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RESEARCH ARTICLE

TOLERANCE TO THE ISSUE OF HIJAB WEARING IN THE TRAVEL NOVEL '99 CAHAYA DI LANGIT EROPA' BY HANUM SALSABIELA RAIS AND RANGGA ALMAHENDRA

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Abstract

This study discusses the analysis of religious tolerance in the travel novel *99 Cahayadi Langit Eropa* by Hanum Salsabiela Rais and Rangga Almahendra from the aspect of tolerance to the issue of hijab wearing. Wearing hijab is an obligation for Muslim women because it symbolizes self-identity and aims to protect the *aurat* from being seen by men who are not mahram. Through this travel novel, the issue of hijab-wearing is still a matter of public dispute because some people think that hijab is merely a trend today and many people try to wear it because of its beautiful and attractive design. There are also perceptions that hijab-wearing prevents working women from getting their dream job due to company policies. Therefore, this study analyses the tolerance on the issue of hijab-wearing in this travel novel to Europe by using the approach of *Islam Rahmatan Lil 'Alamin* concept. This study is qualitative in nature using content analysis and documentation methods. This study finds that the internal factor which includes the religion; and the external factor which includes the weather are likely to have influenced a person to show tolerant attitude towards other individuals.

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Introduction:-

Literary works are divided into several forms such as essays, poems, novels, short stories, and plays. A literary work in the form of novel is a fictional work in which the novel has its own elements consisting of intrinsic and extrinsic elements (Yusnadi, 2016). Novel is one of the fictional proses in literary works that serves as a discourse of the writer interpretation through experiences or events that take place in a society (AgusIswanto, 2014).

The travel novel entitled *99 Cahaya di Langit Europa* by Hanum Salsabiela Rais and Rangga Almahendra is a work of travel literature that is loaded with meaning and full of moral values that serves as an example and role model for readers (Melia & FitriWulansari, 2018). It describes the writers' personal experience when they were in Europe, which is Austria for three years from 2008 to 2011. The writers also travelled to other European countries such as France, Spain, and Turkey (Anis Maslihatin, 2015).

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According to Yohandi (2018) in his study entitled AnalisisNarasiToleransiBeragamadalam Film 99 Cahaya di LangitEropa, tolerance is in fact the biggest issue in human diversity, which is associated with awareness among religious believers of the need for diversity or mingling with others. Tolerance is one of the values that must be ingrained in most humans to attain stability in society with lesser conflict. Tolerance also drives assimilation in a society if it is supported by decent communication.

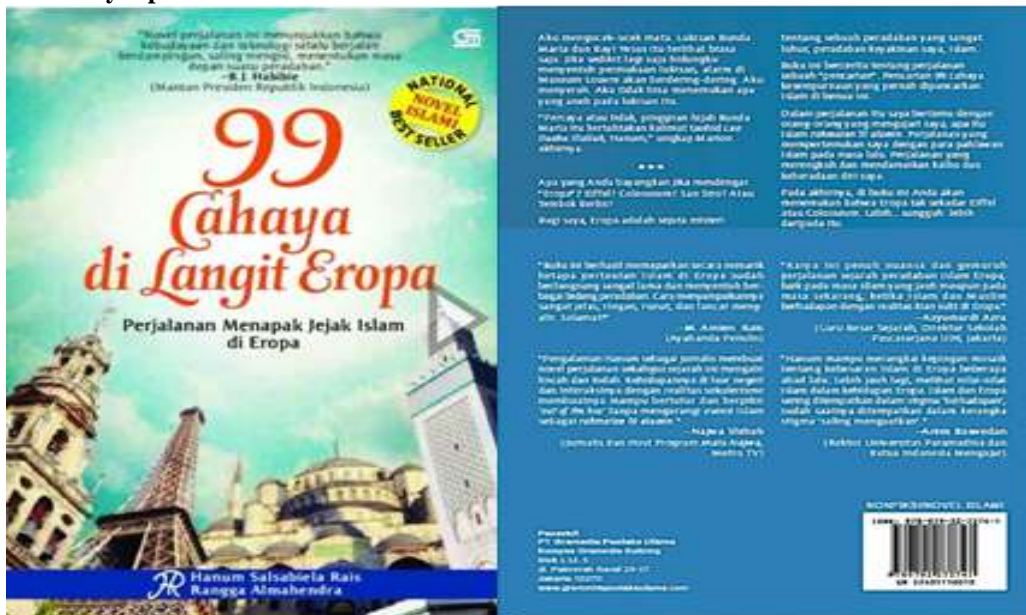
The aspect of religious tolerance has been extensively studied and discussed by previous researchers in other novels. Among them is a study (2018) by Sri Suryani entitled ToleransiBeragamadalam Novel BulanTerbelah di Langit Amerika Karya Hanum SalsabielaRais dan RanggaAlmahendra: Kajian Sosiologi Sastra dan Implementasinya pada Pembelajaran Sastra di SMA, a study by Muhammad Rajul Kahfi (2018) entitled Nilai Toleransidalam Novel Ayat-Ayat Cinta 2 KaryaHabiburrahman El-Shirazy, a study by JuniSuryadi et al. (2018) entitled RefleksiToleransidalam Novel HujanKaryaTere Liye, a study by Hakiman (2021) entitled Nilai-Nilai Pendidikan Islam Toleransidalam Novel BumiKaryaHabiburrahman El-Shirazy, and another one by Ricca Junialprima (2016) entitled AnalisisWacanaPesanToleransiAntarumatBeragamadalam Novel Ayat-Ayat Cinta 2 KaryaHabiburrahman El-Shirazy. It is found that no one has yet studied the religious tolerance aspect in the travel novel 99 Cahaya di LangitEropa.

