

GERARD GENETTE'S NARRATIVE STRUCTURE IN *FIHI MA FIHI* NOVEL BY JALALUDIN RUMI

Muhammad Farihul Qulub^{1*}, Muhammad Roudho Rizky²

¹Universitas Brawijaya, Indonesia

²Imam As Syafi'i University of Mukalla, Yaman

Article History:

Received : 14/07/2023
Revised : 12/10/2023
Accepted : 31/10/2023
Published : 31/10/2023

Keywords:

Gerrard Genette, *Fihi Ma Fihi*, narrative structure

*Corresponding Author:

muhhammadfarihulqulub@gmail.com

Abstract: *Fihi Ma Fihi* is a sufism novel that transmits in prose. The novel explains the moral and scientific issues of Sufism, accompanied by Qur'anic and hadith explanations related to social values and spirituality. The narrative of the novel is complex since the novel portrays an explication of the reality in life. This study aims to analyze the narrative structure in *Fihi Ma Fihi* novel based on the perspective of Gerard Genette, which includes the analysis of order, duration, frequency, mode, and sound reflected in the novel using a descriptive qualitative method. The main data source used is *Fihi Ma Fihi* novel by Jalaludin Rumi. The results found five aspects in the novel: order in the form of a sequence of story travel, duration in the form of time differences, frequency in the form of relationships in the form of an event, modes in the form of prominent roles for characters, and speech or sounds in the form of language messages seen based on any relationship.

الملخص: كان فيه ما فيه رواية صوفية تنقل في النثر. تشرح القضايا الأخلاقية والعلمية للتصوف التي ترافقها تفسيرات قرآنية وحديثة تتعلق بالقيم الاجتماعية والروحانية. لديها سرد معقد كتفسير لواقع الحياة. تهدف هذه الدراسة إلى تحليل البنية السردية فيها بنظرية جيرارد جينيت التي تشمل النظام، والمدة، والتردد، والوضع، والصوت. هذا البحث بحث وصفي نوعي. مصدر البيانات الرئيسي المستخدم هو رواية فيه ما فيه لجلال الدين الرومي. أظهرت النتائج أنه بناء على منظور جيرارد جينيت، فإن البنية السردية في رواية فيه ما فيه تتكون من خمسة جوانب، وهي: النظام في شكل تسلسل قصة السفر، والمدة في شكل فروق زمنية، والتردد في شكل علاقات في شكل حدث، والوضع في شكل أدوار كبيرة للشخصيات، والصوت في شكل رسائل لغوية ينظر إليها بناء على عدة علاقات.

Introduction

The existence of literary works will continually develop. The words "dark" or "missing" cannot be found in literature. Literary works embody the author's thoughts, ambitions, and thoughts (Sumarto, 2019). The role of literary works as a container allows them to exist because the author's ideas can be accepted and enjoyed at any time. Literary works will always exist and influence readers and listeners (Susanto, 2012). Novels are imaginative literary works that tell all things, including social problems in the lives of several characters or someone (Dewi, 2018). Life problems illustrated in characters' lives are shown in different characters and complete storylines on each side (Kosasih, 2012).

Fihi Ma Fihi is a novel by Jalaluddin Rumi, a famous Persian Muslim poet of the 13th century. The novel was published in August 2016, with 438 pages. The story of this novel comes from an exploration of prose forms. Most of the discussion in each chapter is answers and responses to questions with different backgrounds and situations. It contains a series of lectures, reflections, and commentaries on moral issues, complemented by explanations of the Qur'an and Hadith, as well as a complete description of some of the discussions found in *Matsnawi*. Like *Matsnawi's diwan*, this book contains various analogies, legends, and commentaries of Maulana Rumi. In addition, this book can help us understand his thoughts and express the meaning of his words in various other works (Lathif, 2015)

Fihi Ma Fihi novel presents the moral and scientific problems of Sufism and Sufism Irfan and is accompanied by explanations of the Qur'an and Hadith. Jalaluddin Rumi believes that Sufi science and its transmission in prose, Hadith, and Qur'anic exegesis are a form of great existence in science. Norms or values in teaching are norms or values that relate to education in the family environment, education in the community environment, and education in the school environment. Literary works also discuss human life, how it adapts and desires, and its description is formed in prose. The discussion in each of its chapters is mostly answers and responses to different opportunities and various questions in context (Abbott, 2002).

