

Islamism, Judaism, and Atheism in the Novel *Bumi Cinta* and Authorship

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ABSTRACT

This article discusses the importance of instilling humanitarian religiosity in life because it brings goodness to mankind. Islam and the Koran are universal religion and holy book. All humans, whether they believe in God or deny it, can use the Koran as a guide for life. The novel *Bumi Cinta* expresses the universality of Islam and the Koran through figures representing Islam, Jews, and adherents of atheism. The novel is set in Russia, a former communist country. To obtain data, the method used is genetic structuralism, which is to analyze the contents of the novel through intrinsic elements related to religiosity. Religiosity studied consists of belief, worship, devotion, knowledge and practice. The data obtained is the result of an analysis of the intrinsic elements of the novel and five things related to religiosity combined with the author, which includes background, social background, and world views regarding Islam, Judaism and atheism. The result is that Islamic religiosity is more of a mission of mercy for the universe, while the Jews aspire to realize the promised country, namely Greater Israel. Meanwhile, atheism does not only exist in communist countries, but already exists in many countries and education plays a role in shaping this understanding.

Keywords

Islam, novel, literature, Judaism, atheist, religion

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Introduction

Islam and the Koran are universal religion and holy book. Its universality is seen in God's exclamation which reads: "O you who believe ..." and "O people" Those who believe in God can be said to be believers, both Jewish and Christian. Meanwhile, those who do not believe in God or atheists are called "O people..." Both types of summons show that God does not differentiate between people based on skin color, ethnicity, nationality, and language. The glory of man before God according to the Islamic view is only in his piety and all humans have the potential to become pious people including those who are atheists because it does not mean they do not believe. Atheists still believe in themselves, science, and technology and information, among other things. In essence, humans can never be separated from what is called "belief". The novel *Bumi Cinta* set in Russia, which is a former communist country, reveals that guidance is God's absolute authority. Islamic religiosity makes people aware that the title of piety can be carried by anyone without knowing the person's background. This article is a novel-based study of religiosity by relating authorship. The original Indonesian author of Javanese ethnicity is a student who from elementary school to university studied and deepened Islam in photographing the religious environment and atmosphere in Moscow. The author describes the behavior of radical anarchist Jewish figures as well as atheists in defending their opinion about the absence of God which in the end, both Jews and atheists embraced Islam. This study uses a genetic structuralism approach (Muniroh, n.d.). Genetic structuralism is used to bridge the study of structuralism and sociology of literature in which there is a world view that voices the idealism of the author. Genetic structuralism is used to study the value of character education (Maulina, et.al., 2018), moral values (Grinitha, n.d), a collection of poems and the worldview of their authors (Lastari, 2017), portraits of Indonesian people

in short stories (Ahmadi, 2010), and social reality in a novel (Nurfitriani, n.d). Most studies of genetic structuralism are written by Indonesians with an Indonesian background. Meanwhile, for this study, it is set in the capital of Russia, Moscow, with Islamic and Jewish religiosity as well as atheism in seeing religion and God.

Methodology

This research is a content analysis conducted descriptively based on intrinsic elements. In this study, to confirm the results of the analysis, researchers conducted interviews with the authors because this study used a genetic structuralism approach. Interviews with the author were conducted twice on Tuesday, July 2nd, 2019 at the head office of the Indonesian Cleric Council and Tuesday, July 23rd, 2019 at the Akasia Hotel. Both are located in Jakarta, the capital city of Indonesia.

The main reason for taking the novel *Bumi Cinta* is because it describes the religious atmosphere in Russia, especially Moscow, after the communist era. In addition, the novel *Bumi Cinta* is one of the great works of the author Habiburrahman El-Shirazy and has become best seller in Southeast Asia and has been named as a soul-building novel. The study of religiosity includes beliefs related to the concept of divinity. Worship is a ritual activity as a form of acknowledgment as well as self-servitude to God. Devotion is the emergence of a heartbeat that is attached to God in carrying out religious teachings, while knowledge is an understanding of religion that is related to scientific knowledge to strengthen belief in religion. Practice is carrying out religious rules written in the holy book based on belief and knowledge. The results of the study of intrinsic elements related to the five aspects of hygiene are combined with authorship. Authorities include background related to education and the environment in which the author lives,

social background related to the author's profession and activities in society, and world views related to his life view.

