THE REPRESENTATION OF DIVINE ATTRIBUTES OF MONOTHEISTIC RELIGIONS IN ZIGGY ZEZYAZEOVIENNAZABRIZKIE’S ALL THE FISH IN THE SKY NOVEL

A Thesis
Submitted to Letters and Humanities Faculty
In Partial Fulfillment of the Requirements for Strata One Degree

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ABSTRACT


This Research aims to know the representation of divine attributes of monotheistic religions through HE as the unusual main character in Ziggy Zezsyazeovienazabrizkie’s All the Fish in the Sky novel using the concept of representation by Stuart Hall and the concept of monotheism by Ibn Arabi. This research also reveals the ideology of divine attributes of monotheistic religions through the identity of HE. The writer uses qualitative descriptive analysis method to reveal the findings. All data are collected from the narratives and dialogues of the novel.

The writer finds that HE represents five divine attributes of monotheistic religions: superior, creator, helper, omnipresence and listener. Those divine attributes are represented through actions and characteristics of HE. By representing those divine attributes of monotheistic religions in HE is present as a male. A male is defined as the subject of the patriarchal system who holds authorization in the world. This research shows that this novel does not identify HE as a God but HE possesses divine attributes of monotheistic religions, HE is also the closest medium to manifest those divine attributes because the symbolic meaning of a male is closest in showing those divine attributes.

Keywords: Representation, Ideology, Divine Attributes of Monotheistic Religions, Monotheism.
APPROVAL SHEET

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Jakarta, November 12th, 2018

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iii
DECLARATION

I hereby declare that this research is my own work and based on the best of my knowledge and belief. This contains neither material previously published or written by another person nor material which substantial, extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, November 20th, 2018

Fena Basafiana
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In the end, I hope this research will be useful for the readers and I realize that this research is not perfect. Therefore, it is really a pleasure for me to receive some suggestions and critics to make this research better.

Jakarta, October 10th, 2018

Fena Basafiana
# TABLE OF CONTENTS

ABSTRACT ............................................................................................................................... i
APPROVAL SHEET ................................................................................................................... ii
LEGALIZATION ....................................................................................................................... ii
DECLARATION ........................................................................................................................ iv
ACKNOWLEDGEMENT .............................................................................................................. v
TABLE OF CONTENTS ............................................................................................................. viii

CHAPTER I INTRODUCTION ..................................................................................................... 1
A. Background of the Research .............................................................................................. 1
B. Research Focus ................................................................................................................... 7
C. Research Problem ............................................................................................................ 7
D. Significance of the Research ............................................................................................ 7
E. Research Methodology ....................................................................................................... 8
   1. Objectives of the Research ........................................................................................... 8
   2. Method of the Research .............................................................................................. 8
   3. The Instrument of the Research .................................................................................. 8
   4. The Unit of Analysis .................................................................................................... 9
   5. The Technique of Data Analysis ................................................................................ 9
   6. Research Design ......................................................................................................... 10

CHAPTER II THEORETICAL FRAMEWORK ........................................................................ 12
A. Previous Research ........................................................................................................... 12
B. The Concept of Representation ...................................................................................... 14
C. The Concept of Monotheism ........................................................................................... 17
D. Ideology ............................................................................................................................ 32

CHAPTER III RESEARCH FINDINGS ...................................................................................... 36
A. The Representation of Divine Attributes of monotheistic Religions through HE in All the Fish in the Sky Novel ................................................................................................. 37
CHAPTER I
INTRODUCTION

A. Background of the Research

Monotheism is a belief in a God who creates the entire universe and controls human affairs. Most people hope to discover that God is a projection of human needs. The history of God's ideas and experiences present in three interrelated monotheistic beliefs: Judaism, Christianity and Islam (Karen 20-23).

In ancient times, the monotheistic renewal of the Mesopotamian tradition by Abraham in the 19th century BC is not accepted by the people of Mesopotamia. The struggle of Abraham spread the vision of Monotheism makes King Nimrod punishes him by being burned in a big fire, but Abraham is saved by God from the punishment. Finally, Abraham and his family come out of Mesopotamia. However, the people of Mesopotamia still worship many Gods (Noer 41). After Abraham comes out of Mesopotamia, he and his family enter the desert as migrants and move on to other areas. Abraham’s journey corresponds to the history of the birth of the first monotheistic religion of Judaism and then to Christianity and Islam (Noer 42). Christianity may be regarded as the second monotheistic religion after the Judaism which has the background of Abrahamic teachings. Christianity is born from a sect of Judaism. Christianity is originally Judaism who ultimately detaches themselves from Judaism without losing its originality, while Islam is the third religion that develops the concept of monotheism. According to al-Faruqi, Islam is a
continuation of Ancient Mesopotamian tradition and a recrystallization of Judaism and Christianity (Noer 43).

Monotheism is one of the oldest ideas that humans have developed to explain the mysteries and tragedies of life. People firmly warn not to expect to experience God as an objective fact that can be found through the usual process of rational thinking because the idea of God is the product of the creative imagination. Some prominent monotheist firmly said that God is the most important reality in the world (Karen 23-28).

Several studies about the understanding of monotheism have created several perspectives, one of them based on Ibn Arabi’s understanding of Wahdat al-Wujud. Arabi argues that God is an absolute being and the universe is a manifestation of God (Afifi 13). God covers all the existing phenomena and is a resource of the reason that radiates the whole universe. The relationship of all creation to God is like a reflection in a mirror or between a shadow and a source of shadow, thus the universe is a reflection of God (Noer 150).

In fact, there are some divine attributes are possessed by human. First example, Jesus (Isa) is one of human being who possesses those divine attributes through actions of Jesus (Isa). At the time of Jesus's life, there are several events that go beyond human capabilities. Jesus revives four people, he can cure all diseases and walk on the water (Taqra 3). Second example, superior is one of those divine attributes that often present in human being. Human is able to dominate the part or
the whole world if the human has the higher position, such as a president of a country. Two examples show the greatness of God as a basic argument that God manifests the entire universe to show Him.

Furthermore, these phenomena about the history of monotheism are not only find in the reality of social life, but there are also in the literary works such as in film and novel. The literary work is one of the elements to convey the teachings of a particular religion or belief in God. Through literary work, people will be more interested and easier in accepting the teachings that are delivered. Religious themes present in literary works aim at the divine values are not monotonous through fictional characters in an interesting plot. The literary works such as narration of film and novel also have used divine themes or belief of God to convey their own ideology alluringly. They explicitly mention names of religion and use the religious figure as the character in their story. For Example, in two films *Muhammad: The Last Prophet* (2002), *The Passion of Christ* (2004) and in novel *Life of Pi* (2001) the conflict always represent the concept of religion and convey their ideology through the real human or human of scripture’s adaptation.

*Muhammad: The Last Prophet* film tells the story of the Islamic prophet Muhammad who try to spread the teachings of Islam to the resident of Quraysh. But in the age of ignorance, people do immoral so that Muhammad choose guerilla to spread the teachings of Islam. In the end, Muhammad is able to cleanse the city of Mecca from idols without bloodshed.
Similar to the film *Muhammad: The Last Prophet*, certain religious histories also exist in *The Passion of Christ* film based on the history of Christianity. The film tells the story of the existence of Jesus (from the Bible) when enters the human world and ends in death but then he rises to life again. Pontius Pilate feels useless when the presence of Jesus is able to heal and prosper poor people so that the government plans to crucify Jesus. The body of Jesus is buried in a cave, but the cave is found empty on the next day.

In one novel that describes the belief of God, the conflict presents several religions explicitly by naming "God" and the name of some particular religions in Yann Martel’s *Life of Pi* novel. The conflict connects with several religions identity into the issue of religious belief. Martel creates an adventure story of a young man named Pi with a tiger named Richard Parker in a lifeboat that swayed in the Pacific Ocean for seven years. In sustaining their life, Pi applies the concept of several religions are Hinduism, Baptized and Islam, in order to be given help by God. In the end, Pi survives and feels the touches of God.

