

**ISLAMIC VALUES  
IN *HARRY POTTER AND THE DEATHLY HALLOWS* NOVEL:  
A SEMIOTIC ANALYSIS**

**A GRADUATING PAPER  
Submitted in Partial Fulfillment of the Requirement for Gaining  
the Bachelor Degree in English Literature**



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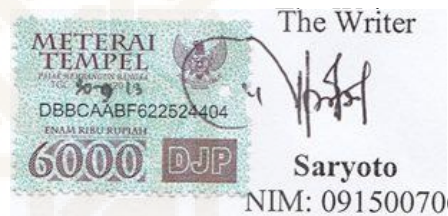
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## A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, 30 September 2013





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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatian yang diberikan, saya ucapkan terimakasih.

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## **Islamic Values in *Harry Potter and the Deathly Hallows* Novel:**

### **A Semiotic Analysis**

**By: Saryoto**

### **ABSTRACT**

An author of a literary work tends to bring the values based on his/her religious background. Thus, the message of the work represents the values of the author's religion. A literary work, however, can be analyzed using other religious perspective. This research aims to reveal the values in *Harry Potter and the Deathly Hallows* novel through the Islamic perspective. The novel is written by a Christian author, JK. Rowling. By ignoring the religious background of the author, it is derived the Islamic values from the novel. Moreover, the values found in the novel are then interconnected to several issues of Muslims in Indonesia as one of the countries which translate the novel.

This research applies the Semiotic theory by adopting 'Peircean Sign' which consists of three parts: *representamen*, object, and *interpretant*. Thus, the Islamic values are the *interpretant* of the symbol found in the novel. The Islamic approach in this research applies Arifin's view about dimension of Islamic values. Moreover, the method of this research is qualitative-descriptive. Hence, the result of this research is presented in tables.

This research results that there are several Islamic values in *Harry Potter and the Deathly Hallows* novel which are divided into three dimensions of life: (1) the dimension which contains the values in gaining life prosperity in the world which consists of Room of Requirement, Blood Classification, Coming of Age, and The Life and Lies of Albus Dumbledore; (2) the dimension which contains the values to motivate human in gaining happiness in the hereafter which consists of The Deathly Hallows, The Horcruxes, and Harry's Protection; and (3) the dimension which contains the values to compile both the world life and the hereafter importance which consists of Dementors and Voldemort's Fear of Death. Furthermore, from the Islamic values, some of them have relevance with several issues of Muslim in Indonesia. The issues are the diversity of Indonesian Muslim, corruption cases, the belief to mystical objects, penalty of evil acts, and the phenomena of supernatural creatures in the Islamic society of Indonesia.

According to the analysis, the writer concludes that Islamic values – as part of general values – can exist in every literary work. Besides that, Jews, Christian, and Islam claim that religious values in *Harry Potter and the Deathly Hallows* novel are in accordance with each religion. It shows that in fact, there is a relation among the three religions. Jews, Christian, and Islam have the same system of divinity. It is monotheism.

**Keywords:** *Harry Potter*, *Deathly Hallows*, Semiotic, and Islamic values.



## **Nilai-nilai Keislaman dalam Novel *Harry Potter and the Deathly Hallows*:**

### **Sebuah Analisis Semiotik**

**Oleh: Saryoto**

#### **ABSTRAK**

Seorang penulis karya sastra cenderung membawa nilai-nilai berdasarkan latar belakang agama mereka. Sehingga pesan yang terkandung dari karya tersebut merupakan pesan-pesan agama dari penulisnya. Meskipun begitu, sebuah karya sastra tetap bisa diteliti melalui kacamata agama lain. Penelitian ini bertujuan untuk mengungkap nilai-nilai yang terkandung dalam novel *Harry Potter and the Deathly Hallows* dengan sudut pandang Islam. Novel tersebut merupakan karya seorang penulis beragama Kristen, JK. Rowling. Dengan keluar dari konteks latar belakang agama dari penulisnya, nilai-nilai keislaman pun dapat diperoleh dari novel tersebut. Lebih daripada itu, nilai-nilai yang ditemukan dalam novel tersebut kemudian dikaitkan relevansinya dengan kaum Muslimin di Indonesia sebagai salah satu negara yang ikut menerjemahkan novel ini.

Teori yang diaplikasikan dalam penelitian ini adalah Teori Semiotik Peirce dengan mengadopsi ‘Segitiga Tanda Peirce’ yang terdiri atas tiga bagian: *representamen*, *object*, dan *interpretant*. Sehingga, nilai-nilai keislaman yang ditemukan merupakan *interpretant* dari simbol-simbol dalam novel tersebut. Sedangkan pendekatan keislaman mengaplikasikan pandangan Arifin mengenai dimensi nilai-nilai keislaman. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif. Sehingga, hasil dari penelitian ini disajikan dalam bentuk table.

Dari penelitian ini didapat bahwa ada beberapa nilai-nilai keislaman yang terbagi dalam tiga dimensi kehidupan: (1) dimensi kehidupan dunia yang memotivasi manusia untuk meraih kesejahteraan hidup di dunia, yang terdiri dari Room of Requirement, Blood Classification, Coming of Age, dan The Life and Lies of Albus Dumbledore; (2) dimensi kehidupan akhirat, yang memotivasi manusia untuk mendapatkan kebahagiaan di akhirat, yang terdiri dari The Deathly Hallows, The Horcruxes, dan Harry’s Protection; dan (3) dimensi kehidupan dunia dan akhirat yang memotivasi manusia untuk meraih kebahagiaan baik di dunia maupun di akhirat, yang terdiri dari Dementors dan Voldemort’s Fear of Death.. Selanjutnya, dari beberapa nilai-nilai keislaman tersebut, beberapa diantaranya memiliki relevansi dengan isu-isu yang terjadi dengan kaum Muslimin di Indonesia, diantaranya adalah perbedaan dalam agama Islam, kasus korupsi, kepercayaan terhadap benda-benda mistis, hukuman atas tindak kejahatan, serta fenomena makhluk halus dalam masyarakat Muslim di Indonesia.

