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An Analysis of Moral Values in Kamil Kilani’s “*Jelifer Fii Bilaadi Al-‘Amaaliqah*” and Its Application in *Diraasah Natsriyah*

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Abstract: This paper aims to (1) investigate moral values in “*Jelifer fii bilaadil ‘Amaaliqah*” and (2) suggest the application of the moral values in the novel to the teaching and learning of *dirasah natsriyah*. This paper takes a descriptive qualitative approach. Zuchdi’s (1993) content analysis is used for data analysis method. The procedure includes inductive comparison, categorization, tabulation, and making inferences. The data is collected by following Ainin’s (2016) reading and note-taking techniques, which consist of close reading, making manual annotation, describing data, note-taking, and finding linguistic markers reflecting moral values. The result of this paper reveals that the moral values contained in the novel have the following themes: faith in Allah SWT (to have faith, to be grateful, *tawakkal*, and to pray), positive character traits (curious, responsible, courageous, honest, independent, diligent, wise, disciplined, creative, trustworthy, humble, and indulgent), moral values in social life (caring, communicative, tolerant, polite, democratic, and collaborative). This paper argues that these moral values can be implemented in the lesson plan and syllabus for *dirasah natsriyah*.

Keywords: Morals, “*Jelifer fii bilaadil ‘Amaaliqah*”, Kamil Kilani, *Diraasah Natsriyah*

Abstrak: Makalah ini bertujuan untuk (1) menyelidiki nilai-nilai moral dalam “*Jelifer fii bilaadil 'Amaaliqah*” dan (2) menyarankan penerapan nilai-nilai moral dalam novel pada pembelajaran dirasah natsriyah. Makalah ini mengambil pendekatan deskriptif kualitatif. Analisis konten yang dikembangkan oleh Zuchdi (1993) digunakan untuk metode analisis data. Prosedurnya meliputi perbandingan induktif, kategorisasi, tabulasi, dan membuat kesimpulan. Pengumpulan data dilakukan dengan mengikuti teknik membaca dan mencatat yang dikembangkan oleh Ainin (2016), yang terdiri dari bacaan dekat, membuat anotasi manual, mendeskripsikan data, mencatat, dan menemukan penanda linguistik yang mencerminkan nilai-nilai moral. Hasil penelitian ini mengungkapkan bahwa nilai-nilai moral yang terkandung dalam novel memiliki tema-tema sebagai berikut: beriman kepada Allah SWT (beriman, bersyukur, tawakal, dan berdoa), karakter positif (ingin tahu, bertanggung jawab, berani, jujur), mandiri, rajin, bijaksana, disiplin, kreatif, dapat dipercaya, rendah hati, dan memanjakan), nilai-nilai moral dalam kehidupan sosial (peduli, komunikatif, toleran, sopan, demokratis, dan kolaboratif). Makalah ini berpendapat bahwa nilai-nilai moral tersebut dapat diimplementasikan dalam RPP dan silabus dirasah natsriyah.

Kata Kunci: Moral, “*Jelifer fii bilaadil 'Amaaliqah*”, Kamil Kilani; *Diraasah Natsriyah*

INTRODUCTION

Moral values are highly important in Islam. This is reflected from the three pillars in islam: iman (to have faith), islam (to practice the religion), and ihsan (to do good deeds). Ihsan is defined as striving to do good to Allah, to ourselves, to other people, and to the environment. In this context, ihsan can be seen as a form of a good behavior. In the Holy Qur'an, it is mentioned that Allah SWT loves those who do good in life. This can be found in An-Naml 128:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Indeed, Allah is with those who fear Him and those who are doers of good.”

In addition, the prophet Muhammad PBUH also states that he was sent to perfect moral character. As mentioned in one of the hadiths narrated by Al-Yaisaburi (2011), who is also known as Imam Muslim, the Prophet PBUH said,

إنما بعثت لأتمم مكارم الأخلاق

“I was sent to perfect good character.”

From the hadith, it is known that the true purpose of Islam is to have good manners and morals.

