

**DAKWAH VALUES REVIEWED FROM SOCIAL SOCIETY COMMUNITIES
IN THE NOVEL *BULAN TERBELAH DI LANGIT AMERIKA* BY HANUM
SALSABIELA RAIS DAN RANGGA ALMAHENDRA:
A Genetic Structuralism Study**

**NILAI-NILAI DAKWAH DALAM NOVEL *BULAN TERBELAH DI LANGIT
AMERIKA* KARYA HANUM SALSABIELA RAIS DAN RANGGA
ALMAHENDRA DITINJAU DARI SITUASI SOSIAL MASYARAKAT:
Kajian Struktural Genetik**

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Abstract

This study aims to gain an in-depth understanding of the values of dakwah contained in the novel *Bulan Terbelah di Langit Amerika* (BTDLA) by Hanum Salsabiela Rais and Rangga Almahendra in terms of the social situation of the community. This research uses content analysis method with the genetic structural approach. Data collection techniques use documentation and interview. The results show that from social situation community view it is found about the negative perspective of the community toward Islam that gives a change to Moslems to give a correct understanding of Islam. Just by looking at clothing that has an Islamic symbol, like a robe or face mask, the western society instantly puts the suspicion without fundamental. Everything is the same. Therefore, Muslims should provide a correct understanding of Islam. A Muslim must be a good Islamic agent in a suspicious society. A reflection of good Muslim conduct and behavior is one attempt to answer the doubts of American society to Islam after the September 11 tragedy. This is closely related to the values of dakwah narrated in the novel BTDLA by Hanum Salsabiela Rais and Rangga Almahendra.

Keyword: The values of dakwah, novel, genetic structural

Abstrak

Penelitian ini bertujuan untuk memperoleh pemahaman yang mendalam tentang nilai-nilai dakwah dalam novel *Bulan Terbelah di Langit Amerika* (BTDLA) karya Hanum Salsabiela Rais dan Rangga Almahendra ditinjau dari situasi sosial masyarakat.



Penelitian ini menggunakan metode analisis konten dengan pendekatan struktural genetik. Teknik pengumpulan data menggunakan dokumentasi dan wawancara. Hasil penelitian menunjukkan bahwa dari situasi sosial masyarakat ditemukan pandangan negatif masyarakat terhadap Islam. Hanya dengan melihat pakaian yang memiliki simbol keislaman, seperti gamis atau cadar penutup muka, masyarakat barat langsung menaruh kecurigaan yang tanpa mendasar. Semuanya dipandang sama. Karena itu, umat muslim haruslah memberikan pemahaman yang benar tentang Islam. Seorang muslim haruslah menjadi agen Islam yang baik di tengah masyarakat yang penuh curiga. Cerminan tindakan dan perilaku Muslim yang baik merupakan salah satu upaya untuk menjawab keraguan masyarakat Amerika terhadap Islam setelah tragedi 11 September. Hal ini sangat berhubungan dengan nilai-nilai dakwah yang diceritakan dalam novel *Bulan Terbelah di Langit Amerika* karya Hanum Salsabiela Rais dan Rangga Almahendra ini.

Kata kunci: nilai dakwah, situasi sosial masyarakat, dan struktural genetik

Introduction

Literary work is not only a source of moral value or source of knowledge, but also sharpen the social awareness and religiosity of the readers. Besides being able to refine manners and mature man, literary work is also capable of arousing the imagination, inspiring sense and thought. As Wellek and Warren (in Noermanzah, 2017:28) explained that literary work was born as a creative activity written or printed has a beauty value, can not be separated by language teaching because they are complementary, especially in language teaching always uses literary works as the main object in explaining the functions and characteristics of the language. Experience thinking is what students need to enriching knowledge insight.

