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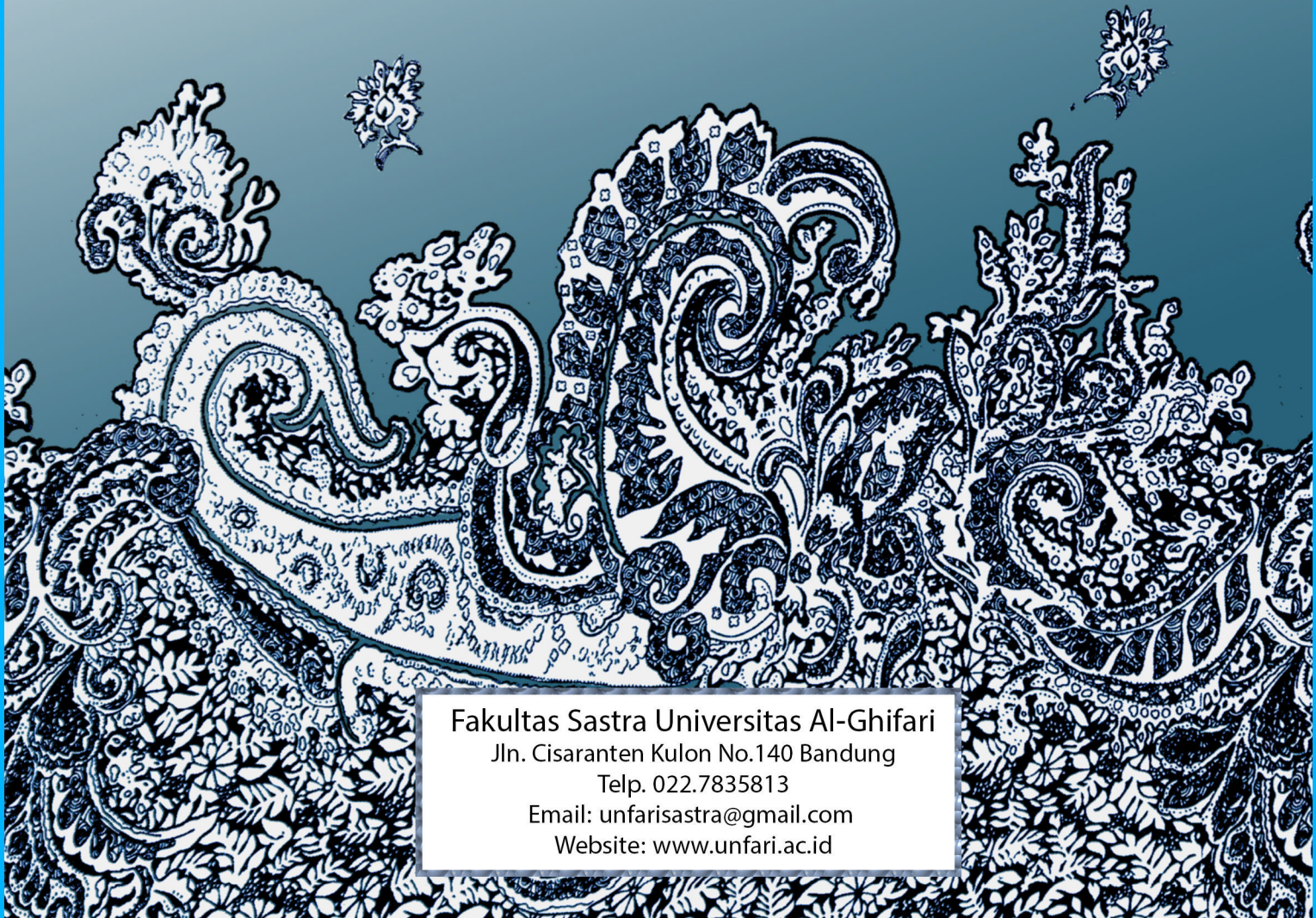
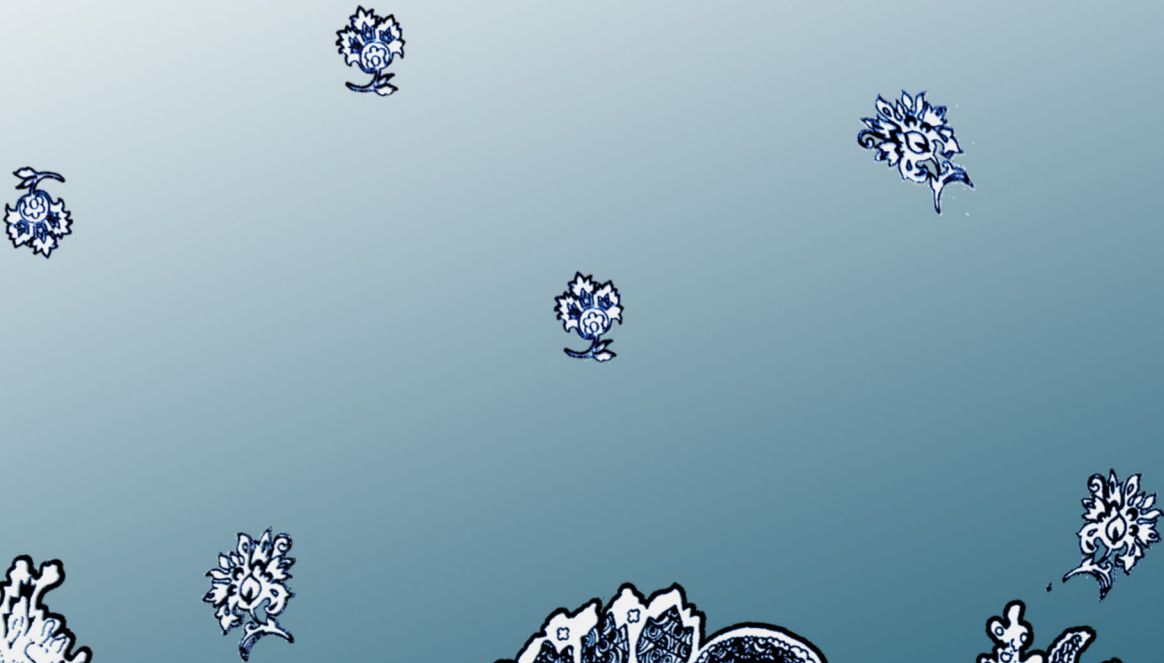
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Fakultas Sastra Universitas Al-Ghifari

