

Islamic Education Values in Short Story "Robohnya Surau Kami"

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ABSTRACT

This study aims to determine the values of Islamic education in the short story *Robohnya Surau Kami* by A.A. Navis. This research with a qualitative approach with the concept of content analysis research. Based on the problem formulation, this research focuses on what are the values of Islamic education contained in the short story *Robohnya Surau Kami* by A.A. Navis. In collecting data, the hermeneutic analysis was used to research and examine short stories, to obtain data to determine the values of Islamic education in the short story. The collected data are grouped and then described. The data that has been collected will be identified, analyzed, and described, which the author then interprets according to the research objectives. The results of this can be used as initial data for future researchers in examining different issues related to this context.

Abstrak

Penelitian ini bertujuan untuk mengetahui nilai-nilai pendidikan Islam dalam cerpen *Robohnya Surau Kami* karya A.A. Navis. Penelitian ini dengan pendekatan kualitatif dengan konsep penelitian analisis isi. Berdasarkan rumusan masalah, penelitian ini berfokus pada apa saja nilai-nilai pendidikan Islam yang terkandung dalam cerpen *Robohnya Surau Kami* karya A.A. Navis. Dalam pengumpulan data, analisis hermeneutika digunakan untuk meneliti dan mengkaji cerpen, guna memperoleh data untuk mengetahui nilai-nilai pendidikan Islam dalam cerpen. Data yang terkumpul dikelompokkan kemudian dideskripsikan. Data yang telah terkumpul akan diidentifikasi, dianalisis dan dideskripsikan, yang kemudian penulis tafsirkan sesuai dengan tujuan penelitian. Hasil penelitian ini dapat digunakan sebagai data awal bagi peneliti selanjutnya dalam mengkaji berbagai permasalahan terkait konteks ini.



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1. Introduction

Psychologically, languages exist only in the heads of their users and function only through their relationship to each other and to nature, in other words, to their social and natural environment (Putri et al., 2022).

Language not only has an important role in interaction social, but deep convey a purpose or meaning in a literary work (Izar et al., 2023). Indonesian language and Literary work is the identity of the nation (Putra et al., 2023). Literary works have long

been present as a part of human life. It has oral and written forms. It can be influenced by religious texts and the culture of the people (Fitrah et. al, 2023). Short story is a type of literary work that describes social reality (Putra, Putri, Fitriah, & Amri, 2023). Short story is the earliest form and the most widespread of all literary forms (Burnett, 1983). The form of the short story that is known today originates and develops from the roots of Greek mythology, namely Aesop's fables. In France known as *contes*, Italian: *novellas*, and German: *novellen*. Then changed into sketch stories called short stories by Washington Irving, Edgar Allan Poe, Mark Twain, de Maupassant, Chekhov, and Henry James. The tradition continued until the end of World War II and gave birth to the famous short story writer Ernest Hemingway, Nobel laureate in literature. Burnett also supports Caldwell's statement that the short story is an imaginative work that contains meaning, is interesting enough for the reader to pay attention, and in the short story is a deep enough expression of life.

HB Jassin (1983) limited that in the course of modern Indonesian literary history, short stories only started to be popular after 1950. At that time, the emergence of cultural magazines and general magazines that almost all contained short stories, some even specifically published short story magazines. One of the famous ones is *Kisah* magazine, which was published in 1953 with the editorial board of Muhammad Balfas, Idrus, and H.B. Jassin. However, according to Sumarjo (1983), the tradition of short story writing in Indonesia had started

long before that, namely in the 1930s.

Short story as a narrative literary work, it is not easy to be formulated into short story. It turns out that many short stories were found that were written quite long such as *Sri Sumarah and Bawuk* by Umar Kayam, *Kritikus Adinan* by Budi Darma, *Kalong-kalong Lalu and Jaring Labah Memutih* by Wildan Yatim, and others. On the other hand, the novel *Surabaya* by Idrus and *Telepon* by Sori Siregar show that novels should not be written as long as *Sitti Nurbaja* by Marah Rusli and *Keluarga Gerilya* by Pramudya Ananta Toer. By citing some examples above, it is not enough to distinguish between short stories and novels by their length and shortness alone, although both are narrative literary works.

