

Manifestations of Personal Religiosity of Main Character in the Novel *Tuhan untuk Jemima* by Indah Hanaco: Study of Mangunwijaya's Religiosity

Nadia Sadida Zain, Riki Nasrullah

State University of Surabaya

Corresponding Author: nadia.22035@mhs.unesa.ac.id

Surabaya, Indonesia

A B S T R A C T

This study examines the manifestations of personal religiosity in the character of Jemima as a representation of a moderate urban woman in the novel *Tuhan untuk Jemima* by Indah Hanaco through the perspective of Y. B. Mangunwijaya's religiosity. The study employs a qualitative descriptive method using the Miles and Huberman data analysis model, which consists of three stages: 1) data reduction, 2) data *display*, and 3) conclusions. The analyzed data consists of narratives, dialogues, monologues, paragraph excerpts, paragraphs, and setting descriptions that reveal the forms of the character's personal religiosity and the factors shaping her religious experiences. The research findings indicate that Jemima's religiosity stems from the emergence of spiritual awareness that develops gradually across various dimensions. In the cognitive dimension, Jemima's religiosity manifests through the process of recognizing, understanding, and believing in the existence of God as the Almighty Being. In the conative dimension, religiosity is expressed through moral and humanitarian attitudes as forms of faith. Affectively, religiosity is reflected in the subject's emotional experiences when facing suffering, loss, and hopes for life. These religious experiences are influenced by several factors, including past trauma, family relationships, social circles, and the spiritual reflections Jemima experienced during her search for the meaning of life and her beliefs.

Keywords: manifestations of personal religiosity, urban women, spiritual awareness.

INTRODUCTION

In essence, humans are beings with two fundamental needs: physical and spiritual. The fulfillment of both needs shapes a person into a whole individual. In fulfilling these needs, humans are endowed with the abilities to think, feel, adapt, and exercise free will. These abilities can drive efforts to understand the origin, purpose of life, and meaning of human existence. This is referred to as spiritual awareness. The presence of spiritual awareness affirms humanity's status as beings who require strong values and guidelines as a foundation for life. Spiritual awareness also plays a crucial role as the basis for the emergence of religiosity. Religiosity is rooted in the word "religion," which is often understood to be closely related to religion, although the two are not entirely identical. Religion refers to a formal and institutional system of beliefs, whereas religiosity emphasizes the individual's experience in living out their faith in God. This aligns with the statement that religiosity signifies a vibration stemming from the conscience, thereby revealing the depth of the human soul and innermost heart, yet manifests in an individual's adherence to the teachings of the religion they practice (Mangunwijaya, 1988: 11–12). Thus, religion and religiosity

can form a complementary unity, yet each retains distinct meanings and manifestations (Nurgiyantoro, 2012: 326–327).

Amid the development of science and technology, religiosity has become a fundamental spiritual need to balance material and spiritual aspects. The progress of modernization brings various conveniences, but it also fosters a tendency toward increasingly rational, pragmatic, and materialistic lifestyles. Consequently, many individuals' life goals have become more oriented toward worldly achievements, while neglecting the fulfillment of their religious dimension. This reflects a disconnect between faith and daily life practices, specifically when religiosity no longer serves as a guide in character formation and decision-making. Therefore, efforts are needed to re-establish religiosity and spiritual awareness in human life. Religiosity should not be viewed as a moral burden, but as a source of strength that guides people to find balance in living their lives. By restoring the meaning of religiosity, people can understand life in its entirety, encompassing both worldly and spiritual needs that bring peace of mind. Given this importance, research on religiosity is relevant to conduct, particularly through literature, which often represents human life experiences.

Literature is the manifestation of human creative thought that takes everything in human life as its subject matter, using language as its medium of expression (Semi, 1988: 8). As a cultural product, literature serves as both entertainment and a medium for expressing ideas, experiences, values, and social issues occurring within society. In this regard, literature combines two key elements: mimesis and creation, illustrating the collaboration between imagination and reality within a work (Aristotle in Nurgiantoro, 1998: 7). Thus, it can be understood that literature does not merely imitate reality, as it incorporates innovation and imagination that serve as evidence of the author's creative process. As the medium for conveying literature, language plays a crucial role in expressing the thoughts and feelings that accompany creative ideas regarding the depiction of human life in literature. The language used in literature is quite unique because it contains figures of speech or stylistic devices, such as metaphors, symbolism, irony, and personification, to transform real phenomena into imaginative narratives. Stylistic elements can depict characters and create a complex atmosphere in the development of the plot. This helps reinforce the emotional impact that influences the reader's interest.

The concrete result of literature as the product of the author's thought is called a literary work, which serves as an alternative means of communication and a way for the author to express their feelings and ideas to the public through aesthetics and imaginative thought (Yandini et al., 2024). This demonstrates that literary works serve as a bridge between the author and society, facilitating the exchange of ideas, emotions, and experiences to broaden one's knowledge. Through the characters and events presented, literary works can reflect the conditions prevailing during the period of the work's creation using aesthetic and symbolic language. One form of literary work that is widely loved by the public is the novel, a form of prose that presents a complex narrative by interweaving various elements of emotion and thought. In a novel, the author presents a new world containing an idealized, imaginative model of life, constructed using intrinsic elements such as plot, setting, characters and characterization, and point of view (Nurgiyantoro,

2012: 4). Novels can serve as an effective tool to encourage readers to reflect on their own life experiences. The aim is for readers to achieve a deep understanding of their true selves and their roles in life. This is exemplified in the novel *Tuhan untuk Jemima*, which is the subject of this study.

The novel *Tuhan untuk Jemima* was written by Indah Hanaco and first published in 2015. The novel tells the life story of Jemima, a teenage girl growing up in a moderate family with parents of different religious backgrounds. However, these differences did not result in coercion, pressure, or threats directed at their daughter to choose one of their religions, as Jemima's parents highly valued tolerance and religious freedom. Nevertheless, this freedom became a personal conflict for Jemima. She was confused about determining her spiritual identity because, from the start, there was no clear guidance toward adopting one specific religion. This situation inspired Jemima to embark on a spiritual journey to nurture her religious side while seeking a faith capable of bringing inner peace to her life.

The novel *Tuhan untuk Jemima* is an example of weaving human reality and religious elements into literary works. Such works are referred to as religious literature. In this context, religious values are internalized as a source of inspiration for writing works aimed at reflecting on the meaning of God's presence and religion to fulfill society's spiritual needs. As Atmosuwito (2010: 126) argues, literature has become an integral part of religion. Thus, religious literature plays a crucial role in fostering a balance between the physical and spiritual realms, enabling humans to lead meaningful and faith-filled lives.