In literature there are values of wisdom that can be documented as a cultural heritage so that literature can be used as a medium of learning. As also disclosed Agustina Syahrul, R., Yasnur Asri (2016:14) that literature is a product of wisdom that is able to provide enlightenment for those who appreciate it. It is indispensable as a national identity that respects the eastern values. A polite, ethical, hospitable nation must be preserved and passed on to future generations in order not to disappear. Because in the literary works, there are values contained that can be taken a lesson.

One of the values contained in the literary work is the value of *dakwah*. *Dakwah* aims to invite, and there is no element of coercion (Aziz, 2004:1). *Dakwah* means broadcasting, meaning that in the literary work there is an invitation for the reader to imitate the positive things displayed by the author.

In the process of creating his work, the author is inseparable from the influence of society. This statement is affirmed by Luo Ying (2016:52), "Literature is also a reflection of life depicting social life. Literature was created to be utilized by the society" because the author is part of the social life of society. Thus, ideas generated by the author was obtained from daily life. The novel as an imaginary work contains images of life as responded and experienced by characters and stories in accordance with the author's view of life to the reader. *The novel is the story of a degraded search for authentic values by a problematic hero, in a degraded world* (Goldmann, 1964:3).

In social life, there is usually conflict with other communities as well as between communities themselves. The conflict is described by the author in his story through

the characters he made. Such things can be made an idea by the author in producing his work. The origin created in the literary works by this author is called genetic structural. The basic principle of genetic structure is the work of literature produced by the historical process of a society. It derives from the anxiety and desire of the author in viewing the reality that happened. Then, the literary work is examined from its relation to the history of the time that gave birth to it. Genetic structuralism concentrates on the structure of literary works without abandoning genetic factors or the origin of the creation of a work of the social element.

The genetic structural approach considers the things behind the inception of a literature work. That is, there is a very close relationship between the text of literary works with things outside the text, such as the author and social society as well as the author world itself. This is supported by the statement Putri (2016:121), "Genetic Structuralism analyzing literary works not only from the literary structure of the work, but also the background or the origin of the birth of the literary work by the author". As Sunanda (2015:117) disclosed that an understanding of literary works based on a structuralism-genetic approach is impossible without considering the social factors that gave birth to it. Then, Sarwinah (2014:93) states Background history, epoch, social society has a significant contribution to the work of literature both in terms of content and form.

One type of literary work is a novel. This literary work contains matters relating to human life, including dakwah values. In the novel is described the various problems of human life.as said by Kosasih (2012:60), novel is an imaginative work that tells the whole side of the problematic life of a person or some people figure

According to Bachtiar (1997:31), dakwah is a process of attempting to change the situation to another situation better according to Islamic teachings, or the process of inviting people to the path of Allah that is al-Islam. Meanwhile, Saerozi (2013:11) states, dakwah is a process of inviting, calling, and guiding humanity to do good and follow the direction of Allah and His Messenger. Dakwah pursued in a wise way to achieve a prosperous life in the world and the Hereafter. In line with this understanding, Munir (2006:215) stated that proselytizing is encouraging people to do good and according to guidance, calling them to do good and forbid them from evil deeds in order that they will gain the happiness of the world and the hereafter.

Novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra serve as the object of research. This is motivated by the desire to understand the values of da'wah reflected from the characters in this novel. The author narrates the issue of terrorism with polite language, but it is straight forwardly well understood by the reader. Dakwah values contained in this novel can be a positive example of learning for the world of education. That what should be conveyed by the educator to the students should be in polite manner without having to force let alone using violence. Thus, the exemplary of the educators that are indispensable for the creation of a positive educational climate for students or students.

Therefore, the role of educators and parents and the community is needed in conveying the right and positive information to prevent these negative things. The way of delivery is what should be good, not invite by force. Thus the learners in receiving it do not feel depressed and not as compulsion. This way, they can avoid and do the work that is useful for themselves and also useful for others.