The difference between a short story and a novel should be seen from several aspects (Rohman, 2020). If a short story only expresses a single problem with its cause and effect, while a novel expresses several interrelated problems in one whole unity. In terms of structure, both have the same elements. As works of fiction, short stories and novels have the same intrinsic (internal) and extrinsic (external) elements. For the needs of the analysis of a story—in this case a short story—only its intrinsic elements will be analyzed. With the assumption that the conceptual elements in the short story are the same as those contained in the novel. Every novel is built by context (Ismail & Abdullah, 2020). Furthermore, Context is studied in pragmatics which study link between language structure and the context of the situation in which it is used (Mutia et al., 2022).

Education is all efforts and all efforts to create society can develop the potential of students to have religious spiritual strength, self-control, personality, intelligence, noble character, and ownership skills needed as members of society and citizens. Islamic education is more aimed at improving mental attitudes manifested in good deeds, both for the needs of oneself and others. Islamic education is not only theoretical but also practical (Ramadanti, 2020). Religious values in Islamic education are meant to help someone to become religious. A religious person can be defined as a person who is meaningful, pious, conscientious, and full of spiritual considerations. Humans continue to appreciate the norms they believe in through feelings that are related to God. Feelings of fear of God, recognizing God's greatness, submission to God, obedience to God, and surrender to the Almighty which is called *taqwa*. *Taqwa* is one of the central concepts in Islam which has a deep and important meaning in the life of a Muslim (Fadillah, 2023).

If we trace it further back, we can see the presence of religious elements in literature as old as the existence of literature itself, in the beginning all literature was religious. Religious literature is a literary genre that aims to provide answers to situations based on traditional religious values (Erwania et al., 2022). Furthermore, It all comes down to sense of awareness of taste divinity, sourced truth to God (Nurhayati et al., 2020). These values can be used as a lesson for every human being. Religious values as a reflection of faith and devotion to God Almighty are fully

realized in the form of worship in accordance with each religion and belief and in the form of life between humans as a group, society, or nation. Religious values are not only applied to people's lives, but can also be applied to teach knowledge to students in learning. In life as a society and nation, these religious values underlie and merge into the main values of nationalism, independence, cooperation, and integrity. Religious values strengthening the main character values that are the focus of learning, namely religious, nationalist, independent, cooperation and integrity. So, In national and state life, religious values cannot be separated from nationalism/nationality values (Siswantara, 2021).

Learning literature aims to enable students to understand, enjoy and utilize literary works to develop personality, broaden horizons, and improve language skills and knowledge (Putra, Fitriah, et al., 2023). Short Story reflects norms, namely measures of behavior that members of society accept as the correct way to act and conclude things. Short story is also a tool for preaching because literature not only has aesthetic value but religious value as well. Religiosity in short stories can be seen from activities religion such as recitation and preaching (Dhamayanti et al., 2021). Short stories are a part of literature that is quite loved by many groups (Fitrah, Putra, Putri, & Saumia, 2023). Short story is the result of imagination or an expression of a person's soul as a reflection of the social phenomena around him. Both about his personal life, important events he has experienced, and the life experiences

he has lived. Writing short story texts is a form of appreciation of literary works that can broaden insight and hone creativity (Apriyenti & Tressyalina, 2020). In essence, every human being must have a culture that reflects the problems of his life. Human life, which is always based on problems, can be depicted in literary works. This implies that problems always exist if life still exists. Problems can arise because of human problems with humans, humans with the society around them, humans with nature, humans with themselves and humans with their God. So, it can be said that human problems are the inspiration for the creation of a literary work.

Islamic education contained in a literary work are very important because it can spread good (religious) values in the reader, so that it will form characters that are in accordance with the sharia that applies in their religion. The religious value in the short story is the author's way of packaging his language, so that it has a positive impact in religious matters. In the short story, the author invites readers to have a religious nature, that is, to understand and appreciate life so that they do not only care about the external. Short stories and religious values are closely related, because with short stories that are religious in nature, readers will know the impact that will occur if they do bad things. A good author does not just talk about romance.