Unlike the representation of religion and belief of God above, there is one novel that discusses the issue of monotheism implicitly through the unusual characters. The unusual characters are not people in general, one of them is HE. HE represents those divine attributes of monotheistic religions and conveys its ideology without mention name of "God" and the name of a particular religion or community. The ideology portrays that some divine attributes of monotheistic religions represent
by a male. A male are the power unity of being of several meanings to dominate the world. The novel entitled *All the Fish in the Sky* by Ziggy Zezsyazeoviennazabrizkie as a female author but she shows those divine attributes of monotheistic religions through the character of HE (a male). The novel got the first place of Novel Writing Contest Jakarta Arts Council 2016.

This novel is a surrealism type because those characters are unusual. Breton informs in Singh’s article (21) that surrealism in literature is revising the definition of reality and changing a perception of reality so that it connects with the subconscious mind of the reader. In the novel, there are HE as the unusual human who surpasses human capabilities such as HE is able to create the universe; Bus as a first point of view who possesses capability to read mind of anyone if they come into Bus; Halfbeaks are fishes who are capable to fly in everywhere; Nad is a lady roach who possesses a human mindset and feeling. They wander between dimensions who are led by HE. On the way, Bus and Nad know the things that make him happy, sad and angry. After passing through the next few paths, they meet a huge tree in outer space. HE and Bus meet a young man who tries to get his love through magic of HE. Then the trees in the sky also recount to Bus about the journey of HE when HEconfronts with two different sets of brothers. There are the consequences for those who get along and do not associate with each other. Then, a boy who is burnt by people, but HE orders the fire to stop being hot. Nad is also destroyed by HE because Nad does not believe in all the miracles that HE creates.
The next is a journey to the sea on earth. HE, Bus and Halfbeaks meet The Boy who creates riots around the world. Every human being killed and drinks their opponent's blood in order to have a beautiful body. When life is almost extinct, The Boy and Bus try to defend themselves that cause a dispute until they collapse. The body Bus is left about the size of fingertip that HE holds. After a long time HE stems the grief, HE creates a new world; reinvented the new body of Bus, new humans and they begin a new journey. HE as a unusual character who is glorified figure and is able to create all the universe become a surrealism story that represents of those divine attributes of monotheistic religions.

The writer uses *Wahdat al-Wujud* by Ibn Arabi to understand the concept of monotheism that God is the only one and this novel shows the existence of God through those divine attributes of monotheistic religions in HE as a male. Responses of Bus and Halfbeaks to him also show that HE is one of manifestations of God who possesses divine attributes because HE is the special position in the novel.

In this sense, the issue in this research is the representation of divine attributes of monotheistic religions through HE as the unusual main character and what is the ideology conveyed by the representation of divine attributes of monotheistic religions. The writer means to observe the representation of divine attributes of monotheistic religions through HE by using the theory of representation and the concept of monotheism. Then, the writer finds out what is ideology conveyed by the
representation of divine attributes of monotheistic religions in HE as a male by using the concept of ideology.

B. Research Focus

Base on the background of the research, this research focus on the representation of divine attributes of monotheistic religions through HE as the unusual main character in Ziggy Zesyazeoviennazabrizkie’s *All the Fish in the Sky* Novel. Then, the writer will reveal the ideology of this novel. The ideology is used by an author to convey her purpose to the target readers.

C. Research Problem

According to the background of the research, the writer formulates the problem in two questions:

1. How does HE in *All the Fish in the Sky* novel by Ziggy Zesyazeoviennazabrizkie represent those divine attributes of monotheistic religions?
2. What is ideology conveyed by the representation of divine attributes of monotheistic religions in HE as male in *All the Fish in the Sky* novel by Ziggy Zesyazeoviennazabrizkie?

D. Significance of the Research

This research is expected to improve reader knowledge about representation, monotheism and ideology theories through reading a novel. Further, the readers are expected to improve the knowledge about monotheism in society. Finally, the readers
are expected to open their mind to read monotheism issues either textually or contextually in the society, in order to the readers have a clear understanding about it.

E. Research Methodology

1. Objectives of the Research

I. To know how HE as the unusual main character represents those divine attributes of monotheistic religions.

II. To know what ideology conveyed by the representation of divine attributes of monotheistic religions in HE as a male in All the Fish in the Sky novel.

2. Method of the Research

According to the research question above, the writer applies descriptive qualitative method, the writer describes and analyzes the data.

“Penelitian kualitatif adalah penelitian yang bermaksud untuk memahami fenomena tentang apa yang dialami oleh subjek penelitian misalnya perilaku, persepsi, motivasi, tindakan dll., secara holistik dan dengan cara dekskripsi dalam bentuk kata kata dan bahasa, pada suatu konteks khusus yang alamiah dan dengan memanfaatkan berbagai metode alamiah.” (Moleong 6).

In this research, the writer will describe the data that selected by reading the object of the research, reading additional information that related to the data.

3. The Instrument of the Research

The instrument of this research is the writer herself. Moleong (9) stated that only humans as a tool (instrument) that is able to connect with other objects and able to understand, assess the situations and overcome the problems. Therefore, the writer
gets all the information by reading *All the Fish in the Sky* novel several times and takes some notes to find and collect the data. After collecting the data, the writer makes an analysis of the representation and ideology theories.

4. The Unit of Analysis

The unit of analysis in this research is *All the Fish in the Sky* novel written by Ziggy Zezsyazeoviennazabrizkie which is published in 2017 by Grasindo Publisher. The novel is an English translation of the original text in the Indonesian language entitled *Semua Ikan di Langit* with the same publisher and writer.

5. The Technique of Data Analysis

The writer will analyze the data by using the descriptive analysis technique. The writer will collect quotations from several reference sources to provide an overview of the analysis (Moleong 11). In this technique, the writer used the theory of representation by Stuart Hall with the constructionist approach and the theory of ideology. The writer will choose the object of analysis which is the novel entitled *All the Fish in the Sky* by Ziggy Zezsyazeoviennazabrizkie. Then, the writer will describe and identify how the issue of divine attributes of monotheistic religions is represented in the unusual main character and what is ideology conveyed by the representation of divine attributes of monotheistic religions in HE as a male.
6. Research Design

This Research consists of four chapters. Chapter I is an introduction started with Background of the Research, Research Question, Significance of the Research and ended with Research Methodology in which consists of the Objectives of Research, the Method of Research, the Instrument of Research, the Unit of Analysis, the Technique of Data Analysis and Research Design. All of them are to reinforce the problems found, as well as provide the introduction of the problems.

Chapter II entitled The Theoretical Description. It consists of Previous Research and concept. The previous research aims to the writer know her position in this research, whether as the new research or continue the previous researchers, in other hands, the representation theory, the ideology concept and the concept of monotheism as the proponents to solve the problems.

Chapter III entitled Data Analysis. It consists of the analysis of the representation of divine attributes of monotheistic religions through HE as the unusual main character in Ziggy Zesztyazeoviennazabrizkie’s *All the Fish in the Sky* novel and what is ideology conveyed by the representation of divine attributes of monotheistic religions in HE as a male.

Chapter IV is conclusions and suggestions which contain the conclusions of the analysis about the representation of divine attributes of monotheistic religions through HE as the unusual main character and what is ideology conveyed by the representation of divine attributes of monotheistic religions in HE as a male. Then,
suggestions for those who want to research Ziggy Zezsyazeoviennazabrizkie’s *All the Fish in the Sky* novel with other theories and perspectives.
CHAPTER II
THEORETICAL FRAMEWORK

This chapter provides some of the previous researchers related to the research, theories and concept of monotheism. The theories are used to reveal the representation of divine attributes of monotheistic religions in Ziggy Zezsyazeoviennazabrizkie’s *All the Fish in the Sky* novel.

