

Features Of Islamic Thriller In The Novel Of Ayat-Ayat Cinta (Love Verses)

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Abstract

This Library-Based Research Aimed At Constructing The Thriller Concept Based On Islamic Values. This Concept Is Constructed By Applying Ideas From *Takmilah Theory* (1995) And The ‘Thriller’ Concept By Trish Macdonald Skillman (2000) Which Is Adapted To Align With Sources From The Quran. Three Principles Of The *Takmilah Theory* Namely Takmilah-Based Aesthetic Literature, The Writer Who Uses His Text To Produce Pious Individuals In Order To Explain The Nature Of The Texts, The Writer, And The Public As Three Important Components Directly Related To The Presence Of The ‘Thriller’ Elements In Literary Texts. On The Other Hand, The ‘Thriller’ Elements Introduced By Trish Macdonald Skillman Such As Emotion, Shock, Confusion, Fear, Anticipation, And Danger Are Adapted To Suit Sources From The Quran. The New Definition Of The ‘Thriller’ Concept Is Used As A New Critical Methodology In Order To Find Its Suitability And Usability In Criticizing Two Novels, Namely *Ayat-Ayat Cinta* (2013). Based On The Analysis, It Can Be Concluded That The Novels Comprise Of The ‘Thriller’ Elements Such As Emotion, Shock, Confusion, Fear, Anticipations, And Danger In The Portrayal Of The Characters Directly Related To Their Awareness Of Islamic Values. For Example, Fahri Refuses To Give Bribes For Fear Of Punishment In The Hereafter By Allah The Almighty. This Sense Of Fear Is Due To The Character’s Islamic Teaching That Forbids Bribery. The Implication Of The Research Indicates That Muslim Authors Insert The ‘Thriller’ Elements In Their Novels With The Purpose Of Providing Religious Values And Awareness As Part Of Their Responsibilities To Become A Better Writer For The Readers And Texts Towards Achieving Perfection. Based On The Research Findings, This Islamic ‘Thriller’ Concept Serves As An Alternative To The Western ‘Thriller’ Concept In Order To Understand Elements Of Thriller In Novels By Muslim Authors Albeit With Different Perspectives.

Keywords: Thriller, Islamic Thriller, Takmilah, Ayat-Ayat Cinta

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Introduction

The Development Of Modern Malay Literature Began In The 1800s. At The Beginning Of Development, Most Novels Were Produced Through The Process Of Binding Literary Works Published In Local Newspapers. Most Of The Work Of Translation (Nor Azah Abd Aziz, 2005) From Foreign Languages Into Languages Other Than English And Is Better Known As The Literary Press In The Early Stages Of Its Development.

The Development Of Literature In Malaysia And Indonesia Has A Close And Complementary Relationship. As We All Know, Literature Indonesia Has Three Forms Of The Genre Of Literature In The Beginning, Namely Malay Literature Which Consists Of People Of Sumatra And Riau Islands, A Literary Hybrid That Includes People Of Chinese, Dutch, English, And Arabic As Well As Literary Chorian Covering The Ground Java. The Development Of Indonesian Literature Includes Malay Literature Covering Various Genres Such As Poetry And Prose. The Writing Of Thriller Novels In Malaysia Was Started By Muhamad Yusuf Ahmad By Producing A Work Entitled Percintaan Lady Brazil And Cubaan Kasih In The Form Of A Thriller Novel (Abdul Wahab Ali, 2012), Followed By Abdul Rahim Awang Who Wrote The Horror-Thriller Novel (The Title Of The Novel Was Not Obtained) And Then Followed By Shamsudin Salleh With The Work *Rahsia Yang Sangat Rahsia* (1936), *Bingkisan Rahsia* (1937) Or *Tiga Bulan Dalam Penjara* (1939). Most Of These ‘Thriller’ Novels Are Themed On Family, Religion, And Romance That Take Place In The Life Of Today’s Society. Mohd Taib Osman (1988) Mentioned That Shamsudin Salleh Produced A Novel ‘Investigation Thriller’ In The 1930s Or Better Known As The Popular Work Of Dark Spies.

Among Other Writers Who Continue The Legacy Of The Early ‘Thriller’ Writers Is Ramlee Awang Murshid. He Produced More Than 35 Works Featuring ‘Thrillers’ From 1995 To 2018 Such As *Igauan Maut* (1995), *Adam* (2002), *Cinta Sufi* (2010), And His Latest Work, *Legasi Tombirou* (2018). These ‘Thriller’ Works Have Their Own Followers And Manage To Captivate The Reader. For Example, Ramlee Awang Murshid Managed To Captivate Readers

With A Series Of ‘Thriller’ Novel Series Written. The Success Of Writing ‘Thriller’ Novels Also Influenced The Birth Of Talented Young Writers, Such As Hilal Asyraf, Syauqie M.K, Ahmad Erdan, And Norden Mohamed. Most Of The Themes Worked On In Writing ‘Thriller’ Novels In Malaysia Are About Social And Political. Lisabeth Littrup (1996), Advises The Author Of ‘Thriller’ To Be Fair When Working By Bringing Real Issues As Opposed To Reality Because This Genre Has A Large Following.

Problems

The Development Of Popular Novels That Feature Thrillers Is Not Very Pleasing To Scholars. According To Mana Sikana (In Rahimah Et.Al, 2014), Mentions That The Production Of These Novels Is Not So Much Concerned With The Ingenuity Of The Nation, In Fact The Author Prefers Popularity In Gaining The Attention Of Readers. The Main Purpose Of Producing This Novel Is For Profit Only As Of The Work Of Ramlee Awang Murshid (Rahimah A.Hamid Et.Al, 2014). In Addition, ‘Thriller’ Novels Are Considered To Be Of Poor Quality Especially From An Intellectual Point Of View. Muhammad Haji Salleh (2009) Argues That Most Of The ‘Thriller’ Works Available In The Market Do Not Have The Intellectual Quality And Value Of Literature As Desired By Scientists. This Is Related To The Role Of The Author In Producing Each Work. Sohaimi Abdul Aziz (2008) Argues That Every Author Regardless Of The Genre Has Its Own Role To Lead The Reader Towards Goodness. According To Them Again, Each Work Produced Is Based On The Author's Authority In Processing And Composing Storytelling. This Is Because It Is Not The Reader Who Determines Every Form Of Work That Needs To Be Produced By The Author.

In Addition, The Concept Of Western ‘Thriller’ Is More Towards Stimulating Human Thought For The Purpose Of Art, Which Aims To Produce A Sensational Story. The Reader Community Should Be Wise In Evaluating Each Stimulus Performed By The Author Whether It Is Positive Or Negative, As It Involves The Need For The Stimulus To Be Performed (J.D. Parera, 2004). Excessive Stimuli Without Regard To Literary Values, Such As Composition, Narrative, Diction, And Language Style Will Evoke Sexual Fantasies As They Exist In The Storyline Of Western ‘Thriller’ Novels. Stimulus Like This Will Damage The Hearts And Minds Of Readers Because They Are Used To Reading Novels That Insert The Element Of Adultery In The Storyline.

In Islamic Novels, This Stimulus Technique Is Used Through Various Methods Such As Plots, Dialogues, And Internal Monologues That Aim To Produce The Reader's Awareness

In Finding The True Truth About Divinity (Othman Kelantan, 1987). A Rational Mind When Well Stimulated Will Be Able To Strengthen Their Belief In Religion And Make It A Guide. Likewise, Most Of The Malay Affected By The Permissive Nature Of Western Literature, Anarchists, Bohemians And Porn Are Becoming Apparent In The Works Of Modern Malay (Shafie Abu Bakar, 1997). Mohd. Zariat Abdul Rani (2011) Also Has The Same View As Shafie Abu Bakar As It Will Result In A Literary Work That Is Not Worth No Identity And No Malay Civilization.