Dari hasil analisis, penulis menyimpulkan bahwa nilai-nilai keislaman – sebagai bagian dari nilai-nilai universal – bisa terdapat pada setiap karya sastra.

Selain itu, Yahudi, Kristen, dan Islam menganggap bahwa nilai-nilai agama dalam novel *Harry Potter and the Deathly Hallows* sesuai dengan ajaran masing-masing. Hal ini menunjukkan bahwa ada hubungan antara ketiga agama tersebut. Yahudi, Kristen dan Islam memiliki sistem ketuhanan yang sama, yaitu monoteisme.

**Kata kunci:** *Harry Potter*, *Deathly Hallows*, Semiotik, dan nilai-nilai keislaman.



## MOTTO

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

“There is, in their stories, instruction for men endowed with understanding.”

“Sungguh pada kisah-kisah mereka itu terdapat pengajaran bagi orang yang mempunyai akal.”

(Surah Yusuf (12): 111)

الدِّينُ النَّصِيحَةُ

“Religion is advice”

“Agama adalah nasihat”

(Narrated by At Tirmidzi from Tamim ad Daari)



## DEDICATION

This thesis I dedicated to:

- My big family, it is the very first work I could present in our family.
- My beloved parents, Suyadi and Wagiyah, you are my best motivators in all my life. Thank you for love you give to me every time.
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Last, this paper is far from perfect. However, hopefully, this research will give many advantages to everybody who is concerned with English Literature.

Yogyakarta, 30 September 2013

**Saryoto**



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## CHAPTER I

### INTRODUCTION

#### A. Background of Study

Literature which comes from the Latin *litteraturae*, ‘writings’, has been commonly used since the eighteenth century, equivalently with the French *belles lettres* (‘fine letters’), to designate fictional and imaginative writings - poetry, prose fiction, and drama (Abrams, 1971: 177). In traditional literature, it is close to all written works while in modern literature, it has various forms, such as movie. However, in the range of literary studies, written works are still considered as the objects of a literary research.

The study of literature concerns with a number of literary works. One of them is fiction. According to Abrams, in *Glossary of Literary Terms*, fiction is any literary narrative, whether in prose or verse, which is invented instead of being an account of events that actually happened. Fiction has two major genres; novel and short story. Sometimes fiction, in the some ways, is similar meaning to novel (1971: 117). Bluestones writes Sartre’s view about literature. He states that novel is an imaginary object that includes myth, symbols, and convention to satisfy all spectators at all time and all places (1956: 31). It is different from movie which is audio-visually described. Novel provides the story in detail while

movie pays special attention to the technology of audio-visual, especially modern movie. Hence, novel is considered as the object of this research.

Furthermore, as one of fiction genres, novel has also several genres. Abrams adds about kind of novels. There are fantasy novel, documentary novel, historical novel, social novel, etc (1971: 226). Fantasy novel commonly has imaginative settings and characters. It takes place in an imaginative world such as Lewis's *Wonderland*, Tolkien's *Middle Earth*, and Rowling's *Hogwarts*. It has also uncommon characters in real world such as wizard, witch, sorcery, etc.

*Harry Potter* is a fiction fantasy novel. It tells about an adventure of a wizard in a magical world. In 2008, Furia writes in her thesis entitled *The Journey of the Villain in the Harry Potter series: An Archetypal Study of Fantasy Villains*, that the success of the *Harry Potter* series has reached about 200 countries worldwide and it has been translated into 64 languages. The story about the young wizard has gained fans of all ages and races (2008: 18).

J.K. Rowling, the author of the novel, presents seven series of *Harry Potter* novel. In page Wikipedia, it is noted that the first book, *Harry Potter and the Philosopher's Stone*, is released in London. In United States, it is published by different title, *Harry Potter and the Sorcerer's Stone*. Wikipedia reports that since the release of the first novel on 30 June 1997, the books have gained immense popularity, critical acclaim and commercial success worldwide. The series has also had some share of criticism, including concern for the increasingly dark tone. In June 2011, the book series have been sold about 450 million copies which

make it the best-selling book in history and have been translated into 67 languages and the last four books consecutively set records as the fastest-selling books in history. The books, with the seventh book split into two parts, have been made into an eight-part film series by Warner Bros Pictures, the highest-grossing film series of all time. The series are also originated much tie-in merchandise, making the *Harry Potter* brand worth in excess of \$15 billion (Wikipedia. *Harry Potter*. Web. Accessed on 19 September 2013).

According to some critics, the series are full of Christian values. In a book entitled *Jesus Potter Harry Christ: The Fascinating History of the Literary Jesus*, Derek Murphy points out that *Harry Potter* himself is Christ figure. Harry is tortured using the *Cruciatius* curse, dies in a sacrificial death, and has an afterlife experience of sorts at 'King's Cross' station. Potter then comes back to life and triumphs over his evil adversary, Voldemort. These motifs have guided many Christians to ask whether Rowling consciously crafted the *Harry Potter* story after the Passion of Jesus Christ (2011: 1). Moreover, Whitehead, in her thesis entitled *God, C. S. Lewis, and J. K. Rowling?: Christian Symbolism in Harry Potter and The Chronicles of Narnia*, argues that there are several Christian symbols in the *Harry Potter* series. She points out that Harry Potter is Christ figure. Other Christian symbols are love and redemption. Both of them are found as Christian values and they represent biblical teaching (2006: 1).

In contrary, Veith, from Christian Research Institute, argues that *Harry Potter* novel sensation makes no wonder children hate to read. The novels tell about witches while witches are Satan worshipers (Gene Edward Veith. *Good*

*Fantasy and Bad Fantasy*. Web. Accessed on 6 April 2013). Moreover, O'Brien writes in page catholiceducation.org that the novels bring on a paganization, especially for children's literature. The novels also teach about occult (Michael D. O'Brien. *Harry Potter and the Paganization of Children's Culture*. Web. Accessed on 6 April 2013). Thus, these novels become controversy, even between fellow Christian themselves.

