

# Understanding the Representation of Islamic Values Through Three Fiction Works by Asma Nadia

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## ABSTRACT

The character of the nation's religious children can be formed through reading fiction in literary works. Literary works with Islamic nuances can be used as a forum and means as alternative reading in forming a person with noble character. The purpose of this study is to describe the noble character in the form of Islamic values through fiction in the form of the novel *Assalamualaikum Beijing*, *Rumah Tanpa Jendela*, and *Surga yang Tak Dirindukan* by Asma Nadia. The fruit of the creative process of this female novelist can be used as an alternative or supplement to Islamic reading for the younger generation (students). This study uses a structuralism approach with a qualitative descriptive method through a literature study. The three literary works of Asma Nadia contain messages so that the younger generation (students) will later become (1) Islamic people who have a firm stand, strong, independent, pious, and efficient; and (2) motivated to care more about the environment, one another, and His glory. The leading Islamic values are faith, worship, and the fruits of good morals (patience, sincerity, and gratitude) are the core of character building for the younger generation. Thus, teachers, parents, the younger generation (students), and stakeholders must synergize in fostering the literacy of the younger generation (students) in this case the interest in reading literary works with Islamic nuances.

**Keywords:** *Literary works, Islamic reading, noble character*

## 1. INTRODUCTION

Several things hinder the development of Islamic literature in Indonesia. In addition to the low reading interest of the Indonesian people, there is also a lack of appreciation from academics for Islamic literature. As a result, public interest in Islamic literature is still lacking. Islamic literature presents religious experience, the radar of inspiration, appreciation, and enjoyment can capture divine awareness. For this reason, there needs to be regulations from the government through educational institutions, both schools and Islamic boarding schools to increase interest in reading [1]. The government must oblige schools and students to read Islamic literature. If there is no such regulation, Islamic literary works will only be read by sure students. Such regulations already exist in developed countries and other Islamic countries.

The emergence of Islamic literature began in the 1990s. At that time, many publishers began to look at Islamic literature. Public publishers participated in opening the line of Islamic literature. This momentum was further enlivened by the publication of *Annida* and *Ummi* magazines. As for the current era, Islamic literature continues to emerge. Cadreization is a critical point so that new authors appear in this genre. One of the characteristics of Islamic literature is that it will not neglect its readers from remembering God [2].

In Indonesian literature, Islamic literature is recognized as still developing. However, there are some distinctive features attached to the genre. Asma Nadia, the Lingkar Pena Forum (FLP) founder, has produced many works of the Islamic literary genre. His writings became one jihad that he tried to do to change the bad stigma that seemed to continue to be attached to Islam. Asma revealed that Islamic literature contains the value of Islamic lessons and

avoids detailed physical narratives. There are many guidelines in writing Islamic literary genre novels, namely that descriptions or depictions of too vulgar scenes should be avoided. It can be seen from the novel *Surga Yang Tak Dirindukan* [3]. Even if there are vulgar scenes, the author must design and ensure that the writing is safe for anyone to read. Such a situation makes the author try to cause an angry effect for the reader. As a result, his work does not look erotic. Usually describing vulgar scenes, the author does not describe the body in detail, but uses metaphors. Including, so as not to cause turmoil when those who read it are children. Efforts to foster interest in reading can be started by requiring the younger generation to read Islamic novels. The obligation to read Islamic literary works can be started at madrasas and Islamic schools. This mandatory habit will awaken interest in reading for the younger generation. The nation's children's religious character can be formed by reading literary works. Islamic-style literary works are considered a forum and a means that deserves to be used as a channel in the formation of a virtuous personality. It is undeniable, so many behaviors of the younger generation (students) that are not good can be changed by reading Islamic literature. One of its prominent roles is to restore the understanding of the younger generation (students) of Muslims about Islam through Islamic reading.