Jemima's religious journey in the novel *Tuhan untuk Jemima* is relevant to examine through the lens of religiosity. The perspective on religiosity by Yoseph Beekman Mangunwijaya, or Father Mangun, was chosen as the theoretical foundation because it comprehensively explains the manifestations of a character's personal religiosity from various aspects, including the relationship between humans and God, fellow humans, and the self. Furthermore, Mangunwijaya is also known as a humanist cultural figure and writer; his works frequently address religious and humanitarian themes. Some novels with relevant themes include *Burung-Burung Manyar* (1981), *Romo Rahadi* (1981), and *Durga Umayi* (1991). Mangunwijaya's thoughts on faith and humanity make his theory relevant for examining literary figures who undergo personal religious development. This theoretical perspective allows for an understanding of religiosity as a dynamic life experience that evolves through processes of reflection and social interaction.

According to Mangunwijaya (1988: 11–12), religiosity is defined as a spiritual impulse that originates from the conscience, revealing the depths of the human soul and innermost heart, yet manifesting itself in an individual's adherence to the teachings of their faith. Thus, religiosity is considered broader than religion. This is because religiosity is not merely formal and ritualistic, referring to institutionally binding laws as in religion, but also encompasses matters hidden within the depths of the human heart. Religiosity is closely related to the quality of consciousness and appreciation of life's values that develop through an individual's internal process. Nevertheless, religion and religiosity coexist to complement one another in different concrete manifestations.

In Mangunwijaya's concept, as presented in the book *Literature and Religiosity* (1988), the manifestation of personal religiosity is realized in three main forms: cognitive, conative, and affective. These three forms of religiosity are interrelated to form a holistic religious experience. Through this, religiosity can be understood as a fusion of thought, action, and emotional experience that connects humans with God, fellow humans, and themselves. First, the cognitive aspect is represented in the form of a relationship with God. This aspect encompasses human consciousness, which must believe in God's existence, understand religious values, and reflect on one's position as God's creation. This relationship is structured hierarchically, guiding humans to consistently act and behave in accordance with God's commands (Mangunwijaya, 1988:12). Thus, cognitively, humans are required to possess an inner bond that is always submissive and obedient to their God. In this aspect, religiosity develops through a process of thinking, contemplation, and the search for existential understanding that individuals undertake consciously.

Second, the conative aspect is represented in the form of interpersonal relationships. This aspect emphasizes humanity's position as social beings who depend on one another in navigating life in the world. This is also closely related to the concept of humanistic religiosity proposed by Mangunwijaya, namely that authentic faith does not separate humans from worldly affairs but rather makes them more human or fosters a humanistic attitude (Mangunwijaya, 1988: 45). In this context, religiosity is expressed through attitudes of love, compassion, a gentle heart, a willingness to forgive, and a readiness to act for justice and to help fellow human beings in distress without expecting anything in return (Mangunwijaya in Mulyatno, C. B., et al., 2023: 44).

Third, the affective aspect is represented in the form of a person's relationship with themselves. This relationship demonstrates personal awareness and responsibility to achieve self-acceptance and self-maturity. This aspect involves complex emotional experiences, such as sadness, loss, hope, gratitude, and inner peace. This aligns with the assertion that humans possess talents, beliefs, and shortcomings that compel them to remain responsible for themselves in order to progress toward maturity, thereby enabling them to seek and find the path to goodness (Mangunwijaya, 1988: 60).

These aspects of religiosity form a cohesive whole that mutually influences one another. Without a balanced relationship among the three, religiosity becomes lopsided and loses its essence as a guide for life. These three aspects are also relevant for analyzing the spiritual journey of the main character, Jemima, in the novel *Tuhan untuk Jemima*. This character is undergoing a long process of seeking God, cultivating compassion for others, and striving to understand the emotional turmoil arising from her life experiences. Therefore, the dynamics of Jemima's religiosity can be understood more comprehensively through the theoretical framework proposed by Mangunwijaya.

This study offers novelty in terms of the chosen subject of study, namely the novel *Tuhan untuk Jemima* by Indah Hanaco, which has never been examined through a religiosity perspective that highlights the dynamics of the character's faith. This study aims to identify the forms of manifestation of the main character's personal religiosity and to examine the factors shaping her religious experience. The identified manifestations of religiosity include cognitive, conative, and

affective forms. The analysis seeks to reveal the relationship between the character's religious experiences and the process of faith consciousness formation, which also plays a role in revealing their humanity.

The research questions addressed in this study include: 1) what are the forms of the main character's personal religiosity in the novel *Tuhan untuk Jemima* according to Y. B. Mangunwijaya's concept of religiosity, and 2) what factors shape and influence the character's personal religious experience. The benefits of this study are: 1) to enrich the body of research in the field of literature, particularly regarding spiritual consciousness and personal religiosity; 2) this study can serve as a reference and resource for future research with similar themes using a humanistic religious approach; 3) to provide new perspectives on spiritual studies and concrete examples of the application of religiosity theory within the context of modern literature.

METHOD

This study employs a qualitative descriptive method aimed at exploring the manifestations of the characters' religiosity and the factors shaping their religious experiences, to be elaborated upon in a context-appropriate analysis. According to Ahmadi (2019: 3), qualitative research is research in which the presentation of data is predominantly interpretive, not numerical, as it is based on the description of data. The primary focus of this study highlights the dynamics of religiosity experienced by Jemima in the aspects of her relationship with God, fellow human beings, and herself. The approach employed is a hermeneutic approach combined with a humanistic religious approach through the lens of Y. B. Mangunwijaya's theory of religiosity. This approach was chosen because it is relevant to the content of the novel *Tuhan untuk Jemima*, which depicts Jemima's spiritual journey to understand the meaning of life and determine the faith she embraces.

The data analyzed consists of narratives, dialogues, monologues, paragraph excerpts, paragraphs, and setting descriptions that reveal the manifestations of the characters' personal religiosity and the factors shaping their religious experiences. Data collection for the novel was conducted using the read-and-note technique. The read-and-note technique is a data collection method involving the careful, thorough, and repeated reading of literary works (Endraswara, 2013: 162). Additionally, a literature review was employed to obtain sources related to the theory and research questions. The data analysis technique employed follows the Miles and Huberman model, which comprises three stages: 1) data reduction, 2) data display, and 3) conclusions. Furthermore, data validity was checked through theoretical triangulation, peer debriefing via the supervision process and critical discussion, as well as hermeneutic consistency.