Therefore, this study aims to discuss the religious tolerance aspects in the travel novel 99 Cahaya di LangitEropaand how it is manifested by the characters. Overall, there are several key focuses that shall be discussed in this study including the novel background, the authors' biography, and the analysis of tolerance to the issue of hijab wearing.

Research Methodology:-

This study applies qualitative method via detailed data collection and content analysis of the travel novel99 Cahaya di Langit Eropa. The aspect of tolerance to the issue of hijab wearing is analysed using the concept of Islam RahmatanLil'Alamin and classified into smaller subtopics. Meanwhile, from the data collection perspective, apart from primary sources, this study also utilises secondary sources such as journal articles, books, proceedings papers, and seminar papers to support the research.

Background and Synopsis of theTravelNovel: -



Picture 1: - The Novel Cover. Source: HanumSalsabielaRais&RanggaAlmahendra(2013)

The novel 99 Cahaya di Langit Eropa by Hanum SalsabielaRais and RanggaAlmahendra is an Islamic travel novel with nuances of Islamic history that reflects the remnant of Islamic civilisation in Europe (DwiMasdiWidada, 2017).

The outstanding positive reviews of this novel has caused it to be reprinted more than 10 times. Many readers have discussed the novel in the mass media until the novel author himself had written a commentary on his personal blog. The novel was also transformed into a comic of 76 pages in 2014 and published by PT Maleo Creative, Jakarta (Suryanto, 2016). This novel was also adapted into a film in 2013 due to remarkable response from bibliophiles (Anis Maslihatin, 2015). The film *99 Cahaya di Langit Eropa 1* and *2* adapted from this novel has garnered 1.8 million views. The film was also screened at Cannes Bethesda Washington DC and Melbourne Film Festival (DhynaAgusningtias, 2015).

This novel was published by Gramedia Pustaka Utama and the eleventh edition was printed on February 2013. It has 412 pages in total consisting of 52 series with 4 sections of the story. The novel begins with the prologue and overture before continuing with part 1 (Vienna) containing series 1-16, which is from page 20 to 123. Part 2 (Paris) consists of series 17-34, which is from page 124 to 228. Next, part 3 (Granada) contains series 18-45, which is from page 229 to 313. The last one part 4 (Istanbul) which contains series 46-52 is from page 314 to 371. The last page of this novel is followed by an epilogue, a chronological trace, about the authors and 'Danke'.

This novel depicts the journey of the two authors, Hanum SalsabielaRais and RanggaAlmahendra when they were in Europe for 3 years from 2008 to 2011. It portrays the life of Hanum SalsabielaRais when she accompanied her husband, RanggaAlmahendra to further his study with scholarship in Vienna, Austria for three years. Hanum for the first time encounters the experience of living in a new place where the Muslim population is a minority and Islam is looked down upon by the Western society. However, Islam used to prosper and shine in the European continent for several centuries in the past. In this book, the author aims to tell the history of several places in Europe with the traces of Islamic civilisation such as Vienna (Austria), Paris (France), Granada and Cordoba (Andalusia/Spain), and Istanbul (Turkey).