The study of narratology plays a crucial role in analyzing and understanding literary works. It assists readers and researchers in comprehending the basic structure of the story, characters, and essential elements such as plot, setting, conflict, and resolution. With this understanding, readers can delve into the meaning and themes of the story while appreciating the writing techniques employed by authors, such as flashbacks or foreshadowing. Narratological analysis also enables the assessment of the quality of literary works, aiding writers in learning from renowned authors and providing guidance for creating new and innovative literary pieces. Thus, narratology is not merely about reading

and understanding existing literary works; it also stimulates creative thinking in the process of crafting new literary works.

Naratology includes the field that explains narratives, studies in form as well as narrative functions. Naratology study is essential for comprehending the narrative structure, allowing readers and researchers to delve into the depths of the story, uncover hidden layers of meaning in literary works, and appreciate the writer's skill in creating a profound reading experience. According to Luxemburg et al., narrative text or discourse structure is a discourse or text whose content is about the series of events of nonfiction narrative structure (Genette, 1980). In oral literature, Ruth Finnegan states that literary works cannot be understood only through the context of the text. The narrative structure of a work can change according to conditions, even every time it is staged. Staging cannot be accepted with complementary or secondary aspects but instead regarding the integral of totality (Emzir, 2018). A narrative structure in novels, in particular, requires a theory directly related to the narrative component, and that theory is narratology. The definition of narratology itself is a science that studies narratives. One of the experts from narratology is Gerard Genette, who explained that a narrative can be studied with several components to form a narrative structure (Didipu, 2019)

Genette's theory proposes to use three different terms in her thinking. Among them is the first, the word "story," which becomes a signified sign' of narrative content. The "story" is equivalent to *histoire* (French) and *geschichte* (German). Second, the word narrative, "narrative or storytelling," is used as a marker, statement, discourse, or as a narrative text itself. Gerard Genette developed narratology covering five points of thought, namely sequence, duration, frequency, mode, and speech (Didipu, 2019).

In understanding literary works, many approaches can be used. One of them is the study of narratology. Naratology comes from the Latin word *narratio*, which means story, saying, story, and logos, which means science. Naratology is also called narrative discourse (text) theory. Both narratology and narrative discourse theory (text) are equally defined as a set of concepts about stories and stories (Ratna, 2012). Naratology is one of the theories used in the study or criticism of literature. The term "narratology" is globally used as the equivalent of "narrative theory," which refers to the study of narrative as a genre. A narrative is an event in which someone says something, including telling it (Didipu, 2019).

There have been several studies of literary works that have been carried out with a narratological approach. The term narrative for Genette is called the term *récit* (French). Genette formulates the term *récit* with the word narrative (narrative or storytelling), which functions as a signifier (marker) or can also function as a discourse or narrative text

(narrative discourse), which has a more comprehensive reach as textual analysis so that it is more accurate to function as an instrument of literary narrative study (Bertens, 2014). Genette describes her thoughts into three categories of narrative structure, namely tense, mood, and voice. Genette explains in her book that the tense category is divided into three more parts, namely order, duration, and frequency. Then it can be concluded that Genette's narrative or storytelling arrangement contains five basic categories, namely (1) order; (2) duration; (3) frequency (narrative frequency); (4) mood (narrative mode); (5) voice, following an explanation of each narrative arrangement of Gerard Genette (Alfiarizky, 2019).

Researchers have conducted literature studies from several previous researchers, first in the form of journals carried out in Jalaluddin Rumi's thoughts about the morals that humans must possess, such as sincerity, always remembrance of the Creator, and patience. Likewise, spiritual intelligence in humans can be characterized by a clean soul, good morals, and a deep understanding of science. The similarity with the research studied by the author lies in Rumi's thoughts in *Fihi Ma Fihi*. In this study, the author revealed an analysis of the *Lau Annana Lam Naftarikh* novel using based on Gerard Genette. In the theory presented by Genette, narratology discusses the study and ways to analyze the storytelling arrangement of a narrative text that uses its components. Researchers found a complete storytelling arrangement in the *Lau Anna Lam Naftarikh* novel. Therefore, the correct theory is the theory of narratology perspective of Gerard Genette. (Ali, 2021; Hasny, 2019; Nofrianis & Zulfikarni, 2022; Rahayu et al., 2020). Among them, the analysis uses the theory of a combination of narrative structure between syntactic theory and semantic theory. It interprets the author's views in the short story, which, in this case, includes interpreting the author's message (Jahn, 2021). Narratological structuralism to know about some socio-cultural aspects which are classified into two, namely (a) aspects related to manners and manners Then (b) aspects related to inter-kingdom harmony. The storytelling aspect of each short story implies people's attitude toward the problems raised in the three short stories by focusing on the concepts of duration, focalization, and speaker (Wulandari, 2020; Evanda, 2020)

