

The Harmony Relationship Messages in Negeri Lima Menara (The Land of Five Towers) Novel

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Abstract

The novel is a medium to convey the values derived from the description of every aspect of a whole human being whether man's relationship to man, the environment, other creatures, as well as man's relationship with God. This article examines Negeri Lima Menara (The Land of Five Towers), Novel of A. Fuadi, which is focusing on dimensional view of human relationships. As a novelist, he has a hope in this his work. The research question of this study is "What is the narration main message in human relations dimension?" Raise this significant matter in order to be input in determining the missionary strategy in the management of messages, especially art approaches, such as poem, short story, drama, etc. Through qualitative methods of content analysis research design, it was found that he asked to build Islamic brotherhood, ukhuwah Islamiyah, without seeing the difference of sect, organization and region of origin. Even so, he also illustrated the psychological impact on the people who broke down the brotherhood. This study is also expected to bring more information to assess other dimensions contained in the novel such as sufism, politics, culture, and others.

Keywords: Messages of Novel, Negeri Lima Menara, A. Fuadi, Harmonious Relationship

Introduction

A novel is one of the narration works. It is categorized a literary work. In Islam, a literary work does not only contain art but also be guided by the values of goodness and truth that emanates from the teachings of Islam. Thus the quality of the novel depends on the author's spiritual and reality situation. The good quality and lightening conscience literary, just will be resulted by the "enlightened" hands by reviving the good elements and submission to Allah The Almighty. UngkuMaemunahMohdTahir (2012:451) quoted from Ahmad Othman, according to Islam, literature must be meaningful, and to convey the knowledge. More explicitly mentioned that the practice of writing demands accountability for delivering knowledge. Without this, a literary work becomes pointless.

In tune with the Faizal Mohd Musa (2012:3) stated that the novel as a mean of dakwah to be worth worship for the author. By the at a writer must leave a good impression, highlight kindness matters in the nucleus of the story, bealways in the role of *sharia* in order to provide benefits to the society.

Dakwah through the art approaches, namely narrative literary, is an acceptable *wasilah* and many people can accept it regardless of age, career, and education level. Such as films that can be used as an effective dakwah media because it contains a sketch and a picture on a canvas that is not empty either the contents or the value of religion. (Rosmawati, 2011:74-75).

One of the quite phenomenal novels and got a very warm welcome in Indonesia is *Negeri Lima Menara* novel, A. Fuadi's work. The indicator is it includes the National Best Seller. It was first printed in June,2009andin 2012itreachedthe fifteenth printing, and has been filmed and translated into English. Nevertheless, there are still many people who do not know his works, specially be familiar with the author's major vision.

The community's acceptance cannot be separated from its privileges, like: first, based on the true story of an author's own life experiences, and of course as a literary work, it has expansion and decorated element of imagination. Secondly, the theme is the journey of life to achieve their goals through education. Third, full of dakwah messages to motivate readers, so although a work of fiction, but it can be categorized as motivational book. Fourth, push readers to practice the social values, hequoted and applied the wisdom words like *man jaddawajada*(who is serious will succeed), *i'malūfauka maamilū* (Work beyond what others doing), *mantalabalayalal-sahiralayāl*. (Anybody who expects altitude degree letturndight), *Man Sabar as afire* (Anybody who patiently it will prevail). And expression of the virtues of Imam Shafi'i about going abroad to seek knowledge:"Clever and civilized men will not stay home, Leaveyour landand explore foreign fields, Go out! You shall find replacements for those you have left, Give your all, the sweetness of life will be tasted after the struggle."

This novel tells about the life journey of a teenager named Alif from Maninjau, West Sumatra, studying in MadaniPondok (MP) Ponorogo in East Java. The students in the boarding school came from various regions in Indonesia from Sabang to Merauke. Alif then made friends with five of his friends from different areas, Raja from Medan, Atang from Bandung, Dulmajid from Madura, Said from Surabaya and Baso from Gowa, South Sulawesi. Every day by the evening they sat under the tower of the mosque until their friends gave the title as tower *sahibul*. Through this friendship, the author inculcated a brotherhood dakwah message. Although they varied in many things like economic levels, cultures, regions, advantages, favorite even religious organization, but it did not hinder their friendship.