The story begins with Hanum meeting a Turkish Muslim woman named Fatma Pasha in a German language class in Austria. Fatma is an immigrant woman from Turkey who accompanies her husband to work in Vienna and the couple have a daughter named Ayse. Brotherhood in religion makes it quicker for the Muslims to get close with each other, especially in countries where Islam is a minority. Besides recounting the history of the city of Vienna which was almost captured by Muslims in the 17th century, Fatma also taught Hanum to do good deeds and not retaliate against the wrongdoings committed by those who look down on Islam. Hanum and Fatma then plan to travel together throughout Europe to visit historical places and explore the traces of Islam that are almost vanished and stay hidden from the public.

Biography of The Novel Author: -

a. Biography of Hanum SalsabielaRais



Picture 2:- Hanum SalsabielaRais.
Source: Amy Happy Setyawan (2019)

Hanum SalsabielaRais is the second child of AmienRais and Kusnasriyati Sri Rahayu (DhynaAgusningtias, 2015). She was born in Kota Gudeg, Yogyakarta on April 12, 1982. Hanum was educated from primary to upper secondary level at Muhammadiyah School, Yogyakarta. Then, she pursued her studies at the Faculty of Dentistry, Gadjah Mada University until she finally graduated in 2006 (DewiMustika, 2015).

Since she was 17 years old, Hanum had ventured into the world of broadcasting and journalism. She started her career as a news reporter at TVRI Yogyakarta and Jogja TV stations. In 2006, she expanded her career in Jakarta by working as a journalist at TRANS TV. At this TV station, Hanum worked as news presenter for the daily news slot Reportase (Ferdiansyah, 2017).

While accompanying her husband, RanggaAlmahendra who pursued his study in Austria, Hanum travelled to several places in Europe by working on the Executive Academy podcast video projects. In the meantime, Hanum also worked as a reporter for detik.com, covering specifically Europe and the surrounding areas (Hanum SalsabielaRais&RanggaAlmahendra, 2013). Hanum also held a position as one of the directors of PT Arah Dunia Televisi, ADI TV which is the first modern Islamic TV in Indonesia. She was also selected as a female ambassador representing Indonesia in the Youth Global Forum in Suzuka, Japan in 2013(AnnisaRizki Ananda, 2017).

In 2010, Hanum successfully published her first book entitled MenapakJejakAmienRais: PersembahanSeorang PutriUntuk Ayah Tercinta. This novel highlight the biography of her father, AmienRais in terms of his leadership, family, and life principles. The travel novel *99 Cahaya di Langit Eropa* is the first collaborative novel written by Hanum and her husband (Anita DewiEkawati et al., 2021). Hanum later worked on several other novels such as *Berjalan di Atas Cahaya* (2013), *BulanTerbelah di Langit Amerika* (2014), *Faith and The City* (2015), and *I am Sarahza* (2018) (DhynaAgusningtias, 2015).

b. Biography of RanggaAlmahendra



Picture 3:- RanggaAlmahendra.

Source: Itsna Diah (2016)

RanggaAlmahendra is the son of Martono Muslim and HennyListiani. He is the husband of Hanum SalsabielaRais, a travelling companion as well as the second author of this novel. Rangga used to work at PT Astra Honda Motor and ABN AMRO Jakarta (DewiMustika, 2015).

He initially received his primary to secondary education in Yogyakarta. He then pursued his studies at the Bandung Institute of Technology at bachelor's level before continuing his masters at Gadjah Mada University, where he graduated both with the highest distinction. Rangga was awarded a scholarship from the Austrian government to study for PhD at WU Vienna (Vienna University of Economics and Business). Rangga used the opportunity to travel with his wife and explore Europe (Hanum SalsabielaRais&RanggaAlmahendra, 2013). In 2010 he successfully completed his studies and earned a doctorate in the field of International Business & Management. Next, in 2013, he

worked as a lecturer at Johannes Kepler University and Gadjah Mada University. In the meantime, Rangga also held the position as the Main Director of AdiTV, general leader of Bandung Institute of Technology Alumni Association as well as Manager of Office of International Affairs FEB-UGM (DhyanaAgusningtias, 2015).

The Concept of Islam RahmatanLil'alamini: -

Islam RahmatanLil'alamini denotes Islam as a religion that brings blessings and prosperity to the entire beings, including animals, plants, jinn, especially the mankind. The statement of *Islam RahmatanLil'alamini* is highlighted by Allah SWT in the Quran, in Surah Al-Anbiya' verse 107 (Eka Apriani et al., 2018).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: We have sent you (Muhammad) only as a mercy for the whole world.

This verse denotes that Prophet Muhammad SAW is the last chosen messenger who is the grace all over the world. It does not only refer to Muslims but what is signified by *Lil'alamini* the context of the verse is the entirety of life including humans, animals, plants, and the universe. Rasulullah SAW was sent to the world to convey the Islamic teachings that bring benefits to the mankind in this world and the hereafter, to guide the entire human race to the right path (MohdNazmiMohdKhalli et al., 2020).

