

COUNSELOR IMAGE IN THE NOVEL AYAT-AYAT CINTA 2 BY HABIBURRAHMAN EL SHIRAZY: PAUL RICOEUR'S HERMENEUTICS PERSPECTIVE

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Abstract

Literature is an imitation of human life and society. Literary works show various social phenomena and professions, such as counselors. The novel *Ayat-ayat Cinta 2* by Habiburrahman El Shirazy raises the character of Fahri, who has expertise as a counselor. This study aims to seek the image of the counselor displayed by Fahri in the novel *Ayat-ayat Cinta 2*, abbreviated as AAC2, and discover the function of image effects in the AAC2 whole story. This present study implies a qualitative descriptive approach using Paul Ricoeur's theory of hermeneutic analysis. The results indicate that the counselor image characterized by Fahri shows spiritual values, purity, and intelligence supported by financial power in analyzing and sorting problems. The functions of the counselor's character seek to strengthen the theme of the novel, which is charged with Islamic *da'wah* values.

Keywords: Literary Works, *Ayat-Ayat Cinta 2*, Counselor Image, Paul Ricoeur's Hermeneutics.

I. INTRODUCTION

Literary works produce ideas, inspiration and as a source of data in seeking sociological, anthropological, psychological, and socio-cultural aspects of politics and religion. In between society and literary works, the possibility of dialectical or reciprocal relationships is open [1]. That position confirms that literary works are creative works that take materials from reality. The reality in literary works often resembles the truth in human life. Anwar [2] reveals that literary assumptions are imitations of society and literary structure, then used for academic studies in later centuries.

Aristotle [3] states that in works of art, three forms are displayed, i.e., better than us, worse than us, and equal to us. The representation in literary works is never separated from these three forms. Various literary facts in literary works thus represent one or a mixture of the three forms presented by Aristotle. In contrast, the diversity of issues in literary works deserves value. A good literary work displays a lot of things to convey. Dharma [4] mentions that the better the literary work, the more universal the life problems expressed. One of the issues raised in literary works is related to the profession. The profession is a social status attached to a person in living.

Literary works often state professions, such as engineering, dancer, teacher, chef, army, shaman, doctor, etc. Ahmad Tohari presents engineering and dancer in his novel; *Orang-orang Proyek* and *Ronggeng Dukuh Paruk*. Meanwhile, Andrea Hirata

presents a teacher in his literary work, *Guru Aini*; Laila S. Chudori's, *Pulang*, presents chef; army profession in *Burung-Burung Manyar* by Mangunwijaya, the profession of a shaman in Mochtar Lubis's *Harimau-Harimau*, and the profession of a doctor in *Belenggu* by Armijin Pane. Those professional lives characterized in the novel follow the character's expertise. However, in other examples of literary works, a character having another skill outside his profession is shown—for example, by the character of Fahri, not only as a lecturer but also as a counselor, in the novel *Ayat-ayat Cinta 2* by Habiburrahman El Shirazy.

Several scholars have discussed counselors in some works of literature, such as *Personal Quality of Counsellors on the Character of Kadiroen in the Novel Hikayat Kadiroen: A Gadamerian Hermeneutic Study on the Novel Hikayat Kadiroen* written by Masbahur Roziqi. This study aims to describe the quality of counselors using qualitative methods with Gadamerian Hermeneutics theory as an analytical tool. The findings show that the personal qualities of Kadiroen's character as a counselor can be adapted. These personal qualities are being responsible, willing to sacrifice, listening to others, working hard, being honest, and being empathetic [5]. The differences between this present research and the previous research are the object of research and the perspective. Roziqi uses the novel *Hikayat Kadiroen* and the hermeneutic theory of Gadamerian, while this present research uses the novel AAC2 by Habiburrahman El Shirazy and Paul Ricoeur's hermeneutics perspective. Thus, the objectives of this

study are to discover counselor image personalized by Fahri in the novel *Ayat-ayat Cinta 2* (AAC2) and to seek the functions of counselor character in the novel AAC2.

II. ANALYTICAL METHOD AND THEORY

In this study, the researcher reads the whole novel and records texts related to research objectives. Reading and recording data are mapped, classified, displayed, and analyzed using Paul Ricoeur's hermeneutic theory.