Jln. Cisaranten Kulon No.140 Bandung

Telp. 022.7835813

Email: unfarisastra@gmail.com

Website: www.unfari.ac.id

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TheGIST

Jurnal Sastra dan Bahasa

Jurnal The Gist adalah jurnal yang memuat karya ilmiah berupa artikel di bidang Ilmu sastra dan Bahasa. Jurnal The Gist diterbitkan 2 kali dalam setahun oleh Fakultas Sastra Universitas Alghifari sebagai media untuk menampung karya ilmiah sivitas akademika di lingkungan Fakultas Sastra Universitas Alghifari. Jurnal ini juga membuka peluang bagi penulis dari luar lembaga untuk berkontribusi dalam penulisan karya ilmiah selama masih memiliki bidang ilmu yang sama.

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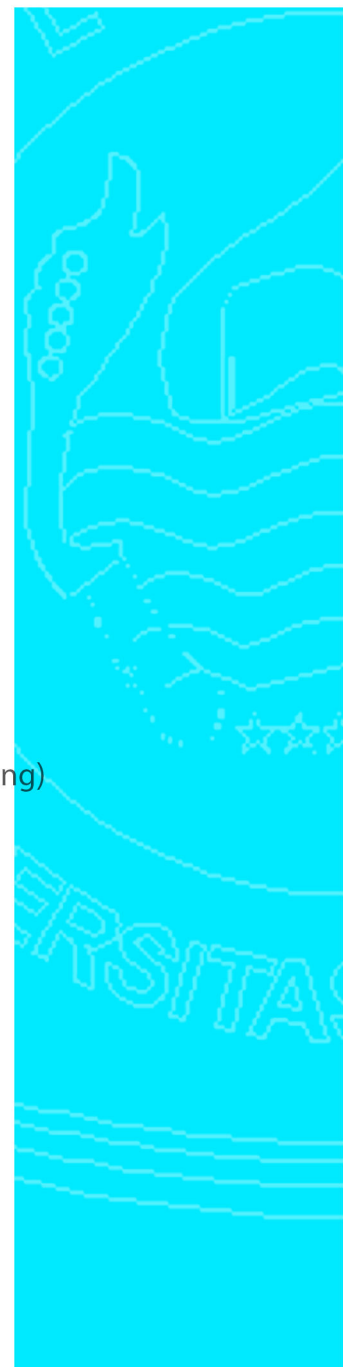
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CHARACTERISTICS IN THE NOVEL AYAT-AYAT CINTA BY EL-SHIRAZY CHARACTERIZATION IN AYAT AYAT CINTA BY EL-SHIRAZY'S NOVEL