Hanum Salsabiela Rais and Rangga Almahendra are creative writers. The works they produced were *Menapak Jejak Amien Rais: Persembahan Seorang Putri untuk Ayah Tercinta* and *99 Cahaya di Langit Eropa* (Ferdiansyah, 2017:50). Hanum Salsabiela Rais is the daughter of Prof. Dr. Muhammad Amien Rais who had been named *Ummat* magazine as "1997 figure" and then he also received an award in the form of UII Awards from the Islamic University of Indonesia (UII), Yogyakarta for his commitment to the struggle of dakwah *amar ma'ruf nahi munkar*. The linkage between the religious author and the created work will bring good values to the readers, such as the values of education, moral values, including the value of dakwah.

In addition, the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra is one of the best-selling novels and has been filmed to part 2. In this novel there are many values of da'wah that can be useful for the development of the character of learners.

Based on the above background, then the formulation of the problem in this study is how the values of dawah viewed from the social situation of society that gave birth to novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra studied in genetic structuralism?

Method

This research belongs to qualitative research using content analysis method or content analysis of Philipp Mayring model with the genetic structural approach. Source of data in this study is a novel entitled *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra. This novel was published by Gramedia Pustaka Utama Jakarta, the second print of December 2015 with size 140 mm x 210 mm amounted to 344 pages. In data collection, researchers used documentation and interview techniques. Interview technique was done by interviewing novel authors via electronic mail. This is done to strengthen the data, as to what reason the author wrote the novel *Bulan Terbelah di Langit Amerika*. Data analysis used in this research is the qualitative content analysis of Philipp Mayring model. The validity of the data to obtain data credibility is used through the following techniques. First, the accuracy in analyzing the contents of the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra as a data source can be described as a description of the novel structure, description of the author's social setting, descriptions of worldviews, and descriptions of dakwah values. Second, the adequacy of the theory relating to the object of research, namely the theory associated with the genetic structure, the theory of dakwah values. Third, triangulation consisting of 1) triangulation theory, reading the theoretical books about the novel, values of dakwah, and genetic structural; 2) expert triangulation, discussions with promoters and co-promoters and peers regarding research using a genetic structural approach; and 3) source triangulation, the researchers conducted literature study.

Result and Discussion

Hanum Salsabiela Rais and Rangga Almahendra are married couples who both wander in the country of people. Hanum follows her husband who won a scholarship from the Austrian government.

Social Condition of Society

Hanum Salsabiela Rais and Rangga Almahendra are husband and wife wandering to Austria. Hanum follows her husband who won a scholarship from the Austrian government. In addition to being a student, Rangga also became an assistant lecturer in his campus. The results of his research took him to Washington DC City to be a presenter. Meanwhile, Hanum was accepted to work as a reporter in the *Heute ist Wunderbar* newspaper. Her boss commissioned her to cover the September 11 anniversary in New York. Social situations in the events coverage in New York are the picture of the values of dakwah in the story.

The September 11 anniversary commemorates the death toll of a World Trade Center building in New York collapsing with two commercial aircraft. Both aircraft are hijacked by terrorists who misinterpret jihad in Islam. As a result of this incident, American citizens are too paranoid and always haunted by suspicion of Muslim society. Like the following quote.

Negeri ini adalah negeri yang sama sekali berbeda sejak hari nahas itu. Negeri ini harus memamah ribuan telepon kedaruratan tiap minggunya karena sesuatu yang terlalu sepele. Orang-orang yang menelepon mengabarkan banyak pesawat terbang rendah di atas rumah mereka, tas plastik yang tertinggal di tepi jalan, hingga listrik rumah yang tiba-tiba mati. ("This country is a completely different country since that fateful day. The country has touched thousands of emergency calls every week because of something too trivial. The people who telephoned reported many low-flying airplanes over their homes, plastic bags left by the side of the road, to suddenly dead house electricity.") (BTDLA, p: 66).

The atmosphere in America is always suspiciously prolonged. The people there are unfriendly to the followers of Islam, whether they are either American or immigrants, especially, to the immigrant communities from Arab and the Middle East.