Literature exists because it has undergone a hermeneutic process [6]. Hermeneutics is a theory about how to understand works in interpreting texts [7]. At the same time, the text is any standardized discourse through writing [7]. Thus, hermeneutics is an interpretation theory to understand texts in the form of writing. And because it is in the form of writing, the first place for hermeneutics is written language [7].

For Ricoeur, interpretation is part of understanding a text through claims. Ricoeur [7] states that claim is an interpretation of a text that culminates in self-interpretation of the subject, which can then understand himself better, understand himself differently, or begin to understand himself. However, Kurniawan [8] explains that Ricoeur's interpretation remains in the corridor of discourse found in the various texts themselves. Interpretation is never separated from the context in which diction is located. Various contexts need to be considered in providing the interpretation of the text that will be carried out.

The quality of the counselor can be known from several characteristics possessed. Among those qualities are curiosity and concern; listening skills; likes to talk; empathy and understanding; holding back emotions; introspection; self-denial capacity; familiarity, tolerance; capable of power and laugh [9].

The counselor's work process has four work processes: building relationships, identifying problems, planning solutions, and taking action. In the relationship-building stage, the step used by the counselor is to conduct interviews. It takes some skills in extracting information to move on to the next step. Various techniques in conducting interviews try not to justify or judge the complaints experienced by clients directly. In addition, interrupting the conversation is something that a counselor should avoid. After conducting the interview, a counselor moves to the problem identification stage. The

counselor will explore the client's self, perceptions, and behavior in this process. In addition, the client's socio-cultural factors are unruled out in this process.

The next stage is to plan a solution to the client's problem—various disciplines can support solutions provided to clients. Combining various disciplines can be one way to solve client problems. In addition, it is necessary to consider the counselor's internal factors in providing solutions. These factors are related to similar events or events experienced by the counselor. When the counselor owns it, there is the possibility of a solution that is easier to provide to the client. The last stage is acting. This stage is to carry out all the action plans obtained from identifying the client's problem.

Gladding [9] states that counselors use 4 (four) attribute, models. The first is the medical model. In this model, the client is not responsible for the problems he faces. Full responsibility rests with a counselor. The counselor acts as an expert and provides care and services to create change. The second part is the moral model. This model is analogous to self-help. The responsibility for solving problems lies with the client. A counselor only acts as a companion or motivator. The three-part is the compensation model. This model applies a cooperative partnership between the client and the counselor. The counselor is responsible for solving the problem, not for the cause. The fourth model is the enlightenment model. In this model, the client is responsible for solving the causes of the problems at hand. The position of the counselor is limited to the giver of advice or the enlightener in seeing the origin and resolution of the problems that the client has.

III. THE IMAGE OF THE COUNSELOR IN FAHRI FIGURE

Fahri's figure, who works as a lecturer, has other skills as a counselor. It can be seen from the actions, behaviors, ideas, or thoughts displayed in the text. Fahri shows four forms of representation or image as a figure who has expertise as a counselor. These four things are described as follows.

A. *Spiritual*

A counselor's toughest condition is when he is in a burnout position. This condition is one of the problems that a counselor often faces. Burn out itself is a depletion of a person's physical or spiritual condition so that they cannot function properly, such as having a negative self-concept and performance, to losing care, feelings, and attention to others [9]. This

condition will cause a counselor to be unable to work professionally.

A counselor must be able to solve this problem, one of which is to strengthen himself based on faith. Spiritual values must be increased. Without a good spiritual base, it will lead to burnout. It will ultimately have implications for the client counseling process. Fahri's character in AAC2 is a character who has a strong foundation of faith. The foundation of faith is motivated by qualified knowledge of Islamic laws (*fiqh*). Every action taken is always based on religious knowledge. So, when Fahri was in a position of a frantic heart, Fahri immediately asked Misbah to advise him.

"Bah, tolong nasihati aku!

Nasihat apa, Mas? Mas Fahri yang harus menasihati Misbah. Mas Fahri adalah sahabat, kakak, sekaligus guru bagi Misbah."

"Aku serius, Bah, nasihati aku! Pagi ini aku ingin sekali mendengar nasihat. Aku minta darimu. Nasihati aku, Bah! Jika saudramu meminta nasihat, maka nasihatilah! Bukankah begitu perintah Rasulullah?" [10].

"Bah, please advise me!"