*Assalamualaikum Beijing, Rumah Tanpa Jendela and the Surga Yang Tak Dirindukan* by Asma Nadia can be categorized and included in the literary works with Islamic nuances. The emergence of literary works with the Islamic genre and da'wah can also be traced through literary works, such as Naning Pranoto's *Dzikir Jantung Fatimah*, Mahabb Adib-Abdillah's *Ramadhan Terakhir Ludwig*, and *Kitab Cinta Yusuf Zulaikha* by Taufiqurrahman al-Azizy, and Habibirahman's *El Shiraj. Ayat-Ayat Cinta..*

In this regard, if one traces the many virtues taught by Islam and instilled by authors who carry the principles of Islamic literature. Besides getting entertainment, the younger generation (students) gets good grades so they don't feel like reading lectures. *Assalamualaikum Beijing*, for example, tells the story of a Muslim woman who suddenly got anti-phospholipid syndrome (APS) [4]. *Surga Yang Tak Dirindukan* tells about a Muslim woman who is patient and trusting in navigating household problems. The *Rumah Tanpa Jendela* tells about patience and persistence that nothing is impossible in this world if God allows [5].

Regarding dreams, dreams can come true if you maximize your efforts, prayers, and trust in God's provisions. Through the literary works, the author wants to emphasize that anyone can still inspire in limited circumstances. Austin Warren and Rene Wellek, two literary theorists say that the purpose of reading literary works is to educate and entertain (*dulce et utile*). When studying literature, the younger generation (students) will be entertained because they are absorbed in the story and at the same time educated because of the message conveyed [6]. *Assalamualaikum Beijing, Surga Yang Tak Dirindukan, and Rumah Tanpa Jendela* by Asma Nadia can be used as an alternative to Islamic reading for the younger generation (students).

Asma Nadia is one of the active figures in the *Lingkar Pena Forum (FLP)*. The *Lingkar Pena Forum* is a da'wah and Islamic writing organization whose majority members are women, both students and non-students [7]. In this way, the existence of Asma Nadia and her works, which have become increasingly assertive in the cultural arena, are an indicator of another success, apart from success in perpetuating Islamic nuances amid the current globalism contestation.

Meanwhile, the discussion about the three novels by Asma Nadia has been carried out by Laeli Nur Rahmawati explaining "Analysis of Religious Values in *Assalamualaikum Beijing* Novel by Asma Nadia in Learning Scenarios in Class XI SMA". This research shows that the religious values in the novel *Assalamualaikum Beijing* express the values of aqidah, sharia, and morals. The values of faith include faith in Allah, faith in Allah's Apostle, faith in Allah's Book, and faith in Allah's destiny. Sharia values include praying, studying, remembrance, while moral values include being helpful, honest, covering aurat and taking care of yourself, being patient, grateful, believing, and giving advice in goodness. Dwi Widiasih discussed "Analysis of the Moral Values of the Novel *Surga Yang Tak Dirindukan* by Asma Nadia and her lesson plans in high school". The research results show that the *Surga Yang Tak Dirindukan* is a novel that is rich in wisdom and full of stories of moral values. These moral values can be implemented to students, among others, to uphold the noble values of character, especially mutual respect between humans, mutual help, openness, and honesty. Kusumaning Dwi Susanti discussed "Structural Analysis and Study of Religiosity of Characters in the Novel *Rumah Tanpa Jendela*". The results of this study reveal the character's desire to have windows in the house. With

obedience, gratitude, patience, sincerity, and persistence, finally his wish can come true.

Based on this explanation, the purpose of this study is to describe the noble character of Islamic values in the novel *Assalamualaikum Beijing, Rumah Tanpa Jendela, and Surga Yang Tak Dirindukan* by Asma Nadia. The creative process written by this female novelist can be used as an alternative or supplement to Islamic reading for the younger generation (students). Thus, teachers, parents, the younger generation (students), and stakeholders should be able to synergize in growing the literacy of the younger generation (students), in this case, the interest in reading Islamic literature.

## 2. METHOD

This research is descriptive qualitative. A descriptive qualitative approach is all things in the form of a sign system, nothing should be underestimated, everything is essential, and everything has influence and is related to others [8]. Using this method, the researcher will describe the existing data and then analyze the data. The view that a descriptive qualitative approach is all things in a sign system, nothing should be underestimated. Everything is essential, and everything has influence and is related to others [9]. The data of this research is about Islamic values depicted in the characters' speech or the behavior of the characters in the novel *Assalamualaikum Beijing, The House without Windows, and the Heaven that Asma Nadia does Not miss*. The data sources of this research are the novel *Assalamualaikum Beijing* published by Asma Nadia Publishing House in 2016, *Rumah Tanpa Jendela* published by Gramedia in 2011, and *Surga Yang Tak Dirindukan* published by Asma Nadia Publishing House in 2015. Using this method, the researcher will present the data then analyze the data. The data can be in the form of narratives that have nuances of Islamic values, namely faith, worship, and the fruit of good morals (patience, sincerity, gratitude).