Based on previous research, the study of narratology is a theory or tool to explore criticism of narrative content. It can enrich the theory used in studying with several aspects in it. This study aims to explain the narratological structure in the *Fihi Ma Fihi* novel with narratology studies, with five basic categories, namely order, duration, frequency (narrative frequency), mood (narrative mode), and sound, following the explanation of each narrative setting of Gerard Genette.

Method

The research is descriptive qualitative research. The descriptive qualitative methods are applied in this study to understand what the object of research is by being explained in specific contexts that utilize various scientific methods (Puspita et al., 2022). The primary purpose of this descriptive qualitative research is to solve problems in phenomena systematically and factually based on existing data (Yanti et al., 2020). The data collection method used for this research is fieldwork to archive or document existing phenomena (Endraswara, 2013). This research also uses a conceptual approach to the principles and views of narratology theory. This research data is novel *Fihi Ma Fihi* and is supported by other supporting documents, as well as previous research that examines Narratology.

Data collection techniques used are: (1) Reading techniques for understanding a text to obtain information related to research data As well as understanding the indirectness of meaning in the poetry text that needs to be investigated more deeply, then (2) Taking-note techniques carried out by researchers in writing flexible data processing with the same theory used by researchers Write theories according to researchers under the object of research as well as describing the events in *Fihi Ma Fihi* which reflect the concept of narrative structure based on the perspective of Gerard Genette (Sugiono, 2003). The data is then analyzed using the Miles & Huberman interactive analysis model. The analysis stage is data collection, data reduction, data presentation, and conclusion. Then, to test the validity of the data, the authors used triangulation theory. Triangulation theory uses multiple perspectives to translate data sets or information (Bachri, 2010).

Result and Discussion

Based on Gerard Genette's narratological perspective, Jalaluddin Rumi's *Fihi Ma Fihi* novel can be studied based on five aspects, namely narrative sequence (sequence), narrative duration (duration), narrative frequency (frequency), narrative method (mood), and narrative speech the discussion is as follows.

Narrative Order

The *Fihi Ma Fihi* novel by Jalaludin Rumi uses an acronym storytelling sequence (achrony), which is explained that the storytelling time runs normally and is parallel to different themes. Below will be explained based on the storyline (histoire) about the time of narration in numbers (recit) with letters.

Table 1. Narrative Order of *Fihi Ma Fihi* novel

Theme	Genesis Story	Storytelling time
All because of God	2	A
Man is God Astroable	1	B

Die before you die	3	C
We glorify the descendants of Adam's son	4	D
Spliced birth	5	E
Aa believer is a reflection of his fellow man	6	F
Even if the veil is revealed, confidence remains stagnant	7	G
Behold, there comes unto you a messenger in your people	8	H
The only destination	9	I
Muhammad's words were not the will of his passions	10	J
Show her something certain	11	K
Return to planned jihadist intentions	12	L
Take it from them	13	M
From and for God	14	N

Based on the formula pattern above, the sequence of time and time of narration of the *Fihi Ma Fihi* novel by Jalaluddin Rumi in Gerard Genette regarding the dictation of sociability and religion, as follows:

2A-1B-3C-4D-5E-6F-7G-8H- 9I-10J-11K-12L-13M-14N

Fihi Ma Fihi, a novel by Jalaluddin Rumi, has 71 chapters or stories in his book. In this novel, there is no main character, with various chapters listed and discussed with dictative value. The story's timing is from various points of view presented in this novel by the author. At the beginning of the story, which points to the point of view on all that happened and the miracles that came down and the religion and phenomena are all forms of Allah alone, starting from there, the story told is not only from the point of view of one science but science based on the interpretation of the Quran and textual and factual Hadith.

