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Intertextual Analysis Of The Novel When Love Is Particular By Habiburrahman El Shirazy And The Novel Ranah 3 Colors By Ahmad Fuadi

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Abstract

This study analyzes intertextuality and structure in two popular Indonesian novels, namely When Love Recites the Rosary by Habiburrahman El Shirazy and Ranah 3 Warna by Ahmad Fuadi. The main objective of this study is to describe the structural components of both novels and identify the intertextual relationships between them. By using a qualitative descriptive method through a content analysis approach, this study examines the themes, characters, settings, and life values contained in both literary works. The results of the study indicate a strong intertextual relationship between the two novels, which can be seen from the similarity of the theme of struggle, the main character who is tough and religious, and the values of faith, education, and resilience. These two novels effectively represent the spirit of the young generation of Indonesia in fighting for their ideals through education and spirituality.

Keywords: Intertextual, Structure, Comparative Literature, Novel

INTRODUCTION

In Indonesian literature, intertextual analysis provides a compelling way to examine how a work reflects and relates to broader societal changes and previous literary traditions. This is particularly true when analyzing works like *When Love Recites the Rosary* by Habiburrahman El Shirazy and *Ranah 3 Warna* by Ahmad Fuadi, both of which tackle themes of struggle, spirituality, and education. These novels not only represent the voices of their time but also embody an ongoing dialogue within Indonesian literary culture, engaging with earlier literary traditions and modern societal issues.

Intertextuality, as a concept, refers to the way a literary work reflects, transforms, or responds to other works within a cultural and literary context (Baron, 2019; Ginting, 2024). In this case, both *When Love Recites the Rosary* and *Ranah 3 Warna* engage with Indonesian traditions, religious values, and themes that resonate with a broader cultural context. The intertextual analysis of these works sheds light on their connection, revealing how these texts complement and enhance each other while offering a profound view of Indonesian society, particularly through the lens of the challenges faced by young people striving for education and spiritual growth.

The Structure of *When Love Recites the Rosary* and *Ranah 3 Warna*

Both *When Love Recites the Rosary* and *Ranah 3 Warna* share similar structural components, including a strong narrative framework built around character

development, conflict, and resolution (Sari, 2019). These novels follow a journey of self-discovery and personal growth, with their protagonists navigating personal challenges and societal expectations. In both stories, education plays a central role in the characters' development (Santoso et al., 2023), and their experiences in Islamic educational institutions—whether a pesantren (Islamic boarding school) in El Shirazy's work or a traditional school in Fuadi's novel—form a foundational aspect of their journeys.

In *When Love Recites the Rosary*, the protagonist, Azzam, embarks on a personal and spiritual journey to reconcile his ambitions with his love for a woman, while upholding the values instilled in him by his Islamic upbringing. This quest for balance between faith, love, and personal ambition mirrors the structure of many Bildungsromane, where the central character's development is intricately tied to the social and spiritual frameworks they inhabit.

Similarly, in *Ranah 3 Warna*, the protagonist Alif's journey is marked by his struggle to reconcile his dreams with his deep-rooted Islamic values. His story is also shaped by his experiences at an Islamic boarding school, which cultivates his resilience, discipline, and commitment to education. Fuadi's novel mirrors *When Love Recites the Rosary* in its portrayal of the struggles of youth, but it also offers a more complex exploration of how education and faith intersect in shaping the identity and destiny of the protagonist.

Intertextual Themes in the Two Novels

Intertextual analysis reveals that both novels share common thematic elements that reflect the broader societal and cultural currents of Indonesia, particularly those related to spirituality, education, and the personal struggles of youth (Poetri, 2023). One of the central themes in both novels is the idea of struggle. In *When Love Recites the Rosary*, Azzam's internal struggle between personal desires and religious obligations mirrors the journey of many young Indonesians trying to reconcile modern aspirations with traditional values. Similarly, in *Ranah 3 Warna*, Alif faces external struggles as he grapples with the expectations placed on him by his family, society, and his own religious beliefs.

Both protagonists also navigate the complexities of love and relationships within the framework of Islamic teachings. In *When Love Recites the Rosary*, the process of ta'aruf (Islamic introduction to marriage) plays a crucial role in Azzam's relationship with his love interest, emphasizing the importance of maintaining faith while pursuing love. Fuadi's *Ranah 3 Warna* also touches on the theme of love within a religious context, with Alif's relationships evolving in a manner that reflects his evolving understanding of faith, duty, and personal happiness.