What they displayed in the novel is part of the practice of Islam. The practice of Islam *kaffah* (comprehensively) which is reflected in a two-dimensional relationships which are vertically to God and horizontally harmony to the people even to the universe. Therefore, Islam emphasizes to *mujahadah* whatever capacity that is likely to be kept and constantly improving two such relationships from day to day. Vertical relations interwoven generally through *mahdhah* worship while interwoven human relationships through *ammah* worship with akhlakulkarimah foundation.

This study was conducted to identify the main message that the author wants to convey to the reader by narrating the dimensions of human relations. Discussing the matter is important to determine strategy in the management of messages, especially the art approaches, such as poem, short story, drama, etc. By implementing content analysis study design was found that the author asked to develop build friendships (*ukhuwwahIslamiyah*) without seeing sectarian, organization and region of origin. Similarly, he describes the psychological impact on those who sever the ties of kinship. This study is expected to open the vision to examine another dimension in the novel such as Sufism, politics, culture and others.

Social Da'wah is a Priority

To be able to bring people achieve *kaffah* Islam, dakwah material must highlight in the two cases above (relationship to God and the harmony among human beings) and balanced disclosed. Otherwise, there will be inequality in Islamic practicing, only priority to one side and forget about the other side. When the vertical dimension gets more attention, whereas ignorance of horizontal relationship harmony among people is worried that it will make hard worship but could not keep the good relationship to others.

Often seen in the reality of life, someone who assiduously praying but not able to keep his tongue to gossip, or someone who has repeatedly made the hajj and umrah, but does not care about the suffering of the poor and orphans.

Islam teaches the concept of mercy for the universe (*rahmatanlil-Alamin*). According to Ahmad Ghālus, worship prescribed in Islam are repeatedly aimed to form a noble spirit, and avoid damage. Praying for instance intended for human beings to stay away from indecency and evil. The charity hoped to send the culprit to the purity of the soul. Fasting to mold *taqwa* man, and the the pilgrimage to increase quality human which is far from useless act like the ineffective words, fighting and the others. (Ghalūs, 1978:27)

Expected Islamic Personality is the realization of the closeness to God and at the same time it establishes harmony among mankind. If the matter is not achieved, the worried thing is that Islam is only regarded as a theological dimension, as if no feet on the ground or not being able to be a solution to the encountered problem to modern society. The result, it will be abandoned by his followers who do not need to feel as a Muslim.

According to Amin Rais, nowadays any religion on earth faces with the challenge namely "social relevance". If there is a loss of the role of religion in social life, then slowly it will fade the religion. Why does Catholicism in the Western world fade? Because his followers say goodbye to the church which cannot create guidelines to solve the social western contemporary problems. In Argentina, Mexico, Brazil, Nicaragua, and other Latin American countries, the Catholic priests now competing to offer liberation theology. They realize that their religion will be left if the religious community cannot speak or overcome the economics and social contemporary problems (Amin Rais, 1987:61).