R. Myrna Nur Sakinah

¹ Al-Ghifari University, Bandung
Jl. Cisaranten Kulon No. 140
myrnaasakinah@gmail.com

ABSTRACT: The novel *Ayat-Ayat Cinta* by El-Shirazy description characterization. In this novel, it presents a life about love based on Islamic religious values. To reveal the characterization put forward by the author, it is necessary to analyze it with an approach that can reveal the complexity of the personalities of the characters that have been shown. The method used in this research is descriptive qualitative method, namely qualitative research methods with a descriptive approach. The concept of character personality (characterization) is analyzed based on Allport's opinion. The novel *Ayat Ayat Cinta* by Habiburrahman El-Shirazy shows the complexity of the characters and the characterizations that are displayed through the characters created by the author. Goldon Allport's Character Personality Theory is able to balance the characterization problems in El-Shirazy's novel *Ayat-Ayat Cinta*.

Keywords: Character, Characterization, Qualitative, The Love Verses

ABSTRAK: Novel *Ayat-Ayat Cinta* karya El-Shirazy menggambarkan tentang karakterisasi. Dalam novel ini menampilkan kehidupan tentang cinta yang didasarkan pada nilai-nilai agama Islam Untuk mengungkapkan karakterisasi yang dikemukakan oleh pengarang tersebut perlu dianalisis dengan pendekatan yang dapat mengungkap kompleksitas kepribadian tokoh-tokoh yang ditampilkan. Metode yang akan digunakan dalam penelitian ini adalah metode kualitatif deskriptif yaitu metode penelitian kualitatif dengan pendekatan deskriptif. Konsep kepribadian tokoh (penokohan) ini dianalisis berdasarkan pada pendapat Allport. Novel *Ayat Ayat Cinta* karya Habiburrahman El-Shirazy ini menampilkan kompleksitas karakter dan karakterisasi yang ditampilkan melalui tokoh-tokoh yang diciptakan oleh pengarang. Teori Kepribadian Tokoh yang diungkap oleh Goldon Allport ini mampu menyeimbangi persoalan-persoalan karakterisasi dalam novel *Ayat-Ayat Cinta* karya El-Shirazy ini.

Kata Kunci: Karakter, Karakterisasi, Kualitatif, Ayat-Ayat Cinta

INTRODUCTION

Yusuf (2007: 12) argues that in an effort to meet needs or solve problems faced, not all individuals are able to display their behavior in a reasonable, normal, or healthy manner. Literature is a depiction of real life that is poured into a writing after obtaining a creative process, imagination, and

contemplation. The existence of *fictional nature* (the nature of imagining), *invention* (discovery or creation), and *imagination* (containing the power to unite thoughts to create) as the essence of literary art (Pradopo, 1994: 35). Novels are used to pour out the reality of human life and its problems.

A literary work begins with an author's imagination. According to Esten (1987: 17), imagination is the power of imagination, the power of fantasy, the power of imagination, but not a fantasy or daydream, it still stems from realities and experiences. This process will create a good literary work that can be enjoyed by its readers. Furthermore, the author tries to create a story with several characters that appear so that readers are able to interpret and influence their thoughts and are able to form opinions about the story.

This is in line with the opinion (Luxemburg, 1986:5) that literature is a creation, a creation, not an imitation. Through a literary work, a reader is invited to feel the events presented by an author with sublimation, interpretation, and association to the reality of life. Not only with the storyline, but a reader is invited to be able to enjoy the literary work with the fictional characters created. The characters created have different characters and characterizations, so that the problems presented by an author become complex.

One of the novels that describes the depiction of characterization is the novel entitled "Ayat-ayat Cinya" by Habiburrahman El-Shirazy. In this novel, it shows a life about love that is based on Islamic religious values. To reveal the characterization put forward by the author, it is necessary to analyze it with an approach that can reveal the complexity of the personalities of the characters shown. To reveal the personalities of the characters, it can be expressed by analyzing the characterization shown in the novel Ayat-Ayat Cinta by El-Shirazy.