Results

From investigating the intrinsic elements of the novel *Bumi Cinta* related to the aspect of religiosity, it is found that the basic theme is that God gives guidance to anyone who is desired. God can provide guidance through a person's behavior that represents his religious teachings that are reflected in actions and speech. In the novel *Bumi Cinta*, there are two main characters: protagonist and antagonist. The Muslim antagonist is Muhammad Ayyas, while the antagonist is Linor Eber Jelinek who is a Jew. There are two subordinate figures, Yelena and Anastasia, who are atheists and Catholics. In terms of characterization, Ayyas is consistent in obeying Islamic teachings, including being honest in behavior, keeping promises, and maintaining views in socializing, especially towards women. Linor was also a person who adhered to radical and anarchist Jewish teachings. If she meets someone who is not from her group, especially if she thinks it is dangerous, she will be unfriendly, full of suspicion, and even want to harm in a cruel way. Ayyas clashes with Linor because Linor always wants to harm Ayyas. Various ways she did it began to tempt Ayyas to fall into adultery to slander as the perpetrator of the bombing. Linor did all of this based on her religious views in the Talmud, including the attempt to harm Ayyas in the interests of her group for the realization of the promised country. Meanwhile, for Catholics, Ayyas faces various questions related to Islam, especially worship, namely prayer. The prayers performed by Muslims are not aimed at worshipping stones, namely the building in the form of a Ka'bah. Ka'bah is only the direction of prayer and not a representation of God's form.

For those who are atheists, the challenge that must be faced is the proposition the God is dead because science and technology are able to answer all human problems (Deal & Beal, 2004). Ayyas argued that along with the advancement of science and technology, various kinds of new diseases also emerged and death and aging were two things that humans would not be able to overcome no matter how great the advancement of science and technology. Atheists are of the view that God does not exist, apart from His invisible form, also if God exist, why there is so much injustice and tyranny in the world. Facing the question of atheists, Ayyas responded that many things that are invisible to the eye are meaningless and why people just believe, such as signals, time, and air. Meanwhile, the injustice and tyranny that occur in the world and which are often questioned by humans are showing the absoluteness of God as the regulator of the universe and the universe and all of them are only subject to Him.

In order for readers to understand the philosophy of the story in the novel *Bumi Cinta*, the author used a knowledgeable third person perspective. This is so that the reader seems to be directly involved in the story. It aims to create a deep impression, so that it can build the reader's soul. As for the language style, personifications and parables that are most widely used. Both styles of language are found

in many holy books, especially the Koran. It is intended so that what God says, apart from being able to touch human beings, can also be understood easily.

For the Islamic religiosity contained in the novel *Bumi Cinta*, played by Ayyas, related to belief is a strong belief in Allah making someone patient with tests and slander until Allah provides help from unexpected directions, For worship is the discipline of doing prayer and making prayer as a helper, always pray for strength by Allah in facing various kinds of trials of faith and get used to reading, understanding, and living the holy Koran. Meanwhile, to live is the creation of a peaceful soul because of a sense of dependence on God, so that the heart always feels close to Him. For knowledge is to understand the Koran coupled with non-religious knowledge that supports understanding of the Koran, whereas in terms of practice, in conveying religious knowledge, it must use polite language and do not expect wages or payments as exemplified by God's messengers, care for others, that is like helping against those who need help, and firm and courageous to face and fight against evil and evil. Meanwhile, in Judaism, played by Linor, it is a firm belief in Yahweh or Elohim that all of her activities are aimed at fighting evil in the world. For worship, it is following religious gatherings, namely the Gush Emunim sect and guided by the Talmudic book. Because devotion is the occurrence of inner turmoil due to feeling the most righteous among all humans and thinking of being God's chosen. In fact, his work often causes damage to the earth in the name of God, religion and scripture (Moon, 2018). For more knowledge based understanding of the Talmud and their religious associations. For practice is to strive to realize the promised country by doing various ways.