Another intertextual link between the two novels is the theme of education. Both Azzam and Alif view education not only as a means to personal success but also as a vehicle for achieving a greater understanding of their faith and their place in the world. The Islamic boarding school (pesantren) setting in *When Love Recites the Rosary* and *Ranah 3 Warna* functions as a key space where the characters are shaped by the rigorous discipline of religious and secular education. These institutions, in turn, become places

of spiritual and intellectual awakening, reinforcing the novels' message that education is essential in achieving both worldly and spiritual goals.

The Role of Intertextuality in Enriching the Meaning of the Novels

Intertextuality serves to enrich the meaning of both *When Love Recites the Rosary* and *Ranah 3 Warna* by highlighting their connections to earlier works, traditions, and cultural narratives. The relationship between these two novels can be understood as a kind of intertextual dialogue, where Fuadi's work, published after El Shirazy's, may have been influenced by the themes and narrative structures established in *When Love Recites the Rosary* (Purnama et al., 2021). In fact, the similarities between the two novels suggest that *When Love Recites the Rosary* could be seen as a kind of hypogram for *Ranah 3 Warna*, with Fuadi drawing on and expanding upon the thematic concerns, character types, and social contexts explored in El Shirazy's novel.

For instance, both novels explore the concept of personal struggle and the search for self-identity through the lens of religious faith and education. These thematic parallels speak to a broader cultural conversation about the role of religion and education in shaping the identity of Indonesian youth. The values of perseverance, faith, and resilience that both novels promote are essential not only to the characters' personal journeys but also to the moral and social fabric of Indonesia as a whole.

METHODS

This study employs a qualitative descriptive method combined with a content analysis approach to analyze two prominent works of Indonesian literature: *Ketika Cinta Bertasbih* by Habiburrahman El Shirazy and *Ranah 3 Warna* by Ahmad Fuadi. The primary data for this research consist of these two novels, which are examined through a series of analytical techniques (Priadana et al., 2021; Pugu et al., 2024). The aim is to explore the structural elements of both texts and identify intertextual connections between them.

The data collection process involves a comprehensive literature study, which requires an in-depth reading of both novels. Relevant data related to the structural components and intertextual aspects of the works are extracted through a close analysis of the texts. This method allows for the identification of common themes, character development, settings, and plot elements that both novels share. Additionally, the content analysis approach helps to contextualize these elements within the larger framework of Indonesian literature and culture (Pugu et al., 2024).

To analyze the data, several key techniques are employed. First, thematic analysis is used to uncover the major themes present in both novels, such as the pursuit of education, personal struggles, and religious devotion. This step highlights how the novels engage with these themes and how they reflect broader societal values. Comparative analysis is then conducted to examine specific literary elements, such as character types and settings, in both works. By comparing these aspects, the study explores how the authors create similar narratives despite their different contexts and characters. Finally, narrative analysis is applied to understand how the story structures of both novels influence their overarching messages and intertextual connections. By

considering these structural elements, it becomes evident that both novels follow a similar trajectory of struggle, growth, and transformation (Magolda, 2023).

RESULTS

Both *When Love Recites the Rosary* (*Ketika Cinta Bertasbih*) by Habiburrahman El Shirazy and *Ranah 3 Warna* by Ahmad Fuadi are exemplary works within the sphere of contemporary Indonesian literature. These novels have captured the hearts and minds of readers by exploring themes such as personal struggle, the importance of education, faith, and love. Through the lens of intertextuality, this study delves into the similarities between the two novels, focusing on their structural elements and thematic resonance. The goal is to demonstrate how these works engage in an intertextual dialogue, revealing how El Shirazy's *When Love Recites the Rosary* may have influenced Fuadi's *Ranah 3 Warna* by serving as a hypogram, a precursor that informs and shapes Fuadi's narrative approach.

Both novels share a significant narrative structure, which includes the introduction of characters, conflict, climax, and resolution. The recurring themes of family responsibility, faith, education, and the journey toward personal growth provide a rich ground for intertextual analysis. Through this comparative analysis, we can further appreciate how both novels contribute to the ongoing discourse in Indonesian literature and culture.