The following quotation also describes Americans who are always full of suspicion with Muslims.

"Aku mengingat sepasang suami-istri berbusana tertutup tadi sore yang jadi bulan-bulanan tiga berandal. Memoriku juga belum hilang menyaksikan sendiri polisi Mohammed yang kena timpuk kayu gara-gara pemabuk yang terkendali emosinya. Masih tertancap dalam ingatan bagaimana para penumpang di metro saling berbisik menggunjingkan pasangan suami-istri itu di belakang. Aku mencoba merasakan apa yang mereka rasakan di metro tadi. Sungguh, aku justru bersimpati pada mereka akhirnya." ("I remember a couple dressed up in the afternoon as a three-month-old rascal. My memory has not been lost to see Mohammed's police officer who was hit by the wood because of an emotionally controlled drunkard. Still stuck in the memory of how the passengers on the metro whispered mutually talked about the couple in the back. I tried to feel what they felt in the metro earlier. Indeed, I sympathize with them eventually.") (BTDLA, p: 153).

Since the tragedy of September 11, the American society considers all Muslims the same as terrorist hijackers. Attributes or symbols that Muslims smell really hate them. Like Muslim clothes, Muslim names, let alone Arab faces become the target of the outrage of American non-Muslim society. The space for the Muslim community is

limited. Their daily activities are overseen by the American government. Nothing escapes the attention of the public and the American government.

The dakwah in this novel is created by the support of the social condition of American society that has negative views on Islam. The assumption was based on the events of September 11 in New York. The picture of a Muslim who feels her confidence is disturbed by negative sentiments of the surrounding community, such as the following quote.

Mulai bulan depan Heute ist Wunderbar akan menghentikan versi gratisnya. Bulan depan koran ini akan muncul dalam format full service newspaper. Jika aku tak bisa menaikkan oplah, dewan direksi akan mengurangi jumlah karyawan. Ya, aku dan juga kamu terancam kehilangan pekerjaan. Kecuali kita bisa membuat artikel yang.. yang...benar-benar 'LUAR BIASA'. "Dewan redaksi ingin Heute ist Wunderbar menulis artikel perdana dalam format full service-nya dengan topik: 'Would the world be better without Islam?'. 'Akankah dunia lebih baik tanpa Islam?'" ("Starting next month Heute ist Wunderbar will stop its free version. Next month this newspaper will appear in full-service newspaper format. If I cannot raise the circulation, the board of directors will reduce the number of employees. Yes, I and you are also in danger of losing a job. Unless we can create an article that ... is ... really 'AMAZING'. "The editorial board wants Heute ist Wunderbar to write the inaugural article in his full-service format on the topic: 'Would the world be better without Islam?'. 'Will the world be better without Islam?") (BTDLA, p: 43-44).

A media sometimes produces sensational articles that make the reader curious. By making such news it is expected the circulation will rise. Business factors take precedence. However, the news presented to the reader passes the limits of respect for a religion. 'Will the world be better without Islam?' It is a topic to be created as an article. The topic related to the September 11 anniversary of the tragedy. Topic that deeply disturb Hanum's faith. Like the following quote.

"Tidak, Gertrud. Aku tidak akan mungkin menulis artikel seperti itu. Kita bisa menulis sesuatu yang kau sebut apa itu-mengubah dunia-demi menaikkan oplah pada hari pertama tayang nanti. Tapi bukan dengan menggiring opini semacam itu yang memojokkan keyakinanku..." ("No, Gertrud. I would not have been possible to write an article like that. We can write what you call it-change the world-to raise the circulation on the first day of the show. But not by bringing such opinions to my faith ...") (BTDLA, p: 45).

Despite refusing to cover the September 11 anniversary, Hanum changed her mind and accepted the assignment. As a good Muslim, she will explain to the world with the article writing as well as the answer to the topic presented by superiors. She does not want her religion to be insulted with articles that discredit Islam. Especially if her journalist friend who is non-Muslim writing, she would definitely answer with an article that recognizes the topic. With all her efforts her friend will search the data to reinforce her article with a 'yes' answer to the topic.

