

ANALYSIS OF THE CONTENT OF THE DAKWAH MESSAGE IN THE NOVEL "TINTA TERAKHIR" BY NARANDARA

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Abstract

The development of modern technology and communications influences the way da'i convey da'wah messages to mad'u. The use of print, electronic and digital media is a necessity and an effective strategy to attract mad'u's attention, enabling the delivery of more exciting and varied messages. One effective method of conveying da'wah messages is through print media such as novels, which, with their literary sentences, can compete with other media in terms of popularity and effectiveness. The purpose of this research is to find out the da'wah messages contained in the novel "Tinta Terakhir" by Narandara. The research uses a qualitative content analysis method, with data taken from dialogue excerpts in the book. The findings of the investigation showed that there were 25 da'wah messages consisting of 4 aqidah messages (1 faith in Allah and three faith in qada and qadar), eight messages regarding sharia including worship (7 prayers and one reading of the Koran), 13 messages regarding morals (6 morals towards Allah, four morals towards fellow humans, and three morals towards family). These findings show that the novel "Tinta Terakhir" can be an effective medium for da'wah by conveying da'wah messages through attractive literary language, able to compete with other media in terms of popularity and effectiveness in conveying da'wah messages.

Keywords: Content Analysis, Da'wah Message, Novel.

Abstrak

Perkembangan teknologi dan komunikasi modern memengaruhi cara da'i dalam melakukan penyampaian pesan dakwah kepada mad'u. Penggunaan media cetak, elektronik, dan digital menjadi kebutuhan dan strategi efektif untuk menarik perhatian mad'u, memungkinkan penyampaian pesan yang lebih menarik dan beragam. Salah satu metode efektif dalam menyampaikan pesan dakwah adalah dengan media cetak seperti novel, yang dengan kalimat sastranya dapat bersaing dengan media lain dalam hal popularitas dan efektivitas. Penelitian ini memiliki tujuan dalam rangka menganalisis pesan-pesan dakwah yang terkandung pada novel "Tinta Terakhir" karya Narandara. Penelitian mempergunakan metode analisis isi secara kualitatif, dengan data yang diambil dari kutipan-kutipan dialog dalam novel tersebut. Hasil penelitian mengindikasikan bahwasanya terdapat 25 pesan dakwah yang terdiri dari: 4 pesan aqidah (1 iman kepada Allah dan 3 iman kepada qada dan qadar), 8 pesan mengenai syariah meliputi ibadah (7 shalat dan 1 membaca Al-Qur'an), 13 pesan mengenai akhlak (6 akhlak kepada Allah, 4 akhlak kepada sesama manusia, dan 3 akhlak kepada keluarga). Temuan ini menunjukkan bahwa novel "Tinta Terakhir" dapat menjadi media dakwah yang efektif dengan cara menyampaikan pesan-pesan dakwah melalui bahasa sastra yang menarik, mampu bersaing dengan media lain dalam hal popularitas dan efektivitas penyampaian pesan dakwah.

Kata Kunci: Analisis Isi, Pesan Dakwah, Novel.

INTRODUCTION

Various social and cultural conditions have influenced the development of *da'wah* in Indonesia to date. Advances in communication technology have also contributed to forming *da'wah* patterns that are relevant for today's modern era (Pardianto, 2015: 85). *Da'wah* is the process of inviting other people to follow the teachings of the Islamic religion in a good way so that they can achieve goodness in this world and the hereafter (Ramdhani, 2018: 5). It can be concluded that *da'wah* is an activity with the aim of summoning, encouraging, and inviting someone to believe in and obey Allah based on *aqidah*, sharia, and Islamic morals.

Da'wah media is a means used as an intermediary to achieve the goal of *da'wah*. Therefore, it is essential for a *da'i* to choose media that is balanced with the needs and characteristics of his *mad'u* (Nurdin, 2018: 56). Media in *da'wah* has a significant impact on the process of conveying the *da'wah* message to the audience. If the media is appropriately used, the message of *da'wah* will be easily understood by *mad'u*. One of the challenges of *da'i* in today's developments is how a *da'i* must progress and develop the sophistication of current internet technology and be able to convey his preaching to a broad audience. Therefore, as a preacher, it is appropriate always to be active and aware of current changes in society so that they become more sensitive to the environment around them (Ahmad, 2014: 42–43).