A. Previous Research

*All the Fish in the Sky* novel has not been analyzed by another researcher yet because this novel is an English translation of the original text in the Indonesian language entitled *Semua Ikan di Langit* and it recently has published in 2017. However, the writer finds one researcher from the corpus of the original text in the Indonesian language and two researchers that used the same theories and concept with this research in literary research.

The first previous research is entitled *Analisis Plot dalam Novel Semua Ikan di Langit Karya Ziggy Zezsyazeoviennazabrizkie dan Implikasinya terhadap Pembelajaran Sastra di Sekolah* by Buyung Firmansyah in 2018 from State Islamic University Syarif Hidayatullah Jakarta. The research used sub-plot theory by Robert Stanton and Burhan Nurgiyantoro to describe seven sub-plots in the novel with the backward flow stories about the life journey of Beliau. Each those seven subplots were told by Chinar, C, H, A, R and two stories were told by Bus Damri. The purpose
of the seven sub-plots is to support the whole story through a figure who loves Bus Damri. The complexity of the sub-plot becomes a difficult learning to comprehend in detail by students. (Firmansyah 2-3).

The second previous research is entitled *Feeding Tiger, Finding God: Science, Religion and “The Better Story” in Life of Pi* written by Gregory Stephens in 2010 from Texas Tech University Press. The research used representation theory to represent the concept of religion in the three religions that are studied by the main character named Pi. Stephens (42) made some three approaches to the concept of religion present in the *Life of Pi* novel. First, interpret God by rethinking human-animal relations; second, the balance of science and religion as an important part of believing in God; third, the privilege of a good story about religion or science.

Another previous research is thesis with the same corpus as above entitled *Pi Patel’s Self-Actualization in Yann Martel’s Life of Pi* by Ika Rahmawati Diniar in 2015 from English Language and Letters Department, State Islamic University of Maulana Malik Ibrahim Malang. The research used self-actualization, human motivation and hierarchy of human needs theories by Abraham Maslow. The researcher found that Pi is successful in satisfying the needs of physiological needs, safety needs, love and belongingness needs until Pi is able to achieve his self-actualization to be a religious person. His belief in God that makes him wants to be the one that always obedient to God (Diniar 3).
From these brief explanations above, the writer wants to make this research different and more detail than the previous research. The writer uses the representation and ideology theories to know how this novel represents divine attributes of monotheistic religions through the unusual main character through another novel and how the novel conveys its ideology in order to give something different to the readers. This research also can be considered as a reference for the next researchers.

B. The Concept of Representation

The writer uses the theory of representation in analyzing the issues and contributes the answer to the problem. Understanding the representation could help the writer to be more analytical about the issues that portrayed in literary works. Webb (1) declares representation as a way of developing an ingrained thing that is the essence of the meaning of a text. Hall (18) considers that representation is related to signs. The sign is used to interpret the word, sound or image.

Representation is the production of the meaning of the concept in minds through language. Hall (16) clarifies the suggestions from the Shorter Oxford English Dictionary, that representation has two relevant meanings for the word:

1. To represent something is to describe it, to call it up in the mind by description or portrayal or imagination; to place a likeness of it before us in our mind or in the senses.
2. To represent also means to symbolize, stand for, to be a specimen of, or to substitute for.

Representation has two processes each other involved. First, there is the system by which all sorts of objects, people and events are correlated with a set of concepts. Second, language is the system of representation involves the overall process of constructing meaning (Hall 17). The writer uses the second definition to answer the first question.

There are three approaches propose within Hall's representation theory: reflective approach, intentional approach and constructionist approach. In reflective approach, the meaning is thought to lie in the object, person, idea, or event in the real world. The function of language is to reflect the true meaning as it already exists in the world. Meanwhile, in intentional approach, the language means what the author intends they should mean. This is the opposite case from the reflective approach. However, this approach is also imperfect because we cannot be the private or source of the meaning in language. It caused us not to be able to state ourselves in whole private language. The third approach is constructionist. Constructionist means constructing by using representational systems, concepts and signs (Hall 13-25).

The writer is only using the constructionist approach in analyzing the representation of divine attributes of monotheistic religions in Ziggy Zezsyazeoviennazabrizkie’s *All the Fish in the Sky* novel. This approach has two more approaches, namely semiotic and discourse. The semiotic approach focuses
more on the way the language is able to produce meaning, while the discourse approach is more about the effects and consequences of representation.

This approach has the most significant impact on cultural studies in recent years. Constructionist does not deny the existence of the material world, such as people, particular event or place. However, it is not the material world which conveys meaning: it is language system or another system to represent a concept. It is social actors who use the conceptual system of their culture and linguistic and other representational systems to construct meaning, to make the world meaningful and to communicate about the world meaningfully to others (Hall 19-20).

The theory of representation as the mediator to connect between the research problems with the concept of monotheism. The writer uses the concept of monotheism base on perspective of Ibn Arabi. He argues that God is the only one who creates the whole universe as manifestation to show Himself. Those manifestations are present in three levels: levels of ahadiah, wahidiah and tajalli syuhudi. The writer only uses the level of tajalli syuhudi because it assumes that God shows Himself through asthma of manifestations. Therefore, HE in Ziggy Zezsyazeovienazabrizkie’s All the Fish in the Sky novel who possesses divine attributes as one of manifestations of God to show the one (God).
C. The Concept of Monotheism

Etymologically, monotheism comes from the Ancient Greek (one, singular) and *theos* (God), it means, The One (Sudarminta 70). If monotheism is drawn to religious understanding, monotheism informs that God is one, perfect, unchanging, Creator of the whole universe, obliging devotion to one supreme entity. In short, monotheism is the opposite of atheism and polytheism. According to this concept, God is involved and dominating the world, He also deserves to be worshiped and respected by all beings (Arijal 105-106).

The writer uses the concept of *wahdat al wujud* by Ibn Arabi to explore monotheism in detail. *Wahdat al wujud* is the same as monotheism which is defined as the One Being. The universe is the manifestation of the One is God. God covers all the phenomena, and resources of the reason that radiate the whole universe. God manifests His actions in each of the realms in the universe, so He is called the Universal Body.

Based on this understanding, each form has two aspects. The outward aspect is the creative nature, and the inner aspect is divine nature. *Wahdat al wujud* arises from the understanding that God wants to see Himself through outside Himself to make this nature then this world is a reflection of God. The one in nature seems a lot, but in fact, it is only one. It is such as someone who sees himself in some mirror laid around him. In each mirror he sees himself, in the mirror he looks a lot, but in fact, he is only one (Nasution 57).
According to Ibn Arabi, there is only one reality in existence. Reality is viewed from two different angles. First, it is called *haq* as the Essence of all phenomena. Secondly, it is called *khalq* as the phenomenon that manifests the Essence. *Haq* and *halq* are a real but diverse unity (Affifi 25-28).

Rofi’ie (8-10) made summarize about Ibn Arabi based on the comprehension of Zainun Kamal MA, Ibn Arabi stated that this being is essentially one, the absolute being of God. This absolute being manifested itself in three levels:

a. **Level of Ahadiah**

In this level, the form of God is an absolute, unnamed and non-being essence. God is in the pure state in absolute depth. There is only substance. God is not after, not before, not above, not below, not how, not where, not when and He is now as He is. There is only one God, besides him, nothing.

b. **Level of Wahidiah**

In this level, the essence manifests itself through its nature and asthma. The essence is called God as a binder of beautiful qualities and asthma but on an identical side with the essence of God itself. So that, the one God is one of the main sources of quality from all that exists.

In the midst of *ahadiah* and *wahidiah*, there is a link called *A’yan Tsabitah*. It has a unique form of being, that is active and passive. Passive because it accepts
abundance from the One, and is active because of its relation to the objects of phenomena.

c. Level of Tajalli Syuhudi

In this level, God manifests himself through asthma and His nature in empirical reality. A’yan Tsabitah was once a potential being in the divine essence but then becomes an actual reality in the various imagery of empirical reality. Therefore, God manifests the whole universe as the appearance of reality to show himself.

