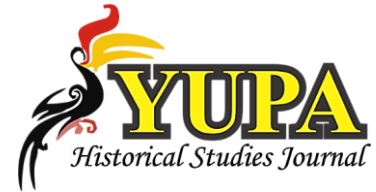


P-ISSN: 2541-6960; E-ISSN: 2549-8754

Yupa: Historical Studies Journal

Vol. 8 No. 1, 2024 (35-49)

<http://jurnal.fkip.unmul.ac.id/index.php/yupa>



The Historical Values in The Novel 'Muhammad Lelaki Penggenggam Hujan'

Nining Dia Ayu¹, Hasan Asari², Yusra Dewi Siregar³

¹Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

²Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

³Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

niningdiaayu22@gmail.com, hasanasarinst@yahoo.com, yusrasiregar73@gmail.com

Submitted	Revised	Accepted
19/11/2023	09/02/2024	09/02/2024

Abstract This study aims to examine historical values in Tasaro GK's novel Muhammad Man Holding Rain by using historical research and a qualitative approach. Data collection using analysis and interview techniques. The data analysis technique was carried out by reading the main research source, namely the historical novel Muhammad The Man Holding the Rain, then describing and drawing conclusions. The interview technique was carried out with the writer of the novel Muhammad Man Holding the Rain, namely Tasaro GK. The data in this study are in the form of excerpts from novels that contain historical elements. The results of this study indicate the existence of historical data in his authorship. The relevance of the use of literature and history can be found in several parts of this novel, by using fictional characters so that the storyline becomes dynamic. The implication of using the novel Muhammad's Man Holding the Rain in understanding sirah nabawiyah requires a deep interpretation of every event in the novel.

Keywords: Literature, History, Historical Novel

Abstrak Penelitian ini bertujuan untuk mengkaji nilai-nilai historis dalam novel Muhammad Lelaki Penggenggam Hujan karya Tasaro GK dengan menggunakan penelitian sejarah dan pendekatan kualitatif. Pengumpulan data dengan menggunakan teknik analisis dan wawancara. Teknik analisis data dilakukan dengan membaca sumber utama penelitian yaitu novel sejarah Muhammad Lelaki Penggenggam Hujan, kemudian diuraikan dan ditarik kesimpulan. Teknik wawancara dilakukan dengan penulis novel Muhammad Lelaki Penggenggam Hujan yaitu Tasaro GK. Data dalam penelitian ini berupa kutipan novel yang mengandung unsur sejarah. Hasil penelitian ini menunjukkan adanya data-data sejarah dalam kepenulisannya. Relevansi penggunaan novel Muhammad Lelaki Penggenggam Hujan dalam memahami sirah nabawiyah diperlukan interpretasi yang dalam pada setiap peristiwa di novel tersebut.

Kata kunci : Sastra, Sejarah, Novel Sejarah



This work is licensed under a

[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

INTRODUCTION

The Creation and Formation of a literary work do not occur by chance; rather, they are shaped and crafted intentionally. Moreover, a literary work is not an isolated entity but rather emerges from a clear background. It is this fact that necessitates readers to consider, analyze, and identify the historical background of a literary work, which can be referred to as historical values in analyzing such works. A. Teeuw argues that literature and history have a significant relationship in the Western world. From classical times to the present, the distinction between history and literature in the Western world has become increasingly evident. History explains the results of field research in the form of historical data, while literature presents writings from a perspective of fantasy and imagination, although sometimes based on true events (Teeuw, 2017).

Researcher Hayden White, in his interview on history and literature, suggests that historical texts can be viewed from various angles, not just through the lens of reality, which can then be transformed into writing, whether in the form of essays or other literary works. Historians must possess a subjective nature. The similarity between history and literature lies in examining the linguistic protocol, where certain aspects of the past are constructed as 'history' or as 'historical'. The appropriate approach to handling this is to treat historiography and literature as types of artistic writing, meaning they differ from 'ordinary language or speech'. Events in the past must be treated as objects that may undergo special 'historical' or 'novelistic' treatment before they can function as 'references' (Hayden, 2015).

Historians wishing to write about historical data must organize it into a plot, plotting it in such a way that the historical message can be conveyed to the reader. Crafting a specific beginning and ending for their historical work is an act of creation for the writer. Moreover, the temporal and spatial framework used in their writing must employ discourse or narrative models brought forth by the writer. Differences in understanding or interpretation of events in the past or the lives of famous figures entail differences and disparities in emplotment with different narrative models used by the writer (Hayden, 2015).

