

# Literature in Islam and its Role Strengthening Nationalism

Vick Ainun Haq<sup>1\*</sup>, Amirudin<sup>2</sup>, Alkaf Rodiallah Ma<sup>3</sup>.

Corresponding author. Email: [210101210016@student.uin-malang.ac.id](mailto:210101210016@student.uin-malang.ac.id)

<sup>1,2,3</sup> Pascasarjana, UIN Maulana Malik Ibrahim  
Jalan Raya Ir. Soekarno No.34 Dadaprejo, Pendem, Kec. Junrejo, Kota Batu, Jawa Timur 65324

## Abstract

The modern era has a positive impact on nationalism and religious matters as well as on *mafsadat*, the literary study of a knife, that has a critical-casuistic impact on civilization. Both of them are related since religion frequently uses literature as a vehicle for teachings (Islam; *Rahmatan lil-alamin*) and literature frequently incorporates religious ideals into its themes. This essay seeks to discuss the deep review of literature in Islam from history to the most recent effects. This study's methodology uses a qualitative approach with a type study library, information drawn from books and journals, and a focus on literature, Islam, and nationalism as main sources and pertinent secondary sources, respectively. The study's next study showed how the Indonesian nation's diversity can be strengthened in the face of the negative effects from globalization. So, this study's discussion will be focused; (1) The existence of Islamic literature in Indonesia (2) Indonesian intellectuals' the use literature as a medium for *da'wah* based religious moderation.

**Keywords:** Literature, Islamic, Nationalism.

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## 1. Introduction

Symptom politics of religion and nationalism lately Becomes interesting problem for scrutinized, threats towards religion is also a threat to nationalism, too otherwise. Misunderstanding in the meaning of religion and nationalism make role both of them not again sharp, here the role of literature as a sharpening medium. In 10 years Finally, the Indonesian people are shown face full action violence in the background behind religious motives (Islam). Start from case criminal small come to the action threatening terror life, action this often called with radicalism (Afifudin, 2010). By theoretical, radicalism no identical with violence, including relation with religion. If only level philosophical and understanding, of course no Becomes problem because no result in damage civilization human. However, when already changed in a praxis, usually radicalism this metamorphose in anarchic action. Radicalism justify ways violence in Fulfill desire or interest they this is what it should be avoided, even obliterated (Robingatun, 2017).

Radicalism is stage change until to the root. They have plan period long among other things, cause dramatic change in governance ; like revolution , war sibling or war between countries and replace ideology a country with ideology the group (Julijanto, 2018). Radicalism could muted and resolved by wise , with method construction understanding moderation , with so radicalism no again Becomes threat for nationalism (Khamid, 2016) Islamic values that are *Rahmatan Lil alamin* could made as strength unifier for handle radicalism. In Indonesia conception this already encouraged before Indonesia's independence, by KH Hasyim As'ari with catchphrase *Hubbul Wathan Minal Iman* which means Love the Motherland part from Faith, can understood things that go behind with principles love against the State has violate reality faith that alone. Massive movement radicalism need existence action oppose radicalism by collective, because that role from Public very important, start from scholars, intellectuals, educators, parents and youth (Zaidatul Rofiah, 2022)

In Historically, Indonesia 's independence did not miss from the role of scholars, as well when currently experience conflict socio-religious, scholars become fortress strongest in ward off radicalism, in a country rich in culture this and with variety character community, approaches Cultural practices carried out by scholars are a powerful strategy in narrate Islamic-

nationalist *da'wah*. Specifically through literature in delivery is good in the form of writing or verbal. This is also what the *Wali Songo* with the *syair*, it seems approach it 's still relevant done today, only just the method change, if formerly *da'wah* conducted by right now *da'wah* has helped with existence digital advances, so that without must meet by direct messages packed peace in literature is conveyed and spread large (Hasanah, 2017).

This article attempted for discuss and complete deficiency from results thinking Khaerunisa about literature in Islamic and Lustrant history to the strategy bring up love to homeland, then from that stand on the corner look writer before, difference discussion from both of them has been interpreted in this article so that offer corner look new fresher with integrate literature, Islam and nationalism, no just at the level values inside it only, however by praxis highlight implementation and impact.