However, Islamic education matters also need to be displayed to influence readers. Short stories that have religious value will touch our hearts to remember the sins we have committed and increase our faith in

God (Allah.). One of the short stories that is interesting to study for its Islamic education is *Robohnya Surau Kami* by A.A. Navis. The reason the author chose the short story collection *Robohnya Surau Kami* by A.A. Navis for analysis regarding religious values in the story *Robohnya Surau Kami* by A.A. Navis teaches readers about the importance of understanding about Islamic values in life. Islamic education can influence readers to always remember God, shape a person's personality and grow their faith in God. A.A. Navis uses a lot of strong language and is packaged in an interesting way as a basis for this research. It contains many religious elements.

The short story *Robohnya Surau Kami* by A. A. Navis tells the story of a surau keeper who becomes inflamed as a result of hearing a story from a braggart about events in the afterlife (Ekasiswanto, 2020). The braggart said that God prefers people who not only focus on worship throughout their lives, but also carry out His commandments to love others, protect their families, love nature, work, and so on. The grandfather who kept the surau, who had spent his life caring for the surau and worshipping God, finally committed suicide.

In his creative process, A.A. Navis is known to always give a bitter effect to his stories to discuss the ironies that exist in the world, especially in this country. From the way it is written, it can be seen what the author really meant. This is caused by the process of writing a work which is greatly influenced by the current circumstances surrounding a writer. A sensitive writer will have his linguistic

intuition stimulated to see and translate what is happening into processed material which is then processed into a story which may never even show the writer's basic ideas clearly, but must be analyzed by the reader, in other words written implicitly.

2. Method

The method used in this research is a qualitative descriptive research method. The qualitative descriptive research method is the type of research method that is most influenced by quantitative views. This approach is expected to be able to produce descriptions of writing, speech, or behavior. The data that has been collected will be identified, analyzed, and described, which the author then interprets according to the research objectives. The data source in this research is the short story *Robohnya Surau Kami* by A.A. Navis, printed in 2010. The data in this research is in the form of sentences or dialogues containing Islamic education in the short story *Robohnya Surau Kami* by A.A. Navis. The data collection technique used in this research is documentation technique. The next step the author took to analyze the data was as follows: reading the short story *Robohnya Surau Kami* by A.A. Navis, identifying and classifying Islamic education, the data that has been selected is then arranged in an orderly manner so that it can be understood easily. These data were then analyzed so that we could obtain a description of the religious values contained in the short story collection *Robohnya Surau Kami* by A.A. Navis.

3. Result and Disussion

In Islamic education and religious values, researchers first analyze using a structural approach to obtain results from these religious values. This identification includes, for example, the circumstances of events, plot, characterization, and characters, setting, point of view. Thus, basically structural analysis aims to explain as carefully as possible the function and interrelationships between various elements of a literary work which together produce a whole. Furthermore, related to the structural approach above, the steps in applying structuralism theory are as follows: 1) Identifying the intrinsic elements that make up a literary work completely and clearly including theme, characters, setting and plot; 2) Examine the elements that have been identified so that you know the theme, characters, setting and plot of a literary work; 3) Describe the function of each element so that the theme, characters, setting and plot of a literary work are known; 4) Connect each element so that the theme, characters, setting and plot in a literary work are known; 5) Thus it can be concluded that the analysis of literary works, in this case short stories, can be done by first identifying, studying, describing the function and then connecting the intrinsic and relevant elements. Study the short story *Robohnya Surau Kami* by A.A. Navis with a structural approach as follows:

1) Theme

In a work the author will convey something to the reader about life. In the short story *Robohnya Surau Kami*, the theme conveyed is in the mind of a

grandfather who is usually called Garin after he listens to Ajo Sidi's boasting as in the following quote:

"I've been here since I was young, haven't I? I don't remember having a wife, having children, having a family like other people, you know? I don't think about my own life. I don't want to get rich, build a house. All my life, inside and out, I surrender to Allah Subhanahu Wata'ala. I never bother other people. One fly didn't want me to kill it. But now I am said to be a cursed human being. Hell bait.... I don't think about my tomorrow, because I believe that God exists and is merciful to His humble people. I woke up early. I purify myself. I hit the drum to awaken people from their sleep, so that they prostrate themselves to Him. I pray every time. I praise him. I read His Book. "Alahamdulillah" I said when I received His gift. "Astaghfirullah" I said when I was surprised. "It's God's time if I'm amazed." What's wrong with my job? But now I am said to be a cursed human being. (Navis, 2010)"

The description of this quote is reaffirmed in the following quote:

"No, it was your fault, because you were too selfish. You are afraid of going to hell, that's why you pray obediently. But you forget your own people, forget the lives of your own wife's children, so that they are torn apart forever. This is your biggest mistake, being too egoistic, even though you are all brothers and sisters in the world, but you don't care about them in the slightest."

2) Plot

Plot is a narrative structure in telling a story. Plot is used to organize existing events with a series of causes and effects. The plot used in the short story *Robohnya Surau Kami* is a forward and backward plot. The "I" character as the story teller tells the story of an old man

who guards the *Surau* which is part of the short story.

"A few years ago, you came to my hometown by bus... And at the end of the road you would find an old surau... And in the left courtyard of the surau you will meet an old man... People called him grandfather... But this grandfather is no longer around now. He is dead.... And the culprit behind this collapse is a fairy tale whose truth cannot be denied. This is the story. And the next day, when I wanted to leave the house early in the morning, my wife said I should not go and visit. "Who died?" I asked shocked. "Grandpa. "Grandpa?"

3) Characters/characterization

Characters can be described as actors who act or act and function as driving themes and issues in a literary work. It is the characters who function as developers of themes and issues that become the author's thoughts or reflections. Apart from humans, characters can also be filled with animals or anything else that can move the story along. Meanwhile, characterization is the characteristics or circumstances described by the author through the characters he creates. This characterization can be external, such as describing body shape, or internal, such as describing attitudes and emotions.

a. Main Character

This character plays a big role in this short story. From the mouth of this "I character", we can learn the story of the grandfather who killed himself by slitting his throat with a razor. The author describes this character as a person who wants to know other people's affairs. Proven in the following quote.

"Suddenly I remembered Grandpa and Ajo Sidi's arrival to him. Did Ajo Sidi not make a boast about grandfather? And was that bullshit that pushed Grandpa down? I want to know. Then I asked grandfather again: "What's the story, grandfather?" My curiosity about Ajo Sidi's story that made Grandpa depressed came to a head. I asked grandfather again: "What did you say, grandfather?" "Good grief. Ajo Sidi has a problem," I said as I quickly left my stunned wife. I looked for Ajo Sidi at his house. But I just met his wife. Then I asked him.

b. Grandfather figure.

This character is the central figure. This character is depicted as a person who is easily influenced and easily believes other people's words, has a short mind and a short mind, and is too self-centered and weak in his faith. This character depiction is because the grandfather character is easily taken in by Ajo Sidi's stories/boasting. If the grandfather had a long mind and a strong mind and had strong faith, he would not have been easily taken in by Ajo Sidi's words, so he could have improved his life according to the commands of his god. But unfortunately, he took a shortcut, namely choosing to commit suicide. The description of the character of Grandpa who is too self-centered through his own words, is proven in quotes such as the following:

"I have been here since I was young, haven't I? I don't remember having a wife, having children, having a family like other people, you know? I can't think of my life..."

c. Ajo Sidi character

This character is very special and very influential. This character doesn't

appear much but really determines the continuity of this story. This character is clearly referred to as a braggart. This term appears through the mouth of narrative's character. According to the character, Ajo Sidi is said to be a great talker because Ajo Sidi can bind people with his strange talk all day long, anyone who hears it will be captivated. Apart from that, his boasting always hits home. Proven in the following quote:

"Then I remember Ajo Sidi, that braggart. I haven't seen him for a long time. And I want to see him again. I love hearing his boasts. Ajo Sidi can tie people up with his outlandish boasts all day long."

d. Haji Saleh Character.

This character is the creation of Ajo Sidi. This character's character is described as someone who is too selfish.