Nowadays, preaching is not limited to studying at gatherings such as recitations in prayer rooms or *tabligh akbar*. Using modern communication media, such as social media, is an obligation that must be utilized in conveying *da'wah* messages because it can reach a wider audience. Internet media has a significant influence on spreading *da'wah*. Likewise, print media is no less effective as a tool for conveying *da'wah* and providing a substantial impact on society. In print media, preaching through writing can be interpreted as conveying the message of Islamic preaching through written media to the public.

Da'wah in written form contains advantages compared to oral *da'wah* because the message conveyed through writing will last a long time, remain there, and not be easily forgotten. The critical role of writing as a medium for Islamic *da'wah* encourages *ulama* and intellectuals to document thoughts and interpretations, produce lasting works, and function as an educational tool (HS, 2020: 2–19). In essence, *da'wah* is conveyed not only through speech but also through writing. Preaching through writing, such as in the form of a novel, will make it easier to disseminate information through literary sentences, which can make it easier for readers to understand the content.

A novel is a long prose work that contains a series of stories about a person's life and his interactions with other people around him, as well as showing the character and nature of each

character (Ariska & Amelysa, 2020: 15). Novels were chosen as a medium for spreading *da'wah* messages because novels are considered effective and influential to the audience. The novel uses an exciting storyline to convey the message of preaching so that readers are more emotionally and intellectually involved.

Novels can be accessed by various levels of society, both through physical books and digital formats. This allows *da'wah* through novels to reach a wider audience, including the younger generation who are used to digital media. In novels, characters can be developed in-depth, providing concrete examples of Islamic behavior, values, and principles. Readers can learn from the experiences and journeys of these characters.

In Indonesia itself, many religious figures and several writers have used novels or writings as a medium for their preaching. Because of the very influential nature of novels, one of which is being able to change the reader's outlook on life or way of thinking, novels are an effective means of changing someone's behavior for the better. In fact, several novels from their works have been made into films; one example is "Hafalan Shalat Delisa" by Tere Liye, which is very popular with readers and viewers. One novel that is no less popular with readers is the novel "Tinta Terakhir" by Narandara.

The selection of this novel was based on curiosity about the contents of the *da'wah* messages in the book "Tinta Terakhir" by Narandara, and this study aimed to identify and analyze a number of *da'wah* messages in the novel. One of the main phenomena in this novel is separation. This story also touches on spiritual and preaching aspects, teaching the values of patience, sincerity, and acceptance of fate. The author succeeded in subtly inserting moral messages into the narrative, making it a profound reflection on life and human relationships.

Another phenomenon that is still found in Indonesia is parents' demands for children regarding education, which is still a significant phenomenon in many families. Many parents want their children to achieve high academic achievements as a way of ensuring a better future. These demands are often caused by social pressure, parents' desire to realize unattainable personal dreams, or hopes for children's success in increasingly fierce global competition (Lase, 2023). Not only that, but in Indonesia, some children often fight against their parents, such as when their parents tell them to pray, but the child doesn't want to do it.

As a parent, of course, you have to provide good teaching for your child. In Islam, setting a good example is a form of worship and a way to instill noble moral values. There are several effective ways to educate children, one of which is with a loving and consistent approach. Parents can support their children in growing into responsible, independent, and

loving people. Apart from that, it is essential to instill Islamic values such as honesty, patience, gratitude, and love for Allah and His Messenger so that children grow up to be individuals who believe and are devout.

Referring to the phenomena explained above, family problems are included in the theoretical concept of family communication patterns, which consists of an understanding of how family members interact, communicate with each other, and build interpersonal relationships within the family environment. In this theory, there are various concepts, such as communication patterns, the roles of family members, power dynamics, conflict, and the influence of the social and cultural environment on communication within the family. By understanding the theory of family communication patterns, we can dig deeper into the interactions and communication dynamics that occur within the family, as well as their impact on individual development and relationships between family members (Runtiko, 2021: 137–138).