Going Further, The Writing Of Islamic 'Thriller' Works Must Have The Value Of Truth. The Writer Must Be A Person With Extensive Knowledge In The Field Of Religion, Able To Blend All The Knowledge And Creativity While Creating. Wisdom In Creating Must Be Based On True Stories, Such As Those Found In The Quran, The Hadiths Of The Prophets, The Stories Of The Companions, Or Islamic Scholars Who Bring A Useful Message To The Reader Such As The Story Of Prophet Yusof A.S Through Surah Yusof. According To Ismail Hamid (1995), The Tradition Of Islamic Literary Fiction Has Started Since Islamic Civilization, Spoken Orally And Sourced From The Quran With Interesting And Creative Stories. The Tradition Of Islamic Authorship Embraces The Struggle To Uphold Islam, Goodness, Justice And Leaves A Good Mandate In Resolving Conflicts And Possessing Aesthetic Elements. Abdullah Hussain (2005), Explains That The Creativity Of An Author Is Limited By A Picture That Is In Line With Islamic Values Because Writing Is A Da'wah To Good Deeds, Nahi Munkar, And Invite People To The Path Of Allah Swt.

In Indonesia, The Development Of New Literature Associated With Popular Genres Such As Pop, Spy, Detective And 'Thriller' Was Discussed In The 5th Indonesian Language Congress In 1994. This Congress Also Hopes That Other Writers Can Learn How This New Work Can Create Readers. As A Result, There Are Many New 'Thriller' Writers Emerging Such As Es Ito, Josef Krishariato, Bramanto Anindito, Anastasia Aemilia, Sidik Nugroho, Habiburrahman El-Shirazy And Ronny Mailindra. This Author Produces Their Work In Various Genres 'Thriller' Such As Romance, Legal, Spy, Science, Medicine And So On.

One Of Them, Habiburrahman El-Shirazy, Wrote An Islamic Novel 'Thriller' With The Novel Ayat-Ayat Cinta In 2003. This Novel Has Become A New Phenomenon In Indonesia And Malaysia Because It Received A Great Response From Readers. In Addition, It Also Won Several Awards, With A Sales Record Of Over 700 000 Copies In Its Two Years Of Publication. In Addition, The Novel Ayat-Ayat Cinta Also Benefits Its Publisher Republika By

Printing More Than 35 Times, And It Is Conceivable That The Number Of Readers Of The Novel Can Reach Millions Of People. This Shows That The Islamic Element Has Become An Element Of 'Thriller' That Is Able To Attract Millions Of Readers To This Novel.

Not Only The Novel Ayat-Ayat Cinta (2003) But Also Some Habiburrahman Novels, Such As Ketika Cinta Bertasbih 1 (2007), Ketika Cinta Bertasbih 2 (2007), Dalam Mihrab Cinta (2008), Bumi Cinta (2010) And Cinta Suci Zahrana (2011) Is Also A Favorite Of Readers And A Source Of Academic Research. Something Interesting And Questionable In Observing This Phenomenon Is That The Islamic Element In Novels Like This Has Become An Element Of 'Thriller' Because It Is Able To Evoke Charm, Curiosity, Throbbing, Sensation, Throbbing And Excitement Of Readers When Faced With This Novel Before, During And After Reading.

The Extraordinary Attraction To These Islamic Novels Shows That These Novels Have An Element Of 'Thriller' As Well As The Reader's Attraction To Western 'Thriller' Novels. Readers In This Context Can Certainly Not Distinguish The Meaning And Concept Of 'Thriller' Either In The Novel, Either Produced By Western Writers Or Written By Islamic Writers. Islamic Elements In 'Thriller' Novels By Islamic Writers Such As Habiburrahman Brings The Reader Closer To The Creator, Develop The Soul And Appreciate The Reader To Better Understand Religion From The Angles That Are The Theme And Vice Versa For Non-Muslim Authors. Therefore, The Work Produced Aims To Develop The Soul Of The Reader To Islam So, The Attraction Of The Reader To The Western 'Thriller' Novel And Islamic 'Thriller' Should Also Be Different. The Question Is, Is There An Islamic Thriller Concept That Can Guide Readers And Researchers To Understand And Analyze Novels Like This? Is It Enough And Sufficient With The Concept Of Western 'Thriller' In The Context To Analyze And Understand The Meaning Of These Islamic Novels?

Another Question That Is Also Related To This Matter Is Whether The Concept Of Western 'Thrillers' Is Given Meaning And Used To Analyze And Understand The Concept Of 'Thriller' Meaning In Islamic Novels. This Arises Because Most Islamic Literary Scholars In Malaysia Reject The Suitability Of Western Theory To Be Used As A Tool To Analyze Islamic Literary Works, Such As Hashim Awang (1995), Ismail Ibrahim (1999), And A. Halim Ali (2003). Most Of The Process Of Creating 'Thriller' Works Contains Creativity, Aesthetics, And Community Culture Into Novels Based On Islamic Creativity (Hashim Awang, 1995). This Means That Every Work Of Art Must Have Kerabbaniah In Order To Achieve The

Standard Of Perfection. But The Result Created Is Not Like The Creation Of Allah Swt. This Is In Stark Contrast To The Western Process Of Creativity Which Places Creativity On Top, Being Independent Without Being Controlled, Autonomous In Creating Because Everything Is Done On The Nature Of Creativity.

In Addition, Ismail Ibrahim (1999) Said That Western Works Are Full Of Hedonistic Culture And Agendas That Influence The Thinking Of The Muslim Community. Although The Concept Of Western ‘Thriller’ Has Moral Characteristics But Is Not Associated With Religion. Coupled With The Use Of Western Aesthetic Elements That Prioritize Pleasure And Emotional Will Alone Cause Abdul Halim Ali (2003) Rejects This View Because It Has A Meaning Created By Himself. As Such, The Concept Of Aesthetics In Islam Is Different From The West Because Beauty According To Islam Must Be Subject To The Law Of Allah Swt. Therefore, Islam Strictly Forbids The Creation Of Something To Be Glorified In The Name Of Beauty So Much So That Western Orientalists Label Islam As Anti-Aesthetic, Antiquated, And Poor In Art.

In The Context Of Understanding The ‘Thriller’ Found In Islamic Novels By Islamic Writers, This Study Requires A Conceptual Framework That Can Be Used As A Basis For Criticism To Understand The Meaning And Concept Of ‘Thriller’ Based On Islamic Principles. The Existing Western ‘Thriller’ Concept Can Be Adapted To Be In Line With Islamic Principles. This Is In Accordance With The View Given By Abdul Hadi W.M (2000) Who Mentioned That Islam Opens A Wide Space Of Openness To Allow Any External Elements To Enter And Integrate With The Principles Of Its Teachings Based On Monotheism.

Objective

This Study Aims To Explain The Concept Of ‘Thriller’ From A Western Perspective While Developing The Concept Of Islamic ‘Thriller’ Based On The Concept Of ‘Thriller’ Trish Macdonald Skillman. The Concept Of Islamic Thriller Which Was Later Adapted To The Three Principles In Takmilah Theory Namely (A) Literary Principles Of Aesthetic And Takmilah Nature (Perfect And Perfect), (B) The Principle Of Self-Fulfilling (Perfect) Creator, And (C) The Principle Of Audience Aiming Towards Perfect Human Being (Perfect). The Features Of This Developed Islamic Thriller Were Later Applied To The Novel *Bidadari Bermata Bening* (2017) By Habiburrahman El-Shirazy.