The Islamic phrase *RahmatanLil'alamini* consists of three words, namely Islam, Rahmah, and Lil'alamini. First, the word Islam itself is derived from the word اسلام-يسلم-أسلم (*aslama-yuslimu-islam-salaam* or *salaamah*), which is to submit to the command of Allah SWT to achieve *salaam/salaamah* (safety or peace) in this world and the hereafter (Zainal Arifin&Mardan Umar, 2020). Next, the utterance of rahmah is derived from the word رحمة-رحم-رحمة (*rahima-yarhamurahmah*), which means merciful. From this root word, there comes the word *rahima*, which means blood ties, kinship, or lineage. The use of the word *rahim* in the female womb is because that is where a child shall be born from, who will receive an abundance of love and tenderness (MohdNazmiMohdKhalli et al., 2020). Meanwhile, the word *lil'alamini* means "the entire world". At-Tabari said: عالمين is the plural of علم, which is used for naming the group of people or nations. Each tribe is called "*alam*", because humans are also known as universe (*alam*) and every human being at a certain period of time is also known as "universe". Meanwhile, Jinn is another universe, where all types of creatures have their own universe, even those living in other periods of time (Khairan Muhammad Arif, 2021).

According to Ahmad Sanusi Azmi and Mohd Yusuf Ismail (2018), there are several foundations that are required in establishing the concept of *Islam RahmatanLil'alamini*. Among them is the development and consolidation of aqeedah and sharia, firm in action, free from elements that put the Islamic religion at risk, efforts to convey true guidance, and getting rid of ignorance elements (*jahiliyyah*). Next, according to Muhammad Makmun Rasyid (2016), in the context of Islam as *RahmatanLil'alamini*, various aspects are set out and laid out well in Islam, from the aspects of theology, worship, social, and muamalah (dealings) as well as humanity. All these aspects shall be given special attention, which include various rules and instructions aimed at safeguarding the wellbeing of mankind on this earth.

In conclusion, the concept of *Islam RahmatanLil'alamini* means understanding the Quran and hadith for the common good. Islam teaches compassion to all creatures, namely humans, animals, plants, and the environment. However, the standing of Islamic teachings has been shaken by a few believers who behave unfavourably and have low morals. Therefore, the concept of *Islam RahmatanLil'alamini* shall only be realised if every Muslim has a correct understanding of Islamic teachings highlighted in the Quran and hadith (FauzanaAnnova et al., 2018).

Research Analysis: -

Tolerance to The Issue of Hijab Wearing

Wearing hijab is an obligation for every Muslim who has reached puberty. This act is an order from Allah SWT for women to cover their private parts which may lead to slander and adultery. This order of God aims to protect and preserve the dignity of woman. The order to wear hijab is clearly stated in the Quran, which is in Surah al-Ahzab verse 59.

Allah SWT says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوِجَنَّكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognised and not be harassed. And Allah is All-Forgiving, Most Merciful.

The verse explains that it is an obligation for Muslim women to wear the hijab in accordance with what is ordained to protect themselves from the wicked eyes of men. Women should also adorn themselves with reservedness to stand out in public because this is the true nature of a woman.

In this context, tolerance towards women who are not yet covered by hijab does not mean that we support what they do, but we need to encourage them to change gradually to be better. Hijrah (journey) towards goodness does not have to be done drastically but can be carried out consistently over a long period of time. The utmost thing here is that the person has the desire to be better for himself/herself and others. The following is an example of religious tolerance related to the issue of hijab wearing that is found in the novel 99 *Cahaya di Langit Eropa*. The analysis of tolerance to the issue of hijab wearing can be divided into three aspects, namely tolerance in the name of friendship, tolerance in the name of kinship, and tolerance in the name of acquaintance.

a. Tolerance in the Name of Friendship

Friendship is a valuable gift from God that enables people to live a happier life surrounded by great friends. The sacred friendship that is forged between friends can make a person to be tolerant in certain situations. This is reflected in the following excerpt:

“Ezra berpikirkarena kau takmemakai jilbab, mungkin kau seorangmualaf. Diamengira kau kesiniuntukbelajar Al-Quran juga,” Latifetiba-tibamengejutkankuakansuatufaktabahwa Ezra ternyatamualaf.

Fatma yang tengahberada di dapurbersiapmenyuguhkanmakananspontanberteriak.