Furthermore, data identification and analysis were carried out through the structuralism approach described [6]. Wellek and Warren revealed that what is meant by structure is content and form. Content relates to the ideas expressed by the author, while form is the way the author writes. On the other hand, Teeuw reveals that structural analysis aims to uncover and explain as carefully, as detailed and deeply as possible the interrelationships and interweaving of all elements and aspects of literary works that produce a comprehensive meaning [10]. In line with this, structural analysis is a way to find the

overall meaning of a literary work that is the material of its study, namely through stripping and exposing the elements of literary works that form the relationship and integrity of literary works. Analysis of literary works can be done by identifying, reviewing, and describing the functions and relationships between intrinsic elements, including theme, plot, characters and characterizations, setting, point of view, and others [11].

Based on this opinion, this research will use the structural approach described by Renne Wellek, namely structure is content and form. Content is related to the ideas expressed by the author, while form is the way the author writes. Through the content related to the ideas expressed by the author, it can be seen the Islamic values contained in the novel *Assalamualaikum Beijing, Rumah Tanpa Jendela, and Surga Yang Tak Dirindukan* by Asma Nadia. The Islamic values can be in faith, worship, and the fruit of good morals (patience, sincerity, gratitude). What is meant by values are standards of actions and attitudes that determine who we are, how we live, and how we treat others better [12].

Value can also be interpreted as something that has uses or benefits when used by humans. This value is implicated in a person's behavior or attitude that leads to goodness. Value is attached to something else that is part of the identity of that thing. This material and abstract form cannot be separated from value. Values provide a definition, identity, and indication of anything concrete or abstract. Another understanding, *karimah* morals (noble morals) are morals that are in line with the Qur'an and sunnah [13]. nature in the form of actions following the teachings contained in the Qur'an and Hadith. For example, being ashamed to do evil is one of the good morals. Good morals are also called good morals. *Akhlakul karimah* (noble morals) will manifest in a person because they have the correct *aqidah* and sharia Furthermore [14]. Argues that Islamic values involve religious feelings, namely all inner feelings related to God, feelings of guilt, fear, and feelings of the greatness of God. Thus, it can be concluded that noble, commendable and good human behavior or character originates from the human heart and is manifested in everyday human behavior [15].

## 3. RESULT AND DISCUSSION

Islamic values are a collection of life principles, teachings about how humans should live their lives in this world with the same and interrelated principles to form a unified whole and cannot be separated. For this reason, the process of one's life can be

considered that one can proceed to provide an understanding of the nature that is important or useful for humanity based on and under the Qur'an and hadith. In addressing a problem, Islam is a universal religion, meaning that it looks at all aspects of life, one of which is the cultural aspect in Indonesian literature. An excellent literary work from an Islamic point of view is a literary work that contains life values, moral messages, provides insight, learning and does not contain shirk.

### **3.1 Islamic Values in the Novel *Assalamualaikum Beijing***

The Islamic values in the novel *Assalamualaikum Beijing* by Asma Nadia are as follows. Asma explained about male and female friendship in Islam to Zhongwen. She met the first person on the bus when Asma was in Beijing. Zhongwen, a non-Muslim, is increasingly interested in Asma's explanation of Islam. Zhongwen was even more amazed by Asma's figure. He is very confident in God which he manifests by staying away from God's prohibition, which is touching men who are not his relatives. Asma always wants to get closer to God as a form of her belief.

“The girl nodded. Islam does not allow men and women to touch. What should a servant do other than give obedience and love to his Lord?” (Asma, 2016: 112).

In the novel *Assalamualaikum Beijing* by Asma Nadia, the value of belief or faith can be seen from Asma's actions and behavior in living her life. Faith in God means believing with all your heart that God is the only one who must be worshiped and obedient in carrying out his orders and staying away from his prohibitions.