Methodology

Aspects Of The Methodology Discussed Include Study Design, Data Sources, Instruments, Data Analysis Methods And Theoretical Framework. Also Discussed In Detail Is The Concept Of Islamic ‘Thriller’ Which Is Used As A Framework Of Analysis Based On The Principle Of Takmilah And The Concept Of ‘Thriller’ Brought By Trish Macdonald Skillman. Meanwhile, This Study Is Also A Library Study Because It Is Suitable For The Type Of Data And Analysis Methods Used. The Main Data Source Of The Study Was Obtained From A Library Source, Namely The Novel Ayat-Ayat Cinta (2013, Malaysian Edition) By Habiburrahman El-Shirazy. In Addition, The Three Main Sources That Are Also Referred To Are The Books Related To Takmilah Which Was Conceived By Shafie Abu Bakar Namely Aesthetics And Takmilah (1997), Islamic Literary Theory (Takmilah, Theory, Philosophy And Principles) In Mana Sikana (1997), Abdul Halim Ali (2014) And Islamic Literature: Theory Of Beautification And Perfection Of Monotheism (1995) Maintained By S. Jaafar Hussin, While The Study Of Western Thriller By Trish Macdonald Skillman Is Based On Writing The Thriller Published By Writer's Digest Books In 2000.

To Discuss The Aspects Of Islamic ‘Thriller’ Formulated As A Framework Of Analysis In The Text Studied, The Framework Of Islamic Thriller Concept Utilizes The Idea Of Takmilah Theory (1997) Put Forward By Shafie Abu Bakar And The Concept Of Western ‘Thriller’ By Trish Macdonald Skillman. From Takmilah Theory, This Study Utilizes Three Principles Adapted To The Concept Of The Western Thriller As Put Forward By Trish Macdonald Skillman Such As (A) Emotion, (B) Shock (C) Confusion (D) Fear (E) Suspicion, And (F) Danger. This Adjustment Is Needed To Enable The ‘Thriller’ Elements Provided By Skillman To Be In Line With The Tenets Of Islam. Details Of The Concept Of Islamic ‘Thriller’ Based On Takmilah Theory Are Detailed In This Study.

The Text Used As The Main Reference Of The Study Was Analyzed Using Content Analysis And Descriptive Analysis Methods. The Main Study Novel Is Carefully Read To Identify The Six Main Aspects Of Islamic ‘Thriller’. The Data Obtained Is Copied To The Notebook. The Data Obtained From This Careful Reading Process Is Then Analyzed And Discussed Descriptively Based On The Islamic ‘Thriller’ Analysis Framework. Based On Analysis And Discussion Using The Islamic ‘Thriller’ Framework, This Study Is Expected To Answer The Research Questions And Thus Achieve The Set Objectives.

Takmilah Theory

Based On The Independence Of Takmilah Theory, This Theory Is Used As A Basis In The Formation Of The Concept Of Islamic Thriller Based On The Method Of Relating The Idea Of Takmilah Theory And Its Influence In Developing An Islamic ‘Thriller’ Concept. The Process Of Developing Basic Theoretical Concepts Is Based On Three (3) Principles Of Takmilah Theory, Namely (A) Literary Principles Of Aesthetic And Takmilah Nature, (B) Principles Of Self-Specializing Artists, And (C) Principles Of Audience Towards Perfect Human Beings.

The Literary Principle Of Aesthetics And Takmilah Nature Is The Fifth Principle Found In Takmilah Theory. The Use Of This Principle Aims To Produce Beautiful, Artistic, And Creative Work. The Beauty According To That Makes It A Takmilah Because It Has An External Or Meaningful Meaning (Shafie Abu Bakar, 1996, Pp.29-30). In Addition, The Effect Of Appreciating The Beauty And Subtlety Of Art Will Enhance And Culminate In Perfection By Making It More Mysterious (Shafie Abu Bakar, 1997, P.75). Therefore, Aesthetic Works Reveal All Kinds Of Questions That Are Rooted In The Purpose Of Providing Goodness And Well-Being To Society As Demanded By Islam. Therefore, This Concept Is Appropriate, Bold, Clear And True In Presenting The Problems That Occur In A Society Which Are Then Expressed Creatively By The Author.

In Addition, The Sixth Principle Of Takmilah Theory Refers To The Principle Of Self-Specializing Creators. This Principle Plays A Role In Producing Perfect Work. According To This Principle, The Author Uses Islamic Knowledge And Islamic Literature To Produce A Work That Is Loaded With Islamic Values, Specific And In-Depth Which Are Then Practiced In Daily Life (Shafie Abu Bakar, 1996, P.30). Therefore, The Author Indirectly Practices The Knowledge Learned By Including It In Every Literary Work Produced According To The Islamic Literary Foundation. The Author's Mastery Of Islamic Knowledge Successfully Influences The Formation Of Manners And The Morals Of The Reader. The Resulting Works Contain Sharia Standards, Morals, And Values With The Aim Of Producing Perfect Human Beings. The Artist Can Only Specialize Himself When He Manages To Give A Warning About His Relationship With God.

Furthermore, The Principle Of The Audience Towards The Perfect Human Being Emphasizes The Relationship Between The Reader And The Audience. Such Relationships Exist Based On The Acceptance And Evaluation Of Readers Or Researchers On Works That

Bring Benefits To Individuals Or Society. Therefore, Shafie Abu Bakar (1995) Sets Four Main Conditions To Cultivate The Reader Towards A Perfect Human Being, Namely, (A) To Produce Perfect Work, The Author Must Place Allah Swt (Philosophy) In The Highest Position In The Work, (B) Has A Philosophy Of Monotheism (Syariat And Akhlaq), (C) Takmilah Islamic Literature Guided By The Qur'an And, (D) That Is Knowledgeable With Its Complementary Nature.

Western ‘Thriller’ Concept By Trish Macdonald Skillman

The Concept Of Western ‘Thriller’ Brought On By Trish Macdonald Skillman Is A Key Pillar In Building The Conceptual Framework Of The Study. Therefore, This Concept Is Explained By Presenting Some Sources That Are The Backbone Of The Idea So That The Theory Is Clear. According To Skillman, The Suspense That Exists In The ‘Thriller’ Has Influenced The Elements Of Emotion, Shock, Confusion, Fear, Suspicion, And Danger Felt By The Reader. Skillman Explains It Through The Book Writing The Thriller As Follows.

“Suspense Is Emotional. It Is Surprise And Confusion And Fear And Anticipation. Suspense Is Danger. Immediate Danger. It’s Worrying About What’s Going To Happen. Not About The Action Taking Place At The Moment. As The Atmosphere Changed And Element Of The Unknown Entered The Simple Little Scene, Those Peaceful Surroundings And Innocent Observations Took On New Meaning”.

(Trish Macdonald Skillman, 2000)

Suspense Refers To The Reader’s Feelings Such As Excitement, Tension, Anxiety, Worry And So On While Reading A Novel. According To Skillman, The Suspension Element Of The Novel ‘Thriller’ Is Based On The Action Of The Protagonist Character Who Caused Various Incidents. To Further Enhance The Reader’s Sense Of Suspense, The Author Uses Various Techniques In Storytelling Such As Dialogue, Plot Twists, And Other Surprises In The Storytelling Chapters To Ensure That The Element Of Suspense Always Exists. To Ensure The Novel Is Full Of Suspense, The Author Will Create Conflict To Create Tension Between The Characters. Typically, Suspense Novels Are Associated With The Strength Of The Main Character While In Action.

