

What's Up with Hindun? An Analysis of The Title and The Changing Attitude of The Main Character in *Bidadari itu dibawa Jibril* by Mustofa Bisri

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Abstract

Stories are excerpts of everyday occurrences, giving us lesson to learn from, and to be or not to be of the characters highlighted in the story. This study is aimed at analyzing a short story entitled *Bidadari itu diculik Jibril* by Mustofa Bisri. The principal objective of this study is to describe the significance of the title to the development of the main character: Hindun and to critically analyze what causes Hindun drastic change in attitude and beliefs. This study applied discourse analysis to examine contexts and descriptions of the story. The data are the dialogs and other information in the short story that reveal the purpose and the messages targeted by the author. The results of this study show the phenomena of blind faith on a role model, in this context, the Jibril. Hindun's character that based on her status and social background also help us understand typical people who want to make a difference but ironically end up as being "different" from the normal society.

Keywords : critics, character, theme

1. Introduction

Fiction is the most popular genre of literature that almost all people enjoy it as entertainment. Short story as prose fiction of writing tells a story briefly where readers can finish reading in short time. Unlike novel that is "lengthy" in describing its story, short story tells a fragment of life and deals with a single thing or conflict (Colibaba, 2010). **Despite of its form that concerns with a single effect conveyed in only one or a few significant episodes or scenes, short story has an ability to provide a complete or satisfying treatment of its characters and subject (Hansen, 2015).**

Speaking of characters, a short story cannot be conducted without characters as it is the main concern in the short story. In short story, the focus is usually on one character and the other characters are portrayed only in complementary detail. This also means that the main character is more than just a leading role. The main character may also carry an author's intention such as moral value, cultural background, shared values, and so on. Holman and Harmon (1986, p.83) divided character to be either static or dynamic. A static character is one who changes little if at all. The story provides changes to the character without any changes within the character. The pattern of action reveals the character rather than showing the character changing in response to the actions. In contrary, a dynamic character is one who is modified by actions and experiences.

This article will discuss an analysis of a character named Hindun, how her attitude changes drastically from a pious muslim woman to someone that is far from the character of a muslim. As it has discussed earlier, the objective of a short story is to highlight a character that bring about the message of the story itself. This story is interesting to analyze since it depicts religious issue that commonly occurs in Indonesia. Although Indonesia is known for its diverse culture, ethnicity and religion, it is also known as the most populated Muslim country in South East Asia. The fact has made common Indonesian people have different perspectives about their own religion that often time miss leaded them. Hindun as the main character of the story is pictured as a very pious muslim transformed into a person who acted against Islamic teaching under the influence of a spiritual teacher that called himself jibril, the God's angel. The title of the story itself is also interesting to examine since it provides the connection of Hindun's changing attitude that overall reveals moral of the story that the author wanted to convey.

2. Method

Discourse analysis is a method of data analysis was applied to this study. Fowler (1983) stated that discourse is studies in all aspects of the novel to which concepts like dialogue, point of view, attitude, world view, tone, are relevant: the indication in language structure of the author 's beliefs, the character of his thought-processes, the types of judgment he makes; similarly for the narrator and the characters within the fiction; and the whole network of interpersonal relationships between author, characters and implied reader, as these are mediated through language. Therefore, this study examines all aspects that build up the story to depict the main character, Hindun, the reasons for her dramatic change in beliefs and attitudes and eventually to come up with a conclusion on the importance of the title to the development of the main character.

3. Finding and Discussion

This story begins with the narrator description of Hindun, the main character. Hindun is portrayed as a pious Muslim woman that wears head covers who was brought up by a pious family. She never miss her daily prayer and other *Ibadan*. When Hindun was at college, she was also active in religious activity. Hindu was described as a strict person and never hesitates to correct things if she found wrong doings that people do even they are in a higher social position than her. The narrative can be seen as follow:

“Dia pernah menegur dosennya yang dilihatnya sedang minum dengan memegang gelas tangan kiri, "Bapak kan muslim, mestinya bapak tahu soal tayammun;" katanya, "Nabi kita menganjurkan agar untuk melakukan sesuatu yang baik, menggunakan tangan kanan!" Dosen yang lain ditegur terang-terangan karena merokok. "Merokok itu salah satu senjata setan untuk menyengsarakan anak Adam di dunia dan akherat. Sebagai dosen, Bapak tidak pantas mencontohkan hal buruk seperti itu." Dia juga pernah menegur terang-terangan dosennya yang memelihara anjing. "Bapak tahu enggak? Bapak kan muslim?! Anjing itu najis dan malaikat tidak mau datang ke rumah orang yang ada anjingnya!"

“She was once warned her lecturer when she saw him drinking water by using the left hand. “You are a muslim, you should know about tayammun, said her. “our prophet suggest us, when we do good thing to use the right hand!” The other lecturer was also warned because of smoking. “Smoking is one of the devil weapons to torture the sons of Adam in this world and here after. As as a lecturer, it is not appropriate to give that kind of bad example.” She had also warned her lecturer who kept dog, “Did you know, sir?

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You are muslim, aren't you? Dogs are *najis* and angel won't visit the house that keeps dog!"