METHODS

The method that will be used in this study is a descriptive qualitative method, namely a qualitative research method with a descriptive approach. According to (Sugiyono, 2017) this qualitative approach is general, flexible, and dynamic. Qualitative research can develop during the research process. While the descriptive approach according to (Sugiyono, 2017) is: "A research method that is carried out to determine the existence of independent variables, either only in one variable or more (stand-alone variables or independent variables)

without making comparisons of the variables themselves and looking for relationships with other variables". The descriptive method in this study was used to determine the description of the English language skills of each lecturer as well as the general description as a whole.

RESULTS AND DISCUSSION

In this discussion, the theory and results of the analysis of the work are discussed. The theory used is based on the analysis of characterization according to Goldon Allport. The work analyzed is the novel *Ayat-Ayat Cinta* by Habiburahman El-Shirazy.

The Concept Of Characteristic Personality (Characterization) According To Allport

Healthy Personality Concept

Personality is an organization that is only owned by humans, which determines their thoughts and behavior. According to Samsi (1994: 1) every human individual has a unique personality, different from other individuals.

The center of a person's personality is conscious and deliberate intentions, in the form of hopes,

aspirations, and dreams. These goals drive the mature personality and provide the best clues to understanding current behavior. Allport (in Schultz, 1995:25) said that mature and healthy people are not satisfied with carrying out or achieving moderate or merely adequate levels. They are driven to do as much as possible, to achieve a high level of mastery and ability in an effort to satisfy their motives.

Mature Personality Criteria

There is an expansion of the Sense of Self

Allport (in Schultz, 1995:30) said that an activity must be relevant and important to oneself, must be meaningful to others. If you do a job because you believe that the job is important (because the job challenges your abilities or because doing the job as well as possible makes you feel satisfied), then it indicates an authentic participant in the job. The activity is more meaningful than just the income earned, because the activity satisfies other needs too, such as pride, satisfaction, even a feeling of being recognized by others. The more someone is fully involved in various

activities and with various people, the more diverse the experience will be. A person is actively involved with ideas (whether similar or opposing) and is psychologically healthy. This sense of authentic participation extends to work, relationships with family and friends, developing hobbies and interests, and developing membership in political and religious activities.

Having a Warm Relationship with Others

According to Allport (in Baihaqi, 2008: 98) warm relationships with others can be divided into two types, namely a) capacity for intimacy, b) capacity for feelings of emotion. The first type of warmth, psychologically healthy people are able to show intimacy (love) toward parents, children, coworkers, and partners in a loyal manner. What this capacity for intimacy produces is a well-developed sense of self-expansion. People express authentic participation with loved ones and care for their well-being; this is as important as the individual's own well-being. Another requirement for the capacity for intimacy is a well-developed sense of self-identity. The love of people with

healthy personalities is unconditional, not paralyzing, and not always binding; it is more giving.

The second type of warmth is compassion, which is an understanding of the basic human condition and a sense of kinship with all peoples. Healthy people have the capacity to understand the pain, suffering, fear, and failures that are characteristic of human life. As a result of the capacity for compassion, a mature personality will be reflected by a patient attitude toward the behavior of others, he will not scold, criticize, judge, or punish people's mistakes; because he assumes that to err is human. A healthy person can accept human weaknesses, and knows that he has the same weaknesses.

Emotional Security

According to Allport (in Baihaqi, 2008:99) the emotional security of a person with a healthy personality is characterized by three qualities, namely: self-acceptance, accepting human emotions, and patience with disappointment.

The first and foremost quality is self-acceptance. Healthy personalities are able to accept all aspects of their

being, including their weaknesses and shortcomings, without passively surrendering to them. Healthy people are able to live with their condition as it is and according to other aspects of human nature, with little conflict within themselves or with the society around them. They do their best, and in the process they try to improve themselves.

The second quality of healthy personalities who have emotional security is the ability to accept human emotions. They are not prisoners of emotions, nor do they try to hide from them. Healthy personalities control their emotions so that they do not interfere with interpersonal activities. This control is not repression but rather redirecting emotions into more constructive channels.

The third quality of emotional security of a healthy person is 'tolerance to disappointment.' This refers to how a person reacts to pressure from wills and to the resistance of desires. Healthy people can tolerate these setbacks. They submit to disappointment, but are able to think of different, less frustrating

ways of achieving the same or substitute goals.

Have a Realistic Perception

People with healthy personalities view their world objectively. If they achieve success, it is a natural result of their hard work. If they experience failure, it is a normal experience that should not be regretted with disappointment. A person does not blame the outside world and they are able to judge success or failure as something natural, objective. A healthy person does not need to believe that other people or situations around them are all bad or all good, according to a personal prejudice against reality. They accept reality as it is.