Meanwhile, The Emotional Element Refers To A Person’s Emotions Such As Fear, Anger, Sadness, Fun, Happiness, Or Evoke Patriotic Emotions. According To Skillman, A Sense Of Uneasiness Is Present When The Protagonist Character Commits Cruelty, Evil, And Murder. Certain Emotions Found In The ‘Thriller’ Become Acute So As To Arouse The

Curiosity Of The Reader To What Will Happen After That. The Element Of Conflict Of The Reader's Feelings Is The Main Basis In The Thriller With Emotional Responses That Are Subjective, Difficult To Measure And Are Beyond Normal Academic Discussion. However, This Element Of Emotion Exists And Depends On The Way We Evaluate And Determine A Thriller Work With The Ending Of The Story That Gives Emotional Satisfaction To The Reader.

In Addition, The Author Also Included An Element Of Surprise In The Suspense Novel. The Use Of This Element Causes A Change In The Sequence Of Events To Occur Suddenly And Unexpectedly By The Reader. Usually, The Shock Leaves An Unexpected Impression On The Reader. These Elements Are Associated With Spirituality, Politics, Culture, Confusion, Coincidence, Fun, Happiness And Fear.

Next About The Element Of Confusion (Confusion) Found In The Suspense Novel Occurs When The Author Tries To Explain Something Such As A Character, Dialogue, Background Or An Event In A Place That Should Not Cause Confusion To The Reader. For Example, The Author Puts A Good Character In An Inappropriate Environment Or Gives A Bad Impression Of A Good Person Or About The Confusion Of The Character So That It Is Seen As A Culprit, Due To The Reader's Suspicious Description. This Confusion Makes It Difficult For The Character To Make The Right Decision, Becoming So Nervous That He Loses His Identity.

Furthermore, It Is About Fear, That Is, Anxiety, Anxiety, Horror And Suffering. This 'Fear' Refers To The State Of Fear (Fear) Experienced By A Person. In The Novel 'Thriller', Fear Is Conveyed Through The Character Of The Cruel Protagonist And Always Seeks Opportunities To Achieve His Ambitions By Doing Bad Things Such As Hurting, Killing And Plundering The Rights Of Others. According To Skillman, What Makes Thrillers So Scary Depends Largely On The Fear Factor Of The Villain. For Example, The Reappearance Of Old Events That Frightens The Character And Causes Him To Feel Restless, Restless, Depressed, Worried, Anxious And Panicked. The Dismantling Of Old Stories Has Evoked Panic, Threatened And Fear.

In The Meantime, According To Skillman, The Guess Is About The Prediction Of Events That Will Happen Whether It Is True Or Not As Expected. Usually, This Suspicion Occurs Not As Expected By The Reader. This Is Because The Author Uses Various Techniques

In Storytelling So That It Is Difficult For The Reader To Predict The Events That Will Happen. The Author Has Modified The Story Suddenly To Make It More Interesting. Skillman Gave An Example Of An Old Man Who Had Been In The Hospital For A Long Time And Was Finally Allowed To Go Home Because He Was Healthy, But Something Surprising Happened When He Was Finally Found Dead Afterward.

The Last Element Of The Suspense Novel Is Danger. The “Danger” In The Context Of Suspense Novels Refers To A Situation Or Disaster That Will Happen To A Person Or Organization, Society, Or Country. A Character Is In Danger While In Action, It Is This Element Of Danger That Evokes The Element Of Suspense. To Illustrate This Point, Skillman Gives An Example Of A Dangerous Situation That Occurs When Someone Has Information About Rescue Operations But Delays The Rescue Process, Hides Information, Or Prevents The Discovery Of New Clues That Can Save A Person From Danger.

Characteristics Of ‘Thriller’ According To The Islamic View

The Element Of Suspense According To The Islamic View (Al-Quran) Consists Of Six Main Elements Namely A’tifi (Emotion), Sadma (Surprise), Khilaf (Confusion), Khawf (Fear), Aiftirad (Suspicion), And Khatar (Danger). These Elements Are Then Analyzed And Discussed Based On The Findings Of Sources From The Quran And Hadith.

A’tifi (Emotion)

A’tifi (عاطفي) In Malay Means Emotion, Which Refers To The Expression Of Feelings Such As Fear, Anger, Love, Sadness, Shame, And A Feeling Of Joy Born Of Internal And Disclosed With Treatment And Physical Responses. However, Emotion According To Islam Is About The Fear Of Something Higher And More Powerful That Is Allah Swt, As Well As Things That Can Lead A Person To Danger And Harm As Recorded In The Quran. The Fear Found In The Islamic Thriller Can Be Divided Into Two, Namely The Fear Of Allah Swt And Also The Fear Of Fellow Human Beings.

Anger Emotions Are Born From A Person’s Dissatisfaction Causing Physical Physiological Changes Such As Changes In Facial Expressions And Speech. Therefore, Angry Emotions Need To Be Controlled And Used In The Right Place Such As Angry At Immoral Things. The Anger Describes A Person's Relationship With Allah Swt As Happened To The Devil Because He Was Angry With The Creation Of Adam A.S (Al-Araf: 13) Until He Was Cursed And Punished By Allah Swt.

In Addition, The Shame Found In The Novel 'Thriller' Plays A Role In Controlling The Behavior Of Society Based On Religious Values By Avoiding Things That Are Forbidden. The Qur'an Associates Shame With One's Faith. Among The Qualities Of Shame Such As Not Being Ashamed To Do Good (Al-Anbiyya: 94), Telling The Truth (Al-Ahzab: 70), Helping Fellow Human Beings (An-Nisa: 85), Remembering Allah (Az-Zumar: 22), Migrate Towards Goodness (At-Taubah: 20, Study Religious Knowledge (At-Taubah: 122), And Not Arrogant (Luqman: 18).

Next Is The Sad Emotion. These Emotions Exist When A Person Experiences Frustration, Restlessness, Suffering, Depression Or Depression. In This Case, Islam Forbids A Person From Grieving So Much That He Damages Himself. On The Other Hand, Islam Teaches Us To Be Patient And Deepen The Quran Because The Quran Is A Healer (As-Syu'araa: 80), A Healer (Al-Isra ': 82), A Healer (Yunus: 57), A Strengthening Heart (Hud: 120), Uniting (Al-An'am: 153), Calming The Heart (Al-Ra'd: 28), Supervising (Al-Fajar: 14, 17), Allah Is With His People (At-Taubah: 40), Getting Closer To Allah (Al-Kausar: 1-3), And The Prohibition Of Excessive Grief (Ali 'Imran: 139).

Sadma (Surprise)

Sadma Comes From The Arabic Word Meaning Surprise. The Shock Found In The Islamic 'Thriller Novel Is Allah's Shock To Human Beings Such As Challenge, Satire, Intimidation, Threat, Fear, Excitement, And Joy. For Example, Allah Swt Challenges Humans And Jinn To Create The Same Surah As The Quran Or Put Someone Good Into Hell, And Evil Into Heaven Based On The End Of His Life.

In Addition, Allah Swt Also Rebukes Human Beings Who Only Remember Him When They Are Sick And Forget About Them When They Are Healthy. Allah Rebukes With Parables, Allusions, Parables And Parables As Found In Surah Lukman: 31-32 And Al-Ankabut: 65. The Purpose Of The Element Of Surprise Is To Make People More Responsible And Remember The Reward Of Allah Swt To Those Who Commit Immorality To Him Regardless Of Who. In Addition, It Can Evoke The Joy Of Believers Who Always Face Anxiety, Slander And The Test Of Allah Swt. This Is Because, Allah Swt Does Not Allow His Servants As Long As They Adhere To The Word Syahadah By Freeing Them From The Fire Of Hell And Forgiving All Their Sins As Recorded In Surah As-Saff, (10-11).