"What advice, sir? Mas Fahri must advise Misbah. Mas Fahri is a friend, brother, and teacher for Misbah."

"I'm serious, Bah, advise me! This morning I was eager to hear advice. I ask you. Advise me, Bah! If your brother asks for advice, then advise! Isn't that what the Messenger of Allah ordered?" [free translation] [10].

Asking for advice is one way to deal with burnout. In that way, all problems are gradually released from the mind's burden. Fahri is well aware that humans must advise each other. In the many burdens of thoughts and problems, asking for advice from others is a common thing, even becoming one of the teachings of religion. Thus, the problems that squeeze life will be faced with more sincerity.

A counselor must be able to overcome the burden of his life by increasing spiritual values. In Fahri, when he asked Misbah for advice, it was also based on a religious spirit, namely to carry out the recommendations of the Prophet, the sunnah of the Prophet. Asking for advice or advising each other is the command of the Messenger of Allah. A counselor must have a spiritual foundation because they are always in a position to face many problems, both

personal problems, and client problems. So, one way to deal with problems that a counselor has so that they don't have a "burnout" is by giving mutual advice. Burnout is a term used to describe the condition of severe stress triggered by work.

B. Piety

Piety is an action that is useful for oneself and others and is carried out with an awareness of submission to God's teachings [11]. The practice of piety can be caring for people who suffer from hunger, fear, and terror threats and is carried out regardless of religion, ethnicity, and political ideology.

A good counselor must have righteousness. A counselor should have righteousness to help clients optimally. A counselor must set aside all forms of identity that can hinder the implementation of the counseling process. Fahri as a person who has the soul of a counselor, managed to get rid of his religious identity when helping Keira, who hates him. For Fahri, helping Keira is a humanitarian issue. Fahri no longer questioned religious identity.

"Kau itu adalah adik perempuanku, kakak perempuanku, anak perempuanku, keponakan perempuanku, atau kerabat perempuanku, maka aku tidak akan biarkan ia melakukan itu. aku akan tolong semampu yang bisa aku lakukan untuk menolongnya. Maka tidak ada alasan untuk tidak menolong Keira." Gumam Fahri dalam hati. Ia tidak mungkin membiarkan ada perempuan melakukan perbuatan nista di hadapannya. Jika ia mampu menyelamatkannya, apa pun agamanya, ia akan menyelamatkannya. [10].

"You are my younger sister, older sister, daughter, niece, or female relative, so I won't let her do that. I will help her as much as I can to help him. Then there's no reason not to help Keira." Fahri muttered in his heart. He couldn't allow a woman to do something despicable in front of him. He would save her if he could save her, whatever her religion [free translation] [10].

As a counselor, helping on a humanitarian basis is a top priority. A counselor works for humanity. They do not work based on identity equality. Even though Keira has a different religion from Fahri, Fahri still helps Keira out of her problems. Piety in the counselor is a character that is never separated

from helping others, regardless of all the ties that bind him. The humanism side is highly emphasized. Fahri's holiness was seen in his speech when he was doing a fundraising action for Palestine. In his speech, it was very clear that Fahri had piety.

"Kita boleh berbeda. Berbeda tempat lahir kita. Berbeda ayah dan ibu kita. Berbeda negara dan kebangsaan kita. Berbeda profesi dan pekerjaan kita. Berbeda afiliasi politik kita. Berbeda ras dan agama kita. Berbeda selera makan dan minum kita. Tetapi kita sesungguhnya memiliki nurani yang sama, yaitu nurani kemanusiaan. Nurani kemanusiaan inilah yang tidak boleh lepas dari diri kita, siapa pun kita. Kita semua tidak rela ada anak-anak tidak berdosa yang tidak berdaya dinistakan oleh tangan-tangan jahat seperti yang terjadi pada anak-anak Palestina." [10].

"We can be different. We are different from where we were born. We have different fathers and mothers, countries and nationalities, professions and jobs, race and religion, tastes in eating and drinking, and political affiliations. Still, we have the same conscience, namely the conscience of humanity. This human conscience cannot be separated from us, whoever we are. We all don't want innocent children who are helpless to be humiliated by evil hands like what happened to Palestinian children." [free translation] [10].

Fahri's character in AAC2 shows the practice of piety. Fahri made a short speech at a fundraising event for Palestine, emphasizing the importance of human conscience. The identity attribute is an area that is no longer a priority to help others.