## 2. Research Methods

Literature, religion and nationalism always “sexy” for discussed, especially literature as the object. Because message elaborate peace with literary value in Islamic perspective is a method for reach unit called with nationalism. Method in study this use qualitative, a research model that produces findings that are not could determined or conducted with method statistics or with procedure quantification (Haq, 2021).

Approach used is studies literature, while what becomes object discussion is about literature in Islamic perspective and nationalism, as for source study this originated from book nor journal related theme study as primary sources and sources other supporting data as secondary data. Data collection techniques using analysis-descriptive, does not intend to test hypotheses. That is, the author only describes, analyzes and discusses in depth the problems being studied according to the topic, and then interpreted, becomes a conclusion.

## 3. Results and Discussion

In Islam, the role of literature is not can separated so only, if refers to the revelation of the Qur'an at that time, in Arabia reach peak success art word play. Anyone who can make literary works will considered as a smart person (Sunhaji, 2015). However in paradigm Islamic literature and art, concept raw literary arts in Islamic perspective yet agreed -- or after writer call it with Islamic literature without meaning reduce or add essence meaning from that literature myself--. Not ripe yet Islamic literary paradigm due to because existence debates and controversies that are not once finished about Islamic literature. However on the other hand, Islamic literature is indeed a needs, such as in Sayyed Hosen Nasr 's view that literature is study important for understand connection Among Islamic art and spirituality. Because Islamic teachings are based on the word Revealed God \_ as a holy book, literature occupies the main and privileged position among various form existing art (Qois Azizah Bin Has, 2020).

Since beginning descent, the Qur'an is indeed already touch with tradition Arabic literature that has been established, namely jahiliyyah literature. Literature to be commander life at that time . Various moment life both religious rituals, social politics, war and trade use literature (poetry) as tool motivation. Literature so dominant dominate various type form expressions in various field, all grow in atmosphere poetic (Wargadinata, 2018). However the birth of jahiliyyah literature is also not miss from state social at that time, where was the time before the birth of Islam.

### 3.1. Influence Social and Literary Goals of Pre – Islamic

Condition politics in every area ethnic group baduy led by a person called "Shaykh", they each other consider that ethnic group they is the most powerful, so entitled dominate ethnic group other, from understanding like this war often happen. More far than that jahiliyyah arabic atmosphere still expanse desert barren sand, the result population difficult for To do activity agriculture, so choose trading as eye his livelihood, mamun trade at that time more ruled by people nobles, so economy population counted weak. Though weak in economy, Arab population jahiliyyah very Up the culture; in the field of literature (Ali, 2003). Whereas in condition social religion population baduy adhere to religious teachings inherited by the prophets Abraham and Ismail, namely: doctrine that acknowledges the oneness of Allah swt , is called the Hanif religion. But population baduy no just believe in the Hanif religion, as well as the Watsaniyah. In Ditbinpertais Watsaniyah, which is a religion that unites Allah swt with stage worship to: *Aushab* (the stone that has not been have form), *Autsan* (a statue made of of stone) and *Ashaam* (a statue made of from wood, gold, silver, metal and all the statue that doesn't made of of stone).

State social politics, economy, culture and religion, are factor important background birth character jahiliyyah Arab population, the character of the Arabs because condition social becomes difficult for united, fighting, killing, vengeful, drunkard and gambler, thing this is what gives description as if the Arabs were ignorant that is creatures that don't

useful. Whereas history take notes that they are then maker amazing world history and even they are the ones who have increase culture people man after they embraced Islam (Wargadinata, 2018).