Narrative order refers to the relationship between a chain of events and their arrangement in the story. The narrative sequence can be understood by the relationship between story time, which refers to the actual time of an event (story time), and the time it takes the narrator (author) to narrate the event (story time) (Didipu, 2018). Storytime can be identified with time units such as seconds and minutes, while storytelling time is generally calculated by lines and pages (Genette, 1980). The order relates to the unit of story or sequence created by each speech arrangement that makes a unit of meaning and is usually in the form of sentences and paragraphs (Evanda, 2017). Genette explains the sequence by symbolizing the time sequence of the story with numbers and the time of storytelling with letters. Genette also explained that for the sequence of stories denoted by numbers denoted again into the number 1 as a sign that indicates the past and the number 2 as a sign that indicates the present, the exposure is called temporal analysis or analysis related to time information (Genette, 1980).

Following the theory of narrative structure in this narrative structure, it is in the form of a culture that is mutually beneficial for culture to develop in terms of religion, culture, and community conditions later because of its *istiqamah* and cleverness in maintaining trust. In

line with Gerard Genette's theory in the book, *Fihi Ma Fihi* also mentions that God's law exists and is fundamental for anyone because God's law is part of the realization of representation in his spiritual is included in *Nafs Muhiman*, which mentions culture or worship there is devotion to moral values from the beginning of the practice of Sufism in a person.

The findings of this study state that the spiritual form is to follow the form of Allah's laws, socio-cultural which always follows the sharia of the ulama. This finding can be compared with the research of (Alfiarizky, 2019; Hasny, 2019; Puspita et.al, 2022), who stated that it is true that spirituality is seen from the process of learning something, especially culture with relationships between communities can also affect the formation of a strong culture. With this researcher concludes that the narrative structure shows in the form of God's laws with worship must indeed be because in the basis of religion it is also a belief in God. Therefore, adjustments in the legal context are needed to know and trust a transparent form of worship to be carried out.

Narrative Duration

Narrative duration describes the difference between time based on an event and time in narrating events by the narrator. Therefore, there are two narrative movements to elevate and use in *Fihi Ma Fihi* novel, namely the scene and pause, and what dominates more is the discussion of dictating narrative because it supports the existence of a sequence of acronymous narasa that looks normal and parallel in story time and storytelling time, even though the scene tells the story at the same time, it cannot replace the scene in a dominant position because pauses can only be found in some events story. Each episode has a break, but not much and not too long.

A pause occurs when the story's events break up in a unique space scene with still narrative text. So, narrative time has a dominant formation compared to event time stories (Didipu, 2019). Below is an example of a break from the *Fihi Ma Fihi* novel.

"من الممكن أن تأخذ رشفة من السم من أيدي حبيب موليك، فمن الممكن ابتلاع كلماته المريرة، مثل السكر. كم من الملح لدى الحبيب، كم من الملح! إذا كان من الممكن العثور عليه، فيمكن للكبد أن يأكله (الرومي، ٢٠٠٠، ص ٥١)."

"It is possible to take a sip of poison from the hands of Molik's lover. It is possible to swallow his bitter words like sugar. How much salt does the beloved have, how much salt! If it can be found, the liver can eat it."

The data in the novel above is included from the pause because it is a reinforcement of the previous story to convince the reader better. The diction above is because of something that the creature can control. That is a plan that can fail; even when faced with the nature of

fear, you will not be able to change something that is planned to be realized because of the impact of the innate nature that contains dictative value, which is to try as much as possible and pray fervently so that something that is faced even though it is difficult can be faced calmly. Genette classifies duration or narrative duration into four parts, namely (1) pause or pause, which functions to make the story time cut off to form a unique space; (2) the scene means that the story time and storytelling time are balanced and usually presented in conversational form; (3) a summary is formed if the events are not told thoroughly or also referred to as a summary in the storytelling; (4) ellipsis/ellipsis is a storytelling tactic by moving to spacetime or events afterward, this ellipsis is similar to the cut in cinema (Genette, 1980).