The author's background is thick with Islam because he has received religious education since childhood. The author's father is a traveling preacher in his village. So, the author gets religious experiences from his parents and the environment in which he lives, namely Semarang, Central Java, Indonesia. The author's education from elementary school to university also has an Islamic background. For social background, the author is widely known because he is involved in various kinds of professions, namely humanist, religionist because the author is also a preacher, director, writer, translator, teacher, and lecturer. The author has lived in Egypt for seven years and understands how the Arab countries, especially Egypt, are at odds with Israel. Incidents of infiltration of intelligence between Arab countries and Israel are common. A person who was arrested suddenly then announced that the person was intelligence became public news. The novel *Bumi Cinta* has a Russian background, with the social and environmental background of the Moscow community. The author's world view regarding religiosity is that a firm belief in God is the foundation of religion. In order to make it easy to understand, the author simplifies the meaning of religiosity, which all series of worship and all life activities solely for Allah. This is in accordance with the promises and even the oaths of Muslims when they are praying.

Discussions

By the end of 1991, Russia had lost its communist ideology due to the glasnost movement of "openness" and perestroika "restructuring" (Zon, 2002). Perestroika is a reformation movement in the economic sector, where the guided economy becomes a market economy, while the glasnost is a movement for political freedom and opinion (Desai, 1999). As it turned out, glasnost moved faster the perestroika. With implementation of an open system, the Russian people have begun to have the courage to have opinions, such as criticizing government policies, an even exposing corruption in the government. They expressed all of this through the media which the central government had indeed given freedom to. According to Desai (1999) at the time of the movement, Russia was experiencing an economic decline. The Russian population lives in poverty and the ruble is at its lowest level. Since the reforms due to President Mikhail Gorbachev's policies, Russia has become an open country.

Before Russia became a communist state, Moscow, the capital of Russia was considered the "City of God" because it was proclaimed as the Third Rome, so that it rose to patriarchal status. As a result of this, the Russian people believe that they hold the truth, so that the spirit of messianic is still reflected (Sihaloho, 2015). After Russia officially became a country with a communist ideology, it turns out that not a few Russian people still adhere to divine principles even though they have no religion because religion is prohibited in that country, some even still adhere to religiosity, as exemplified by Solzhenitsyn, a great Russian writer, who composed the *Arxipelag Gulag* which was a masterpiece, earning him the Nobel Prize.

In his work, Solzhenitsyn explores Russia's communist ideology with verses contained in the New Testament. This is what is called the spirit of messianic "Orthodox Christianity" because the dimensions of religiosity are familiar to Russian society. At the end of the tenth century at the time of Svjatoslavič, the religion of Eastern Christianity or Orthodox Christianity was officially adopted after the fall of Constantinople in 1453 AD, so that Moscow claims to be the center of Greek Orthodox and the Roman Empire III (Miller, 1965). This proves that the spirit of religiosity even though in a country with a communist ideology is still alive. The dimension of religiosity that appears in the author is the result of contemplation or reflection between himself and God which creates an impression of subjectivity in him.

What Solzhenitsyn did, who was an Orthodox Christian, was an attempt to fight communism. As the Marxist philosophical critique of religion said that religion is the complaint of the oppressed, the world is heartless, and opium for society (Boer, 2011). Therefore, religion which is the main part of religiosity is the great enemy of communist ideology, whose realization is embodied in socialist realism. This is what Solzhenitsyn opposes through his great work by including religion as an element of religiosity (Kaprisma, 2009). As stated by Bung Hata, the very famous first Vice President of the Republic of Indonesia, who was quoted by Abidin and Baharuddin Lopa that if someone claims to have

a religion, but he also has a communist view or someone who claims to be a religious person, of course something is wrong with him (Ismail, 2004). This statement emphasizes that religion and communism are two things that are impossible and can never be united.