Asma's belief in God is by feeling sincere about what God has set for her, both in the form of a disease that suddenly attacks her. Asma feels lucky, because with the disease that God gave her she has many opportunities to closer to God. When tested with this illness, Asthma is getting "stronger". He tried to cover up the aches and pains plaguing his body, including Zhongwen.

Gratitude is expressing gratitude for the favors and gifts that God has given. God has bestowed various graces and sustenance on humans in their lives. Therefore, every human being should be grateful for the blessings given by God.

Zhongwen just wanted to get closer and closer to God. So Zhongwen is getting more diligent in the library. Keeping himself busy reading books about

Islam, even buying the Koran with a Chinese translation, made Zhongwen believe that God exists and more confident in embracing Islam.

“God is one, God. Not the same as humans. He is the power that brings, and explains what He has presented by the Qur'an, the holy book of Muslims” (Asma, 2016: 153).

The requirement for someone to convert to Islam is to say the sentence of monotheism. It is what then aroused the curiosity and interest of the Zhongwen figure towards Islam. In addition, because of the veiled woman he familiarly calls Ashima, namely Asmara. Finally, he chose to convert to a Muslim faith. On the other hand, his father was very against the religion.

The end of the story is so oppressive, finally God's destiny leads Asma or Ra to get answers to questions that have been hanging in his mind all his life. Is there true love? An incident brings together a pair of people who make a deep impression on their lives. The shocking incident was followed by blood viscosity disorders in Asthma's eyes and caused temporary blindness. Asma and her family believe that true love exists, namely God's love to his servants who love Him. Even though Zhongwen found Asma was sick, he didn't stop his intention to marry Asma. Her Ashima even with Anti-phospholipid syndrome APS did not shake her belief in love. He remained by her side to accompany her life. Zhongwen went through such a harrowing ordeal to discover the various wonders. The second stroke, not long after the *ijab-kabul* which caused Asthma's paralysis and memory loss for almost two years, gradually brought a point of happiness. God gave two people the love of Asmara and Zhongwen. Various APS attacks, one after another, made Asmara's health condition fluctuate. On the occasion of their honeymoon after two years of their marriage. Asma and Zhongwen had the opportunity to trace back their initial meeting to the land of the bamboo curtain, *Assalamu'laikum Beijing!* Although there is no memory left in Asma's head. However, Zhongwen did it in the name of love for God.

### **3.2 Islamic Values in the Novel *Rumah Tanpa Jendela***

The short story *Jendela Rara* reveals keeping the flame of dreams until their wishes and dreams come true. When efforts and prayers are continuously prayed and carried out in earnest, in people's ignorance and seem to be a rare item as time goes by.

Furthermore, the title of the short story was changed to *Rumah Tanpa Jendela*, which expresses parents' spirit to protect their children's dreams, especially when there are thick walls that block every dreamer and the importance of continuing to pray. Although it often doesn't come true because prayer is anyone's weapon to guard the dreamer's dreams, namely a small child named Rara. It can be seen in the following quote.

"It was not the size of the house or the size of the courtyard from the low fence booth that fascinated Rara, but the rows of beautiful pots placed in front of the large windows in the house. Rara had never seen such a beautiful window. From that day on he had something to dream of. And Mom and Dad should know. "If there is a window, we don't need to turn on the lights anymore!"

"Even if it's indoors, when it rains, we can still see the scenery outside!" (Asma, 2011:13-14).

The explanation revealed that Rara, a little girl who lives in a slum with her parents, was revealed. Rara wants to have a window in her house, even if it's only one. His wish was to have a window to see the scenery outside when it was raining. Rara's desire is straightforward but has a purpose so that her life can be bright. This desire can be realized with effort and prayer. Both are implemented and pursued in earnest. Because of that, his parents always reminded him to practice Islamic values in the form of obedience to Allah, such as praying, praying, protecting the environment, loving parents, not calling them bad names, gratitude, helping each other.