White's perspective on literature and history does not in any way diminish the status or position of history as a science. Each historian holds the view that in every "historical narrative," there will be elements of fiction according to one of the discourse models or linguistic patterns used by each historian in narrating history in literary form (Teeuw, 2017). History, as a science that began to develop in the real world, has the function and purpose of explaining that reality. Literature and history differ both in substance and structure. It is through these differences that they complement each other (Kuntowijoyo, 2004). Through academic discussions and meetings about literature and history, historian M. C. Ricklefs in the book "Indonesian History and Literature" explains that whatever sources are used, a historian must use and apply historical

criticism, using literary works but not following philology, semiotics, or all literary criticism methods that are often used (Ricklefs, 1991).

Indonesian historiography explains the relationship between literature and history can be found in three points regarding the relationship between literature and history. First, the interpretation in historical science needs to be expanded again by using the results of literature (Abdullah, 1976). Second, between literature and history, there are functions and their own parts. If history functions to investigate the "external" social world, then literature has the function of examining the "inner" world (Teeuw, 2017). Third, historical science has its own methodology in researching all sources used, including literature, which must also be subject to historical criticism. An important aspect of historical science is that historical facts and data are crucial.

Regarding the concept of historical value, Muhammad Taufiq and Sumijati Atmosudirjo argue that the concept of historical value states that Historical Value plays a role as historical value found in every important object or event in the past. Historical value can be examined by looking at sources both in written and oral form. Historical value can also be measured by looking at archaeological evidence that supports the history and is considered important and symbolic of past events (A. R, 2008).

To understand historical values, they can be viewed from two perspectives: facts and fiction.

1. Objective Reality is the reality that truly exists and its truth can be proven with empirical data. The accuracy of a work can be demonstrated through the interpretation of empirical sources that support the creation of a work.
2. Imaginative Reality is the creation or composition made by the author to complement a story, which can be in the form of narrative texts or fictional discourse. Fictional or imaginative works usually address human issues and humanity, life, and living. Altenbernd and Lewis explain that narrative prose has imaginative qualities but also has a rational side that dramatizes the relationships between humans (Terry, 2007).

This research aims to describe and analyze the historical values in the historical novel Muhammad Lelaki Penggenggam Hujan, to understand and analyze the relevance of using literature as a medium for writing history in the historical novel Muhammad Lelaki Penggenggam Hujan, and to understand the implications of using the historical novel Muhammad Lelaki Penggenggam Hujan in understanding the prophetic biography.

Historical Novel

A novel is a literary work in prose form that comprises the imaginative stories of the author depicting the life journey of the main character. Historical novels are a type of literature

within the modern literary genre that emerged in the early 19th century in the West. Historical novels, or historical fiction, incorporate facts collected and interpreted by the author from various sources, allowing flexibility in the storyline through different writing styles of each author. Readers are required to think critically in order to understand and comprehend the plot within the novel (Nurgiyantoro, 1995).

Historical novels portray the behavior and phenomena occurring in society based on historical data and facts. Themes range from heroism and biographies of individuals to the history of prophetic messages. The method is purely historical, juxtaposing several historical data and facts. According to Kuntowijoyo, in writing historical novels, attention should be paid to historical phenomena and data, as they form the main framework of historical novels to be crafted by the author's plot to convey historical messages to the readers. It is important in historical novel writing to maintain local color and historical truth. History combined with literature can be used as an effective means to shape a new society in a country, particularly in Indonesia (Kuntowijoyo, 2004).

Historical events in historical novels serve as the story framework, historical settings function as builders, and fulfill the reader's expectations of historical reality, while historical figures are presented in a distinctive manner, adhering to historical facts to maintain their factual nature. This is elucidated in Faruk HT's research report, which suggests that studying a historical novel can utilize structural methods with comparison and mental experimentation techniques, yielding results crucial for analyzing historical novels (HT, 1986).

In the book "An Introduction to Fiction," Stanton suggests that with the presence of facts in a story, the plot and characterization can be imagined by the reader. As a work of literature, historical novels are composed based on facts using connotative language, making it easier for readers to grasp the historical message within the novel. The topics considered by the authors are diverse, such as (1) natural problems, (2) humanitarian issues, (3) societal problems, family, and others. Even biographies of prominent figures are also written in the form of historical novels (Stanton, 1966).

The novel "Muhammad: The Man Who Held Rain" written by Tasaro GK is a historical novel that narrates the journey of the prophetic message of the Prophet Muhammad (peace be upon him). Thanks to the skill in narrating a historical story in the form of a novel, readers increasingly enjoy and understand the noble life journey of Prophet Muhammad (peace be upon him). By using plot and background packaging, it also presents third parties in historical events, allowing readers to participate and experience the journey with the Prophet Muhammad (peace be upon him). The historical value in the novel "Muhammad: The Man Who Held Rain" can be understood and comprehended from the background used by Tasaro GK to shape the storyline in his novel. Therefore, to understand the experiences depicted in the story, it is important to

first understand the truth of history and the topics that constitute its building blocks (Stanton, 1966).