4) Background

Background is an understanding of place, time relationships and the social environment in which the events described occur.

a. Place setting

The setting in this short story is: in the city, near the market, at the surau, in the afterlife, pond, and so on. Proven in the quote:

"Several years ago, you came to my hometown by bus, you would have stopped near the market. Step along the highway to the west. So, about a kilometer from the market, Tan will arrive on the road in my village. At the small intersection to the right, the fifth intersection, turn onto the narrow road. And at the end of the road you will find an old surau. In front of it

there is a fish pond, the water of which flows through four showers.

b. Time setting:

The time setting in this short story coincides with the setting, as illustrated in the following quote. *"Once upon a time,"* Ajo Sidi began, *"...in the Hereafter God Allah examined those who had passed away..."* If you come now, you will only see a picture that suggests a hatred that will collapse..... One day I also came and told my grandfather *"I have been here since I was young, haven't I?..."*

5) Language style

Language is the way an author conveys his ideas using beautiful and harmonious language media and is able to express meaning and atmosphere that can touch the intellectual and emotional power of the reader. In this short story the author uses words that are commonly used in the religious field in this short story of the Islamic religion, such as the words *Garin, Allah Subhanau Wataala, Alhamdulillah, Astagfirullah, Masya-Allah, Hereafter, Tawakkal, sin and reward, Heaven, Hell, God, worship You, pray, convince Your people, Your servants, Your books, Angels, and so on.* The figures of speech used in this short story include allegory, parabola, and cynicism.

6) Point of view

The method or point of view used by the author as a means of presenting the characters, actions, settings and various events that make up the story. Short story *Robohnya Surau Kami* the author positions himself in this story as the main character because the author

is directly involved in the story and this is felt at the beginning of the story, this is illustrated in the following quote:

"Several years ago, Sir, you came to my hometown by bus. , Sir will stop near the market.... One day I came to pay my grandfather. Usually grandfather is happy to accept me, because I like to give him money...."

7) The message

Message is a suggestion related to certain moral teachings of a practical nature that can be taken through the story in question by the reader. The message that the author wants to convey to readers or listeners is contained in the short story *Robohnya Surau Kami* by A.A. Navis is:

a) Don't get angry quickly if someone makes fun of or advises us because of our bad actions in front of other people. This message is proven in the quote:

"Angry? Yes, if I were young, but I'm old. Parents restrain variety. I haven't been angry in a long time. I'm afraid that my faith will be damaged because of it, my worship will be damaged because of it. It's been a long time since I did good deeds, worshiping and relying on God..."

b) Don't be too proud of the good deeds we do because this may be good before humans but not necessarily good before God. As evidenced in:

"How amazed Haji Saleh was, because in Hell many of his friends in the world were roasted, moaning in pain. And he didn't even understand his situation anymore, because all the people he saw in Hell were no less devout than he himself." There is even one person who has been to Mecca 14 times....

- c) Don't waste what you have, as evidenced in the quote:
"... why do you let yourself be destitute, so that your children and grandchildren are all persecuted, while you let other people take your possessions for their children and grandchildren. And you prefer to fight among yourselves, cheat each other, blackmail each other. I gave you a country that is very rich, but you are lazy, you prefer to just worship, because worship doesn't cause sweat, doesn't work hard.
...
- d) Don't be selfish, because in life you need to socialize/maintain friendship with others. Proven in the section:
"... Your mistake, because you are too selfish. You are afraid of going to hell, that's why you pray obediently, but you forget the lives of your own people, forget life.