Although the novels generally contain Christian values, some Jewish scholars claim that Harry Potter is Jews. In an article entitled *Blessed Are You for Creating Harry: Jewish Affinity for Harry Potter*, Sautter argues that *Harry Potter* fits very much into Jewish story tradition. He adds that the way *Harry Potter* seems to follow a kabalistic path of spiritual development. This is a path of learning how to love deeply which is ultimately appealing and familiar to Jews (Cia Sautter. *Blessed Are You for Creating Harry: Jewish Affinity for Harry Potter*. Web. Accessed on 19 March 2013).

In brief, it is clear that *Harry Potter* novels mostly discuss about religious values, especially Christian values. The question is "Is there any Islamic values in *Harry Potter* novels?". Considering the novels which are written by a Christian author, it seems impossible that there is an Islamic value in the novels. However, every literary work must contain moral values. A religious value is one of moral values delivered by a literary work. It is in accordance with Pragmatic Criticism. In *Glossary of Literary Terms*, Abrams points out that Pragmatic Criticism views the work as something which is constructed in order to achieve certain effects on the audience such as aesthetic pleasure, instruction, or kinds of emotion, and it

tends to judge the value of the work according to its success in achieving that aim (2005: 63). *Harry Potter* novels have succeeded in achieving some criticisms from the audience (the readers). Any religion might be able to view *Harry Potter* novels with their own religious value, including Islam. By this reason, the writer of this research is challenged to analyze the novels with Islamic approach.

In analyzing the novels, the writer of this research combines the Islamic approach with semiotics theory. The theory attempts to interpret the symbols within the *Harry Potter* novels. Theoretically, symbol is part of semiotics theory. Abrams states that symbol, in the broadest sense of the term, is anything which signifies something else; in this sense, all words are symbols (2005: 168). Peirce adds that symbol is something which functions as a sign because of some rules of conventional or habitual association between itself and its object (Hawkes, 2003: 104). Hence, this research attempts to analyze several ideas presented in words or activities in which signify the Islamic values.

Nevertheless, this research limits the discussion on the seventh book of *Harry Potter*. As the final part of the series, *Harry Potter and the Deathly Hallows* is the answer of the whole riddles of the previous novels. It interconnects the events which happen in this book with previous sequels. Different from the previous novels, *Harry Potter and the Deathly Hallows* tells about the adventure of Harry Potter and his companions outside his school. He also has come of age. It indicates that Harry Potter is not a child anymore. He gets into his adolescence.



In addition, Wikipedia adds that the book which was released on 21 July 2007 by Bloomsbury Publishing in the United Kingdom, in the United States by Scholastic, and in Canada by Raincoast Books, follows the success of the previous books. The successes are *The New York Times* has counted that this novel is one of 100 Notable Books and one of its Notable Children's Books in 2007. In the same year, *Newsweek's* critic, Malcolm Jones named the novel as the best book of 2007. *Publishers Weekly* also listed *Harry Potter and the Deathly Hallows* among their Best Books of 2007. In 2008, the American Library Association named the novel as one of its Best Books for Young Adults, and also listed it as a Notable Children's Book. Furthermore, *Harry Potter and the Deathly Hallows* novel received the 2008 Colorado Blue Spruce Book Award (Wikipedia. *Harry Potter and the Deathly Hallows*. Web. Accessed on 6 April 2013).

Due to the achievements above, this novel becomes best seller. Million copies of this novel have been sold. It is not only in London, but this novel is also sold around the world. Released globally in 93 countries, *Harry Potter and the Deathly Hallows* novel breaks sales records as the fastest-selling book ever. It is sold 15 million copies in the first 24 hours following its release, including more than 11 millions in the US and UK alone. The previous record, 9 million in its first day, has been held by *Harry Potter and the Half-Blood Prince*. The novel has also been translated into over 120 languages, including Ukrainian, Swedish, and Hindi (Wikipedia. *Harry Potter and the Deathly Hallows*. Web. Accessed on 6 April 2013).

Finally, in regarding to the success of *Harry Potter and the Deathly Hallows* novel which has been translated into many languages around the world, this research will take the Indonesia perspective as one of countries which translate the novel. Besides that, Indonesia is a country with the biggest Muslim population in the world. Thus, people of Indonesia can take lesson from the novel in relation to the issues of Indonesian Muslim itself.

## **B. Scopes of Study**

The scope of this study is Islamic values in *Harry Potter and the Deathly Hallows* novel. The values are divided according to three dimensions of life of Islamic values, i.e. life in the world, life in the Hereafter, and the combination between life in the world and life in the hereafter dimension. Each dimension of life consists of tangible and intangible symbols. The tangible symbol is the symbols that have shape and can be seen and touched. It can be magical objects, places, or creatures produced by a spell. The intangible symbol is the opposite. It cannot be seen or touched. It can be a sentence, conversation, or such an idea emerges in the novel. Using Semiotics theory, this research attempts to reveal the meaning of those symbols. Lastly, the Islamic values will be related to several issues of Muslims in Indonesia. The issues are several cases which fall on the Indonesian Muslims such as the various tribes, corruptions, murdering, occultism, and supernatural creatures. Thus, they can take the lessons from *Harry Potter and the Deathly Hallows* novel.

However, the novel is the last series of *Harry Potter* novels. *Harry Potter and the Deathly Hallows* novel has several relations to the previous novels. As it has been explained before that it connects the events which happen in the previous novels. Therefore, there will be some supporting data which is taken from them to support the analysis.

### **C. Problem Statements**

According to the background and the scopes of study, this research is intended to find and to answer these following questions:

1. What are the symbols which represent Islamic values in *Harry Potter and the Deathly Hallows* novel?
2. What is the relevance of the symbols towards Muslims in Indonesia as one of the countries which translate the novel?

### **D. Objectives of Study**

This research aims to analyze the following things. Firstly, this research is intended to reveal and analyze the Islamic values in *Harry Potter and the Deathly Hallows* novel. Secondly, after the symbols revealed and analyzed, this research elaborates the relevance of the symbols towards Muslims in Indonesia as one of the countries which translate the novel. Using Semiotic theory, the symbols are revealed while the Islamic approach interprets the symbols into Islamic perspective and their relevance to the cases of Muslim in Indonesia.