Several studies have been conducted regarding the analysis of the content of *da'wah* messages, and each study has a different emphasis on the research. Research conducted by Imam Turmudzi and Ahmad Asrof Fitri (2022) entitled analysis of the content of the *da'wah* message in the novel "Bidadari Untuk Dewa" by Asma Nadia. The research was strengthened by quantitative content analysis methods using a descriptive approach. This study was dominated by moral messages, reaching 45.80%. This message is conveyed through true stories about the various challenges young couples face, including debt problems, business lessons, women's trials, friendship, and near-death experiences (Turmudzi & Fitri, 2022: 795).

Research conducted by Sri Wahyu Wardani and Mohammad Alawi (2021) entitled analysis of preaching messages in the religious novel "Bulan Terbelah Di Langit Perempuan" using a qualitative approach. In this study, preaching messages are presented in the book in the form of *aqidah*, sharia, morals, and social messages. The *da'wah* values in the novel are the values of honesty and kindness, the values of worship, and social values (Wardani & Alawi, 2021: 183). Research conducted by Wahyu Khairul Ichsani (2020), entitled Analysis of Preaching Messages in the Novel "Layla Majnun," used library research methods. The results of this research indicate that the book has a *da'wah* message in the form of *aqidah*, sharia, muamalah, and morals (Ichsani, 2020: 221).

Of the three studies, there are differences in the research that the author will write about. In this study, the author examines the novel "Tinta Terakhir" by Narandara, and there are different meanings in the form of this novel having an inspiring story in Indonesia today, where many people experience various challenges and tests in their lives, such as economic problems,

health, and social. In the midst of these difficulties, some individuals find strength and inspiration in their faith and strive to accept and overcome trials positively. However, some find it difficult to accept their living conditions and feel hopeless or angry about the circumstances they experience. This phenomenon reflects the diversity of people's responses to life's trials, which can play an essential role in helping them face and accept the realities of life.

The novel *Tinta Terakhir*, which has 311 pages and was published in 2022, was written by Narandara, usually called Teh Rin, a writer who started his career on the Wattpad platform. Currently, the novel has reached 1.76 million readers on Wattpad. This novel discusses people who certainly feel and experience difficulties in their lives and are also hit by various disasters. However, there is no need to be discouraged because Allah has promised to help His devout servants.

Based on the novel's explanation, the author is interested in analyzing the content of the *da'wah* message in Narandara's book *Tinta Terakhir* by presenting the *da'wah* message, such as the message of *aqidah*, sharia, and morals. From the author's observations and understanding, this novel teaches the importance of patience, courage to face trials and trust in Allah to overcome life's trials.

RESEARCH METHODS

This research applies qualitative methods, which produce descriptive data in the form of written or spoken words from observed behavior (Rukajat, 2018: 6). This research applies the content analysis method. Content analysis is a research method used to identify, analyze, and interpret communication patterns contained in texts or other media (Arafat, 2018: 34). Data sources were obtained from primary data, namely data in the form of the novel *Tinta Baru* by Narandara, and secondary data by collecting data in the form of articles, journals, books, reviews, and documents related to research.

The preaching messages in the novel "*Tinta Terakhir*" were collected, analyzed, and coded during the research. These messages include aspects of *aqidah*, sharia, and morals. The author also applies data collection techniques in the form of library research, which is then generalized and described in detail.

The collected data is then analyzed using qualitative content analysis methods. The data analysis technique used in this study is descriptive analysis, which explains and describes in detail the problems discussed. After that, the author concludes by summarizing the results of the research studied.

RESULTS

***Da'wah* message**

Da'wah messages are information conveyed by the da'i as the giver of *da'wah* messages to the recipient of the *da'wah*, namely the mad'u, which includes all Islamic teachings contained in the Koran and the hadith of the Prophet. The essence of a *da'wah* message is that it includes Islamic teachings, which can be incorporated into three main parts: aspects of faith, Islamic law, and morals (Fadillah, 2023: 14).

It can be concluded that *da'wah* messages are information or messages conveyed or given by a person or group to individuals or society with the aim of spreading Islamic teachings, improving morals, and increasing faith. *Da'wah* messages can be verbal and non-verbal and include explanations of Islamic teachings, advice, warnings, and invitations to do good and avoid evil.

Content Analysis

Content analysis is a scientific research method that aims to understand the characteristics and draw conclusions about the meaning of the content studied. Further research into written or printed information in mass media is needed. Content analysis is usually carried out in qualitative research and can be applied to all forms of communication, including newspapers, radio news, television advertisements, and various other documentary materials. This method can be used by almost all social science disciplines (Maulid, 2021).