"Have you prayed Zuhr?" Prayer is the first deed that Allah asks, Ra. As usual, Mother can talk at length when it comes to worship. Just like middle-aged ustazah women whose voices are heard every Saturday afternoon from the mouthpiece of the nearest mosque in their area. Prayer can also be our helper, Ra... when we are in trouble." (Asma, 2011:15-16).

The quote shows that the obligation of a Muslim is prayer. Prayer is an obligatory form of worship that cannot be left out wherever we are. Furthermore, the explanation that illustrates that humans must believe in God who created the universe means that we are obliged to acknowledge and believe that God Almighty exists. We as humans must carry out all the commands and stay away from all the prohibitions. All humans are obliged to carry out God's commands, such as always to pray.

"The woman with the shady face held her only child's hand, before whispering." Allah will answer every prayer, Ra. But sometimes there are more critical prayers that must come first" (Asma, 2011: 2).

Through quotes that describe the morality of always getting to know God as the creator, it shows that we are obliged to acknowledge and believe that God Almighty does exist. In the quote, the mother advised Rara to believe that God exists and will surely grant every prayer of her servant who asks. Likewise, the following quote describes always to carry out Allah's commands, namely prayer.

"My mother never gets tired of reminding her to pray. So sometimes when Rara is lazy, Rara does it quickly, just so she can answer "yes" if she asks again. Mom and Dad don't like it when he's lying." (Asma, 2011: 15).

The quote above is included in the morality of knowing God as the creator because it shows obedience in carrying out God's commands and does not violate his orders. In addition, it shows the responsibility of parents in guiding and advising their children to carry out what Allah has commanded such as a mother teaching Rara the Koran, constantly praying and continually establishing prayers. Rara's parents also taught Rara not to lie. As believers, we must do what is commanded and stay away from all His prohibitions.

Even though her parents are not well off, Rara continues to pray that the work her father does as a scavenger with her mother does not make her humble, Rara continues to pray that God will grant her wish.

"Early in the morning, father has pushed his cart to go scavenging. Meanwhile, my mother also never shouted like Yati's mother, which people said was a little nervous. When he is done with his homework, his mother will teach him the Koran or accompany him to draw" (Asma, 2011:12).

"Father is still scavenging or selling ornamental fish in wooden poles. A rare sight in Jakarta, because other ornamental fish artisans nowadays are already using carts with glass jars or plastic bags that are hung and filled with ornamental fish" (Asma, 2011:14).

"Meanwhile, as usual, my mother used her free time to sort out piles of garbage. Glasses and plastic bottles were collected and washed thoroughly. The plastic cups will then be arranged

in stacks before being put into sacks. Plastic bottles after cleaning are also put in separate sacks” (Asma, 2011:14).

The presentation shows the sense of responsibility of parents in educating their children. We can see this when the father shows a sense of responsibility as the head of the family to provide for his family. It is proven by every morning my father goes scavenging and selling ornamental fish. After returning from scavenging, mother also took the time to help father separate the piles of garbage and took the time to teach Rara the Koran. From some of these quotes, a father and mother show their identity as parents who have reasonable responsibilities towards themselves and their small family.

Next, Rara's life after her mother's death is carried out with her father and Si Mbok. Rara always imagines losing Mr or Simbok. Without them he has no one else. Rara wants, which has been her big dream all along, to have a small window in the house where she lives now, which is slum housing on the outskirts of Jakarta. Her father had bought used frames and windows specifically for Rara. However, that day an unexpected event occurred, Rara had to lose the people she loved, namely her father and her mother had to enter the ICU. One by one the people he loved disappeared. Tragic events not only distanced Rara from her dream, but also the love of her loved ones. Rara remains grateful and always remembers God.

### ***3.3 Islamic Values in the Novel Surga Yang Tak Dirindukan***

Arini and Pras are husband and wife who love each other. The husband and wife realized that happiness came from God. Pras is known to be obedient to all God's commands and has commendable character. Akhlak is a psychological symptom that permeates the soul so that actions arise quickly without first considering the mind [16]. After the wedding, Pras invited Arini to perform sunnah prayers. They pray as their gratitude and gratitude to God for having a partner in a marriage bond.

"He and Pras prayed sunnah together after this simple wedding. Three days later, the official marriage contract was carried out at the KUA by the mother's warnings. (Asma, 2014:8).