Akhlak is closely related to ethics and morals. These terms are similar in that they discuss good and bad behaviors. While these terms might be different in their legal framework (Azizah, 2017), they are generally similar in that they discuss good and bad behaviours. In addition, the terms are often associated with characteristics. Reksiana (2018) argues that the terms are also different in their etymology, theories, and applications. Seen from the etymology, the term *akhlak* emerges from Islam, but the terms ethics and morals are derived from philosophy which later become schools of philosophy on their own. Character, however, is more comprehensive because it deals with not only good and bad behaviors, but is also oriented to national education.

Furthermore, the Indonesian government has set the regulation for national education system (Act Number 3 year 2003) which explains that the purpose of the national education system includes the teaching of religion and morals. It is also mentioned in the regulation (Chapter 2 Article 3) that the educational system aims to build character, to develop skills and humanity, and to educate the nation. The purpose of national education is to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable,

competent, creative, independent; and as citizens, are democratic and responsible.

Furthermore, the purpose of education is also mentioned in the fourth Amendment of the 1945 Constitution article 31 paragraph 3. It is mentioned that the national education system aims to increase faith, piety, and noble character for the sake of the intellectual life of the nation. The terms 'faith' and 'piety' were not included in the previous amendment. The terms were only mentioned in the Broad Guidelines of State Policy. This change indicates that more attention is now given to the people's character and that the government expects the citizens to have strong foundations in faith, piety, and noble character.

In 2013, the sixth president of Indonesia, Susilo Bambang Yudoyono, emphasized the importance of 'character education' in Indonesian curriculum. Since then, character education has become the basis of the curriculum 2013 which is implemented in the academic year 2013-2014 and 2017/2018. The implementation of the curriculum follows the regulation (Number 23 year 2017) set by the Ministry of Education and Culture. Through the curriculum, students are expected to develop students' noble character, not only at schools but also in society. The emphasis on character education might indicate that there have been some issues which are related to students' character and that the problems need to be solved immediately, one of which is through character building.

There have been a number of previous studies on moral values that are found in literary works. Elisa Monica (2017) conducted a study on moral values which are present in a novel written by Rusli. The results of her study revealed several positive character traits in the novel, which include positive thinking, initiative, grateful, polite, fair, wise, *qana'ah*, and confident. The novel also

contained moral values that were related to social life such as generous and honest.

Another study on the similar topic was done by Azizah (2017), who investigated the moral values contained in Habiburrohman el-shirazy's *Ayat-ayat Cinta* and their implications in the teaching of *aqidah akhlaq*. The study found that positive character contained in the novel is categorized into three themes, namely, noble character towards God (patient, obedient, *ikhlas*, grateful, pious, *dzikrullah*), character towards people (helpful, *itsar*, *amanah*), and character towards the environment.

Kamil Kilani is an author as well as a prominent Egyptian literary figure who focused on writing children literature. He established the first children library in Egypt and he was the first person to broadcast stories for children in Egyptian radios. Much of his works have been translated to Chinese, Russian, Spanish, English, and French. One of his most popular works is *Jelifer fi biladil 'Amaliqah*. The novel was written in Arabic and was popular in Egypt, following the previous series *Jelifer Fi Bilaadil Aqzaam*. The novel is the second book of the tetralogy. The novel has been published 10 times. The novel investigated in the present study is downloaded from <https://www.hindawi.org/books/94915351/>.

The novel is investigated because it is one of the children literature which contains moral values that can be good examples for children. Moreover, the author of the novel is a Muslim, who often gives special attention to moral values in his stories. Another reason is because there has been some concerns regarding moral and character of students. The analysis of moral values in Kamil Kilani's *Jelifer fi biladil 'Amaliqah* can reveal the positive character embedded in the story which is useful for developing moral and character of students.

METHOD

The present study takes a descriptive qualitative approach. Through this approach, the researcher looked for facts by making interpretations of the research objects. The purpose is to give a systematic and accurate descriptions and illustrations of the facts (Santosa, 2012: 38).

The data collection was conducted by means of close reading and note-taking. These techniques are commonly used to reveal a problem found in a text or discourse (Ainin, 2016). During the data collection, the data found through close reading were typed on the instrument, which had been prepared by the researcher. The data were then analyzed on a data analysis sheet. The procedure for the data collection are as follows.