Error (Mistake)

Khilaf (خلاف) Comes From The Arabic Language Which Means Confused, Wrong And Wrong. When Developed From The Original Word, It Carries The Meaning Of Disagreeing, Opposing/Different, Disobeying, Disobeying God, Violating Rights, And Not Keeping Promises. Therefore, Misunderstanding Means Confusion And Mistakes That Occur Unintentionally Because Human Beings Find It Difficult To Make A Stand Because They Are Pressured By Trials And Pressures. Rasulullah Saw Associated Confusion With 'Slander', And The Qur'an Records 34 Verses In Various Surahs Related To The Test (Al-Anfal: 28, Al-Furqan: 20 And Al-Qamar: 27), Shirk (Al-Baqarah: 193), Misfortune And Hardship (Al-Haj: 11), Ugliness And Division (Al-Taubah: 47 & 48), As Well As War And Murder (Al-Ahzab: 14).

In Addition, Disagreements Often Occur In Religion And Society Due To Differences Of Understanding And Lack Of Mastery Of Knowledge, Especially Arabic. The Shallowness Of Knowledge Causes Them To Not Be Able To Discuss The Source Of Faith, Fiqh, Osulliyah Method And Qiraat In The Quran. For Example, Man Is Confused With The Test Of Allah Swt (Al-Mukminun: 55-56), As Well As Understanding His Power (Al-Qaf: 15). Meanwhile, Confusion Related To Society In Matters Related To Family Relationships, Choosing A Leader (An-Nisa: 59), Failing To Distinguish Between Religion And Culture, Freedom Of Speech, Law, And Dealing With Conflicts. Therefore, Allah Swt Has Sent The Prophet Muhammad Saw As A Guide And Example Of Life That Brings Good In This World And The Hereafter.

In The Meantime, People Often Err In Evaluating The Blessings Of Allah Swt To His Servants By Thinking That Allah Swt Loves Them. On The Other Hand, Allah Swt Is The Test. Allah Swt Tests His Servants In Various Ways Such As Wealth, Poverty, And Children So That They Become Resilient, Strong, Patient, Diligent, And Always Strive To Gain The Pleasure Of Allah Swt.

Khawf (Fear)

Fear (Khawf / خوف) In The Suspense Novel Is Associated With The Fear Of Allah Swt (Based On Monotheism) To Further Increase The Fear Of Allah Swt By Abandoning What Is Forbidden (Fear Of Ubudiyah And Doing Things That Are Pleasing To Him (Mustahab).

Therefore, The Fear Of Allah Swt Is Mentioned A Lot In The Qur'an And Also The Hadith Of The Prophet. Various Words Are Used To Indicate Fear Such As Mukhif (Scary), Khasyyah (Extreme Fear), Isyfaq, Rahbah (Fear Caused By The Presence Of Scary Threats,

This Fear Is Related To Deeds) And Wajal. In Addition, There Are Also Expressions From The Qur'an That Carry The Meaning Of Fear Such As Rawu ', Wajs, Ru'b, Faza', And Faraq. In This Regard, Allah Associates A Person's Fear With His Faith In Allah Swt As He Says Through Surah Ali 'Imran: 175 Which Means" But Fear Me If You Are True Believers". The Fear Of Allah Swt Proves One's Faith As Recorded In Surah Al-Anfal: 2.

In Addition, There Are Also Verses In The Qur'an That Command People To Focus On The Fear Of Allah Swt, Not On The Devil (Ali 'Imran: 175), And Not On Fear Of Humans (Al-Maidah Verse 44). However, Allah Swt Allows His People To Show Respect And Loyalty To The Prophet Muhammad Saw In Addition To Himself (An-Nur: 52). Therefore, Based On The Passage Of The Qur'anic Verse Above, It Is Concluded That Fear And Piety Only Belong To Allah Swt Compared To Obedience. Fear Is Divided Into Five, Namely (A) True Fear Which Is The Fear Of Allah Swt (Ali 'Imran: 175), (B) Fear Of Doing Things That Bring Sin (Az-Zumar: 53, Al-An'am: 80- 81 And Hud: 54-55), (C) Fear Of Death (Al-Jummuah: 8, Al-Syuu'ara: 14, And Al-Qashash: 33, And Muhammad: 20), (D) Fear Of Being Poor (Surah Al-Israa: 31, Al-An'aam: 151, Al-Ankabut: 60 And Al-Ankabut: 62), And (E) Fear Of A Tyrannical Government (Thaahaa: 45 And At-Taubah: 51).

Aiftirad (Supposedly)

Suspicion In Arabic Is Referred To As Aiftirad (افتراض), Which Is About The Response Of Attitudes And Actions Born Of The Meaning Of Thought With A Good Guess (Husnudzan) And Bad Guess (Suuzhan). Thus, Conjecture Is An Opinion Through A Bit, Guess, About, Suspicion, Suspicion, Suspicion And Apprehension That Is Later Born Forming A Factual Perception. Both Of These Words Are Associated With Gratitude Or Disappointment. According To Islam, Good And Bad Suspicion Involves The Relationship That Exists Between Human Beings And Also Its Relationship With Allah Swt Which Is Horizontal.

Thus, Husnudzan Can Strengthen The Relationship Of Friendship, Gratitude, Happiness, And Happiness Is Different From Suuzhan, Because It Creates Feelings Of Hatred Among Human Beings, Slander, Envy, And Treachery. However, Islam Does Not Allow Good Suspicion Of Things That Are Clearly Wrong In Terms Of Religion Such As Stealing, Prostitution, Robbery, And Snatching. The Act Turned Out To Be Wrong And Needs To Be Prevented. In Addition, We Must Be Husnudzan To Allah Swt, Because Allah Swt Knows All The Things We Do. To Explain It, God Gives Us According To What We Think, If We Ask

For Good, Then We Will Get Good. Therefore, We Are Told To Pray By Asking Allah Swt With A Full Sense Of Husnudzon (Al-Mu'min: 60 And Al-Baqarah: 186).

Khatar (Danger)

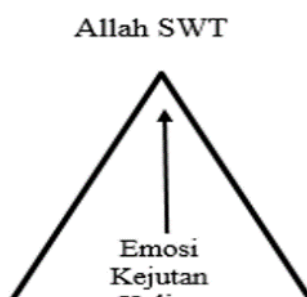
Khatar (خطر) Means 'Danger' In Arabic And In The Context Of Islamic 'Thriller' It Refers To One's Beliefs. Faith Is The Backbone Of Worship, Sharia And Morality So As To Give Birth To Ubudiyah (Obedience) To Allah Swt. Therefore, Allah Swt Warns To Hold Fast To The Ropes Of Allah (Ali Imran: 103), By Obtaining Guidance From Him (Al-Baqarah: 38) To Be Faithful To The Command No Matter How Difficult (Ali 'Imran: 133).

In The Meantime, The Attitude Of Disobedience (Al-Infithar: 6), Boasting Of The World (At-Takaatur: 1), Arguing (An-Nahl: 4), And Going Beyond The Limits (Al-Alaq: 6) Will Erode One's Faith And Plunge Them Into The Hell Of Allah Swt. Such Acts Are Dangerous To Their Lives While In The World Let Alone After Death.

Next, Allah Swt Records The Attitude Of Human Beings Who Like To Do Injustice And Daydreaming In The Quran. They Do Various Damage On The Surface Of The Earth By Forgetting The Promise To Allah Swt To Obey And Obey Him (Al-Azhab: 7). Meanwhile, Daydreaming By Loving The World, Putting Themselves In A Dangerous Situation Until They Forget That Allah Swt Is Also The Most Valiant, Retaliating With A Very Terrible And Painful Torment. Therefore, Allah Swt Has Rebuked The Act Through Surah Al-'Asr Regarding The Importance Of Time To The Believers.