“Mungkin Hanum setelahiniakanberjilbab agar takdikiramualaf.” Lalu tawa pun berderai di rumahkecilitu. Aku ikuttertawa. Mukakulangsungmemerah.

“Ah sudahlah, janganmerasatersindir, Hanum. Waktunyaakantibauntukmu. Hidayahakandatang pada saatnya,” Oznurakhirnyaangkatsuaranya. Kata-katanyasepertimenyiramkamukamerahpadamkudengan air dingin yang jernih.

(Hanum Salsabiela Rais & Rangga Almahendra, 2013)

The excerpts above highlight the tolerance shown by a friend of Fatma, Oznur, when she came to the gathering along with other friends to Fatma's house. Such attitude of tolerance is clearly demonstrated in the sentence “*Ah sudahlah, janganmerasatersindir, Hanum* (It's ok, don't feel offended Hanum). *Waktunyaakantibauntukmu* (Your time will come). *Hidayahakandatang pada saatnya* (The right guidance shall come at the right time),” which indicates that she actually does not mind Hanum who was not wearing hijab at that time. She even tried to cheer Hanum by saying that the urge to wear the hijab shall come to her one day. Such tolerance demonstrated by Oznur managed to appease Hanum. Although Hanum was not wearing a hijab at that moment, other friends of Fatma did not mind learning to read the Quran together.

Indeed, Islam never forces the Muslims to commit something against their wishes. Allah SWT says in surah al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So, whoever renounces false gods (taghut) and believes in Allah has certainly grasped the firmest and sturdiest rope of Allah and remember, Allah is All-Hearing, All-Knowing.

This verse explains that there is no coercion in the Islamic religion, where the rights of every human being are celebrated. Although it is true that the wearing of hijab is not a compulsion, but it is a command and obligation for Muslim women. Therefore, they need to be aware that the command to wear hijab has been evidently stated in the Quran. Moreover, they need to know that there are consequences for any choices that they have made.

This situation does prove that Oznur does not have a prejudiced attitude towards Hanum who has yet to wear a hijab. According to Russell Powell and Steve Clarke (2013) in their study entitled Religion, Tolerance, and Intolerance:

Views from Across the Disciplines, prejudice is a detrimental attitude associated with false notion or generalisation in a society. People tend to discriminate other who are deemed different without thinking rationally. However, what can be observed in Oznur's attitude is that she does not succumb to such feeling, instead she accepts Hanum with open arms.

If the fundamentals of *Islam RahmatanLil'alam* are examined in depth, it can be observed that the efforts of da'wah in calling people to the true guidance is the core in developing this concept. Looking at the situation, it is apparent that Fatma's friend, Oznur, practises a tolerant attitude towards Hanum who has not yet to wear hijab, but at the same time she prays that her friend shall have the guidance to change to be better one day. This is because it is a duty for Muslims to preach to other individuals so that they of their own volition abide by the teachings of Islam. However, it shall be remembered that in conveying da'wah to other people, the tolerant attitude is crucial to avoid from hurting the feelings of anyone. Islam calls on its followers to take the best measures during the process of da'wah by trying their best to steering clear of conflict if any issues arise due to differences of opinion.

In conclusion, the tolerant attitude towards women who have yet to wear hijab is truly emphasised in Islam. This is demonstrated by the attitude of Fatma's friends who do not care about Hanum appearance who has yet to wear hijab at that time. They believe that one day the urge to wear hijab shall come to her. In the name of friendship, they still respect Hanum's desire who wants to learn to read the Quran along with them at Fatma's house. Therefore, this portrays that Islam does not teach the Muslims to look down on Muslim women who do not wear hijab, instead they shall pray that the latter shall have the urge to wear hijab and fully cover their bodies (aurat) one day. The tolerant attitude shall be prioritised even with those with no family ties because there is nothing more important in a friendship than mutual understanding of each other. In accordance with the concept of *Islam RahmatanLil'alam*, tolerance is the best way to build the bridge of friendship and get rid of differences.

b. Tolerance in the Name of Kinship

Kinship in this context indicates the sisterhood of fellow Muslims. Often, such type of kinship is known as *ukhuwahIslamiyyah* because it exists on the basis of religion. The sisterhood between Muslims is deemed as a driving factor for a person to tolerate others who he/she has yet to know. This is reflected in the following excerpt:

“Mari saya antarputar-putar masjid. Apakah Anda membawakerudung?” Aku mengangguk.
Kukeluarkan jilbab pinjam dari Fatma saat menonton pertandingan Turki tempoh hari.
“Sebetulnya tidak apa-apa jika tidak memakaikerudung, tapi sebaiknya pakai.
Akan sangat bagus dengan busana Anda yang sudah terhormat,” Imam Hashim terlihat kikuk berbicara. Agaknya dia tak bias mengantar perempuan yang tidak berhijab.