METHOD

This study employs qualitative research with a descriptive analytical reporting. The method utilized in this research is the historical research method using literary and qualitative descriptive approaches. The Historical Research method consists of four stages: Heuristic or source collection. Some of the activities conducted in this stage include visiting libraries, archives, and English literature related to literature and history. Source criticism or source verification is carried out by checking and examining the sources found through a critical process from both the internal and external aspects of the source. The primary source used in this research is the historical novel "Muhammad: The Man Who Held Rain." Interpretation or the analysis stage involves comparing and dialoguing the data with other data. The interpretation of facts must be carried out objectively and rationally by applying critical thinking and historical criticism processes. The analysis of this research is conducted interactively. Historiography, the final stage of this research, takes the form of a scholarly historical writing.

RESULT AND DISCUSSION

Biography of Tasaro GK

Taufiq Saptoto Rohadi, known by the pen name Tasaro GK, was born in Gunung Kidul on September 1, 1980. He graduated from the State University of Yogyakarta with a major in Journalism from PPKP UNY, Yogyakarta. Tasaro GK has produced numerous written works including novels, articles, screenplays, and serialized stories. Some of Tasaro's books have received awards at the Adikarya Ikapi event and were nominated for the best novel category, such as "Di Serambi Mekkah" (2006) and "O Achilles" (2007). His work "Wandu" (2005) was also nominated for the best novel category at the FLP Award 2005 and won the Mad Man Show event as the Femina serialized story champion in 2006. His most notable work is the tetralogy biography of Muhammad, the first author to publish a novel on the historical theme of the life and mission of Prophet Muhammad. The tetralogy "Muhammad: The Man Who Held Rain" was ranked fourth as the best novel in Indonesia according to Goodreads.

Synopsis of the Novel: *Muhammad Lelaki Penggenggam Hujan*

This novel depicts the journey of Prophet Muhammad's mission from birth to death, continuing through the era of Umayyad leadership, with several fictional characters portrayed as a means to engage readers in historical events. One such fictional character is Kashva,

depicted as a brilliant young man, philosopher, and thinker living in the Sistan Temple. Kashva is referred to as a celestial scanner, as he consistently interprets the words of Prophet Zardhust in the Zend Avesta, leading Khosrou to place him in the highest echelon of society. This novel introduces a new genre of literature focusing on the biography of Prophet Muhammad and his message packaged in the form of a historical novel.

Kashva's quest regarding the promised prophet in the Zend Avesta and Dasatir leads him on a journey to Rome and eventually to Arabia to find the promised prophet. Along the way, he meets fellow travelers who help him learn about the characteristics of the promised prophet. Kashva's journey continues with one mission: to meet Prophet Muhammad and inquire whether he is indeed the promised prophet described in their teachings. Important events and fictional characters are presented in this novel against a backdrop of dramatic historical events. Prophet Muhammad's struggle in spreading his message is depicted with drama and historical accuracy. This literary work is written with an epic narrative in each chapter, beginning with descriptions of various centers of civilization at that time, such as Persia, Egypt, India, and the Malay Archipelago.

Tasaro GK's motivation for writing the story of Prophet Muhammad in novel form was to represent Muslim generations who are unfamiliar with the life story of Prophet Muhammad. He noted that the community in his hometown of Gunung Kidul was not raised with a strong understanding of religion, especially about Prophet Muhammad, compounded by the diverse backgrounds of the author's family. From the author's perspective, the understanding and introduction to Prophet Muhammad during his childhood were very limited, with substantial access only through Islamic songs performed by Hadad Alwi and Sulis. Thus, many children were not acquainted with Prophet Muhammad closely. Against this backdrop, Tasaro GK argued that there should be a new approach to introducing Prophet Muhammad and Islam to the wider community, with the novel being one of the relevant mediums to be used today. Tasaro acknowledged that in his writing, he introduced two fictional characters from Persia, but all stories and explanations about Prophet Muhammad adhere to historical facts and do not employ a fictional approach. (K. R, 2011).

Historical Value in the Novel *Muhammad Lelaki Peggenggam Hujan*

Kuntowijoyo argues that from a social perspective, literature and history have their own functions, both individually and collaboratively, especially in the context of modern historical thinking. Historical novels can be categorized as a collaboration between literature and history, combining historical phenomena as the main material (historical figures and events). It is essential to maintain local color and historical truth (Kuntowijoyo, 2004). As previously explained, the historical value in fiction leads to two aspects: objective reality and imaginative

reality. Objective reality relies on facts, which are then corroborated with historical sources and data, while fictional reality is based on the author's imagination in creating the plot of a story.

Historical Value: Objective Reality

The "Sirah Nabawiyah" is a book that explains the life of Prophet Muhammad, from his birth, the period of his prophethood, to his death. The use of the "Sirah Nabawiyah" as a primary source in writing historical novels represents objective reality. The difference lies in the arrangement of the plot created by the author. The objective reality present in the novel "Muhammad: The Man Who Held Rain." This novel is classified as a tetralogy, with each novel having sub-chapters, but overall, the topics addressed by the author remain the same, focusing on the Sirah Nabawiyah. The objective reality contained in this novel consists of eleven sub-chapters.