Solzhenitsyn's courage in conveying the truth related to religiosity in a communist country received high appreciation, not only from the Russian government, including the world, so that he won the Nobel Prize in Literature in 1970 for his great work. What is unique about Solzhenitsyn is that because he maintained his religiosity when Russia had communist ideology, he was considered a figure of dissent. However, when Russia was no longer communist or a new Russia, Solzhenitsyn was remembered as a hero (Sriyono, 2008).

Solzhenitsyn dared to speak the truth based on the religion he believed in. He said that the understanding that was developing in Russia at that time, namely communism in its time would collapse or be destroyed. Solzhenitsyn is a great Russian writer who upholds the values of religiosity based on his beliefs until the end of his life. Solzhenitsyn can be an example that communism, which is an anti-God notion, is unable to eliminate religion (Saragih, 2008). What Solzhenitsyn said decades ago was finally proven. The fall of communism was marked by the fall of the Berlin wall on November 9, 1989. Germany, which was originally divided into two blocks, West Germany and East Germany, became a united Germany and had its capital in Berlin. Meanwhile, the Soviet Union, the country where Solzhenitsyn lived, was split into 15 Commonwealth countries, and Russia was the largest heir to the Soviet Union.

Russia before the communist era was a country with a majority population of Orthodox Christians (Croft-cusworth, 2007). Over time, communists eroded the beliefs of the Russian people through the embodiment of socialist realism. However, communism could not completely erode the spirit of orthodox Christianity. Even though Russia forbids its citizens to have religion, not a few Russian people still cling to religiosity, one of which is Solzhenitsyn. Another example of Russian citizens who still have a spirit of religiosity is Maria Ivanovna Putina who is the mother of Vladimir Putin, the current President of Russia. Putin's mother baptized her child in the style of Orthodox Christianity and Putin is a good religious believer according to the leader of the Orthodox Church, Patriarch Alexius II (Saragih, 2008). Even though Putin's father was a true atheist, he still allowed his wife to do this to their child.

Apart from Orthodox Christianity, Islam also showed its face when Russia was still communist, by opening a blue mosque. Because in the communist era, all places of worship were used as arsenals, from churches, mosques to synagogues. With the arrival of the first President of the Republic of Indonesia, Soekarno, to Russia in 1959, the local government had to open one of the places of worship, namely The Blue Mosque which was located in Saint Petersburg or during the communist era the area was known as Leningrad. President Soekarno had protested the Russian government over the closure of the place of worship which was used as an arsenal of weapons and Soekarno wanted one of the places of worship for Muslims called The Blue

Mosque to be opened. With Soekarno's services, the mosque was named The Soekarno Blue Mosque.

In his work, Solzenitsyn also tells how the massacres carried out by the communists. They slaughtered tens of millions of its citizens from children to adults. They were persecuted and killed (DeVos, 1995). Communism is a notion that in its early establishment trampled on human values which were the main elements of religiosity. When communism will be implemented in a country, massacres will occur everywhere. Because this understanding justifies any means to achieve goals (Ismail, 2004). However, when a communist country has been established and the government is running, human values are still applied (Toer, 2003). This will happen if all residents obey the rules imposed by the communist government. Even so, there will still be people who do not agree with communist methods, so they could be threatened with death. The residents who are threatened with being killed are those who oppose this understanding.

However, not all of the people living in communist countries want to give up their religion. In such situations, many of them hide their beliefs because if they do not act in this way, they will likely be killed. This kind of thing is allowed in religion given the very compelling circumstances. Even though they live in an environment of people who are anti-religion, they remain calm in their faith. They do this in order to maintain their beliefs with a spirit of religiosity. They maintain religiosity because they can make themselves psychologically healthy. They believe that life in this world is a means to get closer to God. The heavier the test of life, will be closer to Him, so that his heart is never empty from remembering God.