(Hanum Salsabiela Rais & Ranga Almahendra, 2013)

The excerpts above highlight such tolerance manifested by an imam of a mosque, Imam Hashim towards Hanum who was not wearing hijab at that time. This tolerant attitude is clearly demonstrated in the sentence “*Sebetulnya tidak apa-apa jika tidak memakaikerudung, tapi sebaiknya pakai* (Actually, it's okay if you don't wear a hijab, but it's best to wear it)”, which indicates that Imam Hashim does not mind Hanum who does not wear a hijab at that time, but he advised Hanum to wear it out of respect before entering the mosque. This is because the dress code etiquette at mosques is not to restrict individual rights, instead it aims to preserve the glory of the house of Allah SWT.

Hence, this shows that Imam Hashim respects Hanum as a woman by being gentle while giving advice. The way he explained to Hanum about manners of entering the mosque coincides with what Allah SWT says in Surah Al-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Invite to the Way of your Lord with wisdom and kind advice, and only debate with them (who you convey the messages to) in the best manner. Surely your Lord knows best who has strayed from His Way and who is rightly guided.

This verse elucidates that we need to invite someone to do good deeds in a good way and use the wisdom of the mind so that we can perform da'wah to perfection.

Yap Heng Hee et al. (2015) in a study entitled Non-Muslims in Mosques: Expected Etiquettes and Participation with the Underlying Reasons explained that mosque is the most significant place for Muslims. This is reflected in the following statement:

Mosques are the most important sites for Muslims than the dress code, which is a vital part in the Islamic teachings, which should naturally be followed by anyone who wishes to appreciate these sacred sites.

Based on the statement, it is understood that mosque is a place of worship for Muslims, and it is deemed as a holy place. Therefore, the dress code etiquette is an important matter that shall be considered by everyone who wishes to enter it. From the excerpts, it can be observed that Imam Hashim is also aware of the etiquette of hijab wearing at mosque as something that shall be emphasised. Therefore, he tried his best to advise Hanum, who is a Muslim, to wear hijab if she has brought it with her before entering the mosque.

It is undeniable that this situation is in line with the concept of *Islam Rahmatan Lil 'Alamin*, namely in the social and muamalah aspects. Tolerance in this aspect is essential because all human beings depend on the help of others in carrying out daily affairs. Therefore, good communication between persons can be established by mutual tolerance towards each other. From the excerpts, it can be observed that Imam Hashim displays a tolerant attitude towards Hanum who has yet to wear hijab because he wanted to create good atmosphere and smooth communication between them. This is because he is in charge to show the areas around the mosque to Hanum and Rangga who want to discover the hidden beauty behind this building. Furthermore, Hanum and Rangga are Muslims too so of course he wants to do his best to assist them.

Allah has explained that a believer is a brother to another Muslim. Therefore, it is duty to do good to one's own brother even if there is no blood tie.

Allah SWT Taala says in the Quran, surah al-Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy.

Strictly speaking, tolerance in the name of brotherhood among Muslims is the strongest factor that influences the way a person acts. Even though they do not know each other, that does not stop them from being tolerant of people they have just met. This is portrayed by Imam Hashim, who tried his best not to hurt Hanum's feelings with his words. He gently advised Hanum to wear hijab as a sign of respect for the mosque they were about to enter. Indirectly, the tolerant attitude is reflected here due to a strong sense of a Muslim as a brother to another Muslim. This feeling is what motivates a person to do good to his fellow brothers/sisters. Thus, this illustrates the concept of *Islam Rahmatan Lil' alamin* which teaches a person to adopt a tolerant attitude towards any individuals who he has known or yet to know regardless of where he is.

c. Tolerance in the Name of Acquaintance

Getting to know another new person makes a person try his best to take care of another person's heart to create a good atmosphere. This is reflected in the following excerpt:

"Aku tidak masuknya, Mbak," kata Ranti saat kami bertigaberadabeberapa meter dari Masjid Biru atau Blue Mosque. Aku dan Ranggalasingpandang. Ada kebimbangan karena itu berarti kami membiarkannya sendirian di antarantikhuizen yang dingin.

Namun, akutakbertanyalebih lanjut kepada Ranti mengapadia enggan masuk bersama kami. Mungkindiasudah pernah, mungkindiamerasaharumemakaipenutupprambut, atausederhanasaja, diatakmaumasukketempatperibadatanumatlain. Pada dasarnya sikap saling menghargai pilihan dan keyakinan itu begitulah saat kami jalan-jalan bersama di Istanbul ini.