The focus of content analysis is to identify the content and purpose of a text. In descriptive studies, the aim is to understand the content of the text. In contrast, to understand the purpose of the text, one makes inferences and interpretations based on the analytical structure that has been built. Content analysis is a research method used to analyze text or content in depth and detail. This method aims to understand the meaning, patterns, and themes contained in the text or content.

After conducting an analysis, the author found 25 sentences or dialogues that contained *da'wah* messages. Four messages concern *aqidah*, eight messages concern sharia, and 13 messages concern morals. The following is an explanation of the third.

DISCUSSION

Da'wah* Message Regarding *Aqidah

According to the Big Indonesian Dictionary, *aqidah* is a fundamental belief. Etymologically, the word *aqidah* comes from the Arabic *Aqada-ya'qidu-'aqdan-'aqidatan*, with the meaning of bond and agreement. In the Islamic context, *aqidah* is the truth or belief embedded in the human heart in accordance with Islamic teachings, which are based on the

Koran and hadith. *Aqidah* can also be interpreted as a form of firm belief in a person's heart. Thus, *aqidah* is a strong and fundamental belief for individuals (Bushtomi, 2023: 74).

Aqidah is a belief that is binding, certain, firm, strong, and cannot be doubted. If there is still doubt or hesitation in believing in a reality, then it is not *aqidah*. Thus, the faith must be firm without any weaknesses that can be debated (Hidayat & Rahman, 2022: 2). *Aqidah* includes faith in Allah Swt, faith in angels, faith in the book, namely the Koran, faith in the apostles, and faith in the destiny of *qada* and *qadar* (Aziz, 2024: 284). The results of the analysis of the content of the *aqidah* message in the novel "Tinta Akhir" are in the form of faith in Allah and faith in *qada* and *qadar*.

Faith in Allah

Faith in Allah is belief or confidence in the existence of Allah in this world as the creator of the universe and its contents. Faith in Allah is one of the principal articles of faith that Muslims must believe in. The obligation of Muslims to interpret the pillars of faith is explained in both verses of the Koran and *hadiths* (Samodra, 2023: 1). The following is the sentence of the *aqidah* message to Allah:

Hanan belongs to God, so he should surrender himself to the one who created him. Everything Hanan has in the world also means nothing, including the pain she has been feeling all this time (Chapter 23, Page 239).

Based on the sentence or dialogue that has been explained above, there is a piece of dialogue or the sentence, "*Hanan belongs to God, so he should surrender himself to the one who created him,*" which means Surrendering yourself and putting your trust in Allah means handing over all affairs and the results of our efforts to Him. Him, with the belief that whatever happens in this life is part of His will and plan. As stated in the Koran, as follows:

فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

Meaning: Then, one day, you will remember the words I have conveyed to you. I surrender my affairs to Allah. Indeed, Allah is all-seeing of His servants," (Q.S Al-Ghafir: 44).

This includes the belief that God understands what is best for us and will give us the best. Surrendering ourselves and putting our trust in ourselves teaches us to keep trying our best while leaving the final result to Allah and trusting that He will take care of everything fairly and wisely.

Faith in Qada and Qadar

Qada is Allah's decree, which was determined before the creation of the universe (the eternal era), while *qadar* is the implementation of this decree, which is known as destiny. In other words, *qada* is a plan, and *qadar* is the realization of that plan so that the two are interconnected and closely related and cannot be separated (Samodra, 2023: 2). The following is the sentence of the creed's message to the *qada* and *qadar*:

There is nothing wrong with being grateful. Hanan has the principle of 'trusting God completely, even in fate.' This means Hanan always accepts whatever God has written for him. Whether it's an unpleasant thing or even the most pleasant thing (Chapter 23, Page 239).

Even though he had only been hugging Hanan's thin body for a few seconds, who was lying helplessly on a small mattress full of tubes and other scary equipment, suddenly the sound of the monitor sounded very loud before the tea from Hanan's mouth could be heard clearly in the ears of Jason and Vishnu, who happened to be sitting. Right next to Hanan's bed. (Chapter 24, Page 266).