In this novel, there are three forms of narrative duration applied, namely pause, scene, and ellipsis. Of the three, more scenes are found in this novel than pauses and ellipses. The dominant scene supports the existence of order or narrative sequence 'acry'. Meanwhile, pauses are found to be inserted only in some core stories. The pause found in this novel is only a short snippet that aims to convey information and the reader's imagination at the core of the story before and after. It is under Gerard Genette's theory, which explains how this narrative is not necessarily about religion but also about a mindset that can think about things long before cultural action. Therefore, man must avoid the beauty and splendor of the world, which is the refraction of rays and reflections from Allah Almighty. People should be satisfied with these things with others. For though they are the tenderness of God and the rays of his beauty, they are not eternal.

The findings of this researcher state that the form of duration in the novel *Fihi Ma Fihi* is with the action of spiritual culture that has an enormous influence in all forms that exist in the world that only follow and become a tool for the mind, which is without thought. Therefore, perfecting culture with a modern attitude requires something that underlies the old culture so that it can be maintained, and modern culture has a basis that develops in the future with a solid argument to be maintained, namely by referring to classical culture to become a modern contemporary culture. Likewise, nature is also a medium of transfiguration for God. Without the pros and cons, this transfiguration would not be beautiful. Both the pros and cons are what reveal God.

Narrative Frequency

Narrative frequency is the relationship of frequency of an event mentioned several times in the text. The *Fihi Ma Fihi* novel has a narrative frequency whose type of anaphoretic representation is that the narration occurs several times, for example, humans who always

have a nature with different actions in representing religion, Hadith, and textual Irfan sciences in their thoughts.

"قال ملك للدرويش: عندما تصل إلى مستوى التجلي والبراد بالقرب من الله سبحانه وتعالى، اذكرني. أجاب الدراويش: عندما آتي إلى محضر الله سبحانه وتعالى ويضيء علي نور شمس جمالها، لن أتذكر من أنا بعد الآن، فكيف أتذكرك(الرومي، ٢٠٠٠، ص ٦٤)"

"A king said to the dervish: When you have reached the level of tajali and berad near Allah Almighty, remember me. The dervish replied: When I come to the presence of Allah Almighty and the light of the sun of its beauty shines on me, I will no longer remember who I am, then how will I remember you"

The above data is one example of stories and storytelling that is done several times and occurs several times in several chapters in the book *Fihi Ma Fihi*. The frequency of narratives related to the book *Fihi Ma Fihi* is found in Amanah (Amanat). It includes everything that is borne by a human being, in the form of religious affairs and his world, both in the form of words and deeds. (Rumi, 2016).

Following the theory of narratology in this type of narrative frequency shows that the culture that Mesopotamian society cultured formed a more valuable thing; even all would appreciate such a trait. All these causes are like pens in the hands of God's power. It is He who moves and writes. If He does not have the will, then the pen will not move. For some, a little speech may be more beneficial than a lot. In addition, these findings can be compared with the research above; culture must experience an advanced continuation (contemporary) from time to time. It is based on the modern, something new that is often found.

"يحاول بشره كسر أو تفكيك نظام يعتبر نهائيا، وإذا لم يتم تفكيكه، فسوف يعيق التقدم (الرومي، ٢٠٠٠، ص ١٦٧)"

"Bishr tried to crack or dismantle a system that was considered final, and if it were not dismantled, it would hinder progress".

The findings of this study state that spiritual morals are one of the trusts with their principles (foundations) and an outstanding obligation carried by humans. At the same time, the heavens, earth, and mountains are reluctant to bear them because of the size and weight of the trust. Culture is also worth maintaining despite many conflicts around the country because culture is the country's identity. The frequency of narratives related to the book *Fihi Ma Fihi* is found in Amanah (Amanat). It includes everything that is borne by a human being, in the form of religious affairs and his world, both in the form of words and deeds. (Rumi, 2016).

Following the theory of narratology in this type of narrative frequency shows that the culture that Mesopotamian society cultured formed a more valuable thing; even all would appreciate such a trait. All these causes are like pens in the hands of God's power. It is He who moves and writes. If He does not have the will, then the pen will not move. For some, a little speech may be more beneficial than a lot. In addition, these findings can be compared with the research above; culture must experience an advanced continuation (contemporary) from time to time; this is based on the modern something new that is often found.