### E. Significances of Study

This research is expected to have benefits in these following fields. Theoretically, this research testifies to the semiotic theory which can be used to reveal various religious values of literary work. According to Christian scholars, *Harry Potter and the Deathly Hallows* novel contains Christian values and symbols. Some Jewish scholars claim that *Harry Potter and the Deathly Hallows* novel is in line with Jewish tradition. Similarly, this research takes Islamic approach to reveal the Islamic values in *Harry Potter and the Deathly Hallows* novel.

Practically, this research can be beneficial as the reference for the next research on *Harry Potter and the Deathly Hallows* novel especially for students, lecturers, and researchers. Using semiotic theory, it enables to uncover more religious values in it. The researchers are challenged to channel the values deeply. Moreover, people can also take the beneficial things of this research. It will help them to understand more about moral values in the novel.

In Islamic studies, this research is one of ways to interconnect literary work to Islamic field. The existence of Islamic values in this novel shows that it is in accordance with Islamic taught in which Islam is taken down to earth as *rahmatan lil 'alamin* (peace upon the universe). Thus, the result of this research is expected to be a discourse that Islamic values can exist in every literary work.

## F. Prior Research

*Harry Potter and the Deathly Hallows* novel is the final chapter of seven sequels written by a Great Britain author, J.K. Rowling. There have been many researches attempting to analyze the novel. The researchers come from different field of study. A few of them use religious approach to analyze the novel. The followings are the researches which apply religious approach combined with semiotic theory to analyze *Harry Potter and the Deathly Hallows* novel.

In 2006, Ashley Nicole Whitehead from English Department of Maryville College writes a thesis in title *God, C. S. Lewis, and J. K. Rowling? Christian Symbolism in Harry Potter and The Chronicles of Narnia*. She attempts to reveal Christian symbolism in both works. It applies semiotics theory. As a result, there are three Christian symbols within both works; love, Christ figure, and redemption. In the *Harry Potter* itself, love is one of major themes. Christ figure in the novels is Harry Potter himself. Whereas the theme redemption is revealed in each book, Harry himself is the most common object of redemption. He is the one who finds himself in need of a savior most often (Whitehead, 2006: 40). Besides that, the thesis applies the same theory with this research, semiotic theory combined with religious approach. However, the result of the analysis will definitely be different between Christian approach and Islamic approach. Besides, it focuses on Christian symbol in the book one until book six of *Harry Potter* series, while this research focuses on the seventh book of *Harry Potter* series.

Islamic research on Harry Potter novels is written by Abu Ibrahim Ismail with an article entitle *5 Important Lessons from Harry Potter*. The article uses Semiotic theory and interprets some cases in the novels. The interpretations are interconnected to the cases of Muslims in America. Using the theory, the writer reveals five things that symbolize Islamic values. The symbols are (1) There's nothing wrong with Mudbloods, (2) Don't be afraid to say You-Know-Who's name, (3) You can influence The Sorting Hat, (4) You may have to join Dumbledore's Army, and (5) Muggles are boring (Abu Ibrahim Ismail. *5 Important Lessons from Harry Potter*. Web. Accessed on 22 February 2013). The writer uses Islamic perspective on Harry Potter especially for Muslims in West, but he does not include any verses or hadiths or Islamic tradition to support his analyses. Basically, the analysis is close to this research. However, the writer of this research limits the analysis on the last series of *Harry Potter* novels. Besides that, the writer connects the symbolization in the novel to the case of Muslim in Indonesia rather than American Muslims.

Relating to *Harry Potter* and Islam in America, William A. Levinson writes a thesis entitle *Harry Potter and the Islamization of America*. The theory applied is semiotic and the analysis uses comparative analysis. The thesis tries to compare some characters to some historical personage taken from Second World War. The characters combined are both protagonists and antagonists. For example, Voldemort has similarity to Hitler. On the opposite, Dumbledore symbolizes Winston Churchill and other characters are so. In conclusion, the thesis is combination between semiotic and historical facts and the method of

research is comparative analysis. In addition, the thesis reveals that the character Dolores Umbridge is representation of the US government which punishes or ridicules as an "Islamophobe" who depicts militant Islam as a menace to Civilization. (William A. Levinson. *Harry Potter and the Islamization of America*. Web. Accessed on 22 February 2013)

Two of the researches above apply the same approach, the Islamic approach, while the first research applies the Christian approach. Besides that, these researches use the same theory, the semiotic theory. By applying the semiotic theory, the first research yields several Christian symbols which represent Christian values. The second and the third research result some Islamic values in the novels. However, all of them do not specify the research on the last chapter of *Harry Potter* novels, *Harry Potter and the Deathly Hallows*. Moreover, the researches analyze Islamic values relating to Muslim in America. Therefore, this research is reasonable to be analyzed.

## **G. Theoretical Approach**

### **1. Semiotics**

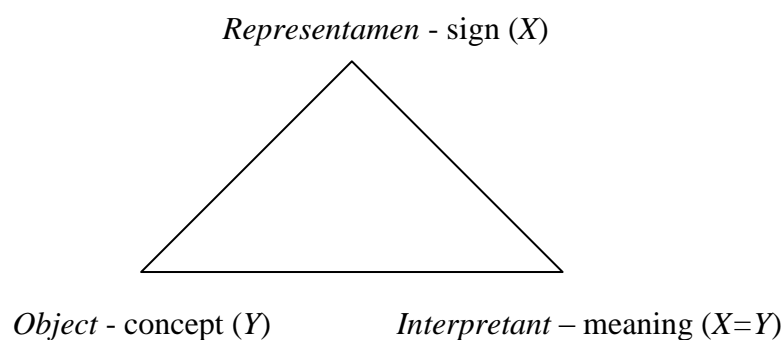
Semiotic is a science of signs. It is also called semiology (from the Greek *sēmeîon* 'sign') that refers to a science that studies the life of signs within society; it would be a part of social psychology and consequently of general psychology (Hawkes, 2003: 100). There are two main thinkers of contemporary semiotics. They are the Swiss linguist Ferdinand de Saussure (1857–1913) who founded the



science of *semiology* and the American pragmatic philosopher Charles Sanders Peirce (1839–1914) who is commonly called as “semiotics”. Furthermore, Robert Stam says that two words for the semiotic enterprise, “semiotics” and “semiology,” largely have to do with its dual origins in the Peircean and Saussurean traditions (1992: 4-5). Nevertheless, the terms semiology and semiotics simply indicate different term of the two main thinkers of semiotics theory, Saussure and Peirce.