Have Skills and Tasks

Allport emphasized the importance of work and the need to immerse oneself in it. Success in work indicates the development of certain skills and talents. But it is not enough to have the relevant skills; we must use them willingly, enthusiastically, and fully engage and invest ourselves in our work.

The commitment of healthy people is so strong that they are able to drown out all defenses related to ego and drive (such as pride) when they are immersed in their work. This dedication to work is related to the idea of responsibility and to positive survival. According to Allport (in Baihaqi, 2008: 102) work and responsibility can provide meaning and a sense of continuity for life. It is impossible for someone to achieve maturity and positive psychological health without doing important work and doing it with dedication, commitment, and skills.

Having Self Understanding

Adequate self-knowledge requires an understanding of the relationship (both similarities and differences) between the self-image that a person has and the 'self' as it really is. The closer the relationship between these two ideas, the more mature the individual. Another important relationship is the relationship between what a person thinks about himself and what other people think about him. A healthy person can be open to the opinions of

others in formulating an objective self-image.

A person with a high level of self-understanding or self-insight is unlikely to project his negative personal qualities onto others. He will be like a careful judge of others, and he is usually better received by others. People with healthy personalities have a high correlation between their level of self-insight and their sense of humor, namely the type of humor that involves the perception of strange and impossible things, and the ability to laugh at oneself. The humor in question is not just any humor. The humor in question is not crude comic humor involving sex and aggression; but rather intelligent humor that invites people to think more differently from the common practice.

Having a Unifying Philosophy of Life

Healthy people look forward, driven by long-term goals and plans. These people have a strong sense of purpose, in choosing a task to be worked on until completion. Allport (in Baihaqi, 2008:103) said that this unifying drive is direction, and is more visible in healthy personalities than in neurotic people.

That direction guides all aspects of a person's life towards a goal and gives the person a reason to live. It is impossible for a person to have a healthy personality if he is not supported by aspirations and direction towards the future.

CHARACTERISTICS IN THE NOVEL *AYAT-AYAT CINTA* BY EL-SHIRAZY

SYNOPSIS OF THE WORK

Ayat-ayat cinta is a 411-page novel written by a young Indonesian novelist born on September 30, 1976 named Habiburrahman El-Shirazy. He is a graduate of Egypt and has now returned to his homeland. At first glance, this novel is like most Islamic novels that try to spread da'wah through a work of art, but after further examination, it turns out that this novel is a combination of Islamic novels, culture and also love novels that are widely liked by young people. In other words, this novel is the right medium as a medium for channeling da'wah to anyone who wants to know more about Islam, especially for young people who will become the successors of the nation.

This novel tells the story of the love journey of two people from different backgrounds and cultures; one is an Indonesian student studying at Al-Azhar

University in Egypt, and the other is a German student who also happens to be studying in Egypt. This love story begins when they accidentally meet in a heated argument on a metro.

It is told of a man named Fahri who was studying at Al-Azhar. When he was going to travel to the Abu Bakar Ash-Shiddiq Mosque located in Shubra El-Kaima, the northern tip of Cairo, Maria called Fahri and asked him to buy a diskette. Maria is the eldest daughter of Mr. Boutros Rafael Girgis. Comes from the Girgis family. A very devout Coptic Christian family.

In the metro, Fahri did not get a seat. He met an Egyptian young man named Ashraf who was also a Muslim. They talked about many things. Not long after, three Caucasians who were American citizens (two women and one man) got on the metro. One of the two women was a grandmother who looked very tired and needed a seat. Finally, Aisha gave her seat to the grandmother.

This is where the debate began. They uttered various curses to Aisha and she could only cry. Then Fahri tried to calm the debate. In Egypt, Fahri lived with his four friends who also came from Indonesia, namely Saiful, Rudi, Hamdi, and Misbah. Maria was a sweet and well-mannered Egyptian girl. Maria was a non-Muslim, but she was able to memorize the Al-

Maidah and Maryam letters. One time, Mr. Boutros' family invited Fahri and his friends to dinner on the banks of the Nile River, the pride of Egypt, Madame Nahed asked Fahri to invite Maria to dance because Maria never wanted to be invited to dance. Fahri refused on the grounds that Maria was not his mahram.