RESULTS AND DISCUSSION

Based on the research conducted, it can be observed that the novel *Tuhan untuk Jemima* incorporates the application of Yoseph Beekman Mangunwijaya's theory of religiosity, encompassing three forms of religious expression: cognitive, conative, and affective. The research

findings indicate that Jemima's religiosity, as the main character, develops dynamically through the process of seeking God, complex life and emotional experiences, and the main character's social actions in interpreting faith and life. Additionally, this study identified several factors shaping the character's religious experience. Past trauma in the form of the loss of a close relative serves as the starting point for the emergence of a spiritual crisis and existential questions about God. Family relationships with different religious backgrounds provide both freedom and confusion for Jemima in determining her beliefs. Her social circle also influences Jemima's perspective on religion through dialogue, life experiences, and social interactions with other characters. Spiritual reflection processes all these experiences into a more mature religious consciousness. All these factors are interrelated in shaping the manifestation of Jemima's personal religiosity in a gradual and contextual manner.

DISCUSSION

1. Forms of Personal Religiosity

a. Cognitive

The manifestation of personal religiosity in its cognitive form relates to humanity's position as God's servants. This form of religiosity represents a two-way relationship between humans and God, wherein humans need God and God is ever-present in every stage of human life (Mangunwijaya, 1988). Cognitively, every individual undergoes a series of thought processes to better know, understand, and believe in the existence of God along with the teachings of the religion they adhere to, in order to achieve a profound understanding of life. Thus, religiosity is not merely accepted as a hereditary legacy from parents or previous generations, but is instead viewed as something that actively develops through a process of thinking, such as seeking, questioning, doubting, interpreting, and connecting life experiences with concepts of divinity. In this context, religiosity helps individuals build a rational and reflective understanding of religious values, thereby serving as the foundation for the development of a mature faith.

In Indah Hanaco's novel *Tuhan untuk Jemima*, religiosity in its cognitive form is evident through the thought processes and actions of the main character, Jemima. Jemima is portrayed as a character who actively questions her belief in God and her interpretation of various events in her life. This process unfolds as Jemima begins to realize a void within her soul. This void prompts Jemima to reflect on God's role as the source of human life. At this stage, the religiosity emerging within Jemima is not yet fully developed, so it remains accompanied by ongoing intellectual and emotional struggles to question the concept of God and the need for a guiding principle in life. This is evidenced by the following data.

Namun, belakangan Jemima mulai merasa terganggu. Dia sangat ingin berdoa, memohon kepada Tuhan agar berkenan mengembalikan kondisi keluarganya. Minimal mendekati seperti semula. Walaupun tanpa Ashlyn lagi. Masalahnya, Jemima bingung dia harus berdoa kepada Tuhan yang mana? Dan bagaimana cara memilih Tuhan yang sesuai dengannya? Jemima juga tidak tahu di mana dia bisa mencari-Nya. Hal-hal

berbau spiritual bukan keahliannya. Namun, di satu sisi gadis itu mulai merasa kalau dia membutuhkan kehadiran Tuhan untuk memenuhi bagian dirinya yang belakangan sering terasa kosong tanpa sebab. (H58/KG-TUJ-1)

This data reveals a manifestation of cognitive religiosity marked by the emergence of spiritual awareness within Jemima. She began to realize God's existence as something she needed to fill the void within her. Jemima felt a strong need to pray, pour out her heart, and seek help regarding the various events befalling her family. However, Jemima's religiosity was still in the early stages of spiritual awareness, so her faith had not yet fully formed; it remained weak and shrouded in doubt. This condition is evident in Jemima's questions about which God and how to choose a God, which express her confusion in determining the faith she should embrace. This sense of confusion can hinder the process of achieving a higher level of faith.

In this context, Jemima indirectly indicates that she has not yet adopted a specific religion; consequently, she is unable to determine which God to rely on. Nevertheless, Jemima's attitudes and thoughts can still be categorized as manifestations of religiosity. This aligns with the view of Y. B. Mangunwijaya (1988), who states that religiosity is not merely about religious laws and rules but concerns human attitudes and behaviors that reflect voluntariness, sincerity, and self-surrender to God. Jemima is aware of her limitations in understanding religious teachings in a short period of time, so she undergoes a gradual and step-by-step process of seeking faith in order to gain an understanding that aligns with her innermost convictions. The sense of emptiness Jemima feels indicates a cognitive drive to understand and discover God as both a source of support and the meaning of life.

Jemima's religiosity developed through complex dynamics, including phases of doubt and rejection. Stressful life experiences, such as internal and external family conflicts, can trigger critical questions as a form of protest against God's role, which is perceived as less visible in human life. Jemima sought to test the truth of her faith in God against the realities of her life. This situation demonstrates that, cognitively, religiosity can give rise to intense personal intellectual struggles, even to the point of questioning the validity of the belief itself. This is evidenced by the following data.

Jemima bertanya pada Tuhan tentang apa yang terjadi pada keluarganya. Pada detik itu, dia belum memutuskan Tuhan mana yang akan disembahnya. Yang pasti, di mata belianya, Tuhan sudah mengambil terlalu banyak dari keluarga yang dicintainya. Berbulan-bulan sudah berlalu, namun tidak ada hal baik yang terjadi. Tiba-tiba Jemima terpikir untuk mengikuti jejak Kenneth. Ya, mengapa dia tidak menjadi seorang ateis saja? Toh, sepertinya Tuhan tidak memedulikannya dan terlalu sibuk mengurus hal lain. (H182/KG-TUJ-2)

This data indicates that Jemima is experiencing a crisis of faith characterized by doubts about God's justice and compassion. The expressions of protest she utters reveal a conflict between her hopes and the bitter reality she must face. Now Jemima views the suffering that has befallen her family as too heavy and disproportionate to the happiness or goodness they have received. In this situation, the emergence of a desire to become an atheist can be understood as a form of doubt that has reached an extreme point, as well as an effort to seek alternative understandings of a reality that does not align with her hopes.

Nevertheless, the doubt Jemima experiences becomes a crucial part of the development of her cognitive religiosity. The act of questioning God does not entirely signify a rejection of His existence, but rather reflects a process of seeking a broader and deeper understanding of the concept of God's power. The critical thinking she expresses signifies an effort to find answers to prolonged suffering through personal reflection. Therefore, this condition can be viewed as a transitional phase toward the maturity of religiosity or spiritual understanding in Jemima's religious journey.