Structural Parallels in the Two Novels

The narrative structure of both *When Love Recites the Rosary* and *Ranah 3 Warna* follows a familiar trajectory found in many coming-of-age stories, where the main characters undergo significant growth through a series of challenges and conflicts. The structure includes the introduction of characters, the development of their struggles, the climax where tensions peak, and a resolution that brings the character closer to understanding or achieving their goals.

Element	When Love Recites the Rosary	Ranah 3 Warna
Character Introduction	Azzam, a young man with strong religious beliefs, embarks on his journey in an Islamic boarding school.	Alif, an ambitious young man, starts his journey at a pesantren (Islamic boarding school) and faces both internal and external struggles.
Conflict	Azzam faces a conflict between his love for his partner and his religious values. He is also burdened with family responsibilities.	Alif is caught between pursuing his dreams and fulfilling his family's expectations, all while maintaining his religious beliefs.
Climax	Azzam's spiritual and romantic journey culminates in a deep realization about his role in life and his faith.	Alif reaches a turning point when he is forced to choose between personal ambition and family duty.
Resolution	Azzam marries his love after	Alif achieves his dream while

	resolving his internal conflict, reaffirming his faith and family values.	remaining true to his religious values, securing both spiritual and personal fulfillment.

In both novels, the protagonists' journeys are deeply intertwined with their religious beliefs and the values they uphold. Azzam in *When Love Recites the Rosary* struggles to find balance between his love for a woman and his devotion to Allah, which is complicated by the expectations placed upon him by his family. Similarly, Alif in *Ranah 3 Warna* faces the challenge of balancing his ambitions with his duties toward his family and faith.

The structure of both novels is marked by this internal conflict, where the protagonists must reconcile their desires with the moral and spiritual codes that govern their lives. Both characters experience significant development, marked by a pivotal turning point (the climax) where they confront their struggles head-on. Ultimately, both novels conclude with resolutions that reinforce the protagonists' commitment to their faith and family values.

Intertextual Principles Connecting the Novels

1. The Role of a Substitute Father

One of the striking similarities between the two novels is the portrayal of the protagonist's role as a substitute father figure. In both works, the main characters take on significant family responsibilities, particularly toward their younger siblings. This role reflects the cultural expectation in Indonesian society that older family members, particularly males, act as protectors and providers for younger siblings when the biological father is absent or unavailable.

In *When Love Recites the Rosary*, Azzam becomes a father figure for his younger brother after their father's death. He assumes responsibility not only for his family's financial well-being but also for guiding his brother in their shared faith. Similarly, in *Ranah 3 Warna*, Alif assumes a similar role, taking care of his younger siblings while being guided by his Islamic values. This responsibility for family is a central theme in both novels, highlighting the characters' maturity and growth as they embrace the duties of adulthood. The intertextual parallel suggests that both protagonists share a cultural and familial archetype of the responsible, moral leader, which drives their personal development and decisions.

2. Islamic Boarding School Background

The Islamic boarding school (pesantren) setting in both novels is another significant element that connects the two works. The pesantren is a space where education and religious teachings intersect, and it plays a formative role in shaping the protagonists' identities.

In *When Love Recites the Rosary*, Azzam's character is molded by his experiences at an Islamic boarding school, where he learns the value of hard work, faith, and discipline. This educational background serves as the foundation for Azzam's future decisions and actions, particularly in his struggles to reconcile love and faith. Similarly, Alif in *Ranah 3 Warna* experiences a similar transformative journey at a pesantren, where he learns the importance of education, spiritual growth, and perseverance. The pesantren, as an

educational space, instills values that drive the characters' decisions and shape their worldview. This common setting establishes a strong intertextual connection between the two novels, reinforcing themes of spiritual development and the importance of education.

Novel	Role of Pesantren
When Love Recites the Rosary	The pesantren serves as Azzam's spiritual and intellectual foundation, where he learns the values that guide his journey.
Ranah 3 Warna	Alif's experience at the pesantren shapes his worldview and helps him navigate the challenges of his personal and educational journey.

Both novels emphasize the pesantren as a space that fosters resilience and character, forming the basis for both protagonists' struggles and eventual growth.