To explore this dimension of social or *Muamalat* Islamic doctrine should be applied. It functions as a solution to the problems faced by modern society, including social problems and contemporary issues. Thus, people respect the role of religion in their lives. According to JalaluddinRahmat, if compared to the affairs of religious rituals and social worship in the Qur'an and hadith, obvious that the aspect of social life is much broader and more addressed than ritual worship. The opinions are supported by the facts: first, in the Qur'an or hadith, the largest ratio with respect to *muamalat*. Comparison between verses of ritual worship and verse concerning social life is one hundredth. For one worship verse equals with one hundred *muamalat* verses. It can be compared about the believer characteristics in surah *al-Mukminun*. Secondly, if worship affairs coincided with important *muamalat* affairs, the worship can be suspended (not intended to be abandoned). Third, the worship for the social aspect is rewarded greater than individual. Therefore, congregational prayer has the higher value than *munfarid* (prayer alone). Because it contains a social dimension such as the teachings of brotherhood, exchanging news, social sensitivity and so forth. Fourth, if the worship affairs is not completed or canceled for violating certain prohibitions, then the *kifarat* (ransom) is doing something relating to transaction. For example, if fasting is not possible then *fidyah* must be paid. On the other hand, if people are not good in social affairs, worship cannot cover it. Someone who robs the others' right, cannot remove his sin by *tahajud* or *dhikr*. Fifth, doing good deeds in the community will be rewarded greater than supererogatory worship, as in the saying: "Shall I inform you degree better than prayer, fasting and charity? (They said of course) that reconcile the two belligerent parties. (JalaluddinRahmat, 1999:37-38)

When shown a significant social worship does not mean ignore other dimensions such as prayer, fasting, pilgrimage and other devotions, but how to put the social teachings of Islam properly. Similarly, not to make Islam hypnotized or very satisfied with his personal piety, just as has been concentrating on prayer, fasting, pilgrimage, and remembrance, while worship *muamalat*, social teachings or social issues that lie ahead neglected.

Novel Review

The author of *Negeri Lima Menara* novel narrated the brotherhood message in a variety of grooves, inter alia, as the new students, they must complete a variety of needs either learning equipment such as books, dictionaries, *Mus-haf*, or the needs of the room such as clothing, mattresses etc. To fulfill these needs, Alif and his friends went to the *pondok* shop. At that time Alif saw a thick book. Authors narrated:

On the other side was a pile of wide and thick books, unique in that all the pages were yellow. At a glance they looked like old books. But the covers were really beautiful, maroon with gold stitching around the Arabic title. Again, without being asked, Raja gave a lengthy explanation.

“Hey, you know, this book looks at Islamic law very broadly. *Bidayatul Mujtahid* is written by the famous scholar IbnuRusyd¹ or Averrous from Spain. It contains Islamic fiqh seen from various schools of thought, without a bias towards any particular schools. I know MP sets us free to choose.” (A.Fuadi, 2012:60)

Implicitly author explains to the reader that MadaniPondok (MP) do not subscribe to a particular sect to be applied simultaneously to all students. In practice the teachings of Islam, students are presented with a variety of opinions from various denominations then delivered free to practice according to their convictions. Message contained in this section fairly deep. The differences in the practice of religion should not make Muslims blame each other, perceive only their opinion is true and what they practice is the only acceptable practice. The differences of opinion and practice religious instruction remain legitimated.

In the context of the difference of understanding, the Qur'an gives an indication that it maintains brotherhood. The Qur'an underlines that the differences are applicable laws in this life. Besides these differences, it is the will of God, as well for the sustainability of life, and simultaneously in order to achieve the purpose of living on the earth. According to M.QuraishShihab that distinction and dispute must be distinguished. The differences must be addressed as a source of intellectual and also as solution of the difficulty. The diversity and difference can be a godsend as long as the dialogue with the conditions are fulfilled. Otherwise, It can be disastrous if it leads to conflict and considers himself or his group occupy the truth whereas besides of himself or his group are on the wrong side. (M.QuraishShihab, 2007:28).

God S.W.T. says in al-Qur'an surah *Al-Maidah*, verse 48. If God wanted unity of opinion, undoubtedly created humans without intellect like an animal, or inanimate objects that do not have the ability to select and judge, thereby the overall will be one view. Belief for Muslims that this is His provision, then surely there is a wisdom in the diverse reversionary the distinction. (M.QuraishShihab, 2001,491)

In line with this, the author suggests that MP is an educational institution that is not tied to a particular religious organization. That is why the parents from diverse backgrounds of religious organizations send their children to be educated in this *Pondok Pesantren*.