Countries with a majority Muslim population are in fact more difficult to conquer than areas with a Christian or majority Orthodox religion. In fact, Lenin once said that the influence of Islam was stronger than that of Orthodox Christianity. So, it is very possible if Islam becomes a powerful force against communism, as the first President of the Republic of Indonesia, Soekarno, that Islam has worldly demands that are as strong as communism (Hashem, 2008). The principle of equality and equity which is the ultimate goal of communism, namely a classless society in Islam can be seen and demonstrated clearly and clearly during the pilgrimage in the holy city of Mecca, Saudi Arabia. No less than five million people gathered around the Ka'ba wearing the same clothes, namely the ihram, both men and women. Even though they come from different cultural, ethnic, linguistic, and social status backgrounds are the same, there is no class difference, from the highest ruler to the common people, truly in the same situation and condition, the same, namely a classless society (Saddhono, 2014).

The author states that the concept of divinity in Islam is very rational because Islam teaches that God is unified and that nothing in this world can represent the form of God. Apart from the very rational concept of divinity, even in performing ritual worship, Islam is also very simple. In Islam, there are no special religious ceremonies that cost a lot of money, time and energy. The single most expensive worship in Islam is performing the pilgrimage to Mecca. It is only done once in a lifetime and the condition is to have the ability, both financial and religious knowledge. The atmosphere when Muslims perform the pilgrimage is a

society without class, the same taste and the same, as the communist championed. In a place like that, there shouldn't be any differences, from the head of state to the common people. So, the concept of communism exists in Islam even though Islam is not communist. Then, Islam does not recognize the manifestation of God in any form. Therefore, communism with its atheism as its foundation cannot eradicate Islam because all objects that appear in this world cannot represent the form of God even though it is only an intermediary as usually found in other religions. This means that Islam does not recognize symbols to represent the manifestation of God because if it is held it means that it has lowered the degree of God. In fact, God is different from His creation. Islam instructs its people to work and try hard to have sufficient assets. Islam does not prohibit owning wealth. However, wealth is not to be flaunted, let alone boast, but to be given to those in need in the form of alms, donations, or zakat. In every verse of the Koran, if there is the word prayer, there will be the word zakat along with it. Prayer is worship of God which states a vertical relationship, while zakat is kindness towards others which states a horizontal relationship. So, Islam is a middle way between communist and capitalists.

Judaism is the religion of the majority of Israelis. Judaism, played by Linor in the novel *Bumi Cinta*, is an anarchist radical. This action was not without reason because the Jews were faithful and had strong beliefs devoted to Yahweh or Elohim. They upheld God by realizing a promised land mentioned in the Torah in the book of Genesis chapter 12 verses 5–7 and chapter 48 verses 1–4. The Jews struggled to create the state of Greater Israel (Stillman, 1990) although not all of them agreed with this (Rokhman, 2011). For the struggle to be successful, the Jews preached not only the Torah, but also the Talmud. Many Jewish traditions and customs originate from the Talmud because the Talmud is an oral tradition as well as the conversation of the rabbis, Jewish religious leaders (Newman, 1996). Jews believe that observing the Talmud means observing the Torah (Mansour et. al, 2004). The Jews have religious associations. One of them is Gush Emunim which means "Block of the Believers" led by Rabbi Simcha Hakohen Kook (Shapiri, 2007) which Linor follows and believes in its truth. In religion, Linor believes more in the Talmud even though it contains teachings that are against humanity, so that it often causes inner turmoil. The knowledge obtained through Jewish teachings, namely the Torah, including the Talmud, affirms that the Jews are God's chosen people, so that whatever they do is to combat evil. So, all methods can be taken as long as the main goal is achieved (Asy-Syarqawi, 2006). In order to realize the Talmudic teachings of the promised country, Linor became a member of the Mossad, the Israeli secret agent, and a member of the Zionist group. Through these two activities, Linor practiced his religious teachings and did so without knowing mercy for the people he had hurt or even killed.