Fahri also has a neighbor named Bahadur. He was rude to everyone, even his wife Madame Syaima and his youngest daughter Noura. Bahadur and his wife have three daughters, Mona, Suzanna, and Noura. Mona and Suzanna are black but this is not the case with Noura, she is white and has blonde hair.

One night Bahadur dragged Noura to the street and her back was full of whip wounds. Fahri asked for Maria's help. That night Noura stayed at the Boutros family's house. The next day Fahri took Noura to stay at Nurul's house. Fahri and Maria tried to find out who Noura's real family was. They were sure that Noura was not the child of Bahadur and Madame Syaima. Finally it was true, Noura was not their child. Poor Noura could finally be together with the people who loved her. Now Fahri was focused on a very decisive test. If his proposal was rejected then he would have to wait another half a year to submit a new proposal.

Aisha began to fall in love with Fahri. She asked her uncle Eqbal to match her

with Fahri. Aisha had known Fahri and Fahri had also known her. Eqbal told her many stories about his family. Fahri had also told Eqbal many stories. About his poor family. About how Fahri came to Egypt by selling his grandfather's inherited rice field. The only property the family had. About the early days in Egypt which were full of suffering. No scholarships. No income. Through the help of Syaik Utsman, Fahri agreed to marry Aisha.

About half an hour before the call to prayer for Asr, Sarah Ali Faroughi announced that everything was ready. Fahri asked Eqbal to see Aisha's face before leaving. Right when the call to prayer for Asr sounded, they arrived at the mosque where the marriage contract would be held. Many Indonesian and Turkish students had already arrived there. Aisha and her two aunts immediately headed to the second floor where the female congregation was. The event was held in front of the mosque's mihrab. Sheikh Ustman, Sheikh Prof. Dr. Abdul Ghafur Ja'far, Bapak Atdikbud, Eqbal Hakan Erbakan, Akbar Ali and several Egyptian sheikhs invited by Sheikh Ustman sat solemnly right in front of the mihrab facing the congregation and attendees who filled the mosque. Apparently, during Friday prayers, it had been announced that there would be a marriage contract between Indonesian students and Turkish Muslim

women, so the Egyptians around the mosque were curious and the mosque was full. Fahri sat to the right of Akbar Ali.

Hearing the news of Fahri's marriage, Nurul was very disappointed. Her uncle and aunt had come to Fahri's house to tell him that their nephew loved Fahri very much. But it was too late, Fahri was about to marry Aisha. Nurul's fate was truly unfortunate. Fahri and Aisha decided to rent a flat on the banks of the Nile for their honeymoon.

After returning from his honeymoon, Fahri received a surprise from Maria and Yousef. Maria and her sister came to Fahri's house to give him a wedding gift. However, Maria looked thinner and gloomy. Indeed, when Fahri and Aisha got married, the Boutros family was on vacation. When she heard that Fahri had become the property of another woman and was no longer living in the flat, Maria was devastated.

Fahri and Aisha's happiness did not last long, because Fahri had to serve a prison sentence on charges of raping Noura. Fahri was taken to the Abbasca police headquarters. Fahri was interrogated and cursed with dirty words. Fahri was accused of raping Noura until she was almost three months pregnant. Noura was deeply hurt when Fahri decided to marry Aisha. In court, Noura, who was pregnant, testified that the fetus

she was carrying was Fahri's child. Fahri's lawyer could not do anything, because he did not have strong evidence to free his client from all charges. Fahri had to languish in prison for several weeks.

The only key witness who could free Fahri from Noura's cruel slander was Maria. It was Maria who was with Noura that night, the night that Noura mentioned in court as the night where Fahri raped her. Maria was wounded and weak and helpless. The wound of her heart because of unrequited love made her fall ill. At Aisha's insistence, Fahri married Maria. The wedding took place in the hospital. Aisha hoped that by hearing Fahri's voice and feeling the touch of his hand, Maria would wake up from her long coma. Aisha hoped that her hopes would come true.

Finally Maria was able to open her eyes and was willing to testify at the trial. Fahri was free from Noura's accusations. In other words, Fahri can leave that terrible prison. Takbir thundered in the courtroom, chanted by everyone who defended and sympathized with Fahri. Immediately Fahri prostrated his thanks to Allah SWT. Aisha hugged Fahri with tears of immense joy. Uncle Eqbal and Aunt Sarah were unable to control their tears. Shaikh Ahmad and Umm Aiman are also the same. One by one, the Indonesian people in the room congratulated them with new faces.