In modern usage the concept of semiotics refers to a theory of signification. While Saussure determines semiotics elements with *signifier* and *signified*, Peirce focuses on logic and meaning and has become central in linguistics linked to philosophy (Martin and Ringham 1). Peirce called the sign a *representamen* and the concept, things, idea, etc., to which it refers the *object*. He termed the meaning (impression, cogitation, sense, etc.) that we get from a sign the *interpretant*. These three dimensions are always present in signification. Thus, the Peircean viewed the sign as a triadic, rather than binary, structure (Danesi 2004: 26):

**The ‘Peircean’ Sign:**



Moreover, much of Peirce's work is devoted to the development of sign categories such as making a distinction between icon, index and symbol (Martin and Ringham 1). Generally, the three types of sign (icon, index, and symbol) are used commonly in all kind of semiotic work today. Danesi elaborates them in his book entitled *Messages, Signs, and Meanings: A Basic Textbook in Semiotics and Communication Theory*, 3<sup>rd</sup> edition. An *icon* is a sign that stands for a referent through some form of replication, simulation, imitation, or resemblance. For example, drawings of all kinds (charts, diagrams, etc.), photos, onomatopoeic words, etc. An *index* is a sign that stands for a referent by pointing to it or by relating it (explicitly or implicitly) to other referents. Manifestations of indexicality include a pointing index finger, adverbs such as *here* and *there* and diagrams known as maps. A *symbol* is a sign that stands for its object by convention or agreement in specific contexts (2004: 27).

A symbol, Danesi continues, stands for its referent in conventional way. Words in general are symbols, but any signifier - an object, a sound, a figure, etc - can be symbolic (2004: 31). It means that everything can be a symbol. It can be a tangible or intangible symbol. Symbols of religions, political parties, countries, and many social organizations are tangible symbols. On the other hand, such an idea, conversation, speech, etc are the example of intangible symbols.

## 2. Islamic values

In general concept, the term “value” concerns with economy. The value is used to determine the amount of marketable goods. Everything used to fulfill the needs has a value (Misbah, 1984: 111). However, this research will focus on the

values related to human behavior according to Islamic taught within *Harry Potter and the Deathly Hallows* novel.

In relation to the human behavior, the term “value” is defined as a set of beliefs or feelings convinced as an identity which can give the feature of thoughts and feelings, correlation or behavior. Linda and Richard Eyre add that the definition of value is something which provides a behavior which gives a positive result for either him/her or others (Darajat, 1984: 260). Thus, the Islamic values mean to the values based on Islamic taught and concern with the human behavior.

Islamic taught is based on The Qur'an and Hadith. In a book entitled *The Bible, The Qur'an, and Science: The Holy Scriptures examined in the Light of Modern Knowledge*, it is said that The Qur'an is the expression of the Revelation made to Muhammad by the Archangel Gabriel, which was immediately taken down, and was memorized and recited by the faithful in their prayer, especially during the month of Ramadan (Bucaille, 1996: vi). Whereas Hadith is the deeds, sayings, approval, or description of the *sifat* (features) of Prophet Muhammad (May Allah blesses him and gives him peace). The words of The Qur'an come directly from Allah and are explained by Prophet Muhammad by Hadith. The Qur'an is the final Revelation from Allah for the guidance of mankind (Shaikh, 2005: 13-14). Besides that, Islamic values which are not taken from The Qur'an and the Hadith can also be a source as long as it is not out of Islamic line. A Muslim must be guided by these taught. Both of them teach the Muslim to always make good deed to get happiness in the world and the hereafter.

When the human have totally oriented their life to both dimension of life (life of the world and hereafter), there are three categories of Islamic values (Arifin. 1993: 120):

- a) The dimension which contains the values in gaining the life prosperity in the world.
- b) The dimension which contains the values to motivate the human in gaining the happy hereafter.
- c) The dimension which contains the values to compile both the world life and the hereafter importance.

From the three dimensions above, it can be concluded that the Islamic values of each dimension will be different. The dimension of life in the world contains the values in gaining the life prosperity in the world. These values concern with human activities in the world which is only oriented to the importance of life of the world. The activities such as working, building up relations, enlarging link, and studying are the activities done by the human in the hope to gain life prosperity in the world.

On the other side, the dimension of the hereafter contains the values to motivate human in gaining happiness of the hereafter. These values tend to be spiritual activities. The activities such as praying, almsgiving, helping each other, etc, are the activities which are oriented to get better life in the hereafter. Thus, the values related to the hereafter will focus on the activities which concern with non-material benefit but the activities which can gain spiritual benefit in order to gain happiness of the hereafter.

The last dimension is combination of both the world and the hereafter. It contains the values that compile both the world life and the hereafter importance. The values can not only motivate the human in gaining the life prosperity in the world, but also the values can inspire human to get happiness of the hereafter. Ideally, a Muslim must consider the hereafter as the most important thing, but a Muslim may not ignore the values of life of the world. Moreover, a Muslim must precisely utilize the life in the world as a provision in gaining happiness of the hereafter.

In summary, the Islamic values which are attempted to analyze in this research concern with those dimensions of life. The values will also be based on The Qur'an and Hadith.

## **H. Method of Research**

### **1. Type of Research**

This is a qualitative research. The central of qualitative research is phenomenological perspective. All of what the researchers look for, how they conduct themselves in their research situation, and how they interpret the products of their research depend upon their theoretical perspective. In the qualitative research, it will discuss *symbolic interactionism*. It is a process of *interpretation* and *definition* as the theorists move from one situation to another. The situation consists of actions and physical objects (Bogdan and Taylor, 1975: 13-14). Thus, the analysis in this research will be an interpretation towards several symbolical cases in *Harry Potter and the Deathly Hallows* novel.