The findings of this study state that spiritual morals are one of the trusts with their principles (foundations) and a significant obligation carried by humans. At the same time, the heavens, earth, and mountains are reluctant to bear them because of the size and weight of the trust. Culture is also worth maintaining despite many conflicts around the country because culture is the country's identity.

Narrative Mode

The narrative mode is when telling a story, the writer uses the skills of the narrator, who is not the story's character, and the internal analysis of events, the writer is omniscient or analytical when telling the story.

The purpose of the mode is to measure how much the narrator plays a role in the characters they write. In the *Fihi Ma Fihi* novel, the mode type is an internal analysis of events; that is, the author is omniscient, or analysis tells the story in several related chapters. The narrator is also present in each character, but the narrator is outside the story. The narrator can explore each character in detail because it uses an internal analysis mode where the narrator is omniscient, starting from the Qur'an, Hadith with textual form, and some interpretations of thoughts learned with Sufism and Sufistic Islam—sample data from the *Fihi Ma Fihi* novel. Several times, it happens, for example, humans who always have a nature with different actions representing religion, Hadith, and Irfan sciences that are textual in their thoughts.

"يحاول بشره كسر أو تفكيك نظام يعتبر نهائيا ، وإذا لم يتم تفكيكه، فسوف يعيق التقدم (الرومي،

"٢٠٠٠، ص ١٦٧)"

"It seeks to break or dismantle a system that it believes in, and if it is not dismantled, it must think about its progress."

From the data above, it can be ascertained that although the narrator is outside the story, the narrator can feel how expensive self-esteem cannot even be bought when humans with religious beliefs, thoughts, or minds cannot be dismantled by progress. It can be

changed because there are several things, such as a man planting a dagger worth a hundred dinars on the wall of his house with hanging pots and stacks of paper. In terms of physical and felt, even whatever is thought or what will happen by the figure can be described first. Justice and God's promises and threats require human freedom. The natural law or sunnah of Allah is a limited form of God's actions towards his creatures. So, human life is determined by man, but natural laws also limit human freedom.

Following the theory of narrative structure, this is included in the type of fashion structure by mentioning that carrying out the duties of society has indeed become inseparable from people's thinking toward responsibility. The ethic of responsibility in spirituality embodies mental processes that can be communicated. It is also reinforced by the research above that a minor form of ethics is because of the call of the soul to improve society as well as the formation of strong character in terms of progress.

The findings of this study state that the mindset of people in this fashion structure shows the mandate of some of the minds of someone who has been given responsibility. The responsibility of carrying out the duties of society is easy if anyone means to do it (jihad), but it can be challenging; this greatly affects the direction of ethicists. Therefore, this adjustment must be fully realized.

Narrative Speech

Narrative speech is an aspect of language action viewed based on the subject's relationship to the expression of the message or meaning. The subject refers not only to the character involved in one event but also to the person who narrates it or participates passively in storytelling. Based on the relationship of the subject behind the character, he has shown a problem before the public, and the secret has been opened with the veil of testimony on the matter with the speech in the novel.

ليلا ونهارا في هذا العالم، تبحث عن السلام والهدوء، على الرغم من أنه من المستحيل عليك الوصول إليهم في هذا العالم. ومع ذلك، فإن بحثك بالتأكيد ليس عبثا. يمكن أن يكون السلام والهدوء حاضرين بالتأكيد، حتى لو للحظة فقط. مهما كان السلام الذي تجده في هذا العالم ليس أبديا. كان الضجيج

مثل وميض البرق. يأتي مع حالة مليئة بالرعد والمطر والثلج والإغراء (الرومي، ٢٠٠٠، ص. ١٨٧)"

"Day and night in this world you seek peace and tranquility, though it is impossible for you to reach them in this world. Nevertheless, your search is certainly worthwhile. Peace and tranquility can certainly be present, even if only for a moment. Whatever peace you find in this world is not eternal. The noise was like lightning flashing. It comes with a situation full of thunder, rain, snow, and temptation."