Description of Hindun's personality as a stern muslim who strictly warn and against the wrong practices of Islam is discussed further that made her friends named her iron fist fairy. However, Hindun's bold character decreasing when she got married to Danu. Danu was portrayed as a pious man but calm and patience. The narrator 'I' who describes himself as a friend of Danu states that Danu's calm and patience characters are more effective in giving advice, it is illustrated as follow:

"Mungkin dia sering melihat bagaimana Mas Danu, dengan kesabaran dan kelembutannya, justru lebih sering berhasil dalam melakukan amar makruf nahi mungkar. Banyak kawan mereka yang tadinya mursal, justru menjadi insaf dan baik oleh suaminya yang lembut itu. Bukan oleh dia"

"Maybe she often sees how Mas Danu, with his patience and softness is more effective in campaigning good practices of Islam. Many of their friends that were once wrong doers of Islamic rules became good muslims because of her husband, not by her".

The conflict started when the 'I' received a phone call from Danu and told him that Hindun now has a new spiritual teacher called *syiekh*. Then Danu said that this *syiekh* is *Jibril* (Gabriel) the God's angel. The narrator was surprised and thought it was a joke, but unfortunately it was not. It all started when Hindun joined pengajian, the *syiekh* was often 'visited' by Gabriel and now the Gabriel himself teaches of what Danu called ajaran dari langit/ teachings from heaven while the *syiekh* is only the medium of Gabriel. The members of that pengajian believed him since he could show proofs such as unusual natural phenomena. The 'I' doubted that the *syiekh* was really Gabriel as devil could disguise and fool people. Danu had no idea and said there are many smart people join the pengajian. The narrator then said:

"Aku membayangkan sang bidadari bertangan besi yang begitu tegar ingin memurnikan agama itu kini "hanya" menjadi pengikut sebuah aliran yang menurut banyak orang tidak rasional dan bahkan berbau klenik. Allah Mahakuasa! Dialah yang kuasa menggerakkan hati dan pikiran orang".

I imagine the iron fist fairy that was so tough to purify the religion is now 'simply' a follower of a sect that most people think it is illogical and even somewhat heresy. Allah is the All Mighty! He has the power to change people's heart and mind.

The conflict of the story become more intense when Danu called 'I' some weeks later and told that Hindun has just burnt herself. It was done under the command of the *Jibril* to clean themselves from filth of sins. Danu also said that what funny was that the *Jibril* himself got the most burnt on his body's part. Danu closed the conversation by asking 'I' to pray for the best for Hindun. A few days later Danu called the narrator that his wife Hindun was rarely home since she was on a mission to repair this damage world. She was once home but made Danu extremely shocked because she brought a dog along with her. Danu has never called the 'I' ever since. The story ends in horror when Danu texted a short message to inform that Hindun has left Islam and no longer wears head covers, pray and fasting. Then the narrator describes this scene as follow:

"Aku tidak bisa membayangkan bagaimana perasaan Mas Danu saat menulis SMS itu. Aku sendiri yang menerima pesan itu, tidak bisa menggambarkan perasaanku sendiri. Hanya dari mulutku meluncur saja ucapan masya Allah.

"I could not imagine Mas Danu's feeling when he texted the message. Even I who receive the message could not describe my feeling. I only say masya Allah".

There are some points to make in describing the change of attitude of the main character, Hindun. First, Hindun's background as a vocal muslim activist who is quite stern on maintaining Islamic rules then married to a pious man who is also a pious muslim but a more calm and patience character. In term of advising people, her husband calm character is more effective to change people to be good muslim comparing to her harsh way of warning people. This fact has somehow creates jealousy in Hindun that made her decided to join pengajian (communal religious learning) which at the end of the day responsible for her strange behaviour. Second, the fact that the nature of Hindu character as 'the one of a kind', who are not afraid to be different and stood out from others in defending her beliefs has provided opportunity for other people to manipulate her. The manipulator in this story is the *syekh* who was successful deceiving Hindun that she was on a mission to save the damage world. It is rather ironic to see the change in Hindun beliefs about irrational things such as burning oneself to purify from sins. This can be seen from the description about Hindun in the beginning of the story:

"Apalagi bila melihat atau mendengar ada orang Islam melakukan perbuatan yang menurutnya tidak rasional, langsung dia mengecapnya sebagai klenik atau bahkan syirik yang harus diberantas."

"More else if she sees or hears a muslim do something that she considers irrational, she would straightly call it a heresy or even a polytheism that should be fight against".

Under the influence of the *syekh* who claimed himself as the angel Gabriel, Hindu has lost her senses of what is wrong or right that she used to know as a pious muslim woman. She used to be the one who condemned wrong doings and anti God actions but now she becomes the perpetrator.

Concerning to the significance of the title to the development of the story itself, the *syekh* who claimed as Gabriel has taken Hindun away from the beliefs and identity of what she used to be. At the beginning of the story the narrator described how Hindun was named the iron fist fairy for her strict actions when facing wrong doing in Islamic practices. Therefore the title *Bidadari Itu Dibawa Jibril* is very much describing how Hindun as a fairy was taken away from herself, from what she used to believe and fight for. This title also refers to Danu's feeling of lost as his wife; his fairy was taken away from him.

4. Conclusion and Suggestion

4.1. Conclusion

Based on the analysis, it can be concluded that Hindun character changed ever since she joined the communal religious learning that was led by a *syekh* who then claimed himself as

Gabriel. It is a surprise how a pious, stern and outspoken and muslim woman could transform into a person that is beyond of what a muslim is, even left the religion under the influence of a misleading teacher. The story provides an insight of a phenomenon occurs in our surrounding when people tend to believe and obey someone as claimed himself to have a superior power but fails to examine the trustworthiness by actually put their senses of what is right or wrong according to their beliefs.

4.2. Suggestion

Stories are life's excerpts in which people read not only to get amused. More importantly, they are to pass moral values of what we should or should not be. Understanding the characters portray in the story is essential as the author certainly has purpose in mind of why he/she creates such ones.

5. References

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