C. Intelligence in Analyzing and Sorting Problems

As a reliable counselor, Fahri managed to sort out the problems. That Keira's unethical behavior was not solely based on personal hatred, but hatred based on religious identity. Keira hates Fahri because Fahri is Muslim. It was the Fahri that Keira hated, but the Islamic identity attached to Fahri that Keira hated.

Aware of this, the actions taken by Fahri are also based on religious teachings. Fahri is not angry with Keira, but on the contrary, increasingly shows that Fahri's religion, namely Islam, is a religion of peace. So, no matter how Keira hates, Fahri always tries to show his qualities as a good Muslim. Fahri

tries to apply the struggle through wisdom, as stated in the Qur'an Surah An Nahal verse 125.

Fahri's ability to overcome this problem shows that Fahri is a counselor expert. A professional counselor must be able to analyze the client's problems and, at the same time, must be able to provide solutions without having to involve the emotional side of ego. If Fahri only obeys the emotions and ego, Fahri may not help Keira get out of the life problems surrounding her.

Fahri melangkah ke bufet lalu mengambil pigura seukuran 16 inci dari laci. Di dalamnya ada tulisan dengan spidol merah di atas kertas HVS, bunyinya: MUSLIM = MONSTER! Fahri memperlihatkan tulisan itu kepad Keira dan semua yang hadir di ruang tamu itu.

"Tulisan Keira ini saya pigura saya letakkan di ruang kerja saya di rumah Stineyhill Grove. Saya leaps ketika mau menikah dengan Hulya, agar dia tidak menayakan siapa yang menulis ini. Tulisan Keira ini saya jadikan cambuk untuk diri saya, agar menjadi Muslim sejati yang penuh kasih sayang, bukan monster!.... [10].

Fahri stepped to the sideboard and took a 16-inch frame from the drawer. Inside was written in red marker on HVS paper; it read: MUSLIM = MONSTER! Fahri showed the writing to Keira and all those present in the living room.

"I framed Keira's writing and put it in my study at Stineyhill Grove's house. I jumped when I wanted to marry Hulya, so she wouldn't ask who wrote this. I used Keira's writing as a whip for myself, to become a true Muslim full of love, not a monster!... [free translation] [10].

The quote above shows how Fahri's kindness to Keira is not based on material issues but a passion for religion. Fahri shows behavior as someone who has mature spirituality. He is not angry but helps someone in trouble with all the energy and materials. It is following one of the verses in the Qur'an, "The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful" (QS. 49: 15). Fahri managed to sort out the problems. Keira's behavior, which is not commendable to him, is put in the right context.

One of the benchmarks of faith includes the presence of great passion in defending his religion.

Fahri shows this when helping Keira. Although, Fahri knows that Keira often shows disrespectful behavior to him. Such behavior is like crossing Fahri's car by writing the slogan MUSLIM = MOSTER; He acts curtly on the train and accuses Fahri of brainwashing his sister into wanting to convert to Islam, but Fahri tries to be nice to Keira.

That kind of attitude to Keira became part of the strategy in the counseling process. Fahri is well aware that facing Keira with such inappropriate behavior must be faced with more patience. Meanwhile, the driving factor for Fahri's patience lies in Fahri's perception of Keira's actions towards him. Fahri considers Keira's actions by saying that Muslims are monsters are whips so that Fahri can do good things even more maximally as a Muslim. Fahri's attitude, which always thinks positively, including when his religion is insulted, cannot be separated from spiritual values. Fahri is a devout figure of worship. It is this obedience that characterizes all his acts of submission in society.

D. Financial Power

The thing that is rarely mentioned in the counseling profession is the issue of capital. Material strength, in essence, is a determinant in the success of the counseling process. A counselor does not merely provide advice to his clients; more than that, they must be able to act directly in solving his clients' problems.

Fahri's success in changing Keira's perspective on herself and Islam is related to Fahri's financial strength. It can be seen in the following quote.

"Saya melihat ada kesombongan dalam diri Hoca, semua mau diselesaikan dengan uang. Masalah Keira diselesaikan dengan uang. Tapi apa hasilnya?! Hanya kemubaziran belaka! Inilah jadinya kalau Hoca terperangkap cara kapitalis!"