The manifestation of Jemima's religiosity reaches its final phase when her long search culminates in a sacred decision that will transform her life. This decision is both the result and proof that individual faith cannot be formed instantly but must undergo a lengthy process involving emotional, social, and existential experiences. At this stage, Jemima feels she has been able to consciously determine her beliefs and religion, guided by the dictates of her conscience. The entire sequence of life events, from loss, inner conflict, and repeated personal reflection, contributes as the foundation for this decision. A complete faith in God is attained as the embodiment of mature and reflective thought. This is evidenced by the following data.

Karena tetap ingin menjaga momen mengucapkan syahadat itu sebagai pengalaman yang sangat pribadi, gadis itu memilih bersyahadat di rumah tetangga Daisy yang guru mengaji, Hardian Sharai. Disaksikan Nenek, Daisy, dan tiga anggota keluarga Hadrian, Jemima melisankan persaksiannya. (H282/KG-TUJ-3)

This data indicates that Jemima's decision to recite the shahada and embrace Islam is a tangible manifestation of cognitive development at a more mature stage. After much doubt and questioning regarding God's existence, Jemima finally arrived at a decision made consciously and with full deliberation. Her willingness to recite the shahada signifies that Jemima is now fully convinced of God's existence, power, and presence in every aspect of human life. Jemima no longer doubts God, for she can feel His power in various events. She is certain that everything that happens in the world is by God's will, and it is only to Him that she can turn for help and guidance.

The moment of her testimony was carried out simply and privately to demonstrate that this decision arose from a personal conviction and inner conviction, not from family pressure, the environment, or specific social demands. Jemima chose to undergo this process with reverence because she understood that faith is a personal matter and cannot be forced upon others. This situation also demonstrates that, cognitively, religiosity can manifest as a more stable form of belief when an individual is able to find meaning and certainty in their own journey of faith.

After determining her beliefs, Jemima's cognitive religiosity manifested as an understanding of the universal values found in religious teachings. In this context, Jemima sought to demonstrate critical thinking through activities aimed at understanding the concepts and attributes of God. These attributes were interpreted through humanitarian issues, making religious teachings contextually acceptable within the social environment. Ultimately, an

understanding of the development of religiosity toward a more rational and reflective direction is achieved. This is evidenced by the following data.

"Namaku berasal dari bahasa Ibrani. Semua bahasa itu Tuhan yang menciptakan. Kalau Dia menempatkan bahasa Arab di posisi yang paling mulia, bagaimana dengan bahasa lain? Padahal semua adalah hasil ciptaan-Nya, kan? Itu baru soal bahasa. Belum soal warna kulit, budaya, dan lain-lain. Tuhan yang mengutamakan manusia hanya berdasarkan bahasa dan ras adalah Tuhan yang rasis. Dan aku sangat yakin, Tuhan kita bukan rasis." (H303/KG-TUJ-4)

This data shows that Jemima uses her reasoning skills to understand the concept of God's justice. She attempts to question the possibility of God treating humans differently based on specific languages, races, or cultures. However, through her reasoning process, Jemima rejects this view because it is seen as contradicting the essence of humanity as God's creations, all of whom possess equal status. In Jemima's view, God is the All-Just Being and cannot possibly differentiate His love based on specific identities. This line of thinking indicates that Jemima actively embraces the concept of divinity, leading her to strive to understand religious teachings through logic and sound reasoning. Thus, Jemima's thought process demonstrates that religiosity can grow and develop alongside critical and logical intellectual reflection to produce a more balanced understanding of faith.

b. Conative

The manifestation of personal religiosity in its conative form is realized through an individual's concrete actions toward fellow human beings. The conative aspect emphasizes that the quality of faith is not merely judged by one's affirmation of held beliefs but also encompasses an individual's deeds in daily life. In this context, faith is manifested as empathy, care for others, a willingness to help, self-control, and engagement in social activities that reflect humanistic values. This aligns with Mangunwijaya's (1988: 76) statement that faith which does not bear fruit in love and justice toward one's fellow human beings is merely faith that has withered and lost its meaning. For in truth, one's relationship with fellow human beings is a reflection of one's relationship with God. A person who truly believes in God will view others as brothers and sisters who must be treated fairly, with respect, and with love to create harmonious relationships.

In Indah Hanaco's novel *Tuhan untuk Jemima*, the manifestation of conative religiosity is evident through the character of Jemima, who tends to base her actions on a moral consciousness shaped by various life experiences. Jemima not only understands the values of faith cognitively but begins to implement them in her daily life. Interactions with family and society become a crucial space for shaping Jemima's ability to understand situations and make wise decisions. This is evidenced by the following quote.

Feby sangat sedih dan sama sekali belum siap menerima musibah ini. Meski waktu terus berlalu, kepedihannya tidak juga berkurang. Saat itu, hati belia Jemima mulai menyadari apa yang harus dihadapi Raphael. Menghibur orang yang sedang berkabung bukan hal mudah. Masalah kian kompleks jika yang dihibur benar-benar enggan melepaskan kedukaannya. Itulah yang sedang terjadi pada Feby saat ini. Setidaknya, opini itu yang bisa disimpulkan oleh putrinya. (H36/KN-TUJ-1)

This data indicates that Jemima was beginning to understand the emotional complexity experienced by those around her, especially her mother, who was still deeply immersed in grief

over the loss of her eldest child. On the other hand, Jemima realizes that her father is in a difficult position because he has to work hard to strengthen the family's foundation amidst deep mourning. By observing her family's situation, Jemima gains an understanding that comforting someone who is grieving is not an easy task, especially when that person has not yet been able to accept and let go of the sadness they are feeling. This awareness demonstrates Jemima's emotional sensitivity toward others' circumstances.

Jemima's attitude reflects a process of moral deliberation within her before acting. She does not rush to respond spontaneously but strives to understand the circumstances and feelings of others first so she can determine the appropriate course of action. Jemima is able to put herself in others' shoes, so that her actions are truly based on empathy and wisdom. Therefore, Jemima's attitude is a conative manifestation of religiosity in the form of sensitivity, moral awareness, and self-control in various situations she faces.

Jemima's religiosity is also evident in her various concrete actions, which are rooted in a sense of care and responsibility toward others. Jemima possesses emotional sensitivity that is deeply internalized and reflected in her social life. This emotional sensitivity enables Jemima to respond to others' circumstances with empathy, especially when facing emergencies. This attitude demonstrates the internalization of moral and humanitarian values that influence how Jemima acts in social situations. This is evidenced by the following data.