## 2. Data Source

There are two sources in this research, primary and secondary data. Primary data is the object of research and its main references. The object of this research is novel *Harry Potter and the Deathly Hallows* written by JK. Rowling. Secondary data is used to support the main data, including some previous *Harry Potter* novels. Therefore the writer uses semiotic theory as references to reveal the Islamic values. Besides that, The Qur'an and Hadith are used to interconnect the symbols to the Islamic values. Some previous researches are considered as the further references of this research. These data are developed to a new research with either different topics or the same topics.

## 3. Method of Collecting Data

In collecting the data, the writer uses observation and documentation. The writer observes the main data by reading intensively *Harry Potter and the Deathly Hallows* novel to achieve deep understanding the moral values within the novel. After identifying the moral values, the writer considers them which can be interconnected to Islamic values.

Furthermore, to collect more data related to the novel, the writer also uses the method of documentation to document the data from the library and website after doing library visit and web browsing. That way, the writer easily rereads the supporting data after documented it. The important data such as the novel achievement, the novel review, and the books related to Islamic values are read and summarized.

#### 4. Method of Analyzing the Data

Descriptively, the data in this research are analyzed using the Semiotic theory and Islamic approach. To apply the Semiotic theory, the writer collects the data from *Harry Potter and the Deathly Hallows* novel. The data are the symbols found in the novel that represent the Islamic values. Therefore, the Islamic approach is needed in this research to relate the symbols.

After the data are collected, the writer classifies the symbols according to the three dimensions of life, i.e. life in the world, life in the hereafter, and the combination between life in the world and life in the hereafter dimension. Further, the symbols of each dimensions of life are categorized into two types of symbol, tangible and intangible symbol. Now, the data are systematically constructed. Thus, the data can be analyzed using the Semiotic theory to interpret the meaning of the symbols and using Islamic approach to reveal the Islamic values within.

After the symbols are analyzed and the Islamic values are found, the values then are sorted out and are related to the issues of Muslims in Indonesia. The issues are related to several cases which recently happen towards Muslims in Indonesia. To finish, the overall data are summarized in a table of analysis. Therefore, the final result of this research is presented in table to give more understanding towards the analysis.

#### I. Paper Organization

This paper is organized by several chapters. There are four chapters. Chapter one is Introduction. It consists of Background of Study which contains



the reason of choosing the title, including reason of choosing *Harry Potter and the Deathly Hallows* novel as the object of research. Besides that, it provides Scope of Study and Problem Statements which are about the limitation of study and the questions of the research. It also discusses about Objectives of Study which tries to answer the problem statements of the study. In this chapter, there will be inserted the significences of the study in three fields; theoretically, practically, and Islamic studies. Prior research will provide the previous researches related to the topic. The next is Theoretical Approach which elaborates the Semiotic theory and Islamic values. Besides that, the Method of Research is also presented in this chapter. It deals with the research methodology which consists of four parts; type of research, source of data, method of collecting data, and method of analyzing the data. The last one is the Thesis Organization which systematically organizes the research into four chapters.

Chapter two is Literary Review. It provides the deep information about *Harry Potter and the Deathly Hallows* novel. The intrinsic elements will be presented in this chapter, i.e. novel summary, themes, characters and characterizations, setting, point of view, and novel plots.

Chapter three is Analysis. It will be divided into two subchapters, the Islamic values in *Harry Potter and the Deathly Hallows* and the Relevance of the Islamic values towards Indonesian Muslims. Firstly, the Islamic values are classified into three dimensions of life: world dimension, hereafter dimension, and dimension both world and hereafter. Each dimension of life will be divided into

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

The main objective of this research is to find several symbols in Harry Potter and the Deathly Hallows novel that represents Islamic values. After the symbols are identified, it is then determined which one of the symbols that have relevance to Muslims in Indonesia. Therefore, the interpretation of the symbols uses Islamic perspective. Islamic perspective based on two primary sources of Islamic law, the Qur'an and the Hadith. From the interpretation, it is obtained three categories of Islamic values. Taking Arifin's view about Islamic values, the three categories are the Islamic values that encourage people to seek welfare of living in the world, the Islamic values that encourage people to achieve happiness in the Hereafter, and Islamic values that motivate people to get happiness both in the world and in the Hereafter.

Islamic values that encourage people to seek prosperity in the world that can be learned from *Harry Potter and the Deathly Hallows* novel deal with the characters in the novel. For example, Albus Dumbledore has a myriad of achievements that makes him known as a great wizard in the magical world but he has a dark past. From the story of Dumbledore, Muslims can take a lesson that every person has good and bad side. None is perfect except Allah Almighty. Another character is Harry Potter who in this novel he has entered a period of

coming of age. In this period, Harry Potter commences as adult wizard. Any magical activity which he does will be considered to the laws of magic. In short, Harry Potter has been considered to be able to distinguish between good deeds and bad deeds. It represents a Muslim who has come of age. Since then, all the deeds done in the world will be asked for the responsibility in front of Allah someday.

In addition, there are two more symbols related to Islamic values in the life of the world, the Room of Requirement and Blood classification. Room of Requirement is a space that will be formed as needed. The request is conveyed through an intention. If the intention is correctly uttered, the result will be what he expected. Islamic value that can be taken is that all deeds depend on intention. The last symbol is Blood Classification. This is the classification of blood in the magical world that is divided into three types; pure blood, half blood, and mud blood. Although it is divided into different types of blood, it does not guarantee a person to be the best in the world of magic. Only those who diligently study that would be the best. Similarly in Islam, the best person in the sight of Allah is the most devoted of them, not because of their wealth or their descendants or the color of their skin.

Related to the Islamic values that encourage people to reach happiness in the Hereafter, there are three symbols that can be taken in this novel. Firstly, the Deathly Hallows. It is magical objects that can make the owner to be the Master of Death. It means that he can avoid the death. However, those who succeed collecting the Hallows die at last. It symbolizes to the Islamic values that every

soul must die. Secondly, the Horcruxes which refer to several magical objects are used to conceal part of soul. The Horcruxes are created by an act evil. Creating a Horcrux is against the nature. It causes serious consequences. In Islam also has been confirmed that no matter how small a deed, surely Allah will give them in return. The last symbol is about Harry's protection in his aunt's house from dark magic. The protection will be still there while Harry considers her aunt's house as his own. It can be interpreted as an Islamic value about the importance of *syahadah*. During a servant believes that Allah as God and Muhammad as His Messenger, Allah forbids the Fire upon him.