Mangunwijaya (1992) said what the meaning of religion if it is incapable of being humane and what is the meaning of religion without religiosity. It would be even stranger if we heard what the famous British novelist and short story writer Graham Greene said when he was interviewed by Time magazine in June 1980 which was featured in Newsweek

and quoted by Mangunwijaya (1992). He once said, "There is far more religious faith in (communist) Russia than in (Christian) England."

At the time Graham Greene issued this statement, Russia was still a communist country. Communism is an understanding that denies religion and God. This was emphasized by Lenin, who was an extension of Karl Marx, the person who created the idea. In fact, when Karl Marx said that religion is addictive (Deal & Beal, 2004), dogmatically, Lenin, even sharpened it by stating that religion must be fought. So, the first person who made Marx's understanding spread throughout the world was Lenin (Hashem, 2008). Lenin, whose real name is Vladimir Ilyich Ulyanov, became the first leader of communist in Russia in 1918 (Fahrurodji, 2005). Since Lenin came to power, Russia was the first country to legally use a communist constitution.

The belief of the Jews as God's choice is indeed alluded to in the Koran, namely in the Albaqarah verse 47, but that does not mean that they are allowed to take arbitrary actions let alone carry out colonization and murder because God forbids the Israelis to kill their souls for no good reason, namely in the Almaidah verse 32. As a result of the behavior of the Jews who like to commit crimes because they think they are noble people, God firmly challenges in Surah Aljumu'ah verses 6–7 that if the Jews feel that the most noble human being on earth, expect death, but they will not dare to do it because of the crime they have committed. On the basis of this surah and verses as well, the claim of the Israelites to the land of Palestine or what was previously called Canaan when viewed from the point of view of the Koran is not valid. In addition, if the claim is enforced, it will certainly lead to occupation and acts of terrorism as is done by the Israelis on Palestine today. God once ordered the Israelites to enter Palestine with Prophet Moses, but they did not do so, instead they ordered Prophet Moses and God to fight against the people in the country. In fact, the nation of Israel had been promised victory by God. Finally they were punished by God, which was prohibited from entering the Palestinian territories for 40 years and after that they would wander the earth in a state of confusion because there was no longer any area for them to live in and God declared the Israelites to be wicked people. This is clearly described by God in Surah Almaidah verses 21–26. So, in the view of the Koran, the Israelites who entered Palestine are wicked people and God has determined that they have no territory in Palestine. Not only that, the Prophet Abraham, who was the main prophet of the nation of Israel, even got the nickname the father of the prophets because he was made the priest by God for all humans based on the Albaqarah verse 124, apparently not a Jew or a Christian, but a Muslim verses 131–132 and Alimran verse 67. So, Abraham and his descendants as well as the prophets and messengers after him were Muslims. Allah also states that the term Muslim has existed for a long time and religions other than Islam in Allah's view are rejected, namely in Surah Alhaji verse 78 and Alimran verse 85.

Linor studied Islam as described above with a family living in Germany thanks to her adoptive mother's recommendation. Linor had studied Yusuf's letter which reminded him of the incident when he teased Ayyas. In

various ways, Linor wanted to subdue Ayyas. However, with the faith in her chest, Ayyas can refrain from being tempted even though she is almost trapped in committing adultery with Linor. Realizing all the mistakes he had done so far, including crimes against the Palestinian people, Linor finally embraced Islam and changed his name to Sofia. Linor looked for Ayyas because she wanted to fight in the way of Allah and asked her to become a life partner to make up for all the mistakes she had done. Meanwhile, for atheists, what makes it possible for them to believe in God and then embrace religion is through rationality in the form of knowledge. Knowledge opens horizons of thought and atheists still believe in information and science. Atheists who frequently question the origin of life where they came from and where they are going are often plagued with feelings of uneasiness. This happens because there are many unanswered questions that actually boil down to God, while they deny God's existence. So, when asked when life begins and ends, atheists can only answer that it is all due to time. Allah has stated this in the Aljatsiyah verse 24. God has stated in the Koran because he already knows that there will be people who will not believe in Him because, in essence, God has never forced people to believe in Him. This has also been written in Jonah verse 99.