"Simon...kamu kenapa?" Jemima menggumamkan pertanyaan tanpa jawaban hingga beberapa kali. Sebelum akhirnya dia memanggil pramusaji dengan suara kencang. Gadis itu kian panik saat Simon tersungkur ke lantai dengan wajah pucat dan pupil mata melebar. Cowok itu jelas mengalami sesak napas. Jemima memang bukan seorang dokter, setidaknya belum, tapi dia yakin kalau ada sesuatu yang buruk sedang terjadi pada Simon. (H140/KN-TUJ-2)

The data illustrates Jemima's spontaneous response upon seeing Simon in critical condition due to food poisoning. In a desperate situation, the panic that arose did not cause Jemima to lose her ability to think rationally. On the contrary, the situation prompted Jemima to act immediately to ensure Simon's safety. Jemima first tried to assess Simon's condition by asking about his state, indicating that she was striving to remain calm despite the tense situation. Next, Jemima took swift action by calling the waitstaff as an effort to seek help from others whom she felt were better equipped to handle the situation. This action demonstrates that Jemima possesses initiative and a sense of responsibility in facing the problem before her. She did not choose to be passive or feel excessive anxiety, but instead immediately took the action she deemed most appropriate to help Simon.

In this situation, Jemima's conative religiosity is manifested in the practical dimension, that is, faith expressed through concrete actions toward fellow human beings. Jemima demonstrates a willingness to get directly involved in helping others. Jemima's attitude reflects her ability to channel panic into a swift and focused response for the sake of others' safety. Thus, Jemima's religiosity is manifested in active compassion, moral awareness, and a profound sense of responsibility for the safety of every living being.

Jemima's conative religiosity is also evident through her interactions with people who have experienced suffering yet remain resilient and continue living their lives. Through these experiences, Jemima begins to understand that suffering is not merely a personal issue but a part of social reality that anyone can experience. The difference between individuals lies in how they respond to such suffering, whether they choose to rise up and carry on with life or instead sink into despair. This understanding enables Jemima to view life from a broader and more humane perspective. This is evidenced by the following quote.

Ditambah dengan Daisy, mereka adalah contoh nyata orang-orang yang tetap semangat menjalani hidup meski pernah mengalami masalah yang luar biasa berat. Hati Jemima terasa perih sekaligus hangat. (H244/KN-TUJ-3)

The data indicates that the encounter with Daisy was a significant experience that opened up new avenues of learning for Jemima. Daisy demonstrated how one can retain a zest for life even after enduring a tragic and deeply wounding experience. Through Daisy, Jemima learned to appreciate the struggles and resilience of others in facing life's trials. Jemima feels an emotional turmoil when she sees victims of tragic events, such as Daisy. A sense of pain arises because Jemima realizes the magnitude of a person's suffering and wounds. Yet, on the other hand, there is a warm feeling reflecting admiration for their ability to endure, rise up, and rebuild their lives.

This response indicates that Jemima possesses high emotional sensitivity and empathy. This encourages Jemima to put herself in the perspective of those around her. Thus, Jemima will be able to understand their suffering naturally within the bounds of human tolerance. Sensitivity to social situations can shape Jemima into a more caring and considerate person. This appreciation is not merely a feeling of gratitude for safety, but also brings the awareness that every individual always has the right and opportunity to improve their life for the better.

The manifestation of Jemima's conative religiosity expands to a broader level when her ability to understand and respond to suffering is no longer limited to herself or those closest to her. Jemima begins to show concern for social issues involving many parties, including the perpetrators of the crime and the acts of revenge directed at the Damarys family. This situation indicates that the values of faith within Jemima are moving toward a universal sense of moral and humanitarian consciousness. Jemima views suffering as a social reality that requires wisdom in addressing it. This is evidenced by the following quote.

Jemima yang diperdengarkan rekaman wawancara itu bisa merasakan kepedihan yang tersirat di suara pengurus panti. Dia ikut sedih dan berduka karena sebuah kehidupan terenggut begitu saja. Namun, seharusnya Ferdy dan Fairuz tidak mendendam hingga separah itu hingga menyebabkan jatuhnya korban, kan? (H296/KN-TUJ-4)

The data shows that Jemima was able to perceive the underlying sadness in the interview recording from the investigation into the crime that befell the Damarys family. Jemima sought to understand the information received rationally, while also offering an emotional response to the grief experienced by the people at the shelter. Jemima's emotional turmoil signifies a deep sense of empathy toward the suffering of fellow human beings. Jemima is able to place herself in a social context, so that the grief or sorrow experienced by others also affects her feelings.

On the other hand, Jemima also demonstrates critical thinking in evaluating the acts of revenge carried out by Ferdy and Fairuz. She realizes that pain and loss should not be avenged through actions that would expand the scope of suffering and create new victims. This perspective is rooted in the moral considerations that have developed within Jemima, enabling her to distinguish empathy from justifying violent behavior. Thus, Jemima's religiosity reflects a blend of empathy, moral awareness, and wisdom manifested in ethical deliberation regarding a complex event.

c. Affective

The affective manifestation of personal religiosity relates to an individual's emotional experiences in living a religious life. This aspect encompasses various feelings that arise, such as fear, hope, peace, and spiritual anxiety. Emotional experiences typically form as a response to life events, whether joy or suffering, and are then internalized as a spiritual journey. In this process, individuals may experience unstable emotional dynamics before reaching acceptance and inner peace. The affective aspect is crucial in helping individuals feel God's presence personally, not merely as an abstract concept. For God accepts humanity as it is, and through this acceptance, humans learn to accept themselves (Mangunwijaya, 1988: 61). A person who has come to know and fully master themselves can lead a more peaceful life and understand their own life's purpose.

In Indah Hanaco's novel *Tuhan untuk Jemima*, Jemima's affective religiosity manifests through various emotional experiences that shape her life journey. Inner turmoil begins to emerge following the death of her beloved older sister. The feeling of loss brings a growing sense of sadness that influences how Jemima views life and herself. The family's grief-stricken atmosphere further exacerbates Jemima's emotional state. She feels she lacks the space to express her sorrow because everyone is preoccupied with their own grief. Consequently, Jemima chooses to suppress her sadness, leading to emotional breakdown. This is evidenced by the following data.