1. Close, careful reading of the novel *Jelifer fi biladil 'Amaliqah*
2. Highlighting, underlining key pieces which are related to moral values found in the novel
3. Describing the key pieces of the text
4. Writing down the descriptions on the instrument sheet
5. Categorizing the descriptions which contain moral values

The data were then analyzed by using content analysis, which is one of the techniques of qualitative analysis. The data were in the form of information, which was a representation of the symbols and the context of text (Zuchdi, 1993: 29). The procedure of the content analysis are as follows.

1. Inductive comparative, which aims to understand, interpret, and compare the data
2. Categorisation, which is to categorize the data based on the problems observed and to present the categories in the form of tables

3. Data tabulation, which is to show the issues that are examined from the categories of the data
4. Making inference, which is based on the description of the data which have been tabulated according to the context of the data

RESULTS AND DISCUSSIONS

Results

The results of this study show that there are three main moral values contained in the novel '*Jelifer fi bilaadil 'amaaliqoh*'. They are moral values towards God, moral values towards oneself, and moral values towards the environment. The moral values towards God are pious, *tawakkal* (reliance on God), grateful, and morals when praying. The moral values towards oneself include curious, courageous, honest, independent, hard working, wise, disciplined, creative, *amanah*/ trustworthy, diligent, humble, and patient. The moral values towards the environment are social, communicative, tolerant, modest, democratic, collaborative, and nationalistic.

Discussions

a. Moral values towards God

1) Pious

Iman is an Arabic word for faith which means to believe or to have faith. Al-Qushoyyir (2016) defines *iman* as recognizing by heart, voicing by the tongue, and performing with the limbs. Thus, to have faith in Allah means to acknowledge and to believe Allah as the only God. This faith must also be shown through behaviours.

In the novel, Jelifer believes that God has given her a life full of ups and downs. It shows that Jelifer acknowledges and believes that God is present in every part of his life. He also believes that God is the one who saves him from

40 foot fall. These beliefs show that Jelifer has a strong faith in God and His plans. This is in line with the concept of *iman* in Islam, as explained in Al-Baqarah 177. The verse explains six pillars of *iman* in Islam: belief in the existence and oneness of God, in the existence of angels, of holy books, of the Prophets, of the Day of Judgement, and in Predestination. In the novel, Jelifer is shown to have strong belief in God's Predestination, which is *qodo* and *qodar*.

2) *Tawakal* (Reliance on God)

In Islam, *tawakal* is defined as having strong reliance on God in facing a challenge or waiting for a decision to be made. The concept of *tawakal* is mentioned in the Qur'an, Al-Maidah 23, which is a call for human beings to rely on God when they are faced with a calamity. In the novel, Jelifer goes on an adventure where he meets a giant and tries to escape and hide from him. However, Jelifer does not find a way out and he eventually relies on God. This shows that Jelifer has this moral value.

3) Grateful

Grateful is a moral value that is shown by being thankful for the blessings given by God. According to Al-Munjid (2009), the term can be defined as showing gratitude by praising God and by following His orders. Thus, being grateful is not only about giving praises to God, but also doing good deeds as ordered by God. People are usually grateful whenever they receive something good from God, both in the form of wealth or something else.

In the novel, there are several occasions where Jelifer feels grateful to God because he is saved from evil. Jelifer is also grateful because God helps him to reunite with his family. Jelifer's gratitude is shown by his praising God by using such phrases as *حمدت الله* and *حمدا لله*, which come from the word *حمد* which is a common word used for expressing gratitude.

4) Moral values in praying

Praying, as one of daily religious acts, is done when people need help from God. Praying can also be seen as way to get closer to God (Mursalim, 2011). In Islam, when people meet or are about to leave, it is common to say *salam*, which contains prayers.