3. The Life Principles of the Characters

Both Azzam and Alif adhere to strong life principles, which act as guiding forces throughout their respective journeys. One such principle is the Islamic maxim "man jadda wajada" (whoever strives will succeed). This motto is central to both characters' lives and serves as a source of strength during times of difficulty.

In *When Love Recites the Rosary*, Azzam's perseverance in following his faith and fulfilling his family responsibilities exemplifies this principle. Despite facing numerous challenges, including emotional and familial conflicts, he holds steadfast to his belief that through effort and sincerity, he can find resolution. Similarly, in *Ranah 3 Warna*, Alif embraces the idea that hard work and dedication are essential to achieving his dreams, despite the many obstacles he faces, including financial hardships and familial pressure. This life principle becomes a key motivator in both novels, providing the protagonists with the strength to navigate their respective struggles.

The common thread of perseverance and determination ties the characters together, making them symbols of resilience and hope for young Indonesian readers. This shared life principle, expressed through the motto "man jadda wajada," highlights the intertextual connection between the two novels and reinforces the overarching theme of personal growth through effort and faith.

4. A Love Story Preceded by Ta'aruf

In both novels, the protagonists experience a love story that is preceded by the process of ta'aruf, an Islamic tradition that involves a formal introduction before marriage. This process ensures that the couple gets to know each other within the framework of Islamic teachings, emphasizing the importance of mutual respect, faith, and compatibility.

In *When Love Recites the Rosary*, Azzam's love for his wife is rooted in the Islamic practice of ta'aruf, where he approaches his relationship with her in a manner that respects both his faith and his family's values. The process of getting to know each other in an Islamic context allows them to develop a relationship based on respect, trust, and shared faith. Similarly, in *Ranah 3 Warna*, Alif's romantic relationship is also built

on the foundation of ta'aruf, demonstrating the importance of religiously sanctioned relationships in shaping the characters' lives.

This shared aspect of the love story structure highlights the importance of faith and religious practice in the novels, underscoring the characters' commitment to Islamic values in their personal relationships. The intertextual link between the two novels in this regard emphasizes the central role that Islam plays in shaping the characters' identities and actions.

CONCLUSION

Based on the analysis conducted, it can be concluded that there is a strong intertextual relationship between *When Love Recites Tasbih* by Habiburrahman El Shirazy and *Ranah 3 Warna* by Ahmad Fuadi. This relationship is evident not only in the structural elements of the two novels but also in the themes, characterizations, and values they portray. Both works share a similar narrative arc, wherein the protagonists undergo significant personal growth as they confront challenges related to their faith, education, and familial responsibilities. These narrative similarities suggest that Fuadi's *Ranah 3 Warna* may have been inspired by El Shirazy's earlier work, positioning *When Love Recites Tasbih* as a potential hypogram for Fuadi's narrative.

The thematic parallels between the two novels are especially striking. Both Azzam, the protagonist of *When Love Recites Tasbih*, and Alif, the central character of *Ranah 3 Warna*, grapple with internal and external struggles, striving to reconcile their aspirations with their religious and familial duties. Education plays a pivotal role in both novels, acting as a vehicle for the characters to transform their lives. Moreover, the novels emphasize the importance of spirituality as a guiding force in the characters' personal journeys, underscoring how faith serves as both a moral compass and a source of strength in the face of adversity. This shared thematic focus reinforces the spirit of resilience, perseverance, and faith that pervades Indonesian youth culture, making these novels highly relevant to young readers navigating their own paths.

In terms of characterization, both novels feature protagonists who embody values of responsibility, integrity, and determination. Azzam and Alif serve as role models for their peers, demonstrating the importance of hard work, dedication, and self-discipline. Their journey is not merely about achieving personal success, but about fulfilling their duties to their families and communities, while remaining steadfast in their faith. The characters' development is intricately tied to the environments in which they are raised, with both novels highlighting the formative influence of Islamic boarding schools, or pesantren, on the protagonists' worldview.

In conclusion, this research demonstrates that a literary work does not exist in isolation; rather, it is part of an ongoing dialogue with other works. Through their shared narrative elements and thematic concerns, *When Love Recites Tasbih* and *Ranah 3 Warna* form a dynamic intertextual relationship that enriches the meaning of each novel and contributes to the broader discourse of Indonesian literature. These works reflect not only the individual journeys of their protagonists but also the collective aspirations of Indonesian society.

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