In accordance with background socio-cultural jahiliyyah literature usually made as a medium for convey message certain including, namely:

- 1) Tasybih/ghazal, delivery order about love against women above her beauty
- 2) Hammasah/Fakher, usually this be delivered when feel proud will advantages from something people
- 3) Madah, form poetry this for praise somebody with its nature and greatness
- 4) Rotsa', made for remember service someone who has passed away
- 5) Hijaa', kind of poetry this for abuse a enemy
- 6) I'tidzar, kind of poetry this for submit udzur, with Street please sorry and admit the error that has been did
- 7) Wasfun, poetry this usually used for describe something incident or all interesting thing like describe the way war, beauty nature and so on
- 8) Wisdom poetry this contains lessons famous life in the age of ignorance

With goals the message conveyed by jahiliyyah literature at that time, there are difference score with literary purposes in Islam, such as Syaifuddin quote (James, 1974) says that, in Qur'anic perspective, goals main literature is no just convey messages based on feelings and objects reality only, but build and excite longing man to God and awaken man on themselves and their environment, because that, as complementary source every aesthetic momentum, the Qur'an with assertive require existence cohesiveness Among two different entity in a room beauty. The entity in question is the real world and the imagined world (reality imaginative ). So that when Public baduy start embrace Islam, change Significant begins through Islamic literature, such as life negative era of jahiliyyah could changed Becomes more good in accordance Islamic teachings that uphold tall morals commendable, and teachings obedience to Allah SWT for man (Wargadinata, 2018).

### **3.2. Integration of Literary Values in Islam and Jahiliyyah Arab Nationalism**

It self the greatness of literature in the Qur'an explained by Wargadinata in Bani Sudardi, says that: (1) the Qur'an is not poetry nor rhyme. first one contains stanzas that have dimensions, the second is prose whose sentences and phrases be marked with rhymes all over the composition. The Qur'an doesnt resembling both, though part of it containing part characteristics from both. (2) The verses of the Qur'an are composed of words and phrases that are very in accordance the meaning. Articulation true and perfect. (3) Quranic words and phrases for one verse, or one part verse, comparable or contrast same very with words and phrases paragraph previously or after that, fine in arrangement nor the meaning. (4) Qur'an words and phrases reveal meaning richest and strongest in form shortest. Not long winded and not there is a redundant word. (5) Tasmil and allusion to the Qur'an, conjunctions and functions concepts and instructions, contains power pull. (6) The composition of the Koran always right, intertwined good, delivered with right, like creation perfect art absolute (Sudardi & Hikmawati, 2017).

When there is interaction between jahiliyyah literature takes place and the supremacy of the Qur'an is so dominant, then the Qur'an in capacity, present as the central idea at a time solution breaker problem. By simple interactions that occur between the Qur'an and literature revolves around three problem (Syaifuddin, 2011). First, related issues with draft aesthetics, relationship Among literature and philosophy beauty in room transcendent ('*aqidah* ). Second, references that lead to ethics (*akhlaq* ) as well as relation with the nature of literature and its purpose in context sociological. Third, problem difference discourse and approach to creative expression and process in the context of interpretation of religious law (*shari'ah* ). In other words, whoever works presenting something literary works in context literary relations in Islam always sued for maximizing dimensions aesthetics (beauty), ethics (policy) and religion (truth) (Syaifuddin, 2001).

Ethical values or morals in good literature must capable literature give outlook to enlightenment thinking and educating. In it have ethics for development the behavior of the readers. Islam was made as source guidelines life of course is source ethics and aesthetics. Qur'an verses and texts hadith as well as reality life Religion in Indonesia is a source writing literary works. because of that required existence appreciation to literary works as means in grow develop spirit writing literary works that are Islamic sourced from argument *naqli* and *aqli* or reality life (Syiaruddin, 2015).

Review return character negative from people baduy pre-Islamic, close relation with values for maintain identity, however ways fanaticism that so that cause war and murder instead no reflect values her love to nation nor his tribe, as well as leaving behind from true Islamic values, the same like case with radicalism that has explained above, because that when Islam came character positive ethnic group baduy already start look, thing that could observed through change works literature that is more are:

- 1) Philanthropy. Remember condition desert arid sand make it's hard looking for sustenance and eating until appear mutual feelings help help, in tightening brotherhood as Zuhair ibn Abi Sulma, one poet famous during Jahiliyyah proud:

*"Whoever makes generosity as shield honor himself, then he will grow, but whoever ignore protect self from reproach so he will despicable"*