One of the prayers told in the novel is when the giant king prays for Jelifer's safety and prays that he will live a good life with the queen in the palace. This prayer is told before Jelifer leaves the king. As narrated by Abu Hurairah, the Prophet says that the young should greet the elders, the ones who walk should greet the ones who sit, and the few should greet the crowd. What the giant king does in the story reflects this Islamic teaching.

b. Moral values towards oneself

1) Curiosity

Curiosity is defined as having the characteristics such as explorative and always eager to learn. Curiosity is driven by the mind and heart (Hardianto, 2017). Curiosity is mentioned in the Quran, Al-Kahfi 66-67. The verse tells a story of Prophet Musa's curiosity when he wants to learn more about something. However, Prophet Musa is unable to hold his curiosity even though he was already reminded by Prophet Khidir.

In education, curiosity is an important characteristic that can drive students' willingness and motivate them to learn. Thus, curiosity is one of good moral value. In the novel, Jelifer is curious about the world and it has motivated him to begin his adventure to the giant world. It is Jelifer's curiosity that encourages him to begin his journey to travel the world even when he has to leave his family behind.

2) Responsibility

Responsibility is a form of a self-awareness to perform some duties. This moral character can be seen in one's attitude. Islam addresses this moral

characters many times in the Quran, one of which is in An-Naml verse 18. The verse talks about the story of an ant which reminds other ants to hide from the Prophet Sulaiman, so that the Prophet will not step over them. This verse is a reminder for human beings to always remind each other to practice good deeds. In the novel, Jelifer is portrayed as a responsible husband. This can be seen before he leaves his family, where he gives them five hundred pounds.

3) Courage

According to online KBBI, to be courageous means to have confidence in facing difficulties. Courage is also a part of *iman* (Mulyadin, 2017). This moral value is mentioned in the Quran, Al-Anfal verse 15 to 16. This verse reminds human beings to be courageous in dealing with the *kuffar*. The context of this verse is when the muslims have to deal with the *kuffar*. The message that the verse tries to point out is to have courage in facing calamities.

Courage is found in the novel and can be seen when Jelifer decides to leave his comfortable, prosperous life to a life full of uncertainties. This courage is a result from his curiosity. Jelifer's courageous characteristic can also be seen when he deals with challenges that he find in the giant's world.

4) Honesty

Honesty is an act of telling the truth and facts. Honesty can also mean the appropriateness of one's intentions with their words and deeds. According to Aini (2015), honesty is when one's deeds and words are in line with truth. Islam defines honesty in the Qur'an, At-Taubah verse 119, which reminds human that honesty is one of the positive characteristics of a muslim. The Prophet PBUH also reminds people to speak truth because it will bring them to goodness, which will lead them to the paradise. This character trait is found in the novel, that is, when Jelifer always justifies what is right and balmes something when it is wrong.

5) Independent

To be independent means to not depend on other people. Parker (2005) argues that to be independent is to have a belief in oneself. An independent person does not depend on others when dealing with their problems. Narrated by Al-Miqdam, the Prophet PBUH said:

"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor."

In the novel, Jelifer's independence can be seen when he never complains about his problems, when he always tries to solve his own problems, and when he refuses to depend on his families and other people.

6) Hard-working

Hard-working means to do something seriously with all effort without getting tired until the goals are achieved. Islam encourages people to do their work seriously. This is explained in Surah At-Taubah verse 105 below.

And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

Shihab (2002) in his book Al-Misbah explains that the meaning of the verse is about reminding people to never hesitate to do good and to carry out their obligations. To be hard working in doing good deeds will be rewarded by Allah. Therefore, we need to strive to be hard working, especially in performing our jobs. For instance, parents should work hard in making the living for their family. In the novel, this characteristic can be seen when Jelifer runs from the giant who chases after him, or when he struggles on the sea to find help.

7) Wise

To be wise means to have the right attitude in handling every situation so that it shows integrity, justice, and the clarity of heart. In his thesis, Riskianto (2016) defines wise as making decisions with cognitive, affective, and reflective abilities, which are able to help a person's life and society. In Islam, this character trait is implied in the Quran, verse 125 of Surah An-Nahl.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

The verse explains that the Prophet Muhammad PBUH is ordered by Allah to be wise in guiding people to Islam, to remain gentle when arguing with those who disagree with him. This means that we must always consider things in dealing with problems in life. These consideration is what leads us to be wise. In the novel, being wise is shown when Jelifer uses his observation and experience to conclude that the more power someone has, the more arrogant they may become.