In the second sub-chapter, the author portrays the encounter between Prophet Muhammad and the monk Bahira when he accompanied his uncle, Ali bin Abi Thalib, on a trade journey. This encounter is depicted on pages 3-5, starting from the 11th paragraph, as follows:

"What relation does this child have to you?" "He is my nephew, "...This child's father passed away while he was still in his mother's womb."... "Take the child back to your land and beware of the Jews. By God, if they see him and recognize him as I do, they will harm him! A great future lies in the hands of your nephew, so quickly take him home"(GK, 2010).

In the "Sirah Nabawiyah" by Sheikh Shafiyyurrahman al-Mubarakfuri, it is explained that when Ali's entourage arrived, Bahira immediately approached them, and the monk Bahira walked alongside the entourage until he reached Prophet Muhammad. The monk Bahira then reached out and held his hand, stating that Prophet Muhammad was a leader for all mankind (Shafiyyurhaman, n.d.). As explained in Surah Al-Baqarah/2: 146:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

Those to whom We gave the Scripture recognize him (Muhammad) as they recognize their own sons. But indeed, a party of them conceal the truth while they know it." The Jews and Christians are very familiar with the prophethood and characteristics of Prophet Muhammad because it has been clearly mentioned in the Torah and the Gospel (Al-Quran and Translation by the Ministry of Religious Affairs, 2019). In the fourth chapter, the author narrates the events of the Battle of Uhud, recounted on page 15, starting from the issue of the Prophet's alleged killing during the battle by Ibn Qami'ah in paragraph 19 (*Al Quran Dan Terjemahan Kemenag*, 2019).

Pada bab keempat penulis menceritakan peristiwa peperangan di Lembah Uhud diceritakan pada halaman 15, dimulai dengan isu terbunuhnya nabi pada saat perang oleh Ibn Qami'ah pada paragraf ke-19.

"Muhammad is dead!"... his cry reverberated off the walls of Mount Uhud while echoing the names of Latta and Uzza. He hated you because you, who were born and raised among the

sands of Mecca, insisted on changing the way the ancestors of the Arabs were worshipped.” (GK, 2010).

The war raged on, and the issue of the Prophet Muhammad's alleged death spread quickly. Ibn Qami'ah quickly shouted out loud that the Messenger of Allah had been killed. This news spread among the polytheists and Muslims, and this was a very difficult situation. The morale of the companions was instantly shaken and weakened, leading to confusion, chaos, and doubt among them (Shafiyurhaman, n.d.). The events of the Battle of Uhud have been explained in Surah Ali 'Imran: 140.

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

If you are wounded, they (the enemy) have already been wounded in the same way. Such days (of varying fortunes) We alternate among the people so that Allah may make evident those who believe and (may) take to Himself from among you martyrs. And Allah does not like the wrongdoers." (*Al Quran Dan Terjemahan Kemenag*, 2019).

In chapter seven, the author recounts the event of the Muslim migration to Habasha or Abyssinia in the year 616 AD. This event is described by the author on page 58. The oppression suffered by the Muslims worsened and became more severe in the fifth year of the prophethood. A small group of Muslims went to Abyssinia to seek protection from the Negus.

“No! By God, they cannot be betrayed. They have sought refuge in my protection and made my land their home, and they have chosen me, not someone else!” The victory at Uhud meant a lot to Amr bin Ash. Years ago, when the Prophet and the Muslims were still in Mecca, he failed in his mission to Abyssinia. His mission was simple: to persuade the generals to convince the Negus to revoke his protection of the refugees from Mecca (GK, 2010).

Ibn Ishaq said that the Prophet himself saw the suffering of the Muslims and ordered them to seek refuge in Abyssinia (Hisyam, n.d.). In the Sirah Nabawiyah Volume I by al-Buthi (Al-Buthi, 1999), it is explained that King Najashi asked Ja'far bin Abi Thalib about the teachings brought by the Prophet Muhammad. Then Ja'far answered and recited Surah Maryam: 16-21.

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا ۖ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَعْثًا قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيُّ هَبْنِي وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا

Tell the story of Maryam in the Book (Al-Qur'an), when she secluded herself from her family to a place in the east (of Jerusalem). She placed a barrier (to protect herself) from them. Then, we sent Our spirit (Jibril) to her, and he appeared before her in the form of a perfect man. She (Maryam) said (to him), "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah." He (Jibril) said, "I am only the messenger of your Lord to give you [news of] a pure boy." She (Maryam) said, "How can I have a boy while no man has touched

me and I have not been unchaste?" He (Jibril) said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" (*Al Quran Dan Terjemahan Kemenag*, 2019).