After careful consideration, Hanum accepts the assignment her superior has given her. She is not willing to be more religiously cornered with the writing of a non-Muslim friend. As a Muslim, it is proper that she defends her religion. She will be a good Muslim agent. She will prove that Islam is full of peace.

Condition of the Age

The story of the *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra cannot be separated from the twin towers of the WTC or the September 11 tragedies. A mob of Arab-riden residents hijacked the plane and crashed the plane into a twin tower building in New York City. Since then the society and the American government have a very deep suspicion on citizens who have Muslim identity, both from name and face. The period is a period of negative view of the western country against Islam. Anything that intersects with Islam is suspect. Like the following quote.

"Ah Gertrud tidak akan suka profil-profil success story seperti itu. Sudah kenyang dia dengan liputan seperti itu. Kalau aku bisa mewawancarai Osama bin Laden, barulah matanya berbinar, tangkal Hanum masih dengan intonasi tinggi.

Tiba-tiba semua turis di atas bus menoleh kepada kami. Nama pria teroris itu disebut terlalu lantang oleh Hanum. Secepat aku melihat keadaan dari atas atap. Dan kulihat seorang pria besarban dan berpakaian gamis putih dengan jenggot panjang berjalan di bawah sana. Kutunjuk-tunjuk pria besarban dan berpakaian gamis putih dengan jenggot panjang berjalan di bawah sana. Kutunjuk-tunjuk pria yang tak tahu apa-apa itu dengan mesam-mesam di hadapan khalayak bus." ("Ah, Gertrud will not like such success story profiles. Already satisfied him with such coverage. If I can interview Osama bin Laden, then his eyes will shine, Hanum shall still with high intonation. Suddenly all the tourists on the bus turned to us. The name of the terrorist man is called too loud by Hanum. As soon as I see the situation from the roof. And I saw a man in a turban and dressed in a white robe with a long beard walking down there. I pointed at the gentleman and dressed in a white robe with a long beard walking down there. I pointed at the ignorant man in a ferocious manner in front of a bus audience.") (BTDLA, p: 71)

Just by looking at clothing that has an Islamic symbol, like a robe or face mask, the western society instantly puts the suspicion without fundamental. Everything is the same.

Excessive fear and suspicion of Islam by Americans is also illustrated in the following quotation.

"Fenomena Islamophobia adalah buncah kegamangan Barat terhadap doktrin agama apa pun. Sialnya lagi, saat orang-orang Barat beranjak menerima Islam di tengah-tengah mereka, tragedi 9/11 di Amerika terjadi. Lengkaplah sudah, tragedi itu membuat trauma 1.000 tahun yang belum tuntas sirna, seperti digerojok tambahan 1.000 tahun lagi. Entahlah siapa dalang di balik peristiwa memilukan itu." ("The phenomenon of Islamophobia is a booming West of any religious doctrine. Unfortunately again, when Westerners went to accept Islam in their midst, the 9/11 tragedy in America took place. Complete already, the tragedy made the trauma of 1,000 years of unfinished vanished, as given an additional 1,000 years. I do not know who the mastermind behind the heartbreaking events." (BTDLA, p: 49)

The peak of Western chaos towards Islam is again in the heartbreaking tragedy of the world trade center so that America always suspicious, negative view of Islam as quoted below.

"Aku memang baru sepuluh tahun di sini. Umurku 40 tahun sekarang. Dua tahun pertama adalah tahun berat bagiku. Kau tahulah setelah tragedi serangan itu, semua orang bermuka Arab dipanggil satu per satu oleh agen federal. Termasuk aku. Apalagi aku masih muda dan baru...." ("I was only ten years old here. I'm 40 years old now. The first two years are hard years for me. You know after the tragedy of the assault, all the Arabs are called one by one by federal agents. Including me. Moreover, I am young and new" (BTDLA, p: 100)

Times were hard for Arab-faced immigrants after a group of Arab-faced terrorists destroyed one of America's glorious buildings. In fact, *Islam rahmatan lil alamin*. It can be seen in the following quotation.