Ibn Arabi does not reject polytheism, as long as the worshipers of the statues and the images are fully aware that behind their God forms, there is the one reality and views the idol forms only as a manifestation of this reality so that the artificial idols are empty and nothing (Rofi’ie 9).

These forms of belief in God have variation through the nature of objects. Any belief that reduces the absolute God is partial and imperfect. To worship a star or a tree means to worship God which is a partial manifestation of real God. But to worship Him in all forms are to worship God who is the only true object of the offering (Rofi’ie10).

From the three levels described above, the writer only uses the level of Tajalli Syuhudi because it corresponds to the problem found in All the Fish in the Sky novel. Understanding the concept of monotheism that God is the only one and this novel shows the existence of God through divine attributes in HE.
The writer connects the level of *tajjali syuhudi* with those divine attributes of monotheistic religions to strengthen the concept of monotheism. In the level of *tajjali syuhudi* confirms that God shows Himself through divine attributes in the empirical reality. Rofi’ie (9) states that if the concept of *wahdat al wujud* is applied to one form of religion, then the form of religion is a universal religion that all paths lead to monotheism with the one God. In three monotheistic religions: Judaism, Christianity and Islam, they almost have the same divine attributes base on their bibles, as follows:

Byrne (25-46) explained those divine attributes of Judaism in the Hebrew Bible, as follows:

1. Adonai (Owner): God as the superior in the universe.
2. Elohim (God): represent this particular God as the absolute God.
3. Shaddai (Almighty): God is all-powerful and manifested by the fear of His mighty acts.
4. YHWH (Lord of Hosts): God as the leader of both the earthly and the heavenly armies, the director of the affairs of history through the announcement of His divine judgment, given either by prophetic or heavenly messengers.
5. Creator: God is able to create the whole universe.
6. Maker: humanity is depicted as the creative work of His hand.
7. The Holy God: God will not allow those who oppose Him to go unpunished.
8. King: God is the earthly king’s rule was simply a reflection of the heavenly king’s rule.


10. Redeemer: God gives redemption from sin by paid money to buy back something that must be released or rescued according to law.

11. Saviour: God is the deliverer of His people.

Lawson (4) concluded divine attributes of Christianity in the New Testament, as follows:

1. Self-existent: He has life in Himself and depends on no one.
2. Spiritual: He does not have a material body and is transcendent.
3. Sovereign: He rules over all things with absolute control.
4. Holy: He is pure, blameless and flawless in all of His being.
5. Omnipresent: He is boundless, present in all places at once.
6. Omniscient: He knows all things.
7. Omnipotent: He is all-powerful.
8. Immutable: He never changes.
9. Truthful: He speaks accurately and authoritatively.
10. Wise: He enacts His perfect will by the highest ends and means.
11. Good: He deals bounteously with His creatures.
13. Loving: He demonstrates selfless love for His children.
14. Foreknowing: He has known and loved His people from eternity.

15. Righteous in wrath: He loves purity and punishes impurity.

Byrne (95-122) also made the explanation about divine attributes of Islam in the Qur’an. There are 99 most beautiful names of God, as follows:

1. Ar-Rahmān (The All Beneficent): God is the only Creator and has created everything.
2. Ar-Rahīm (The Most Merciful): God as being powerful and having the ultimate authority to bestow this mercy and compassion.
3. Al-Malik (The Absolute Ruler): God is the king of kings who rules over His followers, who governs and commands respect.
4. Al-Quddūs (The Most Holy): God is free from faults or defects.
5. As-Salām (The All-Peaceful): God as the source of peace and harmony in the eternity.
6. Al-Mu’min (The Inspirer of Faith): God is the source of security, stability, and safety if following Him.
7. Al-Muhaymin (The Guardian): God is depicted as being witness to all that the people do.
8. Al-Azīz (The Almighty): there is no one (deity or human) who has as much power as God has.
9. Al-Jabbār (The Despot): God is uniquely positioned higher than any other deity or person.
10. Al-Mutakabbir (The Proud): God cannot be ‘greater’ than anything or anyone; rather, God is incomparable.


12. Al-Bāri’ (The Maker of Order): God is seen as the only instigator in the creation of the world as humans perceive it.

13. Al-Musawwir (The Fashioner of Forms): God variously understood as shaping beauty or creation.

14. Al-Ghaffār (The Forgiving): God who has the power and ability to know of our sins, even those not in a public forum; to acknowledge the remorse of those who have sinned; and finally forgives the sins.

15. Al-Qahhār (The Subduer): God has the perfect power (perfect over and above the limited human idea of perfection) and cannot be restricted in His actions.

16. Al-Wahhāb (The Giver of All): God has the ability and resources to give many blessings and good fortune to those who follow Him but will never expect anything in return.

17. Ar-Razzāq (The Sustainer): God who provides things that is useful to those who choose to follow Him.

18. Al-Fattāh (The Opener): God opens and makes evident the solution to all problems and makes the lives of those who follow Him easier.

19. Al-’Alīm (The Knower of All): God who is aware of and understands all innermost worries and concerns.
20. Al-Qābid (The Constrictor): God takes a hold of something, constricting or restricting it as He sees fit.

21. Al-Bāsit (The Reliever): God stretches out his hand in a gesture of goodwill (as in a pat on the back or to shake someone’s hand) or to cause physical harm by a show of strength.

22. Al-Khāfid (The Abaser): God brings something down or diminishes it.

23. Ar-Rāfi’ (The Exalter): God can raise humans and humankind together to a more exalted position.


25. Al-Mu’dhell (The Giver of Dishonour): God has the power and ability to create positive situations and occurrences in the lives of those who follow Him and also He has the capacity and wisdom to create situations that are low and contemptible and will degrade humanity.

26. As-Samī (The All-Hearing): God can hear all things that are uttered.

27. Al-Basīr (The All-Seeing): God has insight into all things: those that are in clear view, carried out with deliberate intent, and those things that remain hidden, whether out of a need for secrecy or things undiscovered or ignored by human eyes.

28. Al-Hakam (The Judge): God is the true judge and as such will always serve justice in every situation, no matter how complex it may appear to humanity.
29. Al-`Adl (The Just): God is allowed to do whatever He wishes as He will always act in a just and righteous manner towards those he engages with.

30. Al-Latif (The Subtle One): God could boast of His good actions and deeds for His people and ensure that all his good work was witnessed by all.

31. Al-Khabir (The All-Aware): God knows everything that is in the realm of humanity and everything that remains outside of human understanding.

32. Al-Halim (The Forebearing): God takes care and demonstrates astute awareness with all His interactions with humanity.

33. Al-`Azim (The Magnificent): God is so immense and vast that it does not conform to any limits and cannot be comprehended by a human.

34. Al-Ghafur (The All-Forgiving): God possesses the ability to cover or discreetly hide the sins of those who follow Him.

35. Al-Shakur (The Grateful): God in this instance is thankful and appreciative for the loyalty shown by His followers.

36. Al-`Aliyy (The Sublimely Exalted): God inhabits and the lofty status that His followers give Him in their minds and hearts.

37. Al-Kabir (The Great): God is the greatest to the absolute point.

38. Al-Hafiz (The Preserver): God safeguards the future of humanity and the earth that He created.
39. Al-Muqīt (The Nourisher): God protects and preserves that He has created and He must nourish it and provide ways for both nature and humans to sustain them.

40. Al-Hasīb (The Bringer of Judgment): God brings judgment may also be seen as the one who knows every deed (good or bad) that his followers undertake and as such keeps a record of them.

41. Al-Jalīl (The Majestic): God as a majestic king would be to bestow upon Him an earthly role and as such is inconceivable.

42. Al-Karīm (The Bountiful): God has always been generous and there are neither time limits nor restrictions on the generosity shown by God; He lives eternally.