In the fourteenth chapter, the author writes about the event of the first revelation when Prophet Muhammad (peace be upon him) was 40 years old. This event is described by the author on page 110.

You gaze at Khadijah. Your eyes meet. Was it not then that you felt the presence of a creature almost indefinable, except that it appeared to have wings. "Read!" said the creature resembling a human. "I cannot read," you honestly replied. The creature then embraced you tightly. Something that made it so difficult for you to breathe... (GK, 2010).

The first revelation conveyed by an angel whom the Prophet Muhammad referred to as Jibril (peace be upon him). The Prophet trembled and ran down from the Cave of Hira, returning home with the recitation recorded in his memory (Shafiyurhaman, n.d.).

In the fifteenth chapter titled "Waraqah's Testimony," the author describes Waraqah's testimony regarding the experiences of the Prophet Muhammad (peace be upon him). Waraqah bin Naufal bin Asad bin Abdul Uzza bin Qushay was the cousin of Khadijah, and he recounted the events experienced by the Prophet Muhammad (peace be upon him) in the Cave of Hira.

"Holy! Holy! By the Lord who governs my soul, the one who visited Muhammad is the greatest Lawgiver who once visited Moses. Indeed, Muhammad is a prophet to his people," he said. "Khadijah, reassure him"... "If that is your conviction, I will convey this to my husband." Khadijah tightened the cloth covering her hair. "Farewell, Waraqah." Khadijah rose, feeling a surge in her chest (GK, 2010).

Waraqah explained that if only he were younger and physically stronger, he would be the foremost defense to protect him and the teachings he brought. Waraqah reminded that in the future, there would be many who would begin to oppose the teachings brought by the Prophet Muhammad (peace be upon him) (Shafiyurhaman, n.d.).

In the twenty-third chapter, the author includes the event of the Battle of the Trench, also known as the Battle of the Confederates. The author describes the events of the Battle of the Trench experienced by the Prophet Muhammad (peace be upon him) and his companions. It begins with the event when the Prophet asked for advice regarding the strategy to be used during the battle and selected proposals.

"Do any of you, my companions, have the best view and plan to face the enemy's attack this time?"... For a moment, no one spoke. "O Messenger of Allah, allow me to propose a strategy," a young man stood up and spoke humbly. He was neither Arab nor Jew... "O Messenger of Allah, in Persia, if we fear a cavalry attack, we will dig trenches around our homes. So, let us dig such trenches to protect Medina" (GK, 2010).

The Battle of the Trench was instigated by the incitement from the Jewish side, namely Sallam bin Abu al-Huqaiya an-Nadhri, Huyay bin Akhtab an-Nadhi, and Kinanah bin ar-Rabi bin Abu al-Huqaiq, to carry out treachery consisting of the Banu an-Nadhir and Banu Wali to resist the Prophet (Hisyam, n.d.).

In the authentic Hadith of al-Bukhari, number 3789 in the book of warfare recounts the events of the Battle of the Trench.

Qutaibah narrated to Abdul Aziz, from Abu Hasim, and from Shal bin Sa'd (may Allah be pleased with him) that during the Battle of the Trench when the companions were digging the trench and some of them were carrying soil, the Prophet Muhammad (peace be upon him) prayed to Allah, seeking that nothing in life is eternal except the Hereafter, so forgive the Muhajirin and Ansar.

In chapter twenty-four, the author presents the event of Umar bin Khattab's conversion to Islam. The author begins by describing Umar's physical characteristics, traits, and character.

He was the nephew of Abu Jahl. His harsh nature and fierceness were well-known throughout Mecca. After Hamzah, he was the most feared man in Mecca. That man was Umar bin Khattab. He led the command to torture the followers of the new religion introduced by you... Umar grabbed his sword and strode towards a house at the foot of Mount Safa... As he was about to leave the house, he met Nu'aim bin Abdullah... "Where are you going, my brother?" Nu'aim tried to choose his words carefully. "I am going to find Muhammad. I must avenge him for dividing the Quraysh into two groups, and I will kill him," Umar said firmly. "Umar, why don't you go to your family first and settle your affairs?" Umar stopped in his tracks. "What's wrong with my family?" "Your brother-in-law, Sa'id, and your sister, Fatimah. They both follow the religion of Muhammad. If you allow this to continue, your dignity will be tarnished." Umar's face darkened as he heard Nu'aim's final words (GK, 2010).

The story of Umar bin Khattab's conversion to Islam is recounted in the prophetic biography by Sheikh Shafiyurrahman al-Mubarakfuri, beginning when one night Umar went to the part of Masjid al-Haram and sneaked behind the curtain. Then he heard the Prophet reciting Surah al-Haqqah in his prayer. Umar used that moment to listen to the Quranic recitation by the Prophet and was impressed by the meaning of the verses recited by him. Islam entered Umar's heart, bringing a breath of fresh air and happiness to the Muslim community. The path of da'wah progressed smoothly and began to be conducted openly (Shafiyurhaman, n.d.).