Noura regrets what she did. With a big heart, Fahri forgives Noura. It is revealed that the father of the baby in Noura's womb is Bahadur. Fahri, Aisha, and Maria are able to live their household well. Aisha considers Maria as her sister, and Maria respects her. Aisha is like an older sister.

Maria suddenly wanted to go to heaven. Finally Fahri helped Maria by getting water for ablution. With all his strength Fahri carried the emaciated Maria to the bathroom. Aisha also helped carry the IV pole. While still being carried by Fahri, Maria was ablution by Aisha. After finishing, Maria was laid back on the bed as before. Then with a soft voice that came from the depths of her soul she said the shahada. She kept smiling. Slowly her vision dimmed. Not long after that her two clear eyes closed tightly.

Fahri held her hand and her pulse had stopped. No one expected that death would finally take Maria. Maria faced God with a smile on her lips. Her face was clean as if covered in light. The words she had said earlier with trembling lips rang again in Fahri's ears. However, Maria was very lucky because before death came to her, she had become a convert with the help of Fahri and Aisha.

CHARACTER ANALYSIS

Characters are actors who carry out events in fictional stories so that the

events are able to weave a story. While characterization is a depiction of the characters in a story, both their physical and mental state which can change their outlook on life, attitudes, beliefs, customs, and so on. (Kutha, 2007:165). Viewed from the role or level of importance of the characters in the story, characters are divided into main characters and supporting characters.

The main character is the character whose story is given priority in the novel in question. He is the character who is told the most, both as the perpetrator of the incident and as the subject of the incident.

Supporting characters are characters who only appear a little in the story or are not important and their presence is only if there is a connection with the main character, directly or indirectly and only appear as the background of the story.

The main characters in the novel *Ayat Ayat Cinta* are:

- The Wise Fahri

Fahri is a student at Al-Azhar University Cairo who comes from Indonesia. Fahri's character is a tenacious and educated person. In the story, at that time Fahri was busy

preparing his thesis. In order for all his dreams to come true, he made a life plan for the next ten years. Here is the quote:

“Masing-masing penghuni flat ini punya kesibukan. Aku sendiri yang sudah tidak aktif di organisasi manapun, juga mempunyai jadwal dan kesibukan. Membaca bahan tesis, talaqqi qiraah sab’ah, menerjemah, diskusi intern dengan teman-teman mahasiswa Indonesia yang sedang menempuh S2 dan S3 di Cairo. (Habiburrahman, 2004 : 20).”

Fahri is also a leader. In a flat with five members, he plays the role of the head of the household. Here is the quote:

“As the one who is trusted to be the head of the family, even without a housewife, I have to be observant in paying attention to the needs and welfare of the members. In this flat, there are five of us; me, Saiful, Rudi, Hamdi, and Misbah. I happen to be the oldest, and have been in Egypt the longest. Academically, I am also the highest. I am just waiting for the announcement to write a master's thesis at Al-Azhar ...” (Habiburrahman, 2004: 19).

From the quote above, the character Fahri can be emulated by the reader. This character can inspire the reader because his tenacity makes him

disciplined in his life plan. Because people who are disciplined in their lives will eventually live successfully.

- Aisha the pious

Aisha at the beginning of the story is a woman who helps a Caucasian grandmother who does not have a seat on the metro. This shows that Aisha's character is someone who respects her elders. This can be seen in the following quote:

“Sebagai yang dipercaya untuk jadi kepala rumah keluarga, meskipun tanpa seorang ibu rumah tangga, aku harus jeli memperhatikan kebutuhan dan kesejahteraan anggota. Dalam flat ini kami hidup berlima; aku, Saiful, Rudi, Hamdi, dan Misbah. Kebetulan aku yang paling tua, dan paling lama di Mesir. Secara akademis aku juga yang paling tinggi. Aku tinggal menunggu pengumuman untuk menulis tesis master di Al-Azhar...” (Habiburrahman, 2004: 19).

Aisha is also a person who likes to teach goodness. She met with Fahri and Alicia, foreigners who met at the metro, to discuss about Islam. Here is the quote:

“Nenek bule kelihatannya tidak kuat lagi berdiri. Ia hendak duduk menggelosor di lantai. Belum sempat nenek bule itu menggelosor, tiba-tiba perempuan bercadar itu berteriak mencegahnya.” (Habiburrahman, 2004: 41).

From the quote above, it can be seen that the character of Aisha is that she likes to help other people and likes to teach goodness to others. This character can be emulated by readers because of her attitude of helping people who are in trouble regardless of ethnicity or religion.