The diversity of backgrounds of the students parents are shown through the plot when arrived vacation time. Most students return home including tower *sahibul*, except Baso and Alif. They both chose to remain staying in *pondok*dormitory, however because the Atang's invitation, they finally went to Bandung by Atang father's car (Mr. Yunus). Authors then narrated that Atang's father was an activist of a religious organization.

Mr. Yunus is Bandung Youth officer and active in Muhammadiyah, sticking his front glass a green sticker with a picture of the sun in the middle. "From the beginning I have been active in Muhammadiyah branch manager," said Mr. Yunus. (A.Fuadi,2012:218).

Furthermore narrated, Said knew that Baso and Alif were having holiday in Bandung, then he invited both of them to go to Surabaya. After arriving at Said's house, The author narrated the condition of the his house with the intention to show that the background of Said's family is different religious organization with Atang's.

Said's house was two stories, and the furniture was made of strong, black-polished wood."This teak," Said said when I asked. The walls were full of calligraphy paintings, family pictures, and a big family tree-the bottom being the Jufri also a large calendar with "Board of Nahdhatul Ulama, East Java" written on it, with a plaque beside it from this board Nahdatul Ulama school in Sidoarjo.(A.Fuadi,2012:224). A similar picture is shown through Said's statement which told about their activities during holidays.

"I also gave three lectures, two at the mosque, and one at the Fatayat Nahdatul Ulama office," said Said when we told him about our lectures at The Padjajaran University. (A.Fuadi,2012,224).

Plot quotation above shows clearly that Atang's father is the Muhammadiyah caretaker, while Said's father is Nahdatul Ulama activist. Usually parents' role models will be followed by their children. This novel would like to express that the differences even religious organizations or ideology do not necessarily preclude the establishment of a friendship.

¹IbnRushd (Abu Walid Muhammad Ibn Ahmad) was born in Cordova in 1126 AD and died in 1198 AD. He is the greatest of philosophers ever born in the history of Islam. The effect is not only flourished in the Muslim world, but also in society in Europe. In the West he is known as Averroes. Bidayat his famous al-Mujtahid, Kulliyat fi at-Tib, Fasl fi al-Maqal Bain al-wisdom man wa al-Shariat; <http://alhakelantan tripod.com / figures / en 11.html> (23-5-2013).

This description is a very precious suggestion that an Islamic education institution should ideally adjust all Islamic religious ideology backgrounds, to inherent cross-sectarian Islamic brotherhood. On the other hand if it is only for a particular sect, then can result the output who strengthen sectarian fanaticism which in turn break down brotherhood.

The other side of relationship shown the author is when Alif and his 5 friends came from different regions, their friendship was very close so they knew one another characterization. They each other knew the advantages and disadvantages of the certain subject. Thus, they often worked together to overcome the problems they faced. Narrated that Baso was very strong memorizing al Quran, but his English reading was weak, while Alif was weak in memorization al Quran, but fond of learning English. The author narrated:

So Baso's main flaw was unveiled. He read English like he read Al-Quran, complete with the *tajwid*, vibration and *qalqalah*. Perhaps this came from how he loved Al- Qur'an.

Aware of our individual weaknesses, Baso and I made a pact to do symbiotic mutualism. He made sure my memorization was right, while I made sure his English was free from *tajwid*. Every Sunday night, we made sure our folding mattresses were close together. I'd start spelling out the *mahfuzh at* that had to be memorized for the next day. In the darkness, he whispered repeatedly correcting my memorization. If there was English the next day, it was my turn to polish his reading. (A.Fuadi, 2012:118).

Through the plot and description, the author showed a brotherhood or a wisdom friendship could rise help each other. Supporting factors make brotherhood in narrow or broad sense is similarity. The more similarities are the stronger brotherhood as well. Similarities think is a dominant factor that precedes the appearance of true brotherhood, and in the end make one feel the suffering of his brother, and not treat his brother because of "take and give" but instead as described in the Qur'an Surah *Al-Hashr*(59), verse 9.