Jemima terjepit sendirian, bersama kedukaan yang membuatnya kehilangan banyak semangat untuk terus menjalani hidup. Gadis itu mulai yakin, dirinya takkan bisa benar-benar pulih dari rasa sakit karena kehilangan kakaknya. Kini, Raphael dan Feby bahkan nyaris tidak pernah saling memandang lagi. Nama Ashlyn seakan dilarang untuk diucapkan. Sikap hati-hati yang tidak biasa. Keduanya saling menghindar jika memang bisa. (H29/AF-TUJ-1)

The data indicates that Jemima is experiencing intense grief, which is gradually sapping her will to live. The sorrow she feels seems never to subside. In fact, Jemima has begun to believe that the wound caused by the loss of her older sister will never truly heal. This emotional state is further exacerbated by a family atmosphere filled with tension and mutual avoidance. The family members' reluctance to mention Ashlyn's name created a stiff and silent atmosphere. The home, which should have been a comfortable place to return to and find comfort in each other's embrace, instead became a source of painful emotional pressure.

In this situation, Jemima not only lost her sister but also the warmth of a family that had once been a place to share love and receive emotional support. Jemima suffers from loneliness, forcing her to face her inner anguish alone. Nevertheless, this emotional experience can serve as the starting point for a search for a more meaningful life. Jemima's suffering is not merely a

source of despair but a new space for the growth of self-awareness and inner preparation for a more complex stage of life.

A further manifestation of affective religiosity occurs when Jemima faces uncertainty in determining the direction of her life. The loss shakes her perspective on life and makes her feel the need to re-evaluate the plans she has long laid out. Jemima realizes that life does not always go as expected. Armed with this awareness, Jemima rethinks the goals and important decisions that will determine her future. This situation is crucial in Jemima's inner development, as she learns to become more critical and reflective. Various choices previously considered certain are now questioned anew to achieve a life direction that is more fitting. This is evidenced by the following data.

Di dalam benaknya Jemima tahu, seluruh tulangnya akan dilumat oleh rasa dingin itu jika dia tidak melakukan apa-apa. Tapi di sisi lain, dia juga tidak tahu harus melakukan apa. Apa yang bisa dilakukan oleh anak yang baru akan menamatkan SMU-nya? Dia bahkan masih gamang menentukan masa depan. Jemima memiliki otak yang cukup cemerlang, dan dia sudah mendaftar di Fakultas Kedokteran. Namun Jemima mulai ragu, apakah menjadi dokter memang keinginannya? Terutama setelah apa yang terjadi pada Ashlyn, Jemima tiba-tiba dipenuhi hasrat untuk mengambil napas dan mereka ulang rencana masa depannya. (H37/AF-TUJ-2)

The data shows that Jemima is deeply confused when thinking about her future. She realizes that she hasn't truly figured out what she wants out of life. Although she has the academic ability and has been accepted into medical school, Jemima is now questioning the choice she had long believed held her greatest hope. Ashlyn's death has shifted Jemima's perspective, forcing her to re-examine all the life plans that previously seemed clear and well-defined. This inner struggle signifies that the experience of loss not only causes emotional suffering but also sparks profound reflection on the meaning and direction of life moving forward. However, the desire to "take a breath" reflects Jemima's need to pause for a moment and give herself space to think more calmly before continuing on her life's path. In this state, Jemima begins to realize that she needs a stronger anchor in life than mere rational planning as the basis for determining her future direction and finding a more complete meaning of life.

The next form of affective religiosity involves the emergence of gratitude and hope for a new life within Jemima. Her life journey has brought her face-to-face with the reality of suffering and trauma experienced by others. For the first time, Jemima views suffering from a broader perspective, fostering an awareness of the harsh realities many people must confront. This situation propels Jemima out of a self-centered or egocentric perspective toward an empathetic understanding of her social environment. Jemima learns to value life more deeply through the suffering of others, thereby achieving emotional maturity. This is evidenced by the following data.

Berada di antara orang-orang yang memiliki trauma, membuat Jemima menyukai hidupnya. Itu hal yang alpa dilakukannya selama ini. Jemima baru menyadari kalau seumur hidup dia selalu merasa apa yang didapatnya adalah suatu kepatutan. Memang sudah seharusnya seperti itu. (H245/AF-TUJ-3)

This data indicates the emergence of gratitude in Jemima after she realized that her life holds many lessons and insights she had never understood before. Jemima no longer views everything she possesses as something ordinary or something she should simply take for granted. Now, she begins to see life as a gift from God that holds significant value and meaning in every step she takes. This

reflects a significant emotional shift within Jemima in how she approaches suffering and her life.

The experience of witnessing others' suffering serves as a means of reflection that gradually improves Jemima's perspective on life. Jemima has learned to appreciate what she has more and not view life selfishly or in a self-centered manner. Gratitude has become a key indicator, as Jemima is now able to understand life with wisdom. The shift in Jemima's perspective demonstrates a strong connection between social, emotional, and spiritual awareness.

Jemima has gone through various difficult phases of life that have shaped her mindset. These experiences brought inner healing after past hardships. Over time, Jemima came to understand that life is not solely filled with suffering, but holds many positive possibilities that can be realized in the future. Jemima has been able to view life from a more open and hopeful perspective, so that the bitter events she experienced do not entirely become a source of despair. In the context of affective religiosity, this change indicates that hope does not appear suddenly, but grows through a long process involving self-reflection and acceptance of the reality of life as lived. This is evidenced by the following data.

Jemima optimis, hal-hal baik menunggunya di masa depan. Ada Tuhan yang selalu menggenggam tangannya dan tidak pernah protes meski dia begitu cerewet mengadu ini dan itu. Ada keluarga Damarys yang akan menyayanginya selama hidup. Ada teman-teman baru yang ikhlas berbagi hari dengannya. Dan tentu saja ada Kenneth, cowok yang sangat mengerti perjalanan spiritual seperti apa yang sudah mereka lalui. (H303/AF-TUJ-4)

This data reflects Jemima's optimistic attitude as a sign of increasingly mature and stable emotional well-being. Jemima feels complete because she has received support from God, her family, and the people closest to her in life. Their presence brings her peace, as she no longer feels alone when facing life's challenges. The sense of being supported and loved provides a sense of security while strengthening her faith in life. Jemima's optimism reflects hope and trust that life remains safe, with a positive direction and meaning. Although painful events have occurred, Jemima is able to look toward a better future without trying to deny or forget her past. In this state, Jemima has achieved emotional balance, making her life calmer, more confident, and full of hope for the future she will face.

2. Factors Shaping Religious Experiences

a. Traumatic Events

Traumatic events serve as the defining starting point for the formation of Jemima's personal religiosity. Ashlyn's death is interpreted as an event that brings profound grief while simultaneously shaking Jemima's emotional stability and her perspective on life. The trauma of loss causes Jemima to question the direction of her life, her future, and the meaning of her own existence. In the context of religiosity, the experience of loss can trigger the emergence of spiritual awareness because individuals have an urge to re-examine the meaning of life and death. From this experience, Jemima gradually felt an inner emptiness gnawing at her soul, leading to a need for a guiding principle and new meaning amidst the despair she was experiencing. This situation marked the beginning of Jemima's religious journey to seek God, faith, and her existential meaning. This is evidenced by the following data.