It hurts—actually, it hurts more than anything. However, as Vishnu knows, no matter how loudly Vishnu screams, asking for Hanan to come back, God will never be able to grant that. An ignorant person like Vishnu must at least be taught a lesson so that his heart can be a little more sincere and so that his heart doesn't keep asking for what God can't give (Chapter 26, Page 282).

Based on the dialogue fragment, there is an explanation that having complete faith in Allah, even if it is fate, means having a solid belief that everything that happens in this life, be it happiness or hardship, is part of Allah's will. This involves accepting, without doubt, God's decrees and being confident that every event we experience contains wisdom and valuable lessons.

Likewise, letting go of someone who has gone before Allah means sincerely accepting the fact that someone we love has died and returned to their creator. This is part of faith and trust, where we believe that every living creature will definitely face death and that Allah has the best plan for each of His servants. As Allah says, as follows:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Meaning: People who, when disaster strikes, say, "Inna lillahi wa inna ilaihi raji'un" (indeed, we belong to Allah and Him we will return) (Al-Baqarah: 156).

Accepting the departure of loved ones also means praying for them, asking for Allah's forgiveness and mercy for them, and trying to continue living with patience and sincerity,

believing that we will meet again in the afterlife if they and we are classified as faithful and devout servants (Harbani, 2021).

Da'wah* Message Regarding *Sharia

Sharia is a concept in Islam that refers to the overall teachings and rules that Allah Swt revealed through His Messenger to guide humanity in their behavior and actions. It covers various aspects of life, including worship, morality, law, economics, and social (Djaenab, 2018: 83). The results of the content analysis of *Sharia* messages in the novel *Tinta Terakhir* are worship in the form of prayer and reading the Koran.

Worship is an act of drawing closer to the creator. Worship behavior is carried out repeatedly without a specified time limit. The meaning of worship is closely related to the teachings of the Islamic religion and is divided into three parts in Islam, namely physical worship, heart worship, and verbal worship. This is in accordance with the *shahada*, which states the belief in Allah Swt as the only God and the Prophet Muhammad Saw as His messenger. Worship in Islam is not due to the need of Allah Swt; it is humans and jinn who need worship to acknowledge His greatness. People who refuse to worship are often referred to as arrogant (Tysara, 2021).

Prayer

Prayer is a unique form of worship that is obligatory for Muslims because the prayer command was conveyed by the Prophet Muhammad from Allah Swt. Prayer also functions as a means of communication between servants and Allah Swt. By praying, we can feel His greatness and power. Sufism experts explain prayer as a way to face oneself and one's heart towards Allah Swt, thus increasing one's fear and obedience to Him, realizing His greatness, and recognizing the perfection of His power (Ayanih, 2010: 29). The following is a sentence from the *Sharia* message regarding worship in the form of prayer:

Not wanting to linger any longer because the Maghrib call to prayer was about to sound, Bian immediately left, as did Vishnu and Aji, who decided to go home first to clean the house and wipe it down. "If you're in a rush for the call to prayer, it's okay just to pray first, then you'll catch up later. (Chapter 7, Page 55).

He looked at the clock on the wall in the room; it was already half past six in the afternoon, and the Maghrib call to prayer would soon sound. Hanan had to hurry to prepare the prayer equipment. Finally, the beacon of the call to prayer from a distance broke his reverie. Then, without delay, he took ablution and immediately began praying. (Chapter 15, Page 158).

After saying that, suddenly, the Maghrib call to prayer sounded. The four young men immediately rushed in and performed the Maghrib prayer in congregation, with Bian as the imam. About 5 minutes after praying, Vishnu turned to Hanan, only to say a sentence that made Hanan's heartache. (Chapter 20, Page 204).

Not long after that, the four young men were busy looking for sarongs and skullcaps to go to Friday prayers together. (Chapter 24, Page 254).

While waiting for the Zuhr call to prayer to sound, Hanan opened his cell phone to look for the Al-Qur'an application that he had installed a long time ago. I don't know, but the tears fell by themselves. Luckily, no one among Aji, Bian, and Vishnu noticed that Hanan's expression and behavior had changed because they were still busy praying. (Chapter 24, Page 256)

However, just as Hanan was about to answer, suddenly, the call to prayer was heard. In silence, Hanan felt calm after hearing how the sound of the call to prayer seemed to sweep away all the burdens in her heart. Hanan's body was suddenly light; it felt like she had no burden at all. (Chapter 24, Page 258).