This understanding is sometimes not realized in the teaching of science, both in schools and colleges, especially in the fields of biology and physics. Teachers often do not mention the name of God when describing the process of creation, both natural and human. This gives the impression that both of them just happened without the intervention of God (Wavers, 2016). The chanting of God's name in the process of creation is very important, not only as a reminder that there is an almighty substance that rules this life, but also makes people realize that this life has a beginning and an end, all of which lead to God. An example is the Big Bang theory and Human Evolution. Scientists often say that the universe was due to a big explosion. They forgot to state that the universe came into being by a huge explosion and it was God who detonated it. This is a trivial matter, but it has a tremendous impact. If it is not called the word God, it means that the explosion happened automatically and only time determines that it should explode. Likewise with the theory of human evolution put forward by Charles Darwin. In this theory, there is absolutely no involvement of God in the process of human creation (Mahalmaki, 2012). In fact in this theory there is still a missing relationship. Scientists often do not want to admit that in science and technology there are sometimes missing links (Muin, 2015). This shows that not everything in this world can be answered and reached by human reason and mind.

Atheists do not believe in God because basically they reduce the degree of God by equating things in the world (Hashem, 2008). In fact, there is nothing in this world that matches Him. Neither the atheist nor the agnostic, have no principles or morals in life, like someone who claims to be religious, but does not practice his religion. Graham Greene makes a statement. If religion is recognized as a dedication to a principle, such as loyalty, sincerity, love or religious attachment, it is clear that all people, including those who are atheists and agnostics, have some form of religion in their lives (Association of Bible Students, 2005). Their

religion is an understanding they believe in which is also a god, namely communist ideology or communism (Husnan and Fadhil, 2009).

A famous communist figure named Joseph Stalin (1879 - 1953), when he was dying, called a priest to ask to be taught prayer (Jalaluddin, 2010; Saddhono et al., 2015). In fact, Joseph Stalin was a true communist who all his life, especially when he joined the communist party, no longer believed in God. However, at the end of his life, he asked for a pastor to teach him to pray. Even a communist who is anti-God, it turns out that at the end of his life he wants to be able to say the name of God. (Somad, 2010). After death will come, then he realized that so far he did not know where he was going after life. Certainly, he had experienced tremendous anxiety and fear before his death.

What happened to Stalin was exactly what Pharaoh experienced when he drowned in the Red Sea. Pharaoh only believed / believed in God after life was in the throat. However, it was too late as God firmly declared that He would not forgive him. The two stories above are similar but not the same in a very long span of time. However, they have the same essence, namely believing in the existence of a very almighty substance that regulates this life.

Conclusion

From the above discussion it can be concluded that between Islam and Judaism in terms of divinity there are similarities, namely monotheism to God. However, in terms of monotheism, Islam put forward the motto of mercy for the universe, while the Jews in the establishment of the state of Greater Israel. From the aspect of worship, Muslims use the Koran, while Jews prioritize the Talmud over the Torah because the Talmud is an explanation of the Torah. For the aspect of appreciation, Muslims feel inner peace and tranquility, while Jews appear restless and uneasy as a result of their actions that do not transfer human values in order to realize the promised country using various methods, such as colonialism and terrorism. In fact, Israel is a religious and godly nation, but in the name of God and religion, they slaughtered humans. Atheists are those who do not believe in God even though they believe in other things that are a substitute for the god of religious people. However, many atheists value human values. Both Jews and atheists are human. The Quran is a guide for humans. With the Koran, Jews are made aware of their deviant behavior in applying religious teaching, while atheists are made aware that many things in the world cannot be answered using science and technology. It all comes down to God and the Koran contains teachings for humans related to science and technology.

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