In Summary, The Concept Of Islamic Thriller Produced Through The Use Of Three Principles Found In "Takmilah Theory. This Takmilah Theory Is Then Assimilated With The Concept Of Western Thriller According To Islamic Perspective. The Process Of Forming An Islamic 'Thriller' Can Be Explained As Shown In Figure 1 Below. Figure 1 Illustrates The Concept Of 'Thriller' According To The West And Islam. Skillman Puts Beauty And Fun At The Top For The Reader To Enjoy. To Meet The Needs Of The Reader, Skillman Incorporates Six Features Of 'Thriller' Namely Emotion, Shock, Confusion, Fear, Suspicion, And Danger In The Resulting Text. The Use Of These Elements Aims To Create Excitement, Anxiety, Suspense And Thrilling Feelings For The Reader. However, The Concept Of 'Thriller' Developed Using Takmilah Theory And Western 'Thriller' Are Different.

Rajah 1: *Konsep Thriller Islam.*



This Difference Exists Because The Highest Position Is Allah Swt Compared To The Concept Of Western 'Thriller'. The Creators (Authors) Who Produce Works (Texts) To Be Presented To The Audience (Readers) All Aim To Give Birth To A Perfect Life By Turning To Allah Swt. Perfection Will Be Born When The Author Uses His Knowledge That Is Sourced From Islam By Producing Quality Work, Simply Because Of Allah Swt. The Work Is Enjoyed By The Audience And They Are Guided Towards Goodness Based On The Messages Conveyed Through The Text.

Overall, The Concept Of Islamic "Thriller" Was Formed Based On Takmilah Theory By Utilizing The Three Principles Contained In It, Namely With Respect To Literature, Authors And Readers. In Addition, The Islamic Thriller Concept Is Also Based On The Western 'Thriller' Concept Brought By Thrish Macdonald Skillman Which Was Later Interpreted Based On The Islamic Perspective. Researchers Are Confident And Believe That The Concepts Developed Are Able To Achieve The Objectives Of The Study As Set.

Findings And Discussion

The Discussion On The Analysis And Application Of The Islamic Thriller Concept Is Discussed Based On The Six Main Features Of Islamic 'Thriller' Namely (A) A'itifi (Emotional), (B) Sadma (Surprise), (C) Khilaf (Confused), (D) Khawf (Fear), (E) Aiftirad (Suspicion) And, (F) Khatar (Danger). The Discussion And Application Of This Concept Only Takes Certain Examples To Illustrate The Suitability Of The Islamic Thriller Concept Used As A Field In Analyzing Islamic Works As Follows.

Emotional

Based On The Analysis Done On The Novel Ayat-Ayat Cinta, It Was Found That There Is The Use Of Islamic 'Thriller' Emotional Elements Such As Fear, Anger, Hatred, And Shame. All Of These Emotions Are Detected Based On The Author's Portrayal, Character

Dialogue, Internal Monologues, And Through The Character's Speech. All These Elements Are Analyzed Based On The Concept Of Islamic 'Thriller'. For Example, Ashraf Was So Angry With America That The Name Could Not Be Heard By Him. Ashraf's Anger Was Clearly Reflected On His Face By Equating The American Nation With The Devil. According To Him, The Country Needs To Be Eliminated Because It Commits Many Crimes As Told By Fahri:

"Ashraf Invited Me To Talk Again. This Time About America. He Is Very Angry With America. A Thousand Reasons It Was Revealed. His Words Were As Enthusiastic As President Gamal Abdul Nasser's Speech Giving Encouragement To The Arab World In The 1967 War.

"Ayatollah Khomeini Is Right, America Is The Devil. Satan Must Be Removed!" He Said Fieryly.

(Habiburrahman, 2013)

Ashraf Was Very Angry With The Americans Who Supported Israel In The Arab-Israeli War In 1967 And The Behind-The-Scenes Involvement In The Arab Countries Caused Continued Unrest To This Day. Ashraf's Anger Towards America Has Aroused The Readers' Patriotic Spirit To Remain United. Therefore, The Author Deliberately Appointed President Gamal Abdel Nasser As The Leader Who Succeeded In Uniting The Arabs To Oppose The United States. Implicitly, The President Of Egypt Refers To The Islamic Leader (Imam / Caliph) Who Is Responsible For Defending The Sanctity Of Islam From The American 'Devil'. Therefore, Ashraf Appointed Iranian Leader Ayatollah Khomeini As A 'Brave' Leader Against American Intervention.

From A Western Perspective, The Anger Displayed On Ashraf's Face Reflects The Nationalist Spirit Of Liberation From The Reality Of Western Colonialism That Has Taken Root In The Elitist Of Society (Edward W. Said, 2009). Therefore, The Author Uses Patriotic Ideas To Arouse The Courage Of Society Against American Injustice. From The Author's Point Of View, The Author Ironically Insults The Authorities Who Claim They Are Always True, Powerful And Need To Be Heard And Obeyed. Such Attitudes Make Them Vulnerable To Dishonesty In Governance. In Doing So, The Author Indirectly Warns The Reader By Specializing Himself.

Meanwhile, From The Audience's Point Of View, Ashraf's Anger Has Aroused Patriotic Emotions Among Readers To Oppose The Evil And Injustice Of The World Which Ultimately Raises The Audience's Awareness And Awareness Of Religion And Society. The

Patriotic Feeling Is In Accordance With The Words Of Allah Swt In Surah Al-Anfal: 7 Which Tells About War. Therefore, The Purpose Of War In Islam Is To Develop The Spirit Of Patriotism And Together Uphold The Truth. In Terms Of Beauty, The Author Describes American Evil As A 'Devil' And Needs To Be Eliminated. Thus, The Anger Is Born From The Feeling Of The Human Soul That Is Sad And Disappointed With All The Wars And Oppressions That Have Taken Place Before Has Given Meaning To The Reader (Shafie Abu Bakar, 1997. Anger To America Not Only Among Muslims But Also In Society Coptic Christianity In Egypt.

Sadma (Surprise)

Meanwhile, The Element Of 'Surprise' In The 'Thriller' Novel Aims To Evoke Excitement, Curiosity And Character Reaction. The Element Of Shock Occurs When An Egyptian Man Wearing A Checkered Shirt Suddenly Scolds A Veiled Woman Has Created An Atmosphere Of Suspense In The Metro Train As The Following Text Excerpt:

“The Woman In The Purdah Was Shocked. But I Cannot Catch The Look On His Surprised Face Because Her Face Is Covered With Purdah. All I Could Catch Was Her Startled Head Movements, Her Eyes Slightly Narrowed, The White Skin Between Her Two Eyes Slightly Wrinkled, Her Eyebrows Seemed To Want To Meet”.

(Habiburrahman, 2013a)

The Author Describes The Man As A Man Who Easily Loses His Temper, Is Angry, Ruthless And Rude. On The Contrary, It Explains The Attitude Of Society Is Easily Deceived And Looks Askance At Others. It Is Even More Shocking When The Community Is Willing To Hurt The Hearts Of Their Fellow Believers Because They Do Not Agree. Even Worse, When He Feels His Actions Are True, Good And Perfect. In The Meantime, It Also Explains The Increasingly Thin Attitude Of Society With Pure Values. Therefore, Islam Teaches Its People To Respect Each Other, Especially The Older People As Recorded In Surah Al-Isra: 23-24.

Rudeness Is In Stark Contrast To Western Family Values. This Is Because The West Upholds The Values Of Humanity And Is Religious In Line With The Human Rights They Strive For (Anas Urbaningrum, 2011). However, Religious And Cultural Differences Cause A Culture That Is Universal In Nature Not Necessarily Well Accepted By Other Societies. Therefore, Change Occurs Also Erodes The Noble Values Of Society And Is Recognized By Mulasari Indah (2009).