The last Islamic value is related to the Islamic values that combine the interests of the world and the Hereafter. These values encourage people to get welfare in the world and motivated to reach happiness in the Hereafter. There are two symbols that represent these values. Firstly, Patronus Charm. It is a spell which is used to shield a wizard from the Dementors. They are magical creatures that suck happiness. To create a Patronus, it needs a happy memory. Thus a wizard can beat the Dementors. Dementors represent satan who always interrupt people. To defeat them, it needs a strong belief in Allah. By always believe in the promise of Allah, people will not be afraid of anything.

Secondly, Voldemort's fear of death. This is the character of Lord Voldemort. As the ruler of the darkness, he does everything possible to get rid of his enemies, including taking forcibly the Elder Wand from Dumbledore's grave. In addition, he also creates the Horcruxes to become immortal. The primary cause is because he fears of death. Voldemort is a representation of the disbelievers.

They are also very proud of the world and fear of death. For them, death is the end of everything. Therefore, they make the world as their destination.

The second objective of this study is to find the relevance of Islamic values towards Muslims in Indonesia. The Islamic values are associated with issues that occur in relation to Indonesian Muslims. Not all of Islamic values are analyzed have relevance to Muslims in Indonesia. Here are the values: (1) All human being is the same in the sight of Allah, (2) Nobody is perfect, (3) Human beings come from Allah and will be back to Him, (4) Every evil act must get back, and (5) Human beings are ordered to fear only to Allah.

The first value is related to the diversity of Muslim in Indonesia in which they come from various ethnic. The second value concern with respectfulness of strength and weakness of Islamic leader in Indonesia. The third value is related to the legend of the Deathly Hallows which symbolizes the Indonesian Muslims who believe in the power of such mystical objects to avoid distress. The next value is related to the act of murder which often occurs in Indonesia. The last value emerges due to the phenomenon of supernatural creatures which become the main topic of Indonesian movies.

Finally, apart from the whole disquisition above, *Harry Potter and the Deathly Hallows* novel remains a literary work. It is not an Islamic novel in which teaches Islamic taught to the readers. The Islamic values in this novel are part of general values in every literary work. Every religion can interpret every value within it using each religious perspective. Therefore, this research simply tries to take the values as part of Islamic values. Besides that, reviewing to the

Background of Study that *Harry Potter and the Deathly Hallows* novel is full of religious values. Three religions, including Islam, claim that *Harry Potter* novels has religious values which in accordance with each religion. It shows that in fact, there is a relation among the three religions. Jews, Christian, and Islam have the same system of divinity, monotheism. It is as Allah has said in Surah Ali Imran (3) verse 64:

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ  
وَلَا نُشْرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟  
فَقُولُوا۟ أَشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ (Quran Word Ver 1.0.0)

Say, “O People of the Book! Come to common term as between us and you: that we worship none but Allah; that no partner with Him; that we erect not, from among ourselves, lords, and patrons other than Allah.” If then they turn back, say you: “Bear witness that we (at least) are Muslims (bowing to Allah’s Will).” (2010: 90)

## B. Suggestion

This research is expected to be the first Islamic research on *Harry Potter and the Deathly Hallows* novel. The Islamic values analyzed in this research are small parts of the values that can be learned from the novel. Therefore, it is expected for further studies to dig deeper into the Islamic values in *Harry Potter and the Deathly Hallows* novel. Moreover, the further studies should not only use the theory of semiotic, but also other literary theories which are capable of examining Islamic phenomena that exist in the novel.

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# **APPENDICES**

No.	<i>Representamen</i> (Sign)	<i>Object</i> (Concept)	<i>Interpretant</i> (Meaning)
1.	Room of Requirement	A space that can change as a wizard needs to become	An action is depends on intention and for a person is what he intends
2.	Blood Classification	Classification of the types of blood in the wizarding world	Human beings are created in various tribes and nations
3.	Coming of Age	A condition when a wizard turns into seventeen years old.	Period of a human in which the Islamic law has been prevailed to him
4.	The Life and Lies of Albus Dumbledore	Good and bad side of the Hogwarts school's headmaster	Human being is basically created as weak creature. Nobody is perfect because perfection only belongs to Allah
5.	The Deathly Hallows	Three magical objects in the wizarding world which make anyone who unite them cannot die. However, a wizard who had tried to unite them was finally dead.	Every soul must die
6.	The Horcruxes	Magical objects which are used to conceal piece of soul. It gives a wizard a possibility to live longer than usually, but it also gives bad consequences.	Every evil action must get punishment
7.	Harry's Protection	A type of magic used by Lily Potter, Harry's mother, to make Aunt Petunia's house as a place of refuge for Harry Potter from evil threat. The protection will function well while Harry still calls the house as his own.	Harry's confession to Aunt Petunia's house symbolizes a confession of Muslim to Allah The One. The confession saves them from the torment of the Fire.
8.	Dementor	A magical creature which sucks happiness, but it can be defeated using Patronus Charm. The spell will be created by thinking a strong and happy memory.	Dementor symbolizes Satan who can be defeated by a strong faith to Allah. Believe that human is only afraid of Allah.
9.	Voldemort's Fear of Death	Character of Lord Voldemort who is afraid of death	Voldemort symbolizes disbeliever who is afraid of death and love realm.