Verse which speaking in the context of the *Ansar* flattering kindness towards the *Muhajirin*. The willingness place the interests of others than of self-interest in a hard time, it is the tremendous culmination achieved by the *Ansar*. This is a very glorious fact that the believers (*mukmin*) existed, also illustrates an example of the high and noble for mankind. (SayyidQutb, 1971:3526)

In this part, the author indirectly gives an indication of how ideally someone look for a friend, especially for teenagers. Good friends will give motivation to imitate the virtues and vice versa, bad friend will lead his friends followed his steps even more powerful the effect. There are many teenagers sometimes commit crimes just as influenced by his friends.

Friendship shown by the author in the novel is friendship cross-cultural and cross district. This is something interesting and special. Generally, someone looks for a friend because the similarities of tribe, language or region. The Indonesian archipelago has more than 300 ethnics and 700 language dialects, but their friendship tear down the barriers. Among them there was nobody saw himself more noble either original district or tribe than others. In fact they mutually acknowledge the greatness of their performance. Their friendship as an application of Al Qur'an surah *Al-Hujurat*(49), verse 13.

According to SayyidQutb, God created humans with various races and tribes so that they are not fighting and hostile to each other, but that can get to know and mingle with each other. But the differences should lead to mutual help and cooperation to perform the duties of humanity and complete a variety of humanity needs. Color, race, language, nation do not have any value on God's side, because the piety is the only value that determine the value and advantage of mankind. (Sayyid Qutb, 1971:537).Siti Rugayyah Hj. Tibek explains that humans have the impulse to always live in a society, and it is one of the features of *al-nafs al-insaniyah*. They have a tendency to love and live together for the sake of developing life. Thus the purpose God created human beings of various races and ethnicities, men and women to create introductions and warmth. (RugayahTibek's Comments, 2006:45).

Nurcholish Madjid interprets this verse as the assertion that human beings do not look at the degree based on prestige orientation as ethnicity, region, color, and everything in ratio (*nisbah*) nature. On the other hand, because there are assertions that surely the most honorable of people is the most pious, if the height and low of man should be measured, necessarily what he has made as the measurement. In term of sociology, it referred to achievement. We are taught to apply the orientation of achievement, the orientation of the award is based on the work of people. (NurcholishMadjid, 2000:73).

Therefore, the principle of human dignity based on piety looked in the above verse has been synonymous in the lives of Muslims. Objectively that the Muslims must be recognized as the most trained to look at the size of human dignity is not based on ratio. The story in the Qur'an inform that which is the first sin is racialism. That was when the devil rejected God's command to prostrate to Adam for the reason that he was better than Adam. Because he was created from fire while Adam from clay. Immediately the devil felt that creation of fire higher than the creation of the land. In fact this is not a creation of his choice, but the choice of Allah S.W.T.

Therefore, Allah S.W.T. guide people make more working which are evaluated in His sight. Allah states in the Qur'an surah *An-Najm*(53), verses 38-41.

According to Mustafa Al-Maraghi that a person's sins were not passed to other people, also the rewards just from what he has done. That distinguishes them is if the good reward is doubled up to seven hundred fold, whereas sin commensurate with what he has done, even God will forgive. Each reward is announced to humanity as a tribute to the good performer and humiliation to the disobedience performer. (Al-Maraghi, n.d.: 66)

In another part, the authors demonstrated fraternal message when Alif received advice from her mother for having quarrel with his friend. At that time, Alif was elementary school student.

“Were your friends who were playing and fighting Muslims?” she asked gently.

I nodded, sticking my lip out, frowning.

“What did your Prophet command us to do to fellow Muslims?”

“Greet them.”

“And?”

“Smile.”

“And?”

“Be brothers.”

“Now, to be brothers is to be friends, not to fight, but to love each other. That’s the command of our Prophet. Do you want to follow the Prophet?”

“Yes.”

“So how should you treat your friends?” this time she smiled peacefully as she asked.

“As brother and not fighting,” I said.