Then, after the call to prayer was finished, the sound of ikamah was clearly heard in Hanan's ears. Then, as he got up to prepare to pray like the others, Hanan smiled slightly. A few seconds later, Hanan and the entire congregation immediately performed the Friday prayer solemnly, including Hanan, who was so solemn that his prostration was prolonged, even though the others had already gotten up for the final tahiyyat. However, even after the greeting, Hanan still did not get up; her body remained faithfully in the prone position. Vishnu left it alone for a few seconds and prayed, but as time went on, he felt increasingly unable to cooperate. (Chapter 24, Page 259).

One of the pieces of dialogue in the novel "Tinta Terakhir" is, "After saying that, suddenly the Maghrib call to prayer sounded. The four young men immediately rushed in and performed the Maghrib prayer in congregation," which means that hastening to pray is a significant obligation in Islam. As Allah says, as follows:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا...

Meaning: ...Indeed, prayer is an obligation determined by time for those who believe. (An-Nisa: 103).

This includes performing prayers on time according to a predetermined schedule and carrying them out solemnly and with full awareness. Hastening prayers has several meanings and benefits in Islam, such as showing obedience to Allah's command to perform prayers on time, teaching the importance of making worship the main priority in daily life, building

discipline in managing time and avoiding postponing obligations, gaining priority and greater reward by performing prayers at the beginning of the time, as well as providing calm and cleanliness of the heart by immediately fulfilling Allah's call.

Reciting *Alquran*

Worship that Allah SWT truly loves is reading the Koran. This worship has certain privileges or advantages. One of its virtues is that reading the Koran can provide intercession (help) for people who read it on the Day of Judgment (Nugroho, 2024). In other words, reading the Koran can be a good deed that helps someone get help and blessings in the afterlife. The following is a sentence from the Sharia message regarding worship in the form of reading the Koran:

The chanting of holy verses that had been heard from inside slowly stopped when the youngest screamed, to the point that the sarong he was wearing fell if his hand was too fast (Chapter 5, Page 30).

Reading, understanding, and thinking about the verses of the Koran brings blessings in everyday life. The verses of the Koran contain life instructions, wisdom, and moral guidelines that can guide humans toward a better life. As narrated by An-Nu'man Ibn Basyir:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ عِبَادَةِ أُمَّتِي قِرَاءَةُ الْقُرْآنِ

Meaning: Rasulallah, shallallahu 'alaihi wasallam, said, "The best form of worship for my people is reading the Alquran."

Reading the holy verses of the Koran has deep meaning in Islam. As a form of worship, reading the Koran is one way to get closer to Allah. Reading the Koran functions as dhikr, bringing calm and peace to the reader, providing guidance, wisdom, and values that can be implemented in everyday life, and strengthening faith and devotion for a Muslim.

***Da'wah* Message Regarding Morals**

Morals is a term in Islam that refers to a person's behavior, attitudes, and character. This includes all aspects of behavior, both in relationships with God and fellow humans. Morals include moral values, ethics, and etiquette regulated in Islamic teachings to guide human behavior in order to achieve moral and spiritual perfection (Yulianto, 2023).

Morals refer to human behavior, or more precisely, the values of that behavior, which can be good (noble) or evil (reprehensible). This assessment of morals is related to human behavior in various contexts, such as in worshipping Allah, interacting with fellow humans through *muamalah* or social relationships, interacting with other living creatures such as

animals and plants, as well as in relationships with the environment or inanimate objects, which are also creations God (Marzuki, 2009: 9). The results of the content analysis of moral messages in the novel "Tinta Terakhir" are morals towards Allah, morals towards others, and morals towards family.

Morals towards Allah

Morals towards Allah are actions that should be carried out by servants towards the creator. Morals towards Allah refer to the behavior or attitudes shown by an individual towards Allah SWT in a religious context. This includes worshiping sincerely, trusting, obeying, being grateful, and avoiding sins and violations of spiritual teachings. The following is an excerpt from a dialogue that contains a moral message to Allah:

Today, Hanan also met her brother. Thank you very much, O Allah. Thank you for always taking care of my brother. Thank you also for meeting Hanan and my brother (Chapter 9, Page 82).