Table 1. Table of Symbols According to 'Peircean Sign'

**TABLE OF ISLAMIC VALUES**  
**IN HARRY POTTER AND THE DEATHLY HALLOWS NOVEL**

No.	Symbol	Type of Symbol	Related verses (Quran and Hadith)	Islamic Values	Example
1.	Room of Requirement	Tangible	Narrated by Bukhari from Umar bin Khaththab r.a.: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ...	An action is depends on intention and for a person is what he intends.	Harry Potter utters “ <i>I need the place where everything is hidden</i> ” to get into the room.
2.	Blood Classification	Intangible	Surah Al Hujuraat: 13 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ	The most noble of humans in the sight of Allah is the most righteous of them.	Malfoy is pure blood, while Hermione is mud blood. However, Hermione becomes the best student in the year.
3.	Come of Age	Intangible	Narated by Abu Dawud from Aisha r.a.: رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّوْمِ حَتَّى يَسْتَيْقِظَ وَ عَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ وَ عَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ	Islamic Law is prevailed to a Muslim who comes of age.	Harry has come of age. Magical Law is prevailed to him.
4.	The Life and Lies of Albus Dumbledore	Intangible	(An Nisaa’:28) وَخُلِقَ الْإِنْسَانُ ضَعِيفًا	Human beings are created weak.	Dumbledore has bright achievements but he has bad past.

Table 2. Dimension of Life of the World

No.	Symbol	Type of Symbol	Related verses (Quran and Hadith)	Islamic Values	Example
1.	The Deathly Hallows	Tangible	Surah Ali Imran:185: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ	Every soul will taste death.	Dumbledore has ever become Master of Death but he is finally dead.
2.	The Horcruxes	Tangible	Surat Az Zalzalah: 7-8: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ	Every act, either good or evil, must get reward or punishment.	Voldemort creates Horcruxes to make him immortal but he has consequence that his body has no longer intact.
3.	Harry's Protection	Intangible	Narrated by Muslim from Anas bin Malik: مَا مِنْ مَا عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ	He who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, and then Allah will forbid the Fire for him.	While Harry call Petunia's house as home, he will still be protected of any dark magic.

Table 3. Dimension of Life of the Hereafter

No	Symbol	Type of Symbol	Related verses (Quran and Hadith)	Islamic Values	Example
1.	Dementors	Tangible	Al Maa'idah:44: فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنَ	Be afraid only of Allah.	Dementors is the most feared creature but they can be defeated Patronus Charm.
2.	Voldemort's Fear of Death	Intangible	Surat Ibrahim: 3: الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ	Disbelievers love realm and fear of death.	Voldemort creates Horcruxes to make him immortal. It is because he fears of death.

Table 4. Dimension of Life of the World and the Hereafter

No.	Symbol	Islamic Values in the Novel	The Relevance towards Muslim in Indonesia
1.	Room of Requirement	An action is but by intention and for a person is what he intends.	-
2.	Blood Classification	The most noble of humans in the sight of Allah is the most righteous of them.	The various tribes and cultures of Muslim in Indonesia. Everyone has the same chance to be the most honored in the sight of Allah.
3.	Coming of Age	Islamic Law is prevailed to a Muslim who comes of age.	-
4.	The Life and Lies of Albus Dumbledore	Human beings are created weak.	The case of corruption done by Muslims politicians. Many of them have the Islamic names. Besides that, some of them are Islamic scholars.
5.	The Deathly Hallows	Every soul will taste death.	The case of the beliefs of some Muslims in Indonesia towards such mystical objects, e.g. <i>keris</i> and agate ( <i>akik</i> stone). They believe that the objects can make the owner avoid distress.
6.	The Horcruxes	Every act, either good or evil, must get back.	The case of some murders which recently happen in the society.
7.	Harry's Protection	He who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, then Allah will forbid the Fire for him.	-
8.	Dementors	Be afraid only of Allah.	The case of supernatural creatures in Indonesia, such as Pocong, Kuntilanak, Gendruwo, etc. Most of Muslims in Indonesia are afraid of these creatures.
9.	Voldemort's Fear of Death	Disbelievers love realm and fear of death.	-

Table 5. The Relevance of the Islamic Values towards Muslim in Indonesia



## **CURRICULUM VITAE**

My name is Saryoto. My nickname is Ryo. It's odd, indeed. I got this nickname when I came firstly in State Islamic University Sunan Kalijaga. I was born on July 26<sup>th</sup>, 1988. I am 164 cm tall. I am a Muslim and I hope this is my faith till dead. I live in Wonosari, Gunungkidul region, Special District of Yogyakarta (DIY). When I wrote this paper, I lived in Kricak Kidul, Yogyakarta.

In 2001, I finished my elementary school at Sendangsari Elementary School. In the same year, I entered Junior High School 2 Patuk until 2004. Then, I continued my study at Vocational School 3 Wonosari. I finished my vocational school in 2007 and I stopped my study here. I decided to get a job after that.

Actually, before I graduated from vocational school, I have accepted in PT. Masaro Radiokom Branch Office Surabaya. Thus, I went to there a month after graduation. Three months later, I decided to move to Jakarta. I accepted at Yamaha Indonesia Motor Mfg., one of the most famous motorcycle manufacturers in Indonesia. I worked there for a year. In 2009, I went back home and decided to continue my study. August 2009 was my first step studying at Islamic State University of Sunan Kalijaga Yogyakarta. I took Bachelor Degree of English Literature. There, I spent more than four years to complete my study. Finally, I got my Bachelor Degree of English Literature in 2013.

During my study, I tried to take some part time jobs. In 2009 until 2010, I worked as a waiter at Goeboex Coffee. It was vary exhausting job at that time. I

also ever worked as an instructor in Learning Assistance Course and formal school:

- Sanggar Galileone, Yogyakarta in 2011
- GAMA College, Yogyakarta in 2012
- Growing Learning Centre Kricak Kidul, Yogyakarta in 2013
- Muhammadiyah Elementary School of Kadisoka, Sleman in 2011-2013

Besides studying, I had several organizational activities. In 2007 until 2008, I was the chairman of Islamic Youth Association (RISMA) in my hometown. In 2012 until 2013, I became the vice chairman of Youth Association of PERDACITA in my hometown. In my university, I became one of personnel in Lembaga Dakwah Kampus Sunan Kalijaga. I was as the member of Human Resources and Development division. Besides that, I held as the Director in TPA Nurul Adn Kricak Kidul, Yogyakarta.

During my study at State Islamic University Sunan Kalijaga, I ever got an achievement. I was one of the finalists of Australia-Indonesia Youth Exchange Program (AIYEP) Final Round held by Ministry of Youth and Sport of Yogyakarta on 15-17 May, 2011. I got many friends and experiences there.