In chapter twenty-nine, the author starts with the conquest of the Quraizah Fortress, and in chapter thirty-two, the author explains the strategies of conquering the Quraizah Fortress. The explanation is presented separately but still comprehensively addressed by the author until the end.

"Time to demand the promise from the Banu Nadhir. That is the only way, O Abu Sufyan," suggested Khalid bin Walid. "Huyay, the Jewish leader of Banu Nadhir, will arrive shortly. He must fulfill his promise," urged 'Ikrimah. "Leave everything to me. According to the agreement, I will be your envoy to meet the Banu Quraizah. The gates of the Quraizah Fortress will open, and your forces will attack Medina from the southeast. Muhammad's forces will be divided in the north and southeast, spelling doom for them," said Huyay (GK, 2010).

The siege imposed by the Muslims marked the beginning of the defeat of the Banu Quraizah. Allah instilled fear and anxiety in them, and a sense of apprehension began to envelop them. The Muslims exploited this to break in and carry out the Prophet's command to shackle the hands of every male from the Banu Quraizah (Shafiyurhaman, n.d.).

In chapter forty, the author recounts the events of Umrah al-Hudaibiyah in the month of Dhu al-Qa'dah, in the sixth year after Hijra. The author starts by depicting the scene of Nusaibah bringing news about Umrah to Ummu Mani'.

The indescribable joy... The woman hurried to Ummu Mani'. "Have you received the news, O Ummu Mani'?" "What did I miss, O Nusaibah?" "The Prophet received guidance through a dream. He dreamt of entering the Ka'bah with a shaved head. The key to the Ka'bah was in his hands," (GK, 2010).

This Umrah event is described in Ibn Hisham's Sirah Nabawiyah, explaining that Prophet Muhammad (peace be upon him) went to Mecca accompanied by Ummu Salamah with 1400 Muslims without weapons, except for a small dagger for hunting. Ibn Hisham states that when the Quraysh polytheists learned of the plan, they sent Khalid bin Walid with a cavalry towards Kuraul Ghamim (Hisyam, n.d.).

In chapter forty-nine, the author presents the Dawah efforts of Prophet Muhammad in Thaif. This event took place in the 10th year of prophethood, around the end of May 619 CE, accompanied by his adopted son Zaid bin Haritsah. They traveled to the city of Thaif, which was 60 miles from Mecca.

Under the scorching sun of Hijaz, it seemed that Thaif had gained an extraordinary blessing. You approached the first of the three leaders with hope. "If God has truly sent you, I will destroy the Ka'bah!" said one of the leaders of Thaqif. "Doesn't God find anyone but you to be His messenger?" mocked the second leader of Thaqif. As if you were saying something futile. "We don't want to talk to you!" said the last man, the leader of Thaqif (GK, 2010).

For ten days, he stayed in Thaif to preach Islam. Every day, the Prophet received many insults and abuses from the people, using foul language until his heels were soaked in blood due to being showered with stones by the inhabitants of Thaif (Shafiyurhaman, n.d.).

In chapter sixty, the author narrates the event of sending letters to kings and rulers. These letters, inviting them to embrace Islam, will be dispatched to the rulers of significant territories.

Offering a new way of life previously unknown to them. Sharing a faith that had previously been felt so strengthening. A concept of life that transforms total ignorance into a dignified daily order. Something you and thousands of your followers have experienced. Envoys were prepared, and letters were dictated. A letter was dispatched to Abyssinia, Emperor Heraclius of Rome, 64 Al-Muqauqis of Alexandria, and Kisra of Persia (GK, 2010).

The dispatch of these letters was carried out at the beginning of the month of Muharram in the 7th year after Hijra. The dignitaries to whom letters were sent by the Prophet included an-Najasyi, the King of Abyssinia, the Egyptian King named Muqauqis, the Persian King named Kisra, the Roman Emperor, the ruler of Yamamah Haudzah bin Ali, the ruler of Damascus al-Harits bin Abi Syamr al-Ghassani, and a letter to the King of Oman (Shafiyurhaman, n.d.).

Moving on to chapter sixty-three, the author writes about the event of the Quraysh disavowing the Hudaibiyah treaty. The author details this event, interspersing it with several conversations between the Prophet and Abu Sufyan. One point violated by the Quraysh was the failure to observe the ceasefire for 10 years. However, in the 8th year after Hijra, coinciding with

the month of Sha'ban, the Banu Bakr group, a coalition from the Quraysh, went to avenge Banu Khuza'ah, who were part of the Muslim coalition. The attack occurred at night, aided by the Quraysh to supply weapons and war equipment.