This data is the obligatory reference of the wanderer of the path and spiritual practice. In this journey of searching for the essence of self, this book is seen as the opening book that bridges the physical world of the body and everything done with it to the invisible world called the mind. In other words, man moves into an omnipotent mind that gives other sensational spiritual experiences. The realm of essence is the realm of the mind. It can also be called an esoteric journey because it moves towards the core of the divine mystery and this universe. In narrative speech, this narrative structure can show figurative language, sentences, discourse, and imagery. All of these aspects can provide clear information about the language and intentions conveyed by the author as a form of distinction between Sufistic and non-Sufistic literature. The Sufistic frame gives prophetic messages, ideas, and man's transcendental imagination to God. These things are done by many Jahily and medieval Arabic literati (Kuntowijoyo, 2019).

Following Gerard Genette's theory from the perspective of narratology, it can be coordinated in culture. It has become an inseparable thing. In other words, discourse in society goes together with society towards an exciting culture. Likewise, culture in spirituality manifests mental processes that can be communicated through symbolic dialogue. It is also reinforced by previous research that discourse is a diminutive form of culture because of the call of the soul to improve society as well as the formation of a strong culture.

The findings of this study state that discourse is something that can change the paradigm of some of the minds of someone who has been given responsibility. As mentioned in the data above, religious experts are easy to mean (jihad). However, they can be difficult due to several obstacles, such as the type of several religions that are one direction but different in purpose.

Conclusion

From the results of the research above, it can be concluded that the *Fihi Ma Fihi* novel with Gerard Genette's Narratology approach can be understood to analyze all information contained in conditions or situations in knowing something that happened and determine violations so that to solve a problem with the narrative in the *Fihi Ma Fihi novel* can be examined through five aspects, namely: a sequence in the form of a sequence of story journeys, duration in the form of differences between time, frequency in the form of relationships of an event, modes in the form of prominent roles for characters, and speech in the form of messages or a clear and correct sequence because these components are core before starting the discussion of social matters with a combination of religion, Sufism and

Sufism of course, therefore the elaboration of a discussion can be suitable related to all these things.

Research related to this narrative structure shows that the results of Gerard Genette's Naratological studies are a form of realization that already exists, such as Diwan or Irfan science that develops with the times. However, there are several deeper articles, especially in the traditional Sufistic field. From this, the development of articles on the problem of Irfan science and morals to religious and social problems complement interpretations of the Quran and Hadith from Traditional to Contemporary. In other words, some of the structures that have been found in the *novel Fihi Ma Fihi* can develop sensitivity and awareness of the importance of treating fellow humans as well as possible in order to create peace and humanity. Everyone in their social life can practice values, and the problem of God in Sufism can be achieved and still exist in an environment that is always continuous, especially in narrative studies.

References

- Abbott, H. P. (2002). *The Cambridge Introduction of Narrative*. Cambridge: The Press Syndicate of the University of Cambridge.
- Ali, M. (2021). Konsep Pendidikan Akhlak Perspektif Jalaluddin Rumi (Analisis Buku Fihi Ma Fihi Serta Relevansinya Terhadap Pendidikan Islam). *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, 5(2), 279–291. DOI: <https://doi.org/10.30651/sr.v5i2.10234>
- Alfiarizky, K. (2019). Teror Naratif Dalam Novela Dekat dan Nyaring Karya Sabda Armandio: Kajian Naratologi Gerard Genette. *Jurnal Sapala*, 6(1), 1–12.
- Bachri, B.S. (2010). Meyakinkan Validitas Data Melalui Triangulasi pada Penelitian Kualitatif. *Jurnal Teknologi Pendidikan*, 10(1), 46-62.
- Bertens, H. (2014). *Teori Sastra: Dasar-dasar*. London: Routledge.
- Didipu, H. (2018). Struktur Naratif Novel Osakat Anak Asmat Karya Ani Sekarningsih (Perspektif Naratologi Gerard Genette). *Jurnal Aksara: Jurnal Bahasa Dan Sastra*, 19(1), 15–27. DOI: <http://dx.doi.org/10.23960/aksara/v19i1.pp15-27>
- Didipu, H. (2019). Teori Naratologi Gerard Genette (Tinjauan Konseptual). *Jurnal Telaga Bahasa*, 7(2), 163-172. DOI: 10.36843/tb.v7i2.58
- Dewi, N, et.al. (2018) Fokalisasi Novel Tempurung Karya Oka Rusmini dan Relevansinya dalam Pembelajaran Sastra Di SMA/SMK. *Stilistika*, 7(1).
- Emzir, S., & Andri W, (2018). *Tentang Sastra: Teori dan Pembelajarannya*. Yogyakarta: Garudhawaca.
- Endraswara, S. (2013). *Metodologi Kritik Sastra*. Yogyakarta: Penerbit Ombak.