"Thank God, God still gives us good health." Then he chuckled softly as he waved his hand, gesturing for the three young men to come in and sit on the front porch of the house (Chapter 14, Page 127).

Hanan also did not forget to express gratitude for the blessings and pain that God gave him at the same time. It was a pleasure when all his affairs were completed without any significant obstacles, and the pain had been his greatest trial so far (Chapter 23, Page 238).

"In fact, in this way, we will always be grateful for the small fortune that God gives us. That's the simplest example of happiness, Bro." Aji still faithfully smiled; his smile was more sincere than a few minutes ago (Chapter 26, Page 290).

"Bang Hanan always says that to me and Bang Bian. It is said that the simplest key to happiness is to be grateful, to be grateful no matter how little God gives you," (Chapter 26, Page 290).

"God, thank you for bringing figures like them into my life." "Thank you for all the life lessons you have taught me so far," (Chapter 26, Page 291).

Based on these sentences or dialogues, there is a message of moral preaching to Allah, namely gratitude. Morals towards Allah include giving thanks to Him, namely saying thank you to Allah for all the blessings and gifts given. This shows our recognition and appreciation for His grace and blessings in our lives (Sari dkk., 2023: 191–194). As Allah says in Al-Baqarah: 152.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Meaning: So remember me; I will remember you. Give thanks to Me, and do not disbelieve in Me. (Al-Baqarah : 152).

There are several meanings and benefits of being grateful to Allah, such as recognizing that all the blessings and fortune you get come from Allah, helping to maintain a humble attitude and avoiding arrogance, and bringing calm and happiness to the heart because you feel satisfied with what Allah has given, helping someone accept tests and trials more patiently and sincerely, and showing obedience and respect to Allah as the creator and giver of all blessings.

Morals towards other people

Morals towards others are a person's attitude towards other people. Morals towards others refer to behavior or ethics in interacting with other people. This includes being kind, respectful, empathetic, patient, and honest in human relationships. The following is an excerpt from the dialogue which contains a moral message towards others:

Hanan gave a slight nod, then helped the young man stand up even though his legs were still shaking and he had difficulty walking (Chapter 5, Page 34).

In the past, Hanan had heard about someone who committed suicide because his life problems were too heavy. From there, Hanan can learn the lesson that every person in life, no matter who they are, definitely has their issues. And sometimes, people like that need to be heard, not advice (Chapter 6, Page 41).

With an awkward smile, Bian stretched out his hand to kiss his father's hand, as did Aji and Vishnu. My father was shocked for a few seconds to see how polite these young men were. Regarding manners, Vishnu has always taught Hanan to respect older people and vice versa (Chapter 14, Page 128).

"Thank you. The world needs more people like you." Still with a smile on his lips, my father said again, "Never get bored of being a good person," (Chapter 22, Page 135).

The *da'wah* message contained in the dialogue excerpt above includes politeness and helping each other. Respecting other people through polite behavior and polite speech is a form of politeness (Nuraini, 2023). As in the word of God, as follows:

... وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...

Meaning: ...And speak good words to people, perform prayers and pay zakat... (Al-Baqarah : 83).

In this verse, Allah has commanded us always to do good and speak kindly to our fellow humans. Meanwhile, mutual help is an attitude of helping each other out of kindness and

righteousness. Islam encourages its followers to work together on good and beneficial things and to avoid aiding in sin and enmity (Jannah, 2018: 5). Similar in the word of Allah to help each other, which means "*And help each other in doing good deeds and piety, and do not help each other in committing sins and enmity*" (Al-Maidah: 2).

Politeness and helping each other have several meanings and benefits in Islam and social life, such as reflecting good morals and noble behavior in accordance with Islamic teachings, building harmonious and peaceful relationships in society, strengthening bonds of brotherhood and solidarity among fellow Muslims, bringing blessings and rewards from Allah for doing good deeds, increasing mutual trust and respect between individuals, and helping build strong communities that support each other in facing various challenges.

Morals to the Family

Morals towards family include behavior related to family relationships, such as building feelings of love, affection, and concern. Morals towards family refer to the behavior and attitudes a person shows in relationships with family members. This includes love, understanding, patience, mutual help, respect, adherence to family values, and maintaining harmony and peace within the family. The following is an excerpt from the dialogue that contains a moral message to the family:

On the way, there was still the sound of the call to prayer shouting to each other, and unfortunately, for some reason, the tears that Vishnu had been trying so hard to hold back started to come out by themselves. I can't imagine how Hanan, who has been living under pressure, lives in a family where it turns out that her name is more important than her health (Chapter 14, Page 135).