43. Ar-Raqīb (The Watchful): God is always watchful and alert, ready to witness any human act.

44. Al-Mujīb (The Responsive): God answers the prayers and praise of those who follow and worship Him.

45. Al-Wāsi’ (The Vast): God does not have limits in terms of his greatness or His abilities and attributes.

46. Al-Hakīm (The Perfectly Wise): God is the wisest and the most knowing in terms of knowledge of what is right and wrong.

47. Al-Wadūd (The Loving One): God loves all his followers, regardless of their actions or their worship of Him.
48. Al-Majīd (The All-Glorious): God has immense status and is the only one who should be praised and worshipped, as his actions are more glorious and more benevolent than anyone else.

49. Al-Bāʾith (The Resurrector): God resurrects those who are dead but it is also often translated with the sense of reviving humanity.

50. Ash-Shahīd (The Witness): God always directly present and continuously observes all that occurs on earth.

51. Al-Haqq (The Truth): God is real and has an existence in the human understanding.

52. Al-Wakīl (The Ultimate Trustee): God has the ability to be guardian and overseer of all people and actions on earth.

53. Al-Qawwiyy (The Possessor of All Strength): God is supremely strong and exhibits strength that does not demonstrate limits or boundaries.

54. Al-Matīn (The Forceful One): God forces His views or opinions on those who choose to follow Him.

55. Al-Waliyy (The Protecting Friend): God is essentially the helpful ruler and master of everything.

56. Al-Hamīd (The Praised One): God has been praised and should be endlessly praised and worshipped by the very fact and existence of all that has been created by Him.
57. Al-Muhsi (The Reckoner): God is aware and has knowledge of all things, irrespective of how small and insignificant they may appear.

58. Al-Mubdi’ (The Producer): God produces creation.

59. Al-Mu’īd (The Restorer): God restores and repeats the process of creation.

60. Al-Muhyi (The Giver of Life): God can renew life.

61. Al-Mumīt (The Taker of Life): God is very much in control of the lives of His followers.

62. Al-Hayy (The Ever-Living One): God exists forever, beyond the notion of human longevity or eternity.

63. Al-Qayyūm (The Self-Subsisting): God does not rely on anything to provide this life.

64. Al-Wājid (The Unfailing): God possesses all knowledge and He knows everything so that He does not have any limitations or failings.

65. Al-Mājid (The Glorious): All His deeds and actions are glorious and worthy of worship and devotion.

66. Al-Wāhid (The Only One): God is the only one present at the act of creation, and is the only one involved in the ongoing process of creation.

67. Al-’Ahad (The One): God works alone as he possesses qualities that are far beyond those that are held by humanity.

68. As-Samad (The Satisfier of All Needs): God sees as the fairest and suitable.
69. Al-Qādir (The All-Able): God has the power and ability to do anything, even beyond the imagination of humanity.

70. Al-Muqtadīr (The All-Determiner): God has the ability to decide the result of all matters.

71. Al-Muqaddim (The Expediter): God is the one with the authority to move events or people forward, to promote or advance events or even ideas.

72. Al-Mu’akhkhīr (The Delayer): God can delay the progression of those who oppress those or choose to follow Him or carry out evil or ungenerous deeds on earth.

73. Al-’Awwal (The First): God has existed since before creation and before the beginning of time as calculated by humanity.

74. Al-’Akhīr (The Last): God is the conclusion to life as humanity knows it and beyond God there is nothing.

75. Az-Zāhir (The Manifest One): God creates the world and all that exists.

76. Al-Bātin (The Hidden One): God knows all that humans try to keep hidden.

77. Al-Wāli (The Protecting Friend): God is the only planner and governor of all created things.

78. Al-Mutā’ali (The Supreme One): God is exalted above anything else in creation and is exalted to a higher position than anything or anybody else.

79. Al-Barr (The Doer of Good): God bestows gifts that may be seen as being positive or good.
80. At-Tawwāb (The Guide to Repentance): God is always ready and willing to accept wholeheartedly the repentance of His followers and is always waiting for this to happen.

81. Al-Muntaqim (The Avenger): God will judge our behavior and correct the action or thinking if required.

82. Al-Afuww (The Forgiver): God has the power to eradicate all traces of sin or wrongdoing by forgiving the sins of those who seek forgiveness and mercy.

83. Ar-Ra’ūf (The Clement): God can ward off all evils and shows endless mercy and tenderness to all.

84. Mālik-ul-Mulk (The Owner of All): God is the owner of all earthly kingdoms, lands, and people, even if they have their own system of self-rule and governance.

85. Dhū-l-Jalali wa-l-‘ikrām (The Lord of Majesty and Generosity): God possesses all glory and honor and can bestow these as blessings on those who follow Him.

86. Al-Muqṣīṭ (The Equitable One): God will lead humanity to harmony and justice and move them away from paths that will lead to injustices.

87. Al-Jāmi (The Gatherer): God is capable of linking people through history.

88. Al-Ghaniyy (The All-Rich): God does not rely on anyone or anything to assist Him in His role as God and He is needed by all who follow and depend on Him.
89. Al-Mughni (The Enricher): God has the ability and inclination to provide all that is needed to the people who choose to follow and worship Him.

90. Al-Mâni’ (The Withholder): God withholds harm from those who follow Him and guards them against situations that may bring about harm.

91. Ad-Dârr (The Creator of the Harmful): God has the potential to create harm, authority over it and can control who suffers.

92. An-Nâfî (The Creator of Good): God has control over all good deeds and actions and continuously blesses all that He has created.

93. An-Nûr (The Light): God is the divine light that illuminates the earth through his presence with wisdom and spiritual light.

94. Al-Hâdi (The Guide): God will always show humanity the correct path to follow and will guide them along this. Prophets and messengers have also been sent by God to try to guide humanity and allow them knowledge of the wonderful aspects of God’s rule.

95. Al-Badî (The Incomparable): God cannot be compared with any other thing or person.

96. Al-Bâqi (The Everlasting One): God has no beginning, no end and exists outside of the human concept of time.

97. Al-Wârith (The Ultimate Inheritor): all will return to God because He is the true owner of all human possessions.
98. Ar-Rashīd (The Guide): God will always point the correct and right way or path if people follow Him to take throughout their lives.

99. As-Sabur (The Patient One): God is never hurried or impatient either with the process of creation or with the activities of those who follow Him.

From the explanation above, these three monotheistic religions have similarity in mention divine attributes and are possessed by HE in the novel, as follows:

1. Superior: God is the only one who as the superior figure and is able to stand-alone.
2. Creator: God is capable to create the whole universe.
3. Helper: God will help for who follow and worship Him.
4. Omnipresence: God presents in all places at once and has no beginning, no end and exists outside of the human concept of time.
5. Listener: God knows everything because He always listens and never faults in understanding anyone.

Those five divine attributes of monotheistic religions are possessed by HE who as a male in the novel. The meaning of a male possesses the particular ideology about those divine attributes of monotheistic religions.

D. Ideology

Ideology represents the production of ideas to change public opinion. According to Marx, Ideology in literary works is consciousness, belief and ideas that
are believed by the public in relation to the form of material activity in society. Then literature is placed as a system of ideological production of a particular class or belief. Before literature as a production of ideology, literature is actually an ideological representation of the author's social class as a member of society (Kurniawan 44-46).

Ideology has various definitions which widely described. John Storey clarified in his *Cultural Theory and Popular Culture* book. There are several ways of understanding ideology. He said that ideology considered as the important concept in the study of popular culture. Tony Thwaites (155) argued that ideology is the process of representing a material social relationship, and of attempting to reconcile them in discourse. Those facts made ideology to have many competing meanings. Therefore, John Storey elaborates five of the many ways of understanding ideology.

First, ideology can refer to party activities. It is useful to inform ideas about the practice of a particular group, such as political, economic and social ideas. These conditions are usually interpreted as professional ideology.