- Good Mary

Maria is a very polite woman, both in dress and behavior, like a Muslim woman. Here is the quote:

“Dalam hal etika berbicara dan bergaul terkadang ia lebih islami daripada gadis-gadis Mesir yang mengaku muslimah. Jarang sekali ku dengar ia tertawa cekikikan. Ia lebih suka tersenyum saja. Pakaiannya longgar, sopan, dan rapat. Selalu berlengan panjang dengan bawahan panjang sampai tumit. Hanya saja, dia tidak memakai jilbab....” (Habiburrahman, 2004 : 25).”

Maria is also a caring woman, especially towards Fahri, the person she loves. Here's the quote:

“Maria tiada berkedip memandangi diriku yang terbujur tiada berdaya seperti bayi. Matanya berkaca-kaca, hidungnya memerah dan pipinya basah.” (Habiburrahman, 2004: 176).

From the quote above, the character Maria should be emulated by readers because she has good behavior in relationships and clothing. Apart from that, he also really respects the Koran. His respect for the Koran even exceeds that of some Muslim intellectuals. He always says positive things about Islam.

- The Melancholy Nurul

Nurul is an Al-Azhar student from Indonesia. Nurul is someone who likes to keep her feelings to herself. She fell in love with Fahri. She had told her uncle that she wanted him to explain it to Fahri. However, because of something, the message was too late. . Here is the quote:

“Orang yang dicintai Nurul, yang namanya selalu ia sebut dalam doa-doanya, yang membuat dirinya satu minggu ini tidak bisa tidur entah kenapa, adalah Fahri Bin Abdullah Shiddiq!”. Mendengar namaku yang disebut, aku bagaikan mendengar gelegar petir menyambar telinga. Aku tidak percaya dengan apa yang baru saja aku dengar dari lisan Ustadz Jalal.” (Habiburrahman, 2004: 230).

From the quote above, it can be seen that Nurul is an Al- Azhar student from Indonesia. She is a good and

smart child. She is also someone who likes to keep her feelings to herself. When her uncle was going to explain about Nurul's feelings of falling in love with Fahri, but the delivery was in vain because Fahri would soon marry Aisha. That behavior should not be imitated, because it is better for us to be honest and open than to end up regretting it.

- Poor Noura

Noura is a student at Al-Azhar.

Noura is a smart person, but her fate has been very unfortunate. She was often tortured by her father named Bahadur. Here is the quote:

“Kami kenal gadis itu. Kasihan benar dia. Malang nian nasibnya. Namanya Noura. Nama yang indah dan cantik. Namun nasibnya selama ini tidak seindah nama dan paras wajahnya. Noura masih belia. Ia baru saja naik ke tingkat akhir Ma’had Al-Azhar putri. Sekarang sedang libur musim panas...”
(Habiburrahman, 2004 : 73).

Although her fate was very unfortunate, but on the other hand she was also a cruel person. She accused Fahri of raping her.

Here is the quote:

“Saya telah beberapa kali minta pertanggung jawabannya dan menyelesaikan masalah ini dengan baik-baik. Saya

menuntut janjinya yang mau mengawini saya, ternyata ia berkelit. Ia bahkan menuduh saya pelacur. Uang dua puluh pound yang dia berikan itu ia anggap sebagai harga diri saya. Betapa remuk dan hancur hati saya. Dia malah menikah dengan gadis Turki. Dia benar-benar manusia yang sangat busuk hatinya. Saya minta kepada pengadilan untuk memberikan hukuman yang setimpal dengan perbuatan terkutuknya!”.
(Habiburrahman, 2004: 336).

From the quote above, we can see the character of Noura. This character is not good for us to imitate, even though her love is unrequited, she should bring innocent people into the problem she is facing.

CONCLUSION

The novel *Ayat Ayat Cinta* by Habiburrahman El-Shirazy displays the complexity of character and characterization shown through the characters created by the author. The Theory of Character Personality revealed by Goldon Allport is able to balance the characterization issues in the novel *Ayat-Ayat Cinta* by El-Shirazy.

The characters in the novel *Ayat Ayat Cinta* by El-Shirazy display characterizations that have healthy and

mature personalities, are innovative, neighborly, have realistic perceptions, and are skilled. The combination of the story of the relationship between two families in which there is religious tolerance between Muslims and

Catholic Christians, leads readers to understand the context of characterization in the series of stories that occur.

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