“Now that’s my son, a follower of the Prophet Muhammad,” she said, shaking my head and telling me to shower.

(A.Fuadi,2012,137-138).

The above dialog contains Islamic normative message on how mingle particularly among Muslims, such as greetings (*salam*), smile when meet, brotherhood and not cut ties of friendship (*shilaturahim*). The main message is Muslims do not sever the ties of friendship, because it is a strength. In worship practice, there are many instances that can be used as strengthener ties, such as congregational prayers. Shaykh Yusuf al-Qaradawi advised:

Mosque teaches brotherhood. Every day Muslims meet each other at the mosque, bodies touch each other, shake hands, intertwined hearts, and asking one another. They stand behind one priest, facing one Qibla, believe in one God, believe in one prophet, read one scripture, perform one action and rounded one utterance with one intention. What then should be the impact of all this? Take us on a fellowship and bind heart with each other. (Sheikh Khalid Al-Sa'ad, 2003:12)

Therefore, there is no longer mutually hurt, because everything has become one and reflected the true muslim. As a Prophet s.a.w. said: *المسلم من سلم المسلمون من نكاته* انه يده

This hadith indicates that the true Muslim would never hurt another person either in word and deed (al-Muslim,23). From this hadith, it can also be understood that the first step to establish a relationship is not something useful, but avoid the occurrence of negative things about other people. It is termed by scholars (السلاما ليجابي ال) with the passive peace, after which he rose to active peace (السلاما ليجابي ال) and reached its peak with *Ehsan*. (M.QuraishShihab, 2011:247)

Muslims hold peaceful nature, if he cannot benefit to others, at least, do not hurt him. If he cannot give, at least, do not take other people's rights. If he cannot gladden others, at least do not bother him. If he can not praise him, at least do not condemn it.

When someone has formed a brotherhood to each other, then the impact of the fraternity they would get it together. In Islam concept, whoever does goodness, the impact for he himself. In the friendship there are two things which showed by the Prophet Muhammad. He said: *ليصلر حمه منأحبأني بسطله فيرز قهو ينسأله فيأثر هف*

Who is happy his sustenance and age extended, he should keep the friendship (al-Bukhari, 2002:387). The extended age can be understood not only in the goodness sense of continuity after death, or the blessings of the day-to-day existence in this world through successful use of time, but also increase the number of day-to-day existence on this earth. Similarly an additional revenue sustenance, it is not just the blessing, but also acquisitions and additions materially. Friendship that produces a harmony relationship that prevents the onset of stress, which is one cause of death. It brings peace for mind brightness to be more focused on the job, and this can intensify the production. On the other hand, intertwining a harmonious relationship, the more cooperation opportunities in various ways, and this in turn invites the material and spiritual sustenance. The more open the opportunities for mutual beneficial. (M.QuraishShihab, 2011:244)

Other friendship message is narrated the cause of climax conflict of the novel. It happened when Alif wanted to return home before his education was completed, the decision was taken because he aspired to continue his study at the Institute of Technology Bandung (ITB). It was because his friend, Randai, informed by letter that he had been received at ITB. After reading the letter, Alif felt defeated and shock. It can be guessed by the reader that there were envy seeds inside of Alif.

“Alif, praise God, *ALHAMDULILLAH*, I have been ACCEPTED in TECHNICAL ENGINEERING at ITB, just as I'd hoped. The school of Sukarno and Habibie...”

I stopped reading at that point. I folded the letter, and I prayed to Allah in thanks for all of His blessings to Randai.

As a friend, I loved seeing his dream come true. But my heart was also throbbing strangely.

And the ember that wouldn't die out these part few years finally caught flame and lit a fire. Jealousy writhed in my chest. Everything Randai got was my dream too. To be a student of ITB and to become like Habibie. Now my friend had it all in cash, while I still owed another credit installment of a sixth year at MP.