Second, ideology can lead to certain deviations or concealments (Storey 3). The ideology is applied to show a distorted object of reality. They create what is sometimes called false consciousness. This definition aims for the superiors who want to bring down the subordinates. This definition focuses on the way ideology hides the reality of domination from those in power, and the way ideology hides the
reality of the subordination of those who are powerless. The thing results in the production of texts and practices from their assumptions.

The third definition of ideology uses the term to relate to ‘ideological forms’. This usage purpose is to put thought to the way in which texts always present a particular image of the world. It depends on the idea of society as conflict rather than agreement, the structure around inequality, exploitation and domination. In this conflict, texts take the important task to take sides, consciously or unconsciously.

The fourth definition compares with the early work of Roland Barthes, French cultural theories, he declares that ideology functions chiefly at the level of connotations, the minor often unconscious meanings that texts are practices carry or can be made to carry. For situation, a conservative party political forwarded in 1990 finished with word ‘socialism’. Furthermore, it directs to place socialism in the binary relationship in which it connoted as no liberty.

The fifth definition revealed by Louis Althusser, a French Marxist philosopher. It is one of that very influential in the 1970s and the early 1980s. A key contention of Althusser’s is to view ideology as a material practice, not as simple as a body of ideas. The meaning is that this ideology appears in everyday life but not as simple as the curtain of the ideas of everyday life itself. Ideology serves to reflect the social conditions and economic relations of capitalism to continue (Storey 5).
There are many ideologies developed in the world. Ideology is a set of aims. The main aim of the ideology is likely to change public opinion. It is often used by the particular group to gain their interest in society. This novel, HE has the ideology which is injected behind the story.

From the explanation above, the writer will use the definition where ideology is the process of representing when texts always present a particular image of the world, to analyze the ideology related to divine attributes of monotheistic religions implied in HE as a male in *All the Fish in the Sky* novel. This novel wants to show and spread this ideology to be consumed through the text.

Based on the method in this chapter, the findings in the next chapter are expected to give a comprehensive perspective in order to answer the research questions systematically and logically.
CHAPTER III
RESEARCH FINDINGS

In this chapter, the writer answers the following question in chapter I by analyzing how to represent those divine attributes of monotheistic religions through HE as the unusual main character in Ziggy Zezsyazeovienazabrizkie’s All the Fish in the Sky novel and what ideology conveyed by the representation of divine attributes of monotheistic religions. These are the following information about the novel.

All the Fish in the Sky is a novel that exposes HE as the one figure that is admired by other unusual characters such as Bus, Halfbeaks and Nad (a cockroach), they explore between dimensions. This novel is written by Ziggy Zezsyazeovienazabrizkie that first published in February 2017 in Indonesia by Grasindo Publisher. The novel is an English translation of the original text in the Indonesian language entitled Semua Ikan di Langit with the same publisher and writer. This research shows how HE has those divine attributes of monotheistic religions. Other unusual characters also support represents those divine attributes of monotheistic religions through their actions in front of HE such as mentioned in chapter II that whole universe is the manifestation of the One is God. God covers all the phenomena and resources of the reason that radiate the universe.
HE is a child with a small body and a pale face. His face is not handsome but has very attractive features. HE has nature that not similar to human attributes such as HE does not breath and HE never speak a word. HE always watches everything and HE does not walk when moves but HE flies. HE wants to be remembered and loved by all characters in this novel. HE with Bus, Halfbeaks and Nad do some journeys in the universe and across the time.

A. The Representation of Divine Attributes of monotheistic Religions through HE in All the Fish in the Sky Novel

All the Fish in the Sky Novel is written by Ziggy Zezsyazeoviiennazabrizkie that represents those divine attributes of monotheistic religions through HE as the unusual main character. Those actions of other unusual characters such as Bus (as a first point of view), Halfbeaks (flying fishes) and Nad (a cockroach) also support the concept of monotheism through how they respond to HIM. This research will show those divine attributes who possessed by HE by using the concept of monotheism.

Several studies about the understanding of monotheism have created several perspectives. One of them is Ibn Arabi’s understanding of Wahdat al-Wujud. He argues that God is an absolute being and the universe is a manifestation of God (Afifi 13). The writer uses Wahdat al-Wujud to understand the concept of monotheism that God is the only one and this research will show the existence of God through those divine attributes of HE, as follows:
1. Superior

The novel describes HE as the superior figure who does not need anyone at all. In the novel, HE possesses dominance even the presence of HE shows that all other characters depend on him. The characteristic is similar to one of those divine attributes of monotheistic religions is able to stand-alone. As previously explained in chapter II, in Judaism, God is the only one who as the superior figure and the absolute God. In Christianity, God is self-existent who has life in Himself and depends on no one. In Islam, God is uniquely positioned higher than any other deity or person and cannot be compared with any other thing or person. Nevertheless, Bus who is always with him often feels confused about why HE wants to be accompanied by Bus although HE is able to stand-alone.

“It could be that HE needs us to remind HIM to go on. That could be a reason. But maybe not. HE needs nothing from us. But couldn’t help but keep on looking for a reason because, how wonderful it would be, to be needed by HIM. Could be. Could be that HE only desired a companion or two. Could be.”(Zezsyazeoviennazabrizkie 4).

HE does not need anyone at all because HE is able to do anything. HE invites Bus and Nad in cross space and time is to introduce miracles of HE. HE leads other characters to portray the part of understanding of the whole universe.

Before Bus meets HE, Bus has the ability to read of people’s mind if they step on the carpet of Bus. But Bus cannot read of HE’s mind because HE always flies when going into Bus. HE is a special figure in the novel if HE is compared with other
characters. HE is able to do anything including flying in every circumstance. So that, when HE is on the Bus, Bus is not able to read HE’s mind.

“I guess, if HE wanted to, HE could step on the floor. It wouldn’t be that surprising, since HE seems to be able to do everything; both the possible and the impossible, considering even HIS dandruff came out as flying fish. To stop hovering would be a piece of cake.” (Zezsyazeoviennazabrizkie 26).

“Hence, I’d been trying to get to know HIM in other ways, from day to day. But it really was an ominous task to do. HE does not sleep, like common boys do. HE does not rest; like my army of public buses does. Does not breathe. Does not blink. Does not yawn. Does not get tired.”(Zezsyazeoviennazabrizkie 27).

HE is wonderful because HE does not allow Bus to read mind of HE. Finally, Bus realizes that if Bus is able to read mind of HE, Bus will never be able to accommodate everything because HE controls the entire universe in the novel. Automatically, Bus will read the entire universe if Bus is allowed to read HE’s mind.

During the journey, HE shows to other characters about some things of HE and some small parts of the universe through actions of HE. However, other characters have limitations in interpreting him. HE has various purposes in every creation, but then HE does not show the whole purposes to other characters. On the other hand, Bus believes that HE wants to be understood in others way. HE lets other characters find out identity of HE and the aim of whole creations according to their suitability.

The perspective of other characters about HE also are controlled by HE. HE holds the power in the world so that HE establishes how to those living things should be. HE is able to control other characters in interpreting him. The condition makes HE becomes the superior figure who has the dominant character position in the novel.
2. Creator

The novel describes how HE as the only one who arranges the universe. The characteristic is similar to one of those divine attributes of monotheistic religions is able to create. In the novel, HE has the authority to create everything. As previously explained in chapter II, in Judaism, God as the superior in the universe and as the leader of both the earthly and the heavenly armies, so humanity is depicted as the creative work of His hand. In Christianity, God rules over all things with absolute control. In Islam, God is the only creator and has created everything from nothing, even beyond the imagination of humanity.

HE possesses the capability to create everything in the world. Almost every character in the novel such as new Bus, cockroach, big tree and the whole universe are created by HE. Those creations are made by hand needlework in the variety of qualities; not every creation is perfect and beautiful but also there are bad, imperfect, scent or physical defect. Those perfect and imperfect creations aim to get them to know and appreciate each other. They still have functions to complement each other.