From The Point Of View Of Authorship, The Author Succeeded In Producing A Perfect Work By Raising The Question Of Knowledge And Manners. These Values Are Given A New Breath And In Accordance With The Atmosphere Of Today's Society Which Is Further Away From The Teachings Of Religion With The Aim Of Educating The Mind, Mind And Soul (Norazimah Zakaria (2014). Norazimah Zakaria's View In Line With Shafie Abu Bakar (1995) On The Role Of Literature As A Da'wah To Allah Swt. The Audience, On The Other Hand, It Provides An Understanding Of Manners And Mastery Of Monotheism (Shafie Abu Bakar, 1996) In Forming A Moral Society.

Furthermore, From An Aesthetic Literary Point Of View, The Surprise Succeeded In Producing Beauty, Art And Having Creativity In Conveying A Moral Message To Society (Shafie Abu Bakar, 1995) Based On The Questions Posed By The Author. Thus, Indirectly The Author Fulfils His Social Responsibility By Producing The Work Creatively.

Error (Mistake)

The Confusing 'Thriller' Element Of The Novel Ayat-Ayat Cinta Is Present Through The Character Of Gamal, The Prosecution Witness In Fahri's Rape Case. Gamal Is So Confused Between Truth And Pity That He Is Willing To Deceive The Court. Finally, He Confessed To Lying To The Court After Maria Revealed The Real Thing That Happened That Night. These Words Slipped From His Mouth When Answering Questions From The Defence In Court As Follows:

"... And On This Occasion, I Admit That I Honestly Do Not Know About This Problem. I Did Not See Ms. Noura Go Down And Enter Fahri's House. Because That Night I Slept At Home With My Wife And Children. I Am Not An Owl Hunter. That's All Mere Fabrication.

Thank You."

(Habiburrahman, 2013a)

Gamal's Confession Can Indirectly Prevent The Court From Making A Mistake In Passing The Law. Accordingly, The Ongoing Trial Process Reflects Freedom Of Speech And Justice. According To Islamic 'Thrillers', There Is Confusion In Understanding The Concept Of Justice In Islam. Although His Intentions Were Good, To Help Noura But His Actions Have Persecuted Others. In Addition, He Also Admitted To Being Hired To Trap Fahri. The Act Reflects The Material Attitude And Not Fearing Allah Swt. Therefore, Allah Swt Gives A

Warning To Stay Away From Slander Because The Truth Will Appear As Recorded Through Surah At-Taubah Verse 48.

Moreover, From A Western Perspective Such A Lie Is An Immoral Act. For Whatever Reason The Act Clearly Deviates From The Truth As Glorified By The West. Therefore, According To The Principles Of Western Justice A Person Is Innocent Until Proven Guilty. In This Regard, According To A. Setyo Wibowo, The Concept Of Western Justice Is More Towards Violence With The Aim Of Subduing The Subjectivity Of Knowledge To Get The Truth As Prescribed As Happened To Fahri.

From The Artist's Point Of View, The Artist Managed To Specialize Himself By Producing A Perfect Work. The Author Manages To Awaken The Reader By Presenting The Story Of A Society That Is Easily Destroyed By Slander. The Widespread Spread Of Slander In Society Has Caused Concern About The Truth Of The News Received. The Author Uses The Story That Happened To The Prophet Yusuf A.S, Saiditina Aishah R.Anha And Juraij As Inspiration For Storytelling And Processed In A Fresher Way. Therefore, The Author Tries To Inculcate Islamic Thought In The Reader By Arousing Fear And Caution In Upholding The Truth. Such An Attitude Is In Accordance With The Religious Advice To Think Well As Explained In Surah Al-Hujurat: 12 Which Means: "And Do Not Spy Or Look For The Faults And Shame Of Others.

Furthermore, If Viewed From The Point Of View Of The Audience, The Author Manages To Convey The Message To The Reader By Loading Lessons, Especially Things Related To The Validity Of Information. Therefore, The Author Manages To Raise Awareness To The Reader To Investigate Every News Obtained Indirectly The Author Can Produce A Reader Who Has Good Manners And Morals. This Is Related To The Message Of Allah Swt Through Surah Al-Hujurat: 6 Which Asks Every Believer To Research First Every News That Is Received The Truth. As A Result, The Author Managed To Form The Perfect Audience.

From A Literary Point Of View, The Element Of Confusion Can Awaken The Reader's Awareness Of Its Dangers And Effects. To Realize This, The Author Uses The Plot Shock Technique To Add An Element Of Suspense And Throbbing Of The Reader By Presenting Maria As Fahri's Defence Witness, And The Second Is The Anti-Climax Plot When Gamal Changes His Evidence. Moreover, Through The Use Of Simple And Concise Language Style, Indirectly The Author Managed To Deny The Efforts Made By The Noura Family. Therefore,

The Effect Of Appreciating This Story According To Shafie Abu Bakar (1996) Causes People To Acknowledge The Greatness Of Allah Swt In Planning And Determining It As Stated In Surah Ali Imran: 54.

Khawf (Fear)

In Addition, The Element Of Fear Is Detected Through The Characters Fahri And Aisha. Aisha Is Afraid That Her Husband Will Be Imprisoned As All The Witnesses Who Appeared Failed To Help Fahri. So, While Visiting Her Husband, Aisha Plans To Bribe Noura's Family, And Witnesses For The Court To Acquit Her Of Rape Charges. However, Fahri Did Not Agree Because Islam Forbade Corruption And Reminded His Wife That The Act Was Haram And Angered By Allah Swt. According To Him, He Is More Willing To Be Hanged Than Cursed By Allah Swt. Fahri's Fear Of Allah Swt Is As Follows:

"If I Who Have Studied At Al-Azhar To Allow My Wife To Bribe, Then What About Those Who Do Not Study Religion At All. Corruption Is An Act That Is Strictly Forbidden By The Prophet. He Said: 'Arraasyi Wal Murtasyi Fin Naar! Meaning: People Who Are Bribed And Bribed Go To Hell.'"

(Habiburrahman, 2013)

Based On The Element Of Islamic 'Thriller', Giving And Receiving Bribes Is An Act Of Sin And Is Hated By Islam. Therefore, The Author Cynically Criticizes Religious Groups Who Are Willing To Conspire To Commit Corruption, While It Is Known To Plunge Into Hell. This Is Due To The Lack Of Public Awareness, Especially Those Who Are Religiously Educated. At The Same Time, The Author Also Criticized The Rich And Powerful For Being Willing To Bribe A Little Bit Of Fear Of Allah Swt.

In Addition, Fahri Is Described As A Person With Integrity By Rejecting Corruption. Fahri's Attitude Is Based On The Western Perspective As A Moral Person And The Pride Of Society. According To The West, The Moral Question Is The Nature Of Human Nature That Is Often Associated With His Judgment, Management And Moral Control To Make The Right Choice, And Not Stray From The Truth (Jamaludin Mohd Ali Et.Al, 2017). Therefore, Differences Of Opinion On Corruption Carry Different Meanings In Society Until The Birth Of Various Meanings And Legal Differences In The Countries Involved.

Meanwhile, Fahri's Fear According To The Creator's Principles Coincides With The Teachings Of Islam. Allah Swt Has Given Warnings, Warnings And Threats To Those Who Commit Corruption As Stated In Surah Al-Mukmin: 20, An-Naml: 48, An-Nuur: 18 And 84,

An-Naba: 30 And Taahaa: 13. Based On These Verses Of Allah, The Author Succeeds In Instilling Fear In The Hearts Of Those Who Oppose His Verses With Punishment, A Very Painful Torment And They Are Thrown Into Hell. Thus, It Can Evoke Repentance And Fear To The Reader, And Indirectly The Author Manages To Excite Himself.