"Kau nggak papa menunggu kami sebentar? Mungkin nggak harus pakaikerudung kalaumasuk. Kami cumashalate sebentar," bujuk Ranggaladenganperasaantaktega.

Ranti menggeleng tandak berkeberatan. “Nggak papa, Mas, silakansaja, take your time. Ranti tunggu di kedai seberangituya, laparnih,” jawab Ranti sambil menunjuk rumah makan yang paling terkenal di dunia, McDonald.

(Hanum Salsabiela Rais & Rangga Almahendra, 2013)

The excerpts above highlight how Hanum and Rangga tolerate with Ranti when they were about to arrive at the Blue Mosque. Such level of tolerance is apparent in the sentence *Namun, akutakbertanya lebih lanjut kepada Ranti mengapadia enggan masuk bersama kami* (But I didn't ask further why Ranti refuse to get into it with us), which demonstrates that they respect Ranti's choice and does not force Ranti to enter the Blue Mosque. They tried not to ask her too many questions because she might have her own reasons. The tolerant attitude manifested by Hanum and Rangga does show that every individual has made their own decision, so they need to acknowledge that due to mutual respect and appreciation for each other, since their relationship is far more important.

According to Umar Hasyim (1997) in his book entitled *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Beragama*, the principles of religious tolerance are divided into four. One of them is to respect other people's beliefs, which means to not assert and force one's own will on others because the issue of faith is deemed a personal matter. Therefore, such attitude of tolerance shown by Hanum and Rangga clearly coincides with this principle because they are aware and understand that everyone has different beliefs. They did not force Ranti to enter the mosque out of respect for the decision made by her.

It is clear here that this kind of action is in line with the concept of *Islam Rahmatan Lil' alamin* in terms of the human aspect. In this aspect, Islam emphasises the principles of equality and upholding human rights. Furthermore, Islam embraces the religious diversity in the world because it is sunnatullah (rules of Allah). Such tolerant attitude is clearly visible in the actions taken by Hanum and Rangga when they were in front of the Blue Mosque entrance. They respect Ranti's decision to not enter the Blue Mosque because every human being has the right to make their own choice, and no one can force him/her to do the other way around.

Besides, Ranti is a non-Muslim woman, so it is normal if she feels awkward to enter the Muslim place of worship without wearing hijab. Hanum and Rangga acknowledge the differences by being tolerant towards Ranti. This is so because differences in religious beliefs are not an obstacle for a person to communicate and mingle with other people of diverse background. In fact, people can learn to understand each other and acknowledge the existence of other religions in this world.

In fact, the issue of hijab wearing could be a concern of non-Muslim women when they go to visit a mosque which is a place of worship for Muslims. Tolerance shall come first in this situation, because it is possible that they feel the need to wear hijab like other Muslim women if they want to enter such a holy place. This is demonstrated by Hanum and Rangga who did not force Ranti to enter the Blue Mosque out of respect for her stance, where she may feel embarrassed for not wearing hijab. Although Ranti is a friend who they have just met, these two understand the meaning of tolerance so well because Islam teaches Muslims to respect each other and spread the sense of peace among people of different religious beliefs, especially among the society where Muslims are the minority. Such tolerance that is developed on the basis of acquaintance is great because not everyone can practise to do so towards individuals they have just met. Such attitude shall only be reflected by a person who understands the value of tolerance in daily life.

Research Findings:-

Based on the analysis conducted, the researcher found that there are two factors that may influence a person to be tolerant towards other people. The two factors referred to are internal factors and external factors. Figure 1 shows the division into these factors.