Fahri kaget, kata-kata Paman Hulusi meremas hatinya.

"Aku berlindung kepada Allah dari ketergantungan kepada materi dan uang. Allahush shamad. Hanya Allah tempat bergantung. Paman, apakah Paman tidak kenal aku? Kata-kata Paman sungguh, aku jadikan instrospeksi. Tapi Paman, ketahuilah, teladanku dalam menyelesaikan persoalan hidup adalah Baginda Nabi dan para sahabat. Ketika menolong Keira, Sabina dan Nenek Catarina harus mengeluarkan uang. Memang itu

diperlukan sebagai wasilah. Apakah Paman lupa, Abu Bakar memakai yang ntuk memerdekakan Bilal bin Rabbah dari perbudayaan!?! Rasulullah membayar harga unta Abu Bakar ketika hijrah!" [10].

"I see arrogance in Hoca; everything needs to be solved with money. Money has solved Keira's problem. But what was the result?! Just a waste! It happens when Hoca gets caught up in the capitalist way!"

Fahri was shocked; uncle Hulusi's words squeezed his heart.

"I seek refuge in Allah from dependence on material and money. Allahush shamad. Only God is dependent. Uncle, don't you know me? Uncle's words, I made introspection. But Uncle, you know, my role model in solving life's problems is the Prophet and his companions. When helping Keira, Sabina and Grandma Catarina have to spend money. Indeed it is needed as a wasilah. Did Uncle forget, Abu Bakr used the one to free Bilal bin Rabbah from civilization!?! When he migrated, Allah's Apostle paid the price for Abu Bakr's camel!" [free translation] [10].

Although financial power is important, Fahri emphasizes helping Keira, Sabina, and Grandma Catarina is to remain based on spiritual values. The capital owned, thus, will become more meaningful when it is based on wise figures in Fahri's view, namely the Prophet Muhammad and Abu Bakr. Thus, Fahri can solve Keira, Sabina, and Catarina's grandma's problems through the power of money, spiritual values, and counseling. Keira, Sabina, and Catarina's grandmother changed their views on religion and Fahri. At this point, Fahri's financial power is used properly.

IV. FUNCTIONS OF COUNSELOR CHARACTER IN AAC2

Finding the counselor's function presented in the novel AAC2, which is attached to the character Fahri, has an understanding as an effort to find meaning. Meaning is always an attribute of a thing, with another understanding that meaning is used as an attribute of a thing by humans, not embodied in it [12]. Nursida [13] reveals that the activities of literary appreciation and literary criticism, at the edges and estuaries, are related to literary works that must be interpreted and interpreted. In this study, the

presence of the counselor's image is expressed as a unified whole and inherent in the novel AAC2.

The novel's theme, which is suspected to be a *da'wah* novel, makes all the elements that make up the novel, both intrinsic and extrinsic, lead to the theme raised. *Da'wah* is an ideology in religion, especially Islam, in the end, colored the various events or conflicts contained in AAC2. As a form to strengthen the theme, all characters or figures are directed to represent the theme. Thus, the presence of Fahri, who works as a lecturer but his expertise as a counselor, gives an image of the perfection of Islam. Fahri's ability as a counselor displays not only as a problem solver but also as the completeness of spiritual and financial elements.

Fahri's counselor expertise is part of the structural integrity of AAC2 as a *da'wah* novel. It is inseparable from the presence of this novel which is a continuation of the previous novel, namely *Ayat-ayat Cinta*. Hermawan, quoted by Heryanto [14], the writer Habiburahman El Shirazy admitted that he wrote the story to preach Islam. Islam was then preached through the figure of Fahri, who had more abilities, namely not only by profession as a lecturer, but also having expertise as a counselor.

V. CONCLUSION AND SUGGESTIONS

Literary works contain a form of imitation of reality. In the novel *Ayat-ayat Cinta 2*, Habiburahman El Shirazy. There are many things that counselors have to do in dealing with clients or patients. The counselor's image displayed by Fahri in AAC2 includes spiritual values, purity, intelligence in analyzing and sorting problems, and having financial power. Meanwhile, the function of the presence of the counselor's image is for the values of Islamic *da'wah*, which is the theme of the AAC2 novel. This research still needs a more in-depth study. More in-depth studies with different theoretical applications are needed to better the counselor's image in AAC2 or other novels.

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