8) Disciplined

Disciplined means to follow the rules and orders of Allah and to be responsible in doing so. This moral value is explained in the Qur'an surah Al-Jumu'ah verse 9-10. The verse emphasizes that all muslims must be responsible in performing their duties. When there is a call for Friday prayer, all muslims have to stop doing their work and they must immediately do the Friday prayer. When they have finished doing the prayer, they are allowed to continue their work. This example in the Qur'an shows the importance of disciplined,

especially to be disciplined with time. Punctuality is a form of this moral value. In the novel, when Jelifer arrives at the giant world. He has to follow the regulations in that world. Jelifer is shown to be disciplined, as he always obeys the rules of the world. This moral value helps him survive the challenges he finds in that place.

9) Creativity

Creativity means the ability to create something new, both ideas and behaviours. This characteristic allows people to finish their tasks effectively. Jelifer is portrayed as someone who is full of brilliant ideas, which is shown when he is facing a certain problem. His creativity can also be seen from other characters in the story, such as the farmer, the king, as well as Jelifer's care taker.

10) Trustworthy

Someone is trustworthy when he is reliable and honest (Amirin, 2007). This particular characteristic is mentioned multiple times in the Qur'an, one of which is in surah An-Nisa verse 58. In this verse, Allah gives some knowledge about islam to people whom He believes. This verse emphasizes the importance of being trustworthy. In this novel, the characteristic is found when the farmer trusts his family to other people whom he believes have this characteristic.

11) Humble

Humble is defined by Ghozali (1995) as being modest, or showing low estimate of one's own importance. In the Qur'an surah Al-Furqon verse 63, Allah reminds human beings to be modest and humble in walking on this earth. This verse teaches us that in life, it is important to have this characteristic. As a human, we should always strive to be kind. In the novel, this characteristic is found in Jelifer, the care taker, and the Queen. Even though Jelifer is treated badly by people around him, he keeps treating them with good, and humble manner.

12) Patience

Shihab (2002) defines patience as the ability to refrain from doing or saying something that is not good. Generally, patience in Islam is categorized into physical and emotional patience. This characteristic is praised by Allah in the Quran surah Al-Baqarah verse 153, where Allah said that Muslims should find help by doing two things: to pray and to be patient. In this context, As-Suyuthi (2003) argues that patience is divided into two, namely, being patient in performing *ibadah* and in facing problems in life. In the novel, this characteristic can be seen in Jelifer's portrayal, particularly when he has to deal with difficult situations. His patience can be seen when he is waiting for his turn to speak, to wait for help, to survive from the storm, and to solve his problems.

c. Moral values towards the environment

The novel contains some examples of positive moral values towards the environment. The moral values include caring, communicative, tolerant, modest, democratic, collaborative, and nationalistic. Caring, in this context, refers to having good social awareness. Adler (in Sugiyarbini, 2012) argues that caring means having the sense of awareness towards other people and their surroundings. This characteristic is what leads to become helpful. This characteristic is mentioned in the Qur'an surah Al-Baqarah verse 177 where Allah reminds people to help each other. In this novel, this moral value is found when Jelifer often helps people who are in need. For instance, he helps the crew of the ship to find water, the carpenter to make a chair, or when he helps a farmer to make a living.

Communicative, on the other hand, is the ability to speak not only with appropriate language but also with good manner so that the message is easily understood. The Qur'an reminds human beings to speak effectively. This characteristic is shown when Jelifer does not understand the giant's language.

He attempts to communicate with the giants by using some particular symbols. By doing so, Jelifer hopes to get his message delivered clearly. Some problems that Jelifer encounters are also solved through his excellent communicative skill.

Furthermore, the novel also contains some examples of tolerance. Tolerance can be defined as respecting other people. In Islam, the concept of tolerance can be found in surah Al-Kafirun verse 1-6. Jelifer is portrayed to have this characteristic, particularly when he talks with the King and tries to understand and respect the King's arguments. In addition, Jelifer is also polite. Politeness, according to Mustari (2014), is similar to kindhearted, not only in words but also behavior. Jelifer's politeness is seen when he bows as a form of respect to the giants and when he never interrupts other people when they are talking.