"O Muhammad," Abu Sufyan's voice still trying to maintain composure. "I was not present at the Hudaibiyah treaty, so let us now strengthen that agreement and extend its duration." You responded, "Was it not your side that violated the treaty?" Abu Sufyan replied, "God forbid." "Likewise, we uphold the ceasefire until the designated period at Hudaibiyah. We will not change it, nor accept any changes." (GK, 2010).

In the final chapter, sixty-eight, the author explains the event of the Conquest of Mecca. The author begins with a conversation between Suhail and Ikrimah atop the summit of Mount Qubais in Mecca regarding the arrival of the Prophet with a group of Muslim followers.

"Do you recognize the leader of the troops taking the lower path, 'Ikrimah?.." Khalid! The traitor!" Shafwan raised his sword, "We will exact revenge today!" "Attack!" Khalid's troops below the hill were ready. Khalid drew his sword and leaped from his horse's saddle. Instantly, a battle erupted below the hill (GK, 2010).

The perseverance of the Prophet Muhammad (peace be upon him) in eradicating any deviation from Islamic law (Qol'ahji, 2014) is evident. After the conquest of Mecca, many Quraysh tribesmen who had previously opposed him and embraced Islam sought his protection. On that day, the Prophet (pbuh) imposed the death penalty on nine individuals. They were Abdul 'Uzza bin Khathal, Abdullah bin Abi Sarh, Ikrimah bin Abi Jahl, al-Harits bin Naufal bin Wahb, Maqis bin Shababah, Hubar bin al-Aswad, two singers belonging to Ibn Khathal who often sang songs mocking Prophet Muhammad (pbuh), and the female slave who delivered the letter from Hatib ibn Abu Balta'ah. These were the nine individuals who were sentenced to death by the Prophet (pbuh) (Shafiiyurhaman, n.d.).

Can you feel it, O Sensible Master? Your companions sense a widespread relief pulsing through their veins. All traces of enmity have been transformed into love. There is no longer hatred in the skies of Mecca. All hearts have been united by your love, forgiveness, and pardon. You have returned to your place of origin. Once, you left Mecca with a promise to return. Today, you are here. To the place of your beginnings. The epicenter so close to your heart. The sacred home, the divine heartbeat (GK, 2010).

Historical Value: Imaginative Reality

Imaginative reality is employed by the author to construct and accumulate events, time, and characters while maintaining a cohesive narrative. The author presents imaginative reality in several chapters throughout the novel, and here are some excerpts.

The Shield of Humanity (page 12)

.....

All knowledge about Bahira, Kashva acquired from the writings of the young monk. This includes the scene of the bustling night when Bahira believed in the arrival of the promised human who would become the ruler of the world.

The character of Kashva is a role created by the author as a fictional character in this novel. Kashva is portrayed as a wanderer seeking news about the last prophet promised in previous scriptures. Meanwhile, Bahira is a real figure depicted in the prophetic tradition as a

monk residing in a church near Damascus. Thus, it can be concluded that the character of Kashva is an imaginative reality.

The Relevance of Literary Use as a Medium for Writing History in the Novel *Muhammad Lelaki Penggenggam Hujan*

The use of literature in traditional literary works such as chronicles, histories, genealogies, and others is referred to as linguistics. Utilizing plot in writing History in literary form, a writer must be able to construct the framework of their writing so as not to deviate from the truth of History itself (Hayden, 2015). Linguistic protocols are crucial when seeking continuity between literature and history by utilizing certain parts of the past and then constructing them into a history.

A novel is a literary work widely consumed by the public. The topics often addressed usually revolve around politics, economics, biography, and others. Using literature, one can more easily explain an event. The implication of the reliability of a novel can employ a subjective perspective on a particular space and time (HT, 1986).

Tasro employs imagination by introducing fictional characters to develop the story in the novel, forming a complex plot without detracting from its main theme. There are two main points highlighted in this novel, driving the narrative forward. Firstly, the central point that serves as the focus of the novel is the story of Prophet Muhammad conveying his message of Islamic propagation and the obstacles he faced in spreading the religion. Secondly, the fictional character depicted in this novel is a man named Kashva, whose quest revolves around the prophecies concerning Prophet Muhammad's mission. He embarks on a journey starting from Persia, passing through Tiber, Egypt, and ending in Medina.

The scene in the novel "Muhammad: The Man who Holds Rain" that demonstrates literary elements and the use of fictional third-person narration to tell the story of Prophet Muhammad is found in Chapter 25, subtitled "Three Lights," specifically in the 12th paragraph.