Because I entered MP after graduating from junior high school, I was required to have an extrayear of preparatory classes. So where normal high school in Indonesia was three years, at MP, mine was four. Meaning when Randai was in his third and final year of high school, I was in a year five of MP with one year still left to go. When Randai started university, I was still in year six.

My soul was at war. From a letter, the restlessness of my heart spread through my being and quickly influenced the universe of my mind. (A.Fuadi, 2012:310-311).

This event can be made as a message that the friendship causes peace and hard working. On the other hand, the split even though still as seeds (envy) will cause a negative reaction, cause anxiety. The envy disease if not quickly be cured, sooner or later it would seem on the surface, can be *ghibah*, swearing, and more.

Besides kinship with friends, things are not forgotten by the author namely the dutiful message to the parents. This is conveyed through KiaiRais character, likewise through Baso character, followings are the plots:

One Thursday evening, at KiaiRais' routine advice sermon, in front of everyone at MP, he spoke gracefully to us.

“Do you know *birrulwalidain*? It means be devout to parents. They are the most important place of devotion for you in the world. Don't ever say rude words or cause them grief. As long as they are not bringing you to godlessness, you must be obedient.

“Someone once asked the other of people that had to be respected and appreciated. The Prophet Muhammad answered, ‘Your mother.’ The person asked again, ‘Then who?’ The Prophet answered, ‘Your mother.’ The person asked again, ‘Then who?’ The Prophet answered, ‘Your mother.’ The person asked again, ‘Then who?’ The Prophet answered, ‘Your father.’

“So, the mother’s position is higher than the father’s. Because of that, fortunate are you who still have parents, because the door of devotion is still wide open. Imagine her difficulty in carrying and raising you all this time. For those who have parents, use the chance now to reciprocate, make them happy, give them news, write them letters,” KiaiRais suggested us. (A.Fuadi, 2012:142).

Following the Baso character, narrated that Baso suddenly wanted to return to Sulawesi because his grandmother was sick and no one took care of her. At once he intended to complete the memorization of the Qur'an which was always his obsession. Memorization of the Qur'an was intended as a gift for his parents who had died.

“You guys know that I’ve spent all my time trying to memorize Al-Quran. But after all this time, I have only memorized 10 *juz*, or about 2,000 verses. I want to know them all, more than 6,000 verses. Did you guys know there is a hadith that says if a child memorizes Al-Quran, his parents will have the robe of honor in the hereafter. Salvation for my parents...” he stopped. The sparkle finally dropped, leaving behind a wet trail on his cheek.

“Only through memorizing...memorizing Al-Quran can I repay their goodness. I want them to have the robe of honor in front of Allah,” said nodding at the photograph, as if he were looking at it for the first time. (A.Fuadi, 2012,362).

Part of this story can be as advice for either parents or son. Message to a child is to make him think that can emulate the Baso character, gladden parents despite they have passed away. While for the parents, it is a motivation to create children’s character like Baso’s. To create a pious child requires a great effort, that is why parents, who successfully spawned a pious child, will be good charity for them.

Conclusion

Prophet s.a.w. is successful in his life by completing all the tasks entrusted to him, he succeeded in preaching, leading a family, a business, leading the war, civilization and developing other things. One of his triumph key is he established a brotherhood relationship with other people around him, either with the relative and companions or and even with people who are hostile to him. we are as his followers should emulate the matter because everyone wants success in life. All of it requires greatness of soul and remain delighted by the distinction.

The *Negeri Lima Menara* novel shows one of concrete models of how to embody brotherhood in daily life. One of firstly things need to be understood that it is *sunnatullah* if created human is not uniform but diverse, not only the physical appearance but also civilization and thought patterns.

For the wise man, the diversity is regarded as a charity potential field. A.Fuadi shows the 6 different potential friends and their co-operation, helped each other to accommodate what the disadvantages of each. And vice versa, if people ignore the brotherhood, they will suffer because this is a necessity of human nature. Human beings are social creatures, so they will not be able to survive without the help of others. And it's not only the physical needs but also the soul as the need to share, listen to the advice, visit one another and others.

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