"Thank you very much, Miss. Maybe if Auntie wasn't there, I wouldn't know what I would do. It's my fault for sleeping too soundly," (Chapter 22, Page 225).

"I want to thank Auntie." Hanan suddenly grabbed Bi Ama's hand for her to hold. "Thank you. Thank you for all the love that Auntie has given me. Thank you for being there whenever I was in trouble, whenever I needed help, whenever I was in pain," (Chapter 23, Page 246).

Based on the sentence or dialogue above, there is a *da'wah* message in the form of mutual love and respect for family. The moral for brothers to love each other is to show affection, attention, and support for others. This is an essential component of Islamic teachings that focuses on maintaining good relationships with our brothers, both brothers in the sense of family and brothers in the sense of fellow human beings.

Saying thanks to family or relatives is a form of morale that shows gratitude and appreciation for the kindness, support, or assistance they provide. These actions strengthen relationships and create an atmosphere of mutual respect and appreciation (Jannah, 2018: 5). As in the word of God as follows:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَغْيَيْنَ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Meaning: And those who ask, "O our Lord, give us a life partner and offspring who will be pleasing to our hearts, and make us an example for those who are pious," (Al-Furqan: 74).

This verse describes a believer's prayer that his family will be a source of happiness and that he and his family will be an example for those who are pious. Saying thanks to your family can be done by praying for them, being kind to them, and showing gratitude for their existence.

Based on the content analysis of the novel "Tinta Terakhir" by Narandara shows that the novel contains various preaching messages. Some of these findings include the message of *aqidah*, namely teaching faith in Allah and faith in qada and qadar; the message of sharia, namely encouraging the implementation of worship such as prayer and reading the Koran, which is conveyed through the actions and dialogue of characters in the novel and morals, namely emphasizing the importance of morals towards Allah, fellow human beings, and family through character interactions and behavior.

The results of this research show that novels as a medium for *da'wah* can compete with digital and electronic media in terms of effectiveness and attractiveness. The fact that "Tinta Terakhir" has reached 1.76 million readers on the Wattpad digital platform shows that print media in digital format is also effective in reaching a wider audience, including the younger generation, who are more accustomed to digital media.

This research presents several novelties in the context of *da'wah* through literary media. The findings show that the use of in-depth narratives and characters in novels can make the *da'wah* message more relatable and memorable for readers. This novel succeeds in touching the reader's emotional and intellectual aspects, which is an effective strategy for conveying the message of *da'wah*. Another novelty is evidence that novels in digital format can reach a broader and more diverse audience, showing that print media is still relevant in the digital era.

CONCLUSION

Referring to the discussion in this research, the conclusion is that there are 25 quotations from dialogues containing preaching messages in the novel "Tinta Terakhir" by

Narandara. This number consists of 4 messages regarding *aqidah* (1 faith in Allah and three faith in qada and qadar), eight messages regarding sharia, including worship (7 prayers and 1 reading the Koran), and 13 messages regarding morals (6 morals towards Allah, four morals towards fellow humans, and three morals towards family). Of the 25 *da'wah* messages, most of them are about moral messages, namely 13 messages, and the minor part are *aqidah* messages, namely only four messages.

This novel depicts characters who always ask for help and involve Allah in their lives, and it emphasizes the importance of practicing worship. The main message is the importance of maintaining one's faith and Islam amidst the trials given by Allah. Thus, the research results show that the preaching conveyed in the novel *Tinta Terakhir* by Narandara significantly strengthens the beliefs, worship, and morals of Muslims.

Those who do *da'wah* should be aware that novels can be an effective tool for conveying the message of *da'wah*. Preaching through print media is very effective because the message conveyed lasts a long time and can be reprinted so that the next generation can still enjoy it.

Therefore, writers must pay attention to the content of their stories so that they can direct readers according to the goals of preaching. Readers are recommended to read novels not only for entertainment but also to pay attention to the messages, life lessons, and wisdom contained in them so that they can be applied in everyday life.

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