Democratic in this context is a way of thinking, a form of behavior which sees oneself as being similar to others (Mustari, 2014). Kurniawan (2013) defines democratic as the ability to solve problems. This moral value is found in the king's characteristic. The king never shows any authoritarian behaviors and always discusses his problems with other people. The other two moral values in the novel are collaborative and nationalistic. Collaborative is quite similar to being helpful. Syani (2007) defines collaborative as the ability to achieve some goals by collectively helping each other. The importance of helping each other is found in the Qur'an surah Al-Maidah verse 2 where Allah reminds people to help each other in kindness. This moral value is seen when Jelifer gladly helps other characters in the story to face their challenges. The last moral value is nationalism, which can be defined as loving and respecting one's hometown or country. Nationalism can be seen both from words and behavior. Nationalism is an attitude which shows that one is proud and loyal to his nation (Suyadi, 2013). Al-Zuhaili (1997) mentions that every one should have nationalism to their

country. This moral value can be found when Jelifer defends his country despite its being destroyed by corruption and war.

d. The application of moral values in the teaching and learning of dirasah natsriyah

Theoretically, there are various approaches to literary studies. One of them is a moral approach. In this context, *akhlak* or morals are used as an orientation in the learning process of literary criticism. Thus, morals are used as the goal of literary criticism. One of the advantages of using moral approach is that students can further instill morals in their daily life. The results of this study are closely related to the teaching of Dirasah natsriyah. Diraasah natsriyah is a course which focuses on prose analysis. Among the types of prose are novels. The novel Jelifer fii Bilaadil A'maliqoh can be applied to the teaching and learning of dirasah natsriyyah.

The main purpose of learning dirasah natsriyah is for students to major in Arabic literature, that is, students can master several theories of prose studies and apply these theories in the analysis of short stories, Arabic novels, and / or Al-Quran texts scientifically. The subject matter includes structural theory, moral theory, stylistic theory, sociological theory, feminist theory, semiotic theory and other theories, as well as analysis methods and their applications.

The novel Jelifer fii Bilaadil a'maliqoh is a novel that is relevant to be used as the material in dirasah natsriyah because the theme is interesting to study and the language is easy to understand. In addition, each chapter of the novel is divided into several story plots. So, it will be easily used by students from all levels of proficiency.

Moral analysis can broaden students' insights and provide an overview of how morals may determine a person's degree in the view of others. The more morals a person applies in their life, the nobler they may become. In this case, the

novel as a literary work is more detailed in showing examples of morals. A novel will be of good value and useful if it is able to enlighten the readers. In other words, a novel can be used as material for self-reflection in accordance with what the author expects in his work.

In addition, by doing moral analysis of the novel, students will practice language skills, namely reading skills. Before analyzing the morals in the novel, students are required to pay attention to the lecturer's explanation of the methods and steps in prose analysis. Furthermore, students are asked to read the novel to be analyzed. After reading, students identify the morals contained in the novel. The activity of analyzing the novel is a form of exercise which can improve reading Arabic novels. The implications of the discussion of morals in the novel *Jelifer fii biladil 'Amaliqah* can be seen more clearly in the syllabus and lesson plans (RPP).

CONCLUSION

There are three important pillars in Islam, namely, *iman* (to have faith), *Islam* (to practice the religion), and *ihsan* (to perform good deeds). The three pillars can shape us into a good person. When we believe in the pillars of faith, we have to strive to follow the teachings of Islam. Only when we are able to do both that we can achieve *ihsan*, which is the highest level in Islam. The result of this paper shows that the moral values contained in the novel have the following themes: faith in Allah SWT (to have faith, to be grateful, *tawakkal*, and to pray), positive character traits (curious, responsible, courageous, honest, independent, diligent, wise, disciplined, creative, trustworthy, humble, and indulgent), moral values in social life (caring, communicative, tolerant, polite, democratic, and collaborative). The morals contained in the novel can be implemented in the

teaching and learning of *dirasah natsriyah*. The moral values can be implemented in the making of lesson plans and syllabus for *dirasah natsriyah*.

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