Pras carries out his obligations as a Muslim, namely obeying God's commands, such as performing prayers. Pras never forgets his obligations as a Muslim. While on the way, Pras took the time to stop to park his car and immediately pray at the

mosque he stopped in the middle of the road. When Pras has problems with his wife, Pras also never forgets to pray five times a day. Pras realized that prayer can make him calm and God will always help His servants in trouble. Prayer will also keep His servants from harm. Pras always believed in God's plan for him.

"Pras' hands behind the steering wheel have been sweating for a long time. Around him, darkness began to fall. The time of Maghrib had just arrived. Pras knew he had to find a mosque to offer his prayers quickly. However, his eyes have not found a prayer room or mosque to be used as a stopover. A small prayer room is visible. Pras decided to park the vehicle for a while to pray before continuing the journey." (Asma, 2014:10).

Pras always thanked God for giving him a pious wife. The mother of her child, Pras is so happy to build a household with Arini. Moreover, he already has three children who are very obedient and intelligent. Thus, Pras and Arini strictly obey God's commands and follow Islamic law.

"During the years of marriage, Pras wanted to keep his gratitude to God. His wife has given him three cute and smart children. And her attitude as a wife? No blemish makes the veiled woman worthy of being hurt. However, I didn't hurt Arini. I tried to educate his sincerity so that he would reach heaven. Pras shook his head. Arin is pious. The evening prayers are diligent. Fasting Monday and Thursday is also routine. Pras sure. Even without the help of Arini, God willing, she can find her own way to heaven” (Asma, 2014:12).

Arini is a pious woman; she prays diligently at night. Fasting on Mondays and Thursdays is also routine. She is also very devoted to her husband. Arini always tries to make her husband look neat by paying attention to her husband's clothes, Arini never allows anyone to wash and iron her husband's clothes because Arini likes to do it herself. Arini's devotion to her husband is unquestionable. Her husband always praises her because as Arini's wife he never disappoints Pras. It is one of Arini's morals towards her husband. Arini's character is very commendable, Arini knows her duties and responsibilities as a wife and mother to her children. Arini is very obedient to God's commands.

“Housekeeping tasks are never finished. Because since the beginning of the marriage, Arini never allowed the maid to wash or iron Pras' clothes. He likes to do it himself. Arini does not want any of

her husband's clothes to be damaged, or not appropriately ironed (Asma, 2014:12).

The first week after learning about Pras' betrayal, he passed with difficulty. Arini is a wife who is very devoted to her husband. Arini also always tries to keep the paradise they built in harmony at home. However, after ten years, the building heaven slowly collapsed with another woman who became his husband's wife, Pras married Mei Rose intending to help. Arini's faith as a wife is being tested. The value of faith is a point of view that binds humans to God, the creator of nature and everything in it.

Arini is a wife who believes in God's provisions. He always thinks positively to God. All women feel broken, deeply saddened when they know that their husbands share love with other women. However, with strength and belief in God's plan, it is better and more beautiful than human plans. Arini is sincere as long as her children are happy without losing a father figure who has always been an excellent example for them.

"Gratitude is slowly clearing Arini's heart. She was still a woman who was hurt and disappointed. The difference is now he decided to rise from submission. For the children and their happiness, he will fight. That day Arini had found a solid reason to face her greatest fear. "Remember Rin, children are springs that soothe the wounds of every woman. Look into their clear eyes and feel their laughter and happiness. Every wound becomes meaningless. As long as the children are healthy, as long as the children are not lacking anything, other problems will be small" (Asma, 2014: 6).

Arini is very obedient to God's commands. Arini's belief in God is firm, she never doubts God's promises because Arini believes and believes everything that comes to her, whether it's a mate, sustenance, and God's death that determines. Humans can only accept God's provisions and must not violate God's rules.

"In this way, Arini is a woman who willingly gave up her husband to remarry and will cross the Shiratal Mustaqim bridge with extraordinary speed. Because compared to the virtues that Allah has given to sincere, the feeling of being seconded becomes nothing. It is better for a husband to remarry than to commit adultery. After all, Islam does open up space for that" (Asma, 2014:6).