- 2) Heroism. Is one absolute condition required for could maintain living in a cruel and vicious desert it. Therefore no surprising if courage get the highest value and become the most essential element from *muru'ah*. Honor ethnic group could maintained very depends on the amount amount brave and the hero he has. Ethnic group Dllirar ibn al- Khattab with proud rhyme:

*"My lineage no started by weak and unskilled people armed. Not to the despicable, cowardly, wretched people in the field combat. They pounding the masked crowd iron anywhere they see. Those with swords long no trepidation face death"*

- 3) Patience. Stand suffer is also a high moral values among Bedouin Arabs, Patience is the core from courage or at least is part from him. Inside life in the desert where is the sand? life so hard so everyone is sued have patience and hold suffer big for could maintain his life and survival life his tribe. In the Jahiliyah era patience this only culminating in ability carry suffering in the field war. Islam changes character patience this only culminating in underwriting suffering in the field fight just to patience and suffering in the way of Allah in order to gain his pleasure.
- 4) Loyalty. In the time of jahiliyyah loyalty just allocated for based brothers above bond (relationship blood). In a narrow circle tribe, here it is loyalty that implemented regularly absolute. A Bedouin Arab ready sacrifice for importance his brother a tribe Loyalty of the Bedouin Arabs this also reflected in his honesty against a person friendly and honest in pay off promise.
- 5) Sincerity and say true. Sincerity and say true is also one nature of the Jahiliyah Arabs. As sincerity this is high moral values for human. From poetry Carafah:

*" Say Correct is quality permanent from someone who is diligent attempted for defend it because could trusted; so is fake is quality permanent someone who is ugly and fake"* (Wargadinata, 2018).

Transformation character that's what indicates that literature in Islam can shape Public baduy moment that Becomes the more Islamic-nationalist (1) Feeling proud to nation. (2) Sense of national defense or Patriotism. (3) Spirit fight and attitude willing sacrifice. (4) Prioritizing unity.

### **3.3. Overview of Literature in Islam in Indonesia**

Indonesian literary discourse has long played a role as means for seeding spirit nationality. In colonial times, literary works have been follow give share in give birth to spirit nationalism the Indonesian nation who finally succeed chase away invaders. The founding fathers Republic of Indonesia in general is intellectual natives who get phobia colonialism spirit past variety literary reading. Opponents persistent colonialism that is glutton most literary texts originated from European literary treasures. Some even write local literary works they spawn and invigorate spirit nationalism nation To use liberate self from shackles colonialism (Suryadi, 2013).

In Indonesia since 1970s to now has many born characters writer religious, such as: Motingge Busye, Pramoedya Ananta Toer, Kuntowijoyo, M. Fudholi Zaini, Muhammad Zuhri, KH. Mostopha Bisri , KH. Zawawi Imran, Emha Ainun Najib with his work gathering short story *Slilit Kyai*, Helvy Tiana Rosa, and others. Actually, far before mushrooming publishing fiction Islamic mature this, since time immemorial already many born Islamic literary works in Indonesia (Nusantara). According to Father from Publisher Senayan Abadi, the most outstanding work is Tajussalatin (Hamzah Fansury), Bustanussalatin (Nuruddin ar-Raniri), and Gurindam Dua Belas (Raja Ali Haji). Moment that, Islamic literature develop fast. This could seen from relic of the Kingdom of Perlak to Ternate and Sasak. 19th century begins appear again with birth works from Abdullah bin Abdul Kadir Munshi, then beginning 20th century with birth the works of Amir Hamzah (Syarifudin, 2012)

The involvement of scholars in the world of literature is not phenomenon new. Far before Indonesia 's independence symptom sort of that already there is even since the time of the Wali Songo . Unfortunately, thing this no used by scholars or later scholars where is religious literature that breathes islam not yet touch the world of literature as one of the receptacle for preach. Until the modern era, Hamka was the first scholar who became pioneer involvement of scholars in the world of literature. Creation great literature famous among them are: Under Protection Kaaba and its sinking The van der Wijck ship that appears preach through the arts and literature. Apart from Muhammad Zuhri one scholar who fills scarcity that is KH. Mostofa Bisri who launched his work past Publisher of the Jakarta Pustaka Firdaus