Kepergian Ashlyn ternyata membawa pengaruh yang luar biasa besar bagi hidup Jemima. Bukan hanya kakak satu-satunya yang pergi menghadap Tuhan. Hidup Jemima

pun sebagian ikut mati. Harapan-harapannya mendadak padam. Gadis itu seakan kehilangan kompas yang membimbingnya ke masa depan. (H67/PT-TUJ-1)

This data indicates that the trauma resulting from Ashlyn's loss has significantly shaken Jemima's inner state. Jemima feels that a part of her life has died along with her sister's departure. Now, she has lost the figure who was her guide to the future. Based on this condition, the traumatic event can serve as the initial catalyst for the emergence of spiritual awareness. However, the religiosity that has formed is still vague, full of confusion, and not yet fully directed. The loss of hope and life direction, as described by the phrase "died along with", indicates that Jemima does not yet have a strong foundation of faith to support her in all situations. However, emotional distress can bring forth the potential for deeper self-reflection regarding the meaning of life. This is because the immense sense of loss has driven Jemima to re-examine the purpose of life and the possibility of a greater power beyond herself as a source of support and a means to find meaning in life.

b. Family Relationships

The family is the primary environment that shapes Jemima's perspective on life, including her religiosity, understanding of social values, and attitude toward diversity. Parental upbringing is not merely about enforcing rules or boundaries but also involves fostering an open-minded attitude toward the differences surrounding them. In Indah Hanaco's novel *Tuhan untuk Jemima*, Jemima Damaris's family is portrayed as a moderate family that upholds religious tolerance. This environment significantly influences the formation of Jemima's character, preventing her from easily judging others based on economic status, social background, or differences in belief. The humanistic values nurtured within the family environment help shape Jemima's mindset to be more open-minded, tolerant, and capable of appreciating diversity as an integral part of social life. However, on the other hand, Jemima's family background creates a rather complex dynamic regarding religiosity. This is evidenced by the following data.

Kian lama Jemima malah tak tahu bagaimana harus membuat keputusan. Terlahir dalam keluarga dengan latar agama berbeda menjadi kesulitan tersendiri. Andai sejak awal orangtuanya sudah memilihkan agama yang kelak akan dianut anak-anak mereka, situasi mungkin tak sesulit ini. (H59/RK-TUJ-1)

This data illustrates Jemima's confusion when she must determine which religion will serve as the guiding principle of her life. In this context, the family exerts a significant influence on the internal conflict Jemima experiences. She feels that the absence of clear guidance or firm expectations from the start makes it difficult for her to make a decision regarding her faith. A family living in an atmosphere of tolerance and mutual respect for religious boundaries places a unique emotional burden on Jemima. This situation demonstrates that the freedom to choose a religion can become a serious issue if it is not accompanied by emotional readiness and mature understanding. Jemima faces a dilemma as she seeks to fulfill her inner need for certainty regarding her spiritual identity. However, this experience may encourage Jemima to embark on a deeper personal search for the meaning of life and a more profound religious journey. Thus, the family plays a significant role in shaping Jemima's religiosity and character.

c. Social Circle

Jemima's social circle demonstrates dynamic social interactions amidst religious diversity. The religious differences among them are not a source of conflict or division, but rather an opportunity to learn to understand one another. In the context of religiosity, relationships with peers can serve as an informal learning space that influences how individuals view religious diversity and life values.

Through her social circle, Jemima witnessed firsthand that differing beliefs can coexist harmoniously. This is evidenced by the following data.

Tangan Stu terentang di udara. Lalu telunjuk kanannya menunjuk ke dadanya sendiri. "Aku lumayan rajin ke gereja, Remy enggak pernah meninggalkan ibadahnya setiap hari, dan dia...." dagu Stu terangkat ke arah Kenneth, "dia malah memilih untuk enggak percaya sama Tuhan. Nah, kami bertiga berpotensi untuk saling baku hantam, kan? Tapi, kami malah sangat akur. Menurutmu, Nick, apa itu bukan kelebihan?" (H97/LP-TUJ-1)

This data contains Stu's explanation of his friendship with Remy and Kenneth. Stu emphasizes that while there are differences in their beliefs, Stu is Christian, Remy is Muslim, and Kenneth does not believe in God, these differences do not hinder the development of a comfortable, close, and harmonious friendship rooted in mutual respect. An environment like this instills the value of tolerance in a tangible way in daily life. This experience had a significant influence on the formation of Jemima's personal religiosity because she learned that differences are not a threat or a reason for discrimination, but rather a social reality that can be accepted through an open attitude and mutual respect. This experience provided an understanding that religious identity is not the only foundation for building healthy relationships. This social circle also became a source of new knowledge that helped Jemima in the process of understanding God's existence and determining the life beliefs she would choose.

In addition to her interactions with Stu, Remy, and Kenneth, which teach the value of interfaith tolerance, Daisy's presence is also essential to Jemima's social circle. Daisy is portrayed as a character who has experienced trauma in the past. Previously, Jemima felt confused and lost in her search for the meaning of life. The trauma she experienced caused inner conflict, leading Jemima to briefly consider turning away from her faith in God. However, Daisy's presence as Jemima's new friend became a crucial factor in shaping Jemima's perspective, preventing her from getting stuck in despair. In this context, a friend is not merely someone to share stories with but also a source of inspiration capable of opening new perspectives on life and faith. This is evidenced by the following data.