"Yes, Messenger. I feel like I am not hallucinating. I see the radiant light emanating from the strike of your staff, Messenger. Is there a significance behind it?" "Observe those lights, oh Salman," you said afterward. "With the first light, I can witness the castles of Yemen. The second light leads me to the images of castles in Syria. While with the third light, I behold the palaces of Khosrow in Persia."... "With the first light," you said, "Allah opened the door for me to Yemen. Through the second, the path to Syria and the Western world was revealed. While through the third, my path was laid towards the east." Salman instantly felt speechless. Towards the east? Khosrow's palace? To the place where his journey began. To his historically monumental homeland. Salman's lips trembled afterward. He felt the moments he awaited drawing near. Clinging onto his long-held belief. A fleeting face and a fragment of a name crossed his mind afterward. Mashya, the time is near. Don't you believe me now?" (GK, 2010).

Attributing meaning to literary works ensures that the journey continues between factual and fictional elements. A literary work devoid of factual elements loses a crucial strength in

storytelling, which is the essence for readers to immerse themselves and understand the narrative. Similarly, without involving fictional elements in literary works, it also leads to the loss of imagination and curiosity for the readers.

Implications of Using the Historical Novel *Muhammad Lelaki Penggenggam Hujan* in Understanding the Prophetic Biography

The prophetic biography (sirah nabawiyah) is part of classical Islamic historiography, which requires a process of historical thinking and critical reasoning to understand and write. Historiography, as a modern science, plays a crucial role in empowering individuals to observe, compare, and even evaluate a literary work. It serves as the most effective means to test the validity and cultural awareness in understanding the past (Thohir, 2012). In the field of history, three main points are essential for understanding history: the existence of people (human), the existence of place (space), and time.

Taufiq Abdullah stated that the function of historical novels is to showcase the artistic side, involving reader responses and reactions from the era (Abdullah, 1976). From the novel *Muhammad: Lelaki Penggenggam Hujan*, a subtle message emerges that literature and history are interconnected in explaining an event. One provides an explanation from a fictional perspective, while the other explains from a standpoint that applies data and source reconstruction, bound in a connection.

CONCLUSION

The novel *Muhammad Lelaki Penggenggam Hujan*, can be categorized as a historical novel. Structurally, this novel contains elements of both objective reality and imaginative reality. Based on the analysis of its historical value, it can be concluded that "Muhammad: The Man who Holds Rain" falls into the category of historical novels. Its writing incorporates objective realities closely linked to historical events. However, there are also elements of imaginative reality created by the author in the form of third-person characters to construct the storyline without diminishing the essence of the story's topic. The writing of prophetic biography in the form of a novel demonstrates the relevance between literature and history. The presence of fictional characters makes the story more dynamic and accessible to all audiences. The depiction of numerous historical events by the author in the novel aims to introduce prophetic biography in a more accessible and concise format for readers.

REFERENCES

A. Teeuw. (2017). *Sastra dan Ilmu Sastra*. Pustaka Jaya.

- Abdullah, T. (1976). Sastra dan Ilmu Sejarah. *Budaya Jaya*, 641.
- Al Quran dan Terjemahan Kemenag*. (2019). Kemenag.
- GK, T. (2010). *Muhammad Lelaki Penggenggam Hujan*. PT. Bentang Pustaka.
- Hayden, W. (2015). *History and Literature An Interview with Hayden White*.
- Hisyam, I. (n.d.). *Sirah Nabawiyah: Sejarah Lengkap Kehidupan Rasulullah Shallahu' Alaihi wa Sallam*. AKBAR MEDIA.
- HT, F. (1986). *Laporan Penelitian Novel Sejarah dalam Sastra Indonesia Modern*.
- Kuntowijoyo. (2004). Sejarah/Sastra. *Humaniora*, 16, 23.
- M. Ricklefs. (1991). *Indonesian History and Literature: Dari Babad Hikayat Sampai Sejarah Kritis*.
- Nurgiyantoro, B. (1995). *Teori Pengkajian Fiksi (Edisi Ceta)*. Gaja Mada University Press.
- R, A. (2008). Kekayaan dan Kelenturan Arsitektur. *Muhammadiyah University Press*.
- R, K. (2011). *Bedah Buku Novel "Muhammad Para Pengeja Tuhan."*
[https://www.penaraka.com/2011/10/bedah-buku-novel-muhammad-para-
pengeja.html?m=1](https://www.penaraka.com/2011/10/bedah-buku-novel-muhammad-para-pengeja.html?m=1)
- Shafiyurhaman, A.-M. (n.d.). *Perjalanan Hidup Nabi yang Agung Muhammad saw Dari Kelahiran Hingga Detik-Detik Terakhir*. DARUL HAQ.
- Stanton, R. (1966). *An Introduction to Fiction*.
- Terry, E. (2007). *Teori Sastra Sebuah Pengantar Komprehensif (Edisi Indonesia)*. Jala Sutra.
- Thohir, A. (2012). Historiografi Islam: Bio-biografi dan Perkembangan Mazhab Fikih dan Tasawuf. *MIQOT*, XXXVI.