Ontologi Puisi Ohoi 1994, During the reformation era and beyond patterned literary work Islamic start appeared, at the very time fast . This thing signify that freedom Expression at this time very influence the story idea used author of his work . Theme a story that also had time enliven the world of Indonesian literature is romance with Islamic nuance (Cinthya & Wati, 2020)

### 3.4. Literature as a Media of Da'wah Based on Religious Moderation

Literary works are representation and manifestation on thoughts and ideology its creator who delivered with language media and have score dominant ethics and aesthetics. Therefore, literary works are essentially is a world, is the world created by its creator (Syarifudin, 2012). Stand from definition above because that approach sociology and psychology no free from literature. Linkages the strengthen both of them as mix knowledge interdisciplinary that can reveal the phenomena behind literary works with the implications. In study sociology of literature, Pradopo say that thing revealed is description about connection between literature and authors, literary works, and society (Afryansyah, 2022). Clear that state Public influence how literary works are created, in Thing this, the message conveyed by a scholar with literary works, especially in Indonesia, are the problems that become offense in society especially about extremism in religious moment this. breadth study and flow literary thought in Indonesia, writing this will focus to creation KH Mustafa Bisri's poetry or who is familiarly called Gus Mus, a scholar figure at the same time Indonesian writer.

Full name he is Ahmad Mustofa Bisri , born in Rembang on August 10 , 1944. Educational levels formal and non-formal KH. Mostopha Bisri started from Sekolah Rakyat (SR) in Rembang (1950-1956); in Liribayo, Kediri (1956-1958); in Krapyak , Yogyakarta (1958-1962); at Islamic Boarding School his father (Raudlatut Talibin), Rembang (1962-1964); and he also received education at *al-Qism al'Âlî lid Dirâsâti' Islâmiyah wal 'Arabiyah*, Al Azhar University, Cairo (1964-1970). At Al-Azhar University, KH Mustofa Bisri meet and get acquainted with Abdurrahman Wahid (Gus Dur). After a long introduction, Gus Dur realized that Gus Mus has ability in literary field. On the occasion of Gus Dur when Becomes chairman of the Arts Council in Jakarta in the 1980s who that Israel and Palestine conflict currently smoldering, deep skeleton respond Thing That's why Gus Dur held the event "Solidarity Night for Palestine" and asked Gus Mus to fill the event with read poetry (Dimiyati, 2021). As for one the poem as following:

1) "Ketika Agama Kehilangan Tuhan" Puisi KH. Mustafa Bisri

*Dulu agama menghancur-kan berhala. Kini agama jadi berhala, Tak kenal Tuhannya, yang penting agamanya.  
Dulu orang berhenti membunuh karena agama. Sekarang orang saling membunuh karena agama.  
Dulu orang saling mengasihi karena beragama. Kini orang saling membenci karena beragama.  
Agama tak pernah berubah ajarannya dari dulu. Tuhan pun tak pernah berubah dari dulu. Lalu yang berubah apanya? Manusianya?*

*Dulu orang belajar agama sebagai modal, untuk mempelajari ilmu lainnya. Sekarang orang malas belajar ilmu lainnya, maunya belajar agama saja.*

*Dulu pemimpin agama dipilih berdasarkan kepintarannya, yang paling cerdas di antara orang-orang lainnya. Sekarang orang yang paling dungu yang tidak bisa bersaing dengan orang-orang lainnya, dikirim untuk belajar jadi pemimpin agama.*

*Dulu para siswa diajarkan untuk harus belajar giat dan berdoa untuk bisa menempuh ujian. Sekarang siswa malas belajar, tapi sesaat sebelum ujian berdoa paling kencang, karena diajarkan pemimpin agamanya untuk berdoa supaya lulus.*

*Dulu agama mempererat hubungan manusia dengan Tuhan. Sekarang manusia jauh dari Tuhan karena terlalu sibuk dengan urusan-urusan agamanya.*