Perkenalannya dengan Daisy membuat Jemima mulai berusaha mencari sudut pandang baru dalam memandang apa yang dialami keluarganya. Semangatnya untuk menemukan Tuhan mendadak bangkit lagi. Gadis itu berharap bisa meniru jejak Daisy di masa lalu. Meski persoalan yang mereka hadapi tidak sama. Jemima melupakan godaan untuk menjadi seorang ateis. Dia mulai fokus memperhatikan bagaimana kedua orang-tuanya beribadah. (H227/LP-TUJ-2)

The data indicates that Jemima's introduction to Daisy marked a significant turning point in the development of Jemima's personal religiosity. Starting with Daisy, Jemima learned to view suffering from a more positive perspective. The way Daisy understood life's events and her belief in God as a source of strength also inspired Jemima's critical thinking regarding God's existence and role in human life. This experience gradually encouraged Jemima to reconsider the meaning of faith and abandon her desire to become an atheist. In this situation, her social circle served as a factor that helped redirect Jemima's search for faith toward a more reflective and profound religious understanding.

d. Spiritual Reflection

The formation of Jemima's personal religiosity involved a long and deep process of reflection. During this process, Jemima personally revisited her spiritual experiences. After going through various emotionally jarring events, Jemima no longer remained neutral regarding God's existence. She began to reflect, felt guilty, and regretted her past attitude, which she perceived as having neglected God. In this context, spiritual reflection often arises from inner conflict that drives individuals to re-evaluate their relationship with God. Life experiences serve as triggers for a new awareness of the urgency of the spiritual dimension in human life. This is evidenced by the following quote.

Gadis itu curiga kalau dirinya memang takkan pernah merasakan pengalaman spiritual yang menggetarkan hati. Dia mulai yakin bahwa Tuhan merajuk padanya karena Jemima sempat mempertanyakan kasih sayang-Nya. Dengan kenaifan dan kebodohnya, Jemima sudah memprotes Tuhan yang dianggapnya sudah berlaku tidak adil. (H228/RS-TUJ-1)

This data reveals the thoughts resulting from Jemima's reflection on her past life. The notion that God is "sulking" is an expression of guilt over her past attitude of doubting God's love and justice. The presence of this reflective process signifies emotional development toward maturity, as Jemima has dared to acknowledge her own mistakes and limitations. From a religious perspective, this experience reflects a shift from indifference toward God's existence to an awareness of God's profound role in human life. The guilt that arises is not merely a source of personal inner turmoil but also serves as a driving force to repair a spiritual relationship that had previously been neglected. Thus, reflection becomes a crucial component in the gradual and continuous process of Jemima's personal religious maturation.

The process of spiritual reflection continues and evolves into a more mature stage as Jemima is able to connect her life experiences with a broader understanding. Jemima realizes that she does not need to rely on extraordinary or spectacular events to sense God's presence. She recognizes that spiritual awareness arises from the readiness of the heart and humanity's ability to find meaning in everyday life. This situation illustrates how spiritual reflection occurs continuously in fostering a more stable understanding of the relationship between humans and God. Ultimately, Jemima's perspective on spiritual matters, once filled with doubt and aimless searching, becomes more focused. This is evidenced by the following quote.

Kini dia yakin kalau Tuhan ingin dia sendiri yang merasakan kehadiran-Nya. Bukan karena terpesona pemandangan indah di Selandia Baru, misalnya. Tuhan tidak perlu membuktikan diri betapa berkuasanya Dia. Jemima seharusnya membuka mata dan hati, melihat betapa banyak sekali tanda-tanda kebesaran-Nya di sekitar gadis itu. (H247/RS-TUJ-2)

This data illustrates Jemima's awareness of the need to open her heart and mind to fully comprehend God's existence. This attitude represents an effort to sense God's presence in her life. Jemima realizes that God does not always need to prove His power through grand events or miraculous occurrences. Rather, it is Jemima who should strive to perceive God's role through simple, everyday human experiences. This process of reflection marks the stage of integrating spiritual understanding with the reality of daily life. With the emergence of this awareness, Jemima has reached a more mature level of understanding, enabling her to interpret life more fully, stably, and consistently as she grows closer to God.

CONCLUSION

Research on the novel *Tuhan untuk Jemima* by Indah Hanaco reveals an alignment between the novel's content and the perspective of Yoseph Beekman Mangunwijaya's theory of religiosity. Analysis of the main character demonstrates the dynamic and gradual development of personal religiosity. The character of Jemima embodies the forms of personal religiosity outlined by Y. B. Mangunwijaya. First, cognitive manifestations: the relationship between humans and God is realized through a conscious process of embracing faith. This is evident in Jemima, who continually questions God's existence and justice, even though she has not yet embraced any religion. Through critical thinking and personal reflection, Jemima comes to understand that God is always present in daily life.

Second, the conative manifestation is evident through concrete actions that reflect moral and humanitarian values. In this context, Jemima expresses her religiosity through compassion, empathy, respect for diversity, and a willingness to help others in distress. Thus, Jemima's faith does not remain confined to inner understanding alone but is implemented in concrete social behavior. Third, the affective manifestation is evident through Jemima's emotional dynamics. Jemima's experiences of sadness, emptiness, anger, and eventually peace are part of the process of her faith's development. These experiences demonstrate that religiosity can grow through complex emotional struggles in the face of various life events.

The formation of Jemima's religiosity occurs due to the influence of several factors. First, traumatic events that shake her inner self and give rise to existential thoughts about God. Second, a pluralistic family environment that supports religious freedom triggers confusion regarding religious identity. Third, a social circle that offers new perspectives to enrich Jemima's outlook on religion and life. Fourth, spiritual reflection that processes all life experiences to foster a more stable development of religiosity.

Upon further examination, the character of Jemima also aligns with Mangunwijaya's concept of humanistic religiosity. In the novel, life experiences and inner turmoil drive Jemima to draw closer to God while simultaneously fostering sensitivity toward social situations. Jemima can be viewed as a humanistic religious figure because she interprets faith as a belief manifested through acts of humanity. This provides an understanding that faith is closely intertwined with humanity. An individual is said to possess religiosity that is not merely measured by adherence to ritual practices but also by the ability to demonstrate compassion and care for fellow human beings.

This perspective also reflects the distinction between ritualistic faith and reflective faith. Initially, religiosity was understood as a term carrying religious connotations, viewed practically through the number of rituals and the consistency of worship. Thus, such religiosity was more formal, limited to the specific rules of a particular religion. However, on the other hand, reflective faith encompasses a broader scope, namely the implementation of faith in social life. Every individual can engage in reflection by re-evaluating all forms of past behavior to align them with God's teachings.

In this novel, the character Jemima represents a form of moderate, reflective, and contextual female religiosity. She does not passively accept faith as a family inheritance but builds her own beliefs through experience, dialogue, and critical reflection. This process yields an open, dynamic religious understanding with complex spiritual depth. This finding demonstrates that Y. B. Mangunwijaya's concept of religiosity remains relevant for understanding religious phenomena in modern society, particularly among young women in urban settings.

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Address for correspondence:

Nadia Sadida Zain

State University of Surabaya

Jl. Lidah Wetan, Lidah Wetan, Kec.

Lakarsantri, Surabaya, Jawa Timur 60213

nadia.22035@mhs.unesa.ac.id