In the novel, HE is able to make a new world after the universe is destroyed by a boy (another character beside HE). HE thinks carefully to rebuild a new world.

“And I see stars and plants begin to grow and rejoice the new life under the pristine sun. A large whale leads other smaller fish to the kingdom of seafood, handing posts to its followers –I can see sworded fish and hammered fish that were once told to me by the infantry fish, back then before it’s over and ruined, and began again. Winged creatures started to emerge, and together they fly across the sky, giving instructions to plants to absorb the rest of HIS tears, in case this new world is not dry enough. Everything is enlarging itself to avoid drowning. But everything welcomes this new day with great vivacity-
Life begins again! The world has return! Joy is here again!” (Zezsyazeoviennazabrizkie 218-219).

The narrative above clarifies that HE is able to create the new world. A boy is born by a fired cigarette in the ocean and he makes disorder till the destroyed world. Then HE makes a new world and new creatures. Then Bus and HE begin again the new journey. Creating this universe is a big action and the creator has the highest position in the world.

Besides that, HE likes to sew something like dolls then those dolls are sent to lonely children at night and those dolls are alive to save children from a monster under the bed. HE is capable to create everything even something unusual such as living dolls to accompany and help children at night. Those living dolls are made with imperfect and perfect creations. Even though, creations of HE are always needed by children. HE also is capable to create a galaxy made from candy in the dark sky. HE is able to create everything from nothing. But not only that, HE creates the whole universe.

“Everything in the world-every doll, every cockroach, everyman-was handmade. Not heartlessly, soullessly, in human standard perfect and machine-produced uniformity; but of various flavors and with experiments, darlingly created by that little mighty crafter. HE didn’t cookie-cuttered HIS dough; every single one was slowly pieced together, carefully, playfully.” (Zezsyazeoviennazabrizkie 107).

HE possesses the authority to create everything including all characters in the novel. The characteristic of HE who as a creator represents one of divine attributes of monotheistic religions. God shows Himself through creations of God because those
are reflection of God. Therefore, HE introduces God through the characteristics of HE.

3. Helper

Another divine attribute of monotheistic religions that present of HE is the helper. During the journey, HE often portrays himself as the best helper to other characters. As previously explained in chapter II, in Judaism, God is the hero for anyone who follows and worships Him. In Christianity, God is able to know what no one knows and He loves His people from eternity. In Islam, God is useful to anyone and answers the prayers and praise of those who follow and worship Him. In every event in the novel show that HE always watches anyone and if they have sad experiences and then call to HE, HE will always come to them to help them.

“HE and the fish clouds drifted slowly in direction of The Room of Chaos. The cat noticed HIS advent, but the woman was too busy adding her foul toe nails on her already-foul room to notice anything. The cat made a sad, loud meowing. She lifted her front paw, making scratching gestures, calling us over and yowling pleas to be taken away to another place; any place would do, as long as it’s away from The Room of Chaos.” (Zezsyazeoviennazabrizkie 12).

HE is the hero for another character if hope to him. HE knows the sad experience of Bastet (the cat) in the room of chaos. HE brings Bastet out from the room of chaos which full of messy things to the better place. Besides that, HE also helps Shoshanna in time of war in Germany.

“The needle went straight through her chest. And out. And in, and out again. It kept on going, for a substantial time. Again until HE’s out of thread, and Shoshanna’s trembling’s completely stopped. HE fixed her broken heart.” (Zezsyazeoviennazabrizkie 41).
The text above explains that HE fixes Shoshanna’s heart after the war and brings out her from there. Before that, Shoshanna almost dies if she does not get out from there. Then in another story, HE also helps the man who wants to marry the woman.

“And a few days ago, the leaves got real big, and something of a greenish pillow was in the middle! One had never seen such a plant! A fair plant, one does think. Like a flower. This is not season for wildflowers anymore, so one took those. One took those the woman one loves. She’s so happy, she’s so happy.” One nodded furiously and stopped talking, perhaps trying to recall the joy of that day. She asked whether one knows the name of the flower. One does not, but since it looks like a cabbage, one suggested we had to call it ‘cabbage flower’. Good name, one does think.” (Zezsyazoviennazabrizkie 121).

“[.. .] Joyfully, One brought home the dress. We didn’t wait to see their day, but I’m sure they had a pleasant wedding and an organically happy marriage. Of course, for they were blessed by HIS garlics.”(Zezsyazeoviennazabrizkie 125).

The dialogues above involve that HE helps the man who wants to marry the woman. The man tells that he loves the rich woman and the condition makes a trouble for him because he is the poor man. Then HE gives some ingredients to the man in the forms of seeds to make cabbage flower soup which makes the women feels happy, seeds to make fried onions as their wedding rings and beautiful dresses made from onions to be worn by the woman in their wedding. HE possesses the capability to make any miracles if anyone tries and hope to him. Other than that, HE once helps a boy from the fire.
“Well, HE loves this boy, but there’s a time and place to fish, huh! So HE came and told the fire to stop burning, huh! Fire submitted, of course, because it was a nice kid, huh! A bit simple, unfortunately; so it was not only the fire that’s burning the boy that stopped burning—all fires in the world did too, huh!” (Zezsyazeoviennazabrizkie 170).

HE helps a boy, who will be burnt by people, it happens because a boy argues that HE should be loved more than anything but they do not think so. HE also loves a boy and instructs the fire not to be heated so that a boy saves from the danger.

HE helps other characters with varied types. There are characters who are immediately helped. There are characters are given a test by HE before getting help. Two types of help are done in order to the help is appropriate for the needs of each character.

4. Omnipresence

Another divine attribute of monotheistic religions that present of HE is omnipresence. In the novel, HE is able to transcend the concepts of space and time base on human understanding. HE is capable to go into the past and the future. As previously explained in chapter II, in Judaism, God is the earthly king’s rule was simply a reflection of the heavenly king’s rule. In Christianity, God is omnipresent who is boundless, present in all places at once. In Islam, God is the everlasting who has no beginning, no end and exists outside of the human concept of time. The statement that HE is omnipresent when HE, Bus and Nad journey the outer space.

“You’re not only revolving around the Earth and across the sky, my good silly bus,” said she, whilst rubbing my floor with her antennae to remind me that she called me ‘silly’ out of jest. “You’re also travelling across the time.” (Zezsyazeoviennazabrizkie 46).
The dialogues above explain that HE brings Bus and Nad to across space and time. They go to the past, the now and the future. HE introduces Bus and Nad about intensity of HE roving the time.

“At took a long time to get to know HIM. That’s because, most of the time, HE did not nothing but staring into nothingness of the space; right between at nothing and everything.” (Zeszyazeoviennazabrizkie 33).

HE is present in all places at once. HE possesses the capability existing outside of the human concept of time but HE lets other characters to experience greatness of God through HE. That experience makes other characters want to know him deeply.

This divine attribute is reminiscent of the story of Muhammad in Islamic history that is able to cross between dimensions in the journey of his Ascension from the earth to the seventh heaven to meet God. These events which are also experienced in this novel show the existence of a God through His chosen creation to introduce how living things should carry out their role in the universe.

5. Listener

Another divine attribute of monotheistic religions that present of HE is thelistener and understanding. In the novel, although HE does not speak to other characters, HE is able to understand all the needs of other characters. As previously explained in chapter II, in Judaism, God is the savior that is the deliverer of His people. In Christianity, God is omniscient that knows all things. In Islam, God knows
everything that is in the realm of humanity, everything that remains outside of human understanding and everything that humans try to keep hidden. The statement that HE is the listener and understanding when Bus wants to be convinced by HE about feeling of HE toward Bus while Bus cannot read mind of HE.

“HE might not speak a word. But HIS actions show how much HE loves me. Ah, perhaps this is how unpredictable people show their affection. Ordinary buses like me can only tolerate their style of communication-that is also form of affection and, in my opinion, the best form of that.” (Zezsyazeoviennazabrizkie 59).