Aku terdiam. Tergugu. Aku tak bisa menjawabnya. Aku mengingat terlalu banyak orang-orang yang mengaku muslim bersumpah mati bahwa mereka akan membela Islam dan Allah dengan jihad yang tak terukur relanya. Hingga mati bunuh diri dengan bom, meledakkan diri bersama orang-orang tak bersalah sebagai parameternya. Tak tahukah mereka, itu justru membuat saudara-saudara yang masih hidup tersingkir dari kehidupan sosial, terpelanting dari peradaban, terpelanting jauh meninggalkan orang-orang yang mereka sayangi? Menjadi tertuduh selama hidup tanpa bisa membela diri? Dan terakhir, apa yang mereka perbuat itu melukai siapa yang mereka pikir, mereka bela habis-habisan: Tuhan. ("I paused. Halt. I cannot answer it. I remember too many Muslims who claim to swear to death that they will defend Islam and Allah with an immeasurable jihad. To die suicide with a bomb, blow themselves up with innocent people as a parameter. Do not they know, it actually makes the surviving brothers left out of social life, bounced off from civilization, flung away leaving their loved ones? Become a defendant for life without being able to defend himself? And lastly, what they do hurts who they think, they are all-out fighting: God.") (BTDLA, p: 177).

The quotation above illustrates a handful of people who are in the name of Islam killing non-Muslims by blowing up suicide bombs. In fact, the action is very contrary to the teachings of Islam that is very respectful of followers of other religions. Islam does not teach hatred to others, but it spreads affection. The problems of dakwah values contained in the novel of the *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra are closely related to the social situation of society and the conditions of the time itself. The result can be seen in table 1.

Based on the results and discussion about the problems of dakwah values contained in the novel of the *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra are closely related to the social situation of society and the conditions of the time itself. The September 11 incident not only killed innocent people but made the American society changed its thinking on Islam. Islam was born with the aim of providing peace in this world. However, due to the actions of those who profess Islam, making Islam a dreaded religion. Western societies, especially Americans, become paranoid against Islam. Anything related to Islam has always been in the spotlight of American society.

Table 1. Description of Dakwah Value Judging from the Social Situation of the People who Participated Condition of Novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra

No	Social condition of society	Condition of the age
1	The social situation in the event of coverage in New York gives a picture of the values of dakwah in the story. The dakwah in this novel is created by the support of the social condition of American society that has negative views on Islam. The assumption was based on the events of September 11 in New York.	This story can not be separated from the events of the twin towers of WTC or September 11 tragedy. Since then the society and the American government have a very deep suspicion towards citizens who have Muslim identity, both from name and face. The period is a period of negative view of the western country against Islam. Anything that intersects with Islam is suspect.
2	The image of a Muslim who feels his confidence is disturbed by negative sentiments of the surrounding community.	Times have been difficult for Arab-faced immigrants after a group of Arab-faced terrorists destroyed one of the building's glorious symbols of the United States, the twin towers of the WTC

The social situation of the people who negatively look at Islam makes it possible for Muslims to give a correct understanding of Islam. A Muslim must be a good Islamic agent in a suspicious society. The reflection of good Muslim actions and behavior is one of the attempts to answer Americans' doubts about Islam. Hanum Salsabiela Rais and Rangga Almahendra describe the social situation of Western societies including Americans who view negatively on Islam.

Negative views of Islam are further exacerbated and tapered by Western media whose news is always cornering Muslims. In order to raise the circulation and their media ratings, the news they presented was not balanced. The situation of non-Muslim society in America after the humanitarian ritual which looked negative to Islam, utilized by Western media. They really understand what topics can be raised as headlines in their media.