In this research, there are two values that are the focus of the short story *Robohnya Surau Kami* by A.A. Navis is religious values and social values. Religious values are implemented in everyday life by combining existing social values. The religious values and social values are as follows:

1. Religious Value of Monotheism.

Belief in God Almighty is called *Tauhid*. The aim of establishing the Oneness of Allah in His substance and actions is to make everything solely to Him the goal of this world. Faith in Allah *"... because I believe that God exists and is gracious and merciful to his faithful people. I woke up early. I purify myself. I hit the drum to awaken people from their sleep, so that they prostrate themselves to*

Him. I pray every time. I praise Him. I read His book 'Alhamdulillah' I say when I receive His grace. 'Oh my God' I said when I was surprised. 'Masya Allah', I said when I was amazed." The dialogue excerpt above is an illustration of a person's faith in Allah. Fully believe that God exists. Carry out His commands as best as possible. This character describes how to act to express his love for God. Carry out religious services, both obligatory 'prayer' and sunnah 'reading the book'. He also expressed his implementation of faith in Allah in his life, namely in the phrase 'Alhamdulillah' I say when I receive His grace. 'Oh my God' I said when I was surprised. 'Masha Allah', I said when I was amazed. It was explained that if he received a blessing that was remembered, namely the giver of the blessing or something happened to him, he would remember Allah by saying Alhamdulillah, 'Astagfirullah', 'Masya Allah'.

2. Religious Values Morals

Morals are an attitude or behavior that is embedded in a person's mind, giving rise to behavior or actions that are reflected in a person's character. Morals can be positive or negative, depending on the value order that is the basis for action. Bad Morals *"Finally it was Haji Saleh's turn, smiling proudly he worshiped God. Then God asked the first question 'You?' 'I am Pious. But I've been to Mecca, my name is Haji Saleh. 'I didn't ask for a name. Names for me, no need. The name is only for you in the world."* (Navis, 1986:6)

From the dialogue excerpt, the attitude presented in religious values is bad morals. The attitude of someone named Haji Saleh is very arrogant or overestimates himself and underestimates other people.

The short story *Robohnya Surau Kami* illustrates that someone's

arrogant attitude should not be done because humans are only God's creation and it is God who judges the actions they do, not other people's judgments. The figure of Haji Saleh who is waiting to be called by God, in the afterlife sees people who have passed away. Haji Saleh, who is described as a surau keeper, gave his life completely to Allah. However, the sentence but because I have been to Mecca, Haji Saleh, my name contains the meaning of boasting because I have been on the Hajj and that way my name has earned the title of being Haji Saleh. From this quote, a lesson can be learned, namely that whatever has been done must contain sincerity and not bring up what has been done again.

Good Morals *"I've been here since I was young, right? I don't remember having a wife, having kids, having a family like other people, you know? I don't think about my own life. I don't want to look for riches, make a house, I surrender all my life inside and out to Allah. I never bother other people. One fly was reluctant for me to kill it"*

The good morals depicted in the short story *Robohnya Surau Kami* are the independence of a character in his life who is reluctant to trouble other people. In the sentence a fly was reluctant to kill me, it is a picture that Grandpa does not want to hurt anyone, including flies that will bite him. Not only that, Grandpa also likes helping others as proven in the following quote: "He is better known as a knife sharpener. People like to ask him for help, but he never asks for anything in return." From this quote, it can be described as a good grandfather who doesn't expect anything when helping

other people, so he can help many people because of what he has done.

3. Social values that reflect the relationship between humans and God.

Human relationships with God include social values such as gratitude, faith, prayer, and trust. The figure of a grandfather who believes in the greatness of God by recognizing the existence of God as an implementation of faith in His greatness. The character Grandpa explains the yamna where Grandpa surrendered himself to God, because Grandpa believes that God will have mercy on people who are patient and trusting.

4. Social Values that reflect the relationship between humans and fellow humans.

The relationship between humans and fellow humans is reflected in the emergence of an attitude of helping each other. In this short story, what is evident from Grandpa's attitude as a *garin* is that he is not well known, but he is known by people as a knife sharpener. People ask him for help, but he doesn't ask for anything in return. The attitude of helping each other provides bonding between human relationships with other humans in life.

4. Conclusion

The short story *The Collapse of Our Surau* by A.A. Navis is an interesting work seen from the elements that make it up. Based on the results of the analysis using a structural approach, namely the intrinsic elements in the short story *Robohnya Surau Kami*, to determine religious values and social

values, including 1). Religious Values of Tauhid regarding faith in Allah 2). Religious Values There are two morals, bad and good, 3). Social Values that reflect Man's relationship with God 4). Social Values that reflect human relationships with fellow humans.

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