The text above clarifies that HE is listening and understanding Bus. When Bus feels worried about miracles of HE, HE knows it and then shows it through action. HE brings Bus to the amazing place in the sky, then HE sugar-painted Bus on the outer space. Finally, Bus believes that HE loves him, HE shows it through action, not speak a word.

“Ah, it is easy to communicate with someone who doesn’t even need words to understand your feelings. I wish, one day, I’d be able to return the favor; so we; who’d never spoken a word to each other, could understand each other better-so it wouldn’t be one-sided understanding. Not to be ‘fair’, but because I really want to understand HIM.”(Zezsyazeoviennazabrizkie 83).

HE also never faults in understanding anyone. Although HE never talks, the ability of HE to understand creation of HE is beyond anyone’s ability. By the intensity of HE, Bus more and more wants to understand him. After elaboration above, HE possesses five of those divine attributes of monotheistic religions.
The representation of divine attributes of monotheistic religions in HE does not show HE as a God. As stated by Ibn Arabi, God manifests those divine attributes in creations of God.

B. The Ideology of Divine Attributes of Monotheistic Religions in HE as a Male in *All the Fish in the Sky* Novel

Representation is a process to create a meaning and exchange between members of culture such as language, signs, and images which to represent something (Hall 1). In other words, the representation can be elaborated as an alternation process of the concept of ideologies which are implicit work to a real work. Every novel definitely has an ideology either explicit or implicit in its story. Sometimes the ideology could be seen through the screen clearly or have to understand and analyze the whole novel.

Based on the theory, *All the Fish in the Sky* is written by a female author who is representing divine attributes of monotheistic religions which the ideas and images about it are shown by HE (the unusual main character). HE possesses some of those divine attributes of monotheistic religions.

*All the Fish in the Sky* tries to show the representation of divine attributes of monotheistic religions which HE in this novel described as the figure who represent those divine attributes of monotheistic religions which are mentioned in Chapter II. This novel shows the other side from God of monotheism who are present in the unusual main character with the appearance of a male. Through the unusual main
character in this novel, HE represents those divine attributes of monotheistic religions.

The representation of divine attributes of monotheistic religions is also presented by other supporting characters in this novel, such as Bus, a blue body who is able to read the mind of living things, try to know and to love HE with all his heart; and Halfbeaks, some silver flying fishes around him who are capable to put out the light in their mouths, always accompany and join in understanding about him. They believe that HE as the closest medium to show existence of God. They also try to know and to love the one as much as possible in their lives. Even though, there are some characters who oppose him but they will never get the miracles of HE. Each characteristic and actions of HE are responded by those characters to support the formation of the ideology of divine attributes of monotheistic religions. This novel shows the representation of divine attributes of monotheistic religions where those divine attributes are possessed by HE. HE as the main unusual character becomes the sovereign in the story and other characters admire to him. The one in authority is shown as a male. This research will show that HE is able to hold the power in the world.

From the story above stated that HE who as the male holds the power in the world. Beynon (2-8) declared that although maleness is biological and male is not born with masculinity because masculinity is cultural, but the male has a big influence to be directed to masculinity. Social norms and pressures related to
masculinity have made male have to adjust their identity. The characteristics of masculinity that were formed such as having power become a guideline for why HE is present as a male figure.

As everyone knows, almost every country adheres to a patriarchal culture. Based on Alfian Rokhmansyah in his *Pengantar Gender dan Feminisme* book stated in Sakina and Siti’s journal that patriarchy comes from the word of patriarchal, it means that places the role of male as sole, central, and everything else, the patriarchal system that dominates community culture leads to gender inequalities and injustices that affect various aspects of human activities. A male has a role as the main control in society, while a female has little influence or can be informed to have no rights in the general areas of society (72).

In the domain of monotheistic religions, the male also is the one in authority in devotion to God. Such as in Judaism, a female is considered inferior, unclean, and source pollution. For this reason, a female is prohibited from attending religious ceremonies and is only allowed to attend religious houses (Sakina and Siti 72).

In Christianity, the identity of God is mentioned as masculine, "Father". As a religion rooted in Judaism, this metaphor does not contradict the divine concept of YHWH who emerged victorious in cosmic battles against foreign gods belonging to the Mediterranean nations. Those dimensions of God might not be accommodated by femininity because a female is considered physically weak. Therefore, masculinity is considered closer to this concept than femininity (Halidin 39-40).
In Islam, God has no sex such as in Judaism and Christianity, they mention God as Father. Even though, a male has the highest degree as a leader in carrying out commands of God. A female is only involved in the domestic territory, while a male has the full right to lead religious activities, such as the conditions for Friday prayers, being a judge and a guardian, as if the male guarantees that someone can do whatever is entrusted to male (Nurmila 4). From those states of three monotheistic religions above declared that HE is present as a male because a male has authority in dominating the world.

In the end, it can be concluded that All the Fish in the Sky novel would like to state that there is the representation of divine attributes of monotheistic religions in HE as the unusual main character. HE possesses five divine attributes of monotheistic religions: HE is the one superior figure who does not need anyone, HE is able to create everything even from nothing, HE always helps for who hope to him, HE is omnipresent and exists outside of the human concept of time, HE never faults in understanding anyone. After elaborate about HE possesses those divine attributes of monotheistic religions, continue to the ideology of divine attributes of monotheistic religions that HE is shown as a male. A male is defined as the subject of the patriarchal system who holds authorization in the world. Therefore, this research shows that this novel does not identify HE as a God but HE possesses divine attributes of monotheistic religions. HE is also the closest medium to manifest those
divine attributes because the symbolic meaning of a male is closest to show divine attributes.
CHAPTER IV
CONCLUSION AND SUGGESTIONS

A. Conclusion

All the Fish in the Sky novel is written by Ziggy Zezyazeoviennazabrizkie that first published in February 2017 in Indonesia by Grasindo Publisher. The novel is an English translation of the original text in the Indonesian language entitled Semua Ikan di Langit with the same publisher and writer. This novel is a surrealism story about the journey of HE (a unusual human), Bus (a first point of view), Halfbeaks (flying fishes) and Nad (a lady roach) cross the space and time with led by HE who holds the power in the universe. In this research, the writer analyzes how the novel conveys the representation of divine attributes of monotheistic religions through HE (the unusual main character). There are two major points of conclusion that related to the representation and the ideology of divine attributes of monotheistic religions that will present based on the research findings.

First, there is the representation of divine attributes of monotheistic religions in All the Fish in the Sky novel through HE, as follows: HE is the one superior figure who does not need anyone, HE is able to create everything even from nothing, HE always helps for who hope to him, HE is omnipresent and exists outside of the human concept of time, HE never faults in understanding anyone. Those similarities between HE with God aim to the ideology of divine attributes of monotheistic religions.
Second, the ideology of divine attributes of monotheistic religions is conveyed by HE as a male. A male is defined as the subject of the patriarchal system who holds authorization in the world. Therefore, HE is the highest being in the novel that rules all system and spreads the miracles.

In conclusion, all living things are also manifestations of God in showing Himself. They also have divine attributes that are naturally possessed by all living things. However, HE possesses divine attributes outside of humanity in general, as in reality, Jesus (Isa) and Muhammad has abilities that transcend human limits, further convincing the existence of a God with His chosen creations. Therefore, this research shows that this novel does not identify HE as a God but HE possesses divine attributes of monotheistic religions. HE is also the closest medium to substantiate those divine attributes because the symbolic meaning of a male is closest to show divine attributes.

B. Suggestion

This novel could be analyzed through some theories or concepts besides the representation of divine attributes of monotheistic religions in order to find the different things. For example, this novel involves the stories in scripture. Therefore, the condition can be used to observe how All the Fish in the Sky novel reflects the monotheistic stories. The writer hopes this research become useful for the readers.
BIBLIOGRAPHY


APPENDIX