Moreover, based on the results and research findings in the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra show the characters who hate Muslims that are represented by figures Michael Jones and Hyacinth Collinworth. They are non-Muslims, people who lost family members because of the humanitarian tragedy of September 11. Because the terrorist is a Muslim, they generalize all Muslims the same behavior as the perpetrator of the terrorist. The social situation of American society who hates Islam is due to their incomprehension of Islam. Regarding such matters, Hanum Salsabiela Rais and Rangga Almahendra portray such figures as haters of Islam. However, as a counterweight to the social situation that is so Hanum Salsabiela Rais and Rangga Almahendra presents the figures spread the peace. Both authors represent figures, such as Ibrahim Hussein, Azzima Husein, Hanum and Rangga as messengers (truths) of the truth about Islam.

They are the ones who straighten the negative views of non-Muslim American society so that it becomes understood how Islam really is. Their characterization is in the novel of the *Bulan Terbelah di Langit Amerika* as a good Islamic agent in a country of a minority religion.

In relation to that, the values of dakwah can be found and convinced that good dakwah is required, not by violence, but gives a good example as the example of Rasulullah saw for the ummah, whether Muslim or non-Muslim or Islam *rahmatan lil alamin*. Regarding the figure of this Prophet, Setiawan (2015:2) reveals that the figure of the Rasulullah SAW is the last Prophet as well as sulthan al-anbiya 'wa al-mursaliin, which is so great influence for mankind. He is the best of creation, the most virtuous man, virtuous polite, polite. Then, Arifuddin (2016:166) states that Muhammad PBUH, as he preaches, is inspired by the divine to bring goodness; physical and spiritual well-being. It is affirmed by Nur (2017: 98) that the believers deal with other groups in the best way without being tied to their religion of religion, and allowing Muslims to show other than the followers of the Islamic religion of compassion and worship while living in welfare and harmony and do not bring harm to the Muslims.

The writer of the novel *Bulan Terbelah di Langit Amerika* is inviting Muslims to give a correct understanding of Islam. A Muslim must be a good Islamic agent in a suspicious society. The reflection of good Muslim actions and behavior is one attempt to answer the doubts of American society towards Islam after the tragedy of September 11 is closely related to the values of dakwah narrated in the novel of the *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra.

Based on the results and research findings on the issues of dakwah values contained in the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra are also closely related to the conditions of the time itself. As a Muslim, it is obligatory to defend the truth of Islam which has been misinterpreted. Islam is full of beauty and compassion. Like a Muslim must be concerned with each other. Compassion is spread for the good of the people. Relief to them when needed is sincerely given. Islam is a religion of peace. Anyone who is in the neighborhood becomes calm, cool without fear. Islam is *rahmatan lil 'alamin*. As expressed by Abdurrazaq (2013: 206) that Islam is a religion of syamil mutakamil which demands the balance of life of the world and the hereafter. Islam also makes its doctrine a blessing to be a blessing to the whole of nature. Thus, there should be no more violence in the name of Islam. Islam does not teach that. Although there is a bunch of terrorists who hurt other people, it is just because they interpreted jihad wrongly.

Based on the explanation that has been explained that the social situation of the community come to conditioning the birth or as a genetic story of the *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra. The social situation of the negative American society towards Islam after the September 11 tragedy is closely related to the dakwah values described in the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra.

Conclusion

The conclusions obtained from the results of research and discussion in the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra are as follows.

Judging from the social situation of the community who participated in conditioning the story that the social situation of the people who looked negatively towards Islam is possible for Muslims to give a correct understanding of Islam. A Muslim must be a good Islamic agent in a suspicious society. The reflection of good Muslim actions and behavior is one attempt to answer the doubts of American society towards Islam after the tragedy of September 11 is closely related to the values of dakwah narrated in the novel *Bulan Terbelah di Langit Amerika* by Hanum Salsabiela Rais and Rangga Almahendra.

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