- Evanda, T. (2017). Kajian Naratologi Roman Reckless – Steinernes Fleisch Karya Cornelia Funke. *Skripsi*. Fakultas Bahasa dan Seni Universitas Negeri Yogyakarta.
- Genette, G. (1980). *Narrative Discourse: An Essay in Method*. Translated by Jane E. Lewin. New York: Cornell University Press.
- Hasny, A. R. (2019). Analisis Nilai-Nilai Kecerdasan Spiritual dalam Buku Fih Ma Fih Karya Jalaluddin Rumi. *Jurnal Penelitian, Pendidikan, dan Pembelajaran*, 13(1), 56–60.
- Jahn, M. (2021). *Narratology 2.3: A Guide to the Theory of Narrative*. English Department, University of Cologne. URL www.uni-koeln.de/~ame02/pppn.pdf
- Kosasih, E. (2012). *Dasar-Dasar Keterampilan Bersastra*. Bandung: Yrama Widya.
- Kuntowijoyo. (2019). *Maklumat Sastra Profetik*. Diva Press.
- Lathif, R. (2015). *Mengarungi Samudra Kebijakan (Terj. Fih Ma Fih)*. Yogyakarta: Forum.
- Nofrianis, Y., & Zulfikarni. (2022). Majas Perbandingan dalam Buku Besar Peminum Kopi Karya Andrea Hirata dan Implikasinya terhadap Pembelajaran Teks Novel. *JPBSI: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 11(3), 24–32. DOI: <https://doi.org/10.24036/118386-019883>
- Puspita, Y., Hanum, F., Rohman, A., Fitriana, F., & Akhyar, Y. (2022). Pengaruh Faktor Lingkungan Keluarga untuk Perkembangan Pemerolehan Bahasa kedua. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(5), 4888–4900. DOI: <https://doi.org/10.31004/obsesi.v6i5.2500>
- Ratna, N. (2012). *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar.
- Rahayu, T., Supratno, H., & Raharjo, R. P. (2020). Suara Naratif Dalam Novel Merindu Baginda Nabi Karya Habiburrahman El Shirazy (Perspektif Naratologi Gerard Genette). *Jurnal Pena Indonesia: Jurnal Bahasa Indonesia, Sastra, Dan Pengajarannya*, 6(1), 1–11. DOI: <https://doi.org/10.26740/jpi.v6n1.p1-11>
- Rumi, M. J. (2000). *Fih Ma Fih*. Syuriah: Daar Al Fikr Al-Maashiir
- Sugiono, D. (2003). *Dasar Metodologi Penelitian*. Yogyakarta: Literasi Media Publishing.
- Susanto, D. S. (2012). *Pengantar Teori Sastra*. Jakarta: PT Buku Seru.
- Sumarto. (2019). Budaya, Pemahaman dan Penerapannya: Aspek Sistem Religi, Bahasa, Pengetahuan, Sosial, Kesenian dan Teknologi. *Jurnal Literasiologi*, 2(1), 144-159. DOI: <https://doi.org/10.47783/literasiologi.v1i2.49>
- Wulandari, W. (2020). Analisis Naratologi dalam Cerita Pendek Shigatsu No Aru Hareta Asa Ini 100 Paasento No Onna No Ko Ni Deau Koto Ni Tsuite Karya Haruki Murakami. *Skripsi*. Sekolah Tinggi Bahasa Asing JIA Bekasi.

Yanti, L. R., Antosa, Z., & Adiputra, M. J. (2020). Analisis Kesulitan Guru dalam Menerapkan Pembelajaran dengan Pendekatan Saintifik di SD Negeri 30 Pekanbaru. *Primary: Jurnal Pendidikan Guru Sekolah Dasar*, 9(1), 72-80. DOI: <https://doi.org/10.33578/jpfkip.v9i1.7850>.