*Dulu agama ditempuh untuk mencari Wajah Tuhan. Sekarang agama ditempuh untuk cari muka di hadapan Tuhan.*

*Esensi beragama telah dilupakan. Agama kini hanya komoditi yang menguntungkan pelaku bisnis berbasis agama, karena semua yang berbau agama telah didewa-dewakan, takkan pernah dianggap salah, tak pernah ditolak, dan jadi keperluan pokok melebihi sandang, pangan, papan. Agama jadi hobi, tren, dan bahkan pelarian karena tak tahu lagi mesti mengerjakan apa.*

*Agama kini diper-Tuhan-kan, sedang Tuhan itu sendiri dikesampingkan. Agama dulu memuja Tuhan, Agama kini menghujat Tuhan. Nama Tuhan dijual dan diperdagangkan, dijaminakan, dijadikan murahan, oleh orang-orang yang merusak, membunuh, sambil meneriakkan nama Tuhan.*

*Tuhan mana yang mengajarkan 'tuk membunuh?!*

*Tuhan mana yang mengajarkan tuk membenci?!*

*Tapi manusia membunuh, membenci, merusak, mengintimidasi, sambil dengan bangga meneriakkan nama Tuhan, berpikir bahwa Tuhan sedang disenangkan ketika ia menumpahkan darah manusia lainnya. Agama dijadikan senjata tuk menghabiskan manusia lainnya. Dan tanpa disadari manusia sedang merusak reputasi Tuhan, dan sedang mengubur Tuhan dalam-dalam di balik gundukan ayat-ayat dan aturan agama (Ngarsih, 2020).*

2) “Di Negeri Amplop” Puisi KH Mustafa Bisri

*Di negeri amplop  
Aladin menyembunyikan lampu wasiatnya, malu  
Samson tersipu-sipu, rambut keramatnya ditutupi topi rapi-rapi  
David Copperfield dan Houdini bersembunyi rendah diri  
Entah andaikata Nabi Musa bersedia datang membawa tongkatnya*

*Amplop-amplop di negeri amplop  
mengatur dengan teratur  
hal-hal yang tak teratur menjadi teratur  
hal-hal yang teratur menjadi tak teratur  
memutuskan putusan yang tak putus  
membatalkan putusan yang sudah putus*

*Amplop-amplop menguasai penguasa  
dan mengendalikan orang-orang biasa  
Amplop-amplop membeberkan dan menyembunyikan  
mencairkan dan membekukan  
menganjal dan melicinkan*

*Orang bicara bisa bisu  
Orang mendengar bisa tuli  
Orang alim bisa napsu  
Orang sakti bisa mati*

*Di negeri amplop  
amplop-amplop mengamplopi  
apa saja dan siapa saja (Blitar, 2019).*

With all activity about religion, art and literature is a charismatic scholar in preach both in the virtual world and the real world, Gus Mus often share understandings moderation religion, harmony and unity, packed in simple language, easy understood nor in language satire like the above poem. If analyzed by deep especially in his poems are actually rich score ethics and aesthetics to meaning harmony religion and state that is critics to people who forget the essence of religion and love to that homeland alone.

#### 4. Conclusion

Description about literature in Islam and nationalism could is known that beginning appearance no miss from role population Arabs and Jahiliyyah literature, the known nation with character hard, however very proficient in manage language (literature). Even from ability make literature as culture and media for interact in various fields, such as trade, war, social society and other things in disclose feeling they were at that time. However, with character hard the ability literature Arab people often used for negative things. Of course Thing this different when Islam came, the literary style of the people who tended to focus to world problems change Becomes values related her love against Allah swt. So that poetry and literature of the period broadcast about unity and interdependence for do good.

Developments in the world of literature, it also influences motion the journey of Islam and literature in Indonesia, so that problems that arise in the modern era this Becomes target soft for scholars give solution alternative with ways approach culture, especially through literature when convey messages peace and harmony religion and state. Literature of course no only about poetry, more large than that, then from that writer realize weakness about this writing, from weaknesses that, can made researcher next for study literature in Islam and its role in amplifier nationalism in Indonesia.

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