa to learn at STAI College. After learning religious subjects in high school, she began to forget her dream to study at al-Azhar, as she said in the following expression:

"Learning is obligatory, but leaning could be anywhere. Not to be far abroad. You remember the advice Jalaluddin Rumi, right? Everything in the world was essentially only one despite the diverse forms. p. 141O Allah, forgive your servant, who has been prejudiced to Thee, Thee servant knew Thee know better what is best for the servant.p.144

The above statement implies that that learning does not have to go away and leave her hometown but wherever and whenever she can learn even there is a Hadith that says "seek the knowledge even to China", but Rumi says otherwise. That is what causes Syifa heard what her mother said. But God gave her another way, that a friend of his brother who was studying at al-Azhar proposed Syifa to be his wife. Thus, dreaming to learn at al-Azhaar remains materialized and is unlikely her mother detend her

anymore because she has become the right of the husband taking her to Cairo. All her intention can be changed because of Allah, even she and her mother had detained her going away.

13. On the horizon Dusk

Dian Mukhissa Roski's short story is telling about a fellow of an Indonesian nation in the same boat and arms while in the foreign country to achieve a better future, and for the benefit of study that has been obtained. Atmosphere or new environment is sometimes very different from their hometown, both in terms of food, drink and local culture. As the newcomers, they must be able to adjust and adapt with others, so that there is no misunderstanding and miscommunication with the public because miscommunication can be detrimental for an immigrant, including asking something or buying something. For example, the problems faced by the main character in this story when buying things in a super market for breakfasting, before the sunset, the traffic is very jammed and an Indonesian student almost robbed, however stopped by another friend on the way home. National concern among them is the very closed with one another when they are in foreign countries. And sense of concern for Indonesian nation for each other is very high, especially when someone getting into problems or accident.

It is recommended that in Islam within the limitation that you do not violate the rules of Islam itself. Such as eating, drinking and dressing only Islam has rules which must be maintained, for example, not just eating and drinking are lawful, and not just clothing to be worn, then for other more complex things Islam would also have rules. Social norms, rules acquainted for Muslims fellow also must be observed. So, you may not ever try to combine between suggestions to know a fellow Muslim acquainted with religious prohibitions during the acquaintance process. If it is done, then it is forbidden to mix the meals with the unclean ingredients, the postulate is human live to eat, and that eating and drinking should be done outside of fasting. Allah said in the Holy quran as follows:

"O people! We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you with Allah is that [one] who fears Allah. Indeed, Allah is Omniscient, All-Aware" (QV. Al Hujurat, 13).

The Islamic faith rejects all racial, political, ethnological, tribal, geographical, economic, intellectual, cultural, social, and military segregations and places fear of God as the standard for distinction between virtues and vice. It is worthy of note that numerous Qur'anic Verses deal with factors leading 'believing community' to perils and forbids people from the same. The blessed Verse in question addresses the members of the human society and thus expresses the most significant principle guaranteeing discipline and stability and the true standard of human values against false values.

It indicates tracing the genealogy of mankind to Adam and Eve. Therefore, all mankind spring from the same root and taking pride in terms of genealogy and tribe is meaningless. God Almighty created different characteristics for tribes for the maintenance of social order, since such different characteristics identify men without which identification of people and thereby maintenance of social order in human society may not be established and chaos would encompass human society.

Following an invalidation of taking pride in ancestors and tribes predominant as the most significant source of honor and pride in the age of ignorance, the Glorious Qur'an treats of the true standard of values by saying:

"Indeed, the most honorable of you with Allah is that [one] who fears Allah."

Thus, all outward and material privileges are invalidated and the true standard of values is determined by fear of God saying that it is solely through fear of God that one may attain to closeness to God Almighty and the threshold of his sanctity. Fear of God is a spiritual and inward quality whose permanence in the heart and soul should precede any other quality. Besides, many people pretend to have the quality in question but only few people possess the same.

Taking a glance at the etymology of the Arabic word taqwa, we come to the same conclusion, since the root w-q-y denotes "striving toward preserving something." The word adhoc connotes preserving the soul from any impurity and concentrating one's faculties in carrying out deeds in which Divine Satisfaction lies.

Another way to get a fast mate is through *taaruf* means to expand the association. A long with association, we can also get a lot more options. The mates often came not from direct introductions, but they came from our friend acquaintances. Besides, creating and making peace environment is also very important in order to preserve the cool condition and situation among people, such as Chaiwat (2015) identified that the context of finding conducive core values for peace of the religious traditions, it is emphasized that the notion of making-peace is precisely very important because of its emphasis on attitudes, sentiments, emotions, and moral obligation. Making peace means human action. The peace is being understood as something human, namely as the absence of both direct and structural violence.

C. Conclusion

Based on this short stories anthology above shows that most human beings in getting a life partner not based only on their own decisions, but should be involved by the intervention of God as well through the prayer, and the way to draw closer to God. Then, this life for human beings will definitely be a trial or drill, either illness or sweetness and anything else would be resolved if they are trying to plead with God. Finally, living in this world can not be able to stand alone but must be shared with other and known each other to know our human beings brother, especially Muslims brother. All of these items are religious values which can be reflected in literary works, especially through "Conscience of Egypt). Eventhough they live and stayed in Islam state during Egypt revolution and war condition, but Allah always knows what His servant known not. It is in accordance with some of verses from the holy Qur'an.

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