Based On The Principle Of The Audience, The Author Has Included The Philosophy Of Monotheism Which Is Sharia And Morality By Referring To The Stories Found In The Qur'an And The Prophets Such As Surah Yusuf: 23-24, Surah Al-Qasas: 26 And Surah Al-Baqarah: 249-251. Therefore, Shafie Abu Bakar (1995) Said That The Narration That Took Place In The Novel Based On The Qur'an Succeeded In Making The Audience Aware To Also Not To Commit Acts Of Corruption While Cultivating The Reader To Be A Perfect Human Being.

Moreover, Fahri's Fear According To The Literary View, Managed To Perfect The Text. Such Perfection Is Born Through A Beautifully Conveyed Message. The Author Symbolically Uses Words Such As "If I Have Studied In Al-Azhar To Allow My Wife To Bribe, Then What About Those Who Do Not Study Religion At All" With The Intention Of Criticizing The Society That Considers Corruption Normal, Especially By Religious Groups, While Such Acts Are Forbidden By Religion (Al-Baqarah: 188). The Use Of Fear According To Kamariah Kamaruddin (2011) Describes The Attitude Of The Author Who Is Concerned With The Problems Of His Society (Corruption To Get Something In The Wrong Way) Which Is Then Processed Creatively And Artfully. The Use Of This Element Of Beauty Successfully Produces Works That Contain External Or Meaningful Meaning And Is Takmilah.

Aiftirad (Supposedly)

In Addition, The Element Of Suspicion That Exists In The Novel 'Thriller' Is Associated With The Character / Reader's Perception Of An Event That Occurs In The Novel Such As Good Suspicion, And Bad Suspicion Either Fellow Human Beings, To Allah Swt Or Good Suspicion To Bad Things. At The Same Time, The Authors Try To Dispel The Negative Views Of The West On Islam Which Is Labelled As A Religion That Promotes Violence. For Example, The Author Criticizes The Actions Of Young Egyptians Who Seem To Confirm The Opinion As Follows:

"Therefore, The Actions Of Your Immature Children Like These Children Will Strengthen The Opinion Of The American Mass Media All This While Thinking That Muslims Are Rude And Inhumane. In The Case Of The Prophet Taught Us To Respect Guests. Because Your Actions That Do Not Respect The Guest Are Far From The Teachings Of Islam."

(Habiburrahman, 2013)

Western Bad Perceptions Of Islam Are Not Due To Western Anti-Islam, But Due To The Muslim Attitude Itself Towards Non-Muslims. The Muslim Community Can Dispel That View By Showing Good Morals Based On The True Teachings Of Islam. This Is Because, Allah Swt Forbids One To Mock Another Person Based On Race, Gender And Call Him By A Bad Title, Because It Is One Of The Deeds Of The Wicked. Coupled With The Egoism Of Western Civilization That Labels Islam As Uncivilized Further Increases The Anger Of The Muslim Community.

The Negative Perception Of The West From The Point Of View Of The Artist Has Led To The Birth Of The Phenomenon Of Islamophobia Among Western Society. Coupled With The Attitude Of The Media And Political Activists Who Raised This Issue Excessively Aroused Curiosity Towards Islam, Indirectly Managed To Dismiss Their Previous Views. So, It Is True That Allah Swt Said As He Said In Surah Al-Baqarah: 2 Which Means: "This Book Of Al-Quran Has No Doubt About It (About The Coming From Allah And About Its Perfection), It Is Also A Guide For Those Who Want To Pious". Therefore, The Responsible Author Always Leads The Audience To Always Think Positively And In Accordance With The Principles Of The Audience To Cultivate The Reader Towards A Perfect Human Being. From The Point Of View Of Literary Principles That Are Characterized By Aesthetics And Takmilah Nature, The Author Creatively Refers To The Idea To Repel The Negative Views Of The West On Islam By Producing Works That Are Characterized By Islam (Shafie Abu Bakar, 1996).

Khatar (Danger)

In Addition, Bahadur's Rude And Troubled Attitude Towards His Neighbours Caused Them To Refuse To Help His Family. In One Incident, Maria Was Not Happy To Protect Noura Who Was Abused By Her Family At First Until Fahri Appealed To Help The Girl. The Words Of Appeal Are As Follows:

"Don't You Feel Sorry For Him?"

"Very Pitiful"

"Aren't You Moved To Help Him."

"Moved. But That Is Not Possible."

"Why?"

"The Black Bahadur Can Do Anything. My Father Did Not Want To Deal With Him ".

(Habiburrahman, 2013)

According To Islamic 'Thrillers', Noura's Story Is A Manifestation Of Egypt's Lower-Class Society Trapped In Poverty. Bahadur, For Example, Has Forced His Son To Work In A Nightclub. Bahadur's Immoral Behavior Can Threaten The Islamic Faith Due To The Shallowness Of Religious Knowledge. This Is Because, People Consider Allah Swt To Be Unfair By Persecuting Them With Poverty. Therefore, Allah Swt Answers That View Through Surah Yunus, Verse 44 Which Means; "Surely Allah Does Not Wrong Mankind At All, But It Is Men Who Wrong Themselves."

According To The West, It Is Contrary To The Moral Values Of Society. This Is Because The Task Of Earning A Living And Raising Children Is The Responsibility Of The Family. However, The Years After The 1970s The Women's Liberation Movement Had Influenced The Thinking Of Society By Allowing Teenage Prostitutes To Voluntarily Earn Money, And Such Acts Had Far-Reaching Effects. Based On The Principle Of The Work That Is Takmilah, The Author Warns The Reader To Live Their Children With Halal Resources.

Based On The Concept Of Work That Is Takmilah, The Author Manages To Perfect Himself By Producing A Work That Is Perfect. Perfection Was Born When The Author Expressed Concerns And Elements That Endanger The Beliefs Associated With Poverty, As Well As The Attitude Of Parents Who Underestimate Matters Related To Religion Based On Islamic Knowledge (Shafie Abu Bakar, 1995). Thus, Indirectly The Author Can Make The Reader Aware Of The Role And Responsibilities To Themselves, Family And Society By Stimulating The Reader To Become A Perfect Human Being.

From A Literary Point Of View, It Is Presented With Full Beauty Based On Fahri's Sms Text Conversation With Maria. Based On The Conversation, We Could Conclude About Maria's Concern If The Bahadur Knew They Were Protecting Noura As He Said, 'The Black Bahadur Can Do Anything'. These Words Describe The Feelings Of Suspense, Fear, Worry And Danger That Will Befall His Family Conveyed By The Author Using Simple, Concise

Language. The Use Of This Element According To Shafie Abu Bakar (1997) Successfully Describes The Feelings Of Maria At That Time Which Ultimately Brings The Perfection Of The Work.

Conclusion

The Use Of Six ‘Thriller’ Elements From Skillman And Adaptation To Principles Takmilah In Forming The Concept Of ‘Thriller’ Aims To Make The Reader Aware By Perfecting The Author's Responsibilities By Using Beauty In Literary Works. This Model Can Be Used As A Basis In Understanding The Elements ‘Thriller’ Is Popular, Based On A ‘Thrillers’ Framework That Is More Appropriate For The Author Muslim. Snoozed Same Thing Was Also Done By The Roziana Abdullah & Abdul Halim Ali (2019), Which Seeks To Establish Compatibility Of Islam And Malay Female Character Who Also Pengkaryanya Malay Muslim Woman With The Concept Of Feminism Talbiah In Novels Aminah Mokhtar.

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