Arini's attitude looks patient even though she already knows that there are other women that Pras has besides her. Patience is being able to endure something that is not liked with pleasure and sincerity and surrender to God [17]. God gives good news to those who are patient, because with that patience, they will get a high position. Arini knows very well how her husband's character is. Pras is always considerate and full of love for Arini and her child and has never been rude to her family. Arini believes there is a good reason why her husband is polygamous, and Arini also knows that God permits polygamy. Arini is very patient with accepting the fact that her husband has remarried. A patient man is a man who does not lose his balance in the face of various difficulties, trials, and a man who is not angry when facing difficulties and fatigue, so for him the reward is unlimited [18].

"Pras' betrayal has made him sad, devastated, devastated. However, now that he understood, there was no need to retaliate with anger. During the marriage, Arini and the children have experienced Pras' long history of kindness. The man's patience, care and love. His feelings can't evaporate just because Pras now has another woman suddenly. Polygamy, although in practice it is now often used by men as a way to liberate only lust, is still permissible in Islam. If Pras remarried, nothing could prevent it. Neither Arini nor the children" (Asma, 2014:16).

After Pras explained why he married Mei Rose to help without betraying Arini. Arini can accept with sincerity and patience that it is all God's provision that she must accept. Arini believes God's plan is more beautiful than human plans.

#### **4. CONCLUSION**

Based on the discussion results on understanding the representation of Islamic values in Asma Nadia's fictional work, it can be concluded that the analysis of the contents of Asma Nadia's *Surga Yang Tak Dirindukan* novel conveys Islamic values. First, the value of faith in the novel is that every trial experienced by Arini disturbed the harmony of her family and had broken her heart. Arini was able to let go of the ordeal, thanks to Arini's belief in God. Finally, Arini and her family live happily ever after. Second, the value of worship in the novel is that Pras carries out his obligations as a Muslim, namely obeying God's commands, such as praying. Arini is a pious woman; she prays diligently at night. Fasting

on Mondays and Thursdays is also routine. Third, the moral value in the novel is that Arini can accept sincerely and patiently that all trials are God's provisions that she must accept. Arini believes and is always grateful that God's plan is more beautiful than anyone's plan in this world. Islamic values in the novel *Assalamualaikum Beijing* by Asma Nadia, namely faith, worship, and morals. First, the value of *aqidah* in the novel is faith in God, which is clearly illustrated by Asmara's actions, who are always sincere to God when he is fighting his illness. Faith in God was also illustrated when Zhong Wen received guidance and converted because he believed that Islam was a religion ordained by God. Second, the value of worship in the novel is clearly illustrated when Asmara does not want to contact Zhong Wen, because in Islam men and women are prohibited from touching except with their muhrim or married. The prayer message also appeared when Asmara and Zhong performed prayers as an obligation for Muslims. Third, the moral values in the novel are clearly illustrated when Dewa is kissing the hands of Asma's parents. In addition, the morals of how to respect others, the obligation to return greetings, the ethics of speaking in a crowd, obeying the rules, keeping promises, forgiving other people's mistakes, and not discriminating against others. Islamic values in the form of morals and character are illustrated through the attitudes and behavior of the Rara character. Even though in her daily life she has material limitations, Rara dreams of having a house without windows. The house he occupied was just a slum and in a slum area. His wishes and dreams were carried out through effort and prayer. Prayers appeal to God as creator, giver, merciful and merciful. Rara's attitude and behavior are shown by worship always being close and carrying out God's commands. Praying the Koran and praying to God Almighty is shown through obedience and devotion to Him by always carrying out orders and staying away from His prohibitions. Thanks to her father's efforts and hard work, as well as Rara's constant prayers, her wish and dream of a windowless house in a slum area has come true.

Through the *Rumah Tanpa Jendela*, readers can learn noble moral attitudes and behaviors to implement in everyday life. The fruit of the creative process of the novel *Assalamualaikum Beijing*, *Rumah Tanpa Jendela*, and *Surga Yang Tak Dirindukan*, this female novelist can be used as an alternative or supplement to Islamic reading for the younger generation (students). Thus, teachers, parents, the younger generation (students), and stakeholders must synergize in fostering the literacy

of the younger generation (students) in this case the interest in reading literary works with Islamic nuances.

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