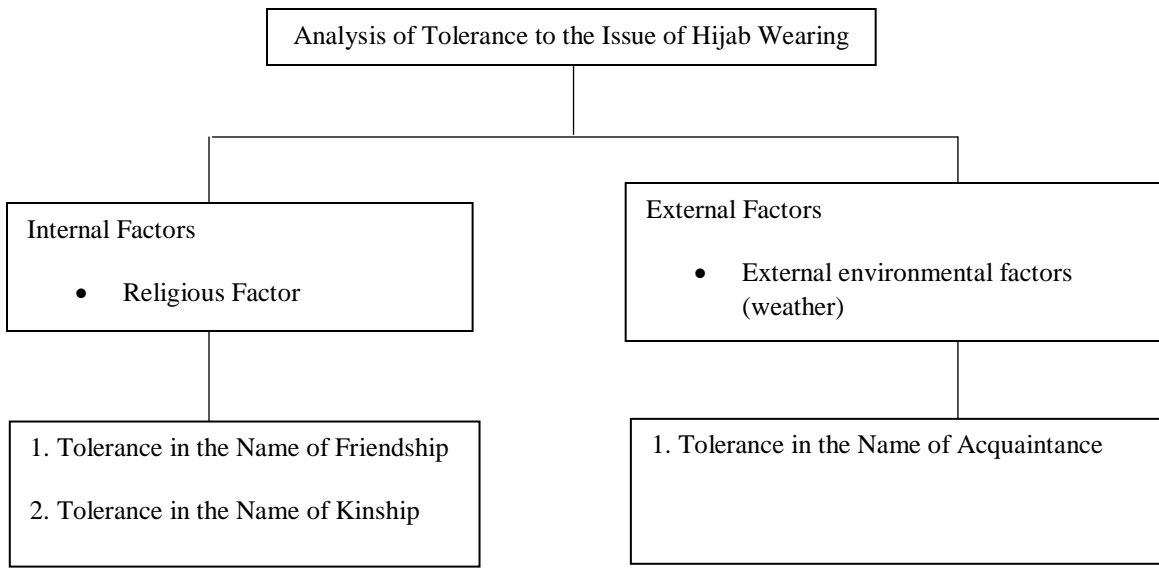


Figure 1:- Factors That Affect Tolerance to the Issue of Hijab Wearing.

Figure 1 reflects the internal factor, which is the religious factor that influences tolerance in the name of friendship and tolerance in the name of kinship. The religious factor sparks the feeling of affection and love in someone's heart to practise tolerance towards individuals who have similar religious beliefs. The feeling of love exists in the name of brotherhood, which is formed due to shared religious belief, which is Islam. Therefore, the tolerant attitude is nurtured sincerely from the heart because there is a sense in oneself that encourages him/her to be kind to fellow human beings.

Meanwhile, in terms of external environmental factor, this is the external factor that drives tolerance in the name of acquaintance. Such external factor such as the weather may stimulate a person's mind to adopt a tolerant attitude towards individuals of different religious beliefs. Humans consciously or unconsciously will do good to someone, depending on the weather of the environment at that time. In other words, people shall act rationally if they are influenced by external factors that make them realise that in social life, tolerance is crucial to retain the wellbeing of society members who are living together.

Conclusion:-

In conclusion, this travel novel *99 Cahaya di Langit Eropa* does indeed demonstrate the tolerance aspect related to the issue of hijab wearing. From the observation of researcher, tolerance to the issue of hijab wearing can be divided into three, namely tolerance in the name of friendship, tolerance in the name of kinship, and tolerance in the name of acquaintance. In this study, it is found that the tolerance in the name of friendship and kinship are influenced by internal factor which is the religion. Meanwhile, the tolerance in the name of acquaintance is influenced by external factor which is the weather. The characters involved are really concerned with each other when dealing with situations related to hijab wearing. They do not look down on Muslim women who have yet to wear hijab and are even kind to them because they know that they cannot force anyone to do something. The concept of *Islam Rahmatan Lil' alamin* that is manifested in this novel proves that tolerance is the fundamental of Islam which places great importance on compassion towards fellow human beings.

Muslims shall treat the issue of hijab wearing with care by handling it with the utmost tolerance because it is indeed a sensitive issue in society, especially for the Muslims themselves. This is because many have such notion that hijab will restrict women's freedom to move and carry out strenuous tasks like men. However, this kind of perception is misguided because it has been proven that women are also capable of carrying out work and the assigned responsibilities perfectly just like their male counterparts. Therefore, the issue of hijab wearing shall not be questioned because it is clear that it is prescribed in the Quran. It depends on the person herself whether she wants to abide by the rules or not. This is because humans have been provided with common sense to make their choice and evaluate something that could be good or bad.

According to the observation of the researcher, the study of the travel novel *99 Cahaya di Langit Eropa* is not yet fully explored. Therefore, the researcher would like to suggest that future researchers to conduct a study on the novel *99 Cahaya di Langit Eropa* from the aspect of architectural beauty of historical buildings in Europe because it is a fascinating issue to look at. The researcher hopes that such research to be conducted because it is impractical for someone to appreciate the beauty without embracing the historical element first. Therefore, this can somehow help someone to trace the Islamic civilisation that once had a foothold on the European continent in the past. Therefore, this novel is very interesting to be studied further because it depicts the journey of the main characters to the historical places to find out the remnants of the Islamic civilisation that still exist until today.

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